Business & Social Science
IJRBS

Research in Business & Social Science

IJRBS VOL 13 NO 8 (2024) ISSN: 2147-4478

Available online at www.ssbfnet.com
Journal homepage: https://www.ssbfnet.com/ojs/index.php/ijrbs

Cultural forces shaping social influences: The role of power distance, uncertainty avoidance, and individualism

RC Chabika [(a)*] *Johannes Hugo van Schalkwyk* [(b)] *L.R. Jansen van Rensburg* [(c)]

Re-an Müller [(d)]

[(a,b,c)] *North-West University Mmabatho Unit 5, 2790, Mahikeng, South Africa*
[(d)] *North-West University, Hendrik Van Eck Blvd., 1900 Vanderbijlpark, South Africa.*

ARTICLE INFO

Article history:

Received 03 October 2024
Received in rev. form 28 Nov. 2024
Accepted 07 December 2024

Keywords:

Culture, power distance, individualism, uncertainty avoidance, cultural dimensions

JEL Classification:
M3, M31, I11

ABSTRACT

The purpose of this paper is to investigate the influence of cultural forces that shape social influence with a look at Hofstede's cultural dimensions of power distance, uncertainty avoidance, and individualism. The direct effect of these cultural dimensions on social influence is investigated. To measure social influence, this paper relies on the dimensions of Hofstede. A multiple regression analysis is applied to answer the hypotheses. The research design adopted for the research was quantitative, and the method used to collect data was an online survey. A self-administered questionnaire was developed and distributed to the targeted respondents for obtaining primary data.The respondents involved were 340 SMEs in the urban area of Harare province in Zimbabwe. A nonprobability convenience sampling method was used for the study. Hofstede's cultural factors of power distance, individualism, and uncertainty avoidance were used as the independent variables that moderate social influence. The results show that power distance significantly predicts uncertainty avoidance and individualism but does not directly influence social influence. However, uncertainty avoidance is a significant positive predictor of social influence.

Introduction

Culture is a collective set of presumptions, attitudes, and beliefs that enable people or groups to react differently to the different situations and events they encounter on a daily basis (Poturak, Mekić, Hadžiahmetović, & Budur, 2020:119). In some industries or nations, culture plays a significant role in determining how customers and employees behave (Poturak et al. 2020:121). People derive different meanings from social interactions in the physical world due to cultural variations (Stump & Gong, 2020:3). Culture is an important factor that affect people's behaviours based on their attitudes and traditions (Hofstede, 2003). Thus, the current research contributes to theory by advancing our knowledge of cultural factors influencing social behaviour. Looking at the effects of social background, individuals are considered as social actors who will develop their beliefs, attitudes, and behaviours consistent with those of their environment (Tian et al., 2018:1090). The classic multi-level thesis by Weber (1930) posited that culture legitimised individualism, leading to the development of the economy through entrepreneurship. Since measuring and identifying how the contexts of society and culture can affect an individual's behaviour is challenging, Yuzhanin (2020:127) suggested that people start by considering how individuals take part in different direct interactions or social groups with the main realms or areas of their lives. In essence, a society's cultural patterns influence how they conduct themselves (Olotunji, 2015:7), which impacts their choices in life and business, such as adopting new technologies.

This study asks, what role does Hofstedes three cultural dimensions of power distance individualism and uncertainty have on social influence, and how do they affect it? To address this research gap and understand the influence of culture on social influence, this

* *Corresponding author. ORCID ID: 0000-0002-3054-9083*

https://doi.org/10.20525/ijrbs.v13i8.3748

study has relied on an etic approach. Cultural research and organisations use Kluckhohn's (1951) definition of national culture, which is defined as "patterned ways of thinking, feeling and reacting, acquired and transmitted mainly by symbols, constituting the distinctive achievements of human groups, including their embodiments in artefacts; the essential core of culture consists of traditional that is, historically derived and selected, ideas and especially their attached values."

As a result of Kluckhon's study, the values orientation theory was developed, which divides cultural phenomena like norms, values, and beliefs into distinct cultural dimensions. This is because all cultures have common issues with internal cohesion and external adaptation, such as social coexistence, time, and nature (Kluckhohn & Strodtbeck 1961). This also led to the development of Hofstede's empirical research. Hofstede's original empirical study, which yielded the scores for his cultural dimensions, was carried out between 1967 and 1979. He created his framework using information from over 116,000 surveys completed by over 88,000 International Business Machines Corporation (IBM) workers across 72 countries. The respondents were selected from every department and level of the organization's hierarchy (Hofstede 2001). There are still solid advantages to Hofstede's theory. According to McSweeney (2002:83), Hofstede's contributions have served as a valuable framework for the comparative study of cultures and have "stimulated a great deal of cross-cultural research." Furthermore, studies on cross-cultural behaviour have found a correlation between Hofstede's dimensions and actual behaviour, as Orr and Hauser (2008) point out, suggesting that the theory has some validity. Culture can be defined as "the collective mental programming that sets one group of people apart from another" (Hofstede 2010), not individual but rather collective, shared by some but not by all, invisible and only discernible in the actions of individuals (Hofstede & McCrae 2004). Therefore, the psychological underpinnings of people's behaviour may vary depending on the culture of a particular nation (Dovido et al., 2020).

The way people cooperate and communicate is influenced by their culture and the cultural distinctions between different countries (Ayed et al., 2017; Lim et al., 2015). Every culture has a unique method for expressing needs, finding solutions, and communicating. Therefore, social and cultural factors can influence people's behaviour. Culture shapes a person's "toolkit" of habits, abilities, and styles from which they create "strategies of action," rather than providing the ultimate values towards which action is directed (Swidler 1986). Social influences typically provide us advice that is "for our own good," along with the information that supports this advice, by having us apply what we have learnt from those around us rather than from our own experiences (DiMaggio, 1997). A culture is a body of knowledge that a sizable population shares, it is the communication of symbols; through its educational institutions, society studies and consciously preserves the meanings of symbols. It refers to the generalised body of information, life experience, morals, social structures, religious beliefs, notions of space and time, roles, and interpersonal relationships, as well as the material possessions and property that a group of people have accumulated over many generations through both individual and collective effort (Minkov, 2013)

Culture is made up of explicit and implicit behavioural patterns that are learnt, passed down through symbols, and manifested in artefacts as well as other significant achievements of human groups. Traditional beliefs, particularly their underlying values, make up the essence of culture. Cultural systems can be seen as both the results of past actions and the factors that influence present and future actions. Culture encompasses motivations, values, attitudes, and collective abilities. Socialization-based shared patterns of behaviour and interaction, as well as cognitive frameworks and understanding, make up culture (Zimmermann, 2017).Culture is a widely used stand-in for shared behavioural traits within a nation. People's cultures are derived from their shared experiences in life as well as the social context in which they were raised. This suggests a certain level of predictability in behaviour, but it does not imply that someone with a particular cultural background will always behave in a particular way. Moreover, culture is invariably a communal phenomenon, as it is shared by individuals who shared the same upbringing (Keswani, Medhat, Miguel, & Ramos, 2020:5).

Culture provides the symbolic resources needed to see, think, remember, imagine, and, ultimately, create. It is neither static nor external to the individual; rather, it is a part of the mind and of society. In this context, the idea of "creative action" attempts to include the behavioural, cultural, and psychological aspects (Glaveanu et al., 2019:6). Significant effects of cultural values at the individual, group, and organisational levels were found in cross-cultural research that used Hofstede's framework. These effects included job satisfaction, extra-role performance, innovation, and job performance (Wong & Cheng, 2020; Kirkman et al., 2017). Additional insightful recommendations from cultural value research concerned hiring practices, job design, negotiation tactics, public relations, marketing strategy, employee morale, and cross-cultural training (Shan et al., 2019; Moonen, 2017). The intricate concept of culture affects not only the individual worker but also the work unit, work team, organisation, and national institutions (Peretz et al., 2018; Leung et al., 2005). Culture is a key factor in differentiating social groups, such as teams, organisations, and nations. Different routines and methods of problem-solving that have been established by a social group in the past and are shared by the group members are frequently the foundation of culture (Maznevski et al., 2002; Kluckhohn & Strodtbeck, 1961).

Of all the cultural dimensions of Hofstedes, it is believed that individualism is the most significant cultural factor that explains why people behave differently (Alsanoosy et al., 2019:2395). Workers with high individualism tend to define their personal selves based on seven individual traits, while workers with high collectivism tend to define themselves based on group traits (Hofstede et al., 2010; Fischer et al., 2009; Jackson et al., 2006). Employees that exhibit individualism typically behave and think in accordance with their personal values and beliefs, regardless of the values and beliefs of the group. It appears that they value achieving personal goals more highly than group goals. Furthermore, people high in individualism often adopt a direct communication style without being afraid of engaging in conflict (Adamovic, 2022).

