

THE INFLUENCE OF CULTURAL DIFFERENCES ON DANISH-AMERICAN BUSINESS COOPERATION

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Kulturelle forskelles indflydelse på Dansk-Amerikansk erhvervssamarbejde

Dette speciale søger at afdække, diskutere og perspektivere kulturelle forskelle mellem Danmark og USA, og hvordan disse forskelle eventuelt kan skabe samarbejdsbarrierer mellem de to lande. Vi vil endvidere undersøge om der er kulturelle forskelle indenfor USA, og om disse er geografisk bestemt. For at vurdere de kulturelle forskelle mellem de to lande er spørgsmålene i spørgeskemaet baseret på kulturteorier udviklet af Fons Trompenaars, Geert Hofstede og Richard Gesteland.

Spørgeskemaet består af tre dele: første del omhandler Amerikansk kultur, anden del omhandler kulturelle forskelle og tredje del handler om samarbejds-barrierer mellem Danmark og USA. Vi har gjort brug af datterselskabs-listen fra det Danske Konsulat i New York City til at finde frem til vores respondent-gruppe, og sendte spørgeskemaet til 65 personer. Heraf svarede 35 personer fra 14 forskellige virksomheder spredt ud over hele USA.

Analysen af vores spørgeskema forsøger at perspektivere danskernes opfattelser af det amerikanske kulturmønster og hvorvidt samarbejdsbarrierer kan fremkomme som følge af dansk-amerikansk kulturforskelle. Følgende punkter viser de dimensioner hvorpå respondenterne har oplevet størst kulturforskelle mellem USA og Danmark:

- Vores respondenter oplever at amerikanerne går meget op i fællesskab og samhørighed når det gælder deres kollegaer, mens de på den anden side også er optaget af at opnå individuelle resultater.
- Amerikanerne finder det acceptabelt at udvise følelser åbenlyst selv i arbejdssituationer, hvorimod de oftest er mere fokuserede på den pågældende arbejdsopgave frem for de personer der er involverede.
- Vores respondenter mener at amerikanerne er meget resultatorienterede idet de respekterer deres kollegaer på baggrund af deres evner og kompetencer, hvorimod status tilskrives på basis af faktorer såsom alder og forbindelser.
- I USA eksisterer der i høj grad en tydelig magtdistance mellem top og bund i hierarkiet, og der er generelt en dyb respekt for autoriteter.
- Amerikanerne er meget styrede af maskuline værdier såsom ambitioner og selvhævdelse og bliver ofte anset for at være konkurrencemennesker.
- Respondenterne har oplevet at amerikanerne gør stor brug af kropssprog i form af fysisk kontakt og har en meget lille intimsfære.

- Vores undersøgelse viser at konceptet om den amerikanske drøm er dybt forankret i det amerikanske samfund idet amerikanerne har en medfødt tro på at alle på lige vilkår kan opnå personlig succes.
- Den amerikanske nationalfølelse er meget stærk og der eksisterer en generel stolthed over det at være amerikaner.

I vores geografiske analyse har vi inddelt USA i fire regioner: Østkysten, vestkysten, syden og de midterste stater, og har fundet frem til de følgende resultater:

- De største kulturelle forskelle var mest udtalt mellem østkysten og vestkysten hvor respondenterne ofte havde modsatrettede opfattelser af amerikansk kultur.
- Der var ingen entydig trend med hensyn til syden og de midterste stater, men tendensen viste dog at respondenterne fra sydstatene oftest var enige med dem på østkysten, hvorimod respondenterne fra midterstatene oftest var enige med dem på vestkysten.
- Ydermere viste de største kulturelle forskelle mellem regionerne sig i dimensionen ”Individualism vs. Communitarianism”.

I tredje og sidste del af vores analyse fandt vi frem til at der på landsplan ikke var nogen tydelige samarbejdsbarrierer mellem USA og Danmark som følge af kulturforskelle. Derimod viste der sig nogle få samarbejdsbarrierer ved en geografisk inddeling i de fire førnævnte regioner:

- Hovedparten af respondenterne fra vestkysten har oplevet samarbejdsbarrierer i forbindelse med dimensionen ”Nonverbal Communication”.
- Det samme var tilfældet for over halvdelen af respondenterne fra østkysten i dimensionen ”Masculinity”.
- Respondenterne fra de midterste stater har oplevet barrierer i tre forskellige dimensioner: ”Neutral vs. Affective”, ”Power Distance” og ”Masculinity”. Denne region er derfor den der viser størst sammenhæng mellem kulturforskelle og samarbejdsbarrierer.

På baggrund af flere af respondenternes kommentarer kan vi konkludere at nogle af årsagerne til at kulturforskellene mellem Danmark og USA ikke skaber større samarbejdsbarrierer på landsplan kan være at danskere der lever og arbejder i USA i stigende grad bliver assimileret i det amerikanske samfund. Derudover tyder det på at danskere og amerikanere forstår at bruge deres kulturelle forskelligheder positivt og derved skabe en synergi-effekt.

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1. Introduction

Through the years and along with almost every Western country in the world, Denmark has increasingly adapted multiple facets and symbols of American popular culture into their own, thereby undergoing a sort of Americanization. Coca Cola, McDonald's, reality television, as well as American music and movies are all examples of the increasing dominance of American popular culture. This Americanization is perhaps not unexpected considering the fact that the US is the most powerful nation in the world, and being a very small country, Denmark will inevitably adapt and learn many things from other larger nations.

It is interesting, however, that perhaps because the US is such a young nation compared to most European countries, and Americans are essentially descendents of European settlers, many European countries have developed a love/hate-relationship with American culture (Wivel, 2002:1). In his novel "The Call Girls" from 1972, Arthur Koestler introduces the concept of 'Coca-colonization' which today is essentially used as a negative interpretation of the concept of Americanization, and presents Coca Cola as a single symbol of the American culture that Europeans generally hate, but increasingly adapt into their own (Zimmet, 2006).

On the business front, however, it seems that Denmark and the US share a very good, mutually satisfying relationship. There are currently 250 Danish subsidiaries based in the US, and in 2005, Denmark's foreign direct investment in the US amounted to \$ 11.5 billion, making the US the third largest destination for Danish FDI's (Embassy of Denmark).

Suzanne Kurstein, Executive Director of the Danish American Business Forum (DABF), believes that:

"The close relationship between Denmark and the U.S. is based on a set of strong common values." (International Reports)

According to Edgar Schein, Professor of social psychology and generally credited with inventing the term ‘corporate culture’, common beliefs and values are considered to be shared strategies, goals and philosophies within an organization. According to Schein, common values are an important aspect of corporate culture – as well as national culture – and as stated by Suzanne Kurstein, these values are shared by Denmark and the US.

This statement, however, contradicts our own personal perceptions of American and Danish culture. Based on several extensive stays abroad as well as our degree in American Studies, our notions about American culture present Americans as individualistic and goal oriented people, while at the same time appearing to be largely nepotistic and placing great emphasis on personal relationships in business situations. Our experiences with Danish culture, however, show that Danes are primarily group and community oriented, case in point our welfare system, and concepts such as nepotism as well as mixing business and pleasure are rarely – if ever – applied in Danish business procedures. Observably, according to our own personal understanding of these two countries, there ought to be considerable cultural differences between Denmark and the US.

We believe that these discrepancies between the perceptions of Danish and American culture would be interesting to look further into. With this thesis, we will therefore explore these two cultures which encompass the aforementioned common values, and we will seek to ascertain how they translate into the cultural and social aspects which could be affecting business cooperation between Denmark and the US. On the basis of this, we have created the following research questions:

1.1 Research Questions

1.1.1 Primary Research Question

"To what extent do cultural differences between Denmark and the US create barriers to Danish-American business cooperation?"

1.1.2 Sub-questions

"In which dimensions are the main differences between American and Danish culture expressed as experienced by Danes working in America?"



"Are there regional cultural differences within the US, and if so how are they expressed?"



"Are there cultural barriers to cooperation between Denmark and the US? Why/why not?"

1.2 Elaboration of Research Questions

Our primary research question concerns differences between Danish and American culture and the possibility that these cultural differences may create barriers to business cooperation between the two countries. However, in order to truly examine this question, we have found it necessary to ask three sub-questions which combined make up the primary research question. The sequence of the sub-questions is a conscious decision as the findings in the second and third questions are drawn from the conclusions of the first question. Furthermore, our findings in all three sub-questions as well as the main question are based on the experiences of Danes working in America.

The first sub-question is divided in two and concerns the main differences between Danish and American culture and how Danes working in America might

experience these differences. The main differences between the two cultures is a subject we will partly try to answer in our sections about theory, by looking at these theories and examining what the various sociologists believe to be the cultural differences between Denmark and America. We will try to answer the second part of the question by way of our own empirical study of Danes working in America. We feel this question is important in connection to our primary research question, because we need to identify if there actually are any cultural differences between Denmark and America in order to look into potential barriers to cooperation.

The second sub-question concerns regional differences in the US and is relevant to our primary research question because of the vastness of the country. In order to really examine American culture, it is crucial to take into consideration the size of the country and the likelihood that American culture on the West Coast may differ from that of the East Coast, and so on. Through this question we will look further into in the regional analysis of our questionnaire survey.

The third and final sub-question is also divided in two and concerns barriers to business cooperation between Denmark and America. We find this particular question important because of the fact that when starting this thesis, we have no way of knowing if there are actual barriers to cooperation, or even if there are any cultural differences at all. Asking this question leads to a natural follow-up question which enables us to look further into the reasons of why barriers exist or why they do not exist.

We have designed our primary research question as well as the three sub-questions in this way so that our sub-questions combined adequately sum up the meaning of our primary research question. Furthermore, we feel that the questions combine well-known, valid theories with our own empirical data and create a well-rounded discussion of the topic.

1.3 Delimitation Points

In this thesis, we have chosen to focus solely on the cultural aspects between Denmark and the USA on the basis of certain cultural theories. This means that we

refrain from including external factors such as political, financial, and legal factors even though we are aware that these factors are to some extent often intertwined with culture.

In the discussion of the concept of culture it is possible to include many different aspects and theoretical angles. However, the perspective used in this thesis relates to cultural theory only. We have chosen to exclude anthropological literature; however, we do mention Edward Hall in our thesis but have not used his theory. The reason why we mention him is mainly that he is believed to be the founding father of cultural analysis within the field of anthropology, and in particular because Geert Hofstede's and Fons Trompenaars' analyses are somewhat based on Hall's findings. We acknowledge that using only sociological literature as our primary source has its limits since a mix of both fields of study would perhaps contribute to a better understanding of every aspect of the concept of culture. Due to the size and scope of the thesis, however, we have chosen to focus solely on sociological literature.

Our empirical data does not consider industry specific characteristics as our aim is to detect some general Danish perceptions about the American society. Furthermore, our respondent group has been promised anonymity which makes it impossible for us to examine trends based on industry characteristics in the thesis.

As our respondent group for our empirical survey is rather small, we realize that generalizations about the main findings of the thesis should not be considered as "truths" but should merely function as trends. Our study will strive to draw attention to general cultural attributes that are prevalent in America as perceived by the Danish respondents.

Due to limited space, we have chosen in our survey to include only Danish people working in Danish subsidiaries situated in America and their perception of the American society. This means that we will not include Americans in our survey nor will we include Danish people working in American companies. We have chosen our respondent group on the grounds that by examining Danish people's perceptions of

Americans and American culture, we also get a look into Danish culture with which we can compare.

2. Research Approach

In this section about our research approach, we will show a visual representation of how we have chosen to structure our thesis. We will then go on to explain the way in which we have collected our empirical data. This includes an explanation of our choice of method, a detailed description of the construction of our data collection, our choice of respondents, as well as how we found them. We will also illustrate certain positive as well as negative aspects of our method and data collection according to validity and reliability.

2.1 Structure of the Thesis

We have chosen to divide our thesis into six consecutive sections which are shown in the following figure according to their spatial representation in this thesis. The first section is the introduction which includes our research questions and delimitations; the second section is the research approach and includes our empirical measures as well as an assessment of the research approach; the third section is our theoretical framework with definitions of the concept of culture as well as theory and criticism; the fourth section consists solely of our empirical findings; the fifth section is our analysis and discussion of the empirical findings in relation to the theories; and the sixth and final section is our conclusions.

Introduction

Introduction	
Research Questions	Primary Research Question, Sub-questions
Elaboration of Research Questions	
Delimitation Points	

Research Approach

Structure of Thesis	
Empirical Approach	
Empirical Measures	1) American Culture, 2) Cultural Differences, 3) Barriers to Cooperation
Assessment of Research Approach	Validity, Reliability

Theoretical Framework

Reflections on Culture	
Theory	Trompenaars' Dimensions, Hofstede's Dimensions, Gesteland's Dimensions, Our Own Dimensions
Theory Criticism	Hofstede on Trompenaars' Theory, McSweeney on Hofstede's Theory, Mickalites on Gesteland's Theory Our Own Viewpoint

Empirical Findings

Questionnaire - Part 1	Respondents' Perceptions (Trompenaars), Respondents' Perceptions (Hofstede), Respondents' Perceptions (Gesteland), Respondents' Perceptions (Our Own Dimensions)
Questionnaire - Part 2	Dimensions 1 - 10
Questionnaire - Part 3	Dimensions 1 - 10

Analysis & Discussion

Part 1 - American Culture	Individualism vs. Communitarianism, Specific vs. Diffuse, Neutral vs. Affective, Achievement vs. Ascription, Universalism vs. Particularism, Sequential vs. Synchronic, Internal vs. External Control, Power Distance, Masculinity, Reserved vs. Expressive Non-verbal Communication, The American Dream, Patriotism, Possible Reasons for Discrepancies, Sub-conclusion
Part 2 - Cultural Differences	Individualism vs. Communitarianism, Neutral vs. Affective, Achievement vs. Ascription, Universalism vs. Particularism, Sequential vs. Synchronic, Reserved vs. Expressive Non-verbal Communication, The American Dream, Patriotism Cultural Differences between Denmark and the US, Sub-conclusion
Part 3 - Barriers to Cooperation	Regional Differences in Barriers to Cooperation, Reasons for Discrepancies between Part 2 and Part 3, Sub-conclusion

Conclusion

Reflective Conclusion	
Strategic Conclusion & Broader Perspective	

2.2 Empirical Approach

In order for us to answer our research questions, we decided to create a questionnaire survey that would function as our empirical data. We made use of www.freeonlinesurveys.com to construct and design our own survey (Appendix 2). Even though the service is free, we did upgrade our account which afforded us the opportunity to ask more than 20 questions and no time limit on the survey. The website was very easy to work with and the instructions were clear and concise. The website generated a link for the survey which we included in an e-mail to the respondents along with a presentation of our educational background, the objective of the questionnaire, and the overall purpose of the thesis. After three weeks, we sent a reminder e-mail to those who had not responded or completed the survey. Before we sent out the questionnaire to our target group, we had three test persons from our network fill out the survey. They all completed the questionnaire which showed a high level of understanding. However, all three test persons suggested some slight alterations for the formulation of the different questions. We agreed to the alterations in order to increase the intended respondents' understanding of the survey.

Considering the fact that a lot of Danes are working in America, and a lot of Americans are working in Denmark as well, we had some difficulty deciding our target group for the questionnaire survey. In the beginning of the process, we were in contact with the American Chamber of Commerce in Denmark (Amcham), hoping that they would be able to help us locate respondents for the survey. But by careful consideration, we decided to contact the different Danish chambers of commerce in America instead because we wanted to do a survey and an analysis about the American society rather than the Danish society, and also, we wanted to keep the analysis relatively simple. We were able to find company lists on some of their websites which gave us an idea about which Danish companies are present on the American market. We also made use of a list of Danish subsidiaries created by the Royal Danish Consulate in New York City. All this information which we found by researching the different company websites or calling the HR departments helped us locate some of the Danish employees working in America at the moment. Unfortunately, companies are very reluctant to give out information about their employees which made the task of finding respondents much

more difficult. In some cases, company policy prevented the contact person from giving out the information needed; however, in these cases, the company was willing to forward the link to the questionnaire survey to their employees in America.

Out of the vast Danish subsidiary list from the Royal Danish Consulate in New York City, we were able to get in contact with 31 companies across America. As most of the Danish subsidiaries are located on the East Coast, we made an effort in targeting Danes located especially in the southern states and on the West Coast in order to provide a more fulfilling regional analysis. Out of the 31 companies, we were able to get hold of 65 people working both in private and public Danish companies. After careful research of some of the companies on the list, we found that a large part of the subsidiaries no longer had Danish employees, which was a prerequisite for being part of our survey. 35 persons out of a total of 65 replied to our questionnaire and these people came from 14 different companies across America. Out of the remaining 17 companies who did not reply to our questionnaire, 4 companies replied that they no longer had Danish employees working in America. An additional 5 companies did not wish to participate in our survey due to obligations to other students and schools. The rest simply did not respond to either our initial inquiry or our reminder e-mail. Since our research sample consists of the 35 people from various parts of America, we are reluctant to conclude that our survey is representative as it can not be said to represent the entire population. The conclusions we draw on the basis of the questionnaire survey should therefore not be considered as “truths” but merely as trends (Rasmussen et al., 2006:123). The following figure is a visual representation of the locations of our respondents in the survey:



Source: About.com and our own production.

2.3 Empirical measures

All the questions in our questionnaire survey are based on the dimensions from Trompenaars, Hofstede, Gesteland and our own two dimensions regarding “The American Dream” and “Patriotism”. The questionnaire is divided into three parts, all with different headlines and content. Part 1 is about the respondents’ perception of American culture, and the 25 questions are divided as follows: Questions 1 – 14 are based on Trompenaars’ dimensions, questions 15 – 18 are based on Hofstede’s dimensions, question 19 is based on Gesteland’s dimension, and questions 20 – 25 are based on our own dimensions. Part 2 of the questionnaire is about cultural differences between Denmark and the US, and part 3 is about barriers to cooperation. Parts 2 and 3 are structured in the same way, each with 10 keywords relating to the three aforementioned theorists’ cultural dimensions.

After each part, the respondents have the possibility to leave personal comments, allowing us to conclude even more on the results and broaden our analysis. We have chosen to use closed questions, as we believe that the answers will be easier for us to

interpret, as opposed to open questions which are considered to be more precise in their answers, but difficult to derive concise analysis from. In all the three parts of the questionnaire, we have chosen to give the respondents four possible answer options, such as: *agree*, *partly agree*, *partly disagree*, and *disagree*. By choosing not to include the option *no comment*, thereby giving the respondents the option of not responding to a particular question, we will eliminate these responses, as people generally opt for this answer for convenience. The fact that we have chosen to use four different options instead of three is no coincidence, as we wanted to avoid the ambiguous middle answer which would be difficult to interpret in an unbiased manner.

2.3.1 Part 1 – American Culture

The first two questions in the survey are general questions about *name*, *company*, and *location*. These questions are not considered to be important for the overall analysis; however, *location* is a pivotal factor in our regional analysis. The rest of the questions in part 1 all consist of a statement with an opposing statement which will make it easier to conclude on the overall tendencies of the respondents, and at the same time, also make it easier to compare with the results of the different theorists.

2.3.2 Part 2 – Cultural Differences

The conclusions from part 1 are used in part 2, where the respondents will answer questions relating to cultural differences between Denmark and the US. The ten questions in part 2 are created as keywords, each with two opposing values in brackets that will highlight the conclusions and compare the results from the two parts.

2.3.3 Part 3 – Barriers to Cooperation

As mentioned above, the arrangement in part 3 is the same as in part 2, in so far that the same keywords, as well as the two opposing values in brackets, are used in part 3 but this time in connection to barriers to cooperation. Again, the conclusions from part 2 are used in part 3 in terms of comparing and concluding the results.

2.4 Assessment of the Research Approach

We believe that the most appropriate method with which to ascertain cultural differences between Denmark and the US and their affect on business cooperation is a combination of inductive and deductive approaches. The inductive approach is used when we make generalizations based on individual instances in our analysis of the questionnaire, i.e. our respondents' views of American culture. The deductive approach is also used in the analysis of the questionnaire when we draw conclusions based on the premise of our respondents' answers, as well as when we draw conclusions based on the premises given by the different theories.

2.4.1 Validity

Validity relates to the cohesiveness of the entire project from its research questions to its conclusion (Rasmussen et al., 2006:139). Validity is concerned with the study's success at measuring what we set out to measure. Our overall goal with the questionnaire survey was to measure whether or not our respondent group believed there were cultural differences between Denmark and the US, and if they created barriers to cooperation.

Our survey questions are based on various cultural dimensions from Trompenaars, Hofstede, and Gesteland. Therefore we may have eliminated some other cultural aspects which the theorists do pay attention to in their analyses, and which could have had an influence on our results. We chose to limit our questionnaire to only being structured by existing theories due to the fact that we believe that these theories provide sufficient data to answer our research questions. Furthermore, we would argue that the use of theory in our questionnaire survey provides a consistent thread in the thesis, in so far that the same concepts are used throughout the assignment.

Since our research sample consists of 35 people, it can be argued that our conclusions are somewhat uncertain. It is obvious that complete accuracy can only be obtained if 100% of our respondents submitted the questionnaire; however, we do not see this as a major problem as our intentions are to collect empirical data that will provide general indications or trends and not definitive conclusions. It is also vital to

note that our respondent group is primarily male – only 3 out of the 35 respondents are female. In the end, this fact could portray a somewhat skewed picture of reality, in the way that male and female respondents do not necessarily answer the questions on the same premises (Trompenaars, 2007:224).

Furthermore, we have used our questionnaire survey with a reverse effect, in the way that we have chosen to ask Danes to comment on American culture, thereby killing two birds with one stone. By asking the respondents to consider certain aspects of American culture and comparing with their knowledge about Danish culture, we get an indirect insight into Danish culture which we would not have gotten had our respondents been Americans. However, we realize that our survey and subsequent analysis could possibly have painted a different picture if we had chosen another methodological approach.

2.4.2 Reliability

Reliability refers to the consistency of the measurement being used (Rasmussen et al., 2006:139). The questionnaire survey is created as a way of measuring the respondent's perceptions of cultural differences, and on a general level, the responses seem both consistent and stable considering the fact that our target group consisted of a range of different respondents. We believe that we have provided our respondent group with significant information about the survey, its purpose, and how it should be completed. However, it is difficult to say what the respondents were thinking about when they filled out the questionnaire, and if they thoroughly considered the different options. If the respondents, for some reason, were preoccupied when completing the survey, the result can not be said to be reliable or reflect the actual situation. However, we are confident that our survey is in fact reliable, as we have made it impossible to submit the questionnaire with non-responses. Furthermore, we have tried to avoid item non-responses by limiting the options instead of using a grading scale. Several respondents have written additional comments after the different parts. This could indicate that they have thought about their answers and which option to use which we believe signifies reliability.

Another important aspect in connection to reliability is the fact that a large part of the respondents have used all four possible options when replying to the questions in the survey. This leads us to conclude that a majority of the respondents – if not all – have carefully considered the options and not chosen the same one throughout the survey for convenience.

Furthermore, we wish to make our survey as objective as possible but realize that we are somewhat affected by our own expectations and presumptions as well as our own cultural frame of reference which makes it difficult to avoid subjectivity. As outsiders to the culture we are describing, we realize that our results will be based on the respondents' perceptions as well as our own. We acknowledge that a survey based on people's perception of cultural differences and barriers to cooperation may be subjective and can present a distorted picture in so far that it is based on people's memory and subjective opinions. However, we are confident that our research approach will help us answer our research question in a satisfactory way, taking into account that the study is consistent across a range of different respondents.

3. Theoretical Framework

In this section we will explain culture as a concept and develop our own definitions of culture which we will use in this thesis. Furthermore, we will introduce our theoretical framework in the form of different sociological theorists and their theories on culture and cultural dimensions, as well as a detailed assessment of these theories.

3.1 Reflections on Culture

The concept of culture has always been difficult to define and various theorists have tried to do so over the last 100 years. One of the first to define the concept of culture was the British anthropologist E.B. Taylor in 1871. He believed culture to be:

“...that complex whole which includes knowledge, belief, art, morals, law, custom and any other capabilities and habits acquired by man as a member of society.”

(Gullestrup, 2007:30)

In 1952, the two U.S. anthropologists, Kroeber and Kluckhohn, defined culture in 164 different ways. These definitions have most likely changed over time mainly due to changes in society (Gullestrup, 2007:30). According to Edgar Schein, the concept of culture in general has been subject to a lot of criticism over the years due to the lack of a concise definition of the concept. He argues that the debate about a definition first of all shows the importance of culture as a concept, but at the same time, the lack of concise definition creates a problem for people to use it in so far that it continues to be a vague and ambiguous concept (Schein, 2004:12). Since there is no exact definition of the concept, we have chosen to include the definitions of the authors used in this thesis in terms of national and organizational culture as a way to create our own definition which will be used throughout the thesis.

Geert Hofstede has defined culture as:

“...the collective programming of the mind which distinguishes the members from one human group from another.” (Hofstede, 1980:21)

Furthermore, Trompenaars and Hampden-Turner believe that:

“...culture is the way in which a group of people solves problems and reconciles dilemmas.” (Trompenaars, 1997:6)

We have chosen to include elements of organizational culture in our definition since we believe that the concept of culture used in our thesis contains elements of both levels.

