



**BRITISH ACADEMY
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BAM
CONFERENCE

3RD-5TH SEPTEMBER

ASTON UNIVERSITY BIRMINGHAM UNITED KINGDOM

This paper is from the BAM2019 Conference Proceedings

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BAM 2019

Globalization And National Cultural Values: Are Indian Youngsters Really More Global Than Indian?

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Title:

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Summary:

The paper studies the possible shift in India's National Cultural Values at the individual level following globalization through an empirical design on 719 generation Y2K respondents. The sample respondents were brought up post 1991's economic liberalization and a small sample of integrators were added. The background to the study was formulated from Inglehart's (2001) theory that exposure to a globalized, more prosperous world can change the value system of the next generation of a particular country. The variables measuring cultural consciousness as identified by the indexes of Hofstede was measured at the individual level on each respondent by administering the Yoo, Donthu and Lenartowicz (2011) Cultural Values Scale (CVSCALE).

The result of the study shows that Indian generation Y2K shows different orientation than the traditional/conservatives in terms of masculinity and power distance dimension. The dimension of uncertainty avoidance also shows shift. The results have tremendous scope to extend understanding of Indian national cultural context for multinationals and policy making.

Track:

International Business and International Management
Globalisation and its impact on companies and societies

Word Count:6710

Globalization And National Cultural Values: Are Indian Youngsters Really More Global Than Indian?

Background

A theoretical approach towards handling a new, unknown culture is necessary since the complexities of a selective endeavor to understand the concept for every single country may prove to be monumental. A lot of theories in all disciplines through long intellectual traditions have tried to identify general concepts which are replicable across cultures. All these cultural dimensions and frameworks try to identify a set pattern in terms of cultural orientation of nations. Countries with different cultural orientation may also change owing to exposure to a globalized world. Against this backdrop, the literature review looks at the context of India which opened its door to economic liberalization in 1991. The shift from a socialistic outlook to a free-economy is likely to result in marked exposure to global elements of culture and which indeed may suggest changes in national cultural orientation of the country.

Literature Review

The traditional understanding of international contexts has failed to live up to the promises following accelerated pace of globalization, and the need to relook at these promises in the context of various emerging paradigms was never so strong.

One such emerging paradigm is the changing orientation towards traditional national cultural values. Although models of cultural values note similar basic values (Kroeber and Kluckhohn (1952), Kluckhohn and Kelly (1945), Hall (1976), Trompennars and Hampden-Turner (1997), Triandis (1995), their methodologies differ significantly from each other. All of them had different sample sizes across different cultures, and mostly they measured it at a national level rather than taking into account individual differences. In fact, in many of them, the subjects taken for sample also belonged to different organizational levels.

The most widely used cultural dimensions to understand the international context are those of Hofstede (1981), whose model is generally accepted as the most comprehensive (Kogut and Singh, 1988) and cited (Chandy Williams, 1994). Among all the instruments thus measuring the cultural value orientation, Hofstede's model is considered the most comprehensive as to give it a character of cross-cultural neutrality, Hofstede involved a team of multinational experts so that the obvious cultural biases could be eliminated. It is believed by DeMooij & Marieke K. (2004) that such an arrangement to reduce biases is the root cause of the framework of Hofstede being able to withstand the test of time, and become one of the most cited cultural instruments. In terms of identifying the cultural pattern in a nation, Hofstede's value orientation underlines that as a collective mental programming, a nation's culture is not only a way of systematizing answers to fundamental issues of human life, but it also gets reflected in the ways such citizens would conduct themselves to respond to issues at different levels: be it national interest, ethnic and cultural identity formation, gender, or at the organizational level. The value dimensions he talked about are mentioned below.

- **Individualism/Collectivism:** The individualism dimension identifies nations where citizens practice a value system in which self is the most important unit, which also include one's immediate family. Compared to that, the collectivistic nations have citizens being guided by the concepts of group loyalty. Collectivistic cultures base the identity of an individual around a social system to which they belong. These cultures put a premium on avoiding loss of face and the high-context atmosphere is laden with non-verbal and ritualistic behaviour.
- **High/Low Power Distance:** The distribution of power as well as the acceptance of the power structure in an existing society by the inhabitants is the dimension identified by Hofstede as the second framework for his national cultural model. Given an established power structure, in high power distance societies, people hardly question the existing hierarchies. The need to maintain the handed down social status is considered a primary need and hence, the people from such cultures tend to scrutinise brand image and status needs.
- **High/Low Uncertainty Avoidance:** The Hofstede dimension of uncertainty avoidance involves the tendency of societies towards coping with uncertain events and occurrences. These are the societies that struggle to handle anything that is ambiguous. To deal with such eventualities, these societies are generally bound by defined rules and practices. And a high sense of formality prevails in dealings. Hence expertise is highly revered, while risk taking and innovation or change are looked at with caution.
- **Masculinity/Femininity:** The dimension of masculinity/femininity regards the attitude of the society towards values explicitly and implicitly related to these two orientations. For example, for masculine societies, being achievement-oriented and tough is considered positive. In feminine societies, such value sets are a suspect, and they are more oriented towards caring and quality of life. The stigma related to the values of the other orientation are stark in both these types of societies, as for example, research shows that masculine societies do not encourage sharing of household work between man and woman.
- **Long/Short Term Orientation:** Hofstede, in 2001, following the event of entry of western brands into cultures like the Chinese, did another study and identified an additional cultural dimension termed as Confucian Value orientation or Long term orientation. The central concept in the fifth dimension of Hofstede is whether a society practices a short term orientation in their actions or a long-term one. The societies which are short term, generally pursue what gives comfort a pleasure in shorter terms than showing values like sacrifice, perseverance or steadfastness.

Though the measures had had a long run, the limitations of Hofstede's study to fit the current context of globalization's aftermath are cited as manifold. The study was done in a workplace context. He surveyed employees of IBM, more than 100,000 in number, in 66 countries across the world. Also, Hofstede's study of cultural value orientation had measured the national cultural index (1981, 2001) of many nations categorizing them according to their values. Many critics

believe that the Hofstede dimensions do not aid an understanding of the ground reality of cultural value orientation at the individual consumer level.

The fundamental difference between one single national culture vs bi-culturalism as well as generational value shift has become a major challenge in the current times which puts the effectiveness of the Hofstedian measures in question. Leung, Bhagat, Buchan, Erez, and Gibson (2005) makes a significant contribution to the international business (IB) literature by focusing on potentially paradigmatic advances in national cultural research that might reorient IB research. In this regard, Adams and Markus (2004) go beyond the constraints of group membership being a member of a national culture entails: they adapt a classic definition of culture based on that of Kroeber and Kluckhohn (1952). Culture consists of explicit and implicit patterns of historically derived and selected ideas and their embodiment in institutions, practices and artifacts; cultural patterns may, on one hand, be considered as products of action, and on the other as conditioning elements of further action. This definition, Adams and Markus further emphasize, does not necessarily reside in group membership, but rather in such patterned worlds. For instance, they suggest that a person may be a member of one particular culture, such as a national culture, while being influenced by another national culture in which he or she is not.