However, in a low power distance culture, managers' decisions may be involved and influenced by subordinates. As a result, cultural differences—particularly power distance—may make it difficult for people to collaborate because they have different attitudes and behaviours regarding the acceptance of unequal power distribution (Alsanoosy et al., 2019:2395). Overall, Hofstede's theory is a helpful place to start for cultural analysis, as noted by McSweeney (2002), but many more, more methodologically sound advancements have been made in the last few decades.

The literature has several gaps when it comes to the study of culture and social influence. Although sociologists and psychologists frequently employ Hofstede's cultural dimensions, more interdisciplinary research is required to incorporate knowledge from disciplines like digital anthropology, behavioural economics, and neuroscience (Phillips et al., 2020).This demonstrates the disconnect with other disciplines like neuroscience, which may shed light on the brain's processing of cultural norms, or behavioural economics, which may investigate the ways in which cultural factors impact financial choices. Research that integrate these domains may provide a more comprehensive comprehension of the ways in which culture shapes social behavior (Lende et al., 2021).

Once more, a large portion of current research is predicated on static conceptions of culture. Understanding how cultural dimensions change over time is lacking, particularly in light of social media, globalisation, and technological advancements. There is a gap in the literature because not enough research has been done on how cultural dimensions change over time, particularly in response to globalisation, technological advancements, and social media. Many studies concentrate on broad, cross-national comparisons. More context-specific research is needed to examine how these cultural dimensions play out in particular industries, organisations, or communities (Sharmin et al., 2021:1).This gap could be filled by longitudinal studies that monitor cultural shifts over many decades and by studies looking at how social media affects cultural norms. A new field of study is the impact of digital transformation on social influence and cultural dimensions. Studies may examine the ways in which virtual interactions and digital platforms alter conventional cultural norms and behaviours. The weakness in this is the lack of research on the impact of virtual interactions and digital platforms on conventional cultural norms and behaviour. Future studies can look into how digital communication tools, like social media and virtual reality, affect social influence and cultural perceptions.

Furthermore, not much is known about how cultural traits like power distance and uncertainty avoidance affect people's actions and choices during emergencies like pandemics or recessions. Although cultural dimensions offer a framework for comprehending group dynamics, individual variability within cultures has not received enough attention in research (Roudometof & Musa, 2024). This covers the points at which cultural norms and individual identities and experiences collide. More thorough, context-specific research is required to examine the ways in which cultural factors impact particular businesses, organisations, or communities. Deeper insights may be obtained by researching case studies of particular industries, such as technology, healthcare, or organisations in various cultural contexts.

Literature Review

The way social influence functions in various societies is greatly influenced by cultural factors, which have an impact on everything from family dynamics and community interactions to workplace dynamics. Social interactions and behaviour are greatly influenced by culture, which also shapes how people view and react to social influence. Power distance, uncertainty avoidance, and individualism are three crucial cultural dimensions that are essential to this process (Vinney 2024; Nickerson 2023) Gaining an understanding of these cultural dimensions is essential to understanding how social influence functions in various societies. Individualism, power distance, and uncertainty avoidance all influence how people interact, make choices, and affect one another.

In our increasingly globalised world, understanding these cultural forces can improve cross-cultural communication and promote more fruitful social interactions. Gaining an understanding of how individualism, power distance, and uncertainty avoidance shape social influence can help one better understand how various cultures function. These cultural factors have an impact on all aspects of life, including family dynamics, community interactions, and workplace dynamics. In our increasingly interconnected world, we can improve cross-cultural communication and promote more fruitful and peaceful social interactions by acknowledging and appreciating these cultural differences (Żemojtel-Piotrowska & Piotrowski, 2023).

Power distance

Power distance is the degree to which individuals and social groups accept and tolerate power disparities in the workplace and within organisations. It is the degree to which less powerful members of a society accept and expect that power is distributed (Sidik, Kurniawati, & Handrito, 2024; Nkando & Levitt, 2021; Travaglino & Moon, 2020). How a society addresses individual inequality is the central query of this dimension (Espig et al., 2022:325). This dimension describes how much a worker believes and accepts that there is usually an unequal distribution of power and organisation. Employees will formally treat one another in accordance with the workplace hierarchy and position in a high power distance work environment. On the other hand, because low power distance workplaces encourage informal and casual behaviour, employees tend to treat one another casually and with little regard for power. (Jie et al., 2020:72). Previous studies have often employed an employee's power distance orientation as a means of elucidating variations in job performance, work attitudes, consumer attitudes, and leadership effectiveness (Adamovic, 2023; Liang et al., 2022; Leonidou et al., 2021).

The degree of centralisation of authority and the degree of autocratic leadership are correlated with the level of Power Distance in organisations. It implies that the degree of inequality in a society is supported by both the leaders and the followers. While inequality exists in every society, some are more extreme than others. For example concerning the environment, environmental accountability may be disregarded in high power distance cultures in favour of the interests of the powerful. Environmentally friendly policies may be less prioritised in favour of internal politics (Milosevic 2019:3). According to a meta-analysis, power distance on an individual basis is positively correlated with organisational commitment, continuance and normative, preference for directive leadership, and religiosity, and negatively correlated with refraining from unethical behaviour and seeking feedback (Taras, Kirkman, & Steel, 2010). According to, Adamovic, (2022) and Li et al. (2017) At the individual level, power distance also mitigates the effects of a variety of factors, including the effectiveness of leadership, how well workers perceive their jobs, and how human resources procedures affect important employee outcomes.

In cultures with high power distance, there is a greater acceptance of unequal power distribution. This often leads to hierarchical social structures where authority and social status are respected and rarely questioned. Social influence in such cultures tends to flow from top to bottom, with leader and elders having significant sway over decisions and behaviours (Daniels & Greguras, 2014:1204). High power distance cultures tend to have hierarchical structures where authority is rarely questioned. Social norms and behaviours are significantly influenced by leaders and those in positions of power. For example, respect for superiors and elders is deeply rooted in many Asian cultures, resulting in a top-down flow of social influence.

Social Structures in high power distance environments have clearly defined and embraced cultures. This frequently leads to a top-down strategy for social influence, in which powerful individuals such as elders and leaders have a big say over cultural norms and behaviour. (Żemojtel-Piotrowska & Piotrowski, 2023) For instance, the family structure is hierarchical in many traditional Asian societies, with the eldest male member typically making decisions for the entire family (Rong, 2020). Studies on power distance show that when power distance is high, hierarchies can limit the exchange of information, which discourages people from acting on their own initiative (Van Everdingen & Waarts, 2003).

In cultures with less power distance, there is more trust between hierarchical levels (Kaasa, 2016), which provides a freer environment where creativity is boosted and ideas are generated (Shane, 1993). Hofstede believes that power distance is learned early in families. In high power distance cultures, children are expected to be obedient toward parents versus being treated more or less as equals. In high power distance cultures, people are expected to display respect for those of higher status. Communication in high power distance cultures tends to be more formal and respectful towards authority figures. Subordinates may hesitate to express dissenting opinions, leading to a more controlled and predictable social environment. On the one hand, in environments with higher power distance, individuals lose the opportunity to participate in decision making procedures (Kaasa, 2016). On the other hand in environments with low power distance communication and information exchange is more common (Shane, 1993).

On the other hand, equality and collaborative decision-making are prized in societies with low power distance. Social influence is dispersed more equally, and people feel more confident to question authority and voice their opinions. In societies with reduced power distances, like those in Scandinavia, equality and collaborative decision-making are valued. In this place, social influence is distributed more fairly and people feel free to question authority and express their opinions. In low power distance cultures, egalitarian structures place more of a focus on equality and collaborative decision-making. People feel more empowered to participate in conversations and decision-making, resulting in a more horizontal form of social influence (Nickerson, 2023). For example, Scandinavian nations frequently support flat organisational structures that encourage idea sharing among staff members at all levels. Formal tiles and ranks are not as important, and communication is more direct and open. As a result, people are more comfortable questioning the status quo, which promotes innovation and creativity (Toivanen, 2023).

Uncertainty avoidance

This dimension relates to a society's capacity for handling future uncertainty. Every culture has to deal with this; however, those with low uncertainty avoidance are more laid-back, whereas those with high uncertainty avoidance rely on their established structures and rules for handling it. This dimension considers how society deals with the unknown future that is if society tries to control it or just let it happen without any further interference (Hofstede, 2022). Uncertainty avoidance considers how culture programs this feeling in unknown or unstructured situations (Piet, 2017). The uncertainty-avoidance dimension has been utilised to analyse how people behave in different social contexts according to their value orientations. This dimension, for instance, has been utilised to comprehend how strangers are handled (Gudykunst & Kim, 2003), How people act and what they should anticipate from cross-cultural interactions (Neuliep, 2015) that might have unanticipated consequences (Beamer & Varner, 2001), and how to evaluate the caliber of interactions following cultural meetings (Klopf, 1998).