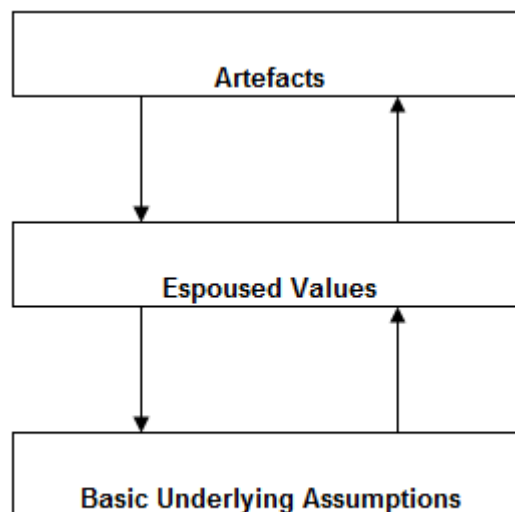
Culture is not only defined on a national level but also on an organizational level where culture is characterized as something that exists within companies and will often comprise of a common set of attitudes, beliefs and values of an organization. Andrew Brown, author of the book “Organizational Culture” has defined culture as:

“...the pattern of beliefs, values and learned ways of coping with experiences that have developed during the course of an organization’s history and which tend to be manifested in its material arrangements and in the behaviors of its members.” (Brown, 1998:34)

Edgar Schein has defined culture as:

“...a pattern of shared basic assumptions that was learned by a group as it solves its problems of external adaptation and internal integration, that has worked well enough to be considered valid and, therefore, to be taught to new members as the correct way to perceive, think, and feel in relation to those problems.” (Schein, 2004:17)

Schein has created a figure that describes the different levels of organizational culture and their interactions:



Source: Schein, 2004, p. 26

Schein has divided his figure into three levels; each level signifies what is visible to the observer. The first level is called artifacts, and by artifacts, he refers to the visibility of products of a group, such as language, shrines, and art. This level is easy to observe but difficult to decipher. In terms of analyzing different organizations, Schein argues that it is possible to interpret a company by its symbols and other visible

artifacts. However, interpretations from this level alone will often create an ambiguous picture in so far that the interpretations will be a projection of one's own reactions and feelings. The second level is called the espoused beliefs and values, and they are often considered to be strategies, goals, and philosophies. The knowledge of the artifacts combined with goals and strategies can help to reflect a company's rationalizations and aspirations. To fully understand a particular company, the third level of underlying assumptions must be included. The basic underlying assumptions can be categorized as the taken-for-granted beliefs, perceptions, thoughts, and feelings. Very often, these assumptions are considered to be nonnegotiable as they reflect the employees' perceptions, feelings, and emotions about things. This level of culture, according to Schein, is the most difficult one to interpret, as these assumptions are held unconsciously and are very difficult to surface (Schein, 2004:25-37).

In terms of adapting Schein's theory to our questionnaire survey, we believe that the most useful level for us to use is the espoused beliefs and values. This level of culture makes it possible to have consensus about perceptions and taken-for-granted beliefs. By focusing on this level in our survey, we believe it is possible to deduce general tendencies about our respondents' perception of cultural differences between Denmark and the U.S.

The reason why we have used a mix of both national and organizational culture in our own definition is because we have asked our respondents to consider both levels of culture in our questionnaire. We believe it is valid to include parts of organizational culture in our definition because part of our research question refers to the business cooperation between the two countries. Furthermore, Gesteland claims that:

"...the business culture of any country tends to reflect its general culture."
(Gesteland, 2002:227)

When we combine elements of the various definitions of culture, we will define culture in this thesis as:

An ingrained, collective encoding which leads to a shared behavioral pattern of an entire group, as well as a set of basic assumptions, beliefs, and philosophies that determines the way in which people cope with experiences.

3.2 Theory

When examining cultural differences, we have chosen to concentrate on three major theorists on the subject namely Fons Trompenaars, Richard Gesteland, and Geert Hofstede. These three theorists not only reference each other, but their theories are also to some extent based on each other's work. Foremost, these theories are based on anthropologist and cross-cultural researcher Edward Hall's cultural theory about "High vs. Low Context" culture which was formulated in the 1950's (Hall, 1990:6-10). For instance, Hall created the concept of *proxemics*, which Richard Gesteland uses extensively in his cultural analysis, and he coined the term *polychronic* – as opposed to *monochronic* – which is used in cultural analysis by all three theorists, though with different terms (see the visual representation of the different cultural dimensions on p. 23).

Given this fact, the various cultural dimensions in Trompenaars', Hofstede's, and Gesteland's work are closely interrelated and often overlapping which is why we have chosen to extract certain dimensions in an effort to avoid redundancy. Based on the fact that Edward Hall's work is the oldest, it is only natural that the three other theorists have used the same framework as Hall when forming their own cultural dimensions which is also why we have chosen to not use any of Hall's dimensions in our analysis. We believe that the newer theories, which are to some extent based on Hall's, are more relevant on account of the fact that they are more contemporary.

In the figure below, we have created a visual representation of the various theorists and their cultural dimensions. The figure shows where the different dimensions overlap and we have highlighted the particular dimensions we have chosen to use.

Relationships with People

Trompenaars	Gesteland	Hall	Hofstede
Universalism vs. Particularism	Deal-focused vs. Relationship-focused	Low vs. High Context	
Specific vs. Diffuse			Uncertainty Avoidance
Individualism vs. Communitarianism			Individualism
Neutral vs. Affective	Expressive vs. Reserved (Nonverbal)		
Achievement vs. Ascription			
	Formal vs. Informal		Power Distance
			Masculinity

Attitudes to Time

Sequential vs. Synchronic	Rigid time vs. Fluid time	Monochronic vs. Polychronic	Long-Term Orientation
		Past & Future orientations	

Attitudes to Nature

Internal vs. External control		Extension transference	
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Nonverbal Communication

	*Nonverbal Communication	Proxemics (Space)	
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* This dimension is extracted from Gesteland's 'Expressive vs. Reserved'.

Source: Trompenaars, Hofstede, Gesteland, Hall, and our own production.

As illustrated in the figure above, Trompenaars' five dimensions in the 'Relationships with People' category cover Hall's dimension "Low vs. High Context" as well as several of both Gesteland's and Hofstede's dimensions in the same category. Furthermore, Trompenaars' dimensions in the categories 'Attitudes to Time' and 'Attitudes to Nature' cover Hofstede's, Hall's, and Gesteland's dimensions in the same categories. For this reason, we have chosen to concentrate on all of Trompenaars' cultural dimensions since we believe he is more concise than the others. We have also chosen to include Hofstede's "Power Distance" and "Masculinity" since these two dimensions are not covered by any of the other theorists.

In Gesteland's dimension "Expressive vs. Reserved", we have extracted his sub-dimension "Nonverbal Communication" because this sub-dimension is not covered in Trompenaars' otherwise corresponding "Neutral vs. Affective" dimension.

Lastly, we have chosen to include two dimensions of our own: "The American Dream" and "Patriotism". In our experiences, these two concepts are extremely important to Americans and therefore very relevant when trying to examine American culture. These two concepts are to some extent included in other dimensions, among those Trompenaars' "Individualism vs. Communitarianism", however, we do not feel that these concepts are adequately covered by the aforementioned theories.

3.2.1 Trompenaars' Cultural Dimensions

According to Dutch author and theorist Fons Trompenaars, the definition of culture is "*...the way in which a group of people solves problems and reconciles dilemmas.*" (Trompenaars, 2007:6). Based on this definition, he developed a model describing cultural differences in which he outlined seven different cultural dimensions. As can be seen in the figure on the previous page, the first five dimensions belong under the category 'Relationships with People' and are labeled: "Universalism vs. Particularism", "Individualism vs. Communitarianism", "Neutral vs. Affective", "Specific vs. Diffuse", and "Achievement vs. Ascription". The remaining two cultural dimensions are labeled: "Sequential vs. Synchronic" and "Internal vs. External control" and belong under the categories 'Attitudes to Time' and 'Attitudes to the Environment', respectively.

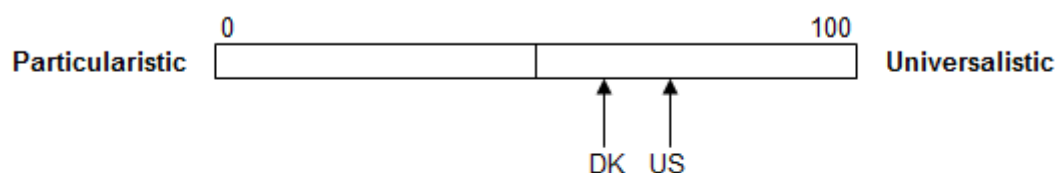
The following will be a description of the theories involved in the seven different cultural dimensions, as well as an account of where Denmark and the US are situated within each of these dimensions. Furthermore, we will show both countries' positions on a linear scale calculated as the average of the collective data from Trompenaars' book.

3.2.1.1 *Universalism vs. Particularism*

In a society or an organization ruled by universalism, focus tends to be on rules rather than individual relationships. In practice this means that rules, laws, and societal norms are considered universal and therefore overruling. It is key that everyone follows the agreed rules, and typical procedures are uniform and rational which means that everyone who falls under the same rule should be treated equally.

On the other hand, in a particularist society, personal relationships have much more credence than rules, and each particular situation and relationship is considered separately from others. In universalist cultures and businesses a trustworthy person is someone who honors their word, and there is only one truth or reality, whereas particularists believe there are several perspectives to reality, and trustworthiness comes with the recognition of mutual affinity.

Universalism is typically a feature of modernization, whereas particularism usually exists in smaller, rural communities. This dimension is very similar to Richard Gesteland's cultural dimension, "Deal-focused vs. Relationship-focused", in the way it relates to business and corporate culture (Trompenaars, 2007:48-49).



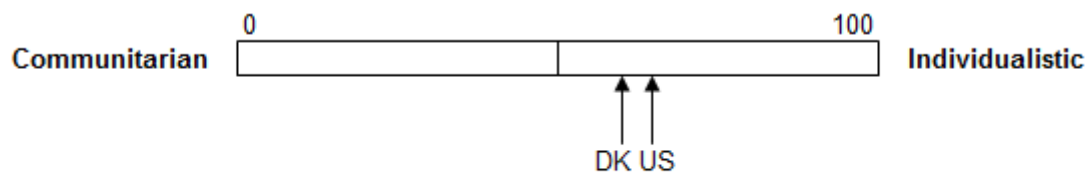
Source: Trompenaars pp. 35, 37, 39 and our own production.

According to Trompenaars' research, both the US and Denmark are considered to be somewhat universalistic societies, however, Denmark scores closer to the middle which means closer to the particularistic approach. It should be noted, though, that Denmark's scores are only an average of two figures, whereas the US scores are based on an average of three figures from Trompenaars' book.

3.2.1.2 Individualism vs. Communitarianism

In the dimension of “Individualism vs. Communitarianism”, one differentiates between what each individual can contribute to the community versus what the community can do for each individual. In individualist cultures, it is assumed that achievements are contributed to the individual, and that responsibility for each action is personal. In organizational contexts, decisions are made on the spot by representatives, and emphasis is put on having the freedom to succeed or fail on one’s own merit.

Communitarians, however, set up common goals for the group to meet, and assume joint responsibility for each success or failure. Emphasis is put on company morale and cohesiveness, and decisions are made jointly. The organization is seen as a social context shared by all members, and is attributed the role of giving meaning and purpose to its members (Trompenaars, 2007:67-68).



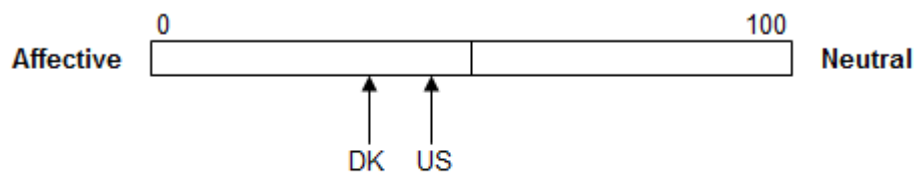
Source: Trompenaars pp. 51, 55, 57 and our own production.

Trompenaars’ research shows that both Denmark and the US can be categorized as individualistic societies. Both countries are placed close to the middle of the scale; however, Denmark is placed slightly more toward the communitarian end of the scale.

3.2.1.3 Neutral vs. Affective

The cultural dimension “Neutral vs. Affective” differentiates between the way in which people outwardly express feelings or not. In a culture which is high in affectivity, people try to find immediate outlets for their feelings by laughing, smiling, gesturing, etc. Emotions flow without inhibition, and animated expressions of opinions will often take place. Statements and conversations are often emphasized by additional adjectives.

In a neutral culture, however, people have no need to telegraph their feelings, and therefore keep them controlled and subdued. Cool and self-possessed conduct is admired, statements are often read out monotonously, and physical contact is often taboo. This, of course, does not mean that neutral cultures are cold or unfeeling, and irrepressible joy in such cultures will only signal more loudly than in affective cultures in which expression of feelings have to be amplified to register at all (Trompenaars, 2007:79-80).



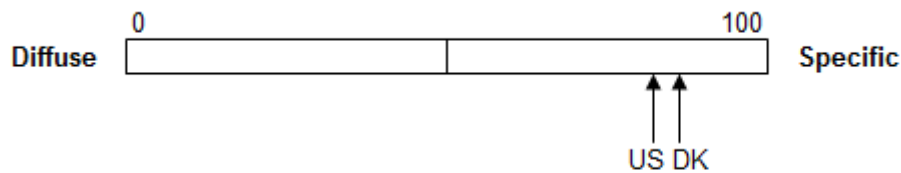
Source: Trompenaars p. 70 and our own production.

According to Trompenaars, Denmark can be categorized as a more affective culture than the US even though they are both placed on the same side of the scale. The US is considered to be slightly more neutral but still affective by nature.

3.2.1.4 *Specific vs. Diffuse*

In a culture described as specific, effectiveness and structure are key values. The way in which people relate to each other is purposeful and to the point and can sometimes be considered blunt – at least to the outsider. The vertical lines of communication in an organizational structure are clear and concise so as to assure better compliance and no confusion. Another key value in specific cultures is the separation of private issues and business agendas, and the avoidance of conflicts of interest. Diffuse cultures, however, seem more aimless and ambiguous in ways of relating. Evasiveness and ambiguity are considered positive traits in many instances when it means being tactful instead of blunt, and allowing the other people involved to interpret and use their own personal judgment. Morality is situational and will most often depend upon the context and the people involved.

This dimension is closely connected with “Universalism vs. Particularism” in the way that specific cultures are very rule-oriented as opposed to diffuse cultures which focus more on individual relationships (Trompenaars, 2007:100-101).



Source: Trompenaars pp. 88, 93 and our own production.

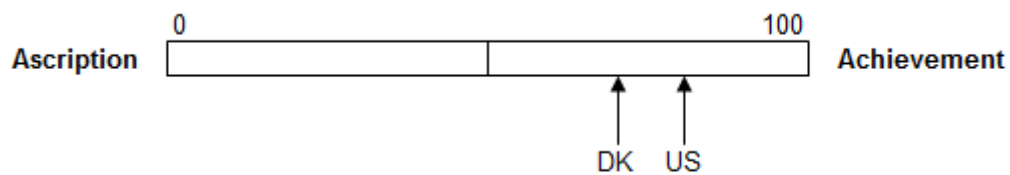
Once again, Denmark and the US score very close to each other on the scale; however, Denmark is categorized as a slightly more specific culture than the US.

3.2.1.5 Achievement vs. Ascription

Some cultures assign status to people on the basis of their achievements, while other cultures ascribe status by the virtue of class, education, gender, age etc. The first-mentioned assigned status is called achieved status, which refers to ‘doing’, while the other is called ascribed status, which refers to ‘being’.

In achievement oriented cultures, titles are not important unless it is relevant to the task at hand. Respect is given both to superiors and colleagues but only on the basis of their knowledge, job-performance, and skills, and these types of organizations will typically employ senior managers of varying ages and genders based on their individual proficiencies.

In ascription oriented cultures, the use of titles is extensive and will often be used to clarify each individual’s status within an organization. This dimension can be closely related to Hofstede’s dimension “Power Distance”, meaning that respect for your superior and the hierarchy on which the organization is built, expresses your commitment to the organization and its mission. Ascription oriented cultures will often employ middle-aged males qualified by their backgrounds, as senior managers (Trompenaars, 2007:118-119).



Source: Trompenaars pp. 105, 106 and our own production.

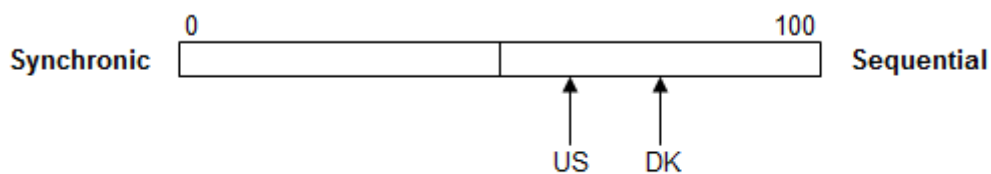
Both Denmark and the US are categorized as achievement oriented cultures according to Trompenaars' research. The US, however, leans more toward achievement than Denmark which leans slightly more toward the middle of the scale.

3.2.1.6 *Sequential vs. Synchronic*

The dimension "Sequential vs. Synchronic" relates to our attitudes to 'time'. In this dimension, Trompenaars uses a different measuring system to calculate his country scores than in the dimensions previously described. When calculating country scores in this dimension, Trompenaars uses a scale which ranges from 1 to 7 – where 1 means 'seconds' and 7 means 'years' – which means that in order to adequately compare the different dimensions on the linear scales, we have converted his "sequential/synchronic" scale into percent.

The sequential time system means paying attention to one thing at a time. The opposite is true for the synchronic time system that is characterized by the simultaneous occurrence of many things and by a great involvement with people. For cultures using the sequential time system, time is used in a linear way that ranges from the past to the future, causing people to use compartmentalization in order to concentrate on one thing at a time. Time is almost perceived as something tangible in sequential cultures, and is often ranked alongside money, as something that can be 'spent', 'lost', and 'saved'. Sequential cultures focus on the long-term horizon, and are very often also low context cultures where information is needed to do the job. As well as low context cultures, the sequential cultures include North America and other Western cultures.

Synchronic cultures have more emphasis on human relationships than on sticking to schedules, and use time as a circular way to include the past in planning for the future. People in these cultures will rather be late for the next appointment than abruptly terminate a meeting early, a tendency which also shows a focus on the short-term horizon. Synchronic time is often perceived as much less tangible compared to sequential time (Trompenaars, 2007:138-139).



Source: Trompenaars pp. 128, 129 and our own production.

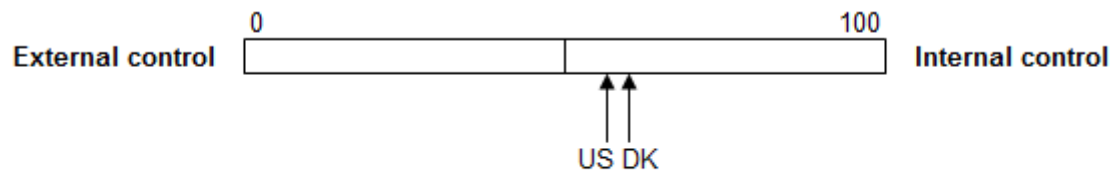
In this dimension, both countries are categorized as being sequential cultures which means that they are both future-oriented countries. However, being placed more to the right on the scale, Denmark is considered to be focused on the long-term future, whereas the US is more focused on the short-term future.

3.2.1.7 Internal vs. External Control

This dimension differentiates between the belief that the environment can be controlled by the individual and the belief that the individual must respond to external circumstances. It is important to highlight that reference to the environment means all external circumstances and surroundings and not the environment in the most literal sense. However, these two beliefs are not mutually exclusive meaning that most cultures take notice of inward and outward control.

In a culture which believes in internal control, attitudes toward the environment are most often dominating and aggressive, and changeable environments are causes for discomfort. The focus is primarily on the self and the function of one's own organization and reaching one's objective – i.e. winning – is key.

Believers in external control will most likely have a flexible attitude toward outer elements and are more willing to compromise. The focus is on others, i.e. customers and colleagues, and maintaining relationships is more important than winning. In this respect, this dimension resembles “Universalism vs. Particularism” (Trompenaars, 2007:155).



Source: Trompenaars pp. 143, 144 and our own production.

According to Trompenaars, both Denmark and the US are placed slightly toward the right on the linear scale which emphasizes the belief in internal control and a belief that external circumstances can, to some extent, be controlled by the individual.

3.2.2 Hofstede

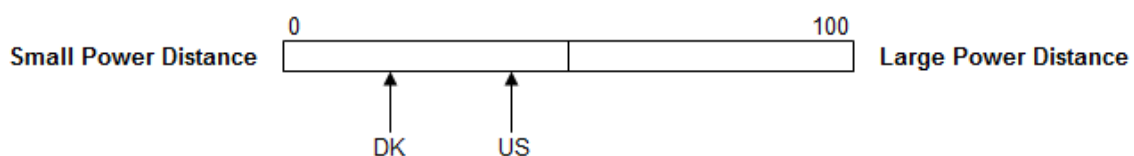
Geert Hofstede is, like Fons Trompenaars, a Dutch author specializing in cultural differences between nations as well as organizations. However, Hofstede’s theories on cultural dimensions differ somewhat from those of Trompenaars. Based on his own research, Hofstede has chosen to divide his cultural dimensions into the five following categories: “Power Distance”, “Uncertainty Avoidance”, “Individualism”, “Masculinity” and “Long-Term Orientation”.

Out of those five dimensions, we believe that “Uncertainty Avoidance”, “Individualism” and “Long-Term Orientation” are already included in Trompenaars’ “Specific vs. Diffuse”, “Individualism vs. Communitarianism” and “Sequential vs. Synchronic”, respectively. For this reason we have chosen only to include Hofstede’s “Power Distance” and “Masculinity” dimensions in our analysis. As in the previous paragraph about Trompenaars, we will show both Denmark and the US on a linear scale according to their positions in connection to each of these two dimensions.

3.2.2.1 Power Distance

Power distance is often used to describe the relationship between the boss and the subordinates in a hierarchy. Power distance is the interpersonal power or influence between the boss and the subordinates, as perceived by the less powerful of the two. This dimension can also be explained by the degree of inequality between two people. In an organization, power distance measures the extent to which the employees accept that their boss's opinion is right solely because he is the boss. Hofstede has created a continuum within the dimension which can be used to index the different countries according to small or large power distance. The continuum is made so that the different countries are not polarized between high and low but may be anywhere in between.

Small power distance countries, such as the Scandinavian countries, Austria, and Ireland, are characterized by less centralization and flat organization pyramids. Furthermore, managers make decisions after consulting with subordinates. The opposite is true for cultures with a large power distance, such as Latin American countries and the Arab countries where managers are seen as making decisions autocratically and paternalistically. This would also explain their more steep organizational pyramids where there is greater centralization (Hofstede, 2004:45-46, 48-50).



Source: Hofstede p. 41 and our own production.

Both Denmark and the US are categorized as being cultures with a small power distance, however, by being placed far more to the left on the scale, Denmark as a culture has an even smaller power distance than the US, which is placed very close to the middle of the scale.

3.2.2.2 Masculinity

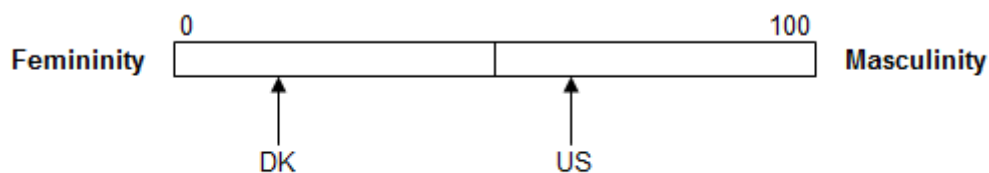
When talking about cultures, the term masculinity refers to values traditionally viewed as 'male', and its counterpart – femininity – refers to values traditionally viewed

as ‘female’. In other words, this dimension is largely based on the stereotypical views of male vs. female.

Typical masculine cultures assign importance to values such as assertiveness and ambition, as well as the accumulation of wealth. Aggression is what is needed to move ahead in the corporate world, and the environment in masculine cultures is very competitive. The distance between gender roles is also typically very apparent in masculine cultures.

Feminine cultures, however, typically value relationships and compassion, as well as quality of life above material possessions and ambitious aspirations. Understanding is a very important character-trait, and it is often a nurturing environment. The difference between gender roles is much more fluid in feminine cultures than in masculine ones. According to Hofstede, Japan and Austria are considered to be the most masculine cultures, whereas the Nordic countries, such as Sweden and Norway, are considered to be the most feminine.

This dimension is closely connected with Trompenaars’ “Individualism vs. Communitarianism” as cultures defined as feminine will typically be associated with communitarian cultures, whereas masculinity is often associated with individualistic cultures (Hofstede, 2004:116-120).



Source: Hofstede p. 121 and our own production.