Bonnet, Leu and Morris (2002) discuss the bi-culturalism angle of national culture. The results show that individual differences in bicultural identity affect how cultural knowledge is used to interpret social events. For instance, Heuer, Cummings and Hutabaratt (1999) find that the cultural difference between US and Indonesian managers in terms of individualism and power distance have declined over time. Mishra (1994) and Triandis (1995) found that people growing up in settings that were less developed and less urbanized developed collectivist behavioral traits whereas people growing up in affluent and urban places developed individualistic behaviors as they were less likely to depend on others for their everyday needs. Also, generations growing up amidst social upheavals such as wars tend to learn modernist survival values of conformity, whereas generations growing up in a secure economic environment learn postmodernist values of individualism. (Inglehart, 2001).

The current literature suggests that the phenomenon of this shift in values needs to be looked at. Earlier, Zhang (2010) had established in the context of China that following globalization, the country had significantly moved towards bi-culturalism. Cultures have no longer remained isolated due to the constant flow of business, media and people from one country to another following economic globalization and the second generation particularly is getting exposed to various cultures. Habermas (1982) notes that values and attitudes have undergone a more sweeping change in the younger generation.

Inglehart and Baker (2000) considers that socio-economic change follows coherent and relatively predictable patterns and that economic development has systematic and to some extent, predictable political and cultural consequences.

Inglehart (2000) with examination of time-series data across nine countries in Europe, proposes that values change in modern societies over a period of time. The change can primarily be a consequence of technological development and economic growth. His post-materialist values measure secular-rational tendencies and survival vs self-expression values.

Increasing research interest in biculturalism is seen in the context of globalization. Earlier, biculturalism was noticed as a result of immigration. However, Zhang's project revealed that in addition to immigration, exposure to Western culture via media is another way that cultures move across territories to create bicultural or multicultural consumers (Hong et al, 2000). Managerially, these findings have important consequences for multinational corporations.

Inglehart (1997) finds that materialist values that place the priority on rule orientation, stable economy, fighting inflation, building strong national defences and so on – dominated developed countries in the 1970s. However, as national wealth continues to rise and social structure becomes more sophisticated, the security concerns decline. Inglehart and Baker (2000) are among the first to study the impact of both economic and institutional factors on cultural changes. They point out that economic development – especially as represented by growth in income – has systematic and predictable cultural consequences. In particular, the change of individualism, power distance and long-term orientation is non-linear, and therefore complicates the absolute and relative rankings of national cultural values over time. Their findings confirm the importance of adjusting the cultural dimensions with economic changes over time.

Another limitation of Hofstede's dimensions is that it is achieved by grouping individuals according to their national indices. However, Yoo, Donthu and Lenartowicz (2001) indicates that by measuring individual cultural orientations and not equating them to national culture, researchers can avoid an ecological fallacy where country-level relationships are interpreted as if they are applied to individuals. Yoo et al believes that it is often necessary to measure culture at an individual level for countries with a heterogeneous population, or for individual-level cultural market segmentation.

Following Hofstede's (1981) interpretation of India's national culture, putting it as a collectivistic nation and believing in power distance, the dimensions have been used by different stakeholders to assess India's national culture. Such an assessment carries the weight of an ecological fallacy of country wide indexes for understanding individual orientation, as indicated by Yoo, Donthu and Lenartowicz (2011).

Kupperschmidt (2000) refers to generational cohorts as identifiable group that shares birth years, age location and significant life events at critical developmental stages. He further asserted that cohorts result in the development of a personality that influences a person's feelings towards authority and organizations. The current study attempts to look at generational shift in India's cultural value orientation, if any, as indicated by Inglehart and Abramson (1997). Earlier, Zhang (2010) had established in the context of China that following globalization, the country had significantly moved towards bi-culturalism. Cultures have no longer remained isolated due to the constant flow of business, media and people from one country to another following economic globalization and the second generation particularly is getting exposed to various cultures. Inglehart has put this shift from material values to post-materialist values. Inglehart proposed that an individual's value system is in the lines of Mashlow's need hierarchy theory. Such value systems, moreover, gets formed when an individual is young and impressionable. It has been noted that value changes are far less frequent in adulthood.

Joshi, Dencker and Franz (2011) portray that generational differences are rooted in temporal distinctions between individuals who occupy unique locations in a chronological order. Preceding and succeeding generations are linked through unique imprints set of knowledge, skills and value) that they acquire and are in a position to transfer based on their location in the temporal order.

Following Hofstede's (1981) interpretation of India's national culture, putting it as a collectivistic nation and believing in power distance, the dimensions have been used by different stakeholders to assess India's national culture. Such an assessment carries the weight of an ecological fallacy of country wide indexes for understanding individual orientation, as indicated by Yoo, Donthu and Lenartowicz (2011). As envisaged and empirically demonstrated by Inglehart (2001) in the case of European countries, India's cultural value orientation also needs a fresh look as the country has openly embraced privatization of economy post 1990s. The restricted economic policies of the licence raj had seen a sea change following the decision to liberalize. The country has become a hub of multinational businesses and a new generation has grown up in this liberalized environment. It is, therefore, likely that the new generation of Indians who are more accustomed to the post 1991 environment may show shifts in their cultural orientation from their previous generation.

While the generational cohorts in the United States are well-established, there is scarcity of research on the existence of characteristics of generational cohorts in India as identified by Ghose and Chaudhuri (2009). Yet, India is prone to the phenomenon suggested by Inglehart as different birth cohorts in India have been listed by as several wars, famine, protectionist national policies, opening of the economy and finally the software bloom which resulted in the distinct change in the demographics of Indians, resulting in three different birth cohorts in India, as identified by the authors in a first attempt for India.

Conservatives (1947-69)

The conservatives are identified as having born from the time of India's independence till 1965. The period was marked by great turmoil, and hence, as Kripalini identified, the generation was shy, obedient and preferred socialism. Family unity and family integrity were highly valued and joint or extended family was the predominant family form (Mullatti, 1995). Mullatti (1995) posited that membership in a caste was decided by birth in family, which dictates one's occupation and alliances. and tended to be avid savers. Family, caste, government jobs and national pride were perennial occupations of the mind.

Integrators (1970-84)

The integrators were citizens of both the worlds. increased emphasis on self-expression and quality of life concerns were pre-dominant. They straddled the transition from a one-party socialism to a free-economy. In a nutshell, the integrators were clearly the amalgamation of Indian traditional cultural heritage and modernized western values. Exposure to different media and expanding consumerism are few other aspects of this generation.

Y2K (1985-1995)

The Y2K generation took the freewheeling side of the integrators to a new height. Riding on their success as computer wizards and brainy professionals (Friedman, 2005) they helped to redefine India's position in the global arena.

