

**PORTUGUESE CULTURAL STANDARDS
FROM THE FRENCH PERSPECTIVE**

Samuel Silva de Almeida

Dissertation submitted as partial requirement for the conferral of
Master in International Management

Supervisor:

Professor António Robalo, Director of the Master in International Management Program at
ISCTE Business School, Lisbon, Portugal

October 2018

PORTUGUESE CULTURAL STANDARDS FROM THE FRENCH PERSPECTIVE

Samuel Silva de Almeida

ABSTRACT

The goal of current master thesis is to identify the Portuguese cultural standards from the perspective of French culture. The methodology that best suits this type of study is the Cultural Standards Method. It allows to determine cultural standards between two specific cultures through narrative interviews with representatives of one of the cultures. The data was gathered during interviews made with French people who have a significant experience of living and working in Portugal.

The thesis is divided into two major parts: the first one concerns the theoretical framework of the investigation. Different researches of important authors with basis on cross-cultural management were explained. The theoretical part is pursued by comparing Portugal and France according to Geert Hofstede's cultural dimensions which give an initial overview. The chapter introducing the Cultural Standards Method concludes this section. The second part of the thesis presents the research sample and the subsequent Portuguese cultural standards that were obtained, which are then compared to the Hofstede's dimensions. This part is completed with case studies based on real experiences, a Portuguese business guide for French people, and the conclusion.

The research is valuable for any French person who plans on moving to Portugal and has to be prepared for the encounter with the Portuguese culture.

Keywords: culture, difference, cultural standard, Portugal-France

JEL classification: A14 – Sociology Economics; F23 – Multinational Firms – International Business

SUMÁRIO

O objetivo desta tese de mestrado é identificar os padrões culturais portugueses desde uma perspectiva cultural francesa. A metodologia que melhor se adequa a este tipo de estudo é o método dos standards culturais. Este método permite determinar padrões culturais entre duas culturas específicas através de entrevistas narrativas com representantes de uma das culturas. Os dados foram colhidos durante entrevistas feitas com franceses que tiveram uma experiência significativa de vida e de trabalho em Portugal.

A tese é repartida em duas partes principais: a primeira refere-se ao quadro teórico da investigação abordando conceitos relacionados à cultura e a diferentes pesquisas de autores importantes com base na gestão intercultural. A parte teórica é seguida pela comparação entre Portugal e França de acordo com as dimensões culturais de Geert Hofstede. O capítulo que introduz o método dos standards culturais conclui essa parte. A segunda parte da tese apresenta a amostra da pesquisa e os subsequentes padrões culturais portugueses obtidos, os quais foram comparados com as dimensões de Hofstede. Para finalizar são apresentados casos de estudo baseados em experiências reais, um guia de negócios português para franceses, que finalmente levam à conclusão.

Este estudo é útil para qualquer francês que intente mudar-se para Portugal e que terá de estar preparado para o encontro com a cultura Portuguesa.

Palavras-chave: cultura, diferença, padrão cultural, Portugal-França

Classificação JEL: A14 – Economia da Sociologia; F23 – Empresas Multinacionais – Negócios Internacionais

ACKNOWLEDGEMENTS

The present thesis is the result of hours and hours of hard work and effort. But most importantly, this project would have never been delivered without the encouragement of the people that I am blessed to be surrounded by:

I would like to start by thanking Professor Robalo, who agreed to be my supervisor of this thesis. Choosing a topic was honestly a very hard task, so I thank him for guiding me and for his availability throughout the process.

Then, I would like to express my gratitude to all the French participants for their time and for gladly sharing with me their personal stories. I am truly grateful for their kindness and for their generosity to help me conduct this research.

To my former job colleagues in Lisbon, thank you for all the laughs and complicity which marked my professional experience alongside you. I admire their professionalism and the support provided to me, even after the termination of my contract.

My next thank you goes to all of my friends, wherever they are from, for always believing in me and motivating with messages like “You can do it!” or “It is going to be fine”.

A warm thank you to my wonderful people of Lisbon – especially Sandra, Camila and my Brazilian parents – without whom my time in Lisbon would have never turned out as great as it was. My sincere gratitude belongs to them who advised me, who always made me laugh and supported me at times I needed the most! I am truly blessed to have them by my side.

Thank you to my family, my parents, my sister, my brother-in-law and my other relatives for always having my back and for giving me the support I needed to study abroad. Finally, my last and most important thank you goes to my mom who passed away a few weeks before my thesis defence. The person that I have become today is a reflection of all her efforts, her education and her love for me. I know that she is proud of me. May she rest in peace!

TABLE OF CONTENTS

TABLE OF FIGURES.....	VI
1. INTRODUCTION	1
2. LITERATURE REVIEW	4
2.1 CULTURE	4
2.1.1 Culture as an Onion	6
2.1.2 Layers of Culture	8
2.1.3 Organizational Culture.....	8
2.2 CULTURAL STANDARDS	11
2.2.1 Distribution of Cultural Standards.....	12
2.2.2 Culture Shock.....	13
2.3 TYPES OF CROSS-CULTURAL MANAGEMENT	15
2.3.1 Research about Cultural Dimensions.....	16
2.3.1.1 Hofstede	17
2.3.1.2 Trompenaars	20
2.3.1.3 Gesteland.....	22
2.3.1.4 Other Authors and Projects.....	24
2.3.1.5 Criticism about Hofstede’s Study	24
2.3.2 Research about Cultural Standards	26
3. CROSS-CULTURAL COMPARISON.....	27
3.1 COUNTRIES DESCRIPTION	27
3.1.1 Portugal.....	28
3.1.2 France.....	29
3.2 CROSS-CULTURAL COMPARISON BASED ON HOFSTEDE’S DIMENSIONS ...	
.....	31
4. METHODOLOGY - CULTURAL STANDARDS METHOD.....	34
5. RESEARCH FINDINGS.....	39
5.1 APPLYING THE CULTURAL STANDARDS METHOD.....	39

5.1.1	Sample’s Demographic Data	39
5.1.2	Interviews’ Procedure	43
5.2	PORTUGUESE CULTURAL STANDARDS	45
5.2.1	Hospitality and Solidarity	46
5.2.2	Relaxed Attitude	48
5.2.2.1	Rhythm of Daily Life.....	48
5.2.2.2	Professional Flexibility	49
5.2.2.3	Slow and Inefficient Services	51
5.2.3	Closed Social Circles	52
5.2.4	Hierarchy Orientation	53
5.2.4.1	Hierarchy and Respect of Priority.....	54
5.2.4.2	Importance of Titles and Social Status	55
5.2.5	Resignation	56
5.3	FEEDBACK ABOUT RESEARCH FINDINGS	58
5.4	ANALYSIS OF CULTURAL STANDARDS WITH CULTURAL DIMENSIONS	59
6.	CASE STUDIES.....	62
7.	PORTUGUESE BUSINESS GUIDE FOR FRENCH PEOPLE	67
8.	CONCLUSION	72
BIBLIOGRAPHY		74
•	Books	74
•	Articles	75
•	Websites	76
APPENDIX.....		78
	Appendix 1 – The different country clusters	78
	Appendix 2 – The position of 50 countries and 3 regions on the uncertainty avoidance and individualism dimensions.....	79
	Appendix 3 – Index scores and ranks for countries and regions	80
	Appendix 4 – An overview of the research sample of the French interviewees.....	81
	Appendix 5 – Solution to the case studies	85

TABLE OF FIGURES

Figure 1 - Three levels of uniqueness in human mental programming (Hofstede, G. 2003) ...	5
Figure 2 - The 'Onion Diagram': Manifestations of culture at different levels of depth (Hofstede, G. 2003)	6
Figure 3 - The nature of cultural differences: the national, occupational, and organizational levels (Hofstede, G. 1997)	10
Figure 4 - Distribution of cultural standards in two cultures (Brueck, F. and Kainzbauer, A. 2002)	12
Figure 5 - Culture Shock U-Curve Model (Neill, 2017)	13
Figure 6 - Hofstede's cultural dimensions scores for Portugal and France (www.hofstede-insights.com)	31
Figure 7 - The identification process of cultural standards (Brueck and Kainzbauer, 2002) ..	35
Figure 8 - The process of categorization for the extraction of cultural standards (Thomas, 2001)	37
Figure 9 - Charts of gender distribution and age range of research sample	40
Figure 10 - Chart of sample's reason for living in Portugal	40
Figure 11 - Map of France with the sample's distribution based on their French origins.....	41
Figure 12 - Table with demographic data about the sample group of French interviewees ...	42
Figure 13 - Results of the empirical research about Portuguese cultural standards from the French perspective	46

1. INTRODUCTION

The main objective of the current master thesis is to determine the French perception of the Portuguese culture. For that purpose, the analysis of cross-cultural encounters between French and Portuguese people is essential to identify the main Portuguese cultural standards from the French perspective. The desired outcome is achieved by collecting personal and real insights of French people who are currently living and working in Portugal.

The author's interest for cross-cultural management led to the decision of conducting this particular research. The choice of studying cultural differences between Portugal and France is motivated by the author's personal and professional experiences, involving both cultures, followed by the latest and increasing trend of the French presence in Portugal. Moreover, outside of the European continent, the common and international belief is that European countries share practically the same cultural features. The current study involving both countries discredits this idea in a clear manner.

The author of the dissertation was born and raised in Luxembourg, which is a country that shares borders with France. French culture has a strong impact on the Luxembourgish culture because of the territorial proximity between the two nations and the high number of French citizens that cross borders on a daily basis to get to their jobs in Luxembourg. French is also one of the official languages of the country. These arguments are reasons that partially explain the high presence of French people in one of the smallest countries of Europe. Furthermore, the author has Portuguese origins because both sides of his grandparents migrated to Luxembourg in the 1970s. Since his birth, the author has learnt to live in-between various cultures (Luxembourgish, French and Portuguese) simultaneously.

The professional background has also been an important player in the choice of topic. The author has had different professional experiences in Luxembourg (student jobs and internships) where the majority of his colleagues were French. Plus, after moving to Portugal for his Master's degree studies, the author was hired as an account manager at a French bank located in Lisbon, for a period of one year. He was member of a French team, originally from

Paris, that is running now its operational activities from Lisbon. The cross-cultural context was, therefore, a critical factor for the position. On the one side, the author was constantly in connection with French established clients and assisting colleagues located in the French headquarters while, on the other side, he had to adapt to the Portuguese professional environment and his Portuguese co-workers. In this case, the author was faced with a direct situation of cross-cultural management. Due to personal and professional reasons, the author had to be open-minded during the whole course of present research in order to avoid any cultural bias in the results.

Over the last years, the Portuguese society has welcomed numerous French businesses because of favourable conditions for start-ups, but also for cost-effectiveness and for the qualification skills of Portuguese employees among other reasons. France is today one of the major foreign key actors in the economy of Portugal. This international phenomenon between two countries is an apparent effect of globalization and its progress in international business during recent decades. More and more companies have developed their activity to a worldwide extent which forces them to adapt their strategy to different cultures. Corporations need to pay close attention to dissimilarities for cross-cultural relations, partners and operations. This is essential in order to be able to expand internationally. The mobility of employees across borders has been increasing over the last years which is also part of the globalization trend.

The targets of the research study are two-handed: on the one hand, the results of the study are useful for French people who plan on moving to Portugal. The personal and professional adaptation to the Portuguese life is going to be facilitated by avoiding critical incidents or cultural shocks; on the other hand, the study is valuable for French companies whose next strategy is to outsource to Portugal. French managers are able to foresee the professional attitude of Portuguese employees and understand the general mind-set at work. By applying this method, French businesses will discharge the idea that the business culture is the same as in France.

The current dissertation is structured into eight chapters. The first chapter is about introducing the topic and describing the objective of the research. The second chapter focuses on the literature review adequate to the topic where concepts such as culture and cultural standards are defined. This chapter includes afterwards an overview of studies in the field of cross-cultural management according to the contribution of different authors.

The third chapter presents a cross-cultural comparison between Portugal and France. For that purpose, a short description of the countries is given followed by a comparison using Geert Hofstede's cultural dimensions. Hofstede's scores provide a first impression of cultural differences between both nations for the upcoming results. The methodology for the current investigation is outlined in chapter four. The methodology concerns the Cultural Standards Method which is a recent approach and is destined to identify cultural differences more in details between two specific cultures.

The content of the fifth chapter presents the results of empirical research. The first part of the chapter introduces the sample group followed by an explanation about the procedure applied to conduct interviews with French people living in Portugal. The second part is about the official presentation of Portuguese cultural standards from the French perspective extracted from the data collection. The final part of chapter five consists of the French respondents' feedback on the identified cultural standards. It also consists of a last analysis between the cultural standards and the cross-cultural comparison using Hofstede's values in chapter four. These final points are carried out in order to test the credibility of the outcome of the study.

The chapter six provides case studies which are based on real experiences of French participants. These case studies are intended for academic classes that focus on cross-cultural topics as well as for French people with the project of moving to Portugal. The chapter seven is a Portuguese business guide for French people who plan on making business with Portuguese representatives. A set of recommendations and advices for professional encounters is given in order to avoid any incidents or cultural shocks that may compromise the meeting. Finally, chapter eight concludes the current dissertation.

2. LITERATURE REVIEW

2.1 CULTURE

Culture is a phenomenon that is encountered and distinctive in each country. It defines the way in which interpersonal relationships are handled between individuals, groups, nations and companies. It reflects how people's thoughts, feelings and behaviour are different across nations and how these are shaped by their culture (Hofstede, 2003).

The concept of culture has been examined by numerous authors while being the subject of studies in the areas of anthropology, psychology and sociology. The first definition about culture was elaborated by the anthropologist Edward B. Taylor in 1871. He declared that culture is *"that complex whole which includes knowledge, belief, art, morals, law, custom, and other capabilities and habits acquired by man as a member of a society"* (Bowe, Martin and Manns, 2014: 3).

Years later, Kroeber and Kluckhohn (1952: 181) came up with 164 definitions about culture based on their research. In their opinion, *"the essential core of culture consists of traditional (i.e. historically derived and selected) ideas and especially their attached values."* This idea combines with the study of Alexander Thomas (2001: 3) outlining culture as an orientation system. *"This orientation system is created out of specific symbols and passed on within a given society. [...] It influences the perception, thoughts, values and actions of all its members, thereby defining their affiliation in the society. Culture as an orientation system structures a specific field of action for the individual belonging to that society."*

Lisa Hoecklin (1995, cited by Robalo, 2004) states that culture is a shared system of meanings and it is relative. It suggests that there is no cultural absolute. Culture is learned and it is about groups. However, culture can neither be right nor wrong and it is not inherited.

In the present time, the Dutch researcher Geert Hofstede is considered to be the most influential author about the topic after the conduct of his IBM research and the publications of

his books. As Hofstede (2003: 5) defines it, culture is “*the collective programming of the mind which distinguishes the members of one group or category of people from another.*” By group, he intends a number of persons interacting with each other and by category, individuals that share any common feature without necessarily being in touch e.g. all the women working in Paris. Therefore, culture is considered as a collective phenomenon as each individual’s behaviour, attitudes, norms and values are determined and transmitted by the social environment he/she grew up in (Thomas, 2001).

If culture reflects our social background, it also “*sets the boundaries for possible – or correct – action*” (Boesch, 1980, cited by Thomas, 2001: 3). For example, what is considered as right in country A, may be considered as wrong in country B because of the norms established in the culture of B. For this reason, as Schneider and Barsoux (2003: 11) claim it, “*culture serves as a lens through which we perceive the other.*” The idea of using a lens is similar to Hofstede’s theory where he depicts the human mental programming into three levels – human nature, culture and personality (see Figure 1):

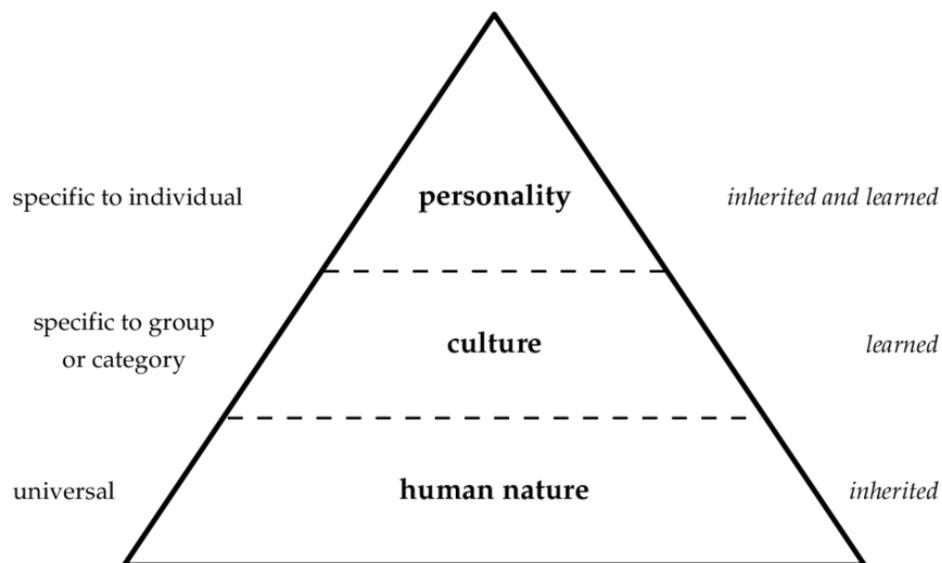


Figure 1 - Three levels of uniqueness in human mental programming (Hofstede, G. 2003)

The human mind works like a programmed software. **Human nature** is the basis of the mental software and is described as universal due to its presence in all individuals. This set involves the ability of humans to have feelings such as anger, joy, fear, love and sadness. The natural aspect of this trait explains why human nature is inherited with one’s genes.

However, the way that these feelings are then expressed is altered by **culture**. As Hoecklin (1995) argues, Hofstede (2003) agrees with the fact that culture is learned, i.e. it derives from the social background, and that it is specific to a group or a category of people. For this set, the notion of cultural relativism is important since Hofstede (2003) points out that no general cultural standard exists. This means that there is no culture being better or worse, neither inferior or superior. *“Cultural relativism affirms that one culture has no absolute criteria for judging the activities of another culture as ‘low’ or ‘noble’* (Lévi-Strauss, 1988, cited by Hofstede, 2003: 7). Cultures can share common features or even be very similar to each other, yet every culture has its own and unique set of traits.

Finally, the last complementary trait is the **personality** of the human being which is completely distinctive for every individual. This last characteristic of the mental software is partly inherited, due to the human genetic factor, and partly learned, due to the influence of the social context and the personal experience.

2.1.1 Culture as an Onion

Hofstede (2003) demonstrates the concept of culture with the illustration of his ‘onion diagram’. It shows the levels at which cultural differences are expressed (see Figure 2):

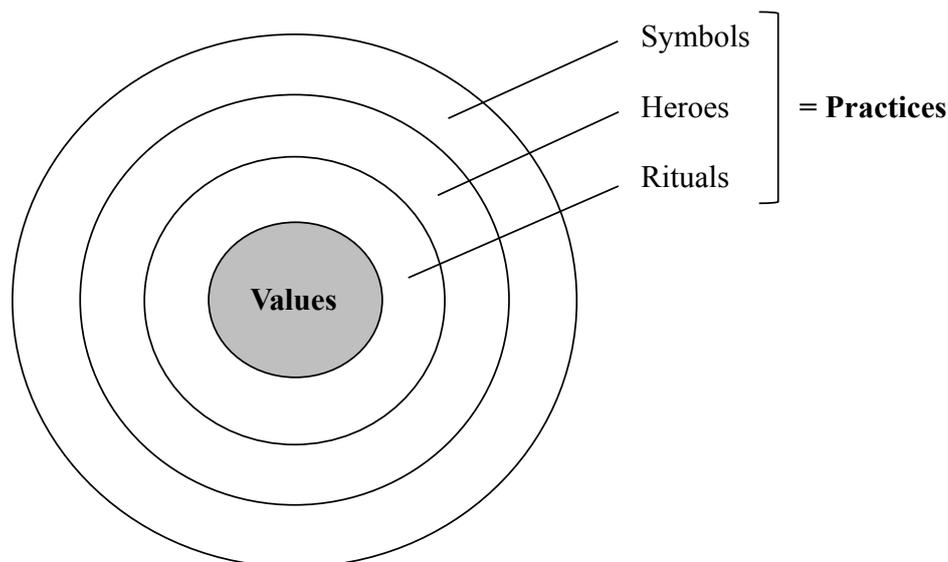


Figure 2 - The 'Onion Diagram': Manifestations of culture at different levels of depth (Hofstede, G. 2003)

The diagram is displayed with the purpose of portraying the skins of an onion which represent the layers of depth according to the origin of cultural manifestations. The layer of symbols is at the outside because it is considered as the most superficial demonstration while the layer of values is at the core of the figure for the reason that is the deepest level of manifestation.