Nations with high levels of uncertainty avoidance exhibit rigid, intolerance-based behavioural codes and beliefs (Piet, 2017), conversely, in societies where uncertainty avoidance is low, principles are regarded as secondary to practice (Hofstede, 2011). Employees with low uncertainty avoidance will take risks and don't mind changing. Employees with a high level of uncertainty avoidance, however, will resist changes and prefer that their responsibilities and obligations be clearly stated by management (Jie et al., 2020:72).

High uncertainty avoidance cultures value environments that are structured and have clear rules to reduce ambiguity. In these cultures, social influence frequently places an emphasis on stability, conformity, and devotion to long-standing customs and norms. Stability and predictability are valued in cultures with high levels of uncertainty avoidance. Social influence in these cultures frequently emphasises following set norms, customs, and guidelines. For example, Japan places a high value on harmony and order, which affects social norms and expectations (Nickerson, 2023). People from cultures with high levels of uncertainty avoidance are typically risk-averse and prefer environments with clear rules and structure. A more conservative attitude towards innovation and change may result from this. To reduce unpredictability, people in this culture prefer environments that are structured and have clear rules. In these cultures, social influence frequently encourages stability, conformity, and adherence to accepted norms. For instance, tradition and order are highly valued in nations like Greece and Japan, which influences social norms and expectations (Nickerson, 2023).

An environment of ambiguity, uncertainty, and unpredictability that could lead to differences in the extent to which these behaviours are adopted in high vs low uncertainty avoidance cultures is created by higher levels of uncertainty and ambiguity about what the precise outcome of a given behaviour will be, that is, lower outcome predictability/higher outcome volatility as well as higher likelihood of loss and negative outcomes The negative effect of Hofstede uncertainty avoidance stress on risk-taking behaviours may be largely determined by the element of relatively higher stress and anxiety associated with ambiguity, uncertainty, unpredictability, and negative outcomes of risk-involving behaviours (DeWees & Lerner, 2018). As a result, societies with high Hofstede uncertainty avoidance stress dimensions are less likely to adopt more volatile behaviours because doing so could cause them to experience higher levels of stress and anxiety (Alipour, 2019).

There is a higher tolerance for ambiguity and taking risks in societies where there is less of an avoidance of uncertainty. Social influence promotes adaptability, creativity, and receptivity to novel concepts and experiences. Avoiding uncertainty makes society more ambiguous and uncertain. Conversely, societies that avoid uncertainty less, like those in Singapore and the United States, are more at ease with ambiguity and taking risks (Neuliep, 2015). In these societies, social influence fosters creativity, adaptability, and receptivity to novel concepts and encounters. The degree of stress and anxiety people experience in the event of an unknown circumstance is linked to uncertainty avoidance; as a result, individuals in cultures where uncertainty is avoided tend to favour well-anticipated events (Keswani, Medhat, Miguel, & Ramos, 2020:6). People in cultures that avoid uncertainty less readily accept ambiguity and change. These cultures' social influences promote adaptability, flexibility, and receptivity to new experiences. For instance, the US is renowned for its innovative spirit and openness to new concepts. People with low levels of uncertainty avoidance are more inclined to be innovative and take chances when trying out new ideas. A vibrant and inventive social environment may result from this (Jones et al., 2020)

The fundamental issue is how society deals with the fact that time runs only one way, Hofstede, (2010) stated that “we are all caught in the reality of past, present and future, and we have to live with uncertainty because the future is unknown and always will be”. In certain societies, individuals are socialised to strive for a better future, which leads to increased anxiety, nervousness, emotionality, and aggression. Three methods are suggested by Hofstede to establish security: technology, legislation, religions, and ideologies. Cultures that shun uncertainty work to reduce the likelihood of these events by enforcing rigorous behavioural standards, laws, and regulations, disliking divergent viewpoints, and adhering to the concept that there is only one ultimate Truth—"there can only be one Truth and we have it." (Milosevic 2019:3).

Individualism

Individualism explains a weakly connected social structure where people are expected to look out for themselves and their close families rather than for other people. The reverse of this is collectivism, whereby individuals may rely on their family members or fellow group members to care for them in exchange for their loyalty. In this dimension people focus on their groups. The “I” or “We” in terms of people’s self-image on this dimension will define society’s position (Gupta & Sharma., 2021:1437; George et al., 2018). In contrast to collectivist societies, where decisions and accomplishments are made with the group in mind, individualistic societies, such as the United States, place a high value on personal accomplishments and individual needs. Individual rights and personal aspirations are valued in individualistic societies (Wu, 2006). Personal success, independence, and self-expression are frequently the driving forces behind social influence. People are encouraged to stand out and make their own choices.

Personal autonomy and self-expression are highly prized in individualistic cultures. Personal objectives and accomplishments are frequently the driving forces behind social influence. Individual rights and freedoms are generally valued in Western cultures, such as those found in the United States and Western Europe, and people typically prioritise their own interests over those of the group (Khan & Cox, 2017). People in individualistic societies are freer to voice their own opinions, so they are less concerned with what the group thinks of them (Andrijauskien & Dumciuvien, 2017), which can boost creativity and innovation (Khan & Cox, 2017). Individualism prioritizes the pursuit of one’s own ideas and satisfying one’s needs for curiosity, freedom, independent enjoyment, and positive experience (Schwartz, 2020). Collectivist cultures prioritise group welfare over individual goals and emphasise interdependent activities. People from very individualist cultures frequently find it difficult to comprehend collectivist values. Conversely, individualist societies (Western Culture) hold that every citizen has certain rights that cannot be violated for any reason by any person, organisation, or government agency. Previous studies have shown that individualistic cultures are positively correlated with both economic prosperity and environmental sustainability. Extremely individualistic societies respect self-initiative and the right to free speech (Milosevic, 2019:2). In individualistic cultures, social influence can create a competitive atmosphere where

individuals aspire to be unique and succeed personally. High degrees of inventiveness and self-initiative may result from this. The difference between individualism and collectivism emphasises how much a person integrates into a group. Individual rights and personal aspirations are valued in individualistic societies. Personal success, independence, and self-expression are frequently the driving forces behind social influence. As is evident in many Western cultures, people are encouraged to stand out and make their own decisions (Triandis, 1993).

Collectivism

Collaborative well-being and harmony within the group are highly valued in collectivist cultures. Interdependence, loyalty, and group norms all shape social influences. Frequently, group interests are taken into account when making decisions rather than personal preferences. Individualist societies value the self and a positive sense of self or self-image, whereas collective societies prioritise group membership over the self and encourage obedience and conformity (Fincher, Thornhill, Murray & Schaller, 2020). In collectivist environments, members have a predisposition to value participation and acceptance of social groups (Prim et al., 2017). On the other hand, a society is collectivist when individuals are bonded from birth, relationships are strong, and people look out for one another (Hofstede et al., 2010; Hofstede, 2001). The focus is on how people regard collective identity, the meaning derived from these connections, and involvement in common goals and shared activities (Schwartz, 2020).

The individualist and collective societies are both seen to be cohesive wholes; however, the individualist society is more loosely and the collective society is more tightly integrated. In collective societies, prestige and name are crucial. To maintain a family's reputation, decisions are made. Cultures characterized by collectivism emphasize relationships among people to a greater degree (Milosevic 2019:2). Collectivist societies place a high value on well-being and harmony within the group. It is common to see decisions made with the interests of the group in mind in Asian and African societies. Collaborative harmony and well-being are valued in collectivist cultures. Group norms, loyalty, and interdependence shape social influence. A lot of Asian and African cultures place a strong emphasis on the family and community, where choices are made with the good of the group in mind. In collectivist cultures, social influence creates a cooperative atmosphere where people cooperate to achieve shared objectives. Strong social networks and cohesion may result from this (Escandon-Barbosa, Ramirez & Salas-Paramo, 2024:4).