The significant development that influence the Y2K generation in India is the fact that India opened its economy to the global world in 1991. The subsequent boom in the economy and the resultant economic boons like surging salaries also contributed to their being more globally attuned in their values. Increase in individualism is noticed and professional excellence was sought after.

Given the above context, the current study aims to empirically probe in the Indian context if the identified Hofstedian cultural values have changed in the next generation Indians following decades of economic prosperity, and consequently have they become more global citizens than traditional Indian generations? While studies on cultural change mostly study the individual's level of cultural orientation based on the country-level construct of Hofstede's cultural dimension, Sharma (2010) proposes that the cultural orientation of the individuals in a country should be directly measured by using some valid and reliable scale. He also identified that there is a lack of the use of advanced statistical analysis techniques such as structured equation modelling (SEM) in Hofstede-inspired experiments and survey studies. The current study looks at the individual level cultural value orientation of India's Y2K generation through a survey-oriented research design.

Research Design

The individual level scores were measured with the help of the Cultural Values Scale (CVS) which was conceptualized by Yoo et al (2011). The current study has tried to see if the Generation Y2K in India has shown changes in their cultural orientation by exploring the following set of hypothesis were probed in the study in the context of the Y2K generation vis-à-vis the established Hofstedian indexes applied for the conservatives and integrators in India.

Hypothesis 1: Power distance in India shifts from Hofstede's indexes

Hypothesis 2: Individualism shows increase in India post globalization

Hypothesis 3: Uncertainty avoidance sees a downward trend post globalization

Hypothesis 4: India's masculinity index will decrease post globalization

Hypothesis 5: Long-term orientation decreases in India post globalization

The CVSCALE (Cultural Values Scale) is a 26-item scale (See Appendix) to assess an individual's cultural orientations along the parameters which were offered by Hofstede (1980 and 2001). The 26 items are rated in a 5-measure Likert Scale. The scale has been used earlier in several countries which includes the US, Korea, Poland, and Brazil.

Sample

The target age group in the Indian cultural context was taken between 18-35 since the study is aimed at examining the generational shift in cultural values post globalization. The sample was chosen keeping in mind the generational cohorts of India as classified by Ghosh and Choudhuri

(2009) where post globalization was identified as the period of Y2K generation mixed with a small sample of the integrators. The clear focus was on students from B-schools as well as employees at initial level of software giants and businesspeople. The division is mentioned in Appendix II. After selection, 719 samples were found to be adequate for the study.

Demographic

The sample of 719 had a mixed age group. 600+ samples were in the age group of 18-35 and rest was from the integrators. The numbers comprised both male and female respondents. The samples were chosen from various stratas of Indian society: reputed post graduate institutes from across India, including two Indian Institutes of Management, both deemed and UGC-accredited universities. Another strata concerned induction level employees at various software and media houses including HCL and others. Few undergraduate courses from various disciplines like arts, commerce, BBA and BCA were included to maintain the needed variation in the age group.

One of the significant factors of the sample definitely is its Pan-Indian representation including the north-eastern states and universities from southern, western and eastern part of India.

Exploratory Factor Analysis (EFA)

The reliability of the scale was tested using Cronbach’s alpha which measures consistency among the parameters. The measure of .740 showed that the structures were internally consistent.

Factor analysis was performed on the responses of 720 participants and strong evidence for the unidimensionality for each of the variables was found (Table 1 below).

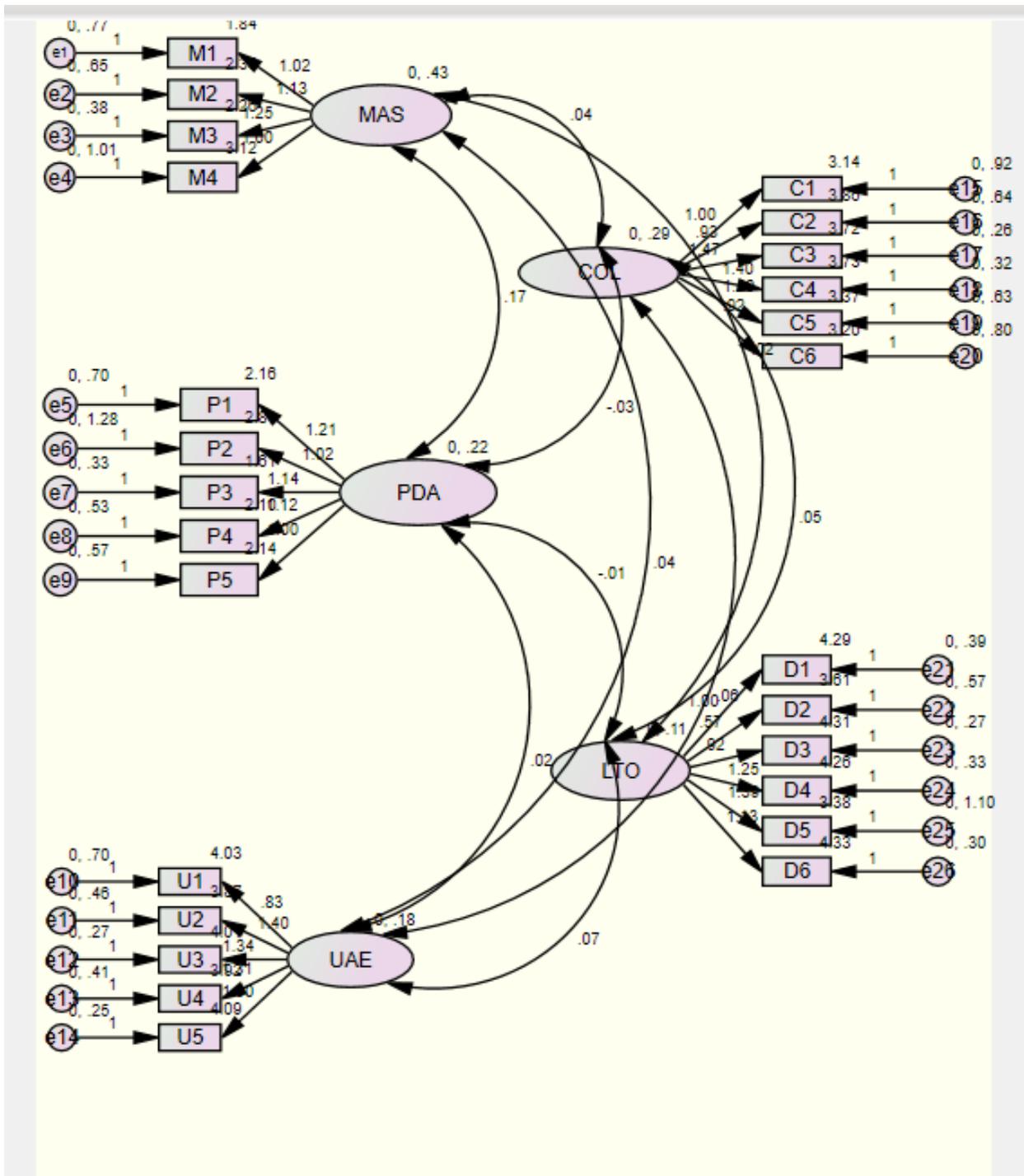
	Component				
	Power distance	Uncertainty avoidance	Collectivism	Masculinity	Confucian dynamism
P1	.709				
P2	.514				
P3	.719				
P4	.613				
P5	.539				
U1		.533			
U2		.750			
U3		.745			
U4		.732			
U5		.674			
C1			.631		
C2			.648		