According to Hofstede (2003), **symbols** stand for words, gestures, pictures or objects with a particular significance that is only shared and known by the people of the same culture. Language expressions, fashion trends (haircuts, ways of dressing), flags and status symbols belong to this category as well. The easiness of creating new symbols and making the old ones disappear explains why symbols are often copied by other cultures and are at the external level of the ‘onion diagram’.

Heroes are highly recognized persons within a culture which are used as behaviour models. They may be either alive, dead, real or imaginary. In the era of the Internet and the television, the choice of heroes has been mostly determined by their performances on the platforms. A phantasy or cartoon figure such as ‘Astérix’ in France is considered a hero too.

Rituals are collective activities that are socially essential for a culture even though these are not completely necessary to reach the desired ends. Examples of rituals are ways of greeting or any social or religious ceremony.

The three layers explained above – symbols, heroes and rituals – are grouped under the term of **practices** because they represent the manifestations of culture that are visible to an outsider.

Finally, **values** constitute the core of culture. A value is the strong belief to prefer a situation over another one because of the feelings defining the positive and the negative influence (e.g.: evil vs. good; irrational vs. rational; ugly vs. beautiful). Moreover, values are believed to be acquired during childhood until the age of ten according to development psychologists. It does not happen consciously, but in an implicitly way. Any change on the child’s values will be difficult to make because of the strong value system put in place. Lots of values do not show up until the individual needs to actually deal with something under a given circumstance.

2.1.2 Layers of Culture

In addition to the ‘Onion Diagram’, Hofstede (2003) defined a few layers of culture. He refers to the fact that each individual is part of several groupings and categories of people simultaneously. Therefore, Hofstede (2003: 10) specifies that “*people unavoidably carry several layers of mental programming within themselves*” which stand for the different layers of culture. These levels are identified as the following:

- **a gender level:** based on whether a person is a female or a male;
- **a generation level:** differentiating children from parents from grandparents;
- **a national level:** referring to the country of the individual’s birth (or to the countries in the case that the individual migrated during his life);
- **a regional and/or ethnic and/or religious and/or linguistic affiliation level:** connected to the different cultural regions and their ethnic and/or religious and/or language groups of most nations;
- **a social class level:** depending on the individual’s educational opportunities and his/her professional career;
- **an organizational or corporate level:** specifically for the people that are employed - according to their level of integration within the work organization.

Hofstede (2003) clarifies that the combination of mental programs of the levels above do not always work in harmony considering the challenges of modern society. As a result of this, conflicts between levels occur e.g. the gender level with corporate practices. The individual’s behaviour is consequently harder to predict under a new circumstance due to the conflicting levels.

2.1.3 Organizational Culture

In addition to the concepts previously explained, it is important to point out the concept of organizational culture which complements the theories. Hofstede (1997) specifies that national culture, as described until this point, is different from organizational culture since a nation cannot be compared to an organization. He defines it as “*the collective programming of the mind which distinguishes the members of one organization from another*” (Hofstede 1997:

180). The distinction also relies on the varied ways that the cultural manifestations (of the ‘Onion Diagram’) are expressed in both ideas.

Desson and Clouthier (2010: 1) share their point of view by simply summarizing organizational culture as “*the ‘personality’ of an organization.*” Moreover, it is about “*building respectful relationships with stakeholders*” and about the positive image that the organization transmits to the public. Alvesson (2013: 2) adds that “*culture is thus highly significant for how companies and other organizations function: from strategic change to everyday leadership and how managers and employees relate to and interact with customers, as well as to how knowledge is created, shared, maintained and utilized.*” The thought about organizational culture got emphasized in the 1980s with the importance and influence of the globalization phenomenon. Companies needed to interact on an international level in order to gain competitiveness (Udam, 2008).

The layers of the ‘Onion Diagram’ (see Figure 2) help to define the concept of organizational culture. The core level represents the values that the organization stands for. The levels of rituals and heroes around the core determine the way that meetings are held, that employees communicate with each other, the position of the team leaders and what is the acceptable behaviour according to the code of conduct of the business. Lastly, the superficial layer characterizes the exterior aspect of the corporate for example the building, the dress code put in place and the collective behaviour (Bandeira, 2017).

Furthermore, Hofstede (1997) illustrated the difference between organizational and national cultures in Figure 3. It demonstrates that **values** have more cultural differences when referring to the **national** level. The opposite applies for the **organizational** level where the cultural differences of **practices** are more significant while the values are less different at this level. The occupational culture level is represented in the middle of the figure because it insinuates that both values and practices are at an equal state. Both are acquired at the **occupational** field (see Figure 3):

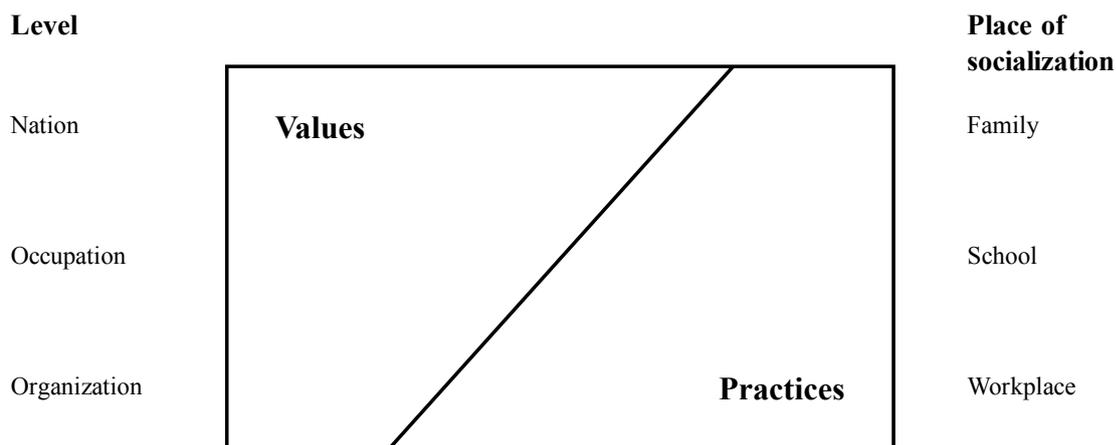


Figure 3 - The nature of cultural differences: the national, occupational, and organizational levels (Hofstede, G. 1997)

The right side of the illustration displays the various **places of socialization**, suggesting the places where the individual learns the values or practices. As mentioned earlier by development psychologists, values are obtained and firmly set on the human's mental programming until the age of ten. These are therefore acquired mostly within the **family** circle and in the neighbourhood. The occupational values are acquired later on at **school** or at the university, which represent the individual's timeframe between childhood and adulthood. The **workplace**, which is the final place of socialization, is the only field where the occupational practices are developed through the employee's socialization. At this stage, people are adults with their strong and basic system of values already set up (Hofstede, 1997). *"During the individual development phases, specific socially relevant behaviour patterns must be learned, so that the tasks and challenges posed by the individual's social surroundings can be solved"* (Thomas, 2001: 3).

Theories of organizational culture are supported by the studies of four authors. The French Henri Fayol believed that an organization was assembled like a pyramid because authority is placed on people and rules. For the German author Max Weber, rules are the only conception of authority. He pictured an organization like a well-oiled machine whose functioning is based on those rules. Finally, the Americans Frederick Taylor and Mary Parker Follett suggested that an organization works like a market whose conditions determine future actions. So, the authority relies on the situation itself. With today's cultural perspective, these theories were influenced by the cultural background of each author and it, therefore, explains the different opinions about authority (Uudam, 2008). Hofstede's cultural dimensions provide a more suitable explanation regarding these different approaches (see section 2.3.1.1).

2.2 CULTURAL STANDARDS

Thomas (1988) defined culture as “*a complex system of guidelines for groups, organizations or societies*” (Brueck and Kainzbauer, 2002: 3). The guidelines are picked up by the individuals at the different socialization phases of their lives and these will have a strong influence on the way that individuals behave themselves with people from other cultural backgrounds. These interactions between cultures gave light to the idea of cultural standards.

The definition of this idea was elaborated by Thomas (1993) as follows: “*Cultural standards combine all forms of perception, thinking, judgement and behaviour which people sharing a common cultural background rate as normal, self-evident, typical and binding for themselves and for others. Thus, cultural standards determine the way we interpret our own behaviour as well as the behaviour of others*” (Brueck and Kainzbauer, 2002: 3). Based on this, Thomas (2001: 11) continues by stating that “*manners of conduct, that are outside the given limits, are rejected and discredited*”.

The rejection of the manners of conduct occur when for example two people - each of a different cultural background - meet and do not share the same system of guidelines (signs, symbols etc.). From this interaction, the first person may keep the impression that he/she was wrongly interpreted by the other and both may react in an unexpected way. This problem occurs especially when one goes to a foreign nation, culture or even an organisation because of the different use of the symbols to communicate. “*In such a situation, misperception, misinterpretation, misunderstandings and conflicts are as good as inevitable*” because of the wrong perception of the other party’s behaviour (Thomas, 2001: 2).

People only become aware of the existence of cultural standards during a cross-cultural situation or a meeting. Until this point, people are mostly used to their social and familiar environment with its pre-defined set of cultural standards. But as soon as they meet with someone from another culture area, they acknowledge the fact of cultural differences.

From these intercultural confrontations arise the so-called critical incidents. Even though the word “critical” has a negative connotation, it does not imply a negative experience

in this case. It is explained as “*not compatible with our own familiar orientation system*” (Brueck and Kainzbauer, 2002: 5). These incidents are then useful for the identification of the cultural standards, which also take into account positive and unexpected experiences. However, according to Thomas (2001: 16), it is important to bear in mind that “*culture standards are not a complete description of a culture. They are ways of seeing and interpreting the cultural experiences which certain individuals [...] encountered with partners of a foreign culture.*”

2.2.1 Distribution of Cultural Standards

Among the representatives of a given culture, there is no rigid code that regulates the behaviour of people. Dissimilarities and divergences are expected within individuals with foreign cultural standards. Brueck and Kainzbauer (2002) came up with the figure below to illustrate the concept by representing cultural standards as a normal distribution (see Figure 4):

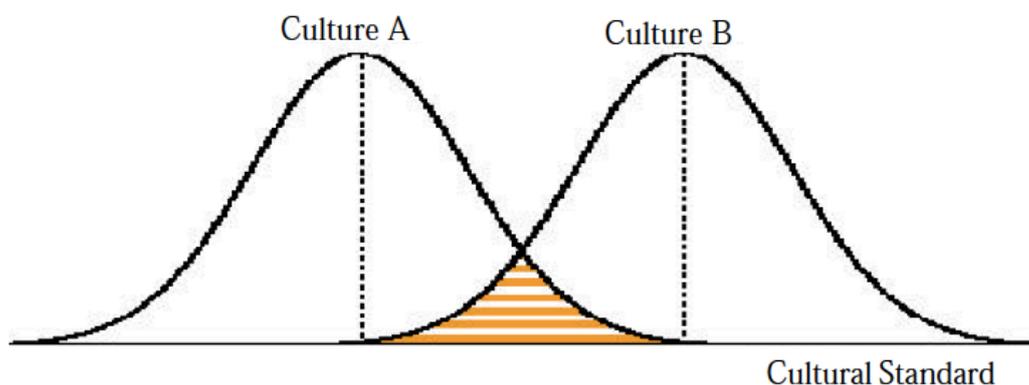


Figure 4 - Distribution of cultural standards in two cultures (Brueck, F. and Kainzbauer, A. 2002)

As seen on the figure, two cultures are displayed – each one with its distribution. The statistical mean value demonstrates what is considered as a frequent manifestation of a cultural standard within a culture. The representatives of culture A and culture B tend to behave accordingly to this prototype, even though there is toleration for any different conduct inside that culture. Nonetheless, what is considered as basic behaviour in culture A may be perceived as awkward or problematic in culture B (Robalo, Kainzbauer and Durão, 2015).

With the occurrence of intercultural exchanges, especially with globalization, people from culture A and culture B become aware of their different environments when incidents

happen. Still, cultures generally share similarities that may or may not be hidden, which is indicated by the yellow part on the figure.

The way of discovering cultural standards is obtained through the Cultural Standards Method with an analysis of two cultures in order to use the critical incidents to define a general list of cultural standards between both countries. This method will be explained further on under chapter four.

2.2.2 Culture Shock

A similar phenomenon to the distribution of cultural standards is the process of culture shock, first introduced by Kalvero Oberg in 1960 as “*the anxiety resulting from not knowing what to do in a new culture*” (Pedersen, 1995: 1). Pedersen himself (1995: 1) described it as “*the process of initial adjustment to an unfamiliar environment* “. In a world where the trend of globalization has become a considerable influence, not only international students but also professionals are faced with this challenging shock in the difficulties and problems that happen during their cross-cultural experience. The expatriates have to adapt themselves to a new lifestyle because of the unfamiliar values, practices and behaviour of local people (Xia, 2009).

Based on these facts, Oberg came up with the concept of the four stage cultural adjustment, also known as the U-curve model. This model represents the process of a culture shock and the phases that come along (Neill, 2017) – see Figure 5:

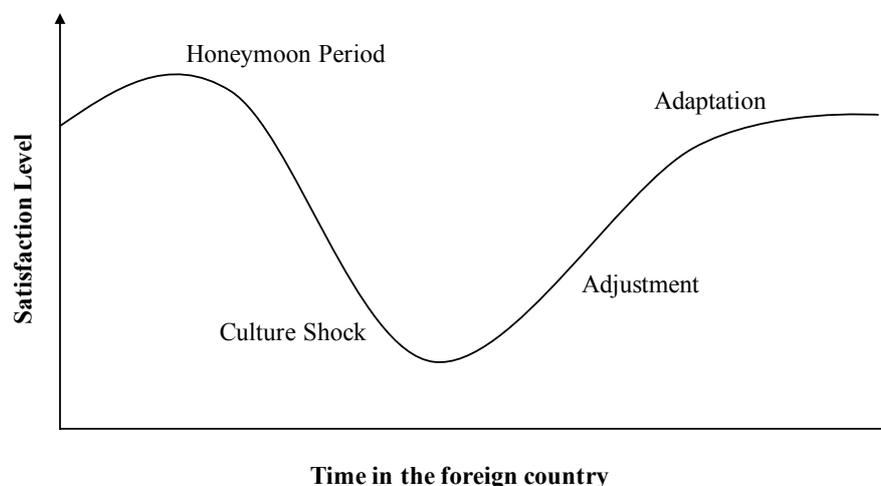


Figure 5 - Culture Shock U-Curve Model (Neill, 2017)

The U-curve model is depicted in four phases occurring each at a different time of the individual's stay in the new culture. The first phase is called the **honeymoon period** because it matches the period where the expatriate feels all the initial euphoria and excitement about discovering the new environment. He/she is very motivated due to the curiosity and all the new symbols at this stage – like any tourist. He/she expresses a willingness to learn and to be involved in the host culture. At this stage, people are very pleased and have the impression they can handle anything.

After a few weeks starts the second phase known as the **culture shock**. By this stage, expatriates feel irritated by the negative experiences. Differences between the new and the home culture start to become their major focus. They cannot adapt to the new culture's requirements and they have trouble with every small change, which seems to them like a major catastrophe. At this time people suffer from feelings and emotions such as frustration, stress, anxiety, misunderstanding and lack of self-esteem. The person is lonely and gets homesick by missing his/her family and friends back home.

Following the culture shock, the third phase of the model begins which is called the **adjustment**. According to the name of the phase, expatriates have become comfortable with their new environment again, which feels more familiar, by gradually adjusting themselves to the cultural standards of the foreign culture. They are enjoying their time and they may even prefer some aspects of the new culture instead of home. At this place of time, the individual's perspective usually changes by taking things with a sense of humour instead.

Finally, the last phase is the **adaptation**, where the 'new' country is no longer new and the expatriates consider the place as their new home. They feel integrated and the negative cultural things about the host country no longer affect them. People feel related to both cultures at this point. From a general point of view, experiences abroad like these expand the human's state of mind, which only benefits the individual's future and professional career, private life and vision of the world. (Neill, 2017; Pedersen, 1995; Princeton Education).

2.3 TYPES OF CROSS-CULTURAL MANAGEMENT

The phenomenon of globalization has encouraged companies to extend their business to a worldwide scale. It not only generates the development of their activities to an international scope but it also entails advantages like economies of scale and a bigger market share. *“At the business level, the process of globalization is when companies decide to take part in the emerging global economy and establish themselves in foreign markets”* (Rothlauf, 2014: 2).

The presence in foreign cultures requires companies to get “glocal” – meaning that they need to think globally, but act locally (Robalo, 2004). The management needs, therefore, to adjust its way of operating and handling the business as cultural factors are a major part in multicultural teams, cross-border mergers and acquisitions or large multinational corporations. Skills for intercultural communication are a necessity for today’s collaborating *“with representatives of other cultures (employees, business, partners, clients, state institutions)”* and are critical for the company’s international success in the time of multiculturalism (Uudam, 2008: 18).

The concept of cultural relativism, as explained earlier, affirms the mindset that professionals should have especially in cross-cultural exchanges. There is no right or wrong criteria for cultural judgement, particularly when working in or with foreign markets (Hofstede, 2003). Adler (1991) defined cross-cultural management as the research about *“the behaviour of people in organizations around the world [...]. It describes organizational behaviour within countries and cultures; compares organizational behaviour across countries and cultures; and, perhaps most importantly, seeks to understand and improve the interaction of co-workers, clients, suppliers, and alliance partners from different countries and cultures”* (Robalo, Kainzbauer and Durão, 2015: 29). The purpose is to identify the common and different traits in the business, management and employee’s style.

Considering this, a few countries match by having identical cultural dimensions and common attributes. On these grounds, they can be grouped into clusters. A study conducted by S. Ronen and O. Shenkar (1985) defined these clusters like the Germanic countries (Austria,

Germany and Switzerland), the Nordic countries (Finland, Norway, Denmark and Sweden) and the Latin European countries among others (see Appendix 1).

In addition to the clusters, the study of Richard Lewis (2006) defined three rough categories of world's cultures as the following:

- **Linear-actives:** people do one thing at a time. Their way of doing things is by planning, organizing and pursuing action chains. Two good examples are Germans and Swiss.
- **Multi-actives:** people do many things at once. They do not necessarily do things based on the schedule or plan, but rather based on the importance or the thrill of it. These tend to be very active and energetic people like Italians and Latin Americans.
- **Reactives:** people do not react very spontaneously. Courtesy and respect are their priority and they will first listen in a quiet and calm manner to the other side's proposal before reacting wisely. This is the case of Japanese and Chinese societies.

There are two approaches for examining cross-cultural management: the first one is by using cultural dimensions and the second one by using cultural standards.

2.3.1 Research about Cultural Dimensions

Within the scope of cross-cultural management, cultural dimensions are used as an approach to describe the cultural values of each country. These dimensions were developed by different authors in the field of several cross-cultural research studies. The goal was to identify and, thus, classify the countries according to their general characteristics and similarities. For example, the clustering of countries was subsequently established based on the cultural dimensions (Uudam, 2008).