So far, this dimension sees the largest difference between Denmark and the US. With Denmark being a Nordic country, it is not surprising that according to Hofstede’s categorizations it is placed to the left on the scale, i.e. toward femininity. The US,

however, is clearly placed to the right on the scale, and is thus categorized as a masculine culture.

3.2.3 Gesteland

Richard Gesteland's cultural theory centers around four cultural dimensions, namely, "Deal Focus vs. Relationship Focus", "Expressive vs. Reserved", "Formal vs. Informal" and "Rigid Time vs. Fluid Time". As mentioned earlier, we have chosen to focus on the sub-dimension "Nonverbal Communication" which we have extracted from his dimension "Expressive vs. Reserved".

3.2.3.1 Reserved vs. Expressive Nonverbal Communication

This sub-dimension concerns *proxemics* i.e. the concept of the 'space bubble' which was created by Gesteland himself. This space bubble is the invisible space that surrounds every human being, such as for example the distance between people when talking, and it can vary in size according to the given situation. The Arab world has a small space bubble, whereas both North Americans and Northern Europeans have a much larger bubble. When different-sized space bubbles collide, cultures with a larger bubble often feel that their counterpart is "getting in their face", whereas the cultures with a smaller bubble consider their counterpart to be cold, snobbish, and standoffish (Gesteland, 2002:72-73).

'Touch behavior' – also called *oculesics* – is somewhat connected to the size of space bubble due to the fact that people from cultures with small space bubbles tend to be high-contact cultures where touching is considered the norm. These high-contact cultures often have firm and frequent handshakes, and every conversation is made within a very intimate space bubble. This behavior is often regarded as improper in the more low-contact cultures, such as the UK and Northern Europe. These cultures prefer to shake hands as a way of touching, and do it each time they meet and again when they leave (Gesteland, 2002:75-76).

'Eye contact' – also called *haptics* – is the subtlest form of body language, but people often get confused when others use stronger or weaker eye contact than they do

themselves. This sub-dimension is, once again, interrelated with the two others which basically means that people who engage in intense eye contact also are the ones who have a smaller space bubble and are comfortable with touching. In very expressive cultures, and especially emotionally expressive ones, people like to read the face and eyes as they are talking (Gesteland, 2002:76-77).

3.2.4 Our Own Dimensions

As mentioned earlier, we have created two dimensions of our own, as we believe that the concepts of “The American Dream” and “Patriotism” are both a crucial part of American culture, and are as such not adequately covered by the theories put forth by Trompenaars, Hofstede and Gesteland. In these two dimensions it has not been possible to create the linear scales as we were able to previously, since we have created these dimensions based on the ideas of various authors and therefore have nothing to measure against.

3.2.4.1 The American Dream

The concept of the American Dream was first articulated in Puritan writer John Winthrop’s sermon “The City Upon a Hill” (Winthrop webpage) as a dream of creating a magnificent country greater than anything else which would be met with envy from every other country in the world. Later, it was expressed in “The Declaration of Independence” by Thomas Jefferson in which he stated that: *“We hold these truths to be self evident: that all men are created equal; that they are endowed by their Creator with inherent and unalienable rights; that among these are life, liberty and the pursuit of happiness...”* (Norton Anthology 2003:337).

The actual term, however, was first used by James Truslow Adams in his book “The Epic of America” from 1931 in which he states: *“The American Dream, that dream of a land in which life should be better and richer and fuller for everyone, with opportunity for each according to ability or achievement [...] It is not a dream of motor cars and high wages merely, but a dream of social order in which each man and each woman shall be able to attain to the fullest stature of which they are innately capable,*

and be recognized by others for what they are, regardless of the fortuitous circumstances of birth or position.” (Adams 1931:214-215)

“The American Dream” is a concept often described as a way of climbing the economic ladder through hard work, self reliance, and entrepreneurial attitudes. Over the years, the essential concept of the dream has changed primarily due to changes in society. Today, the dream generally refers to the ability to succeed whether that means achieving more prosperity or better career opportunities.

The notion of the Dream is also tied to theories of economic individualism which in essence means that people should be self-reliant and provide for themselves and their families without being dependent upon government provisions. This way “The American Dream” will contribute to economic individualism because it harnesses self-interest (Ashbee, 2002:35).

We have chosen to include “The American Dream” as a cultural dimension, and will be using it in our analysis of cultural differences, because we believe it is a concept that differs greatly from any such concepts we may have in Denmark. Furthermore, we will use this concept, not as it was first defined nor as a way to describe the changes in the concept, but as the Dream is generally understood in society today.

3.2.4.2 Patriotism

The concept of “Patriotism” has always denoted positive attitudes toward the nation to which the individual belongs. “Patriotism” encourages a strong sense of loyalty and identification with other members of that same nation, i.e. a kind of social solidarity. Furthermore, it fosters a belief that individuals have responsibilities and duties to their communities, and as such, an obligation to participate in community affairs (Ashbee 2002:71-72).

It is a concept that relies, to a large extent, on symbolic acts such as displaying the nation’s flag, participating in rallies, and standing up and resting your hand on your

heart while singing the national anthem. These symbolic acts are all a part of expressing and sharing the devotion and pride of one's country.

The levels of "Patriotism", i.e. the extent to which people both feel patriotic and show their patriotism, vary across time, and are usually higher during war time, or when a nation is under external threat. A perfect example of this is 9/11, which galvanized and united American citizens against a common foe (Ashbee 2002:132).

"Patriotism" exists in various degrees in every nation in the world, and is as such not a solely American concept. However, there is a common belief that somehow Americans have coined the concept. The concept of 'being American' is key in American patriotism and rests upon the adherence to specific ideals. For an American, wearing one's patriotism proudly clearly states a strong belief in democracy, self-reliance, and individual freedom (Ashbee 2002:146).

For this reason, we believe that a cultural aspect such as "Patriotism" is particularly important when examining American culture, and that this concept is simply not covered by the cultural theorists in our analysis – perhaps because the concept does not apply equally to other cultures. In our analysis, we will therefore define the dimension "Patriotism" specifically as American patriotism, and not as we may understand the concept from other countries and cultures.

3.3 Theory Criticism

3.3.1 Hofstede on Trompenaars' Theory

According to Geert Hofstede, there are several flaws in the cultural dimensions model presented in Fons Trompenaars' book "Riding the Waves of Culture" which he co-authored with Charles Hampden-Turner. These flaws stem both from the model itself, and the pre-existing theories on which it was built, as well as – and perhaps most importantly – from the research Trompenaars himself conducted to construct his database.

Hofstede's first argument is that Trompenaars' collected data does not support his model. Hofstede argues that the seven distinguishing criteria used in the research are conceptual categories springing from Trompenaars' mind, and that his database shows no evidence that his respondents made similar distinctions when answering the questions in the survey. According to Hofstede, Trompenaars' findings clearly show that he confuses conceptual categories with dimensions because these conceptual categories are ever-present in his mind – as it is present in the mind of every researcher (Hofstede, 1996:195).

Another argument Hofstede makes is the fact that in his analysis Trompenaars does not summarize his survey answers into country scores in any of the seven dimensions, but rather chooses to show the answers to the specific questions in each dimension. This leaves doubt about where exactly a country is supposed to be positioned in the dimension in question, and it creates invalid results when the reader is left to interpret the results on his own. Furthermore, Hofstede argues that Trompenaars does not validate his findings by measuring them against other data (either country-level indicators or results of survey studies) independent of his own research (Hofstede, 1996:190).

He also argues that in his book, Trompenaars “*confuses the individual with the country level of analysis.*” (Hofstede, 1996:191). There are several levels on which to conduct an analysis: individual-level, organization-level, and country-level, and distinguishing between these levels is crucial to cross-country research. According to Hofstede, when asking his questions, Trompenaars is conducting an individual-level analysis, and when calculating the scores, he is conducting a country-level analysis.

Trompenaars' first five dimensions, under the category ‘Relationships with People’, originate from sociologist Talcott Parsons' “General Theory of Actions”, which was published in 1951 (Hofstede, 1996:196). This publication was co-authored by Edward Shils and they termed the dimensions *pattern variables*. Hofstede argues that Parsons' and Shils' theory was speculative at best; it is their own personal interpretation of reality, which makes it a fallacious theory for Trompenaars to base his own theory

upon. Furthermore, their philosophy was rooted in American society of the 1940's which makes the theory outdated.

Another argument of Hofstede's is that Trompenaars' research samples were too small and too poorly matched to be viable. Only nine countries are used in every one of Trompenaars' dimensions, and therefore only these nine countries are fully comparable, which "*is statistically insufficient to develop a multidimensional model.*" (Hofstede, 1996:196). Hofstede believes that Trompenaars' model is too simplified because of his limited database.

Lastly, Hofstede argues that Trompenaars' findings are too rigid. Hofstede believes that if a country leans more toward one side of a dimension, for example showing clear signs of being a communitarian society, it generally leans less toward the other side (in this case individualism). By that logic, Hofstede further argues that a country – or an organization – does not necessarily have to belong on only one side of the dimensional scale, and could in fact have aspects of both sides of any particular dimension. Regarding this aspect, Hofstede affirms that Trompenaars' dimensions are too polarized.

3.3.2 McSweeney on Hofstede's Theory

According to Professor Brendan McSweeney, Director of Research at the Department of Accounting, Finance and Management at the University of Essex, Geert Hofstede's measurements and findings are based on four crucial – yet faulty – assumptions.

McSweeney argues that Hofstede's first assumption is that "*every micro-location is typical of the national.*" (McSweeney, 2002:89). By this he means that Hofstede uses a few questionnaire responses to generalize about an entire nation. In Hofstede's research, the respondents were all employees in subsidiaries to IBM, and McSweeney claims that Hofstede had no way of knowing if his respondent-group was nationally representative, and just made the assumption that they were. Furthermore, Hofstede

declares that he has found national norms and tendencies in his IBM data which McSweeney argues are unfounded.

According to Brendan McSweeney, Hofstede's second assumption is that only three cultures were significant in his research: Organizational culture, occupational culture and national culture. Hofstede conducted his survey on the preconceived notion that there was only one worldwide, uniform organizational culture existing in IBM and no possibility of multiple, diverse company cultures. Hofstede states that occupational cultures (or values) are programmed into us during our pre-adulthood, and can therefore not be changed. This belief thus supposes that throughout the world, members of the same occupation – regardless of nationally diverse entry requirements, educational background, training requirements, regulations etc. – share an identical worldwide occupational culture. According to McSweeney, this assumption is “*anorexic and mechanistic*”, and even though it may be convenient for processing collected data, it is altogether unrealistic (McSweeney, 2002:90-92).

Hofstede's third assumption was that the main dimensions of a national culture could be identified by a difference analysis from questionnaire responses. In McSweeney's own words: “*Restricted questions/answers would miss influential values that might counterbalance or outweigh the values that were measured...*” (McSweeney, 2002:93). As a result, Hofstede's representation of national cultures is distorted as his questionnaires were not designed to identify national cultures, and as such, the questions were not adequate for that purpose.

McSweeney's final point of critique is Hofstede's fourth assumption where he presumes that his findings within a workplace are situationally nonspecific. The data collected was solely from IBM and thus restricted to the workplace. This means that other groups such as the unemployed, full-time students, retirees etc. were never explored as parts of a national culture. The questions were almost exclusively about workplace issues. This relates to the previous point McSweeney made that Hofstede's

cultural dimensions do not accurately reflect national cultures on account of his research being faulty.

3.3.3 Mickalites on Gesteland's Theory

In his review of Richard Gesteland's book "Cross-Cultural Business Communication", Professor Carey Mickalites from Michigan State University states that there are three related potential problems with Gesteland's theory.

The first problem relates to the fact that Gesteland often refers to his own perception as an American within his own worldwide experiences. However, sometimes he fails to acknowledge this particular fact when registering his observations on other cultures. Mickalites therefore suggests that at times, Gesteland's observations become judgmental and culturally insensitive (Mickalites, 2002:5).

Secondly, Carey Mickalites argues that Gesteland reduces the dynamics of culture to predictable patterns of behavior by trying to include too much in his book. By this he believes that Gesteland's theory is perhaps too simplified to encompass the vast heterogeneity of cultures worldwide. This is tied into what Mickalites believes to be the third problem in Gesteland's book (Mickalites, 2002:6).

He argues that in Gesteland's search to supply reliable advice for communicating in and adapting to a large number of target business cultures, he fails to consider intercultural unpredictability and to address the dynamics of intercultural communication (Mickalites, 2002:6).

3.3.4 Our Own Viewpoint

Obviously, the various sociologists and anthropologists have very specific opinions about each other's works and theories. Each theory varies from the others in the data collected and in the way that the research was done and there are shortcomings and limitations to all of them. However, we have chosen to include these particular theories for several reasons.

First, the theories of Fons Trompenaars, Geert Hofstede and Richard Gesteland may be flawed, but in Hofstede's own words, "*they are better than nothing.*" On one hand, societies have changed drastically in the years since these theories and models were developed, and it could definitely be argued that the theories are outdated. On the other hand, in the same timeframe that it took to outdate them, no new theorists have created drastically different theories which are better suited to analyze cultural differences. This, of course, suggests that these theories are the best we have in the sense that they are the newest ones we have.

Secondly, the fact that Trompenaars, Hofstede, and Gesteland base their own models on each others' as well as on previous sociologists' models, e.g. Edward T. Hall, could be argued to be a validation of the models themselves. By this we mean that if no new theories have been developed, it could be argued that these – though slightly outdated – are still the best and most valid theories we have.

A third and vital point is the fact that these theories have been developed on different grounds. Every theorist has a different background than the next, educationally and otherwise, which more than likely creates discrepancies in perceptions of culture, approaches to surveys, and interpretations of data. This fact makes an accurate comparison between the various theories and studies on the subject very hard to accomplish.

Our fourth point is that we have to take into consideration that we can not adequately determine which external factors may have been included or excluded in these three theories. Trompenaars, Hofstede, and Gesteland may have taken into account various political, legal, and economic factors etc. when conducting their surveys and collecting their data, or they may not have factored them into their surveys at all.

Lastly, Hofstede, McSweeney, and Mickalites all have compelling arguments as to why each of the theories is flawed. However, we would argue that though each theory

may be imperfect on its own, when combined with the other theories they create a comprehensive study of national as well as corporate cultures.

4. Empirical Findings

This part of the project is primarily meant to clarify the empirical findings derived from our survey. We will outline how the questionnaire is structured according to the theories we have used. Furthermore, we will summarize the figures percentage-wise in which the distribution of answers is shown.

The questionnaire has been divided into three parts depending on content. The first part is about the respondents' perception of American culture. The second is about differences between Danish and American culture, and lastly, the third part is about whether or not these differences create barriers to cooperation between the two countries. For reasons of clarity, this section will be organized in the same way as the questionnaire.

4.1 Questionnaire – Part 1

The first part of our questionnaire survey is called “American Culture”, and common for all the questions in this part is the choice between two statements which should represent the whole dimensional scale. The questions in this part are made on the basis of Trompenaars, Hofstede, Gesteland, and our own dimensions.

4.1.1 The Respondents' Perceptions Relating to Trompenaars' Dimensions

Questions 1 – 14 are created on the basis of Trompenaars' seven dimensions relating to his three categories: ‘Relationships with People’, ‘Attitudes to Time’, and ‘Attitudes to Nature’. Each question has been asked from a specific viewpoint, i.e. one particular side of each dimensional scale.

4.1.1.1 Questions 1 & 2

In order to measure the tendency regarding the dimension “Individualism vs. Communitarianism”, the respondents were asked to consider two questions, and answered as follows:

1. Americans generally concentrate on reaching goals as a group (Rather than individual initiatives)

Agree 5.7%, partly agree 25.7%, partly disagree 48.6%, disagree 20.0%

2. Company-morale or team spirit is prevailing (As opposed to individual incentives)

Agree 8.6%, partly agree 51.4%, partly disagree 28.6%, disagree 11.4%

Both of these questions have been asked from the communitarian side of this particular dimension which means that when answered in the affirmative, the responses should be interpreted as leaning toward communitarianism rather than individualism.

4.1.1.2 Questions 3 & 4

Trying to measure the tendency in the dimension “Specific vs. Diffuse”, we asked the respondents these two questions, and they answered as follows:

3. Americans generally separate private issues from business agendas (As opposed to mixing business and pleasure)

Agree 14.3%, partly agree 25.7%, partly disagree 51.4%, disagree 8.6%

4. Communication and cooperation tend to be clear and concise (As opposed to ambiguous and vague)

Agree 37.1%, partly agree 34.3%, partly disagree 22.9%, disagree 5.7%

Again, both questions have been asked from the same side of the dimension, namely the specific, which indicates that affirmative responses should be considered as leaning toward specific rather than diffuse.

4.1.1.3 Questions 5 & 6

In order to measure the tendency regarding the dimension “Affective vs. Neutral”, these two questions were asked and answered in the following manner:

5. Feelings are usually expressed openly and /or physically (As opposed to not showing one’s emotions at all)

Agree 22.9%, partly agree 40.0%, partly disagree 25.7%, disagree 11.4%

6. Focus is usually on the object or situation at hand (Rather than the people involved)

Agree 40.0%, partly agree 45.7%, partly disagree 14.3%, disagree 0.0%

These two questions have been asked from different sides of the dimension denoting that affirmative responses in question 5 will lean toward affective, and in question 6, the responses will lean toward neutral.

4.1.1.4 Questions 7 & 8

In connection to the “Achievement vs. Ascription” dimension, the respondents were asked to consider these two questions which they answered as follows:

7. Titles are used only when relevant to the situation (Rather than being used in any situation regardless of relevance)

Agree 20.0%, partly agree 20.0%, partly disagree 37.1%, disagree 22.9%

8. Respect is generally given on the basis of knowledge, skills, and job-performance (Rather than being based on hierarchy)

Agree 22.9%, partly agree 28.6%, partly disagree 31.4%, disagree 17.1%

The two questions are asked from the same side of the dimension, and in this case, affirmative answers should indicate a lean toward being achievement oriented as opposed to being ascription oriented.

4.1.1.5 Questions 9 & 10

The respondents were asked two questions in connection to the dimension “Universalism vs. Particularism” which they answered accordingly:

9. Americans generally have a “get down to business” attitude (As opposed to a “get to know you” attitude)

Agree 37.1%, partly agree 28.6%, partly disagree 28.6%, disagree 5.7%

10. A trustworthy person is someone who honors their word no matter what the circumstances (Rather than someone who honors mutual affinity)

Agree 51.4%, partly agree 40.0%, partly disagree 5.7%, disagree 2.9%

Both of these questions have been asked from the universalistic side of this dimension which means that when answered in the affirmative, the responses should be interpreted as leaning toward universalism rather than particularism.

4.1.1.6 Questions 11 & 12

The following is the two questions regarding the dimension “Sequential vs. Synchronic” as well as the respondents’ answers:

11. An American would not mind being late for his/her next appointment (As opposed to, for instance, terminating a meeting early)

Agree 37.1%, partly agree 22.9%, partly disagree 17.1%, disagree 22.9%

12. People are generally judged by their most recent achievements (As opposed to the history of their combined achievements)

Agree 17.6%, partly agree 52.9%, partly disagree 20.6%, disagree 8.8%

These two questions have been asked from different sides of the dimension, i.e. synchronic and sequential, respectively, denoting that affirmative responses in question 11 will lean toward a synchronic nature, and in question 12, the responses will lean toward a sequential nature.

4.1.1.7 Questions 13 & 14

In connection to the dimension “Internal vs. External Control”, the following two questions were asked and answered in this manner:

13. Americans are usually willing to adapt to changeable surroundings (As opposed to being uncomfortable with change)

Agree 45.7%, partly agree 28.6%, partly disagree 22.9%, disagree 2.9%

14. Americans generally opt for playing “hard ball” to achieve results (As opposed to using politeness and patience)

Agree 31.4%, partly agree 45.7%, partly disagree 20.0%, disagree 2.9%

These two questions were asked from different viewpoints according to the dimensional scale and this means that an affirmative answer to question 13 will lean toward external control, while an equal response in question 14 will lean toward internal control.

4.1.2 The Respondents’ Perceptions Relating to Hofstede’s Dimensions

Questions 15 – 18 have been based on the theory founded on Hofstede’s findings, and have not been asked from a particular side of the given dimension. Hofstede operates with a “more or less” approach which means that a country can have, for instance, more or less power distance. This indicates that responses answered in the affirmative should be considered leaning toward more of something rather than less.

4.1.2.1 Questions 15 & 16

When measuring the tendencies regarding the dimension “Power Distance”, we asked the respondents the following questions which they answered accordingly:

15. In America, the words “power” and “wealth” have positive connotations

Agree 71.4%, partly agree 28.6%, partly disagree 0.0%, disagree 0.0%

16. Americans are very respectful of authorities and hierarchies

Agree 48.6%, partly agree 28.6%, partly disagree 22.9%, disagree 0.0%

4.1.2.2 Questions 17 & 18

Regarding the dimension “Masculinity”, we asked the respondents to consider these two questions which were answered in the following manner:

17. Americans value assertiveness, opportunity for advancement, and accumulation of wealth (As opposed to, for instance, compassion, job security, and a friendly atmosphere)

Agree 42.9%, partly agree 42.9%, partly disagree 11.4%, disagree 2.9%

18. Americans thrive in competitive environments

Agree 60.0%, partly agree 31.4%, partly disagree 8.6%, disagree 0.0%

4.1.3 The Respondents’ Perception Relating to Gesteland’s Dimension

As is the case with Trompenaars’ dimensions, the question concerning Gesteland’s theory – question 19 – is asked from a particular side of the dimension regarding non-verbal communication. This means that an affirmative answer indicates a tendency toward expressive non-verbal communication rather than reserved non-verbal communication.

4.1.3.1 Question 19

Regarding the dimension “Reserved vs. Expressive Nonverbal Communication” we asked the respondents one question which were answered as follows:

19. Americans generally have a very small space bubble, are not afraid to look people in the eye and do not mind physical contact

Agree 34.3%, partly agree 40.0%, partly disagree 14.3%, disagree 11.4%

4.1.4 The Respondents' Perception Relating to Our Own Dimensions

The questions concerning our own dimensions have not been based on an existing theory as is the case with the previous 19 questions. In this case, we have asked the questions based on concepts we know to exist and from an angle which is based on our own hypotheses.

As is the case with the questions in Hofstede's dimensions, the questions regarding our own two dimensions, "The American Dream" and "Patriotism", have been asked from a "more or less" perspective in the way that when a question is answered in the affirmative, it indicates a trend toward having more of the relevant dimension.

4.1.4.1 Questions 20-22

In connection to our own dimension, "The American Dream", the respondents were asked three questions and answered them as follows:

20. It is possible for all people to achieve the same level of success regardless of age, race, and gender

Agree 22.9%, partly agree 28.6%, partly disagree 37.1%, disagree 11.4%

21. Americans are usually supportive of individual success and achievements

Agree 68.6%, partly agree 28.6%, partly disagree 0.0%, disagree 2.9%

22. The concept of the American Dream is prevailing in the American society

Agree 62.9%, partly agree 31.4%, partly disagree 5.7%, disagree 0.0%

All three questions have been asked from the same side of this dimension meaning that an affirmative answer in each of the questions indicate that the respondents believe the concept of the American Dream to exist to a large degree in American society today.

4.1.4.2 Questions 23-25

The last three questions in part 1 relate to our own dimension “Patriotism”, and the respondents answered as follows:

23. Americans stress the importance of the ties that bind individuals to different communities and groups

Agree 45.7%, partly agree 42.9%, partly disagree 5.7%, disagree 5.7%

24. People generally take pride in being American

Agree 94.3%, partly agree 5.7%, partly disagree 0.0%, disagree 0.0%

25. Patriotism is prevailing in the American society

Agree 80.0%, partly agree 14.3%, partly disagree 5.7%, disagree 0.0%

As was the case in the dimension above, these three questions have been asked from the same point of view denoting that an affirmative answer confirms the existence of patriotism in American society.

4.2 Questionnaire – Part 2

The second part of the questionnaire survey is about differences between Danish and American culture, and it consists of 10 keywords derived from Trompenaars’, Hofstede’s, and Gesteland’s theories: Questions 1-7 are from Trompenaars, questions 8 and 9 are from Hofstede, and question 10 is from Gesteland. The respondents were asked to consider these keywords, and how they signify the cultural dimensions, in connection to both cultures, and then evaluate the extent to which they have experienced differences between Denmark and the US.