C3			.813		
C4			.781		
C5			.692		
C6			.626		
M1				.696	
M2				.789	
M3				.760	
M4				.685	
D1					.557
D2					.469
D3					.680
D4					.643
D5					.455
D6					.624

The eigenvalue, used to measure the variables in data shows how that particular value represents the variants accounted for by the variable. None of the factors measured in the CVSCALE in the Indian context extended eigenvalue beyond the acceptable range of 1.0. All the five factors emerged in the sample with a cumulative of 48.06. To cite from Prasongsukarn, this was similar to Hofstede's (1980) country-level analysis in which 49 percent of the total variance was explained as well as to Yoo, Donthu and Lenartowicz (2001) individual-level analysis in which 44.5% of the total variance was explained for the pooled data.

Confirmatory Factor Analysis (CFA)

The Confirmatory Factor Analysis also showed the uni-dimensionality of the variables. The RMSEA of the measurement model that measures the total fit was eligible to be regarded as excellent (RMSEA) at .040. The HOELTER for sample adequacy was at .05 (378) and at .01 it was 399 which showed that the model fits the construct. The CFI was at .917. (Table 2)

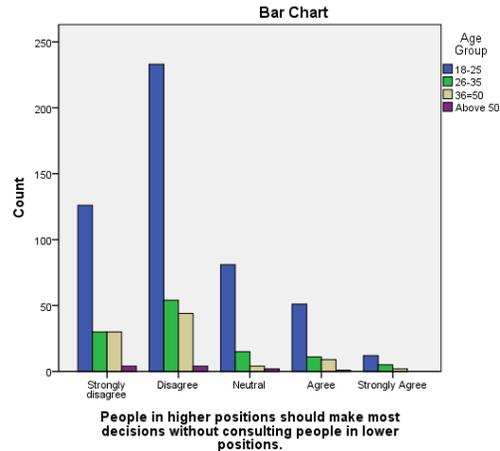
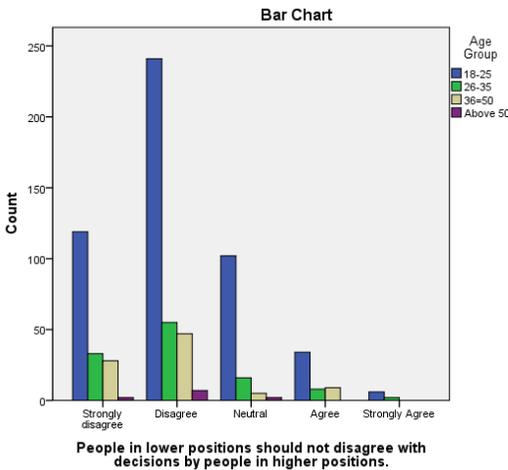


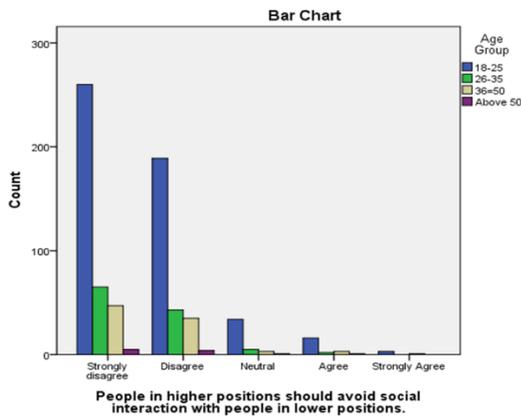
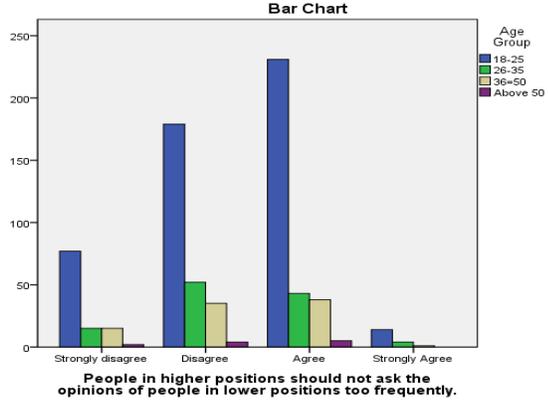
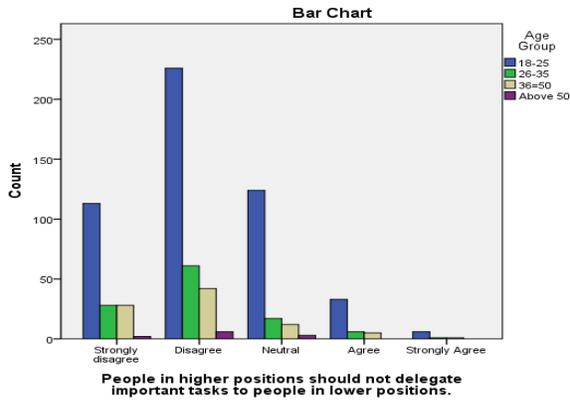
Results

Hypothesis 1: Power distance in India shifts from Hofstede's indexes

The collective mean for power distance emerges as 2.16 whereas the traditional Hofstedian mean in India for power distance is the highest at 77. The world average is 55. Though the Hofstede indexes are based on collective scores, and Yoo et al. developed their CVScale to get a score at the individual level, the CVScale score for power distance index in India for the current study is 2.16 (Hofstede score 77) which is closer to the USA CVScale score of 2.10 (Hofstede score 40) in the Yoo study. This shows a shift in power distance is indicated by the numbers proving Hypothesis 1.

In the dimensions of the CVScale questions, the current study shows that 77.2% of the respondents said that people in higher positions should not make most decisions without consulting people in lower positions. In a question regarding social interaction with people from the lower strata, an overwhelming 89% disagreed with the statement whereas only 3.1% people remained neutral in the category. On the question whether people in lower positions should not be asked about their opinions by people in higher positions, merely 8.2% agreed with the statement and 17.4% remained neutral.