Social influence

Herbert Kelman developed the Social Influence Theory in the 1950s, which serves as the foundation for social influence. This theory describes three processes—compliance, identification, and internalization—through which social interactions impact people's attitudes and behaviours. Compliance is the act of altering behaviour to obtain benefits or stay out of other people's bad graces. Adopting behaviours to be connected to a specific person or group is identification. Internalisation, on the other hand, is embracing influence because it is consistent with one's own principles and convictions. Previous studies on social dynamics and conformity, including those by Sherif (1935) and Asch (1961), as well as Festinger's cognitive dissonance theory (1954), had an impact on Kelman's work. The goal of Kelman's Social Influence Theory was to increase knowledge in multiple areas. Its initial goal was to clarify how social situations are put together in order to provide an explanation for the general mechanisms needed to induce behaviour. Second, by referencing the variations in situational premises where influence is attempted, the theory sought to differentiate between the various modes of influence acceptance (Davlembayeva & Papagiannidis, 2024:2)

The factor is similar to subjective norms, image constructs and social factors in that they convey that people’s behaviour is altered to the perception of others about them (Marikyan & Papagiannidis, 2023:4). Social influence has been seen for a long time as an essential factor in consumer behaviour and holds that no one is impervious to the influence of other people concerning their purchase decisions. An individual’s perception of the need to behave in specific ways to meet society’s expectations is the reason behind this, and people change their actions and beliefs to meet the social group demands (Limna et al., 2022:4; Phetnoi et al., 2021:5; Mei & Aun, 2019:8). Social influence is the course by which people cultivate their behaviours and true feelings as a result of interactions with others who are seen to be knowledgeable, desirable or similar (Wong & Chok, 2021). Hence it is important then to understand how culture can shape social influence.

This studies gap focuses on the three cultural dimensions by Hofstede, power distance, individualism and uncertainty avoidance and their role towards social influence. It seeks to shed light on the cultural influences that affect social behaviour. Lastly, this study will evaluate whether cultural dimensions moderate social influence. Specific relationships between variables will be stated through the hypotheses so that the relationships can be tested empirically. An analysis of the relationships between the variables will be used to substantiate the theories used in this study and deduce the variables' reciprocity.

The model in Figure 1 is based on the cultural dimensions theoretical framework by Hofstede and the social influence theory by Herbert Kelman. Hofstede developed the theoretical framework from a cross-cultural study in the 1960s and early 1970s. The results were published in a book that set an understanding of cross-cultural differences. The theory underlying this study was developed by Hofstede (1980), termed culture’s consequences, in which he codified culture along four dimensions. Later, more dimensions were added in 2010 by Hofstede and Minkov (Hofstede et al., 2010:38). The Social Influence Theory, was originally formulated by Herbert Kelman in the 1950s. This theory explains how individuals’ attitudes and behaviors are influenced by social interactions through three processes that is compliance, identification, and internalization.

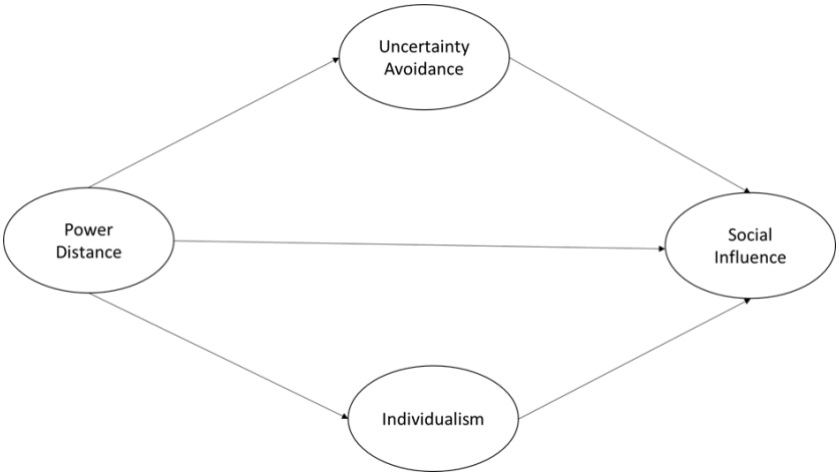

Figure 1: Conceptual Model of the Study; *Source:* Authors

The idea that cultural differences between nations are caused by variables other than national culture ignores the fact that social structures that are incompatible with the underlying cultural background cannot be established in a sustainable manner (Fietz et al., 2021:9). When Korean Air suffered a high accident rate in the 90s a thorough in depth investigation was carried out. Analysts transcribed the last few minutes prior to the individual accidents and their findings were as surprising as they were simple, with the attributing factor being to national culture (Gladwell 2011). It was discovered that mitigated speech—which is the downplaying or sugarcoating of what is said—was the main cause. High context and power distance index cultures are known for this behaviour (Helmreich et al., 2001; Merritt 2000; Helmreich & Foushee 1993). This was particularly problematic when there was an emergency and direct communication was necessary (Helmreich et al., 2001). In light of these findings, combat mitigation was identified as one of the most crucial training programs for air crews, and crew members received specialised instruction in assertive and clear communication (Helmreich et al., 2001; Merritt 2000). Although most cultural effects are not as severe as those in this example, it still highlights the significance of national culture and how it shapes social influence. Within the framework of an organisation, cultural differences between nations can both impact and generate variations in practices and organisational structures (Chiaburu et al., 2015; Bartlett & Ghoshal 2003; Aycan 2000). According to Tasic et al. (2019) and Williams et al. (2017), Building and activating resilience in organisations calls for a social process, this is because it is carried out by people and groups inside an organisation, who are then impacted by culture (Chewning et al., 2013; Salanova et al., 2012). Resilience, for instance, entails relational mechanisms, which are concerned with the relationships between people and groups and how they work together to mobilise resources and capacities in the face of difficulty (Lengnick-Hall & Beck 2005). According to a case study by Low Kim Cheng (2007), national culture plays a significant role in shaping the resilience of Singaporean businesses. The Chinese proverb "the ants are busy all the time" is cited by the author to suggest that this resilience is especially associated with the Singaporean value of constantly striving for growth (Low Kim Cheng 2007). Other studies have argued that national culture influences shared mission and value (Wright et al., 2009; Acar & Winfrey 1994). Other studies perpetuate that national culture influences ecological resilience as it emphasizes the value of the environment (King 1995) and local ecological knowledge (Whiteman & Cooper 2011). National culture has an impact on both individuals and teams within an organisation, which is how resilience mechanisms and endowments are developed (Fietz et al., 2021:7). Aspects of national culture that have an impact on organisational resilience and related organisational phenomena have been the subject of some studies. For instance, cultures with a high power distance distribute resources less democratically (Chakrabarty 2009). Moreover, collectivism strengthens transformational leadership (Walumbwa & Lawler 2003), and individualistic cultures may encourage innovation (Lažnjak 2011). A national culture is characterized by negotiable and non-negotiable values (Schein 2001), and will have a stronger influence on a person’s attitude and behavior than organizational culture, if a non-negotiable national culture value conflicts with an organizational culture value (Schein 2001).

Research and Methodology

The participants for this study were selected from a list provided by the Small and Medium Enterprises Association of Zimbabwe (SMEAZ). The target population included small and medium-sized enterprises (SMEs) situated in Harare Province, a developed urban area with a notable concentration of SMEs. Owners and managers of these SMEs were identified as the primary respondents. According to SMEAZ (2020), there are 5,301 registered SMEs in Harare Province, which served as the sampling frame for this research. A non-probability convenience sampling method was employed, yielding a sample of 232 respondents. This method was chosen due to time and resource constraints, concentrating on registered SMEs in the formal sector that were accessible and willing to participate. Statistical analyses were performed using IBM SPSS and AMOS Version 28.0, utilizing descriptive statistics, factor analysis, and structural equation modeling (SEM) to investigate the relationships among the key variables.

The questionnaire's measuring scales were adapted from established instruments after a thorough literature review (Gupta, 2021:10). Cultural measurement scales were based on modified questions from Hofstede's original framework (Hofstede, 1980), specifically

focusing on three of his six cultural dimensions: uncertainty avoidance (UA), power distance (PD), and individualism (IND). These scales, designed to measure individual cultural orientations, are widely accepted in cultural studies and have undergone rigorous testing and validation (Gupta, 2021:10). To meet the research objectives, the study developed items based on relevant data and theories, incorporating some from existing questionnaires. The survey responses were statistically analyzed to draw deductive conclusions. The questionnaire employed a structured seven-point Likert scale ranging from 1 (Strongly disagree) to 7 (Strongly agree).

Results and Discussions

Table 1 presents the demographic analysis of the primary research, highlighting several key indicators, including economic sector, educational attainment, gender, age, and native language. Among the economic sectors, retail trade had the highest percentage at 15.7%, followed by education, sports, and culture at 13.0%. The study's gender distribution showed male representation at 59.5%, which was higher than female representation at 38.4%. This contrasts with the FinScope (2022:18) survey, which reported that female business owners comprised 60% compared to 40% for males. In terms of language, Shona and English were the most commonly spoken at home, each accounting for 31.5%, while Ndebele represented 15.1%. Regarding educational attainment, 40.9% of respondents held at least a first degree, followed by 15.1% with an Honours degree and those with a Master's degree. The largest age group was those aged 45-49 years at 31.9%, followed closely by those aged 50-59 at 31.0%. The lowest percentage was found in the 70-79 age range, at 2.2%.