1. Communities (individual or group mentality)

Large difference 11.4%, significant difference 60.0%, small difference 25.7%, no difference 2.9%

2. Communication (concise or ambiguous)

Large difference 11.4%, significant difference 37.1%, small difference 48.6%, no difference 2.9%

3. Emotions (expressed openly or not expressed at all)

Large difference 11.4%, significant difference 57.2%, small difference 31.4%, no difference 0.0%

4. Respect (based on skills or authority)

Large difference 11.4%, significant difference 65.8%, small difference 17.1%, no difference 5.7%

5. Cooperation (“get down to business” or building relationship)

Large difference 0.0%, significant difference 37.1%, small difference 48.6%, no difference 14.3%

6. Time (multitasking or finishing one thing at a time)

Large difference 2.9%, significant difference 28.6%, small difference 51.4%, no difference 17.1%

7. Surroundings (willing to adapt or uncomfortable with change)

Large difference 20.0%, significant difference 28.6%, small difference 45.7%, no difference 5.7%

8. Authority (hierarchy or flat organizational structure)

Large difference 25.7%, significant difference 45.7%, small difference 25.7%, no difference 2.9%

9. Values (materialism or self-actualization)

Large difference 22.9%, significant difference 31.4%, small difference 42.8%, no difference 2.9%

10. Space (large or small space bubble)

Large difference 17.1%, significant difference 42.9%, small difference 37.1%, no difference 2.9%

4.3 Questionnaire – Part 3

This third and final part of our questionnaire survey relates to barriers to cooperation, and is structured exactly like part 2 of the questionnaire which means that the 10 keywords are based on Trompenaars', Hofstede's, and Gesteland's theories. The difference between part 2 and part 3 of the questionnaire is that in part 3, we asked the respondents to consider if any of the cultural differences between Denmark and the US create barriers to cooperation.

1. Communities (individual or group mentality)

Large barrier 0.0%, significant barrier 17.1%, small barrier 65.8%, no barrier 17.1%

2. Communication (concise or ambiguous)

Large barrier 0.0 %, significant barrier 28.6%, small barrier 57.1%, no barrier 14.3%

3. Emotions (expressed openly or not expressed at all)

Large barrier 0.0%, significant barrier 17.1%, small barrier 68.6%, no barrier 14.3%

4. Respect (based on skills or authority)

Large barrier 5.7%, significant barrier 22.7%, small barrier 54.3%, no barrier 17.2%

5. Cooperation (“get down to business” or building a relationship)

Large barrier 0.00%, significant barrier 20.0%, small barrier 60.0%, no barrier 20.0%

6. Time (multitasking or finishing one thing at a time)

Large barrier 0.0%, significant barrier 11.8%, small barrier 64.7%, no barrier 23.5%

7. Surroundings (willing to adapt or uncomfortable with change)

Large barrier 5.7%, significant barrier 25.7%, small barrier 54.3%, no barrier 14.3%

8. Authority (hierarchy or flat organizational structure)

Large barrier 8.6%, significant barrier 31.4%, small barrier 48.6%, no barrier 11.4%

9. Values (materialism or self-actualization)

Large barrier 5.7%, significant barrier 34.3%, small barrier 48.6%, no barrier 11.4%

10. Space (large or small space bubble)

Large barrier 2.9%, significant barrier 22.9%, small barrier 54.2%, no barrier 20.0%

We have chosen to structure our questionnaire survey in this manner in order to be able to create the following analysis in a similar way. By using the cultural dimensions of Trompenaars, Hofstede, and Gesteland in the questions, we will better be able to connect our own empirical findings with the aforementioned cultural theories.

5. Analysis & Discussion

We have chosen to separate our analysis into three different parts: The first part concerns American culture and cultural differences between Denmark and the US; the second part is about regional differences within the US, and the third part regards barriers to cooperation between the two countries.

The reason for this separation of topics within the analysis is the fact that we want the analysis of our empirical findings to be structured similarly to our questionnaire survey which is also divided into three parts. However, we have applied slight differences because it has not been constructive to structure the analysis in exactly the same way. Part 1 of our analysis relates to both parts 1 and 2 of our questionnaire; however, we will conduct an in-depth analysis of part 1 of the questionnaire and base part 2 on these findings in an effort to compare Danish and American culture. Part 2 of the analysis also relates to parts 1 and 2 of the questionnaire, though in this case, we introduce another perspective which is that of regional differences. Lastly, part 3 of the

analysis relates directly to part 3 of our questionnaire, i.e. barriers to business cooperation between Denmark and America.

In our analysis, we have included the linear scales appropriate to each dimension that we introduced in the section about theory. However, we have added another perspective in an effort to be able to compare our own empirical findings with the theories. The red arrows signify the data acquired from Trompenaars' research, i.e. his book "Riding the Waves of Culture", while the green arrows signify the data collected from our own survey, i.e. our Danish respondents' view of Americans and American culture.

5.1 Part 1 – American Culture

5.1.1 Individualism vs. Communitarianism

	1. Agree	2. Partly agree	3. Partly dis.	4. Disagree
Question 1	5.7%	25.7%	48.6%	20.0%
Question 2	8.6%	51.4%	28.6%	11.4%

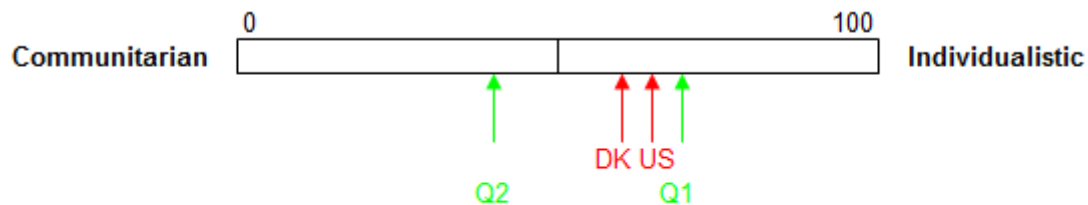
The first two questions in our survey deal with Trompenaars' dimension "Individualism vs. Communitarianism". When asked to consider if Americans generally concentrate on reaching goals as a group rather than individually, 48.6% answered 'partly disagree' while 20.0% chose the 'disagree' column. This means that 68.6%, to some extent, disagreed with that statement, and have experienced Americans to be individualists rather than communitarianists. Comparing these answers to the theory, they coincide perfectly with Trompenaars' findings in his cultural analysis, and his placement of Americans on a linear scale. Based on both theoretical and empirical data, this, of course, infers that Americans are commonly more focused on individual needs and achievements. Thereby they are fostering an environment which strives for excellence through competitiveness rather than setting and reaching goals as a group and counting on synergetic benefits. It should be mentioned that 31.4% of the respondents variably agreed with the statement, and therefore believe Americans to be more communitarian by nature. However, only 5.7% agreed in full while 25.7% only partly agreed.

According to Trompenaars' cultural studies, Denmark is a society in which individualism is prevailing, however, he considers Americans to be even more individualistic than Danes. Perhaps the argument could be made that in reality, Denmark is not ruled by individualism but is rather a nation in which individualism can exist because of its communitarian framework. By this we mean that the Danish society is built on communitarianism because of its welfare system which, in turn, enables Danes to focus on their needs and goals as individuals – i.e. developing a more pronounced individualist nature. These obvious individualistic tendencies in American society are perhaps then especially noticeable to Danes living and working in the US because of the disparity between Danish and American culture. This disparity is further emphasized by our respondents in the second part of our questionnaire in which 71.4% indicate that they believe there is a large or significant difference between Danish and American culture.

When asked to consider the statement about company morale and team-spirit, 60.0% of the respondents agreed to varying degrees that these concepts are prevailing while 40.0% believed that individual incentives are more commonly used. It should be noted, however, that only 8.6% agreed in full while 51.4% only partly agreed. Concepts such as these exist primarily – but not solely – in communitarian centered societies and organizations, and it would therefore be logical to conclude that 60.0% of our survey's respondents have to some extent experienced Americans to be communitarian by nature – at least when it comes to team-spirit and company morale. However, the communitarian nature also implies that successes as well as failures are joint responsibility among the group. This creates somewhat of a discord between our own survey results, in which we established that Americans are individualists, who set and reach goals as individuals rather than groups, and the findings in Trompenaars' book and his placement of the US on the linear scale. Regarding question 2 then, the difference between Denmark and the US is far greater than in the previous question, and it paints a picture where Americans are more communitarian than Danes.

Regarding this point (as well as all the following dimensions) and when looking at the linear scales based on Trompenaars' findings, it is important to take into account

that the scales are created from the average of two or three different figures. This means that there can be contradictory findings in Trompenaars' research as well, and the gaps between Denmark and the US may vary between questions.



Source: Trompenaars pp. 51, 55, 57 and our own production.

These contradictions within our own research are very interesting, because they open up the possibility that a society or an organization does not necessarily have to belong to only one side of the dimensional scale, but could in fact have aspects of both 'sides' of any particular dimension – a possibility which Trompenaars does not consider, but Hofstede actually does. This scenario should obviously be considered in this case since the answers to these two questions point in vastly different directions on the dimensional scale. It could definitely be argued that Americans generally steer toward individual goals as well as shoulder responsibility independently. However, despite this fact – or perhaps because of it – they very much value their social and community-based connections. This could in fact also be a nuance of Trompenaars' "Specific vs. Diffuse" dimension which we will get into in the following paragraph.

5.1.2 Specific vs. Diffuse

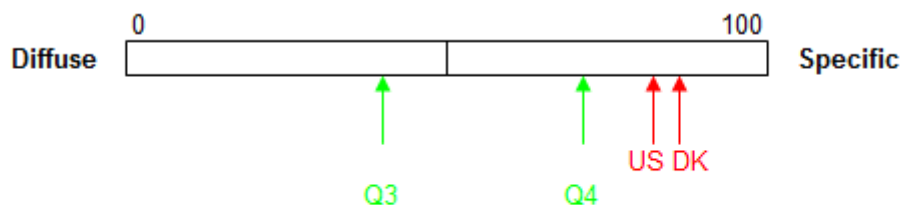
	1. Agree	2. Partly agree	3. Partly dis.	4. Disagree
Question 3	14.3%	25.7%	51.4%	8.6%
Question 4	37.1%	34.3%	22.9%	5.7%

Questions 3 and 4 in our questionnaire survey relate to Trompenaars' dimension "Specific vs. Diffuse". In these questions, the respondents were asked to comment on issues like structure and communication.

In question 3, 60.0% of the respondents answered 'partly disagree' or 'disagree' to the question relating to whether or not Americans generally separate private and

business issues (51.4% partly disagree, 8.6% disagree). This signifies that the Danes in the US view Americans as being diffuse rather than specific. This, in turn, means that our respondents think Americans are more ambiguous in terms of defining what constitutes work and pleasure, as they obviously believe that Americans like to mix business and pleasure. In question 3, our respondents actually answered the opposite of what Trompenaars believes to be true for Americans. Based on his research, he is confident that Americans are more specific than diffuse based on the fact that on a general level they are more concise, structured, and detail-oriented. Even though the majority of respondents have said they believe that Americans are specific, it is important to keep in mind that the minority still constitutes a significant part of the total number (14.3% agree, 25.7% partly agree). This means that 40.0% of the respondents back up the claim of Trompenaars that Americans are in fact specific. According to our linear scale, Trompenaars considers Danes to be slightly more specific than Americans which could help explain why the majority of the respondents have experienced Americans to be diffuse by nature when they mix business and pleasure.

Question 4 also relates to the dimension “Specific vs. Diffuse”, however, in this case the question concerns the manner in which Americans communicate. 71.4% of our respondents variably agree with the statement that the American way of communicating tends to be clear and concise. 37.1% agreed in full, and nearly the same number agreed in part (34.3%), while only 28.6% either disagreed (5.7%) or partly disagreed (22.9%). The figures show that the vast majority agree with the statement that Americans are clear and concise when communicating as opposed to being vague and ambiguous. This naturally coincides with the views of Trompenaars.



Source: Trompenaars pp. 88, 93 and our own production.

What is interesting to note regarding this dimension is the fact that the respondents feel that Americans are both specific and diffuse at the same time which clearly differs from Trompenaars' views. Both questions 3 and 4 were formulated from the specific point of view which makes it much more interesting to see the results, as the responses are evenly distributed. Our questionnaire survey has found that our target group believes that Americans are specific, i.e. clear and concise when communicating, because in this way they can ensure better compliance and erase confusion. On the other hand, when dealing with both private and business issues, the respondents tend to agree with the fact that Americans like to mix business and pleasure. In total, these results do not coincide with the theory of Trompenaars as he believes that Americans are specific both when communicating and when separating business and pleasure. It could be argued that our respondents feel that Americans are more diffuse in terms of mixing business and pleasure because they themselves, being Danish in America, are more specific and try very hard to separate the two things.

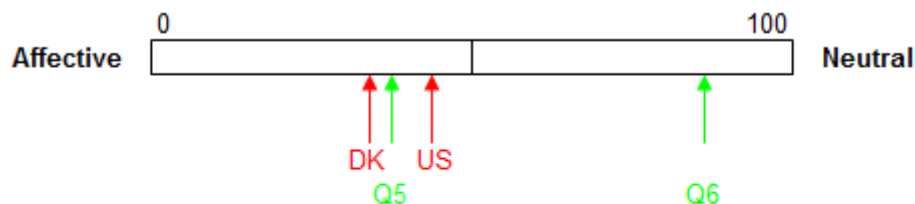
When we analyze the answers from the first part of our questionnaire, it is clear that the majority of our respondents view Americans to be specific when it comes to communication. What is interesting, though, is that when asked to consider the differences between the two countries, in the second part of our questionnaire, the respondents seem more divided in their opinions, as 51.4% feel that there is either a small difference or no difference at all between the US and Denmark when it pertains to communication, while 48.6% feel there is a large or significant difference.

5.1.3 Neutral vs. Affective

	1. Agree	2. Partly agree	3. Partly dis.	4. Disagree
Question 5	22.9%	40.0%	25.7%	11.4%
Question 6	40.0%	45.7%	14.3%	0.0%

In this section, the respondents were asked to answer questions regarding the dimension "Neutral vs. Affective". In question 5, they were asked to consider whether Americans express their feelings openly or not: 22.9% agreed and 40.0% partly agreed. This means that 62.9% of our respondents seem to believe that Americans express their emotions rather than not showing emotions at all. While only 11.4% disagreed in full

with the statement, 25.7% disagreed in part which means that 37.1% disagreed to some extent. According to Trompenaars and his findings in this dimension, Americans are affective due to the fact that they are not afraid to show their emotions in public. Furthermore, they often find immediate outlets for their feelings, such as laughing, smiling, and gesturing. Both our empirical findings as well as Trompenaars' seem to agree, in this case, that Americans are considered to be affective rather than neutral when discussing public display of emotions. When looking at the linear scale, it is obvious that Danes are slightly more affective than Americans. The fact that both are considered to be affective could be a way of explaining the consensus among the respondents.



Source: Trompenaars p. 70 and our own production.

In question 6, the respondents were asked if they believe that Americans usually focus on the situation at hand rather than the people involved. 40.0% agreed while 45.7% agreed in part. This means that the majority, or 85.7%, of the respondents agreed with our statement while only 14.3% disagreed in part. It is important to mention that, in this question, none of our respondents disagreed in full. As mentioned above, Trompenaars seems to believe that Americans are predominantly affective which does not coincide with our empirical data. In this case, the Danes in America overwhelmingly feel that focus is more on the object at hand as opposed to the people involved which makes the Americans neutral. In Trompenaars' opinion, people from neutral cultures often keep their feelings controlled and subdued, and they also avoid expressive and enthusiastic behavior. However, this does not mean that these cultures are cold or unfeeling, but simply that they choose not to display their emotions.

A very interesting point in this dimension is the discrepancy between the answers in the two questions. They are formulated from different points of views: Question 5 is

formulated from an affective point of view, while question 6 is more neutrally oriented – a fact which could help to explain the difference in answers. Another reason for the discrepancy in answers could be the fact that the questions cover two very different aspects of the same dimension which are not necessarily related. The fact that the respondents answer the two questions on each side of the scale goes to show that they are not mutually exclusive, and that it is possible to be both affective and neutral at the same time depending on the situation at hand.

When asked to consider the cultural differences between Denmark and the US, 68.6% of the respondents believe that there is a large or significant difference between the two countries when dealing with the expression of emotions. This discrepancy between the two cultures corresponds perfectly with what we have previously deduced from our own findings as well as from Trompenaars' findings on Danish culture.

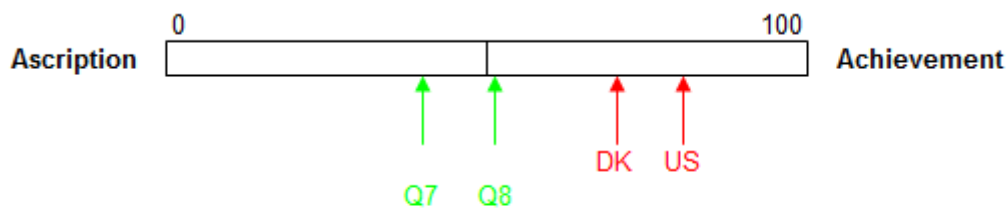
5.1.4 Achievement vs. Ascription

	1. Agree	2. Partly agree	3. Partly dis.	4. Disagree
Question 7	20.0%	20.0%	37.1%	22.9%
Question 8	22.9%	28.6%	31.4%	17.1%

Question 7 in our survey regards Trompenaars' dimension "Achievement vs. Ascription", and the respondents were asked to consider in which situations titles are normally used. 40.0% of the respondents somewhat agreed with our statement (20.0% agreed, 20.0% partly agreed) that titles are only used when relevant to the given situation, while 60.0% replied that titles are used in any and all situations regardless of relevance. Out of these 60.0% who disagreed with the statement, 37.1% only partly disagreed while 22.9% disagreed in full. These figures essentially mean that the majority of our Danish respondents view Americans as ascription oriented people who assign status according to factors such as class, age, and gender. In this kind of environment, status is then usually connected to a state of 'being', rather than 'doing'.

Comparing the figures to Trompenaars' theory, we find an apparent discrepancy between our empirical findings and his research. While Trompenaars' unequivocally concludes that Americans are achievement oriented, our survey findings point toward

the US being a more ascription oriented culture where titles are used extensively to clarify each individual's status within an organization. In this case, it might be interesting to note that 88.6% of our respondents are male and are employing a senior management position in their respective companies – a finding which, according to Trompenaars, is basically the norm for ascription oriented cultures. Of course, it should also be noted that while the majority considers Americans to be ascriptive, 40.0% still believe American culture to be achievement oriented.



Source: Trompenaars pp. 105, 106 and our own production.

The comparing between our responses and Trompenaars' research on Danish culture provides an interesting picture as well. Though placing Denmark somewhat closer to the middle on the dimensional scale than the US, Trompenaars clearly considers both countries to be achievement oriented cultures. This definitely contradicts our own empirical findings in which the trend shows that regarding the use of titles, Americans seem to be largely ascriptive by nature. This indicates that on the subject of how to accord status, Danes are generally less inclined to use titles and are very informal compared to Americans. This may account for the fact that the majority of our respondents have noticed a tendency toward ascription in American people.

In question 8, however, the respondents have been much more divided in their opinions when considering the statement about respect. 51.4% have answered that they either agreed or partly agreed that respect is given on the basis of such factors as job-performance and skills while 48.6% disagreed to varying degrees with the statement and essentially believe that respect is given based on hierarchy.

The difference between these two figures is obviously minor; however, the majority does lean toward an achievement oriented culture. It should be noted that if

considering only the outlying responses (agree vs. disagree), and discounting the less precise middle possibilities, the difference in the figures becomes slightly more pronounced (22.9% vs. 17.1% respectively).

This trend shows that respect is usually given from an achievement oriented point of view, i.e. on the basis of individual proficiencies rather than the person's background, which once again supports Hofstede's point from previously that a culture or an organization does not necessarily belong solely to either side of the cultural specter, but can actually contain elements from both. There is no doubt, though, that according to ours and Trompenaars' research, the difference between Danish and American culture regarding this particular cultural dimension is greater than Trompenaars has previously stated. This is emphasized by our respondents in the second part of our questionnaire where 77.1% believe that there is a large or significant difference between Danish and American culture. Furthermore, it is interesting to note that when considering the question on how respect is given, our respondents had highly differing views on American culture. They are, however, very much in agreement that there are indeed differences between the two cultures pertaining to this dimension. This dimension is closely related to Hofstede's "Power Distance" dimension which we will process later in our analysis.

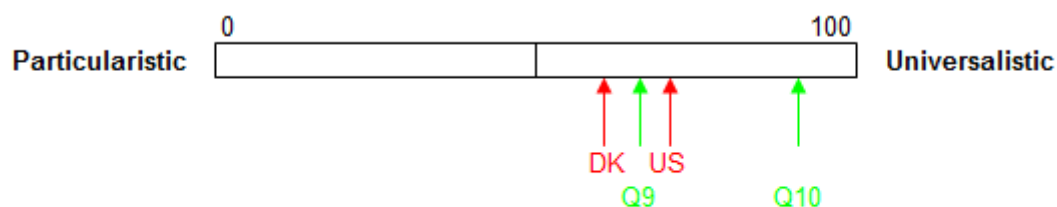
5.1.5 Universalism vs. Particularism

	1. Agree	2. Partly agree	3. Partly dis.	4. Disagree
Question 9	37.1%	28.6%	28.6%	5.7%
Question 10	51.4%	40.0%	5.7%	2.9%

In questions 9 and 10, the respondents were asked to answer questions in relation to Trompenaars' dimension "Universalism vs. Particularism". Both questions were formulated from a universalistic point of view. In the first of the two questions, the respondents were asked to decide whether Americans generally have a "get down to business" attitude as opposed to a "get to know you" attitude. The answers in this particular question were evenly distributed: 37.1% agreed that they have a "get down to business" attitude while 28.6% partly agreed. This means that 65.7% agreed with the statement to some extent. On the other hand, 34.3% believe that Americans are more

concerned with getting to know the opposing part in a work situation; however, it should be noted that a relatively large number of respondents only disagree in part with the statement (28.6%). When looking only at the outlying responses (agree vs. disagree), the difference between the two figures is more pronounced which leads us to conclude that our respondents view America as a universalistic society where focus is more on rules than relationships.

According to Trompenaars, these figures coincide very well with his findings in that both point toward Americans being more universalistic than particularistic. On the linear scale, Denmark is placed slightly more toward to middle of the scale as opposed to the US.



Source: Trompenaars pp. 35, 37, 39 and our own production.

The evenly distributed figures in this question point to the interesting aspect of this dimension, namely, that 65.7% seem to agree or agree in part with Trompenaars that America is a universalistic society. Meanwhile, 34.3% either disagree or disagree in part, believing Americans to be more focused on nurturing relationships. This rather large number of respondents who view Americans as particularists can be explained by the fact that our respondents themselves are leaning more toward being particularists than universalists, at least according to the linear scale. Once again, this coincides with Hofstede's statement that societies can contain elements from both ends of the scale.

In question 10, the respondents agreed to a greater extent with the statement that trustworthy people honor their words no matter the circumstances rather than honor mutual affinity. 51.4% agreed with the statement, and 40.0% agreed in part while only 5.7% disagreed in part, and 2.9% disagreed in full. In this case, the majority of the respondents agree that Americans are universalistic in terms of honoring their word. As

previously mentioned, Trompenaars and his findings agree with the fact that Americans are universalist in regards to obeying rules rather than building a relationship, and in this question, the vast majority (91.4%) seems to agree with Trompenaars. It should be noted that this is the first dimension where the majority of the respondents agree with the theory of Trompenaars in both statements.

In question 9 and 10, the general tendency is that the respondents view Americans as universalistic; however, a few of the respondents in question 9 tend to believe that the Americans are capable of having both a “get down to business” attitude as well as a “get to know you” attitude. This indicates that the Danes in America, on a general level, agree that Americans are in fact universalistic, but they still have the ability to manage both business and friendships. When considering the slightly more particularistic nature of Danes, it could be argued that this specific argument can be used to explain why part of our respondents feel that American culture contains aspects from both sides of the linear scale.

As mentioned above, this dimension is the first one where the majority of respondents agree with the theory of Trompenaars that Americans are considered to be universalistic by nature. This fact is emphasized when parts 1 and 2 of the questionnaire are compared: 62.9% of our respondents seem to believe that there is only a small or no difference between Denmark and the US in terms of cooperation.

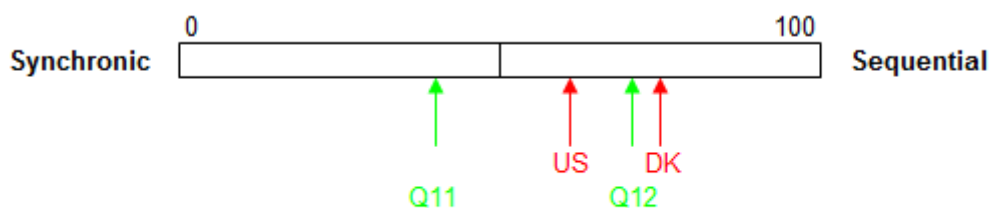
5.1.6 Sequential vs. Synchronic

	1. Agree	2. Partly agree	3. Partly dis.	4. Disagree
Question 11	37.1%	22.9%	17.1%	22.9%
Question 12	17.6%	52.9%	20.6%	8.8%

Due to a minor glitch in our survey program, respondent number 32 was not able to answer question 12 which means that the data collected from this particular question will be based on a total of 34 respondents, not 35.

Regarding questions 11 and 12, which refer to Trompenaars’ cultural dimension “Sequential vs. Synchronic”, we have once again found that Americans do not

necessarily belong to only one side of the dimensional scale. When asked to consider if Americans do not mind being late for a meeting, 60.0% of our respondents agreed to some extent that this was indeed the case, while 40.0% disagreed with the statement. 37.1% agreed in full, and 22.9% only partly agreed. These figures imply that Americans are generally synchronic by nature, though not overwhelmingly so. This further implies that human relationships take precedence over keeping schedules, and that focus is on the short-term horizon. This clearly shows a discrepancy between our own findings and the findings of Trompenaars, which indicate that Americans are generally sequential.