The first authors who contributed to the cross-cultural study area by delivering the basic assumptions for further investigation were Kluckhohn and Strodtbeck (1961). They carried out a study about problem solutions between individuals through a system of values in five local US cultures. Their goal was to come up with quantitative measures of cultural values. After Kluckhohn and Strodtbeck, the next authors used other data such as another context, another sample or another "*set of values used to describe cultures*" (Fink, Kölling and Neyer, 2005: 6). In terms of cross-cultural management, the Dutch author **Geert Hofstede** is considered to be

the most famous due to his contribution with the cultural dimensions. The second most well-known researcher was **Fons Trompenaars**, also Dutch, followed by the American author **Richard Gesteland**. The concepts and conclusions of both Dutch authors are based on theories and on their quantitative research studies while Gesteland's conclusion relies on a practical approach combining his own professional experiences. Furthermore, the cultural dimensions established by the three authors are interrelated and overlap each other to a certain degree. (Udam, 2008).

In the following sections, we will analyse the studies of these authors more in details, followed by a brief mentioning of other projects that were carried out and the shortcomings concerning the Hofstede's dimensions. We will analyse the Hofstede's study to a deeper extent due to the author's significant influence in the subject of this thesis. It not only adds more scientific value, but also Trompenaars' research did not include Portugal for the results of cultural dimensions.

2.3.1.1 Hofstede

Hofstede's contribution to the dynamics of cross-cultural relationships is today's most cited study regarding culture (Jones, 2007). His investigation was led in two time phases: one in 1967-69 and the next one in 1971-73. During these timeframes Hofstede conducted his well-known IBM Research Project which consisted of sending questionnaires to members of IBM subsidiaries in 72 countries. The questionnaires were distributed in 20 languages. The reason why Hofstede was able to perform this largescale research was because he was working for IBM, which is today the largest computer company in the world. The purpose was to analyse people's collaboration and behaviour in big corporations. In total, 116.000 participants – IBM local employees – answered the questionnaire and the feedback covered more than 30 topics of information gathered in 30 countries (later extended to 50 countries). The worldwide presence of IBM represented a strength for Hofstede's research where he discovered important differences between cultures in the various subsidiaries. The conduct and size of this survey represented one of the biggest cross-national databases at the time.

From a social anthropological point of view, every society of the contemporary world, being either viewed as modern or traditional, has to deal with the same basic obstacles. There are only different reactions and answers to each issue like for instance (Robalo, 2004):

1. The relation to authority,
2. The conception of self, particularly the relationship between individual and society and the individual's concept of masculinity and femininity,
3. The ways of dealing with conflicts, including the control of aggression and the expression of feelings.

After the data collection based on the IBM answers, Hofstede obtained average values for each country. Those values led to the result of six cultural dimensions:

- 1 - **Power Distance (PDI)**,
- 2 - **Individualism (IDV)**,
- 3 - **Masculinity (MAS)**,
- 4 - **Uncertainty Avoidance (UAI)**,
- 5 - **Long Term Orientation (LTO)**,
- 6 - **Indulgence (IND)**.

The fifth and the sixth dimension were only identified years later as complementary differences among national cultures. The fifth one was added based on an international study involving Chinese employees and managers and the sixth dimension, the most recent, was the result of the assistance of the Bulgarian sociologist Minkov (Bandeira, 2017). The six cultural dimensions are elaborated about hereafter:

Power Distance (PDI) is defined by Hofstede (2003: 27) as *“the extent to which the less powerful members of institutions and organizations within a country expect and accept that power is distributed unequally”*. By ‘institutions’, what Hofstede means is the family, the school and the community and by ‘organizations’, he intends workplaces. Basically, this dimension is about the inequality of power within a society and/or country. In a small power distance country, such as Sweden, subordinates expect to be consulted by their bosses and parents treat children as equals. Relationships are interdependent as people feel rather close and equal to each other. The opposite happens in large power distance countries - e.g. Mexico, Venezuela, Arab countries - where subordinates expect to be told what to do and parents teach children obedience. There is a big emotional distance between people which defines the behaviour of people within the organization based on the colleague's job position. For example,

a subordinate is certainly never going to contradict the boss directly. *“All societies are unequal, but some are more unequal than others”* (Hofstede, 2011: 9).

The second dimension **Individualism** (IDV) is about *“societies in which the ties between individuals are loose: everyone is expected to look after himself or herself and his or her immediate family”*. On the other hand, collectivism *“pertains to societies in which people from birth onwards are integrated into strong, cohesive ingroups, which throughout people’s lifetime continue to protect them in exchange for unquestioning loyalty”* (Hofstede, 2003: 51). Countries with high individualism score - Great Britain, Netherlands - are generally rich countries (high per capita GNP) where children learn to think in terms of ‘I’ and speaking one’s mind is a characteristic of an honest person. Collectivist countries – Costa Rica, Thailand - are usually poor countries (low per capita GNP) where children learn to think in terms of ‘we’ and harmony should always be maintained in order to avoid direct confrontations (Hofstede, 2003).

Masculinity (MAS) is referring to *“societies in which gender roles are clearly distinct (i.e., men are supposed to be assertive, tough, and focused on material success whereas women are supposed to be more modest, tender, and concerned with the quality of life)”* (Hofstede, 2003: 82). Femininity refers, therefore, to countries in which the distribution of roles between genders overlap, meaning that both men and women *“are supposed to be modest, tender, and concerned with the quality of life”* (Hofstede, 2003: 83). Japan and Switzerland represent masculine countries where dominant values in society are material success and progress, boys and girls study different subjects and the fundamental focus is to live in order to work. Countries with a low masculine score, which means feminine countries – Finland, Denmark and Norway – are representative of societies where dominant values are caring for others and preservation, boys and girls follow the same studies and, finally, the focus is to work in order to live (Hofstede, 2003).

Uncertainty Avoidance (UAI) stands for *“the extent to which the members of a culture feel threatened by uncertain or unknown situations”* and how they try to avoid this kind of events (Hofstede, 2003: 113). Hofstede goes on by saying that *“this feeling is, among other things, expressed through nervous stress and in a need for predictability: a need for written and unwritten rules.”* Nations with high UAI values are Greece and Portugal. For instance, bosses are supposed to have all the answers, there is resistance to innovation and the idea of what is different, is perceived as dangerous. In terms of politics, citizen protest should be

repressed. Jamaica and Denmark have a low UAV score and in these countries, bosses may say ‘I don’t know’ and what is different, is also curious. Citizen protest is acceptable (Hofstede, 2003).

Long Term Orientation (LTO) was originally called *Confucian Work Dynamism* by Michael Harris Bond, a social psychologist who worked alongside Hofstede. According to Hofstede, this fifth dimension is explained as the following: *“Every society has to maintain some links with its own past while dealing with the challenges of the present and the future. Societies prioritize these two existential goals differently.”* In long term oriented countries, we find values such as perseverance, thrift, ordering relationships by status and having a sense of shame like it is in China or Brazil. On the opposite side, short term oriented countries – Canada, United Kingdom – are more concerned with personal stability, respect for traditions, preservation of one’s ‘face’ and reciprocation of greetings, favours and gifts (Hofstede, 2011; Robalo, 2004).

Indulgence (IND) is the last dimension standing *“for a society that allows relatively free gratification of basic and natural human desires related to enjoying life and having fun.”* Restraint is the opposite pole and is the characteristic of a culture *“that controls gratification of needs and regulates it by means of strict social norms”* (Hofstede, 2011: 15). For example, indulgent countries – USA, Australia – give a higher importance to leisure, having friends and people have a positive attitude: smiling is the norm. While in restrained cultures – Asia and Arab countries – smiling is perceived as a suspicious attitude and people give less importance to leisure and having friends (Hofstede, 2011).

To sum up the section, the Dutch author made a graph illustrating the position of 50 countries based on two cultural dimensions - uncertainty avoidance and individualism – which clusters the countries by their respective scores (see Appendix 2). This graph is followed by a table regrouping the scores and ranking of each country (see Appendix 3). These graphs are intended to provide a visual representation of cultural dimensions.

2.3.1.2 Trompenaars

Fons Trompenaars is considered to be the second most influential researcher in the field of cultural dimensions. His investigation was conducted in 1993 with the help of Charles

Hampden-Turner. The research was based on Kluckhohn and Strodtbeck's (1961) basic findings. The data was collected through questionnaires that were sent out to a sample of 15.000 employees of companies worldwide. In fact, these employees were managers from multinational and international corporations as the objective of the study was to come up with management relevant problem solutions. Once the data collection phase was over, Trompenaars and Hampden-Turner examined the results with quantitative methods like cluster and correlation analysis (Fink, Kölling and Neyer, 2005; Trompenaars, 1998).

According to Trompenaars (1998), the way in which people reconcile their dilemmas and solve the problems is defined and influenced by each one's culture. The specificity of these solutions are categorized under three headings: the first one concerns the relationships with other people, the second one is about the attitude towards time and the third one refers to the attitude towards the environment. Based on these cultural attitudes that are adopted to find solutions, Trompenaars and Hampden-Turner identified seven cultural dimensions which are described as the following:

1 - Universalism versus Particularism (rules versus relationships) : In universalist cultures, the belief is that *“what is good and right can be defined and always applies”* (Trompenaars, 1998: 8). Particularism is a more flexible approach in which obligations of relationships and special circumstances are prioritized. For example, friends are viewed as a special obligation and will, thus, come first.

2 - Individualism versus Communitarianism (the individual versus the group) : This dimension refers to the fact whether people acknowledge themselves first as an individual or rather as a community. Do they focus more on their individual self in order to commit to the group afterwards or does the community come first considering that it is composed by many individuals?

3 - Neutral versus Emotional: Neutral cultures do not allow the manifestation of emotions within the business relationship because maintaining an appearance of control is the norm. Whereas emotional cultures are keen on expressing one's feelings (anger, happiness, disappointment etc.) at a business encounter and this is perceived as a natural action.

4 - Specific versus Diffuse: This fourth dimension addresses the extent to which individuals are willing to allow others to enter into their personal space. Specific cultures put boundaries between private and professional life. Diffuse cultures overlap both sides and regard it as a necessity before doing business.

5 - Achievement versus Ascription: Trompenaars (1998: 9) stated that “*achievement means that you are judged on what you have recently accomplished and on your record.*” On the other hand, ascription defines a culture in which power and status are given to people based on their birth, their gender, or their age, but also their network or educational history.

6 - Attitudes to time: Some cultures emphasize more on somebody’s achievements in his/her past while in other cultures, the past accomplishments are not that relevant. In this case, what matters is the plan that the person has set up for the future through the past achievements. This cultural dimension has a consequent impact on corporate activities.

7 - Attitudes to the environment: The belief in some countries is that the principal influence that affects the individual’s life resides within the person. Other cultures share the opinion that the world outside, i.e. the environment, is too powerful to be modified by the individuals (Trompenaars, 1998).

The first five cultural dimensions belong to the category of relationships with other people. In comparison to Hofstede’s research that focuses more on work-related aspects, Trompenaars carried out his research centring more on the employee’s behaviour at work and at his/her off-time. Hence, “*Trompenaars’ data covers good points of the business world of today*” (Bandeira, 2017: 17). His model offers a more practical approach to managers facing cross-cultural challenges (Strange, 2009).

2.3.1.3 Gesteland

The third influential author regarding cultural dimensions is the American Richard Gesteland. His first publication about cross-cultural business behaviour came out in 1996 (Zeeman, 2018) and his work has been a complement to the previous work done by Hofstede and Trompenaars. Unlike the Dutch authors, Gesteland did not make a specific research. His study relies, instead, on a practical experience method as he used his own several professional

experiences abroad as a manager. Despite the fact that Gesteland's research has no academic value, his expertise and his achievements are recognized and serve as the basis for his results (Bandeira, 2017).

In terms of cross-cultural business behaviour patterns, Gesteland identified two iron rules considered as fundamental to conduct international business:

1 - The seller is expected to adapt to the buyer.

2 - The visitor is expected to observe local customs.

For the application of these rules, Gesteland defined four cultural dimensions that focus on the different attitudes reflected in the cultures. These are explained below:

1 - Deal-Focus versus Relationship-Focus: In deal-focus (DF) business cultures, the focus is only on the task to be achieved. A relationship-focus (RF) business culture is more people-oriented, meaning that both parties need to build a relationship first, whose trust will enable to talk business afterwards. Northern Europe and the UK are viewed as DF whereas the countries of the Arab World, Latin America and Asia more as RF.

2 - Informal versus Formal Cultures: This dimension is basically about equality versus hierarchy. Formal cultures appreciate the importance given to status, hierarchy, power and respect while informal cultures emphasize more on the status equality. Canada and Australia are considered informal countries while Latin America and most of Europe as formal ones.

3 - Rigid-Time versus Fluid-Time Cultures: *"In rigid-time societies punctuality is critical, schedules are set in concrete, agendas are fixed, and business meetings are rarely interrupted"* (Gesteland, 2005: 59). Fluid-Time business cultures have a more relaxed attitude towards time, delays in deadlines and schedules are common. Punctuality is less strict. Japan, North America and Germanic Europe belong to the category of rigid-time countries and Africa, Latin America and the Arab World belong to the fluid-time cultures.

4 - Expressive versus Reserved Cultures: Expressive cultures are portrayed as the ones where communication is radically different from the way of their reserved counterparts. It regards three aspects: the verbal, the paraverbal (the volume that one speaks and the

significance of silence) and the nonverbal (body language). In reserved cultures, the process is the exact opposite as in the expressive ones. Latin America and Latin Europe are expressive cultures while Nordic and Germanic Europe are defined as reserved cultures (Gesteland, 2005).

2.3.1.4 Other Authors and Projects

Among the three authors whose studies were described in the previous sections, there are two further authors and one project who contributed to the study of cultural dimensions. In 1990 the researchers couple Hall led their investigation by interviewing 180 employees and managers. They came up with four dimensions – “fast and slow messages”, “high and low context”, “space” and “time” – targeted at American managers to better understand the professional conduct of French and West German employees. In 1992, Shalom Schwartz studied the variable of the present and the future in society and found eleven further dimensions based on a sample of 200 students and 200 teachers in 20 countries. Then, in 2002, the project GLOBE (Global Leadership and Organizational Behavior Effectiveness) was performed on a large scale involving 17.000 middle managers in 61 countries. The goal was to identify the impact of cultural values on business leadership and organizational practices in a large number of countries. Nine cultural dimensions were identified as a result of this research (Fink, Kölling and Neyer, 2005).

2.3.1.5 Criticism about Hofstede’s Study

If Hofstede’s study about cultural dimensions is considered as highly valuable for the dynamics of cross-cultural relationships, there are a few authors expressing criticism in the attempt of discrediting Hofstede’s study. The controversy arises from comments concerning the following issues (Jones, 2007):

- **Relevancy:** Hofstede was criticized for using a survey as the methodology since researchers do not agree with this kind of tool to properly measure and determine cultural disparity. Schwartz (1999; cited by Jones, 2007: 5) claimed that *“this is especially apparent when the variable being measured is a value which is culturally sensitive and subjective.”*

- **Cultural Homogeneity:** The issue is that Hofstede's study assumes one country or one culture as a homogenous whole leaving the other ethnic groups behind.
- **Score Similarities:** Even though some countries may present similar scores according to Hofstede, they may have significant differences in reality. For example, two countries may be described as individualistic countries because of the similar score. However, one will find the other more collectivist when comparing both together. This aspect is not demonstrated explicitly enough by Hofstede.
- **National Divisions:** McSweeney (2000; cited by Jones, 2007) argues that a culture is not defined by its national borders. Thus, using nations as the unit of analysis is not the proper approach to measure it. But Hofstede claimed that the only way to measure and identify cultural differences was by using the national divisions.
- **Political Influences:** The timing of the survey plays a critical role since Europe was going through the cold war and the memories of the Second World War were still intense. Taking into account the political events of the time, there is a lack of data about socialist countries. Thereby, the results regarding Uncertainty Avoidance and Masculinity were highly influenced by the political climate.
- **One Company Approach:** Fink, Kölling and Neyer (2005: 6) point out that the study *"is strongly influenced by the unique IBM corporate culture as a US based global firm"* and, therefore, it cannot provide enough information for a country as a whole. Hofstede disagrees with this statement by presenting it as an advantage since the effects of corporate policy and management practices that alter the employees' behaviour were eliminated thanks to this one company approach.
- **Out-dated:** Some researchers have expressed their concern about the IBM study being already old and no longer modern. The globalization, the internationalization and the fast changing global environment are the major reasons for Hofstede's study becoming obsolete. But according to Hofstede, culture does not change overnight.
- **Definition Problems:** The terms may have different meanings across cultures and the interpretation of questions or the words may be altered by translation. For this reason, the results and scores obtained may actually have another significance or give different information than the one that was understood (Uudam, 2008).
- **Few Dimensions:** Cultural differences cannot be summarized into six cultural dimensions because it does not define the whole dynamics of a culture. Hofstede admits it by encouraging further research to be added to his original research (Jones, 2007).

2.3.2 Research about Cultural Standards

Despite the relevant theories about cultural dimensions in cross-cultural management, these do not provide cultural specific and actionable knowledge such as the Cultural Standards Method does. This approach allows a more specific and subtle identification of cultural differences that are only valid by comparing two cultures (Fink, Kölling and Neyer, 2005).

The Cultural Standards Method was developed by Alexander Thomas in 1996 and is based on Jean Paul Piaget's developmental psychology (1962 and 1976) and Ernst Boesch's cultural psychology and concept of action (1980). Boesch affirmed that "*an acting person is always considering possible views and judgements of their counterparts as well as own experiences and assumed experiences of others. A person reacting will always consider the desirability or necessity to achieve a consensus with a specific partner and also the norms of judgement of his own culture*" (Fink, Kölling and Neyer, 2005: 9).

Researching cultural dissimilarities through the approach of cultural standards provides a greater differentiation than the studies realized by Hofstede (1984) and by Trompenaars (1993). This method is especially useful for European cultures whose differences are not that obvious and exactly visible by the theories of cultural dimensions. Hence, business relations in Europe are more complex to handle because of people disregarding the cultural influence in these countries. European nations are grouped into clusters and they are generally presumed as very identical in terms of cultural behaviour and background (Brueck and Kainzbauer, 2002).

Critical incidents based on real life experiences are used as the variable for the Cultural Standards Method. These incidents occur during intercultural encounters. This research tool helps, therefore, to identify suitable norms of behaviour especially in the European business cultures in order to avoid any "*critical incidents that emerge in management interaction due to different norms of behaviour*" (Fink, Kölling and Neyer, 2005: 11). The target of the tool is also to train "*managers in order to become more effective in their international business activities*" (Brueck and Kainzbauer, 2002: 10).

Later in chapter four, we will describe in more detail how the Cultural Standards Method is applied to a research since it also represents the methodology used for the current thesis.

3. CROSS-CULTURAL COMPARISON

Since the topic of the current thesis is about Portuguese cultural standards from the French perspective, in this chapter a general overview of both countries – Portugal and France – is presented. This is helpful for the section hereafter with the cross-cultural comparison using Hofstede’s cultural dimensions.

3.1 COUNTRIES DESCRIPTION

National features like history, economy, geography and politics play a major role in shaping the cultural background of a country. For the purpose of comparing Portugal and France, the presentation of both countries is important to understand how these aspects influence the citizen’s values, norms, beliefs and behaviours in the next section of the thesis.

Portugal and France are both European countries who belong to the European Union. If France was one of the founding nations of the European Union in 1958, Portugal only integrated in 1986. Both are situated in the Western part of the continent. France is the largest country of Europe – almost 6 times bigger than the land surface of Portugal – which is almost proportional to the difference between the number of French inhabitants (66,9 million) and the Portuguese population size (10,3 million) (www.pt.ambafrance.org; www.diplomatie.gouv.fr).

Nowadays – in 2018 – Portugal is considered by the French population as the new “eldorado” and many French people have decided to move to the Lusitanian side of Europe. This movement is also reflected by the numerous companies relocating their business to Portugal. In terms of the presence of foreign companies in Portugal, France is ranked as second (609 in 2017), Spain being the number one (www.diplomatie.gouv.fr).

This business relation has been adding value to both economies and it enlightens the importance and actual relevancy of the current thesis. A general overview of both countries is presented in the upcoming sections.