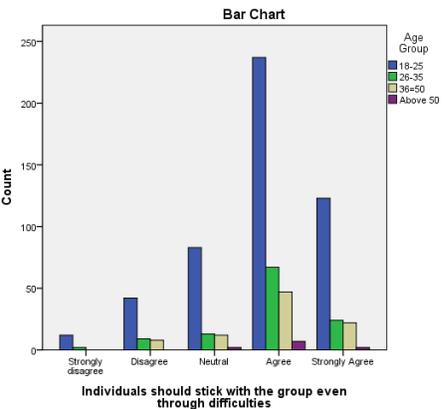
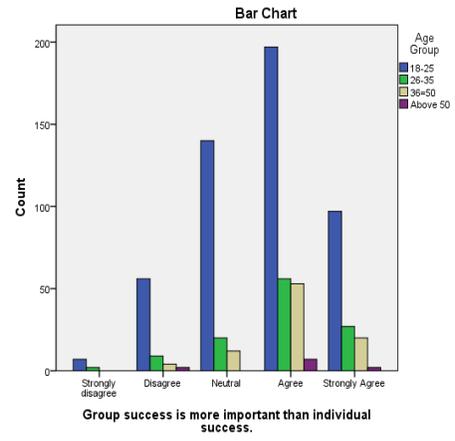
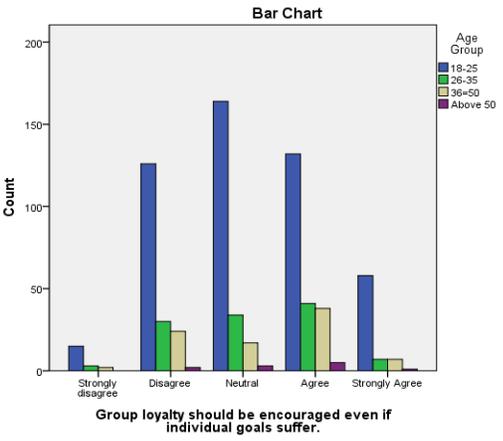
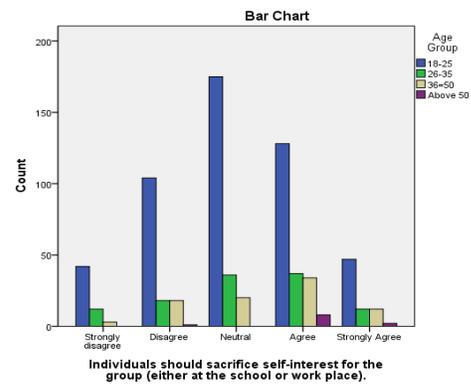
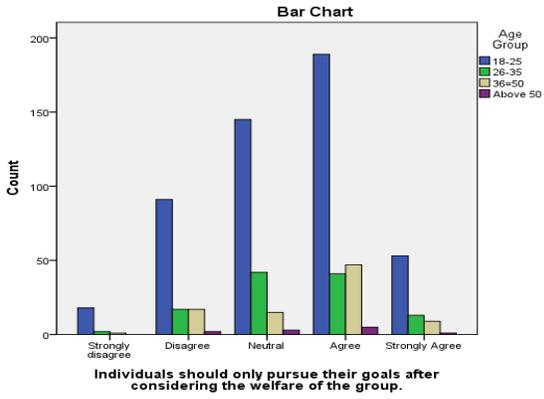




Hypothesis 2: Individualism shows increase in India post globalization

The combined mean for individualism-collectivism is 3.47 which shows that true to the literature, the results indicate that India is more bicultural that prone to any single dimension of this cultural spectrum. This goes against the hypothesis that India’s individualism increases post globalization. The individualism dimension for the USA is 91 (2.69) which is definitely lower than the current Indian score.

The first parameter of individualistic-collectivistic dimension, “Individuals should sacrifice self-interest for the group (either at school or work place) has a mean of 3.04. It is interesting to note that while 32% respondents have chosen to remain neutral on this, 28.8% and 10.2% is the number of respondents who had agreed and strongly agreed with the statement. The second parameter, “Individuals should stick with the group even through difficulties” is much clear in terms of agreements as 49.8% and 23.8% respondents talk of agreement and strong agreement respectively. While group success and group rewards score more on agreement scale, the dimension of “Individuals should only pursue their goals after considering the welfare of the group” has more neutral responses and disagreements at 39.2% and 28.8% respectively.

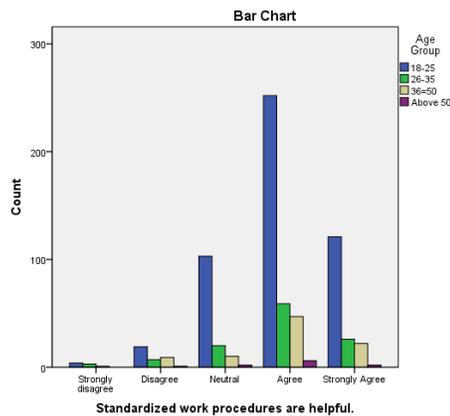
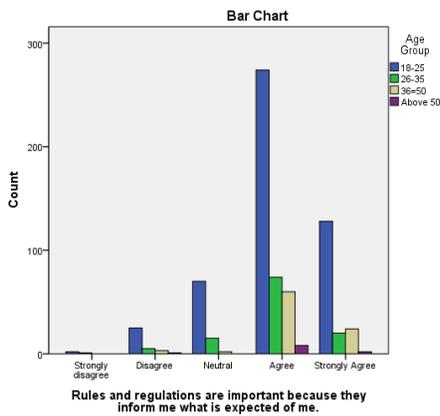
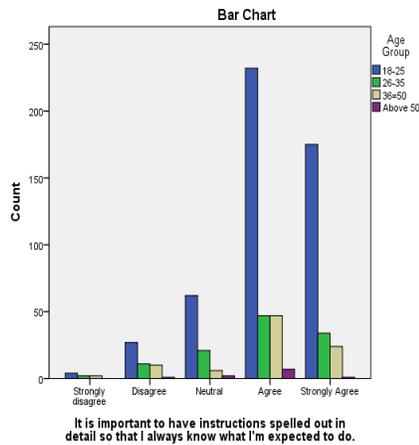
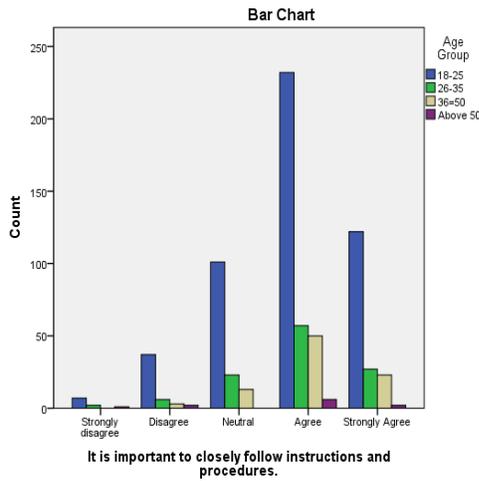


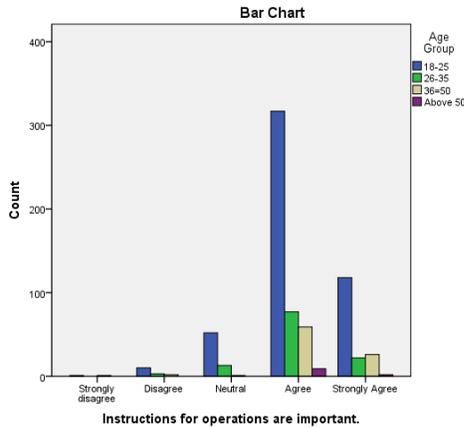
Hypothesis 3: Uncertainty Avoidance (UAI) shows higher orientation post globalization

The combined mean for uncertainty avoidance is 3.97. The score is closer to the USA score of 5.11 which may show the hypothesized relationship being proved that post globalization owing

to the changing landscape of work and interaction with the rest of the world, India's younger generation believes in more structured orientation to the future than their previous generation. While traditionally India is believed to be low in uncertainty avoidance (26,

If we look at the individual dimension under the CVS scale, "Instructions spelled out in detail so that I always know what I am expected to do is a 77.8% agreement from the respondent. Likewise operational instructions, standardized work procedures and importance of following instructions also get 87.7%, 74.4% and 72.2% votes from the respondents.