Table 1: Sample description

Variable	Response	Percentage (%)
Age	18-29	7,3
	30-39	22,4
	40-49	31,9
	50-59	31,0
	60-69	5,2
	70-79	2,2
Gender	Male	59.5
	Female	38.4
	Other	2.1
Qualification	Primary school	1,3
	High school 'O' level	13,4
	Diploma	14,7
	Degree	40,9
	Honours	15,1
	Master's	12,9
	PhD	1,7
Language	Chewa	1,3
	English	31,5
	Kalanga	2,6
	Nambiya	4,7
	Ndau	4,7
	Ndebele	15,1
	Other	1,7
	Shona	31,5
	Tonga	5,2
	Venda	1,7
Sector	Retail Trade	15.7
	Education, Sports, and Culture	13.0
	Real Estate	11.9
	Construction	11.3
	IT	10.7
	Mining and Quarrying, Restaurants, Food and Beverages, Agriculture, and Travel and Tourism	7.8
	Electricity, Gas, and Water Services	7.3
	Transport, Retail, Motor Trade, and Catering	6.7
	Art and Entertainment	6.1
	Wholesale Trade, Commercial Agents, and Allied Services	5.5

Table 2 presents the descriptive statistics for the sample of SMEs in the urban area of Harare province, Zimbabwe, using a six-point Likert scale. The results indicate statistically significant perceptions regarding Power Distance (mean = 4.36, SD = 1.35, $p < 0.001$), Individualism (mean = 4.55, SD = 1.27, $p < 0.001$), Uncertainty Avoidance (mean = 5.57, SD = 0.85, $p < 0.001$), Effort Expectancy (mean = 5.10, SD = 1.08, $p < 0.001$), Performance Expectancy (mean = 5.69, SD = 0.85, $p < 0.001$), and Behavioural Intention (mean = 5.65, SD = 0.87, $p < 0.001$) related to the adoption and use of social media marketing by Zimbabwean SMEs.

An exploratory factor analysis (EFA) was conducted on the scaled items to assess the underlying factor structure. The analysis yielded satisfactory results, with a Kaiser-Meyer-Olkin (KMO) measure of sampling adequacy of 0.862 and Bartlett's test of sphericity being significant ($p < 0.001$). The principal component analysis, using Varimax rotation, extracted four factors based on the a priori criterion, which accounted for 57.9% of the total variance. All items demonstrated acceptable factor loadings, and Cronbach's alpha (α) values were above 0.6, as detailed in Table 2.

Table 2: Descriptive statistics and EFA results

	Descriptive statistics				EFA	
Latent factors	Mean	Std. dev.	t-value	*p*-value	Factor loadings	*a*
Power Distance (F1)	4.37	1.35	49.43	<,001	0.65 – 0.81	0.86
Individualism (F2)	4.55	1.27	54.82	<,001	0.60 – 0.82	0.87
Uncertainty Avoidance (F3)	5.57	.85	100.19	<,001	0.68 – 0.74	0.71
Social Influence (F4)	5.75	.73	120.11	<,001	0.56 – 0.74	0.63

A confirmatory factor analysis (CFA) was performed, with the results presented in Table 2, determined through structural equation modelling (SEM). The measurement model exhibited an acceptable fit, with the following indices: CMIN/DF = 1.78, CFI = 0.92, IFI = 0.92, SRMR = 0.070, and RMSEA = 0.058. However, the reliability of the measurement model raised some concerns, as several composite reliability (CR) values fell below the recommended threshold of 0.7, and some average variance extracted (AVE) values did not meet the suggested threshold of 0.5. Despite these issues, the standardised loading estimates were satisfactory, all exceeding 0.50. Moreover, all Heterotrait-Monotrait (HTMT) ratios fulfilled the criteria for discriminant validity, as outlined by Henseler, Ringle, and Sarstedt (2015).

Table 3: Estimates for the measurement model and correlation analysis

	CFA			Correlation analysis			
Latent factors	Standardised estimates	CR	AVE	F1	F2	F3	F4
Power Distance (F1)	0.52 – 0.89	0,86	0,52				
Individualism (F2)	0.60 – 0.79	0,87	0,53	0,60***			
Uncertainty Avoidance (F3)	0.54 – 0.70	0,70	0,38	-0,19*	0,12		
Social Influence (F4)	0.54 – 0.57	0,63	0,30	-0,37***	-0,23*	0,55***	
HTMT ratios	F1↔F2: .55 ; F1↔F3: .12 ; F1↔F4: .25 ; F2↔F3: .10 ; F2↔F4: .17 ; F3↔F4: .35						
Note: * p < 0.050 ; ** p < 0.010 ; *** p < 0.001							

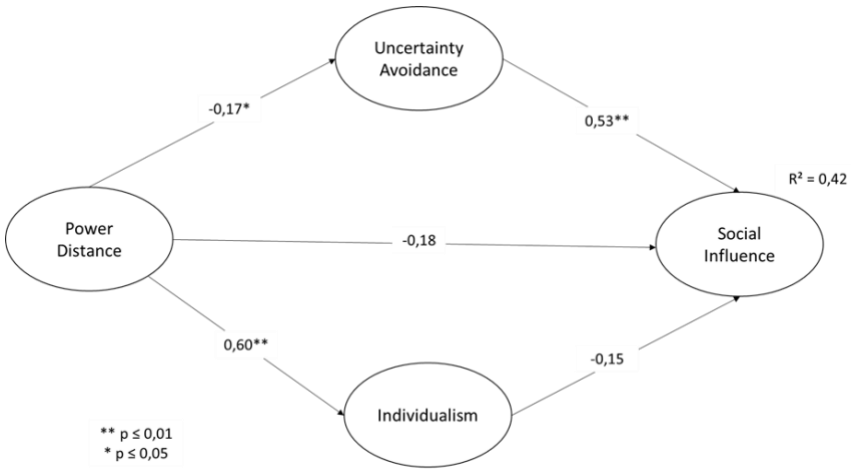

Figure 2: Structural Model; *Source:* Authors

The structural model's path coefficients reveal that Power Distance is a significant negative predictor of Uncertainty Avoidance ($\beta = -0.17$, $p < 0.05$) and a significant positive predictor of Individualism ($\beta = 0.60$, $p < 0.01$). Furthermore, Uncertainty Avoidance emerges as a significant positive predictor of Social Influence ($\beta = 0.53$, $p < 0.01$). Conversely, Power Distance does not significantly predict Social Influence ($\beta = -0.18$, $p = 0.097$), nor does Individualism ($\beta = -0.15$, $p = 0.151$). A squared multiple correlation coefficient (R^2) of 0.42 indicates that 42% of the variance in Social Influence is explained by the model. Additionally, the fit indices remained unchanged, indicating a good model fit. To establish the mediating roles of Uncertainty Avoidance and Individualism in the relationship between Power Distance and Social Influence, a bootstrap procedure with 2,000 samples was performed. The findings are presented in Table 4.

Table 4: Indirect effects (Source: Authors' own results)

Indirect Path	Lower	Upper	P-Value	Standardized Estimate
Power Distance → Uncertainty Avoidance → SocialInfluence	-0,101	-0,008	0,051	-0,088
Power Distance → Individualism → SocialInfluence	-0,118	0,007	0,144	-0,091

The analysis revealed that neither of the tested indirect effects was statistically significant. Additionally, the standardized estimates for both pathways were slightly negative and low. These findings suggest that neither Uncertainty Avoidance nor Individualism plays a notable mediating role in the relationship between Power Distance and Social Influence.

The findings of this study highlight the nuanced relationships between cultural dimensions and social influence within the structural model. Power Distance plays a dual role, acting as a significant negative predictor of Uncertainty Avoidance and a significant positive predictor of Individualism. These relationships underscore the complex interplay of cultural factors, where hierarchical perceptions inversely affect risk tolerance (Uncertainty Avoidance) but positively influence the emphasis on individual achievement (Individualism). Additionally, Uncertainty Avoidance significantly predicts Social Influence, suggesting that risk-averse individuals are more likely to be influenced by social norms and expectations.

Despite these significant direct effects, Power Distance and Individualism do not directly predict Social Influence, indicating that their roles in shaping social behaviour may be indirect or mediated by other factors. Furthermore, while the model explains a substantial proportion of the variance in Social Influence and demonstrates good fit indices, the mediation analysis revealed that neither Uncertainty Avoidance nor Individualism significantly mediates the relationship between Power Distance and Social Influence. These results underscore the complexity of cultural dimensions and their indirect influence on social behaviour. While cultural dimensions are interconnected, their direct and indirect roles in shaping social influence warrant further exploration to uncover additional mediating or moderating factors.

This study offers valuable theoretical and practical contributions. Theoretically, it enhances our understanding of cultural factors—specifically, how Power Distance, Uncertainty Avoidance, and Individualism influence social interactions and behaviours. By expanding on Hofstede's theory of cultural dimensions, this research provides detailed insights into how these dimensions shape social influence processes. The integration of social influence theories creates a comprehensive framework, shedding light on the mechanisms through which cultural factors impact social influence.