Source: Trompenaars pp. 128, 129 and our own production.

Further discrepancies can be found when comparing these results with Trompenaars' results on Danish culture in which he concludes that Danes are more sequentially inclined than Americans. In this aspect of the dimension, the difference between Danish and American culture is more significant than anticipated since the two countries are now situated on opposite sides of the dimensional scale. Concurring with Trompenaars' findings on Danish culture, it could also be argued that the inherent sequential nature of Danes may have made the differences between Danish and American culture more visible to our respondent group, thereby enhancing the synchronic nature of their American colleagues. However, in the second part of our questionnaire, our respondents do not seem to agree that there is a substantial difference between the two cultures. 68.6% believe that there is either a small difference or no difference at all between Danes and Americans, and we can therefore infer that our respondents believe Danes to be synchronic – at least when it comes to multitasking – which creates a discord with Trompenaars' findings.

In question 12, however, our research shows a contradictory trend. When asked to consider another aspect of how Americans view time, 70.6% agreed to some extent that

people are usually judged by their most recent achievements. This means that 29.4% variably disagreed and have generally experienced Americans to judge their peers on the basis of their previous combined achievements. It should be mentioned, however, that out of all the respondents who agreed with our statement, 52.9% only partly agreed whereas 17.6% fully agreed. This trend obviously supports Trompenaars' argument that Americans are generally sequential by nature, and both our empirical and theoretical data therefore strongly suggest that Americans usually concentrate on one thing at the time due to their ability to compartmentalize, and that they view time as something that can be 'saved'.

In question 12, the majority of our respondents have experienced Americans to be sequential by nature when it comes to orientations toward the past and the future. This suggests a linear view of time that ranges from *past* to *future* as opposed to a circular view of time in which the past is included in planning for the future. Viewing time as linear also indicates that Americans are long-term oriented which clearly opposes our findings in the previous question. However, this also point toward a reality where Danes and Americans are more alike than first anticipated – at least regarding this particular issue. According to Trompenaars' research on Danish culture, Danes are predominantly sequential and only slightly more so than what our research suggest Americans to be.

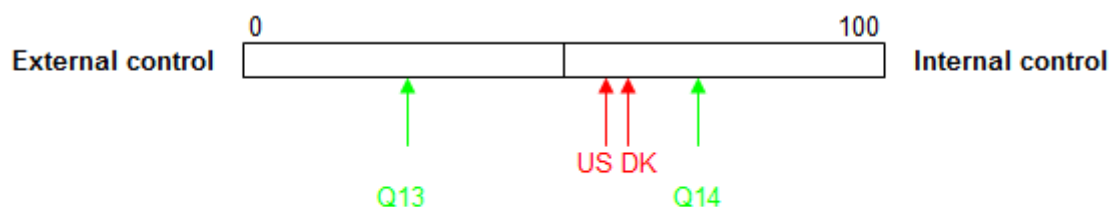
The data collected from these two questions obviously represents two differing aspects of the same dimension – once more supporting Hofstede's claim that cultural traits can stretch across these dimensions. On one hand, Americans seem to be synchronic by nature which signifies an ability to multitask as well as an emphasis on human relationships rather than schedules. On the other hand, though, the data shows that Americans are more inclined to be sequential in the way they view the concept of time, and they are therefore long-term oriented.

5.1.7 Internal vs. External Control

	1. Agree	2. Partly agree	3. Partly dis.	4. Disagree
Question 13	45.7%	28.6%	22.9%	2.9%
Question 14	31.4%	45.7%	20.0%	2.9%

Questions 13 and 14 pertain to Trompenaars' seventh dimension "Internal vs. External Control". In question 13, the respondents were asked about Americans' willingness to adapt to changeable environments, and 74.3% agreed to some extent, 45.7% agreed in full while 28.6% partly agreed. This means that the majority of our respondents feel that Americans are indeed willing to adapt to change. Only 25.7% partly disagreed or disagreed in full which indicates that they have experienced Americans to be uncomfortable with change. It should be mentioned that only 2.9% disagreed in full while 22.9% partly disagreed, and this fact strengthens the indication that Americans are generally governed by external control. It further implies that Americans, as a rule, are willing to compromise and that maintaining relationships is more important than 'winning'. This last-mentioned finding is particularly interesting when comparing it to our previous results from the "Universalism vs. Particularism" dimension in which we established that Americans are indeed universalists and therefore value rules above personal relationships. This, of course, does not mean that they cannot value relationships above winning; however, it could suggest a discrepancy across the cultural dimensions, since Americans clearly value rules above relationships, but value relationships above winning.

Another discrepancy can be found when comparing our results to those of Trompenaars. In his own research, Trompenaars found the US to be a culture in which people are generally governed by internal control which indicates a dominating attitude toward the environment and ones surroundings, as well as discomfort when it comes to change. These results are obviously in direct discord with the responses from our survey in which we have already established Americans as leaning toward being externally controlled.



Source: Trompenaars pp. 143, 144 and our own production.

In this dimension, the difference between Danish and American culture seems to be more significant than we first anticipated. Trompenaars has found Denmark to be a culture ruled by internal control, however not overwhelmingly, and we now have data suggesting Americans to be largely governed by external control. Regarding this difference, it could perhaps be of importance to observe that external control is generally viewed as being a 'feminine' quality, and our respondent group is predominantly male. This detail may be a factor in the pattern of our survey-responses in connection to this dimension. Nevertheless, in part 2 of our questionnaire 51.4% of the respondents indicate that they feel that there is either a small difference or no difference at all between Denmark and the US when it comes to the willingness to adapt to changeable surroundings. This could lead to the inference that Danes are in fact ruled by external control rather than internal control as suggested by Trompenaars.

Regarding question 14, we actually see a contradictory trend as 77.1% of our survey respondents agree to some extent that Americans usually opt for playing hard-ball to achieve results, as opposed to the 22.9% who have experienced Americans to use patience and politeness in the same situation. However, out of these 22.9%, only 2.9% disagreed in full. This kind of aggressiveness and penchant for winning is a character trait distinctly associated with cultures which are internally controlled, and therefore signify two opposing trends in this cultural dimension. It should be noted, however, that while 31.4% agreed in full with our statement, 45.7% only partly agreed which indicates that even though the majority is leaning toward internal control, the trend does not seem as explicit as the opposing trend in the previous question.

Though the data collected from question 14 shows a discrepancy with the previous question in this dimension, it corresponds fairly well with Trompenaars' assessment of American culture. In his own research, Trompenaars has found Americans to be ruled by internal control though still placed somewhat close to the middle on the linear scale. We have also found Americans to be internally controlled – only slightly more so.

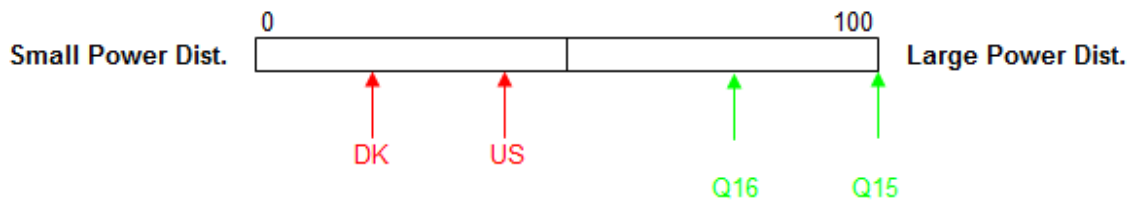
When comparing the results to Denmark, we once again see a pretty significant difference between the two cultures. Trompenaars has found Danish people to lean toward internal control, however situated close to the middle of the scale. This matches almost perfectly his findings about Americans, to which we have contradictory evidence. This, of course, suggests that when it comes to attitudes toward change and degrees of willingness to adapt, Americans and Danes are vastly different but they appear much more similar in their actions when it comes to achieving results. These findings about Danes are very interesting since Denmark, as well as the other Scandinavian countries, is generally viewed as a ‘feminine’ country, and internal control is typically associated with ‘masculine’ values. Masculine vs. feminine values are elements we will examine further when analyzing the responses in Hofstede’s dimensions.

5.1.8 Power Distance

	1. Agree	2. Partly agree	3. Partly dis.	4. Disagree
Question 15	71.4%	28.6%	0.0%	0.0%
Question 16	48.6%	28.6%	22.9%	0.0%

Questions 15 & 16 refer to Hofstede’s dimension “Power Distance”, and in the first question, the respondents were asked to consider if words like ‘power’ and ‘wealth’ have positive connotations. As indicated in the box above, 71.4% of the respondents believed that to be true while 28.6% agreed in part. None of the respondents seemed to either disagree in full or in part. This obvious trend indicates that our target group views the American society as having a large power distance because they value power and wealth as opposed to nurturing relationships.

On the linear scale, Hofstede believes America to have a slightly larger power distance than Denmark though he still considers the US to actually have a small power distance. However, according to our research, the US is placed at the opposite end of the scale as the respondents overwhelmingly agree with the statement about the importance of ‘power’ and ‘wealth’. When comparing Hofstede’s findings on Danish culture with our research on American culture, it is obvious that the discrepancy between the two is significant.



Source: Hofstede p. 41 and our own production.

It could be argued, though, that the fact that there are differences in the two cultures enhances our respondents' view that Americans live in a country with a large power distance. The power distance in the US may seem larger to Danes than it is in reality because the respondents are from a country with a smaller power distance. The welfare system, on which Danish society is built, is to a large extent an equalizer that helps even the gap between high and low. Combined with the fact that Denmark is a tiny country compared to the US, it means that Denmark could never have a power distance similar to that of the US.

Question 16 relates to being respectful of authorities and hierarchies, and 48.6% of the respondents agreed with that statement. 28.5% partly agreed; 22.9% disagreed in part, and none of the respondents disagreed. Our survey suggests that 77.1% of the respondents feel that Americans are more respectful of authorities which make America a country with a large power distance. Hofstede argues that countries with a large power distance have greater centralization and hierarchical structures while countries with a smaller power distance are characterized by flat organizational structures and less centralization.

In this dimension, it is obvious that the respondents' experiences with American culture contradict Hofstede's research in connection to the size of power distance. This may be highlighted by the fact that Denmark is a small country compared to the US – both in terms of size and population.

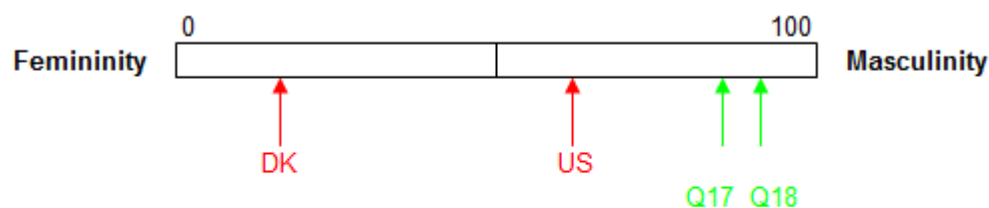
In connection to authority, in part 2 of the questionnaire, 71.4% of our respondents agree that there are either significant or large cultural differences between

Denmark and the US. When comparing these figures to the ones in part 1, they coincide perfectly as both trends show that our respondents view the American society as having a larger power distance than Denmark.

5.1.9 Masculinity

	1. Agree	2. Partly agree	3. Partly dis.	4. Disagree
Question 17	42.9%	42.9%	11.4%	2.8%
Question 18	60.0%	31.4%	8.6%	0.0%

This section relates to Hofstede's dimension "Masculinity" which refers to traditional masculine values such as assertiveness, ambition, and the accumulation of wealth. In question 17, the respondents were asked if Americans value assertiveness and opportunity for advancement rather than job security and a friendly atmosphere, and the majority of respondents either agreed or partly agreed with the statement – each with 42.9%. Additionally, 11.4% partly disagreed while none of the respondents disagreed in full. The trend shows that 85.3% of the respondents believe that the American society is largely guided by masculine values as opposed to female values. This dimension is the one that shows the biggest difference between Denmark and the US both according to Hofstede as well as to our own research, which is also evident when looking at the linear scale.



Source: Hofstede p. 121 and our own production.

Hofstede, as well as our respondents, view Americans and the American society as being predominantly masculine. This is based on the fact that they are very ambitious and aggressive in connection to business, which are typical characteristics in masculine cultures. Danes are viewed by Hofstede as being more concerned with feminine values like relationships and compassion. Due to these more nurturing characteristics, the gender roles are much more fluid in feminine cultures than in masculine ones. This

difference in gender roles is perhaps one of the reasons why Danes view the American society as being masculine as the difference does not exist to the same extent in Denmark as in America.

Question 18 is also about masculinity, and here the respondents were asked to consider whether or not Americans thrive in competitive environments. 60.0% agreed; 31.4% agreed in part; only 8.6% disagreed in part, and no one disagreed in full. Again, our research coincide very well with Hofstede's in so far that both our respondents as well as Hofstede view the Americans as thriving on competition. The vast majority, meaning 91.4%, either agreed or partly agreed which shows that our target group overwhelmingly agreed that Americans are guided by masculine values.

Comparing these results to Hofstede's results on Danish culture, this once again shows a fundamental difference between the two cultures. Furthermore, the vast difference between our research on the US and Hofstede's research on Denmark only indicates that our respondents feel that the difference between Danish and American culture is even greater than Hofstede suggests. This is further emphasized in part 2 of the questionnaire where 54.3% of the respondents express that there are either large or significant cultural differences between the two countries.

5.1.10 Reserved vs. Expressive Nonverbal Communication

	1. Agree	2. Partly agree	3. Partly dis.	4. Disagree
Question 19	34.3%	40.0%	14.3%	11.4%

Question 19 in our survey examines Americans' attitudes toward 'interpersonal space', 'eye contact', and 'touch behavior', and concerns Richard Gesteland's dimension "Reserved vs. Expressive Nonverbal Communication". This particular question may seem a bit superficial in the way that it includes so many aspects at once. Nevertheless, we chose to include all three aspects of the dimension in this question since they are interrelated. This means that people who have an intimate space bubble usually also engage in intense eye contact and are generally comfortable with touching.

In this dimension, 74.3% of our respondents agreed to variable degrees (34.3% agreed in full, while 40.0% partly agreed) that Americans generally have a very small space bubble; that they are not afraid of eye contact, and they do not mind physical contact. This indicates that Americans are expressive in their nonverbal communication. 25.7% of the respondents, however, disagreed with our statement which we take to mean that they have known Americans to be more reserved when communicating nonverbally. For instance, one of our respondents elaborated on this question and stated that:

“Americans are not big on physical contact unless you are friends.”

(Appendix 2:xiii)

These findings are not an exact match to the findings of Gesteland who has found Americans to be distant regarding their interpersonal space whereas our research indicates that they are close. Gesteland also found that they only engage in variable contact whereas we have found them to be a high contact culture. Regarding eye contact, though, our research seems to match that of Gesteland in finding Americans to like firm eye contact. These results combined are what Gesteland refers to as ‘variably expressive’ (Gesteland, 2003:68). Even though our own research does not correspond entirely with Gesteland’s, there is a slight correspondence between his theory and our empirical data in the way that both point toward Americans being, to some degree, expressive when it comes to nonverbal communication.

When comparing Danes and Americans in connection to this dimension, there is a somewhat large discrepancy though. When it comes to eye contact, Danes, as well as the rest of Northern Europe, generally prefer firm eye contact just like Americans – at least according to Gesteland’s findings. Regarding interpersonal space and touch behavior, however, Danes and Americans are somewhat different. Denmark is generally regarded as a low contact culture with a distant interpersonal space, i.e. a large space bubble, which in many other parts of the world is often interpreted as Danes being cold and standoffish. This finding shows a discrepancy between Gesteland’s theory on Danish culture and our empirical data on Americans which clearly indicates that

Americans have a small space bubble, and that they are very physical in their touch behavior. This discrepancy is further highlighted in part 2 of our questionnaire where 60.0% of the respondents acknowledged that there is indeed a large or significant difference between Denmark and the US when it comes to nonverbal communication.

As previously stated, these three aspects are interrelated and therefore tend to coincide, but as we have witnessed in other dimensions, in reality, that is not always the case. Thus on a final note, we should take into consideration that we may have gotten even more precise results if we had chosen to ask about each aspect of this dimension separately.

5.1.11 The American Dream

	1. Agree	2. Partly agree	3. Partly dis.	4. Disagree
Question 20	22.9%	28.6%	37.1%	11.4%
Question 21	68.8%	28.6%	0.0%	2.9%
Question 22	62.9%	31.4%	5.7%	0.0%

Given the fact that this dimension is our own and does not stem from a well-known theory, we have chosen not to include a dimensional scale since we have no statistical evidence to support our assumptions about the American Dream. Furthermore, we have chosen not to ask our respondents to compare Danish and American culture, and subsequently, we have no data to compare as we strongly believe there is no equivalent to the American Dream in Denmark. We will, however, compare the results with our own assumptions about American culture.

Questions 20 – 22 relate to our own dimension, “The American Dream”. In these three questions, we asked the respondents to reflect on themes such as achievements, individual success, and, of course, the concept of the American Dream. In question 20, the respondents were asked to consider if Americans think it is possible for all people to achieve the same level of success, regardless of age, race, and gender. 22.9% agreed in full and 28.6% agreed in part, while 37.1% partly agreed and 11.4% disagreed in full. When adding together each side of the scale, it is obvious that the respondents are divided in this question, in so far that 51.5% agreed or agreed in part while 48.5% either disagreed or disagreed in part. It is difficult to conclude anything specific by looking at

these figures besides the fact that the respondents disagree. However, these figures do point in a certain direction, namely, that the responses could be influenced by where in the country the target group is situated and who is asked. Even though the respondents are divided in this question, there is a tendency that a small majority seems to believe that there are in fact equal opportunities for all. The interesting aspect of this question, however, is the fact the almost half of the respondents believe that equal opportunities do not exist in the American society, and because of that relatively large number, the respondents who seem to disagree somehow create a stronger opinion. For instance, if only 10.0% of our respondents believed that there was not equal opportunity for all, then the focus would still be on the minority answers rather than the majority due to the fact that equal opportunities only exist when everybody agrees on the matter.

Question 21 asks whether or not Americans are usually supportive of individual success and achievements, and 68.6% agreed in full while 28.6% agreed in part. The vast majority of the respondents agreed with the fact that Americans support individual success and only 2.9% disagreed with the statement. When looking at the figures in both questions 20 and 21, it could be argued that Americans, on a general level, seem to support individual success and achievements, but at the same time, a large portion of our respondents say that it is not possible for all citizens in the American society to achieve the same level of success. The apparent discrepancy within this dimension could be argued to be related to factors such as race, age, and gender – i.e. issues with racism and ageism, as well as concepts such as ‘the Glass Ceiling’. However, it is difficult to conclusively determine if any of these three concepts are in fact the reason (Bucher, 2004:10, 88, 125).

The last question in this section about the American Dream is about whether or not the concept of the dream is prevailing in the American society. 62.9% and 31.4% agreed or agreed in part, while only 5.7% disagreed in part. This means that 94.3% in total believe that the concept is in fact prevailing. There are many different varieties of the dream, and in this connection, it is difficult to determine whether our respondents have answered these questions based on the same assumptions. As we believe the concept of the American Dream is predominantly about achieving economic and

personal success, we can only speculate as to what our target group believes. However, the figures do indicate that our respondents seem to believe that the concept is prevailing regardless of content. In this case, it is important to emphasize that it is difficult to demonstrate why there are discrepancies between the three answers in so far that the respondents believe that the American Dream is prevailing in society, and at the same time, a large portion of the respondents believe that there are not equal opportunities for all. We would argue that the discrepancy between the answers is mainly due to the fact that the notion of the dream does exist in theory in the American society, but in reality, it is not possible for all to achieve it. These results coincide perfectly with our own expectations about American culture in the way that we assumed the concept of the American Dream to be an ingrained part of American culture.

5.1.12 Patriotism

	1. Agree	2. Partly agree	3. Partly dis.	4. Disagree
Question 23	45.7%	42.9%	5.7%	5.7%
Question 24	94.3%	5.7%	0.0%	0.0%
Question 25	80.0%	14.3%	5.7%	0.0%

In questions 23 – 25, we examine our own cultural dimension “Patriotism”; questions 23 and 24 concern two different aspects of this dimension, while question 25 examines the concept of patriotism as a whole. As mentioned in connection to “The American Dream”, this dimension is our own, and as such, we have no statistical evidence to support our assumptions about American patriotism which is why we have not included the dimensional scale in this dimension. We have, however, included a comparison with our own assumptions about American patriotism as well as a comparison with patriotism in Denmark.

Question 23 examines the concept of “Patriotism” through social solidarity, and when asked to consider the statement that Americans stress the importance of the individual’s ties to the community or a group, 88.6% of our respondents agreed to some extent; 45.7% agreed in full, while 42.9% agreed partly. This means that only 11.4% of the respondents disagreed in any way with the statement (5.7% disagreed in part and 5.7% disagreed in full). Regarding this particular question, there is a very strong majority among the respondents who have experienced Americans to be largely

patriotic by nature in the way that they take their commitment to the community seriously, and feel an obligation to participate in community affairs.

In question 24, we asked the respondents if Americans generally take pride in being American to which every single one of the respondents agreed to some extent. An overwhelming majority of 94.3% agreed in full, while 5.7% agreed in part. These results almost make it self-evident that Americans take pride in their country and in their nationality.

In question 25, we asked straightforwardly the respondents to consider if “Patriotism” is prevailing in American society today. By this question, we meant for each respondent to consider the two previous questions in their answer which – judging by the results – it looks like they did. 94.3% agreed to some extent (80.0% fully agreed, while 14.3% partly agreed) and only 5.7% disagreed. It should definitely be mentioned that the 5.7% only partly disagreed and that none of the respondents disagreed in full. These results support the results of the two previous questions which wholeheartedly state that Americans are indeed very patriotic by nature. These results furthermore support our starting hypothesis, i.e. our own assumptions, that Americans are very patriotic. Additionally, this was also our argument for bringing this dimension into our cultural analysis.

According to Johannes Andersen, associate professor at the University of Aalborg, 81% of all Danes would rather be citizens of Denmark than any other country. He defines patriotism in Denmark as standing up for one’s country no matter what, and he further explains that Danes are most proud of their democracy, their welfare system, and their history (Andersen, 2004). Though these are all typical aspects of patriotism as we know it, it could be argued that the “Patriotism” prevailing in Denmark cannot be fully compared to the “Patriotism” prevailing in the US. American patriotism manifests itself externally in internationally visible values, such as democracy and individual freedom. The emphasis on these values is worn very proudly by each individual, and it seems as though this is where American patriotism differs most greatly from the concept of patriotism that is seen in the rest of the world. Americans have somehow taken ‘democracy’ and ‘individual freedom’ away from the core values of any given

state or nation which considers itself a democracy, and simply made them ‘American values’.

5.1.13 Sub-conclusion

The following table shows a visual illustration of our conclusions about American culture regarding each of the cultural dimensions drawn from the questionnaire survey and based on the Danish respondents’ experiences. The dimension in question is on the left and the appropriate perceptions on the right.

<i>Dimensions</i>	<i>Danish Perceptions & Experiences</i>
Individualism vs. Communitarianism	Americans are communitarians when it comes to company morale. Americans are individualists due to their desire for individual achievements.
Specific vs. Diffuse	Americans are specific due to their propensity for clear and concise communication. Americans are diffuse when it comes to mixing business and pleasure.
Neutral vs. Affective	Americans are affective as they are not afraid to publicly display their emotions. Americans are neutral and are focused on the object at hand – not the people involved.
Achievement vs. Ascription	Americans are achievement oriented as respect is given on the basis of ability/skills. Americans are ascription oriented and assign status according to factors like class and age.
Universalism vs. Particularism	Americans are universalists as they value rules above relationships as well as emphasize the importance of honoring one's word no matter what the circumstances.
Sequential vs. Synchronic	Americans are sequential as they view time as linear and are long-term oriented. Americans are synchronic in the way that they are able to multitask.
Internal vs. External Control	Americans are internally controlled in terms of achieving results by playing 'hard ball'. Americans are externally controlled in terms of willingness to adapt to their surroundings.

<i>Dimensions</i>	<i>Danish Perceptions & Experiences</i>
Power Distance	The American society has a large power distance in the way that power and wealth have positive connotations, and people are very respectful of authorities and hierarchies.
Masculinity	Americans are largely governed by masculine values such as assertiveness and ambition, and they are often regarded as being competitive and aggressive in connection to business.
Expressive vs. Reserved Nonverbal Communication	Americans are expressive in their nonverbal communication in the way that they have a small space bubble, do not mind eye contact, and are comfortable with touching.
The American Dream	The concept of the American Dream is prevailing in the American society and individual success is respected and celebrated. However, equal opportunity does not work in practice making the American Dream a widespread concept – not a reality.
Patriotism	Americans are extremely patriotic by nature meaning that they feel a strong obligation to their community. They also take pride in being ‘American’ and concepts such as democracy and individual freedom, which they deem American values.