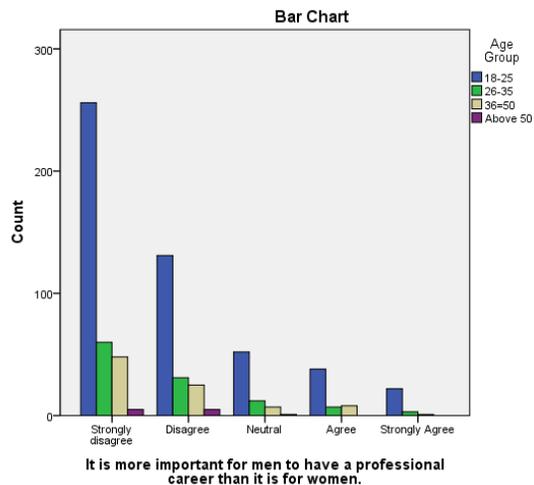
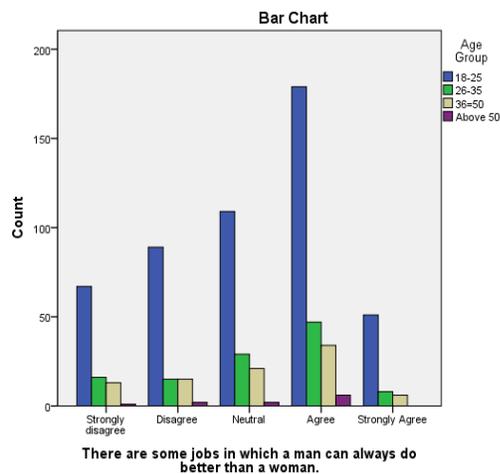


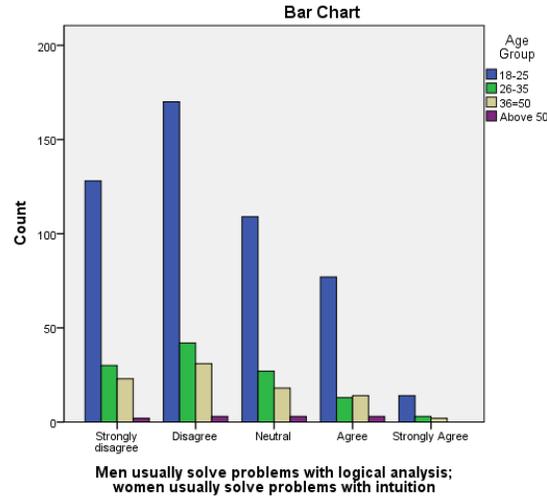
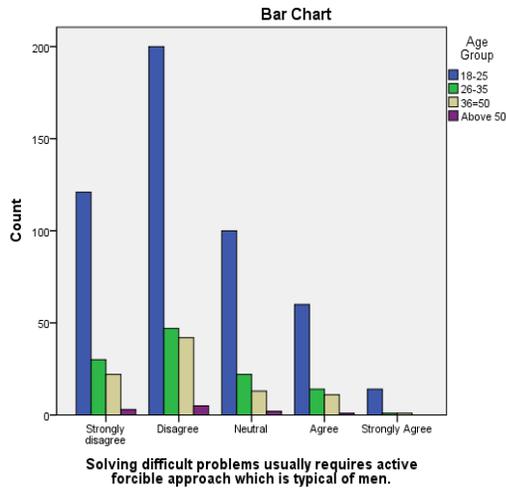


Hypothesis 4: Masculinity (M) shows decrease in India post globalization

The combined mean for masculinity in India is 3.97. The score is closer to the USA score of 5.11 compared to the Hofstedian average. This shows that the hypothesized relationship being proved that post globalization owing to the changing landscape of work and interaction with the rest of the world, India’s younger generation have become more aware and sensitive towards the issues of the opposite gender and the hypothesized relationship proves.

If we look at the individual dimension under the CVS scale for masculinity,

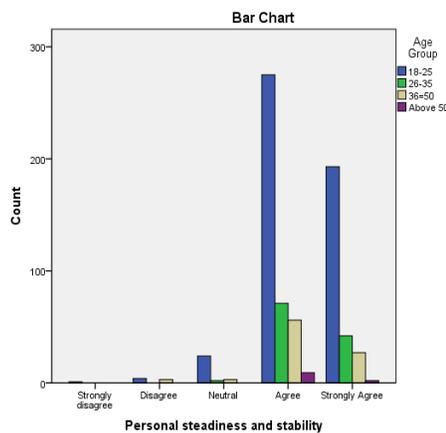
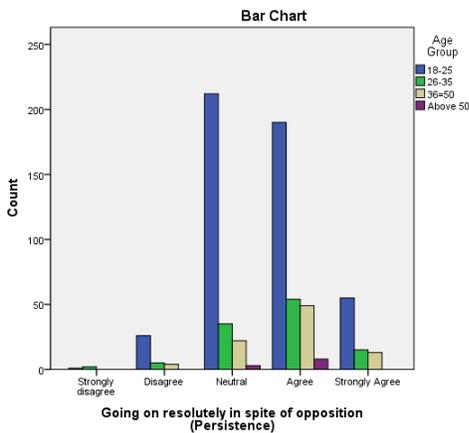




Hypothesis 5: Long term orientation (LTA) decreases in India post globalization

The combined mean for this dimension is at 3.97. Hofstedian mean in India for LTA is the highest at 51. The world average is 45. Though the Hofstede indexes are based on collective scores, and Yoo developed his CVScale to get a scoring at the individual level, the CVScale score for power distance index in India for the current study is 3.97 (Hofstede score 51) which is more than the world average still. The Yoo study had not recorded the scores for USA in this dimension.

An overwhelming 90.6 percent of Y2K population believes in working hard for success, whereas the divide in terms of giving up today's fun for tomorrow's success is 18.9% (SA), 29.9% (A) and 24.2% (Neutral). 89.3% respondents still believe that thrift is a necessary quality and an almost equal number of people believe that long term planning is vital (88.6%).