Additionally, the study enables cross-cultural comparisons, illustrating the diversity of social influence mechanisms across different cultures. This enriches the fields of sociology and psychology by emphasising the importance of cross-cultural differences. From a practical standpoint, understanding the roles of these cultural dimensions can assist in designing more effective communication strategies in multicultural settings, such as international business, diplomacy, and global marketing. Furthermore, these insights can improve organisational practices, helping businesses tailor leadership and management styles to align with the cultural backgrounds of their workforce, thus fostering more productive and harmonious work environments. Policymakers can also benefit from these findings, using them to shape policies that consider cultural differences, thereby promoting social cohesion and mitigating potential cultural conflicts.

To increase the study's practical relevance for small and medium-sized enterprises (SMEs), the research could be expanded by offering strategies for managing cultural differences in business contexts. For instance, SMEs could implement training programs to raise cultural awareness among employees, promoting better communication and collaboration. Policy interventions, such as inclusive leadership programs and guidelines for managing hierarchical structures, could help bridge gaps in high Power Distance environments. Additionally, establishing clear decision-making frameworks in high Uncertainty Avoidance contexts could alleviate anxiety and promote more flexible, collaborative work practices. These recommendations would assist SMEs in navigating cultural differences, improving workplace harmony, and boosting productivity. Policymakers could also leverage these insights to craft policies that foster social cohesion and reduce cultural conflicts in diverse environments.

This study has several limitations that may affect the broader applicability of its findings. The sample, restricted to SMEs in urban Harare, may not fully capture the experiences of businesses in rural or other regional contexts. Future research should aim to expand geographically and incorporate cross-country comparisons for better representativeness. The cross-sectional design, which captures

perceptions at only one point in time, limits the ability to track changes over time; a longitudinal approach could provide valuable insights into the evolution of attitudes and behaviours. Furthermore, the reliance on self-reported data may introduce bias, so incorporating objective measures, such as actual social media performance metrics, could enhance the accuracy of findings. Finally, future studies could expand the model by including additional factors, such as social influence, organisational readiness, or frameworks like the Unified Theory of Acceptance and Use of Technology (UTAUT), to improve understanding of technology adoption in SMEs.

Conclusion

This study enhances our understanding of the relationships between cultural dimensions and social influence, revealing that Power Distance influences Uncertainty Avoidance and Individualism, but does not directly affect Social Influence. The findings suggest that cultural factors may impact social behaviour indirectly. Despite limitations, such as the cross-sectional design and self-reported data, the study provides valuable insights for improving multicultural communication, organisational practices, and policy development. Future research should expand geographically and conceptually to explore these dynamics and their broader applicability further.

Acknowledgement

All authors have read and agreed to the published version of the manuscript.
Author Contributions: Conceptualization, R.C., J.H. and LR.; Methodology, R.C., J.H.; Statistical analysis, R.M.; writing—original draft preparation, R.C. and R.M.; writing—review and editing, R.M.
Funding: This research was funded by the North-West University.
Informed Consent Statement: Informed consent was obtained from all subjects involved in the study.
Institutional Review Board Statement: Ethical review and approval were waived for this study, due to that the research does not deal with vulnerable groups or sensitive issues.
Data Availability Statement: The data presented in this study are available on request from the corresponding author. The data are not publicly available due to privacy.
Conflicts of Interest: The authors declare no conflict of interest.

References

Acar, W., & Winfrey, F. L. (1994). The resilient organization: Sustaining organizational renewal and performance. *Journal of Strategic Change, 3*(3), 165–173.

Adamovic, M. (2022). How does employee cultural background influence the effects of telework on job stress? The roles of power distance, individualism, and beliefs about telework. *International Journal of Information Management, 62*, Article 102437.

Adamovic, M. (2023). The cultural influence on employees' preferences for reward allocation rules: A two-wave survey study in 28 countries. *Human Resource Management Journal*.

Alipour, A. (2019). The conceptual difference really matters Hofstede vs. GLOBE's uncertainty avoidance and the risk-taking behavior of firms. *Cross-Cultural & Strategic Management*.

Alsanoosy, T., Spichkova, M., & Harland, J. (2019). The influence of power distance on requirements engineering activities. *Procedia Computer Science, 159*, 2394–2403.

Andrijauskien, M., & Dumciuvien, D. (2017). Hofstede's cultural dimensions and national innovation level. *DIEM: Dubrovnik International Economic Meeting, 3*(1), 189–205.

Asch, S. E. (1961). Effects of group pressure upon the modification and distortion of judgments. *Documents of Gestalt Psychology*, 222–236.

Aycan, Z. (2000). Cross-cultural industrial and organizational psychology: Contributions, past developments, and future directions. *Journal of Cross-Cultural Psychology, 31*(1), 110–128.

Ayed, H., Vanderose, B., & Habra, N. (2017). Agile cultural challenges in Europe and Asia: Insights from practitioners. In *2017 IEEE/ACM 39th International Conference on Software Engineering: Software Engineering in Practice Track (ICSE-SEIP)* (pp. 153–162). IEEE.

Bartlett, C. A., & Ghoshal, S. (2003). *Managing across borders: The transnational solution* (2nd ed.). Harvard Business School Press.

Beamer, L., & Varner, I. (2001). *Intercultural Communication in the Global Workplace* (2nd ed.). McGraw-Hill.

Chakrabarty, S. (2009). The influence of national culture and institutional voids on family ownership of large firms: A country-level empirical study. *Journal of International Management, 15*(1), 32–45.

Chewning, L. V., Lai, C.-H., & Doerfel, M. L. (2013). Organizational resilience and using information and communication technologies to rebuild communication structures. *Management Communication Quarterly, 27*(2), 237–263.

Chiaburu, D. S., Chakrabarty, S., Wang, J., & Li, N. (2015). Organizational support and citizenship behaviors: A comparative cross-cultural meta-analysis. *Management International Review, 55*(5), 707–736.

Daniels, M. A., & Greguras, G. J. (2014). Exploring the nature of power distance: Implications for micro- and macro-level theories, processes, and outcomes. *Journal of Management, 40*(5), 1202–1229.

Davlembayeva, D., & Papagiannidis, S. (2024). Social influence theory: A review. In S. Papagiannidis (Ed.), *TheoryHub Book*. https://open.ncl.ac.uk ISBN: 9781739604400

DeWees, B. R., & Lerner, J. S. (2018). Uncertainty avoidance. In V. Zeigler-Hill & T. Shackelford (Eds.), *Encyclopedia of Personality and Individual Differences*. Springer. https://doi.org/10.1007/978-3-319-28099-8_806-1

DiMaggio, P. (1997). Culture and cognition. *Annual Review of Sociology, 23*, 263–287.

Escandon-Barbosa, D., Ramirez, A., & Salas-Paramo, J. (2022). The effect of cultural orientations on country innovation performance: Hofstede cultural dimensions revisited? *Sustainability, 14*, 5851.

Espig, A., Mazzini, I. T., Zimmermann, C., & Castro de Carvalho, L. (2022). National culture and innovation: A multidimensional analysis. *Innovation & Management Review, 19*(4), 322–338.

Festinger, L. (1954). A theory of social comparison processes. *Human Relations, 7*(2), 117–140.

Fietz, B., Hillmann, J., & Guenther, E. (2021). Cultural effects on organizational resilience: Evidence from the NAFTA region. *Schmalenbach Journal of Business Research, 73*, 5–46.

Fincher, C. L., Thornhill, R., Murray, D. R., & Schaller, M. (2020). Pathogen prevalence predicts human cross-cultural variability in individualism/collectivism. *Proceedings of the Royal Society B, 275*, 1279–1285.

Fischer, R., Ferreira, M. C., Assmar, E., Redford, P., Harb, C., Glazer, S., Cheng, B. S., Jiang, D. Y., Wong, C. C., Kumar, N., Kärtner, J., Hofer, J., & Achoui, M. (2009). Individualism-collectivism as descriptive norms: Development of a subjective norm approach to culture measurement. *Journal of Cross-Cultural Psychology, 40*(2), 187–213.

George, J. F., Gupta, M., Giordano, G., Mills, A. M., Tennant, V. M., & Lewis, C. C. (2018). The effects of communication media and culture on deception detection accuracy. *MIS Quarterly, 42*(2), 551–575.

Gladwell, M. (2011). *Outliers: The story of success* (2nd ed.). Back Bay Books.

Glaveanu, V. P., Hanson, M. H., & Baer, J. (2019). Advancing creativity theory and research: A sociocultural manifesto. *Journal of Creative Behavior, 54*(3), 741–745.

Gudykunst, W. B., & Kim, Y. Y. (2003). *Communicating with strangers: An approach to intercultural communication* (4th ed.). McGraw-Hill.