5.1.14 Possible Reasons for Discrepancies between the Theories and Our Own Research

As indicated in our analysis, there are discrepancies between the theories used in this thesis and our own research. Since our theoretical framework and empirical findings do not shed light on this issue, we will briefly elaborate on some of the trends

that most likely have influenced the American culture and could be considered reasons for these discrepancies.

As stated in our analysis, the theories used in this thesis are largely based on findings from Hofstede, Trompenaars, and Gesteland. All these cultural theories are created somewhere between the 1960s and 1990s and it is logical to assume that American culture has evolved over the last 40 years. This fact could be a reason to explain why there are discrepancies between the theories and our research. The overall trend in our analysis is that our respondents believe that Americans contain cultural elements from both sides of the scale in almost every dimension. Obviously, this does not coincide with the theory used as both Hofstede and Trompenaars have placed Denmark and the US on one side of the scale, suggesting that the countries are predominantly one-dimensional.

One of the major changes in society that has affected national culture is globalization. Since the mid-1980s the term globalization, has been used to describe the world as a unified and single society. The development of computers and IT technology and especially the creation of the World Wide Web, have created what seems to be a smaller world which in turn has made it easier for people to communicate regardless of geographical location. In this sense, globalization can cause distinct cultural aspects to change in accordance with, or as a divergence of, other cultures which perhaps helps explain why the cultural differences we discovered in our survey are different from what the theorists suggest (Globalisation Guide.org).

Another valid argument in describing the possible discrepancies could be the concept of assimilation where a minority group gradually adapts the customs and attitudes of the prevailing culture. To a large extent, this concept eliminates cultural differences due to the fact that the minority group will adapt to the norms and values of the majority. We would argue that our respondents constitute a minority group in the American society, and this fact could explain why they consider the cultural differences to be different from that of, for instance, Trompenaars (Alba, 2005:1-5).

Common for all the theorists used in this thesis is that they have all based their research on Americans in America and Danes in Denmark. This possibly creates a different picture of American culture than what our respondents suggest it to be – considering the fact that they are Danes commenting on cultural aspects of the American society. With this in mind, we would argue that our respondent group is considered to be an assimilated group in the American society, and this would explain the discrepancies between the theory and our empirical findings.

The last factor which we think may have been an influence in the inconsistencies is the generational divide. Taking into account the different generations such as the post World War II ‘baby boomers’, the 1950s and mid-1960s ‘Generation Jones’, the late 1960s and 1970s ‘Generation X’ as well as the 1980s and 1990s ‘Generation Y’ – also called ‘Millennials’, these different generations have all been marked by certain general characteristics which set them apart from previous as well as following generations. For instance, Generation Jones is known as the anonymous generation while Generation X is known as the ‘baby bust’ generation. (Ungar, 1999 and Armour, 2005) This generational divide is of course relevant because it signifies the changes that have happened in the American society through the last 50 years or so, and it illustrates our point that it may be an important factor in the discrepancies between our empirical findings and the empirical findings of the theorists.

Despite the validity of all of these arguments, we can not conclusively determine which have been the most influential in creating the discrepancies in our empirical findings and the theory. We can, however, conclude that the concepts of globalization, assimilation, and generational shifts are all products of time, which supports our first argument. The fact that there is up to 40 years between the theories we had used in this thesis and our own empirical research means that the culture of today presumably looks a lot different than the culture examined by Trompenaars, Hofstede, and Gesteland.

5.2 Part 2 – Regional Differences

In our previous analysis, we have examined the US as one large entity, and drawn conclusions about American culture based on the trends from our questionnaire survey.

However, the US is a very large multi-ethnic nation; a fact that opens up the question if it is even possible to generalize as we have and essentially put 300 million people in the same box. As one of the respondents from our questionnaire states:

“America is a vast country and life in the North East versus the South or South West is very much different. What is considered acceptable in New York may be considered rude in Dallas and Houston.” (Appendix 2:xiii)

Based on this assumption, we believe that it would be interesting to examine our respondent group from a regional perspective and analyze trends based on geography. Therefore, in the following analysis, we have divided our respondents into four different groups: The West Coast, the East Coast, the Middle States, and the South. In Appendix 3 we have calculated the percentages based on the responses from these four regions, and highlighted which side of the dimensional scale the majority leans toward.

It should be mentioned that when we look at regional trends, we will, in cases where possible, show a visual representation indicating how much Americans lean toward one side of the dimensional scale, and thereby be able to better compare them with the results of the different theorists. In this connection we will show the trends of the different regions on a linear scale similar to the one previously used. Furthermore, we have left out certain dimensions in this analysis and chosen to only draw out the specific dimensions which we believe are relevant in connection to the national trend discovered in the previous analysis.

5.2.1 Individualism vs. Communitarianism



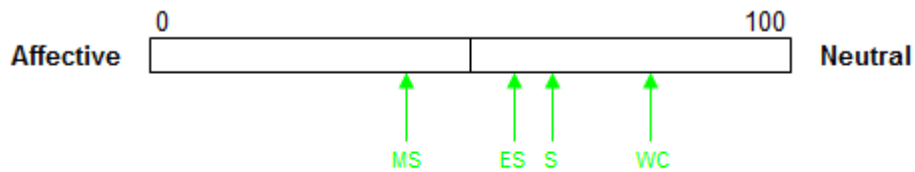
Source: Own production

Trompenaars' dimension "Individualism vs. Communitarianism" is particularly interesting when we divide the respondents into the four different regions. What is interesting to observe about this regional division is that there are significantly large differences between the regions, particularly between the East and West coasts. When looking at the questions from this dimension separately, the Danish respondents indicate that the West Coast and the Middle States lean toward communitarianism in both questions; however, the West Coast is very close to a 50/50 split in the first question. When looking at the entire dimension and calculating an average score from both questions, the answers suggest that Americans on the West Coast as well as in the Middle States are predominately communitarian.

The East Coast respondents, on the other hand, imply that Americans are predominately individualistic. When viewing the questions separately, this group of respondents leans strongly toward Americans being governed by individualism, and when calculating the average score of the questions, it shows that East Coast Americans are predominantly individualists, and therefore the polar opposites of Americans on the West Coast. The trend from the respondents from the South also shows a lean toward individualism; however, this trend is a little more ambiguous than in all the other respondent groups. While the answers from the first question clearly indicate that Americans are individualists, the answers from the second question are divided 50/50 between individualism and communitarianism. Consequently, this means that the results we have gathered from our respondents on the East Coast as well as in the South show a discrepancy with Trompenaars' overall results on American culture.

On the other hand, these findings obviously correspond with the trend we observed from the whole group of respondents which indicated that our respondents have experienced Americans to be divided between individualism and communitarianism. It could therefore be concluded that the division between individualism and communitarianism is largely caused by regional cultural differences within the US.

5.2.2 Neutral vs. Affective



Source: Own production

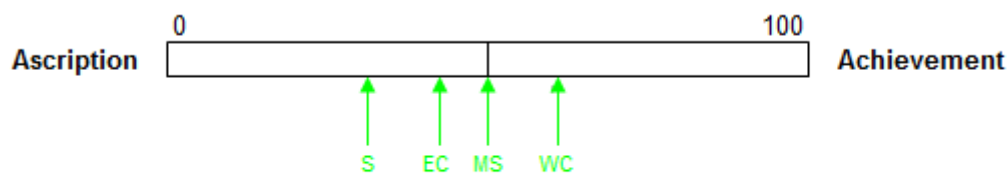
As mentioned above, questions 5 & 6 relate to Trompenaars' dimension "Neutral vs. Affective", and in particular, how Americans express their feelings and what they focus on in a work situation. When we look at the responses divided into the four regional areas, we find a somewhat blurred picture. In question 5, the West Coast respondents largely agreed that Americans are neutral by nature. The Southern States, though, seemed to slightly disagree with the statement, which is shown by the fact that their responses are evenly distributed 50/50 on the scale. The interesting aspect to note in this dimension is the fact that the East Coast respondents as well as the Middle States disagreed with the rest of respondents in so far that they view Americans to be affective. It is also important to note that a large majority of the East Coast respondents view the Americans as affective whereas only a small part consider them to be neutral. The Middle States is the only area where every single one of the respondents agreed that Americans are affective rather than neutral. The obvious trend in connection to this question is the difference between the East Coast/Middle States' responses and the West Coast/Southern States' responses because they have such differing opinions when considering whether Americans are neutral or affective.

In question 6, the trend is more similar as all four regional areas agreed that Americans are predominantly neutral in connection to what they focus on in a business situation. In fact, all four regions have a rather large percentage of respondents who agreed that Americans are neutral in this situation.

When comparing the overall result with the results from the four regional areas, the general trend is that our respondents view Americans as being affective in certain

situations and neutral in others. The East Coast and the Middle States agreed with this conclusion, whereas the respondents from the West Coast and the Southern States believe that Americans are neutral in every aspect of this dimension. Our findings, both on an overall level and in the four regional areas, do not coincide with those of Trompenaars as he categorizes Americans as being predominantly affective, whereas our respondents view Americans as being a bit of both. Furthermore, according to Trompenaars' own regional analysis, Americans on the West Coast are mostly affective while Americans on the East Coast are mostly neutral, which is diametrically opposed to the results from our analysis.

5.2.3 Achievement vs. Ascription

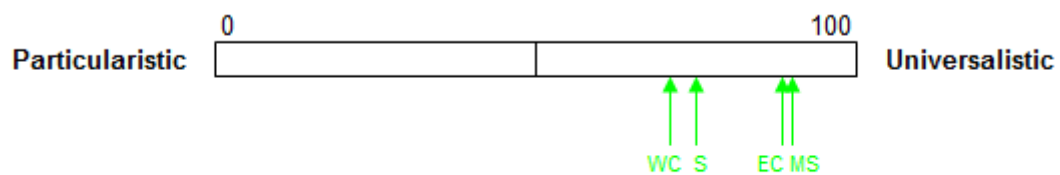


Source: Own production

In connection to the dimension “Achievement vs. Ascription”, our four regional areas once again show various trends. The Southern States and the East Coast agree in both questions 7 and 8 that Americans are considered to be ascription oriented. The Middle States have divided results in so far that they agreed with the Southern States/East Coast that Americans are ascription oriented in regards to the use of titles. However, they do differ in opinions in connection to question 8 where a small majority believes that Americans are more achievement oriented. The largest difference among the four regional areas is found between the West Coast and the East Coast/Southern States. Our respondents on the West Coast largely agreed that Americans are more achievement oriented in all aspects of this dimension, where the responses from the East Coast as well as the Southern States are that Americans are mainly ascription oriented. In this dimension, it is very important to note that the responses were very evenly distributed. This means that it is possible to detect a trend; however, it is not a very pronounced one.

The overall trend among our respondents suggests that Americans are considered to be ascription oriented in connection to question 7 and achievement oriented in connection to question 8. The most visible and noteworthy difference in this dimension is the fact that the West Coast respondents agree that Americans are achievement oriented in every aspect of the dimension, whereas the East Coast respondents have the opposite opinion.

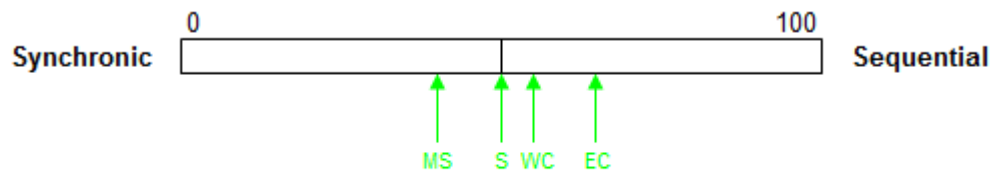
5.2.4 Universalism vs. Particularism



Source: Own production

This particular dimension is about “Universalism vs. Particularism”, and in both questions, all of our respondents, regardless of regional area, largely agreed that Americans are universalists. In each of the four areas, the percentages of respondents who consider the Americans to be universalists are very high. In fact, in question 10, every single respondent from the Middle States and the East Coast view Americans as being universalistic. The respondents from the Southern States and the West Coast also agreed that Americans are universalists; however, in these particular areas, the responses were somewhat evenly distributed across the scale. These regional trends obviously coincide well with what we established in our previous analysis in so far that Americans are considered to be universalistic in regards to both questions 9 and 10. What is interesting to note, though, is the fact that an overwhelming majority of respondents all have the same experiences with Americans.

5.2.5 Sequential vs. Synchronic



Source: Own production

In the dimension “Sequential vs. Synchronic”, the respondents from the Middle States as well as the South generally follow the overall trend we observed in the previous analysis. This trend shows that our Danish respondents have experienced Americans to be both sequential and synchronic depending on the situation. What is interesting, though, is the fact that the overall picture shows that the majority of the respondents believe Americans to be synchronic in the first question, and the majority believes Americans to be sequential in the second question. Furthermore, the trend from the Southern States shows that an overwhelming majority believe Americans to be synchronic in the first question and sequential in the second question. While the trend is exactly the same in the Southern States as in the overall picture, it is clearly more emphasized in the South.

Another interesting regional aspect to consider in this dimension is the fact that the East Coast and the West Coast follow the same trend. This points in another direction than that of the Middle States and the South as well as the overall trend from our entire group of respondents. The respondents from the West Coast indicate that Americans are largely sequential by nature; however, this trend is not overwhelmingly clear. As mentioned above, the East Coast respondents suggest the same trend – only with a slightly larger margin.

Our findings from the East and West Coasts then coincide nicely with the findings of Trompenaars who has also found Americans to be largely sequential. However, the respondents in the South as well as the Middle States have obviously experienced another side of Americans which is pronounced by their sometimes synchronic nature.

What we believe to be particularly interesting in this case is that in the dimension “Individualism vs. Communitarianism”, the East Coast and the West Coast were polar opposites, and in this dimension, their results are exactly the same. From this, we can conclude that there are definitely regional differences when it comes to culture in the US; however, these differences are not expressed in every single cultural dimension. Some parts of the country may be diametrical opposites in some cases and very similar in others.

5.2.6 Expressive vs. Reserved Nonverbal Communication

In this dimension, there is a broad consensus that Americans are generally expressive in their nonverbal communication. Apart from the Southern States, the respondents in every single region have experienced Americans to be highly expressive by nature. The West Coast respondents also believe Americans are expressive, however, only with a slightly less pronounced trend than on the East Coast and in the Middle States.

The respondents in the South are undeniably the most interesting ones in connection to this dimension as the answers from this region are split 50/50 between being expressive and reserved, thus being the only region which differs from the rest. It should be noted that the South is the only group with an equal number of respondents which means that it is the only group where an even 50/50 split is possible. However, none of the other respondent groups are particularly close to being divided evenly on the two sides of the scale, which makes this point less relevant in this case.

An interesting point, though, is once again the quote from this dimension in the previous analysis (Appendix 2:xiii):

“Americans are not big on physical contact unless you are friends.”

This statement was actually written by one of the respondents from the West Coast; a fact which is interesting since the majority of the West Coast respondents believes Americans are expressive in their nonverbal communication. However, apart

from the Southern States, the West Coast is the group of respondents with the largest minority having experienced Americans to be more reserved.

5.2.7 The American Dream

In question 20, the tendency that the East Coast respondents disagree with our statement is once again apparent. In this region, the majority, though a small one, believes that equal opportunity is not possible to achieve for all. In the Southern States, half of the respondents believe that equal opportunities are possible to achieve, while the other half believe it is not so. From these figures, it could be argued that equal opportunities are more prevalent or easier to achieve on the West Coast and in the Middle States than on the East Coast, while the respondents from the Southern States agree to disagree on the matter.

Looking through the responses for questions 21 and 22, the overall trend is different as all four regional areas agree that Americans largely support individual achievements and success. The Middle States, West Coast, and the East Coast all unanimously agree on the matter, while in the Southern States, a small percentage of respondents disagree. In question 22, the West Coast and the Middle States again unanimously agree that the concept of “The American Dream” is prevailing in society, whereas the Southern States and the East Coast also agree, however, not overwhelmingly. This trend generally coincides with what we have previously established in our analysis. The largest difference among these four regional areas is most evident in connection to equal opportunities where it is obvious that there are regional differences between the West Coast/Middle States and the East Coast. The responses from the Southern States are also interesting to notice as they are evenly split in this question.

5.2.8 Patriotism

Our own dimension “Patriotism” offers relevance in a slightly different way than most of the other dimensions in this part of the analysis simply because there are no discrepancies or disagreements between the respondents of the different regions. There is virtually no difference between the respondents’ answers in each region as all regions

agree that “Patriotism” is prevailing in the US, and the assent among the respondents in all three questions pertaining to this dimension is therefore quite evident. Based on the responses, it is evident that the concept of “Patriotism” is not geographically determined, nor is it affected by local cultures or norms.

This trend toward “Patriotism” in all regions was definitely expected – not only because of the overall results but also because of the concept of “Patriotism” itself. The core values of “Patriotism” are about nationality and pride in one’s country, as well as communities, and this makes it obvious that “Patriotism” can exist in equal measures in all parts of a country – even in a nation as big as the US. This was also one of the reasons why we chose to include “Patriotism” in our cultural analysis, as we expected “Patriotism” to be very important to all Americans no matter where in the US they may live.

5.2.9 Cultural Differences between Denmark and the US

This part of the analysis concerns the second part of our questionnaire in which we ask the respondents to determine the differences between Denmark and the US in connection to the various dimensions. We have chosen to divide this part of the analysis into the four different regions, rather than into the dimensions as we have done previously, because we feel that cross-referencing will be easier this way.

5.2.9.1 The West Coast

The first question in this part of the analysis, which concerns “Individualism vs. Communitarianism”, is the dimension in which the West Coast respondents stand out the most from the respondents in the other regions. The West Coast respondents feel that there is either a small or no difference between Danish and American culture when it comes to this particular dimension. This finding differs from the other three regions as well as the overall result where there is a clear tendency toward believing there is a large or significant difference between the two cultures. Furthermore, it illustrates a discrepancy with Trompenaars’ research – a discrepancy which indicates that there is virtually no difference between Denmark and the US pertaining to this dimension as he categorizes both countries as individualistic.

Regarding the dimension “Specific vs. Diffuse” in question 2, the respondents from the West Coast clearly feel that there is a large or significant difference between the US and Denmark. This view differs from that of our overall results in this survey as well as the results from the East Coast and the Middle States. It also differs from Trompenaars’ belief that Danes and Americans are both specific by nature, and therefore the same when it comes to this cultural trait. What is interesting, though, is that our own research on Americans suggests that they are both specific and diffuse by nature, which leads us to believe that either Trompenaars was right about Danes being solely specific, or Danes are actually also a mix of both sides of this dimension.

When considering the dimension of “Internal vs. External Control” in question 7, the West Coast respondents believe that there is a large or significant difference between Danes and Americans. This varies from our overall result and is interesting since the answers from the West Coast respondents in Part 1 of the questionnaire coincide perfectly with the overall result, stating that Americans are both internally and externally governed regarding different aspects of the dimension. It also varies from Trompenaars’ research which suggests that Danes and Americans are alike in this dimension as well as in the previous one.

In Hofstede’s “Masculinity” dimension, the trend from the West Coast is directly opposite the trend which is shown in our overall research. The West Coast respondents believe that there is a small or no difference between Danes and Americans when it comes to masculinity, whereas we have concluded in our previous analysis that there is a large or significant difference. Previously, our West Coast respondents have indicated that they believe American culture to be largely masculine which leads us to conclude that they believe Danes to have a more feminine culture. This, coincidentally, corresponds with Hofstede’s findings about Danish culture.

5.2.9.2 The East Coast

On the East Coast, our respondents do not agree with the West Coast respondents concerning “Specific vs. Diffuse” in the second question. The trend clearly shows that the East Coast respondents overwhelmingly believe that there is a small or no difference

between Denmark and the US. The lean toward no difference coincides with our overall result. However, it is much more clearly pronounced on the East Coast – as it was with the opposite trend on the West Coast – and it thus matches the trend we see in Trompenaars’ research.

Concerning the dimension of “Internal vs. External Control” in question 7, the noteworthy trend is the fact that our East Coast respondents agree with the West Coast respondents. In our analysis, we have previously discovered that the West and East Coasts, in several dimensions, are diametrically opposed to each other. However, within this dimension, the respondents from the two different coasts largely agree meaning that Americans seem to be alike no matter which end of the country they live in. Therefore, it is not surprising to find the respondents from these two regions agreeing that there are indeed significant differences between Danish and American culture.

Yet, in question 9, the East Coast respondents once again agree with the West Coast respondents. The interesting aspect is the fact that these two regions go against the trend from our overall results as well as the trend seen in Trompenaars’ findings. While both regions agree that Americans are mainly masculine by nature, they apparently disagree with Trompenaars’ view on Danish culture since they believe there is either a small or no difference between the two countries.

5.2.9.3 The Middle states

In connection to the differences between Danish and American culture, the most significant difference between the two countries when looking at the responses from the Middle States is the time dimension (question 6). In this particular dimension the respondents from the Middle States are the only ones who consider the time aspect to create a significant or large difference between the two cultures. This, of course, differs from the overall trend that suggests that the majority of respondents do not consider this issue to create a significant difference between Denmark and the US. The trend in the Middle States furthermore creates a discrepancy with Trompenaars’ research which also indicates that both Denmark and the US are sequential by nature, and that there is no significant difference between the two cultures.

Regarding the hierarchical structure, as described in the dimension “Synchronic vs. Sequential”, all four regional areas agree that the structure can constitute a large or significant difference compared to Denmark. However, all the Middle States’ respondents overwhelmingly agree that there is a large or significant difference which means that everyone from that area believes the hierarchical structure to be different from that of Denmark. According to Trompenaars, there should not be significant differences since he places both countries on the same side of the scale. The overall trend for all four regional areas also suggests that the majority of respondents believe the hierarchical structure to be a significant difference, however, not overwhelmingly.

5.2.9.4 The South

In connection to the second question relating to communication, the Southern States, along with the West coast respondents, believe that the concise nature of Americans when communicating only creates a small or no difference between Denmark and the US. This obviously means that the East Coast and the Middle States believe the opposite to be true in connection to communication.

In the overall picture, the four areas are actually divided into two almost equal parts in this question in so far that each side – Southern States/West Coast vs. East Coast/Middle States – constitutes half of the respondents. The tendency of the Southern States having a different opinion than the rest of the country is also evident in question 10 which concerns space. Here, the majority of the respondents from the Southern States do not consider space to create major differences between the two countries, while the majority of respondents in the other three regions actually believe the differences are either large or significant. Apparently, the overall majority suggests that space is not considered an important difference between the two countries. This finding also coincides well with the theory of Gesteland, which determines that there are only small differences between Denmark and the US when it comes to nonverbal communication.

5.2.10 Sub-conclusion

When we began this part of our analysis, we were certain that we would find several cultural discrepancies between the four different regions. However, the final picture is not as clear cut as we believed it would be. The United States of America is a vast nation divided into several geographical regions. According to the book “American Civilization” by David Mauk and John Oakland, these geographical regions can also be divided into several cultural regions which result from mixtures of European descendents (Mauk, 2007:36).

According to our respondents, Americans on the West Coast and in the Middle States are communitarian by nature. This finding is interesting since the West Coast respondents believe there is a small or no difference between Danish and American culture – ultimately contradicting Trompenaars’ findings on Danish culture. This contradiction is further emphasized by the respondents on the East Coast and in the Southern States who affirm Trompenaars’ belief that Americans are individualists, but whom also believe that there are large or significant differences between Danes and Americans.

All four regions challenge Trompenaars’ theory when they agree that Americans are neutral; however, it seems that the East Coast and the Middle States agree that there are some situations in which Americans are affective, and thereby they end up agreeing with Trompenaars.

Only the respondents on the West Coast agree with Trompenaars that Americans are solely achievement oriented which means that on the East Coast and in the South, Americans are generally ascription oriented. In the Middle States, however, they are both. The East and West coast respondents generally do not agree on the picture of American culture; however, they both agree with Trompenaars that Americans are usually sequential by nature. In the Southern and Middle States, though, Americans seem to be a mixture of synchronic and sequential.

Every single region is categorized as being expressive by our respondents – a finding which is interesting since this dimension is Richard Gesteland's. He developed his theory about cultural dimensions in the 1990s, and this fact could be used as an argument as to why our respondents have experienced American culture to coincide with Gesteland's findings.

It seems apparent that there are various cultural differences between the East and the West Coasts, though there is no clear pattern to these differences. All we can discern is that the respondents on the East Coast and those on the West Coast often disagree. There is also a trend showing that the Southern States tend to follow the East Coast, whereas the Middle States more closely resemble the West Coast.

Even though the differences between the four regions mostly defy specific patterns, the differences are definitely there. On the basis of our survey and our subsequent analysis, we will not be able to unmistakably pinpoint the reasons for these regional differences. We will, however, argue that they are rooted in the historic events of the European settlers several hundred years ago.

5.2.11 Historic Perspective

During the European settlement, especially the British, the Spanish, and the French dominated the map of what is today known as North America. The British colonized the East Coast in areas such as New England, Virginia, and the Carolinas. Spain claimed most of the land on the West Coast, including California, as well as parts of the South, such as Florida, while France dominated the Middle and Northern States (Jenkins, 2003:10-13).