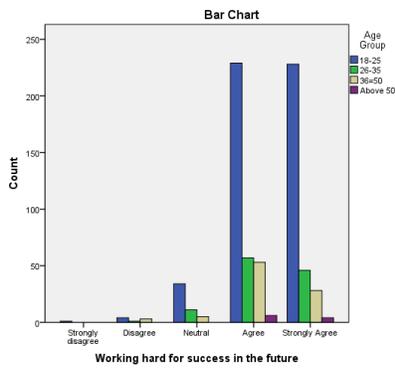
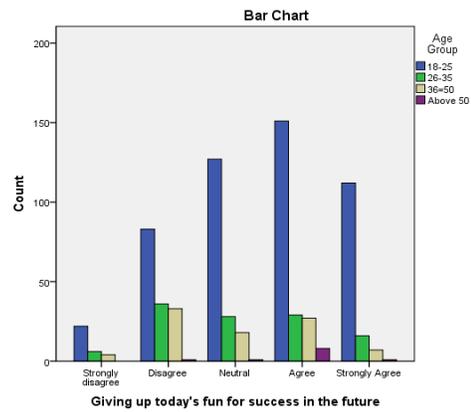
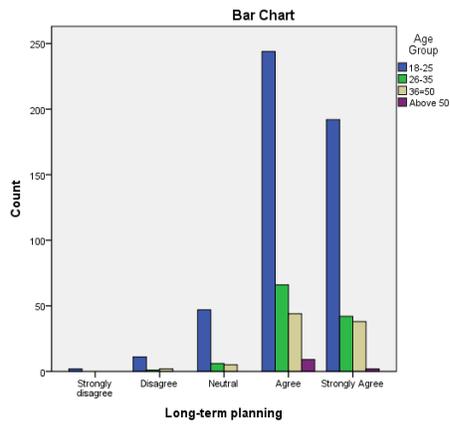
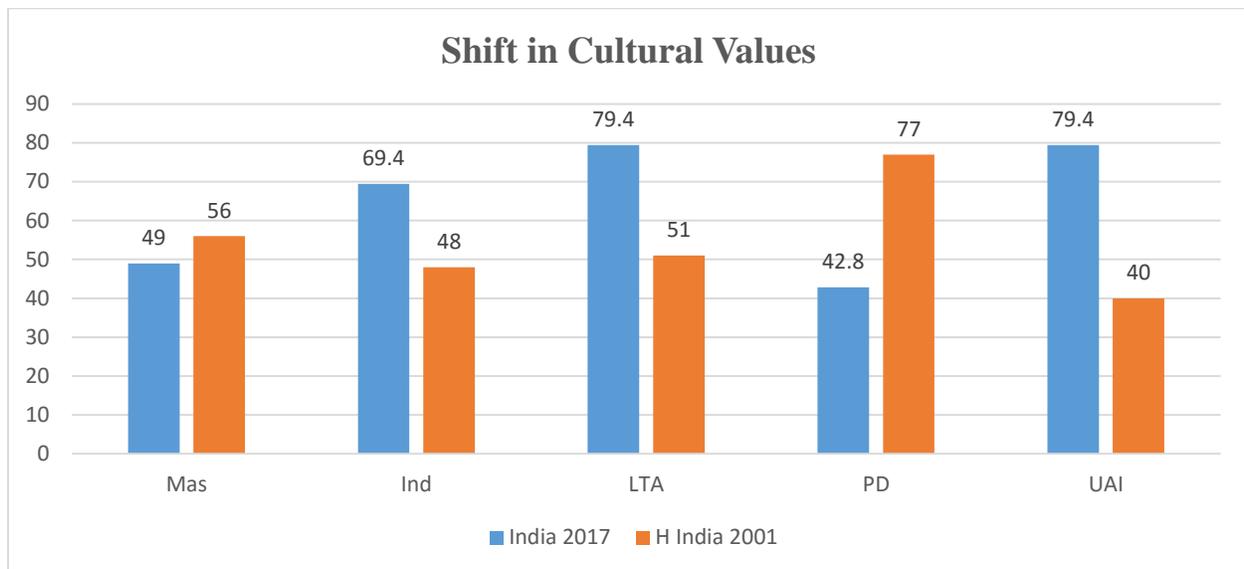


Table 3

		Combined means for Cultural Values Dimensions								
	India Average 2017-18					India	USA	H India	H USA	HWA
Mas	1.84	2.35	2.26	3.12		2.45	2.88	56	62	50
Ind	3.14	3.86	3.72	3.37	3.27	3.47	2.69	48	91	43
LTA	4.33	3.38	4.25	4.3	3.61	3.97	3.79	51	26	45
PD	2.16	2.81	2.14	1.61	2.1	2.14	2.19	77	40	55
UAI	4.03	3.88	4.01	3.91	4.09	3.97	5.57	40	46	64

- H India: Hofstede's dimension for India
- H USA: Hofstede's dimensions for USA
- HWA: Hofstede's World Average

Table 4



Discussion

As the proposed dimensions by Yoo, Donthu and Lenartowicz explains, measuring cultural values at an individual level can throw fresh insights into the cultural value systems of Indian Generation Y2K.

The results of the study highlight the shift in the masculine-femininity dimension when compared to the mean score of both Hofstede and the Yoo et al's CVSScale. Similarly, for power distance dimension, the mean score is found to be consistent with the previous scales.

The study draws attention to another pertinent fact which has made a lot of movement in terms of emerging markets is whether or not national cultural values undergo change following a considerable period of economic prosperity, thus making the citizens of that particular country bi-cultural.

The study shows that the Indian Generation Y2K is practicing a cultural value system at many level closer to the global standards. The insights generated can be useful for multinational companies to address the Indian youth through their marketing communication. It also can influence decision making for organizational development in sectors where the youth dominates the work scenario.

India had Masculinity as the third highest ranking Hofstede dimension at 56, with the world average slightly lower at 51. The higher the country ranks in this dimension, the greater the gap is formed between values of men and women. It may also generate a more competitive and assertive female population, although still at a lower rate than the male population (Thakur, 2010).

The single dimension that scores very high in the Hofstedian analysis on the dimensions of national culture in India is power distance. This Power Distance score for India indicates a high level of inequality of power and wealth within the society. This condition is not necessarily imposed upon the population, but rather accepted by the society as a cultural norm. In India, social hierarchies are very much in place and even at work it is not easy to be friendly with one's boss in most organizations.

The field of cultural studies is replete with methodological issues, in particular an accusation of lack of rigorous methodological orientation.

The findings are corresponding to the traditional caste systems that was prevalent in India which had been sought to be abolished. A modern India post globalization should be moving towards a less power distance index. The score of India is 77 whereas the world average is at around 55.