Gupta, M. (2021). Social network behavior inappropriateness: The role of individual-level espoused national cultural values. *Information & Management, 58*(5), 103489.

Gupta, S., & Sharma, R. R. (2021). Innovation and cultural differences: The role of culture in innovation in multinational organizations. *Innovation Journal, 19*(4), 50–67.

Hair, J. F., Hult, G. T. M., Ringle, C. M., Sarstedt, M., Danks, N. P., & Ray, S. (2021). *An introduction to structural equation modeling*. In *Partial least squares structural equation modeling (PLS-SEM) using R: Classroom companion* (pp. xx-xx). Springer.

Helmreich, R. L., & Foushee, H. C. (1993). Why crew resource management? Empirical and theoretical bases of human factors training in aviation. *Academic Press*.

Helmreich, R. L., John, A. W., Klinect, J. R., & Merritt, A. C. (2001). Culture, error, and crew resource management. In E. Salas, C. A. Bowers, & E. Edens (Eds.), *Improving teamwork in organizations: Applications of resource management training* (pp. 305–334). Lawrence Erlbaum.

Hofstede, G. (2022). The 6-D model of national culture. Retrieved September 30, 2023, from https://geerthofstede.com/culture-geert-hofstede-gertjan-hofstede/6d-model-of-national-culture/

Hofstede, G. (2011). Dimensionalizing cultures: The Hofstede model in context. *Online Readings in Psychology and Culture, 2*(1), 1–26. https://doi.org/10.9707/2307-0919.1014

Hofstede, G. H., Hofstede, G. J., & Minkov, M. (2010). *Cultures and organizations: Software of the mind* (3rd ed.). McGraw-Hill.

Hofstede, G. (2003). Cultural dimensions. Retrieved from www.geert-hofstede.com

Hofstede, G. (2001). *Culture's consequences: Comparing values, behaviors, institutions, and organizations across nations* (2nd ed.). Sage Publications.

Hofstede, G. (1980). *Culture's consequences: International differences in work-related values*. Sage Publications.

Hofstede, G., & McCrae, R. R. (2004). Personality and culture revisited: Linking traits and dimensions of culture. *Cross-Cultural Research, 38*(1), 52–88.

Jackson, C. L., Colquitt, J. A., Wesson, M. J., & Zapata-Phelan, C. P. (2006). Psychological collectivism: A measurement validation and linkage to group member performance. *Journal of Applied Psychology, 91*, 884–899. https://doi.org/10.1037/0021-9010.91.4.884

Jie, I. L. C., Harun, M. Z. M., & Djubair, R. A. (2020). Effect of power distance and uncertainty avoidance on employees' job performance: Preliminary findings. *Journal of Technology Management and Business, 7*(2), 69–82. https://doi.org/10.21107/jtmb.v7i2.5989

Kaasa, A. (2016). Culture as a possible factor of innovation: Evidence from the European Union and neighboring countries. In *Re-thinking diversity* (pp. 83–107). https://doi.org/10.1007/978-3-658-11502-9_5

Keswani, A., Medhat, M., Miguel, A. F., & Ramos, S. (2020). Uncertainty avoidance and mutual funds. *Journal of Corporate Finance, 65*, 101748. https://doi.org/10.1016/j.jcorpfin.2020.101748

Khan, R., & Cox, P. (2017). Country culture and national innovation. *Archives of Business Research, 5*(2), 1-10. https://doi.org/10.14738/abr.52.3135

King, A. (1995). Avoiding ecological surprise: Lessons from long-standing communities. *Academy of Management Review, 20*(4), 961–985. https://doi.org/10.5465/amr.1995.9512280022

Kirkman, B. L., Lowe, K. B., & Gibson, C. B. (2017). A retrospective on Culture's consequences: The 35-year journey. *Journal of International Business Studies, 48*(1), 12–29. https://doi.org/10.1057/s41267-016-0078-x

Klopf, D. W. (1998). *Intercultural encounters: The fundamentals of intercultural communication* (4th ed.). Morton Publishing.

Kluckhohn, C. (1951). The study of culture. In D. Lerner & H. D. Lasswell (Eds.), *The policy sciences* (pp. xx–xx). Stanford University Press.

Kluckhohn, F. R., & Strodtbeck, F. L. (1961). *Variations in value orientations*. Row, Peterson.

Lažnjak, J. (2011). Dimensions of national innovation culture in Croatia: Content validity of Hofstede's dimensions. *Društvena Istraživanja, 20*(4), 1015–1038. https://doi.org/10.5559/di.20.4.04

Lende, D. H., Casper, B. I., Hoyt, K. B., & Collura, G. L. (2021). Elements of neuroanthropology. *Frontiers in Psychology, 12*, 509611. https://doi.org/10.3389/fpsyg.2021.509611

Lengnick-Hall, C. A., & Beck, T. E. (2005). Adaptive fit versus robust transformation: How organizations respond to environmental change. *Journal of Management, 31*(5), 738–757. https://doi.org/10.1177/0149206305279111

Leonidou, L. C., Aykol, B., Larimo, J., Kyrgidou, L., & Christodoulides, P. (2021). Enhancing international buyer-seller relationship quality and long-term orientation using emotional intelligence: The moderating role of foreign culture. *Management International Review, 61*(3), 365–402. https://doi.org/10.1007/s11575-021-00368-0

Leung, K., Bhagat, R. S., Buchan, N. R., Erez, M., & Gibson, C. B. (2005). Culture and international business: Recent advances and their implications for future research. *Journal of International Business Studies, 36*(4), 357–378. https://doi.org/10.1057/palgrave.jibs.8400167

Li, W., Lu, Y., Makino, S., & Lau, C.-M. (2017). National power distance, status incongruence, and CEO dismissal. *Journal of World Business, 52*, 809–818. https://doi.org/10.1016/j.jwb.2017.04.002

Lim, S. L., Bentley, P. J., Kanakam, N., Ishikawa, F., & Honiden, S. (2015). Investigating country differences in mobile app user behavior and challenges for software engineering. *IEEE Transactions on Software Engineering, 41*(1), 40–64. https://doi.org/10.1109/TSE.2014.2343693

Limna, P., Siripipatthanakul, S., Siripipattanakul, S., Woodeson, K., & Auttawechasakoon, P. (2022). Applying the UTAUT to explain factors affecting English learning intention via Netflix (English subtitle) among Thai people. *Asia-Pacific Review of Research in Education, 1*(1), 1–19. https://doi.org/10.4236/apr.2022.11001

Low Kim Cheng, P. (2007). The cultural value of resilience: The Singapore case study. *Cross Cultural Management: An International Journal, 14*(2), 136–149. https://doi.org/10.1108/13527600710748881

Marikyan, D., & Papagiannidis, S. (2023). Unified theory of acceptance and use of technology: A review. In S. Papagiannidis (Ed.), *TheoryHub book* (pp. xx–xx). Springer. https://doi.org/10.1007/978-3-030-43178-6_8

McSweeney, B. (2002). Hofstede's model of national cultural differences and their consequences: A triumph of faith–a failure of analysis. *Human Relations, 55*(1), 89–118. https://doi.org/10.1177/0018726702551004

Mei, Y. C., & Aun, N. B. (2019). Factors influencing consumers' perceived usefulness of M-wallet in Klang Valley, Malaysia. *Review of Integrative Business and Economics Research, 8*, 1–23.

Merritt, A. (2000). Culture in the cockpit: Do Hofstede's dimensions replicate? *Journal of Cross-Cultural Psychology, 31*(3), 283–301. https://doi.org/10.1177/0022022100313002

Milosevic, D. (2019). The economic and management of natural resources: Comparison of Hofstede's cultural dimensions between Italy, Germany, & Serbia. *The Economic and Management of Natural Resources, 10*, 77–110.

Minkov, M. (2013). *The concept of culture*. In *Cross-cultural analysis: The science and art of comparing the world's modern societies and their cultures* (pp. xx–xx). Sage Publications.

Moonen, P. (2017). The impact of culture on the innovative strength of nations: A comprehensive review of the theories of Hofstede, Schwartz, Boisot, and Cameron and Quinn. *Journal of Organizational Change Management, 30*(7), 1149-1183. https://doi.org/10.1108/JOCM-10-2016-0224

Neuliep, J. W. (2015). *Intercultural communication: A contextual approach* (6th ed.). Sage.

Nickerson, C. (2023). Hofstede's Cultural Dimensions Theory. *Simply Psychology*. Retrieved 11/09/2024 from https://www.simplypsychology.org/hofstedes-culture-dimensions-theory.html

Nkando, M., & Levitt, K. (2021). Perceived effects of power distance on organizational change in a multicultural organization. *International Leadership Journal, 13*(2), 54–81. https://doi.org/10.2139/ssrn.3537179

Orr, L. M., & Hauser, W. J. (2008). A re-inquiry of Hofstede's cultural dimensions: A call for 21st century cross-cultural research. *The Marketing Management Journal, 18*(2), 1-19.