One of the many reasons why immigrants left Europe to settle new colonies in North America was religious freedom. Especially the Puritans, who founded a colony in Massachusetts Bay in 1630, are worth mentioning. They believed that the Church of England was corrupt, and they came to America to 'purify' it from its lingering associations with the Roman Catholic Church (Jenkins, 2003:14-19).

As was the case in South America, the first European presence in North America was actually Spanish. After the fall of Mexico in the early 1500s, the Spanish conquistadores travelled to seek new empires, driven by tales of wealthy cities. Around the 1560's Spain had colonized Florida and had become the first permanent European settlement in North America. In the 1600s and 1700s, Spain also colonized states such as California, Texas, and New Mexico. France, however, had more success in colonizing large areas of Canada in which their lingering influence is greater than in the US. Although they had colonies in states such as Michigan, Iowa, Illinois, and Indiana, the most visible French influence is in the state of Louisiana which is named after then French monarch Louis XIV (Jenkins, 2003:6-10).

When looking at the history of the United States, it is a fact that the different regions of the nation have been dominated by different European influences at different times through the years. Many states and regions have even been colonized by several European countries, and have therefore developed a mix of European legacies. These diverse influences through the years have noticeably left distinctive cultural traits and characteristics which are more than likely causing visible dissimilarities between the regions in the US. For instance, the concentration of Hispanics on the West Coast may well account for the trend we uncovered in our survey that Hispanics are predominantly communitarian – which is further emphasized by Trompenaars' results (Trompenaars, 2007:227).

At first, Britain's influence in the US was centered on the East Coast while the influence of Spain was primarily on the West Coast as well as certain Southern States. The cultural legacy of these settlers can be seen in our and Trompenaars' findings in the way that we discovered East Coast Americans to be primarily individualist by nature, and Trompenaars has found British people to be individualists as well. Furthermore, Trompenaars' findings show French people to be communitarianists which coincide with our findings on Americans in the Middle States (Trompenaars, 2007:51-57).

Had our survey results shown consistent differences between the four regions, this could have been used as a plausible explanation. However, history shows that the

European colonization of North America varied through time, and areas previously dominated by France suddenly came under British or Spanish rule. This continuous shift in cultural dominance may very well account for differences as well as similarities between the four areas processed in our regional analysis.

5.3 Part 3 – Barriers to Cooperation

In this part of the analysis, we will examine the relevant dimensions in part 3 of our questionnaire which is about barriers to cooperation, and we will compare and contrast our findings with part 2 about cultural differences. Furthermore, we will look into possible regional differences and compare these differences to the overall picture. In the paragraph about regional differences, we will discuss trends, as we did when we previously examined regional differences, toward one or the other side of the dimensional scale as opposed to using specific figures and percentages.

When looking at part 3 of our questionnaire, there is an apparent trend which shows that in each of the ten dimensions, the majority of the respondents believe that there are small barriers to cooperation. However, there are a few dimensions where 40.0% of the respondents have experienced large or significant barriers to cooperation. These answers show a very obvious inconsistency with the answers from part 2 of our questionnaire, as we have found in our previous analysis that many of our respondents believe that there are significant or large differences between Danes and Americans.

In dimensions 1 (communities) and 3 (emotions), only 17.1% of the respondents feel that there are large or significant barriers to cooperation whereas 71.4% and 68.6%, respectively, believe there are large or significant differences between Danish and American culture. This same trend is also evident in dimensions 4 (respect) and 8 (authority) where 28.6% and 40.0%, respectively, believe that there are large or significant barriers as opposed to the 77.1% and 71.4% who believe that there are large or significant differences, respectively.

In dimension 9 (values), however, the trend is less apparent as 40.0% of the respondents have experienced large or significant barriers to cooperation, while 54.3%

believe that there are large or significant differences between the two cultures. This very small margin between minority and majority suggests that the trend could possibly have pointed in the opposite direction. Lastly, in dimension 10 (space), 25.7% of the Danish respondents have experienced large or significant barriers to cooperation as opposed to the 60.0% who believe that there are large or significant differences between Danish and American culture.

5.3.1 Regional Differences in Barriers to Cooperation

In dimension 8 (authority), the Middle States is the only regional area that differs from the other regional areas as well as the overall trend in so far that the majority of the respondents believe that there are significant or large barriers to cooperation. When we compare the percentages from part 2 with part 3 in connection to the Middle States, it is evident that there are consistencies between the figures. Every respondent from the Middle States believes that there are large or significant differences between Denmark and the US, and a large part of these respondents also believe that these differences create barriers to cooperation. In connection to this dimension, we would argue that the Middle States consider authority to be a problem when the two countries cooperate.

In dimension 9 (values), our respondents from both the East Coast and Middle States agree that there are significant or large barriers to cooperation. This coincides well with the figures from the Middle States in part 2 as they believe that there are large or significant differences between the two countries. In connection to the East Coast, however, there are discrepancies in the figures from part 2 and 3. These discrepancies are apparent as the majority of the respondents in part 2 have experienced small or no cultural differences between the two countries whereas the exact same number of respondents believe that cultural differences in fact create large or significant barriers to cooperation.

In dimension 10 (space), the majority of the West Coast respondents believe that there are large or significant barriers while they also believe that there are large or significant differences between the US and Denmark. The interesting thing to note in this dimension is the relatively high number of West Coast respondents who feel that

there are significant cultural differences, and the considerably lower number of respondents who feel that these differences create barriers to cooperation.

The South is the only area that fits the overall trend throughout the analysis. In this region, a majority of the respondents believe there are small or no barriers to cooperation.

5.3.2 Sub-conclusion

When comparing the results from this part of the analysis with the previous ones, there are generally very large discrepancies. According to our respondents, there are several cultural dimensions in which there are differences between the two cultures. Yet, only a very small percentage of those same respondents have experienced these differences to create barriers to Danish-American business cooperation.

Only the results from the Middle States show consistencies between cultural differences and barriers to cooperation, and that is only in one single dimension. Other than that, the trend in every single region shows that even though most respondents believe that there are significant cultural differences, most have not experienced these differences to create barriers to cooperation.

Several of our Danish respondents have commented further on some of the dimensions in the questionnaire, and these comments clearly indicate that the primary reasons behind this phenomenon are assimilation processes as well as synergy effects.

5.3.3 Reasons for Discrepancies between Parts 2 and 3

The interesting aspect of this trend is the question of ‘why’. Why do the majority of our respondents experience considerable cultural differences between Danes and Americans and, at the same time, feel that these differences do not create significant barriers to cooperation? One of our respondents says:

“I have been living in a “melting pot” for over 12 years.” (Appendix 2:xiv)

This statement indicates that some form of assimilation is taking place among Danes living and working in the US. When assimilating and adapting to their new environment in the US, our respondents may still be able to see the cultural differences between Denmark and America; however, these differences will not necessarily create problems or barriers in a given situation.

Furthermore, there is the possibility that combining two cultures – such as Danish and American culture – could create some sort of synergy effect. One respondent tried to explain why she has not experienced cultural differences to create such obstacles:

“Danes need to be more open to multi-cultures and multi-languages and see it as advantages instead of disadvantages.[...] I have “won” a lot of business by combining my Danish genes with what I have learned in the USA. I will never be a big talker - but I have learned to say hello or how are you doing to people. Being a little more open and at the same time be trustworthy is absolutely the best combination.” (Appendix 2:xiv)

From this statement, it could certainly be argued that the combination of different cultures could in fact create a synergy effect in which the specific traits and characteristics of the different cultures are used to create stronger and more positive outcomes than in a single culture organization. In other words, two cultures could compensate for each others' shortcomings as well as emphasize each others' strengths.

6. Conclusion

In this thesis, we have chosen to use cultural theories based on the works of Trompenaars, Hofstede, and Gesteland, as well as two dimensions of our own developed on the basis of various authors which we have combined with our own empirical research in the form of a questionnaire survey distributed to Danes working in Danish subsidiaries in America. These theories and the collected data have been used to discover, analyze, and discuss cultural differences between Denmark and the US and how these differences may or may not create barriers to cooperation.

Our conclusion is divided in two different parts: A reflective conclusion and a strategic conclusion. The reflective conclusion presents an answer to the overall research question by way of answering the three sub-questions. The conclusions drawn from this part are based on our respondents' experiences with both American and Danish culture. The strategic conclusion includes possible reasons for discrepancies between our empirical findings and the theories, as well as broader perspectives.

6.1 Reflective Conclusion

For the sake of clarity, we have chosen to present the main differences between Danish and American culture in bullet-points:

- In terms of company morale, Americans are generally communitarian by nature, while they are considered to be individualists regarding their desire for individual achievements. These findings illustrate that Americans are a combination of both ends of the dimension, and it thereby contradicts Trompenaars' findings that Americans are solely individualists. Based on these experiences, our respondents feel that there are large or significant differences between Danish and American culture in connection to this dimension.
- Another dimension in which the respondents have experienced large or significant differences between the two cultures is "Neutral vs. Affective". In this dimension, Americans are considered to be affective in the way that they are not afraid to display their emotions in public, and neutral as they are generally more focused on the object at hand rather than the people involved. Once again, there is a discrepancy between Trompenaars' research and our respondents' point of view due to the fact that he has found Americans to be exclusively affective.
- According to our respondents, Americans are achievement oriented as respect is given on the basis of ability and skills. However, based on the fact that they primarily assign status according to factors like age and class, they should also

be considered ascription oriented. This opposes, yet again, the findings of Trompenaars which show that Americans are primarily achievement oriented. Furthermore, in this dimension, our respondents have experienced these American cultural traits to differ greatly from those of Danish culture.

- Concerning Hofstede's dimension "Power Distance", our respondents have experienced the American society to have a large power distance in the way that power and wealth have positive connotations as well as the fact that people are very respectful of authorities and hierarchies. These results combined with the fact that our respondents have experienced significant cultural differences in this dimension enable us to conclude that Denmark has a small power distance. Our findings then contradict those of Hofstede as he believes Americans to have a small power distance.
- In this particular dimension, "Masculinity", our respondents view Americans as being solely masculine by nature as they value assertiveness and ambition, and are often regarded as being very competitive and aggressive in connection to business. Because of the fact that our respondents indicate that there are large or significant differences between the two cultures, we can then determine that Denmark is largely governed by feminine values. Both these conclusion coincide perfectly with Hofstede's findings.
- In Gesteland's dimension "Expressive vs. Reserved Nonverbal Communication", our respondents view Americans as being expressive in the way that they have a small space bubble, do not mind eye-contact, and are comfortable with touching. These findings indicate that Danes exhibit other cultural traits within this dimension since our respondents have experienced significant cultural differences.
- The two dimensions "The American Dream" and "Patriotism" vary a bit from the other dimensions in the way that we do not have any concrete theories to compare to but only our own empirical data and previous assumptions.

However, our respondents have experienced Americans to be extremely patriotic by nature as well as strong believers in the concept of “The American dream”. Because the concept of the Dream is purely American, we do not have an equivalent in Denmark, and we must therefore conclude that there are significant cultural differences within this dimension. Furthermore, even though “Patriotism” exists in every nation, there is a common belief that Americans have coined the concept and somehow apply their patriotic values in a more visible way than Danes.

When we began our regional analysis, we assumed that there would be significant cultural differences between the four regions: The West Coast, the East Coast, the South, and the Middle States. Although our assumptions were basically correct, there is no unequivocally clear pattern to these differences. In spite of this, we can conclude that there are certain regional trends within the US. According to our respondents, there is a difference between Americans on the West Coast and Americans on the East Coast in the way that they are often to be found on opposing sides of the cultural dimensions. Furthermore, there is also a trend showing that the South often follows the East Coast, whereas the Middle States more closely resembles the West Coast.

These trends are clearly expressed in the dimension “Individualism vs. Communitarianism” where the respondents from the West Coast and the Middle States believe Americans to be communitarian, while the respondents from the East Coast as well as the South have experienced Americans to be individualists. Furthermore, our survey also shows that the West Coast is primarily achievement oriented whereas the East Coast is ascription oriented.

The United States’ history shows a continuous shift in the European influence and domination of various regions, and this has created a mix of European heritages. These diverse influences have left distinctive cultural legacies which may very well be the cause of the cultural discrepancies between the four regions examined in this thesis.

According to our research, the overall picture shows that there are no significant or large barriers to Danish-American business cooperation. However, in our regional analysis, we found that the respondents in three out of the four regions believe there are some cultural dimensions which can create barriers.

The majority of the West Coast respondents feel that when it comes to nonverbal communication, the cultural differences between Denmark and the US do indeed create barriers to cooperation. The same trend can be seen among the East Coast respondents regarding “Masculinity” where a small majority of the respondents have experienced barriers within this dimension.

The respondents in the Middle States, however, have experienced barriers within three different dimensions, namely “Neutral vs. Affective”, “Power Distance”, and “Masculinity”. This region is therefore the one which shows the most consistencies between cultural differences and barriers to cooperation. Other than that, the overall trend shows that even though most respondents believe that there are significant cultural differences, the majority of respondents do not believe that these differences create barriers to cooperation.

As previously stated, several of our respondents have commented on the reasons for the lack of barriers to cooperation despite the consensus that there are cultural differences between the two nations. One of these statements clearly indicates that some sort of synergy effect is taking place in the way that people are increasingly aware of each others’ different cultural heritages and often understand how these differences can be best used as advantages.

Another respondent commented on America being a ‘melting pot’, which refers to the concept of assimilation. This concept is further illustrated in the following quote:

“I don't believe differences to be a barrier to cooperation. It's a matter of adapting to and understanding each party's needs.” (Appendix 2:xiv)

This statement could definitely be interpreted to mean that the Danes working in the US are in the process of assimilating to American culture, and that even though there are evident cultural differences between the two nations, it is possible to overcome them and to adapt to the culture in which one is living or working.

6.2 Strategic Conclusion & Broader Perspective

The analysis of our empirical data uncovered evident discrepancies between our findings and the theories of Trompenaars, Hofstede and Gesteland. In six out of seven of Trompenaars' dimensions, our research clearly indicated that Americans possess cultural traits from both sides of the dimensions and are not as one-dimensional as Trompenaars suggests. In the three dimensions used from Hofstede and Gesteland, our research also deviated from their theories – most often by strong variations within the same side of each cultural dimension. This proves Hofstede's point that a particular country or culture is not necessarily one-dimensional.

These discrepancies can, of course, be caused by several different factors and circumstances. One of these factors is the continuous process of globalization. Especially IT technology has made it easier for people to communicate across continents and is thereby creating a 'smaller world' in which people are assimilating to each others' values and ways of interacting. In this sense, globalization can cause distinct cultural aspects to change in accordance with, or as a divergence of, other cultures.

The theories used in this thesis have been developed over a period of 40 years. However, whether developed in the 1960s or the 1990s, all these theories are to a very large extent based on theories developed by anthropologist Edward Hall and sociologist Talcott Parsons in the 1950s. During this extended period of time, society has seen major changes in, for instance, the composition of the population which leads us to conclude that theories rooted in 50 year old research are more than likely outdated. Furthermore, we would argue that the time has come to wipe the slate clean and develop an entirely new cultural theory – a theory which is not based on preceding research but has its point of departure in contemporary society, instead.

However, we do acknowledge that these cultural theories could in fact still be valid, and that our research only indicates differing trends due to the fact that the cultural composition in society has changed. This means that it may still be possible to use these theories for cultural analysis; however, their previous findings do not necessarily still hold true.

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Appendix 1

E-mail with Link to Survey

Copenhagen, April 25, 2008

Dear xxx

We have obtained your email address from the Danish head office.

We are two students from Copenhagen Business School (CBS) and we are currently in the process of writing our master thesis. Part of our thesis will be a study of cultural differences between Denmark and the US and in connection to this we have developed a survey in the form of a questionnaire. Our target group will be Danish employees in America.

The questionnaire will be use to examine whether or not cultural differences may create barriers to cooperation between Denmark and the US and how these barriers can be overcome.

We would kindly ask you to participate in our survey which will take about 10 minutes to complete. All information will of course be kept confidential.

Below is the link for the questionnaire:

<http://FreeOnlineSurveys.com/rendersurvey.asp?sid=9o3pf1iz4htl1s1427122>

Sincerely,

Anja Haslund
anjahaslund@hotmail.com
Tel: +45 26238884

Kristine Sandbjerg
k.sandbjerg@mail.dk
Tel: +45 28191613

Appendix 1

Reminder E-mail

Copenhagen, May 18, 2008

Dear xxx

My name is Anja Haslund, and I have previously sent you an invitation to participate in our questionnaire survey about cultural differences between Denmark and the US.

However, I have not received a reply from you, and I would like to take the opportunity to send you the link for the questionnaire again, in case you have been away on holiday or for any reason did not receive my previous email.

Below you will find the link to the questionnaire which will be used in our thesis to examine whether or not cultural differences may create barriers to cooperation between Denmark and the US and how these barriers can be overcome.

I would kindly ask you again to participate in our survey and if you have the time, submit it as soon as possible (May 28th at the latest). The survey will take about 10 minutes to complete and all information will of course be kept confidential.

Link to survey:

<http://FreeOnlineSurveys.com/rendersurvey.asp?sid=9o3pf1iz4htl1s1427122>

Thank you in advance.

Sincerely,

Anja Haslund &
Kristine Sandbjerg

Appendix 1

Thank You E-mail

Copenhagen, June 1, 2008

Dear xxx

Thank you for participating in our survey about cultural differences between Denmark and the US.

Your response is greatly appreciated, and you will receive a summary of our findings around September when our thesis is finished.

Sincerely,

Anja Haslund &
Kristine Sandbjerg

Appendix 2

FreeOnlineSurveys.com View Results

Side 1 af 7

Results for: Cultural differences between Denmark and America

1) General Questions

This questionnaire has been completed by:
(Name, company, position, location):

(The last five responses are given)

2) Would you like to receive a summary of the conclusions of the final report?

	Percentage	Responses
Yes	91.4	32
No	8.6	3
Total responses:		35

3) Part 1: American culture

Please consider the following statements according to your experience with American culture:

1. Americans generally concentrate on reaching goals as a group.
(Rather than individual initiatives)

	Percentage	Responses
Agree	5.7	2
Partly agree	25.7	9
Partly disagree	48.6	17
Disagree	20.0	7
Total responses:		35

4) 2. Company morale or team spirit is prevailing. (As opposed to individual incentives)

	Percentage	Responses
Agree	8.6	3
Partly agree	51.4	18
Partly disagree	28.6	10
Disagree	11.4	4
Total responses:		35

5) 3. Americans generally separate private issues from business agendas.

<http://www.freeonlinesurveys.com/viewresults.asp?surveyid=427122&print=1>

Appendix 2

FreeOnlineSurveys.com View Results

Side 2 af 7

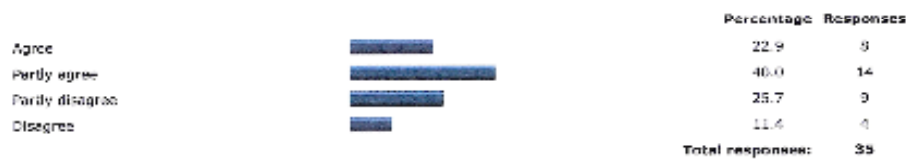
(As opposed to mixing business and pleasure)



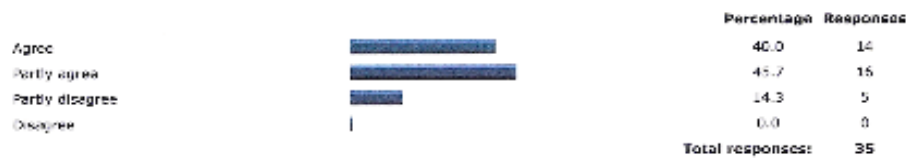
6) 4. Communication and cooperation tend to be clear and concise.
(As opposed to ambiguous and vague)



7) 5. Feelings are usually expressed openly and/or physically.
(As opposed to not showing ones emotions at all)



8) 6. Focus is usually on the object or situation at hand.
(Rather than on the people involved)



9) 7. Titles are used only when relevant to the situation.
(Rather than being used in any situation regardless of relevance)



10) 8. Respect is generally given on the basis of knowledge, skills and job-performance.
(Rather than being based on hierarchy)

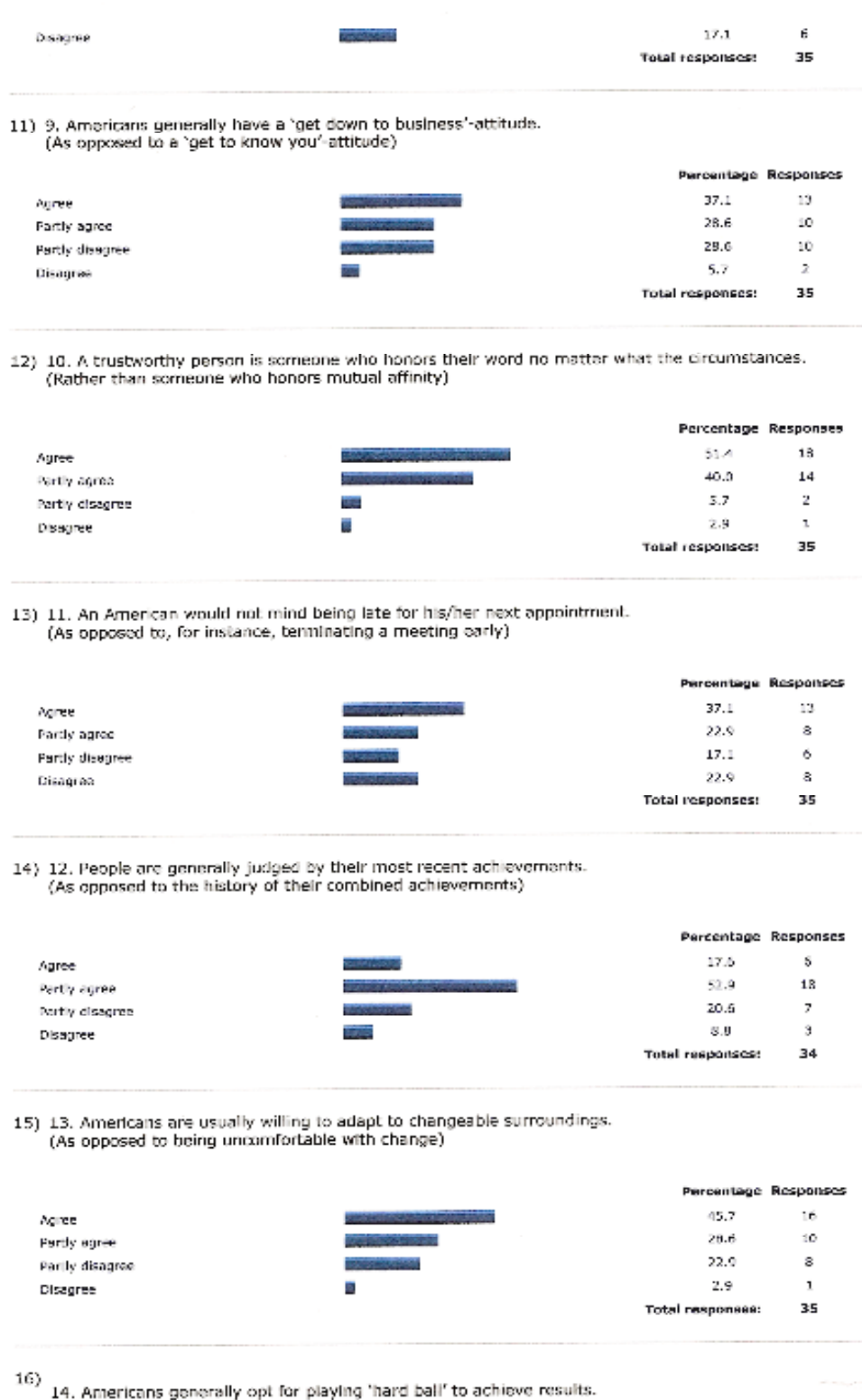


<http://www.freeonline-surveys.com/viewresults.asp?surveyid=427122&print=1>

Appendix 2

FreeOnlineSurveys.com View Results

Side 3 of 7



<http://www.freeonlinesurveys.com/viewresults.asp?surveyid=427122&print=1>

Appendix 2

(As opposed to using politeness and patience)



17) 15. In America the words "power" and "wealth" usually have positive connotations.



18) 16. Americans are very respectful of authorities and hierarchies.



19) 17. Americans value assertiveness, opportunity for advancement and accumulation of wealth.
(As opposed to, for instance, compassion, job security and a friendly atmosphere)



20) 18. Americans thrive in competitive environments.



21) 19. Americans generally have a very small space bubble, are not afraid to look people in the eye and do not mind physical contact.



Appendix 2

FreeOnlineSurveys.com View Results

Side 5 of 7

22) 20. It is possible for all people to achieve the same level of success regardless of age, race, gender, etc.



23) 21. Americans are usually supportive of individual success and achievements.



24) 22. The concept of the American Dream is prevailing in the American society.



25) 23. Americans stress the importance of the ties that bind individuals to different communities and groups.



26) 24. People generally take pride in being American.



27) 25. Patriotism is prevailing in the American society.