3.1.1 Portugal

Portugal is a democratic republic and the country is divided into 18 districts on the continental territory and two archipelagos islands on the Atlantic Ocean: Azores and Madeira. Lisbon is the capital and the country shares its borders on the continent with Spain. Portuguese is the official language, spoken by more than 200 million people spread in almost every continent: Europe, Africa (Angola and Mozambique), South America (Brazil) and Asia (Timor and Macau) (www.tresor.economie.gouv.fr).

The 15th and 16th centuries contributed to the global maritime power and status of the nation with explorers such as Vasco Da Gama – he reached India by the sea as the first European - and Pedro Alvares Cabral – he is recognized as the discoverer of Brazil. However, this status and wealth power were torn down with major occurrences like the earthquake destroying Lisbon in 1755, the French and Spanish occupation during the Napoleonic Wars and the independence of Brazil in 1822, which was Portugal's wealthiest colony at the time (www.taxsummaries.pwc.com; www.strasbourg-europe.eu).

The last decade (20th century) was particularly marked in Portugal's history by Antonio de Oliveira Salazar's dictatorship. Preceding Salazar's years of reign, a revolution was led in 1910 bringing down the monarchy and instituting the first republic. 1922 was the year of a "coup d'État" which led to the inauguration of the dictatorial regime in 1932. In 1939, the dictator Salazar declared that he would free the nation of fighting in the Second World War, but not from hunger and poverty. Portugal suffered from this dictatorial govern for nearly 50 years until the revolution of April 25th in 1974 taking down the government. This movement was initially planned to be a military coup but after a wide campaign of civil resistance, the revolution was conducted in a pacific manner with no shots being fired and, hence, giving place to democracy. One year later, the independence of all its African colonies was declared by Portugal (www.strasbourg-europe.eu).

After the dictatorship years, the Portuguese economy was mostly agrarian and the sources of income were generated by the then colonies. The country presented the features of a third world economy with poverty at an extreme level. The situation has now changed; Portugal is a modern member of the European Union since 1986. The nation's income is not essentially dependent on agriculture any more, but also on the services industries that account

for a main part in the economy. Portugal is dependent on the tourism and on its export products such as textiles, wood pulp, paper, cork and automotive parts. The Portuguese economy has successfully recovered from a vigorous austerity phase implemented by the government to face the subsequence of the financial crisis in the last years. The tourism sector, the foreign investment and the exportations are at a flourishing level again and, even in the present day, Lisbon dedicates a lot of attention to its former colonies such as Angola, Mozambique, Cape Verde, Guinea-Bissau and São Tomé and Príncipe (Bennett and Brewster, 2002; www.diplomatie.gouv.fr).

3.1.2 France

France is a democratic republic and the country is divided into 12 metropolitan regions. Paris is the capital and French is the official language. France is surrounded by many other country neighbours such as Belgium, Luxembourg, Germany, Switzerland, Italy, Spain and the principalities of Andorra and Monaco. The few islands located around the Metropolitan France are included in the division of the 12 regions. Additionally, overseas territories are under the administration of France like for instance Guadeloupe, Réunion, Martinique and French Guiana among others. (www.taxsummaries.pwc.com; www.worldatlas.com; www.thoughtco.com).

France is one of the leaders among the European nations because of its presence and its influence as a member in many worldwide and political organizations like the United Nations Security Council, the G8, the G20, the Organisation for Economic Co-operation and Development (OECD), the World Trade Organization (WTO) and the European Union. France joined the NATO again in 2009 after the former French president's decision – Charles de Gaulle – to withdraw the involvement of French forces from it in 1966. Some of the European institutions – European Parliament, Council of Europe and the European Court of Human Rights – are situated in the French city namely Strasbourg (www.eubusiness.com; www.strasbourg-europe.eu).

The French history was marked by a series of important events. The reign of Louis XIV (1642–1715), known as the Sun King, made France reach its royal peak and be the dominant culture of Europe at that time. The collapse of the royal power was caused by the revolution of 1789 giving place to the First Republic and the establishment of the Declaration of the Rights

of Man and of the Citizen. The French motto “*Liberté, Egalité, Fraternité*” has its origin from the French Revolution. Following this event, Napoleon became the Emperor of France. But with the loss of the Napoleonic Wars, the monarchy was restored by Louis XVIII in 1814 although the instability of the time reverted the political situation multiple times: The Second Republic was restored in 1848, followed by the Second Empire in 1852 and the Third Republic again in 1870. In the 20th century, France was part of the two World Wars: the first time in 1914 and the second time in 1939 when it declared war on Germany with the alliance of the United Kingdom. After the Wars, the Fourth Republic was established and 1958 was the year when the Fifth Republic was initiated by the president Charles De Gaulle, whose republic is still in place until the current day (www.thoughtco.com; www.strasbourg-europe.eu).

The economy of France is constituted by diverse sectors going from an advanced industry to an efficient farm sector. France is involved in activities like automobile manufacture, aerospace, information technology, electronics, chemicals and pharmaceuticals. France came up with the system of the “*TGV*” (high-speed train) whose performance has been increasing over the years since its creation in 1967 (www.strasbourg-europe.eu). Just like Portugal, France is also very dependent on its tourism as it is the most visited country in the world with more than 84 million foreign visitors a year. France is also known for its gastronomy – products like cheese and wine - being one of the finest in Europe (www.eubusiness.com).

France is the home country to some well-known writers and thinkers (Descartes, Voltaire, Baudelaire). In the arts world, Monet and Cezanne were also French. France also contributes to the world’s lifestyle. The fashion industry accounts a lot in the French economy and France represents one of the world’s principal fashion references with multiple luxurious brands in the milieu of “*haute couture*”.

In relation to Portugal, France has the largest number of Portuguese immigrants in Europe, estimated at almost 800 000 people (www.pt.ambafrance.org). Plus, besides the fact of both being members of the same organizations - NATO and EU among others – France is one of Portugal’s leading trade partners as a supplier and a customer. This reflects the harmony of their economic and political cooperation (www.diplomatie.gouv.fr).

3.2 CROSS-CULTURAL COMPARISON BASED ON HOFSTEDÉ'S DIMENSIONS

The cultural dimensions developed by Hofstede were described from a theoretical point of view in the previous chapter. Given the importance of Hofstede's contribution, we will use the scores of his study to have a first reflection of reality regarding the cultures of France and Portugal. This constitutes a more practical approach and it will allow us to identify the first cultural differences. Later on, we will compare this first cross-cultural analysis with the empirical research that was carried out for the purpose of this thesis.

Ronen and Shenkar (1985) grouped France and Portugal into the same country cluster, namely the Latin European cluster, based on the fact that both countries share many cultural similarities. When using Hofstede's research scores as according to his website (www.hofstede-insights.com), the following graph (see Figure 6) is obtained. Out of the six dimensions, four seem to be very close to each other with the exception of Individualism and Long Term Orientation. As stated in one of the critics about Hofstede's study earlier, the score similarities may mislead into the belief that the two European cultures are almost identical.

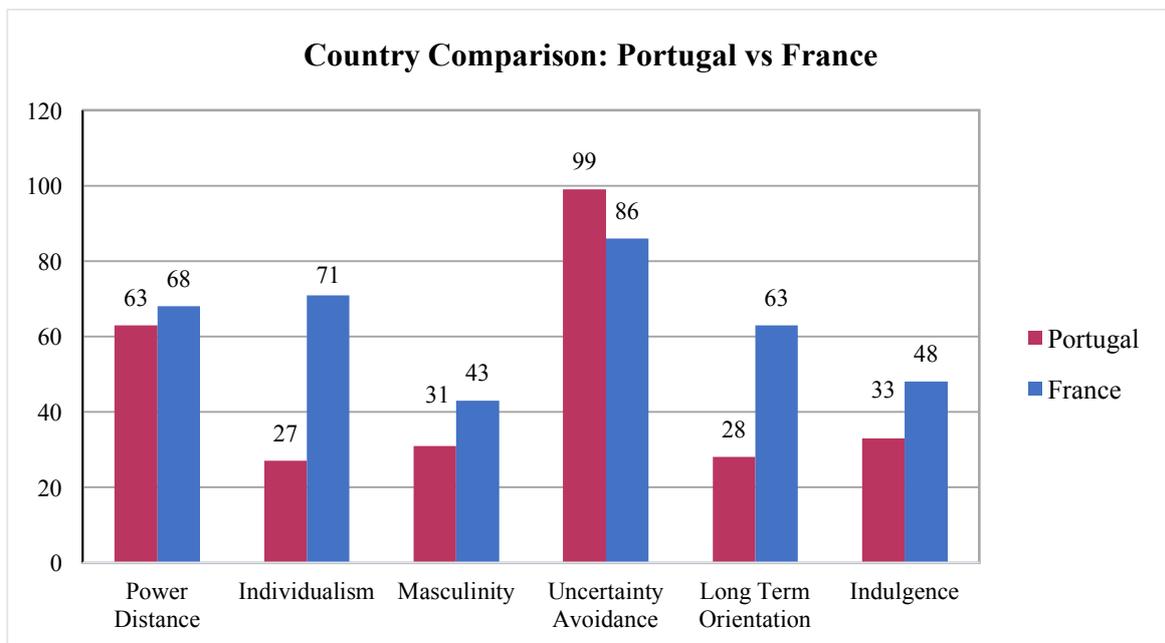


Figure 6 - Hofstede's cultural dimensions scores for Portugal and France (www.hofstede-insights.com)

The first dimension of **Power Distance** for Portugal (63) and France (68) is almost at the same high level, France scoring higher though. This large power distance means that these societies emphasize on hierarchical distances and on a fair presence of inequality which is socially accepted. It is common that employees with powerful positions are entitled to have more privileges. In France for example, a CEO is called PDG instead, which stands for President Director General and reflects a form of a more prestigious abbreviation. At the workplace, subordinates are expected to be told what to do by their boss who controls them and who is often unavailable due to his important status. So, in both cultures, power is centralised at the management level. Cultures of high power distance also have the characteristic of a society with children raised to be more obedient to parents and, later on, to teachers and superiors. In this case, the French society is expected to be more power distant than Portugal as per Hofstede.

The dimension of **Individualism** sets Portugal (27) as a collectivist country in contrast to France (71), an individualist society. The two countries are opponents. The Portuguese culture prioritizes family and the extended family (friends, relationships) in form of a long-term commitment to a “group” in exchange for unquestioning loyalty. Whereas in France the cultural norm requires people to take care only of themselves and their closest family members. The Portuguese prioritize strong relationships and taking responsibility for a fellow. The professional entourage is also perceived as family. Getting a promotion in Portugal will be more reliant on the employee’s group attachment. In France, however, boundaries between professional and private life are more distinct. French subordinates will pay formal respect to their managers, yet they may not agree with their decision by doing the opposite of what was agreed. A reason for this is because the French subordinate may be convinced that he knows better although he won’t be able to express it directly to his superior. Despite the French large power distance, they may reject the decision of those in power due to high individualism.

Regarding **Masculinity**, Portugal has a score of 31 and France of 43. Both cultures are considered as feminine – in this case Portugal may view France as more masculine because of the higher French score. Feminine cultures focus on “working in order to live” and on the quality of life. France has adopted the 35-hour working week with five weeks of holidays per year supposed to contribute to people’s well-being. Masculine societies do not compromise for any consensus. France’s middle score in this dimension reveals that excessive competitiveness is not appreciated.

France and Portugal are particularly well defined by the dimension of **Uncertainty Avoidance** (86 and 99 respectively). Both cultures feel threatened by unknown situations which they try to avoid. Portugal, whose score is the highest, has an emotional need for rules, laws and regulations to structure life (even if those are not necessarily followed). A stable environment is desired in both cultures. These societies are reluctant towards innovation, time is money, punctuality is the key and people need to feel busy and work hard. French and Portuguese people do not like surprises and prefer planning things ahead. For example, in order for a professional meeting to go well, all the needed information is expected to be transmitted.

The fifth dimension – **Long Term Orientation** - describes France (63) as long term oriented while Portugal (28) as short term oriented. They are on opposite sides. The French culture believes that the truth lies within the situation, the context and the time. French people are able to adjust their traditions to the current circumstances in an easy way. They have a tendency to save and invest and their tenacity drives them to their objectives. On the other hand, Portugal is defined as a normative culture where societal change is suspicious. The absolute truth prevails over everything. Portuguese people have a deep respect for old traditions which they aim to maintain, the susceptibility of saving for their future is minor and their focus is on short-term and quick results.

For the last dimension of **Indulgence**, France obtained a higher score than Portugal (48 and 33 respectively). France stands in the middle meaning that it is neither labelled as an indulgent nor a restrained culture. It implies though that the French are less relaxed by enjoying life less than expected: it explains the reason why France is low on the happiness indices. But Portugal is seen as a restrained culture where the Portuguese tend to be more cynical and pessimist. The belief is that social norms restrain people's actions. Leisure time is not perceived as their priority and their desires need to be controlled in order to be enjoyed.

It is interesting to note that some dimensions conflict with each other like e.g. France with high power distance and high individualism. On the one hand, a French employee accepts that power is distributed unequally to a fair degree but, on the other hand, he may not respect his boss's decision by doing what he thinks is more appropriate. A French organization was defined by Stevens (1973) as a "pyramid of people": the PDG on top, successive hierarchical levels below him, concentration of authority and structuring of activities (Robalo, 2004).

4. METHODOLOGY - CULTURAL STANDARDS METHOD

The current chapter focuses on the methodology used for the purpose of this thesis in order to find out the Portuguese Cultural Standards from the French perspective. As mentioned in the chapter about cross-cultural management, there are two approaches to study cultural differences: the first one being the technique of cultural dimensions and the second one being the Cultural Standards Method. Identifying the cultural standards by using this qualitative methodology provides a deeper knowledge about the differentiation of two countries in particular as it is the case with European nations.

According to the references of the cultural standards in chapter two, Thomas (2001: 11) gives the following general definition: “*Culture standards are processes of perception, thought, evaluation and action, that for the majority of the members of a particular culture are regarded, for themselves and for others, as normal, typical and obligatory.*” The German author goes on by stating that “*personal behaviour and the behaviour of others is judged and regulated*” by what is believed as normal according to the cultural standards of each individual and/or specific culture.

The way that cultural standards are determined is by the occurrence of the so-called critical incidents which are situations that emerge from encounters of representatives of a foreign culture. According to Dunkel and Meierewert (2004: 152) cultural standards are “*developed from what was indeed routinely experienced, that is, from what was regarded as ‘typical’ intercultural interactions.*” When socialising with people from a common culture, these cultural standards are not detectable since they are perceived as natural behaviour. But, at intercultural interactions, the unfamiliar environment of each cultural side causes the other side to experience these unknown situations because of the different beliefs, thoughts and behavioural norms. This type of information serves as raw material that is relevant for the cross-cultural analysis. It leads to the categorization and, therefore, the identification of the cultural standards of a specific country. Collecting the data about the reported incidents is carried out through the method of interviewing representatives of one specific culture with a

valid life experience, as well as a professional one if possible, at another culture (Brueck and Kainzbauer, 2002).

The phases of the whole research process of the Cultural Standards Method are pictured in the following figure (see Figure 7):

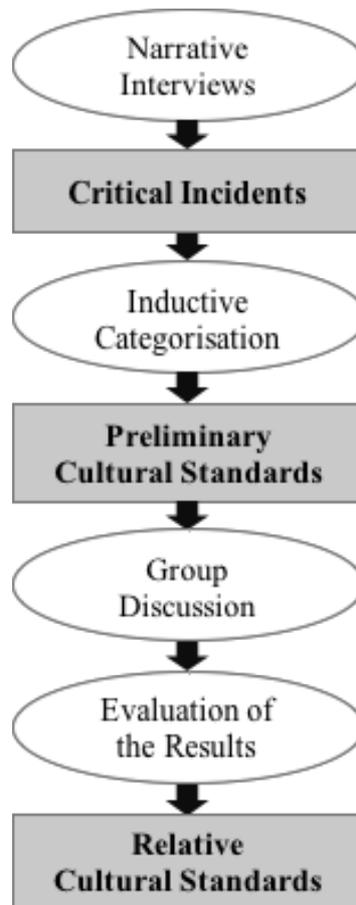


Figure 7 - The identification process of cultural standards (Brueck and Kainzbauer, 2002)

The first phase involves carrying out **narrative interviews** which Brueck and Kainzbauer (2002: 6) describe as “*the most suitable interview method for this purpose.*” The conduct of these interviews allows to extract and gather information about **critical incidents**. Leading a narrative interview means avoiding the typical question-and-answer strategy and letting the respondent share his/her story and cultural insights. In this context, the interviewer exerts more a passive role as a simple spectator to the participant’s narration. This special technique was elaborated by Fritz Schütze (1977) with the objective of encouraging participants into talking more freely and thereby revealing more information without any

influence or orientation of the interviewer towards desired and specific answers. Results would be biased in this case (Brueck and Kainzbauer, 2002).

The authors Fink, Kölling and Neyer (2005: 13) established the following rules for the interview and the critical incidents to be acceptable: “*the interviewee must a) have experienced something, b) still remember the incident, c) find it to be a worthwhile story, and d) be willing to tell the interviewer.*” Furthermore, the authors highly recommend the interviewer to be from the same culture as the respondent because it prevents different interpretations of cultural behaviour from guiding to the wrong conclusion of cultural standards.

The procedure to best lead a narrative interview involves following five stages according to Lamnek (1995). The stages are outlined below:

1 - **The Explanatory Stage:** The target of this stage is to break the ice with the participant in order to help him/her feel less uncomfortable at the interview.

2 - **The Introductory Stage:** The function of the second stage is to explain the context of the research and the goal of the interview in a general way to the candidate. It is preferred to give a vague guideline about the topic to avoid an influenced narration.

3 - **The Narrative Stage:** The narration starts here and the interviewer lets the participant choose the sequence of the cultural experiences to be told. At this moment, the interviewer’s intervention is only limited to approval words or non-verbal feedback like nodding just to encourage the participant to go on with the story-telling. The interviewer is only allowed to talk once the respondent pauses or indicates the end of a story. The more detailed the gathered information, the better the outcome of the research.

4 - **The Investigative Stage:** After the narration, the main goal of this stage is for the interviewer to clarify any doubts and to ask for more details about a specific cultural incident that was previously mentioned. The idea is not to alter the structure of the narration, but to obtain additional data from the narrator.

5 - **The Assessment Stage:** In this final phase of the interview, the narration is now over. Going back to the narrative stage is no longer an option. Both sides – interviewer and respondent – should assess and interpret the collected stories (Brueck and Kainzbauer, 2002).

The second phase of the identification process is called the **inductive categorisation**. This phase is concerned with the qualitative content analysis of the multiple interviews where

typical behavioural patterns are extracted and put into categories. Mayring (1999) divided the analysis process into three steps - summarizing, explication and structuring. Summarizing means reducing the important content of the stories. Explication stands for getting additional material such as literature in order to better interpret and understand some parts of the text. The last step of structuring is for putting the behavioural characteristics into the same categories (Fink, Kölling and Neyer, 2005). This inductive categorisation of critical incidents is the foundation for the **preliminary cultural standards**. The repetitive mention of similar incidents from participants prove that cultural distinctions are real between the two nations and that these are not a simple coincidence of personal experiences (Brueck and Kainzbauer, 2002).