Peretz, H., Fried, Y., & Levi, A. (2018). Flexible work arrangements, national culture, organisational characteristics, and organisational outcomes: A study across 21 countries. *Human Resource Management Journal, 28*(1), 182–200. https://doi.org/10.1111/1748-8583.12164

Phetnoi, N., Siripipatthanakul, S., & Phayaphrom, B. (2021). Factors affecting purchase intention via online shopping sites and apps during COVID-19 in Thailand. *Journal of Management in Business, Healthcare and Education, 1*(1), 1-17.

Phillips, N., Babbitt, A., Cho, S., Kane, J., Mejeur, C., & Pearson, C. (2020). Creating spaces for interdisciplinary research across literature, neuroscience and DH: A case study of the digital humanities and literary cognition lab (DHLC). *Digital Humanities Quarterly, 14*(3). https://digitalhumanities.org/dhq/vol/14/3/000447/000447.html

Piet, M. (2017). The impact of culture on the innovative strength of nations: A comprehensive review of the theories of Hofstede, Schwartz, Boisot, and Cameron and Quinn. *Journal of Organizational Change Management, 30*(7), 1149-1183. https://doi.org/10.1108/JOCM-10-2016-0224

Poturak, M., Mekić, E., Hadžiahmetović, N., & Budur, T. (2020). Effectiveness of transformational leadership among different cultures. *Journal of Business and Management, 26*(2), 119-129. https://doi.org/10.17512/pjbm.2020.26.2.11

Prim, A. L., Filho, L. S., Zamur, G. A. C., & Di Serio, L. C. (2017). The relationship between national culture dimensions and degree of innovation. *International Journal of Innovation Management, 21*(1), 1730001. https://doi.org/10.1142/S1363919617300016

Rong, V. (2020). The impact of East Asian cultural values on familial interactions. *Undergraduate Research Writing Conference, Rutgers, State University of New Jersey*.

Roudometof, V., & Musa, B. A. (2024). Communication and globalization: Media, culture, and society in the 21st century. *Frontiers in Communication*. https://www.frontiersin.org/research-topic/51243/communication-and-globalization-media-culture-and-society-in-the-21st-century

Salanova, M., Llorens, S., Cifre, E., & Martínez, I. M. (2012). We need a hero! Toward a validation of the healthy and resilient organization (HERO) model. *Group & Organization Management, 37*(6), 785–822. https://doi.org/10.1177/1059601112450549

Schein, E. H. (2001). The impact of transnational institutions on cultural values and vice versa. *Reflections: The SoL Journal, 3*(1), 41–48.

Schwartz, S. H. (2020). National culture as value orientations: Consequences of value differences and cultural distance. In V. Ginsburgh & D. Throsby (Eds.), *Handbook of the Economics of Art and Culture* (pp. 2). Amsterdam: Elsevier. https://doi.org/10.1016/B978-0-12-814376-5.00009-X

Shan, W., Keller, J., & Joseph, D. (2019). Are men better negotiators everywhere? A meta-analysis of how gender differences in negotiation performance vary across cultures. *Journal of Organizational Behavior, 40*(6), 651–675. https://doi.org/10.1002/job.2378

Shane, S. (1993). Cultural influences on national rates of innovation. *Journal of Business Venturing, 8*(1), 59–73. https://doi.org/10.1016/0883-9026(93)90011-K

Sharmin, F., Sultan, M. T., Wang, D., Badulescu, A., & Li, B. (2021). Cultural dimensions and social media empowerment in the digital era: Travel-related continuance usage intention. *Sustainability, 13*(19), 10820. https://doi.org/10.3390/su131910820

Sherif, M. (1935). A study of some social factors in perception. *Archives of Psychology, 25*(69).

Sidik, S., Kurniawati, D. T., & Handrito, R. P. (2024). Employee performance in the context of perceived organisational change: moderated by power distance and collectivism. *International Journal of Research in Business and Social Science (2147-4478), 13*(6), 128–137. https://doi.org/10.20525/ijrbs.v13i6.1699

Stump, R. L., & Gong, W. (2020). Social media adoption and national culture: The dominant and nuanced effect of individualism-collectivism. *Journal of Business and Management, 26*(2), 1-31.

Swidler, A. (1986). Culture in action: Symbols and strategies. *American Sociological Review, 51*, 273–286.

Taras, V., Kirkman, B. L., & Steel, P. (2010). Examining the impact of culture's consequences: A three-decade, multilevel, meta-analytic review of Hofstede's cultural value dimensions. *Journal of Applied Psychology, 95*(3), 1035–1057. https://doi.org/10.1037/a0018938

Tasic, J., Tantri, F., & Amir, S. (2019). Modelling multilevel interdependencies for resilience in complex organizations. *Complexity*. https://doi.org/10.1155/2019/3946356

Tian, M., Deng, P., Zhang, Y., & Salmador, M. P. (2018). How does culture influence innovation? A systematic literature review. *Management Decision, 56*(5), 1088-1107. https://doi.org/10.1108/MD-11-2017-1059

Toivanen, P. S. (2023). 5 ways Nordic leadership can boost productivity through trust and flexibility. Retrieved from https://nordic-minds.com/blog

Travaglino, G. A., & Moon, C. (2020). Power distance orientation as an antecedent of individuals' intentions to engage in radical political action. *Group Processes & Intergroup Relations, 23*(8), 1283-1308. https://doi.org/10.1177/1368430219869279

Triandis, H. C. (1993). Individualism and collectivism as cultural syndromes. *Cross-Cultural Research, 27*, 155–180. https://doi.org/10.1177/1069397193027002001

Van Everdingen, Y. M., & Waarts, E. (2003). The effect of national culture on the adoption of innovations. *Marketing Letters, 14*(3), 217–232. https://doi.org/10.1023/A:1023915117239

Vinney, C. (2024). Hofstede's six cultural dimensions—and why they matter. *Verywell Mind*. Retrieved 16/09/2024 from https://www.verywellmind.com/hofstedes-cultural-dimensions-858990

Walumbwa, F. O., & Lawler, J. L. (2003). Building effective organizations: Transformational leadership, collectivist orientation, work-related attitudes, and withdrawal behaviours in three emerging economies. *International Journal of Human Resource Management, 14*(7), 1083–1101. https://doi.org/10.1080/0958519032000159680

Weber, M. (1930). *The Protestant ethic and the spirit of capitalism*. Scribner/Simon & Schuster.

Whiteman, G., & Cooper, W. H. (2011). Ecological sense making. *Academy of Management Journal, 54*(5), 889–911. https://doi.org/10.5465/amj.2011.64870159

Williams, T.A., Gruber, D.A., Sutcliffe, K.M., Shepherd, D.A., & Zhao, E.Y. (2017). Organizational response to adversity: Fusing crisis management and resilience research streams. *Academy of Management Annals, 11*(2), 733–769. https://doi.org/10.5465/annals.2015.0094

Wong, K.F.E., & Cheng, C. (2020). The turnover intention–behaviour link: a culture-moderated meta-analysis. *Journal of Management Studies, 57*(6), 1174-1216. https://doi.org/10.1111/joms.12557

Wong, Y.H., & Chok, N.V. (2021). Malaysian consumers' purchase intention towards online seafood shopping amid pandemic: The moderating role of the Covid-19 risk perception. *International Journal of Business, Marketing and Communication, 1*(3), 1-18.

Wright, C., Suh, C-S., & Leggett, C. (2009). If at first you don't succeed: Globalized production and organizational learning at the Hyundai Motor Company. *Asia Pacific Business Review, 15*(2), 163–180. https://doi.org/10.1080/13602380802350268

Wu, M-Y. (2006). Hofstede's cultural dimensions 30 years later: a study of Taiwan and the United States. *Intercultural Communications Studies, XV*(1), 33-42.

Yuzhanin, M. A. (2020). The specifics of manipulative influence in contemporary social interactions and communications. *Amazonia Investiga, 9*(26), 125-133. https://doi.org/10.34069/AI/2020.26.09.13

Żemojtel-Piotrowska, M., & Piotrowski, J. (2023). Hofstede's Cultural Dimensions Theory. In T.K. Shackelford (Ed.), *Encyclopedia of Sexual Psychology and Behavior* (pp. 1-12). Springer, Cham. https://doi.org/10.1007/978-3-031-08956-5_1124-1

Zimmermann, K. A. (2017). American culture: Traditions and customs of the United States. *Live Science*. Retrieved July 13, 2017, from https://www.livescience.com/28945-american-culture.html

Publisher's Note: SSBFNET stays neutral with regard to jurisdictional claims in published maps and institutional affiliations.