28) Additional comments:

<http://www.freeonline-surveys.com/viewresults.asp?surveyid=427122&print=1>

Appendix 2

- 14. Americans generally opt for playing 'hard ball' to achieve results.
(As opposed to using politeness and patience)
= . Americans are more polite and patience than Danes. But they want results too!
17. Americans value assertiveness, opportunity for advancement and accumulation of wealth.
(As opposed to, for instance, compassion, job security and a friendly atmosphere)
= . This really depend on the company than you work for and the company culture.
19. Americans generally have a very small space bubble, are not afraid to look people in the eye and do not mind physical contact.
= . I do not know what you mean with space bubble? Americans are not big on physical contact unless you are friends.
- America is a vast country and life in the NorthEast versus the South or SouthWest is very much different. What is considered acceptable in New York may be considered rude in Dallas and Houston.

29) Part 2: Differences between Danish and American culture

Please consider the extent to which, in your opinion, there are differences between Danish and American culture in regard to the following:

	Large difference	Significant difference	Small difference	No difference	Responses	Average Score
1. Communities (individual or group mentality)	4 (11.43%)	21 (60.00%)	9 (25.71%)	1 (2.86%)	35	2.29 / 4 (57.00%)
2. Communication (concise or ambiguous)	4 (11.43%)	13 (37.14%)	17 (48.57%)	1 (2.86%)	35	2.43 / 4 (60.75%)
3. Emotions (expressed openly or not expressed et al)	4 (11.43%)	20 (57.14%)	11 (31.43%)	0 (0.00%)	35	2.29 / 4 (57.00%)
4. Respect (based on skills or authority)	4 (11.43%)	23 (65.71%)	6 (17.14%)	2 (5.71%)	35	2.17 / 4 (54.25%)
5. Cooperation (get down to business or building a relationship)	0 (0.00%)	13 (37.14%)	17 (48.57%)	5 (14.29%)	35	2.77 / 4 (69.25%)
6. Time (multitasking or finishing one thing at a time)	1 (2.86%)	10 (28.57%)	18 (51.43%)	6 (17.14%)	35	2.83 / 4 (70.75%)
7. Surroundings (willing to adapt or uncomfortable with change)	7 (20.00%)	10 (28.57%)	16 (45.71%)	2 (5.71%)	35	2.37 / 4 (59.25%)
8. Authority (hierarchy or flat organizational structure)	9 (25.71%)	16 (45.71%)	9 (25.71%)	1 (2.86%)	35	2.06 / 4 (51.50%)
9. Values (materialism or self actualization)	8 (22.86%)	11 (31.43%)	15 (42.86%)	1 (2.86%)	35	2.26 / 4 (56.50%)
10. Space (large or small space bubble)	6 (17.14%)	15 (42.86%)	13 (37.14%)	1 (2.86%)	35	2.26 / 4 (56.50%)
						2.36 / 4 (59.00%)

30) Additional comments:

(The last five responses are given)

- As the middleclass in denmark get richer - a lot of these items gets even out. Denmark has become more materialistic as well. A car needs to be Audi and you need to have at least the same as your neighbour - the scale is maybe bigger in America but the mentality is getting closer in Denmark.
Biggest contrast is the law that dictates that you can not ask/talk about sex, race, gender, religion etc. and that hinder a lot of emotions, communication etc. in fear for stepping over the line.
- I believe that Danes live in a small bubble - they should get past "janteloven" and be more open to changes!

31) Part 3: Barriers to cooperation

Please consider the extent to which, in your opinion, there are barriers to cooperation between

<http://www.froconlinesurveys.com/viewresults.asp?surveyid=427122&print=1>

Appendix 2

FreeOnlineSurveys.com View Results

Side 7 af 7

Denmark and America in regard to the following:

	Large barrier to cooperation	Significant barrier to cooperation	Small barrier to cooperation	No barrier to cooperation	Responses	Average Score
1. Communities (individual or group mentality)	0 (0.00%)	6 (17.14%)	23 (65.71%)	6 (17.14%)	35	3.00 / 4 (75.00%)
2. Communication (concise or ambiguous)	0 (0.00%)	10 (28.57%)	20 (57.14%)	5 (14.29%)	35	2.86 / 4 (71.50%)
3. Emotions (expressed openly or not expressed at all)	0 (0.00%)	6 (17.14%)	24 (68.57%)	5 (14.29%)	35	2.97 / 4 (74.25%)
4. Respect (based on skills or authority)	2 (5.71%)	8 (22.86%)	19 (54.29%)	6 (17.14%)	35	2.83 / 4 (70.75%)
5. Cooperation (get down to business or building a relationship)	0 (0.00%)	7 (20.00%)	21 (60.00%)	7 (20.00%)	35	3.00 / 4 (75.00%)
6. Time (multitasking or finishing one thing at a time)	0 (0.00%)	4 (11.43%)	22 (64.71%)	8 (23.53%)	34	3.12 / 4 (78.00%)
7. Surroundings (willing to adapt or uncomfortable with change)	2 (5.71%)	9 (25.71%)	19 (54.29%)	5 (14.29%)	35	2.77 / 4 (69.25%)
8. Authority (hierarchy or flat organizational structure)	0 (0.00%)	11 (31.43%)	17 (48.57%)	4 (11.43%)	35	2.63 / 4 (65.75%)
9. Values (materialism or self-actualization)	2 (5.71%)	12 (34.29%)	17 (48.57%)	4 (11.43%)	35	2.66 / 4 (66.50%)
10. Space (large or small space bubble)	1 (2.86%)	9 (25.71%)	19 (54.29%)	7 (20.00%)	35	2.91 / 4 (72.75%)
						2.87 / 4 (71.86%)

32) Additional comments:

(The last five responses are given)

- I don't believe differences to be a barrier to cooperation. It's a matter of adapting to and understanding each parties needs.
- Please note, I have been gone from DK for over 14 years. A lot of changes has happen in the danish workforce. I am not familiar with these changes.
- I have been living in a "melting pot" for over 12 year (Silicon Valley, CA). I do not think about the color of people's skin, broken English, clothes they wear and etc. People are judged on their behavior and how well they do their job/commitments.
- Danes need to be more open to multi-cultures and multi-languages and see it as advantages instead of disadvantages.
- American's are very open people (how are you?) where most Danes are closed as oysters. Danes rather want to sit for 12 hours in an airplane not talking than being polite and say hello to the passenger right next to them. An experience I just had 14 days ago.
- The "how are you" are just to break the ice and if you are not interested in saying more than "okay" that is all right too!
- I have 11 people in my department - we come from 9 different countries (India, Philippines, Vietnam, Burma, Somalia, Afghanistan, Denmark, America, and China). Eight of us have an Engineering degree, two have a Business degree, and last one a high school degree!
- I have "won" a lot of business by combining my Danish genes with what I have learned in the USA. I will never be a big talker - but I have learned to say hello or how are you doing to people.
- Being a little more open and at the same time be trustworthy is absolutely the best combination.
- som danskere er vi generelt åbne, positive og ligetil og har det derfor nemt at komme ind på amerikanere både når det drejer sig om forretning og privat!

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Appendix 3

THE WEST COAST

9 Respondents

	1. Agree	2. Partly agree	3. Partly Dis.	4. Disagree
Question 1	Comm = 5 (55.6%)		Individ = 4 (44.4%)	
Question 2	Comm = 8 (88.9%)		Individ = 1 (11.1%)	
Question 3	Specific = 4 (44.4%)		Diffuse = 5 (55.6%)	
Question 4	Specific = 8 (88.9%)		Diffuse = 1 (11.1%)	
Question 5	Affective = 3 (33.3%)		Neutral = 6 (66.7%)	
Question 6	Neutral = 8 (88.9%)		Affective = 1 (11.1%)	
Question 7	Achieve = 5 (55.6%)		Ascription = 4 (44.4%)	
Question 8	Achieve = 6 (66.7%)		Ascription = 3 (33.3%)	
Question 9	Univers = 5 (55.6%)		Partic = 4 (44.4%)	
Question 10	Univers = 8 (88.9%)		Partic = 1 (11.1%)	
Question 11	Synchronic = 4 (44.4%)		Sequential = 5 (55.6%)	
Question 12	Sequential = 5 (55.6%)		Synchronic = 4 (44.4%)	
Question 13	External = 8 (88.9%)		Internal = 1 (11.1%)	
Question 14	Internal = 5 (55.6%)		External = 4 (44.4%)	
Question 15	Large power = 9 (100%)		Small power = 0 (0.0%)	
Question 16	Large power = 7 (77.8%)		Small power = 2 (22.2%)	
Question 17	Masculinity = 6 (66.7%)		Femininity = 3 (33.3%)	
Question 18	Masculinity = 7 (77.8%)		Femininity = 2 (22.2%)	
Question 19	Expressive = 6 (66.7%)		Reserved = 3 (33.3%)	
Question 20	Exists = 5 (55.6%)		Don't exist = 4 (44.4%)	
Question 21	Exists = 9 (100%)		Don't exist = 0 (0.0%)	
Question 22	Exists = 9 (100%)		Don't exist = 0 (0.0%)	
Question 23	Exists = 8 (88.9%)		Don't exist = 1 (11.1%)	
Question 24	Exists = 9 (100%)		Don't exist = 0 (0.0%)	
Question 25	Exists = 8 (88.9%)		Don't exist = 1 (11.1%)	

	1. Large diff.	2. Sig. diff.	3. Small diff.	4. No diff.
1 (Communities)	4 (44.4%)		5 (55.6%)	
2 (Communication)	7 (77.8%)		2 (22.2%)	
3 (Emotions)	7 (77.8%)		2 (22.2%)	
4 (Respect)	7 (77.8%)		2 (22.2%)	
5 (Cooperation)	4 (44.4%)		5 (55.6%)	
6 (Time)	1 (11.1%)		8 (88.9%)	
7 (Surroundings)	5 (55.6%)		4 (44.4%)	
8 (Authority)	5 (55.6%)		4 (44.4%)	
9 (Values)	4 (44.4%)		5 (55.6%)	
10 (Space)	7 (77.8%)		2 (22.2%)	

	1. Large barr.	2. Sig. Barrier	3. Small barr.	4. No barrier
1 (Communities)	0 (0.0%)		9 (100%)	
2 (Communication)	2 (22.2%)		7 (77.8%)	
3 (Emotions)	1 (11.1%)		8 (88.9%)	
4 (Respect)	3 (33.3%)		6 (66.7%)	
5 (Cooperation)	2 (22.2%)		7 (77.8%)	
6 (Time)	0 (0.0%)		9 (100%)	
7 (Surroundings)	4 (44.4%)		5 (55.6%)	
8 (Authority)	3 (33.3%)		6 (66.7%)	
9 (Values)	1 (11.1%)		8 (88.9%)	
10 (Space)	5 (55.6%)		4 (44.4%)	

Appendix 3

THE EAST COAST

13 Respondents

	1. Agree	2. Partly agree	3. Partly Dis.	4. Disagree
Question 1	Comm = 1 (7.7%)		Individ = 12 (92.3%)	
Question 2	Comm = 5 (38.5%)		Individ = 8 (61.5%)	
Question 3	Specific = 6 (46.2%)		Diffuse = 7 (53.8%)	
Question 4	Specific = 8 (61.5%)		Diffuse = 5 (38.5%)	
Question 5	Affective = 10 (76.9%)		Neutral = 3 (23.1%)	
Question 6	Neutral = 12 (92.3%)		Affective = 1 (7.7%)	
Question 7	Achieve = 5 (38.5%)		Ascription = 8 (61.5%)	
Question 8	Achieve = 6 (46.2%)		Ascription = 7 (53.8%)	
Question 9	Univers = 10 (76.9%)		Partic = 3 (23.1%)	
Question 10	Univers = 13 (100.0%)		Partic = 0 (0.0%)	
Question 11	Synchronic = 6 (46.2%)		Sequential = 7 (53.8%)	
Question 12*	Sequential = 9 (75%)		Synchronic = 3 (25%)	
Question 13	External = 10 (76.9%)		Internal = 3 (23.1%)	
Question 14	Internal = 11 (84.6%)		External = 2 (15.4%)	
Question 15	Large power = 13 (100.0%)		Small power = 0 (0.0%)	
Question 16	Large power = 11 (84.6%)		Small power = 2 (15.4%)	
Question 17	Masculinity = 12 (92.3%)		Femininity = 1 (7.7%)	
Question 18	Masculinity = 13 (100%)		Femininity = 0 (0.0%)	
Question 19	Expressive = 12 (92.3%)		Reserved = 1 (7.7%)	
Question 20	Exists = 6 (46.2%)		Don't exist = 7 (53.8%)	
Question 21	Exists = 13 (100.0%)		Don't exist = 0 (0.0%)	
Question 22	Exists = 11 (84.6%)		Don't exist = 2 (15.4%)	
Question 23	Exists = 13 (100.0%)		Don't exist = 0 (0.0%)	
Question 24	Exists = 13 (100.0%)		Don't exist = 0 (0.0%)	
Question 25	Exists = 13 (100.0%)		Don't exist = 0 (0.0%)	

	1. Large diff.	2. Sig. diff.	3. Small diff.	4. No diff.
1 (Communities)	10 (76.9%)		3 (23.1%)	
2 (Communication)	2 (15.4%)		11 (84.6%)	
3 (Emotions)	8 (61.5%)		5 (38.5%)	
4 (Respect)	10 (76.9%)		3 (23.1%)	
5 (Cooperation)	5 (38.5%)		8 (61.5%)	
6 (Time)	4 (30.8%)		9 (69.2%)	
7 (Surroundings)	8 (61.5%)		5 (38.5%)	
8 (Authority)	10 (76.9%)		3 (23.1%)	
9 (Values)	6 (46.2%)		7 (53.8%)	
10 (Space)	8 (61.5%)		5 (38.5%)	

	1. Large barr.	2. Sig. Barrier	3. Small barr.	4. No barrier
1 (Communities)	2 (15.4%)		11 (84.6%)	
2 (Communication)	3 (23.1%)		10 (76.9%)	
3 (Emotions)	3 (23.1%)		10 (76.9%)	
4 (Respect)	3 (23.1%)		10 (76.9%)	
5 (Cooperation)	2 (15.4%)		11 (84.6%)	
6 (Time)*	1 (8.3%)		11 (91.7%)	
7 (Surroundings)	4 (30.8%)		9 (69.2%)	
8 (Authority)	5 (38.5%)		8 (61.5%)	
9 (Values)	7 (53.8%)		6 (46.2%)	
10 (Space)	2 (15.4%)		11 (84.6%)	

* No. of respondents = 34

Appendix 3

THE MIDDLE STATES

5 Respondents

	1. Agree	2. Partly agree	3. Partly Dis.	4. Disagree
Question 1	Comm = 3 (60.0%)		Individ = 2 (40.0%)	
Question 2	Comm = 4 (80.0%)		Individ = 1 (20.0%)	
Question 3	Specific = 2 (40.0%)		Diffuse = 3 (60.0%)	
Question 4	Specific = 4 (80.0%)		Diffuse = 1 (20.0%)	
Question 5	Affective = 5 (100.0%)		Affective = 0 (0.0%)	
Question 6	Neutral = 4 (80.0%)		Affective = 1 (20.0%)	
Question 7	Achieve = 2 (40.0%)		Ascription = 3 (60.0%)	
Question 8	Achieve = 3 (60.0%)		Ascription = 2 (40.0%)	
Question 9	Univers = 4 (80.0%)		Partic = 1 (20.0%)	
Question 10	Univers = 5 (100%)		Partic = 0 (0.0%)	
Question 11	Synchronic = 4 (80.0%)		Sequential = 1 (20.0%)	
Question 12	Sequential = 3 (60.0%)		Synchronic = 2 (40.0%)	
Question 13	External = 4 (80.0%)		Internal = 1 (20.0%)	
Question 14	Internal = 5 (100.0%)		External = 0 (0.0%)	
Question 15	Large power = 5 (100.0%)		Small power = 0 (0.0%)	
Question 16	Large power = 3 (60.0%)		Small power = 2 (40.0%)	
Question 17	Masculinity = 5 (100.0%)		Femininity = 0 (0.0%)	
Question 18	Masculinity = 4 (80.0%)		Femininity = 1 (20.0%)	
Question 19	Expressive = 4 (80.0%)		Reserved = 1 (20.0%)	
Question 20	Exists = 3 (60.0%)		Don't exist = 2 (40.0%)	
Question 21	Exists = 5 (100.0%)		Don't exist = 0 (0.0%)	
Question 22	Exists = 5 (100.0%)		Don't exist = 0 (0.0%)	
Question 23	Exists = 5 (100.0%)		Don't exist = 0 (0.0%)	
Question 24	Exists = 5 (100.0%)		Don't exist = 0 (0.0%)	
Question 25	Exists = 5 (100.0%)		Don't exist = 0 (0.0%)	

	1. Large diff.	2. Sig. diff.	3. Small diff.	4. No diff.
1 (Communities)	4 (80%)		1 (20%)	
2 (Communication)	2 (40%)		3 (60%)	
3 (Emotions)	4 (80%)		1 (20%)	
4 (Respect)	3 (60%)		2 (40%)	
5 (Cooperation)	1 (20%)		4 (80%)	
6 (Time)	3 (60%)		2 (40%)	
7 (Surroundings)	2 (40%)		3 (60%)	
8 (Authority)	5 (100%)		0 (0.0%)	
9 (Values)	4 (80%)		1 (20%)	
10 (Space)	3 (60%)		2 (40%)	

	1. Large barr.	2. Sig. Barrier	3. Small barr.	4. No barrier
1 (Communities)	1 (20%)		4 (80%)	
2 (Communication)	2 (40%)		3 (60%)	
3 (Emotions)	5 (100%)			
4 (Respect)	2 (40%)		3 (60%)	
5 (Cooperation)	2 (40%)		3 (60%)	
6 (Time)	2 (40%)		3 (60%)	
7 (Surroundings)	1 (20%)		4 (80%)	
8 (Authority)	3 (60%)		2 (40%)	
9 (Values)	3 (60%)		2 (40%)	
10 (Space)	1 (20%)		4 (80%)	

Appendix 3

THE SOUTH

8 Respondents

	1. Agree	2. Partly agree	3. Partly Dis.	4. Disagree
Question 1	Comm = 2 (25%)		Individ = 6 (75%)	
Question 2	Comm = 4 (50%)		Individ = 4 (50%)	
Question 3	Specific = 3 (37.5%)		Diffuse = 5 (62.5%)	
Question 4	Specific = 5 (62.5%)		Diffuse = 3 (37.5%)	
Question 5	Affective = 4 (50%)		Neutral = 4 (50%)	
Question 6	Neutral = 6 (75%)		Affective = 2 (25%)	
Question 7	Achieve = 2 (25%)		Ascription = 6 (75%)	
Question 8	Achieve = 3 (37.5%)		Ascription = 5 (62.5%)	
Question 9	Univers = 6 (75%)		Partic = 2 (25%)	
Question 10	Univers = 6 (75%)		Partic = 2 (25%)	
Question 11	Synchronic = 7 (87.5%)		Sequential = 1 (12.5%)	
Question 12	Sequential = 7 (87.5%)		Synchronic = 1 (12.5%)	
Question 13	External = 7 (87.5%)		Internal = 1 (12.5%)	
Question 14	Internal = 6 (75%)		External = 2 (25%)	
Question 15	Large power = 8 (100%)		Small power = 0 (0.0%)	
Question 16	Large power = 6 (75%)		Small power = 2 (25%)	
Question 17	Masculinity = 7 (87.5%)		Femininity = 1 (12.5%)	
Question 18	Masculinity = 8 (100%)		Femininity = 0 (0.0%)	
Question 19	Expressive = 4 (50%)		Reserved = 4 (50%)	
Question 20	Exists = 4 (50%)		Don't exist = 4 (50%)	
Question 21	Exists = 7 (87.5%)		Don't exist = 1 (12.5%)	
Question 22	Exists = 8 (100%)		Don't exist = 0 (0.0%)	
Question 23	Exists = 6 (75%)		Don't exist = 2 (25%)	
Question 24	Exists = 8 (100%)		Don't exist = 0 (0.0%)	
Question 25	Exists = 8 (100%)		Don't exist = 0 (0.0%)	

	1. Large diff.	2. Sig. diff.	3. Small diff.	4. No diff.
1 (Communities)	7 (87.5%)		1 (12.5%)	
2 (Communication)	6 (75%)		2 (25%)	
3 (Emotions)	5 (62.5%)		3 (37.5%)	
4 (Respect)	7 (87.5%)		1 (12.5%)	
5 (Cooperation)	2 (25%)		6 (75%)	
6 (Time)	3 (37.5%)		5 (62.5%)	
7 (Surroundings)	2 (25%)		6 (75%)	
8 (Authority)	5 (62.5%)		3 (37.5%)	
9 (Values)	5 (62.5%)		3 (37.5%)	
10 (Space)	3 (37.5%)		5 (62.5%)	

	1. Large barr.	2. Sig. Barrier	3. Small barr.	4. No barrier
1 (Communities)	3 (37.5%)		5 (62.5%)	
2 (Communication)	3 (37.5%)		5 (62.5%)	
3 (Emotions)	2 (25%)		6 (75%)	
4 (Respect)	2 (25%)		6 (75%)	
5 (Cooperation)	1 (12.5%)		7 (87.5%)	
6 (Time)	1 (12.5%)		7 (87.5%)	
7 (Surroundings)	2 (25%)		6 (75%)	
8 (Authority)	3 (37.5%)		5 (62.5%)	
9 (Values)	3 (37.5%)		5 (62.5%)	
10 (Space)	1 (12.5%)		7 (87.5%)	

Appendix 3

ALL RESPONDENTS

(35)

	1. Agree	2. Partly agree	3. Partly Dis.	4. Disagree
Question 1	Comm = 11 (31.4%)		Individ = 24 (68.6%)	
Question 2	Comm = 21 (60.0%)		Individ = 14 (40.0%)	
Question 3	Specific = 14 (40.0%)		Diffuse = 21 (60%)	
Question 4	Specific = 25 (71.4%)		Diffuse = 10 (28.6%)	
Question 5	Affective = 22 (62.9%)		Neutral = 13 (37.1)	
Question 6	Neutral = 30 (85.7%)		Affective = 5 (14.3%)	
Question 7	Achieve = 14 (40.0%)		Ascrip = 21 (60.0%)	
Question 8	Achieve = 18 (51.4%)		Ascrip = 17 (48.6%)	
Question 9	Univers = 23 (65.7%)		Partic = 12 (34.3%)	
Question 10	Univers = 32 (91.4%)		Partic = 3 (8.6%)	
Question 11	Synchronic = 21 (60%)		Sequential = 14 (40%)	
Question 12*	Sequential = 24 (70.6%)		Synchronic = 10 (29.4%)	
Question 13	External = 26 (74.3%)		Internal = 9 (25.7%)	
Question 14	Internal = 27 (77.1%)		External = 8 (22.9%)	
Question 15	Large power = 35 (100.0%)		Large power = (0.0%)	
Question 16	Large power = 27 (77.1%)		Small power = 8 (22.9%)	
Question 17	Masculinity = 30 (85.7%)		Femininity = 5 (14.3%)	
Question 18	Masculinity = 32 (91.4%)		Femininity = 3 (8.6%)	
Question 19	Expressive = 26 (74.3%)		Reserved = 9 (25.7%)	
Question 20	Exists = 18 (51.4%)		Don't exist = 17 (48.6%)	
Question 21	Exists = 34 (97.1%)		Don't exist = 1 (2.9%)	
Question 22	Exists = 33 (94.3%)		Don't exist = 2 (5.7%)	
Question 23	Exists = 31 (88.6%)		Don't exist = 4 (11.4%)	
Question 24	Exists = 35 (100.0%)		Don't exist = (0.0%)	
Question 25	Exists = 33 (94.3%)		Don't exist = 2 (5.7%)	

	1. Large diff.	2. Sig. diff.	3. Small diff.	4. No diff.
1 (Communities)	25 (71.4%)		10 (28.6%)	
2 (Communication)	17 (48.6%)		18 (51.4%)	
3 (Emotions)	24 (68.6%)		11 (31.4%)	
4 (Respect)	27 (77.1%)		8 (22.9%)	
5 (Cooperation)	13 (37.1%)		22 (62.9%)	
6 (Time)	11 (31.4%)		24 (68.6%)	
7 (Surroundings)	17 (48.6%)		18 (51.4%)	
8 (Authority)	25 (71.4%)		10 (28.6%)	
9 (Values)	19 (54.3%)		16 (45.7%)	
10 (Space)	21 (60.0%)		14 (40.0%)	

	1. Large barr.	2. Sig. Barrier	3. Small barr.	4. No barrier
1 (Communities)	6 (17.1%)		29 (82.9%)	
2 (Communication)	10 (28.6%)		25 (71.4%)	
3 (Emotions)	6 (17.1%)		29 (82.9%)	
4 (Respect)	10 (28.6%)		25 (71.4%)	
5 (Cooperation)	7 (20.0%)		28 (80.0%)	
6 (Time)*	4 (11.8%)		30 (88.2%)	
7 (Surroundings)	11 (31.4%)		24 (68.6%)	
8 (Authority)	14 (40.0%)		21 (60.0%)	
9 (Values)	14 (40.0%)		21 (60.0%)	
10 (Space)	9 (25.7%)		26 (74.3%)	

* No. of respondents = 34