Thomas (2001) presented the process of categorization with a diagram capturing the extraction of cultural standards (see Figure 8):

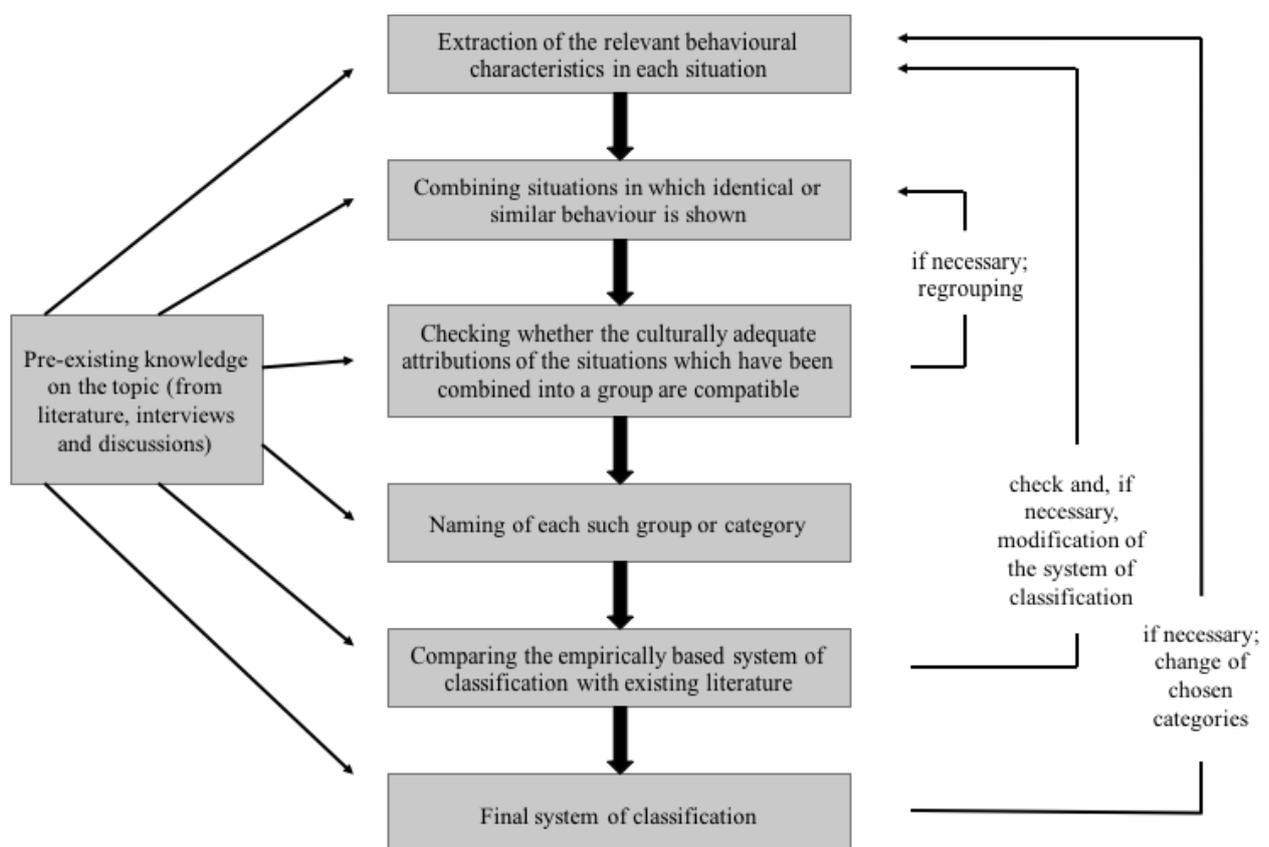


Figure 8 - The process of categorization for the extraction of cultural standards (Thomas, 2001)

The third phase of the identification process – **Group Discussion** – is about testing the preliminary cultural standards that were obtained in the previous phase. For that purpose, a test

group with some of the interviewed persons evaluates the results to see if they are coherent with the culture being analysed. In this group discussion, their feedback is very important as it contributes to confirm the preliminary cultural standards. The role of this test group is also to exclude any random incident related to a personal experience which was, for example, caused by a personality trait or the organizational context. As stated before, the objective of the research about cultural standards is to determine real cultural differences between two cultures rather than just the interviewer's personal insights.

Last but not least, the final phase of the Cultural Standards Method is the **evaluation of the results**. The research outcome is compared to the existing literature review about cultural differences which then allows to define the ultimate and **relative cultural standards** between two specific countries (Robalo, Kainzbauer and Durão, 2015).

The biggest advantage of the Cultural Standards Method stands in its effectiveness to compare cultures which are very closely related to each other. It is particularly accurate for European countries, which are very often perceived as being identical in the cultural aspect even though that is not correct. Hence, the Cultural Standards Method offers a more precise and deeper comparison between two nations of Europe rather than the similar scores of cultural dimensions would. In the latter case, cultural distinctions are not plainly clarified.

A first remark about the methodology applies to the fact that the identified cultural standards are only valid for two cultures in specific (Robalo, Kainzbauer and Durão, 2015). They cannot be used for comparing three countries simultaneously. A supplementary remark is about the biased research data because of the interviewer and the interpretation of the interviews. But, the stages of the identification process address this issue about the potential bias. The last comment about this form of methodology regards the sample representation that may not best portray the entire population of the culture (Fink, Kölling and Neyer, 2005).

5. RESEARCH FINDINGS

5.1 APPLYING THE CULTURAL STANDARDS METHOD

The Cultural Standards Method was primordial for the purpose of current empirical research. Designated as the best form of defining Portuguese cultural standards from the French perspective, the research process consisted of following the structured steps. The first step involved choosing the sample of participants for conducting the interviews with the mentioning of critical incidents as the second step. The next one was about analysing the data of the carried interviews and interpreting the subsequent results. In the fourth step, the categorization of the findings gave place to cultural standards. The last step consisted of soliciting the interviewees' feedback as a way of confirming and finalizing the results.

5.1.1 Sample's Demographic Data

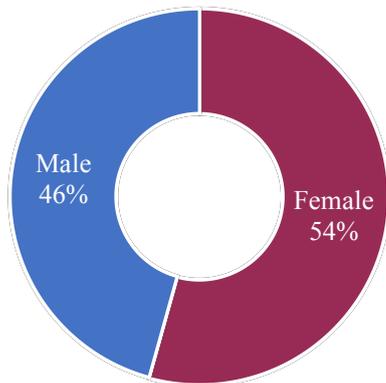
The topic of this thesis implied some basic requirements for the selection of the adequate research sample. Participants needed to have the French nationality, to be born and raised in France and to be living and, preferably, also working in Portugal for at least 1 year. The sample was also supposed to have a diversity of French people with different backgrounds, different jobs and from different regions.

French candidates, whose profile suited for a potential interview, were randomly selected. They were found with the help of several means: social media, personal networking (acquaintances and former work colleagues), official lists of French contacts in Portugal published by the French embassy, interviewees' own networking or even random personal encounter in Lisbon. Altogether 58 French people were reached out for an interview, out of whom 35 people replied with a positive answer.

The sample of 35 respondents is composed by 19 women and 16 men (respectively 54% and 46% of the research sample) despite an attempt for an equal distribution. The age of the majority of participants (51%) is between 30 and 39 years old, 23% of them are between

40 and 49 years old and 20% of them between 20 and 29 years old. The age ranges of 50-59 years old and 60 years and above have the smallest representatives of the sample with each 3%. So, the average age is 37 years old (see Figure 9).

Gender Distribution of Sample



Age Range of Sample

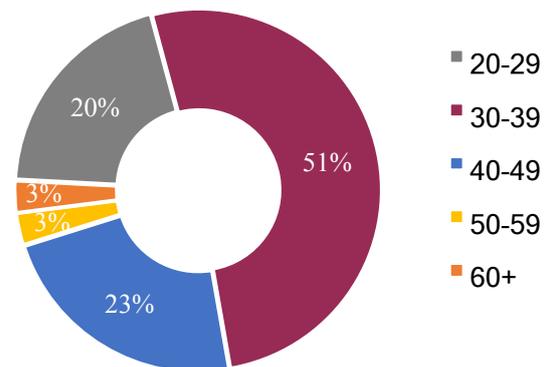


Figure 9 – Charts of gender distribution and age range of research sample

The average time that the interviewees have been living in Portugal is around 8 years long – out of the 35, 13 French arrived between 1 and 3 years ago, 10 French have moved since 3 to 9 years ago and the rest of the group, meaning 12 of them, has moved since 10 to 24 years ago. As per the reasons why these French decided to take the jump and move to Portugal, there are 3 possible reasons which were identified (see Figure 10):

Reason for living in Portugal

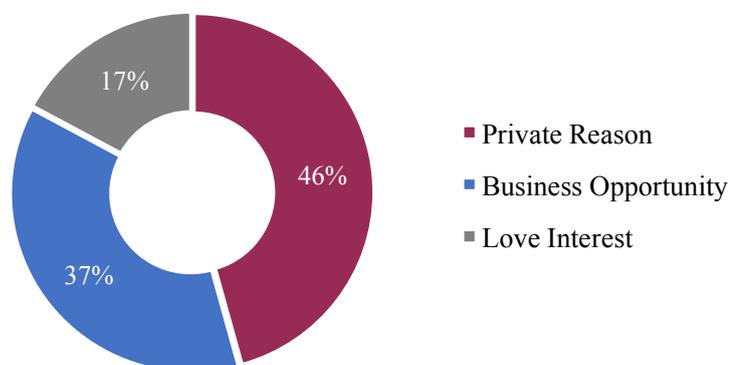


Figure 10 - Chart of sample's reason for living in Portugal

The main reason, relatable to 16 French (46%), is due to **private reasons** like for example for some, it was their dream to live in the Portuguese capital or for others, living in France led them to feel exasperated over time. 37% were transferred to Portugal because of a **business opportunity** like headhunted by a Portuguese company, transferred by the French firm on a mission to the Portuguese subsidiary or even creating a start-up. The last reason, representing 17% of respondents, was because of a **love interest**.

The majority of the sample (18 participants) are from Paris and its suburban area. There were 3 candidates whose city of origin is Lyon. For the biggest part of the sample, 26 of the French are from the Northern side of France whereas 9 come from the South of France. The following map of France indicates the sample's distribution based on each candidate's French origin (see Figure 11):



Figure 11 - Map of France with the sample's distribution based on their French origins

The current professions of the French are very mixed and from different sectors. However, the most common job within the sample is the one of teacher which is the case for 5 candidates. There are also 3 French with a position in the HR department and 2 lawyers. As for

the rest of the sample, the different activities that are exerted go from architect, speech therapist, real estate agent to chief of steward staff, IT manager and financial director. The following table (see Figure 12) contains the demographic information about the interviewees' profiles. In order to protect their anonymity, the participants' names were replaced and the companies are not going to be published. In the Appendix section, a table with a small description of each person can be found (see Appendix 4).

Participant	Name	Gender	Age	Time in Portugal	French Origin	Profession	Speaking Portuguese
1	Alain	Male	30	1 year	Lyon	Teacher	(Learning)
2	Claudine	Female	37	1,5 year	Haute-Savoie	Tourist Guide	Yes
3	Nathan	Male	27	2 years	Paris	Customer Support	Yes
4	Paul	Male	33	1 year	Nice	Teacher	Yes
5	Céline	Female	35	1 year	Paris	Journalist	(Learning)
6	Michel	Male	39	1 year	Paris	Graphic Designer	Yes
7	Jonathan	Male	23	1,5 year	Bouches-du-Rhône	HR Recruiter	Yes
8	Sandrine	Female	26	8 years	Paris	Data Manager	Yes
9	Coralie	Female	50	1 year	Haute-Savoie	Telemarketer	No
10	Agathe	Female	33	8 years	Lyon	Educational Leader	Yes
11	Lucie	Female	29	1 year	Nantes	Teacher	Yes
12	Roxanne	Female	34	11 years	Paris	Account Manager	Yes
13	Thibaud	Male	33	8 years	Yvelines (Paris)	Legal Consultant / University Teacher	Yes
14	Hubert	Male	29	2 years	Nancy	Co-Founder of Start-Up	Yes
15	Sabrina	Female	39	24 years	Yvelines (Paris)	Financial Manager	Yes
16	Nora	Female	25	1,5 year	Brest	Teacher	(Learning)
17	Héloïse	Female	38	6 years	Toulouse	Translator	Yes
18	Jacques	Male	32	2 years	Paris	Real Estate Agent	Yes
19	Audrey	Female	29	7 years	Essonne (Paris)	Account Manager	Yes
20	Henri	Male	30	3 years	Toulouse	Entrepreneur	Yes
21	René	Male	38	8 years	Paris	HR Assistant	Yes
22	Oscar	Male	37	5,5 years	North of France	Lawyer	Yes
23	Claire	Female	34	10 years	Paris	Interior Designer	Yes
24	Nelson	Male	45	8 years	Bretagne	Account Manager	Yes
25	Anaïs	Female	44	21 years	Rouen	Speech Therapist	Yes
26	Jean-Charles	Male	71	10 years	Paris	Consultant	Yes
27	Simon	Male	42	12 years	Montbéliard - Besançon	Chief of Steward Staff	Yes

28	Marion	Female	47	20 years	Dijon - Bourgogne	Entrepreneur	Yes
29	Gaëlle	Female	31	14 years	Val-de-Marne (Paris)	Architect	Yes
30	Denis	Male	40	8 years	Gennevilliers (Paris)	IT Manager	Yes
31	Flavie	Female	45	19 years	Sainte-Etienne (Lyon)	Account Manager	Yes
32	Viviane	Female	40	12 years	Paris	HR Manager	Yes
33	Solange	Female	36	7 years	Val-de-Marne (Paris)	Team-Leader	Yes
34	Christian	Male	46	12 years	Paris (North)	Financial Director	Yes
35	Magalie	Female	38	11 years	Paris	Lawyer	Yes

Figure 12 – Table with demographic data about the sample group of French interviewees

5.1.2 Interviews' Procedure

As per chapter four, the methodology that was applied to this research was the conduct of narrative interviews with the French expatriates. For that purpose, the 35 candidates were contacted either by e-mail or by text message (for the ones on social media). The content of the e-mail entailed an introductory explanation of current study and the essence of the interview. At the end of the message, the author of the thesis would suggest a meeting with the candidates for an interview at a time and a place that suited them best.

Each interview lasted around 25 to 60 minutes through which the author took notes. The interviewees were asked if the meeting could be recorded just as a precaution for clearing any doubts at the data analysis stage. The author would then specify that, despite the recording part, the interview was anonymous. As part of the explanatory stage, the author would then start the interview by presenting himself and share about his personal story – how he ended up in Lisbon/Portugal and what made him choose this particular topic? – in order to break the ice. After that, the participant was informed that the interview would not follow the typical question-and-answer format and that their answers would neither be right nor wrong. Before the official start of the narration, the author would ask for information about the person's demographics (age, profession, French city origin, etc.) followed by two questions: the first one, being about the main reason why the French respondent is living in Portugal and the second one, being to define Portugal in 2-3 words.

The narration would officially start when the author raised the next question that served as a guideline, namely: *“What were the positive and negative cultural shocks that you have experienced in Portugal in comparison to France?”* From this point on, participants talked freely while the author’s interventions only occurred when the story was over and the person was unable to follow. In this case, the interviewer helped them by developing general questions about Portuguese life that could remind them of any additional cultural incident. For those with a harder time recalling any incident, the author would use examples of common situations from previous interviews which usually made them remember more cultural differences.

At the end of the narration, the author would clarify any doubts about the participant’s story. Then, the author asked them specifically if they were planning on moving back to France and what were they missing from France. Finally, the interview was concluded when the author let them know that they could reach him afterwards in case of having another incident regarding a cultural difference coming up to their mind in the meanwhile.

Globally speaking, the candidates were very friendly and willing to help for the research although, at first, the author believed that the respondents would be more reluctant. All of them were open-minded and they gladly shared their personal stories along with their cultural impressions about Portugal.

After this procedure, the author kept a transcript of interviews for the data analysis through which the preliminary Portuguese cultural standards were obtained. This outcome needed to be tested with the French sample group in order to verify if they are valid or not. A further check was done by using the theoretical conclusions (literature review, historical backgrounds of the countries) which all contributed to confirming and strengthening the final results of the Portuguese cultural standards from the French perspective.

5.2 PORTUGUESE CULTURAL STANDARDS

After the conduct and the analysis of the narrative interviews, the Portuguese cultural standards from the French perspective were identified as the outcome of the empirical research. Based on the principle of cultural relativism, the readers of the dissertation have to bear in mind that the identified cultural differences between Portugal and France are neutral – neither negative nor positive - and that the intent is not to diminish or discriminate any of both cultures. The results are completely founded on the sample's own experiences in Portugal.

The majority of French participants appreciate their life in Portugal and define the country as welcoming, warm-hearted and pleasant with a nice quality of life. In their opinion, Portugal is also synonym for sweetness of life, for sunshine, for peacefulness and more importantly, for security. More than half of the sample mentioned feeling safe in Portugal in comparison to France, where the risk of physical assault or verbal altercation is greater. Women especially, for instance, are not afraid of walking in the middle of Lisbon at night. Portugal offers additional features such as nice food (products of better quality and more accessible) and enjoyable places (nice beaches, amazing landscape and Lisbon among others). The last general trait, noticed by most of the candidates, is the passion of the Portuguese for football.

On the other hand, the French expressed their concern about the financial aspect of Portuguese life because of the significant discrepancy between low salaries and high rents of houses. The late economic boom of Portugal has led the country to face a current accommodation crisis. All of the interviewees have no intention of moving back to France with the exception of only one. But, for most of them, the financial struggle is the main reason that could force them to go back one day. Some of the respondents have experienced a feeling of animosity against French people occasionally, whose primary cause is the late French migration.

Once the interviews were carried out with 35 French candidates living and working in Portugal, the study resulted into five Portuguese cultural standards that French people are confronted with in their daily and professional life within the Portuguese context (see Figure 13):

Portuguese Cultural Standards from the French Perspective	
1.	Hospitality and Solidarity
2.	Relaxed Attitude
3.	Closed Social Circles
4.	Hierarchy Orientation
5.	Resignation

Figure 13 – Results of the empirical research about Portuguese cultural standards from the French perspective

5.2.1 Hospitality and Solidarity

The strongest cultural standard is about the hospitality and solidarity of the Portuguese population, which was recognized by 30 French interviewees (86% of the sample respectively). The Portuguese are known for being welcoming, very nice and helping people. According to Nelson, *“the Portuguese are very welcoming and open. They have a human warmth and an open mind. Here, people may not know each other, but they smile.”* This kindness is related by Céline who finds *“Portuguese people much more smiling than the French, especially when comparing with the waiters of Paris that are constantly upset.”* The French feel welcomed by the Portuguese reception. The first contact with people is easy and, for instance, the Portuguese actually stop on the street and are glad to give an answer to a pedestrian if he asks for any information. The French are not used to this type of behaviour.

The interaction between people is different too. Jean-Charles says that *“in France, no one talks to you when you’re at a restaurant. But here in Portugal, there is always someone that you can start a conversation with.”* Simon confers this affinity of people by explaining that *“when you return to a restaurant, the waiter may offer you free food treats without even asking for it. The way you are treated changes over time. It’s how they show that they appreciate and like you.”* Solange describes this accessibility and thoughtfulness of people with the following: *“People are very open in Portugal and in some regions like the North of the country, people are even more open. You may talk with people on the street and it is almost as if they’re inviting you to eat at their house immediately.”* This friendliness is demonstrated between neighbours as well: everybody greets one another and people always meet in the elevator for a small talk.

The Portuguese mind-set of people is to support each other and they do not hesitate to help somebody out. The French interviewees appreciate this aspect like Céline stating that *“if you cannot find a specific product at a drugstore for example, people try to help you looking for it.”* This solidarity is reflected in particular by neighbourliness. Audrey shared that in her building, *“the neighbours always help me with my grocery bags or they are ready to help if someone is moving in or out. Once, I put the trash in front of my door to take it out later, but in the meanwhile, someone had already brought it downstairs and I was so impressed.”* Anaïs feels the same way when explaining that it is not uncommon to see a butcher, for example, bringing the groceries to the old lady’s house himself because of her health condition.

The human care of Portuguese people is a normal trait due to their kindness. It is common that if a Portuguese notices somebody lost on the street, he/she approaches the person to offer some ‘ajuda’ - meaning help. When Coralie first arrived in Lisbon, she asked a random lady on the subway if she could give her a hand with the luggage. *“The lady looked at her watch first and then, instead of going on the platform to catch the subway, she took my heavy luggage and went with me to the bus station. I was so shocked by what was happening! I was not expecting her to go with me until the bus station.”*

Moreover, in light of this caring attention of the Portuguese, French participants observed this influence of kindness and solidarity at workplaces because there is a more familiar and friendlier environment than in France. Obviously, this type of work environment is not reliable to every Portuguese company as it depends on other factors as well. However, this professional observation was identified by 8 respondents who mention less tensions between colleagues, more fellowship and a good relationship between colleagues. Examples are the fact of taking the breakfast generally together as a team and setting up lunches with the team. Portuguese colleagues tend to be more willing to help one another with different tasks or doubts at the job and to be more supportive with client’s request than French employees.