Limitations of the study

Sampling size and process

India is a complex nation in terms of its cultural orientation. A lot of historical and sociological events have contributed to the intricate fabric of its society and hence, it has been termed as a nation-state (Narain, 1997). The dichotomy between a national-level culture and an individual level culture always have interested cross-cultural research, but India's multi-level syntax also makes it possible to probe the cultural differences according to its state borders, collective psyche like family and kinship relationships, religion, languages, and many other such criteria.

In the above mentioned context, it is important to cover the vast majority of India's population to understand the cultural undercurrents; the sample size of 719 will not be adequate, which remains one of the shortcomings. However, the strength of the study is that the sample covers a range of locations within the country and the age category manages to touch a generation which, despite belonging to the diverse Indian culture, have been united by the media onslaught and the economic opportunities of the post-globalization era. While this means that the results can be homogenized for the population with approximately the same background, it cannot lay any claim to represent the entirety of India's culturally complex masses.

Another limitation of the study is that; this study was not designed to address realities of the rural population of India. In the national context, India has never been able to reconcile its rural-urban divide. The sample size, both for the quantitative research and the qualitative research, came from the urban population where higher education is easily accessible. Understanding India's rural culture would need a longer and strategic research intent which was not within the scope of this study.

Appendix 1: CVSCALE

Power distance
P1 People in higher positions should make most decisions without consulting people in lower positions.
P2 People in higher positions should not ask the opinions of people in lower positions too frequently.
P3 People in higher positions should avoid social interaction with people in lower positions.
P4 People in lower positions should not disagree with decisions by people in higher positions.
P5 People in higher positions should not delegate important tasks to people in lower positions.
Uncertainty avoidance
U1 It is important to have instructions spelled out in detail so that I always know what I'm expected to do.
U2 It is important to closely follow instructions and procedures.
U3 Rules and regulations are important because they inform me of what is expected of me.
U4 Standardized work procedures are helpful.
U5 Instructions for operations are important.
Collectivism
C1 Individuals should sacrifice self-interest for the group (either at school or the work place).
C2 Individuals should stick with the group even through difficulties.
C3 Group welfare is more important than individual rewards.
C4 Group success is more important than individual success.
C5 Individuals should only pursue their goals after considering the welfare of the group.
C6 Group loyalty should be encouraged even if individual goals suffer.
Masculinity
M1 It is more important for men to have a professional career than it is for women.
M2 Men usually solve problems with logical analysis; women usually solve problems with intuition.
M3 Solving difficult problems usually require an active, forcible approach, which is typical of men.
M4 There are some jobs that a man can always do better than a woman.
Confucian dynamism
D1 Careful management of money (Thrift)
D2 Going on resolutely in spite of opposition (Persistence)
D3 Personal steadiness and stability
D4 Long-term planning
D5 Giving up today's fun for success in the future
D6 Working hard for success in the future

Appendix II: CVScale Data across Demographics and Hofstedian Dimensions

Age Group

		Frequenc y	Percent	Valid Percent	Cumulative Percent
Valid	18-25	504	70.1	70.1	70.1
	26-35	115	16.0	16.0	86.1
	36=50	89	12.4	12.4	98.5
	Above 50	11	1.5	1.5	100.0
	Total	719	100.0	100.0	

Occupation

		Frequenc y	Percent	Valid Percent	Cumulative Percent
Valid	Student	498	69.3	69.5	69.5
	Business	155	21.6	21.6	91.1
	Service	23	3.2	3.2	94.3
	Others	41	5.7	5.7	100.0
	Total	717	99.7	100.0	
Missing	System	2	.3		
Total		719	100.0		

Income Group

		Frequenc y	Percent	Valid Percent	Cumulative Percent
Valid	Rs =<25000	369	51.3	62.6	62.6
	Rs 26000-50000	81	11.3	13.8	76.4
	Rs 51000 to 100000	63	8.8	10.7	87.1
	Above 100000	76	10.6	12.9	100.0
	Total	589	81.9	100.0	
Missing	System	130	18.1		
Total		719	100.0		

Mean for Power Distance Dimension

	People in higher positions should make most decisions without consulting people in lower positions.	People in higher positions should not ask the opinions of people in lower positions too frequently.	People in higher positions should avoid social interaction with people in lower positions.	People in lower positions should not disagree with decisions by people in higher positions.	People in higher positions should not delegate important tasks to people in lower positions.
Mean	2.16	2.81	1.61	2.10	2.14
N	718	715	717	716	714
Std. Deviation	1.011	1.227	.781	.898	.888
Std. Error of Mean	.038	.046	.029	.034	.033
Variance	1.023	1.505	.609	.806	.788

Mean for Uncertainty Avoidance Dimension

	It is important to have instructions spelled out in detail so that I always know what I'm expected to do.	It is important to closely follow instructions and procedures.	Rules and regulations are important because they inform me what is expected of me.	Standardized work procedures are helpful.	Instructions for operations are important.
Mean	4.03	3.88	4.01	3.92	4.09
N	715	714	714	714	713
Std. Deviation	.911	.903	.771	.851	.655
Std. Error of Mean	.034	.034	.029	.032	.025
Variance	.830	.816	.594	.725	.430
% of Total Sum	100.0%	100.0%	100.0%	100.0%	100.0%
% of Total N	100.0%	100.0%	100.0%	100.0%	100.0%

Mean for Collectivism Dimension

	Individuals should sacrifice self-interest for the group (either at the school or work place).	Individuals should stick with the group even through difficulties	Group welfare is more important than individual rewards.	Group success is more important than individual success.	Individuals should only pursue their goals after considering the welfare of the group.	Group loyalty should be encouraged even if individual goals suffer.
Mean	3.14	3.86	3.72	3.73	3.37	3.20
N	709	712	710	711	711	709
Std. Deviation	1.099	.941	.939	.942	.992	1.024
Std. Error of Mean	.041	.035	.035	.035	.037	.038
Variance	1.207	.885	.881	.887	.983	1.049
% of Total N	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

Mean for Masculinity Dimension

	It is more important for men to have a professional career than it is for women.	Men usually solve problems with logical analysis; women usually solve problems with intuition	Solving difficult problems usually requires active forcible approach which is typical of men.	There are some jobs in which a man can always do better than a woman.
Mean	1.84	2.34	2.26	3.11
N	712	712	709	710
Std. Deviation	1.106	1.096	1.033	1.203
Std. Error of Mean	.041	.041	.039	.045
Variance	1.222	1.202	1.066	1.447
% of Total N	100.0%	100.0%	100.0%	100.0%

Mean for Long term Orientation

	Careful management of money (Thrift)	Going on resolutely in spite of opposition (Persistence)	Personal steadiness and stability	Long-term planning	Giving up today's fun for success in the future	Working hard for success in the future
Mean	4.29	3.61	4.31	4.26	3.38	4.33
N	706	694	712	711	710	710
Std. Deviation	.707	.777	.608	.711	1.150	.670
Std. Error of Mean	.027	.029	.023	.027	.043	.025
Variance	.500	.604	.370	.506	1.322	.448
% of Total N	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

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