All of these aspects of kindness lead us to the fact that Portuguese people cannot say ‘no’ in general. This is mostly the case in their jobs as per Jacques’ interpretation: *“The Portuguese have a great will to assist people which is why they do not like and simply cannot say ‘no’ to anybody. They agree even if they know they cannot provide any further assistance.”* Sometimes, this good intention can have a negative impact on the job later by leaving the

Portuguese employee with an extensive accumulation of tasks from not being able to decline any help. We will revert to this precise matter under a further cultural standard of this chapter.

5.2.2 Relaxed Attitude

The second cultural standard from the French perspective is related to the relaxed attitude of Portuguese people that is reflecting on different areas simultaneously. This cultural standard has to deal with the behaviour of Portuguese people and how it influences their personal and professional life as well as the society. From the French point of view, the Portuguese attitude is considered to be more easy-going than the French way. Therefore, relaxed attitude designates the global cultural trait which is divided into three categories for a more detailed approach: the rhythm of daily life, the professional flexibility and, finally, the slow and inefficient services.

5.2.2.1 Rhythm of Daily Life

In accordance with the narrative interviews, the Portuguese handle their lives with much more tranquillity as referred by the French as the 'latino' side of Portugal. The relaxed attitude makes the rhythm of daily life to be less stressful than it currently is in France. 60% of the sample group revealed this cultural phenomenon. Jean-Charles approves the idea: *"There is this so-called 'no-stress' element: In France, for example in big cities, people feel always stressed whereas, in Portugal, people take their time and they don't get upset."* Sandrine gave a funny example of this relaxed attitude by saying: *"I noticed that people walk very slowly on sidewalks here. I even call it 'Escargotland' – the land of snails."* Another amusing comment was made by Christian: *"When you lived in Paris, you find the Portuguese life much slower and quiet. If you ever hear a Portuguese man saying that he feels stressed, WOW! Then he probably does not know the reality of France yet."*

According to the French participants, the factors influencing this way of life are the constant good weather and the better quality of life as mentioned in the introduction of cultural standards. In this case, the quality of life does not intend the financial aspect. Portuguese people are used to live more outdoor and they like to have their coffees at one of the many coffee houses anywhere. Sitting relaxed at a terrace of a coffee house or a restaurant is common and it is very appreciated by either locals and foreigners. Plus, the French think that there is always

something to do in Portugal without having to spend any money, for instance, a walk at the beach. Thibaud gives the next example: *“The beaches being less than one hour away from most places in Portugal, you can go there on weekends and you have the sensation that you went away for a holiday. It is great for boosting your mental health.”*

A further argument for the relaxed behaviour is the influence of the late opening hours of supermarkets and shopping centres for example. The Portuguese feel less stressed since they know they can *“buy a pair of jeans at midnight”* as per Jonathan’s words. Thibaud adds: *“Grocery shopping is actually a pleasure because I can go to the supermarket at any time of the day or on Sundays. While in France, people have no time during the week and everybody rushes to the crowded supermarket on Saturday.”*

Considering the previous cultural elements, these cause the Portuguese to be late in general. Punctuality serves more as a guideline. Simon and the other French had to get used to the *“famous delay of 15 minutes”*. Gaëlle shares the following: *“There is another rhythm of life that you end up getting used to. People are less speed. If you are 5 or 10 minutes late, it is not a bad thing. Back at my university in Coimbra, I had an exam and I arrived 15 minutes earlier and no one was there yet. At the scheduled time of the exam, the doors were still closed and students were worried about any untold change of plans. The teacher finally arrived with a delay of one hour.”* In terms of student life, Viviane confers that her colleagues would usually be late to classes because they went to have breakfast first when arriving at university. Sandrine remembers that the academic delay of 15 minutes was normal: teachers and students would only appear after this. Jean-Charles joked about the lack of punctuality: *“The only places where people get there on time is at football matches, military concerts and church services.”* The irony of this cultural difference remains in the fact that this relaxed behaviour does not apply at all to the Portuguese traffic madness. The attitude behind the wheel is an exception.

5.2.2.2 Professional Flexibility

Regarding the professional aspect of life, most of the French (66%) recognized that there is a professional flexibility in comparison to the French way of working. Based on Flavie’s opinion, working in Portugal is more relaxed. The first cultural difference is about the flexible working schedule and the less rigorous timetable. For example, Magalie’s co-workers

usually arrive at work around 10AM, the meetings start only after the famous delay of 15 minutes and she feels less pressure at work because of the less stressed atmosphere.

Nevertheless, it is important to point out that a looser time schedule does not mean less professionalism and dedication. In Magalie's case, her colleagues may arrive late but they also leave only after 8:30 PM. Thibaud justifies with the following: *"In the morning we get at the office at the time we want and we leave when we want as long as we have delivered the results. People work and perform well. But when they decide not to work, they do it great as well. It happens that we take a 2-hours lunch break but people may take only 5 minutes to grab a sandwich if it is necessary."* Viviane and Nelson reveal that the first thing Portuguese do when they get to work is to take their coffee and have breakfast with the colleagues. That is part of the 'latino' way of life. Jonathan was surprised: *"During the World Cup, my manager would let me leave earlier just because France was going to play on that day."* Some participants noticed that taking several 'coffee' breaks throughout the day is very normal too.

Deadlines are also more adaptable. According to different interviewees, any deadline with an official authority is met. However, for any less important, it usually happens to scratch for an additional day or two. Oscar mentioned: *"My deadlines are generally met but that's because I have to plan an extra margin before the actual one in case the teams would not be ready."* Nonetheless, he acknowledges being bothered by this planning because things take a longer time than in France. Jacques declared that his Portuguese colleagues generally have this mind-set of *"we still got time!"* and the consequences are the longer delays.

Participants believe that it may be related to a lack of professional rigour from the Portuguese side. Nelson tells: *"In terms of work execution, we do need to follow up on our co-workers otherwise it will not go ahead."* Marion addresses the issue with: *"The Portuguese employee works really well but he is not organized. It has happened to me that one of my employees closed the store one day, without informing me, because her brother had an accident. Or when I go at the coffee house, the waitress is overwhelmed because she's serving one coffee/client at a time, instead of doing multiple coffees simultaneously at the machine."* Other respondents indicated that meetings were sometimes unproductive, like Viviane at a previous job: *"First, we would spend 30 minutes of the meeting waiting for each other and then, the content would be unproductive and half of the time, we talked about the weather and the family."* This lack of organization is also related to the Portuguese inability of saying 'no'.

René commented: *“Portuguese employees say ‘yes’ to everything very fast, but then there are no results because they have too much workload. Even if they cannot do it and they are aware of it, they will still say ‘yes’.”*

5.2.2.3 Slow and Inefficient Services

The Portuguese society is affected by its slow and, sometimes, inefficient services which are a consequence of the global cultural standard and its impact on people’s private and professional attitude. This cultural difference was raised by 77% of interviewees. Alain describes: *“I was surprised by the fact that, here in Portugal, you have to get used to stand in line all the time. Even at the bus station, people form a waiting line based on the time of arrival that defines the order of entrance into the bus.”* In France, people do not mind the order of who arrived first. Jacques confirms the phenomenon by defining Portugal as ‘the country of tickets’: *“Wherever you go, whether it is at the drugstore, the bakery, administration or the post office, you have to get a ticket and wait in line for your turn. I have never seen a system with so many tickets.”* This aspect of waiting in line is one of the reasons why the French see the Portuguese society as working on slow pace.

The slow pace is identified on different services. The most cited examples are about supermarkets, public transportation and administrations (social security or finances). Christian complains about the following: *“For example a cashier of the supermarket may have a regular conversation with the current client without worrying about the long queue at his cash register, which is not efficient nor productive.”* Nora also mentioned the long queues while other cash registers stay closed instead of enhancing the flow of clients. Then, she describes the slowness of public transportation: *“There are times when the waiting time for the subway is sometimes 14 minutes in the middle of the day or it can happen that the bus does not come at all.”*

The third example about the slow service at administrations is also related to the presence of bureaucracy in Portugal. Around half of the sample group indicates having trouble at the finances because of all the different forms in spite of the waiting time spent in the queue. It does not mean that France has no bureaucracy, it is just at a lesser extent than in Portugal. Magalie experienced a hard time to get the equivalence of her French diploma at her arrival in Portugal, which occurred after the Treaty of Bologna. It was supposed to be an easier, faster and cheaper way but, instead, she was faced with big barriers until she finally managed it.

This cultural feature about slow and inefficient services is controversial within the interviewees themselves. Although some French complained about the negative consequences, the others realize that these aspects derive from the cultural and relaxed rhythm of life that they admire in Portugal. In fact, this French portion believes that the ticket system and the waiting lines at the bus station are actually a sign of discipline, respect and organization of the Portuguese society.

5.2.3 Closed Social Circles

Although Portuguese people are praised for being very nice and welcoming people, 51% of interviewees make the observation that the Portuguese community has its own social circles that are rather closed. Building a friendship relation with a Portuguese person requires patience. Simon makes the following statement about this cultural standard: *“It is very difficult to have Portuguese friends because it is a real challenge to earn their trust. At first, they have a hard time to trust you because of the ‘stranger’ factor but once you have overcome that phase, the Portuguese are wholly real friends which you can count on for the rest of your life.”*

The French sample group views this closeness as the intimacy that the Portuguese try to protect and to keep, therefore, private. The Portuguese community value friendships at a different and higher extent when comparing with the French. Respondents believe that this friendship importance is an influence of the traditional and familiar characteristic of the Portuguese people. Thibaud interprets this behaviour: *“Friendships in Portugal are very strong. Usually, this type of relations has existed since college or even the elementary school, so they have known each other for an extended amount of time. This is the reason why, for us French, it is difficult to integrate these social circles outside of the professional framework.”*

Portuguese people have the tradition to eat and spend weekends with their family. Helder goes on: *“In Portugal, people do not have time to go out because of their closer friends and their weekends are spent with the family - basically their network.”* Héloïse also referred to the importance of family in Portugal: *“They are very family-oriented and because of this, there is always the birthday of a family member during the weekend that they must attend. This is why they are generally not available for the ‘foreign’ friends.”* This cultural aspect is highlighted by Simon: *“Whenever they get a day off, they will leave the city to visit the family.”*

There is an intergenerational solidarity between the family too. For example, in France, people do not call their parents three times a day like my Portuguese friends do.”

Another cultural difference is the lack of proximity that is felt by French participants because of closed circles. Magalie provides the details: *“Even though I am well befriended with my working colleagues, I know that it will not go beyond the professional stage. In France, we are used to invite friends and colleagues over for dinner whereas in Portugal, the tradition is to rather have dinner with them at restaurants.”*

The French noticed a last consequence of the cultural standard that is related to the private network: the ‘*cunha*’ factor is a common thing within the Portuguese society. ‘*Cunha*’ is the Portuguese term designating a private and social connection giving access to something such as a professional opportunity or a benefit. According to participants, Portugal is a country of networking. As per Simon’s comment: *“Everything works based on a ‘cunha’ here. For example, looking for an apartment was a nightmare and I only managed to buy mine thanks to someone I know.”*

5.2.4 Hierarchy Orientation

The next cultural standard concerns the importance given by Portuguese people to hierarchy within society which is directly referred by 54% of the interviewees. The phenomenon is related to different contexts: the corporate and organizational structure of a Portuguese company is hierarchically-oriented by the way that power and authority are distributed among employees and how people accept and follow orders. The other context is regarding the way that people behave in life according to their social status and rules of society. For instance, formality, respect of someone’s educational and professional background are elements that distinct people as per the Portuguese hierarchical norms. French participants cited these aspects because they consider these to be detectable at a greater extent in Portugal than it is in France.

Oscar expressed his resentment about Portuguese hierarchy in the professional field which sums up the extensiveness of this cultural standard: *“Between all the different forms of courtesy, of people’s titles and of respect, it is not easy to coordinate the hierarchical factor.”* Hence, the author of current thesis divided the hierarchy orientation into two perspectives that

best depict the cultural trait: hierarchy and priority on the one side followed by the importance of titles and social status on the other side.

5.2.4.1 Hierarchy and Respect of Priority

When referring to the organizational structure of a company, hierarchy plays a bigger role according to the opinion of French participants. The differences of Portuguese companies were regularly spotted at management levels whose number of levels exceeds the French model. René reflects about the matter: *“The management in Portugal is rather based on this old-fashioned concept with many hierarchical levels. For example, an account manager who gets promoted needs the recognition of his position. You can observe this distinction by the fact that team leaders prefer to stay among themselves or the fact that others stop saying ‘good morning’ to subordinates once they reach a higher position.”* The French do not appreciate this behavioural kind of socially bragging at the workplaces only because of the job status.

The weight of hierarchy has an influence on the way that people accept and follow orders of superiors. Christian, who is a manager, confirms this behaviour within his team of only Portuguese employees. One of the struggles of his position is the subordinates’ lack of taking initiatives. The process of decision-making is always and only expected to be done by the manager (in this case himself). Expressions like *“it’s the boss who decides”* or *“one does not challenge the manager’s instruction because it’s not our job to question it”* define the professional mentality of Portuguese employees. However, Christian laughs about it: *“It does not mean that they will not spend time complaining about the decision, though, because they are not satisfied. But still, they are not going to discuss it with the manager.”* This type of behaviour was compared by participants as a light reflection of the old dictatorship mentality.

Further cultural differences about the respect of hierarchy are mentioned by Alain who is a French teacher: *“In classes, everybody calls me ‘Professor’ whereas in France we are used to call our professors simply by ‘Monsieur’ or ‘Madame’. Plus, I was surprised that students wait for me to arrive before entering the classroom and they wait for my permission with their arm raised before speaking in class.”*

The last point concerns the respect given by the Portuguese towards people that society defines with a priority status - *‘prioridade’* in Portuguese. At least 8 French respondents were

positively shocked with this difference. In any queue (supermarkets, bakery, administrations and public transportation), priority is granted to elder people, pregnant women and people with physical or mental disability. The French were impressed that this rule is actually followed by the Portuguese society, although it is in accordance with the Portuguese' solidarity trait. During her pregnancy time, Héloïse was thankful for this priority given to her that she enjoyed.

5.2.4.2 Importance of Titles and Social Status

Portuguese people put great emphasis on academic titles and on social status based on professional positions. Titles are part of showing off a person's hierarchical distinction by being called '*Senhor/a Doutor/a*' or '*Senhor/a Engenheiro/a*'. Solange shares her insight: "*I was confused when the bank employee asked for my academic level in order to know whether or not I shall be called 'Doutora' before my surname.*" The general opinion of French participants about the topic of titles is that only medical doctors or people with a PhD should be entitled '*Doutor*', which seems confusing at first.

The establishment of a social status is meaningful to Portuguese people as commented by 12 French participants. According to Thibaud, "*social hierarchy is defined by the social and professional class that people belong to and by elements such as wage, job title and appearance.*" This belief is supported by Magalie stating that Portugal values this form of hierarchy by respecting people based on their profession: "*As soon as people know that I am a lawyer, they start calling me 'Doutora' immediately.*"

The French identify further habits that distinguish the Portuguese social status. Agathe observed the Portuguese attitude towards the symbolic value of material possessions (cars, clothes etc.) and towards the way that people behave, talk and write. Simon gives the following example: "*People with a status will prove it to you by the way that they say 'hello', 'thank you' and 'goodbye'. My friend is a dentist, but at her medical cabinet she prefers that I refer to her as 'Doutora'. She takes pride in that because it is her way of showing that she has made it.*" Still, a few respondents reveal that academic titles are falling into disuse in today's modern companies. All of these cultural behaviours are less visible and less obvious in France.

Formal communication is a valuable characteristic at the professional environment as well. This cultural difference was mostly mentioned by French people with a job at Portuguese

firms. The Portuguese level of communication entails the use of long expressions which is pretty common. As per Magalie's example: *"If I compare with my Anglo-Saxon clients who are very straight-forward in their e-mails, the Portuguese clients are the ones who send you an e-mail of 10 lines with the only purpose to say a very simple thing."* Oscar admits being also bothered at meetings *"when co-workers make very long sentences that are not useful at all. It is just a way to show off and to say that they contributed to the discussion."*

The final difference about social hierarchy is that Portuguese social classes do not mix up. Some of the French point out a social elite in Portugal labelled by a certain type of snobbery, while in France, the gap of social categorization is not that clear. For example, in order to help her family out with daily tasks, Viviane hired a housekeeper. She tells: *"For us, it is normal to go to the restaurant with our housekeeper. But for the Portuguese, this represents an awkward situation because the help is only affected to her job and her status does not go beyond this framework."* The form of representing the Portuguese social status is important.

5.2.5 Resignation

The final Portuguese cultural standard which was identified from the French perspective has to deal with behaviour. The French impression is that Portuguese people are described as having a certain resignation side when comparing especially with the French attitude. This trait was felt by 54% of interviewees. Nelson realized this cultural difference by saying: *"People in Portugal do not outrage enough and they end up accepting too many things. A French person is generally more rebellious. After all, we made the French Revolution."* Anaïs agrees by declaring that people should be more engaged: *"There are too many people who spend time complaining about everything but they end up taking absolutely no action at all in order to change things. They are rather resigned people."* However, it is true that the presence of trade union is stronger in France than it is in Portugal.

The resignation attitude is often assimilated by French interviewees to a defeatist and passive behaviour. Lucie reacts by using the example of the late accommodation crisis in Lisbon: *"Portuguese people let it happen. If this economic situation was happening in France, people would be already hitting the streets to demonstrate. We have to fight. We have rights."* Lucie recognizes though that French people are therefore more embittered than the Portuguese, but on some levels she thinks the cause is legitimate.

This passivity causes Portuguese people to be seen as a rather peaceful population who is not rebellious. The French respondents believe that the cultural trait follows the ideology of Salazar's dictatorship: *"Heads down, no rebellion and we shut up!"* Portuguese people are described as a population that makes sacrifices and accepts the fate. The fact that there are less strikes in Portugal is a proof of this calm behaviour. Agathe had just moved to Portugal when the famous demonstration of 2010 took place: *"I was very shocked by the peacefulness of the protest by comparing it to France."* Nora, too, provided a more recent example of the Portuguese passivity: *"When Portugal was eliminated from the World Cup in 2018, everybody just got up and left the bar. If this was in France, French people would have gotten so mad that they would have probably 'smashed' the place."*

Although the defeatist feeling is changing with the new generations, it is still a common behaviour to let things be like they are because *"ah! it's complicated!"*. This general expression is heard a lot among people in Portugal. Even in the business environment, Viviane indicates: *"Portuguese employees are not the type of people to get rebellious. Of course they may grumble, but they always do what they are asked to do."* She confirms that the influence of the dictatorship years established by Salazar plays a major role. Moreover, the cultural difference is related to hierarchy with power at superior levels and responsible for the decision-making.

As mentioned earlier, the French spotted the general Portuguese tendency of complaining. Paul laughed about the issue because, from his point of view, his Portuguese friends completely assume the fact of whining a lot. Plus, in Portugal it is mandatory for any shop or firm with a commercial activity to own a *'livro de reclamações'* – meaning a book of complaints. It is an official book where clients are able to file any complaints or misconduct of the service that is kept registered. Such a book is not found in France at all.

The last cultural difference is connected to the resignation attitude. French participants felt that the Portuguese nation has an inferiority complex on certain levels. Portuguese people can sometimes have a weak self-esteem because of the horrible memory of Salazar. Marion observed that *"the Salazar years are still a very painful phenomenon to society. People do not want to talk about it."* Based on Nora's impression, the inferiority complex is valid and was then aggravated by the poor economic state of Portugal in the past years: *"People have the feeling that Portugal is always diminished and because of this, they feel like it is their duty to*

defend the nation.” Nonetheless, in light of the recent events such as the economic boom and the popularity of Portugal, the national feeling of inferiority has been changing. Claudine comments: *“Portuguese people have a great and real knowledge about their nation. I noticed that they have pride in being Portuguese without falling into nationalism.”*

5.3 FEEDBACK ABOUT RESEARCH FINDINGS

In order to test the credibility of the research findings, the author of the thesis asked for feedback to the same sample group whose stories and insights are the foundation for the Portuguese cultural standards that were identified. Asking the same French respondents permits to test if the results are truthful, reliable and if they can be defined at a general level.

When the author reached out to the French participants of the study, the majority replied stating that the results were in accordance with what they had shared and that they agreed with the cultural standards from the French perspective. For instance, Roxanne answers: *“I completely agree with what was affirmed.”* Thibaud says that it was *“very clear and truthful (in my humble opinion)!”*

A few interviewees had remarks about specific points that were identified within the cultural standards though. Gaëlle got the general impression that the conclusions were rather related to life in big agglomerations because she sensed that some aspects were a bit stretched out to what she is used to from her life on the Portuguese countryside. The point 2.3 – slow and inefficient services – was the most commented from participants. For instance, Gaëlle personally thought that the ideas of slow services may be exaggerated in her opinion as well as Portuguese having trouble saying ‘no’. Jacques stated that even though services are sometimes inefficient, the Portuguese society is also considered as very modern by its technological progress ahead of the rest of Europe such as the example of *‘Multibanco’*.

The fifth standard about the resignation was often referred to in the feedbacks. On the one side, Nathan believes that this attitude has been changing and that, nowadays, Portuguese are more inclined to endure less by being more rebellious. Two participants expressed their worry about the quick relation of resignation to the dictatorship years of Salazar. Héloïse and Gaëlle warn for carefulness by accusing Salazar’s reign for the Portuguese defeatist trait.

The punctuality, as indicated on the part about professional flexibility, is mentioned by two other participants. This cultural feature obviously depends on the different conduct policies of each company just like it is with Denis. He stresses out that arriving at work at 10 AM should remain an exceptional situation for him considering that his managers do not accept well such a loose schedule. Regarding the unproductivity of meetings, Oscar goes even further by believing that this is closely related to hierarchy too: *“Sometimes I feel as if meetings are only scheduled for superiors to remind us of who is in charge. There is almost no interaction and problem-solving during meetings with subordinates. This only enlarges the status of power for top management.”* Oscar reports management and team problems caused by this precisely.

The next observation is made by René who presumes that Portugal has changed a lot over the past years, so does the rhythm of companies: *“The Portuguese business world is today in-between a strong modernity (with all the daily stress that comes with it) and a functionality turned towards the old-fashioned way (less emphasis on punctuality).”* Lucie concludes the feedback section by stressing out the importance of clarifying that the quality of life as generally mentioned is about the sweetness of life in Portugal. However, she does not approve defining the quality of life as better when taking into account the financial aspects, the lack of social aid and the health system for those with limited financial means. The most important thing is that none of the French respondents disapproved the Portuguese cultural standards.

5.4 ANALYSIS OF CULTURAL STANDARDS WITH CULTURAL DIMENSIONS

The research findings were compared to the theoretical framework of current thesis, more precisely the cross-cultural comparison of countries using Hofstede’s cultural dimensions. The Hofstede’s comparison presented France and Portugal as pretty similar countries, with the exception of the scores for individualism and long term orientation. According to the general belief of both cultures being pretty similar, Hofstede’s values gave only a small insight about cultural differences of the two countries.

For the first dimension of power distance, France (68) scored higher than Portugal (63) which assumes that France emphasizes more on hierarchical distances and agrees with the

presence of inequalities among society. As the present study demonstrates, it is actually the opposite. France is in reality considered as less power distant than Portugal according to the French sample group. The presence of hierarchy is still strong in Portugal as it came out as a cultural standard. Portuguese subordinates are more expected to be told what to do in comparison with French employees, who tend to be more outspoken as per the narrative interviews.

The next Hofstede's dimension described Portugal (27) as collectivist and France (71) as individualist. This dimension is a good representation of both nations and is in line with the findings of this research. The French noticed that Portugal was indeed more attached to family like the traditional meals on weekends. The closed social groups of the Portuguese that were mentioned characterize well this dimension through the importance of group attachment. Portuguese friendships are generally stronger too. Hofstede was right about the familiar environment at work where a promotion depends primarily on the attachment to colleagues.

Portugal (31) was defined as more feminine than France (43) for the dimension about masculinity. This is right again. Hofstede used the example that quality of life is an important aspect of a feminine culture which was also revealed by the majority of respondents. They estimate that the Portuguese quality of life is better when comparing to the French one.

Uncertainty Avoidance was a dimension with high scores on both sides, Portugal (96) being still the highest. Hofstede's research says that Portugal is more bureaucratic than France. This aspect is true because of the French opinion and it is reflected on the slow and inefficient services. Some services run at slower pace because of the bigger presence of Portuguese bureaucracy. However, uncertainty avoidance pointed that punctuality is key for Portuguese people, which is a false statement based on present findings. Portuguese society was described as one who puts less emphasis on punctuality whether it is in the private or professional side.

The fifth dimension of Long Term Orientation represented Portugal (28) as rather short term oriented than France (63) because Portugal emphasizes more on old traditions which they aim to maintain. Once again, this is also represented by the familiar side of Portuguese people and for their will to maintain traditions of weekly dinners whereas in France people are less keen on those aspects. This dimension is therefore reliable too.

Regarding the last dimension, Portugal (33) was considered as more restraint than France (48). It states that French people are in general less relaxed and do not enjoy life as they should. Plus, it also states that Portuguese people tend to be more pessimist in comparison to the French nation. As per the present research findings, both of these statements are true as outlined by the Portuguese cultural standards of relaxed attitude and resignation, where Portuguese people are viewed as having a rather defeatist trait, close to pessimism. French feel, indeed, that life in France is less relaxed than in Portugal characterized by the way that Portuguese people get to enjoy life better.

The analysis shows that Hofstede's cultural dimensions are valid, except for two parts explained above – power distance and punctuality for uncertainty avoidance - when comparing them to the present outcome of the French narrative interviews. The advantage of the study by using the Cultural Standards Method is that more details about the cultural standards were obtained in accordance with critical incidents. This is not very explicit on Hofstede's research. Examples about these details are the description of hierarchical orientation, resignation and relaxed attitude.

6. CASE STUDIES

The following case studies are intended as practical examples of Portuguese cultural standards from the French perspective and as material with academic purpose for cross-cultural subject classes. The target audience for this exercise are future French expatriates planning on moving to Portugal. The content of the cases hereafter is based on critical incidents that French participants of current research went through in Portugal. The answers and explanations to the case studies are enclosed in the appendix section (see Appendix 5).

Case 1: Filling out a Portuguese form at the dentist

The first time Marie goes to a dentist in Portugal, she is asked to fill out a form with her information for the clinic. Right in the beginning of the form, she notices a box asking her to indicate her 'title'. Marie does not understand what she is expected to mention, especially since this box is before the name information. In her innocence, she goes to ask the receptionist lady about her doubt. Marie asks: *"Excuse me. What am I supposed to write in this 'title' box?"* The receptionist looks at her very surprised and answers: *"Well, that is to inform us how you would like to be called: 'Senhora', 'Dona', 'Doutora' ..."* Very confused, Marie replies: *"I just want to be called by my name."* The receptionist does not know what to say, so she just tells Marie to leave the box in blank. Back in France, Marie was used to be called *'Madame'* or *'Mademoiselle'*.

Question: Why is the receptionist lady so confused with Marie's question?

- a) The receptionist lady believes that Marie has no university diploma. She does not want to offend her because there are no titles for people without a diploma in Portugal.
- b) In Portugal, titles are part of the social status and define the academic level of a person. Society emphasizes on calling people by their title such as "Doutor/a".
- c) The receptionist lady must have started to work at the clinic a few days ago and she probably has not gained enough experience yet.
- d) In Portugal, titles define the academic level of a person and, hence, determine the corresponding waiting line that Marie needs to wait for her turn.

Case 2: Cutting the line at the cashier in the supermarket

Pascal has just had a very long day at work but, before heading home, he needs to buy some groceries at the supermarket. Once he picked all of his items, he goes to one of the cashiers. As usual, there are long lines of people at the cash registers. Even though Pascal is very tired, he waits in one of the lines and hopes to have picked out the quickest line. After a 20-minutes waiting time, it is finally Pascal's turn who is already impatient because of the slow inefficiency at the supermarket. When the teller goes to scan Pascal's first product, a woman around 30-years old with a broken leg comes and says: *"Excuse me. I have priority because of my physical condition"* and she hands her food items over to the teller who starts scanning these. Pascal cannot believe how the lady just cut the line and lashes out in anger: *"Hey lady! I am sorry but we all have been waiting in line for 20 minutes. You have no right coming here and cutting the line like this."* All the people around Pascal start looking at him badly and do not agree at all with Pascal's attitude.

Question: Did the lady with the broken leg have the right to cut the line?

- a) No, cutting any line is a very impolite thing to do.
- b) Yes, a gentleman should always let ladies first.
- c) No, there should be an extra cash register at supermarkets only intended for people with priority.
- d) Yes, given her physical condition the lady has priority and people are expected to let her go to the front of the line.

Case 3: Co-workers' punctuality

Louise is a manager at the headquarters in Paris of a French company. She was asked by her supervisors to visit and to spend a few days at the Portuguese subsidiary located in Lisbon. Due to a professional emergency, Louise needs to assist the Portuguese team currently under her direct supervision from France. Since her trip to Lisbon was a last-minute decision, she has not had the chance to set up a meeting with the whole team yet, but she plans on doing a meeting at 9:30 AM. This gives time to her Portuguese colleagues to get at the office and it allows them all to handle the issue right from the morning on.

The first day at the Portuguese premises, Louise arrives at 8 AM and sends out the e-mails with the meeting invitation. But part of the team has not arrived at the office by 9:30 AM yet. Three team members are still missing at 9:45 AM. Louise asks the Portuguese manager about it who replies: *"None of them has called yet, so they must be on their way."* She does not show it but she starts being annoyed by the situation. At 10 AM, the whole team is finally complete. Louise thinks that the Portuguese manager is going to say something to the late colleagues but, instead, nothing happens. When she finally points it out to the manager about the working schedule, she is informed that the Portuguese contract does not stipulate any fixed hours for employees as long as they work 8 hours between 8 AM and 9 PM. Unaware of this, she then fixes the meeting for 2 PM at one of the conference rooms on the 6th floor.

At 2 PM, Louise is in the meeting room and no one has showed up yet. After 5 minutes, she is worried that she may have confused meeting rooms but, the name on the door is the right one. She checks the e-mail to see if she made any planning mistake on the invitation, but the date and hour are correct. When she decides to call the Portuguese manager on his phone at 2:15 PM, the team finally shows up and Louise can start the meeting.

Question: What do you think happened to the team?

- a) The team got stuck on the elevator and had no phone signal to contact Louise.
- b) Portuguese way of working is more flexible. The risk of fixing a meeting for 2 PM is that some co-workers are still on their lunch time.
- c) The team members do not like Louise and they were avoiding her.
- d) Portuguese punctuality is not that precise. Being late up to 15 minutes is normal.

Case 4: Afonso and Rita are never available on weekends

Françoise has been living in Portugal for 2 months because of a job opportunity at a Portuguese law firm. She has two Portuguese colleagues - Afonso and Rita - with whom she gets well along. For the past month, Françoise has invited them for dinner at her place during weekends, but it never works for them. Afonso always leaves on weekends to see his family living on the countryside. Rita has the same family excuse and Françoise is not sure anymore whether or not she should believe the typical excuses like *“it’s my mother’s birthday”*, *“my uncle is visiting us from Porto”*, *“my godson is celebrating his birthday”* or *“we are having a family dinner at my grandmother’s”*. Françoise is becoming worried about her friendship with her colleagues because she thinks they may not really like her and that they are trying to avoid her instead.

Question: How could you best cheer up Françoise?

- a) Portuguese people are rather closed people with their social circles and the tradition is to be with the family on weekends. Maybe she can invite them for dinner on a regular weekday.
- b) Forget about Afonso and Rita. She should make new friends and not care about them.
- c) They probably just like typical Portuguese dishes and are afraid of not appreciating Françoise’s food. She should cook a recipe with codfish.
- d) Portuguese people keep their professional and private life separate. It is nothing against Françoise, but Afonso and Rita only think of her as a working colleague. Dinners are, therefore, not an option, especially on weekends.

Case 5: Waiting at the bus station

Philippe lives in '*Santos*'. This is a neighbourhood of Lisbon with no subway service. The public transportation serving that side of Lisbon is the bus or the tramway. Today is the first time that Philippe takes the bus. When he arrives at the bus station, there are five people already waiting. He notices that these people seem to be waiting in line but he believes that must be a funny coincidence. Then, finally, the bus arrives and Philippe goes to the front door to be the first passenger, just like he always did in France. He lets the old lady get onto the bus first because of her priority. But then, he enters the bus right after her. That is the moment when the people waiting with him at the bus station start shouting for no reason. Philippe does not understand Portuguese yet, so he is confused and decides to just go looking for a place in the back of the bus. He hopes that the yelling people will not bother him any further during the bus ride. He tries to reflect about what went wrong but he cannot figure it out.

Question: How do you best explain this incident?

- a) Portuguese people are very grumpy. They must have started shouting out because the bus has no air conditioning and it is very hot.
- b) According to the priority rule in Portugal, the first people to get into the bus are the elder ones, then priority is given to ladies and, finally, to men. Philippe should have been one of the last passengers to enter the bus as he is a man.
- c) At bus stations in Portugal, people form a waiting line which defines the order of entrance into the bus based on which passenger has been waiting the most. Philippe should not have cut the line when the bus arrived like he does it in France.
- d) People at the bus station must have noticed that Philippe was French. They started yelling at him because they do not accept that France won the World Cup of 2018.

7. PORTUGUESE BUSINESS GUIDE FOR FRENCH PEOPLE

Globalization has led companies to conduct business on a world-wide scale. In line with the current dissertation, this Portuguese business guide is intended for French people who plan on making business with Portuguese business representatives. This guide consists of a set of recommendations giving advices about rules, formalities and the professional behaviour towards the Portuguese counterpart in order to avoid any critical incident which could compromise the agreement because of the natural cultural differences. Within the Portuguese context, the international business etiquette protocol is divided into the following sections:

Greeting and Presentation:

- Politeness and formality categorize best the Portuguese society. Therefore, the handshake, being the most frequent and appropriate greeting at business encounters, must be done with smile and eye contact. As per the French “*Bonjour*” or “*Bonsoir*”, the greeting also needs to be adapted to the Portuguese moment of the day: “*Bom dia*” (Good morning), “*Boa tarde*” (Good afternoon) or “*Boa noite*” (Good night). It is common to add next: “*Como está?*” (How are you?) or “*Prazer*” (abbreviation for *Pleasure to meet you*).
- The French language has the formal distinction between “*vous*” (formal you) and “*tu*” (informal you). The same principle applies for the Portuguese language with “*você*” (formal you) and “*tu*” (informal you). When people have not met each other yet or during business meetings, the advice is to always use the formal way to start.
- The proper way to address to a Portuguese person is “*O Senhor/A Senhora*” with the person’s surname. However, unlike the French society, the Portuguese one gives much importance to the person’s academic title. In this case, any Portuguese citizen owning a university degree must be called “*Doutor/Doutora*” (Doctor) with or without their surname. This specific title is not only reserved to medical doctors or people with a PhD. “*Engenheiro*” (Engineer) or “*Arquitecto*” (Architect) are further professional titles to call people with these professions. In the case of a doubt, it is preferred to address the person as “*Doutor/Doutora*” if he/she looks intelligent and qualified.

- As it is in France, the French side should always use the formal way and wait for the invitation of the Portuguese side before moving on to a first-name basis and a more informal approach.
- The last point concerns the Portuguese full names. French people have generally one or two first names and their father's last name, people in Portugal are known for having long names: usually two first names with up to four last names (two from the mother and two from the father). The short form name for a Portuguese is the first name and the last father's surname. Due to these long names, people are always sorted in Portuguese lists by their first name instead of their last name as it is in France.

Building Relationships:

- The Portuguese prefer to do business with those who they feel more at ease with. Trusting the counterparty is critically important prior to closing any deal. It is recommended for the French side to be initially introduced by a mutual contact.
- The French need to be aware of the time-consuming process that it takes for establishing a productive business cooperation. These relationships are built with people and not companies. It is very important to keep the same representatives on the negotiating team with roles clearly assigned to each one throughout the process. If there is a change of team members, the relationship-building part has to start all over again.
- The high presence of hierarchy in the Portuguese culture emphasizes on the respect given to a person based on his/her age, status and position.

Communication:

- As mentioned earlier, formality is key for communication and the protocol must be followed. The Portuguese way of communicating is rather indirect meaning that the French side has to read in between the lines and pay attention to non-verbal clues.
- A face-to-face meeting with the Portuguese representatives is usually preferred since the written or telephonic communication is considered as too impersonal.
- During phone calls, one usually starts the conversation by greeting each other and asking how everything is going. Small talk about the holidays or the family is common.
- The Portuguese formality is observed in the e-mails as well. They tend not to go straight to the point and to use a large text to express little content.

- Portuguese employees are good with languages: English is the most spoken foreign language and they have a certain easiness in learning and speaking other languages. The French should not be surprised if their business negotiators understand French, as it is a language taught in Portuguese schools.

Visit Cards:

- Visit cards must be distributed at the beginning of the meeting to every present member.
- The content of the business card must clearly highlight the company's logo and the name of the French representative. Contacts information (e-mail, mobile phone and company's address) must be presented in a smaller font size at the bottom.
- The Portuguese are also keen on having one's academic and professional title illustrated on the card. If the person has the decision-power within the company, this should also be clearly stated on the business card.

Business Meeting Etiquette and Negotiations:

- Business meetings have to be arranged with one or two weeks in advance. The best way to approach is by writing an e-mail with interlocutors on the same hierarchical level and decision power. The meeting should be reconfirmed a few days before.
- The Portuguese want to know the French people they are going to meet: thus, the French should provide the information requested about the different positions, titles and responsibilities of each attendee of the meeting. The Portuguese side also expects the decision-maker of the French organization to be present.
- As a matter of equal representation, both parties should have attendees with the same senior executive level at the meeting.
- Punctuality is expected as it shows respect towards the seriousness of the meeting. On the other hand, the Portuguese side may appear up to 15 minutes late as it is considered as normal in their culture. If this happens, the French should not seem irritated by this.
- Meetings are supposed to start with small talk before discussing business. This can get extensive but it is the form of creating a relationship between parties. Asking about the trip and first impressions about the city are appropriate topics for conversation.
- The French side should wait for the Portuguese representatives to start talking business. The first ones should have the material available in English and Portuguese. The

Portuguese are detail-oriented and meticulous. They like things in writing and well-detailed documents for excluding any uncertainty and ambiguity.

- The agendas serve more as guidelines for discussion rather than a strict meeting schedule.
- Both parties should maintain eye contact when speaking and it is normal, if the Portuguese side gets often interrupted during the meeting.
- The rhythm of the negotiation process is slow. It takes several meetings to reach the final agreement which is taken by the highest hierarchical directors. Their decision is the one that prevails and concludes the negotiation. This slow-moving pace also explains why Portuguese have little respect with deadlines. The atmosphere may feel very formal at the first meeting, but as the relationship develops with subsequent meetings, it gets more relaxed.
- The French should not rush the Portuguese side as they may be viewed as aggressive and offensive towards the latter ones. The French need to be patient and have in mind, that the Portuguese do not delegate their authority to other decision-makers.
- Sometimes, in Portugal, it is a common practice to use meal time as a way of conducting the negotiation meeting when it is time for a break. However, if the meeting is already over, the recommendation is to invite the Portuguese side for a less formal event such as lunch or dinner. This invitation has the aim of developing the relationship.
- During a business meal, business is only discussed after the main dish has been served. The meal is more a chance for relationship building. The time is not appropriate for a presentation as well.

Dress Code:

- The Portuguese culture emphasizes on people's appearance. Therefore, especially in cities, the attire is an important aspect. Fashion stands for social ranking and success.
- For business purpose, it is advised to wear conservative and good clothing. Men are recommended to wear dark suits and women skirt outfits. In this dressing matter, the Portuguese rules are identical to the French ones.

Timetables:

- While the French working system is limited to 35 hours a week, in Portugal people work 40 hours a week. The Portuguese worktime comprises a lunch break of generally

one hour, where Portuguese workers like to sit down and eat with cutlery to enjoy their lunch time properly. This concerns every sector from business managers to construction builders.

- During the day, it is common for Portuguese to have many coffee breaks of 5 to 15 minutes. It is a time for socialization between colleagues.

Dining Etiquette:

- Regarding punctuality for dinner, a tolerance of maximum 15 minutes beyond the stipulated time is accepted. For any other social gatherings like a party, the French are expected to be late between 30 minutes and one hour as this is still socially accepted.
- At these social events, business is not a topic for discussion.
- The guests wait for an invitation of the host to sit down as they may be allocated to a special place on the table. Also, elbows should not be rested on the table even though hands should always be visible.
- The Portuguese have lunch between 12h30 and 14h00 in general and the time for dinner is late - between 20h00 and 22h30 – in comparison with France.
- After the meal, the tradition for Portuguese is to have a “*bica*”, which is an espresso coffee. French people have to be aware of the fact that a regular “*coffee*” in Portugal designates the “*bica*”. Whereas the French regular “*coffee*” means a longer espresso coffee with warm water.

Gifts:

- Exchanging gifts at the first encounter is certainly going to raise suspicion about the French’s motives or the Portuguese may perceive it as bribery, too. However, after the agreement has been signed, both partners may offer small gifts to each other.
- Typical gifts for dinner invitations at a Portuguese home are for example flowers, good chocolate or wine.
- The appropriate time to open gifts is when they are received.
- If the French guests have not brought any gift to a dinner, it is expected from them to send flowers to the hosting person the following day.

(Lewis, 2006; Katz, 2007; Bandeira, 2017; www.commisceo-global.com)

8. CONCLUSION

The goal set for present dissertation was to determine the French perception of the Portuguese culture when representatives from both cultures have a cross-cultural exchange. The final objective was the identification of Portuguese cultural standards from the French perspective based on critical incidents which occurred to French people within the Portuguese context.

Considering the globalized world that feels day by day closer, for instance, with technological progress and the increase of employees' mobility throughout the globe, companies need to be aware of the respective cultural differences that exist. These differences are dealt on two aspects: on the one side, the company needs to adapt its strategy and/or products to the culture meaning the region it intends to do business in; on the other side, if a company's subsidiary opens in a foreign country, the employees' professional habits may vary significantly from the corporate's 'mother' culture.

This thesis makes especially sense since it involves two European cultures – Portugal and France – to discredit the belief that both cultures are relatively homogenous only because they belong to the same continent and are close to each other. The purpose of the research was to prepare any French person with the project of moving to Portugal in order to avoid any cultural shock while in the host environment.

The research was accomplished with the insight of 35 French participants who are currently living and working in Portugal with a personal experience of at least one year. Based on the methodology of the Cultural Standards Method, the process is structured into three phases: narrative interviews, data analysis of critical incidents and identifying the cultural standards. Five Portuguese cultural standards were extracted from the French perspective as the following:

- 1 - **Hospitality and Solidarity:** The French found Portuguese people to be very welcoming and nice people with a constant availability to help each other out.

- 2 - **Relaxed Attitude:** Portuguese were described as more relaxed in life which reflects on three other dimensions: the rhythm of daily life, a professional flexibility and the consequence of slow and inefficient services.
- 3 - **Closed Social Groups:** The French had a hard time to build Portuguese friendships because of the strong existing bonds between the Portuguese, family and their friends. This is why they are perceived as a culture with closed social groups.
- 4 - **Hierarchy Orientation:** Portuguese society emphasizes a lot on hierarchy and the respect of priority status. Secondly, the importance of titles as well as the Portuguese social status are more valued in comparison to the French culture.
- 5 - **Resignation:** The final standard regards the Portuguese attitude of resignation, also connected to a defeatist side, whereas French people are generally more rebellious.

The main limitations of current study are the French geographical origin of the sample and the professional experience in Portugal. More than half of the sample group was formed by French people who used to live in the region of Paris. The results are perhaps inclined to be more in adequacy with the perspective of big and crowded agglomerations. The author also had a hard time to find French candidates with a job at a regular Portuguese firm. Because of the economic boom which has opened the doors to many French businesses in Portugal, a couple of respondents work at French companies or subsidiaries that are established in Portugal.

Further research can be developed by taking these two previous considerations into account in order to give a greater trustworthiness to the findings. This involves looking for more French people of other regions and maybe more job experiences at Portuguese firms. It would also be interesting to do a reverse investigation by identifying the French cultural standards from the Portuguese perspective in order to get the complete insight about both cultures. A comparison of both studies allows to evaluate then if the two cultures share the same (reverse) cultural shocks at encounters between French and Portuguese representatives.

From the practical point of view, the current dissertation serves as a basis for French managers within a cross-cultural context with Portugal as well as French companies interested in developing their activities and professional teams in Portugal. As proven by this thesis, culture is a crucial phenomenon shaping not only the way that international business activities have to be held, but also private relations, in both cases, by the French people in Portugal.

BIBLIOGRAPHY

- **Books**

Alvesson, M. 2013. *Understanding Organizational Culture*. (Second edition). London: Sage Publications.

Bandeira, D. 2017. *Portuguese cultural standards from the Spanish perspective*. Master Thesis. Lisboa: ISCTE Business School.

Bowe, H. & Martin, K. & Manns, H. 2014. *Communication Across Cultures: Mutual Understanding in a Global World*. (Second edition). Port Melbourne: Cambridge University Press.

Gesteland, R. 2005. *Cross-cultural business behavior. Negotiating, selling, sourcing and managing across cultures*. (Fourth edition). Copenhagen Business School Press.

Hofstede, G. 1997. *Cultures and organization: Software of the mind – Intercultural cooperation and its importance for survival*. (Second edition). USA: McGraw-Hill.

Hofstede, G. 2001. *Culture's consequences – Comparing values, behaviors, institutions and organizations across nations*. (Second edition). USA: Sage Publications, Inc.

Hofstede, G. 2003. *Cultures and organizations: Software of the mind - Intercultural cooperation and its importance for survival*. (Third edition). London: Profile Books.

Katz, L. 2007. *Negotiating international business – The negotiator's reference guide to 50 countries around the world*. (Second edition). Booksurge, LLC.

Kroeber, A. L. & Kluckhohn, C. 1952. *Culture: a critical review of concepts and definitions*. Papers. Peabody Museum of Archaeology & Ethnology, Harvard University.

Lewis, R. 2006. *When cultures collide: Leading across cultures*. (Revised Edition). Nicholas Brealey International.

Pedersen, P. 1995. *The five stages of culture shock: Critical incidents around the world*. United States: Greenwood Press.

Robalo, A. 2004. *Gestão Comparada / Comparative Management*. Edição Sílabo. Lisboa.

Rothlauf, J. 2014. *A global view on intercultural management: Challenges in a globalized world*. Germany: De Gruyter Oldenbourg.

Schneider, S. & Barsoux, J-L. 2003. *Managing across cultures*. (Second edition). Essex: Pearson Education Limited.

Strange, A. M. 2009. *Portuguese cultural standards from a Norwegian perspective*. Master Thesis. Lisboa: ISCTE Business School.

Trompenaars, F. & Hampden-Turner, C. 1998. *Riding the waves of culture – Understanding diversity in global business*. (Second edition). USA: McGraw-Hill.

Uudam, C. 2008. *Portuguese cultural standards from the Swedish perspective*. Master Thesis. Lisboa: ISCTE Business School.

- **Articles**

Bennett, C. V. & Brewster, C. 2002. *Can Portuguese management compete? A survey of senior expatriate managers in Portugal*. Ad Capital International Search. Cranfield University School of Management.

Brueck, F. & Kainzbauer, A. 2002. *The cultural standards method – A qualitative approach in cross-cultural management research*. Center for International Studies. Vienna University of Economics and Business Administration, Austria.

Desson, K. & Clouthier, J. 2010. *Organizational culture – Why does it matter?* Presented to the Symposium on International Safeguards International Atomic Energy Agency Vienna, Austria, November 3, 2010.

Dunkel, A. & Meierewert, S. 2004. *Culture standards and their impact on teamwork – An empirical analysis of Austrian, German, Hungarian and Spanish culture differences*. *Journal for East European Management Studies*. Vol. 9, No. 2, p. 147-174. ABI/INFORM Global.

Fink, G. & Kölling, M. & Neyer, A-K. 2005. *The cultural standards method*. Working Paper Nr. 62, Vienna University of Economics and Business Administration, Austria: Europainstitut Working Papers.

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

Jones, M. L. 2007. *Hofstede – Culturally questionable?* Oxford Business & Economics Conference. Oxford, UK, 24-26 June, 2007. University of Wollongong, Australia.

Robalo, A. & Kainzbauer, A. & Durão, I. 2015. *Portuguese cultural standards from an Austrian perspective*. *Global Economics and Management Review*, No. 20, p.29-37.

Ronen, S. & Shenkar, O. 1985. *Clustering countries on attitudinal dimensions: A review and synthesis*. *The Academy of Management Review*. Vol. 10, No. 3. July 1985.

Thomas, A. 2001. *Research into the influence of culture standards on behaviour*. Institut für Psychologie. Universität Regensburg, Germany.

Xia, J. 2009. *Analysis of impact of culture shock on individual psychology*. **International Journal of Psychological Studies**, Vol. 1, No.2, p. 97-101. University of Nottingham Ningbo.

- **Websites**

Commisceo Global; **Portugal guide – A look at Portuguese Language, Culture, Customs and Etiquette**; <https://www.commisceo-global.com/resources/country-guides/portugal-guide/>;
Accessed September 27th, 2018.

EUBusiness; **France: country overview**;
<https://www.eubusiness.com/europe/france/>;
Accessed September 10th, 2018.

France Diplomatie. **France and Portugal**;
<https://www.diplomatie.gouv.fr/fr/>;
Accessed September 9th, 2018.

Hofstede, G. **The 6 dimensions of national culture**; Hofstede Insights;
<https://www.hofstede-insights.com/models/national-culture/>;
Accessed August 28, 2018.

La France au Portugal. **Ambassade de France à Lisbonne**;
<https://pt.ambafrance.org/-Francais->;
Accessed September 9th, 2018.

Neill, C. 2017, May 3. **Finding Your Feet – Cultural Adjustment**; The Madrid Metropolitan;
<http://www.madridmetropolitan.com/2017/05/03/finding-feet-cultural-adjustment/>;
Accessed July 1, 2018.

PwC - Worldwide tax summaries online;
<http://www.taxsummaries.pwc.com/>;
Accessed September 9th, 2018.

Princeton Education. **Four Common Stages of Cultural Adjustment**;
<https://www.princeton.edu/oip/practical-matters/Cultural-Adjustment.pdf>;
Accessed July 1, 2018.

Strasbourg l'européenne. Centre d'information sur les institutions européennes;
<http://www.strasbourg-europe.eu/>;
Accessed September 9th, 2018.

ThoughtCo. **Historical Profile of France**;
<https://www.thoughtco.com/france-a-historical-profile-1221301/>;
Accessed September 10th, 2018.

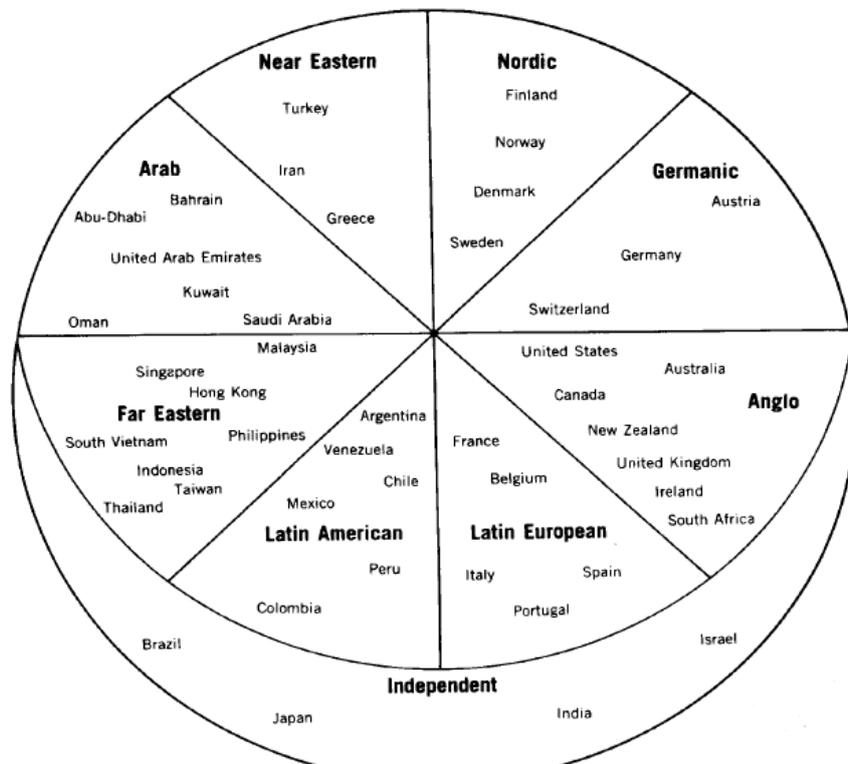
Trésor. Direction Générale. **Portugal**; Ministère de l'Economie et des Finances;
<https://www.tresor.economie.gouv.fr/Ressources/pays/Portugal>;
Accessed September 9th, 2018.

Worldatlas, **List of French territories**;
<https://www.worldatlas.com/articles/which-overseas-territories-are-administered-by-france.html>;
Accessed September 10th, 2018.

Zeeman, A. 2018. **Richard Gesteland**; Toolshero;
<https://www.toolshero.com/toolsheroes/richard-gesteland/>;
Accessed August 31, 2018.

APPENDIX

Appendix 1 – The different country clusters



Source: S. Ronen and O. Shenkar, 1985

Appendix 3 – Index scores and ranks for countries and regions

Country	Power Distance		Uncertainty Avoidance		Individualism/Collectivism		Masculinity/Femininity		Long-/Short-Term Orientation	
	Index	Rank	Index	Rank	Index	Rank	Index	Rank	Index	Rank
Argentina	49	35-36	86	10-15	46	22-23	56	20-21		
Australia	36	41	51	37	90	2	61	16	31	22-24
Austria	11	53	70	24-25	55	18	79	2	31 ^a	22-24
Belgium	65	20	94	5-6	75	8	54	22	38 ^a	18
Brazil	69	14	76	21-22	38	26-27	49	27	65	6
Canada	39	39	48	41-42	80	4-5	52	24	23	30
Chile	63	24-25	86	10-15	23	38	28	46		
Colombia	67	17	80	20	13	49	64	11-12		
Costa Rica	35	42-44	86	10-15	15	46	21	48-49		
Denmark	18	51	23	51	74	9	16	50	46 ^a	10
Ecuador	78	8-9	67	28	8	52	63	13-14		
Finland	33	46	59	31-32	63	17	26	47	41 ^a	14
France	68	15-16	86	10-15	71	10-11	43	35-36	39 ^a	17
Germany	35	42-44	65	29	67	15	66	9-10	31	22-24
Great Britain	35	42-44	35	47-48	89	3	66	9-10	25	28-29
Greece	60	27-28	112	1	35	30	57	18-19		
Guatemala	95	2-3	101	3	6	53	37	43		
Hong Kong	68	15-16	29	49-50	25	37	57	18-19	96	2
Indonesia	78	8-9	48	41-42	14	47-48	46	30-31		
India	77	10-11	40	45	48	21	56	20-21	61	7
Iran	58	29-30	59	31-32	41	24	43	35-36		
Ireland	28	49	35	47-48	70	12	68	7-8	43 ^a	13
Israel	13	52	81	19	54	19	47	29		
Italy	50	34	75	23	76	7	70	4-5	34 ^a	19
Jamaica	45	37	13	52	39	25	68	7-8		
Japan	54	33	92	7	46	22-23	95	1	80	4
Korea (South)	60	27-28	85	16-17	18	43	39	41	75	5
Malaysia	104	1	36	46	26	36	50	25-26		
Mexico	81	5-6	82	18	30	32	69	6		
Netherlands	38	40	53	35	80	4-5	14	51	44	11-12
Norway	31	47-48	50	38	69	13	8	52	44 ^a	11-12
New Zealand	22	50	49	39-40	79	6	58	17	30	25-26
Pakistan	55	32	70	24-25	14	47-48	50	25-26	0	34
Panama	95	2-3	86	10-15	11	51	44	34		
Peru	64	21-23	87	9	16	45	42	37-38		
Philippines	94	4	44	44	32	31	64	11-12	19	31-32
Portugal	63	24-25	104	2	27	33-35	31	45	30 ^a	25-26
South Africa	49	35-36	49	39-40	65	16	63	13-14		
Salvador	66	18-19	94	5-6	19	42	40	40		
Singapore	74	13	8	53	20	39-41	48	28	48	9
Spain	57	31	86	10-15	51	20	42	37-38	19 ^a	31-32
Sweden	31	47-48	29	49-50	71	10-11	5	53	33	20
Switzerland	34	45	58	33	68	14	70	4-5	40 ^a	15-16
Taiwan	58	29-30	69	26	17	44	45	32-33	87	3
Thailand	64	21-23	64	30	20	39-41	34	44	56	8
Turkey	66	18-19	85	16-17	37	28	45	32-33		
Uruguay	61	26	100	4	36	29	38	42		
United States	40	38	46	43	91	1	62	15	29	27
Venezuela	81	5-6	76	21-22	12	50	73	3		
Yugoslavia	76	12	88	8	27	33-35	21	48-49		
Regions:										
Arab countries	80	7	68	27	38	26-27	53	23		
East Africa	64	21-23	52	36	27	33-35	41	39	25	28-29
West Africa	77	10-11	54	34	20	39-41	46	30-31	16	33

NOTE: 1 = highest rank. LTO ranks: 1 = China; 15-16 = Bangladesh; 21 = Poland; 34 = lowest.
a. Based on EMS consumer survey (see Exhibit 7.3).

Source: Hofstede, 2001

Appendix 4 – An overview of the research sample of the French interviewees

Participant	Name	Gender	Age	Time in Portugal	French Origin	Profession	Speaking Portuguese
1	Alain	Male	30	1 year	Lyon	Teacher	(Learning)
	After living in Ireland and knowing Portugal, Alain had a friend living in Lisbon for 5 years who told him about a company looking for French teachers. For Alain, Portugal is a "mix": Lisbon is really great but it can get quickly complicated living in Portugal.						
2	Claudine	Female	37	1,5 year	Haute-Savoie	Tourist Guide	Yes
	Claudine fell in love with Lisbon over 5 years ago. For her, Portugal stands for peacefulness, serenity and human relations. She embraced the Portuguese culture. She feels like being home.						
3	Nathan	Male	27	2 years	Paris	Customer Support	Yes
	Nathan came a first time to Portugal for leisure. In the second time, he came because of a job offer. He fell in love with Lisbon and describes Portugal as welcoming and festive.						
4	Paul	Male	33	1 year	Nice	Teacher	Yes
	Back when living in London, his ex-girlfriend was Portuguese and she wanted to come back, so he followed her. Paul defines Portugal as an open country with a social environment, but keeping its traditional side ("tacanho" how they call it in Portugal).						
5	Céline	Female	35	1 year	Paris	Journalist	(Learning)
	Céline is married to Michel (Participant #6). She came to visit Portugal and she fell in love with Lisbon, too. She wanted to leave the heavy atmosphere of Paris, especially after the terrorist attacks. For Céline, Portugal is like a smile, like softness and like a sunshine.						
6	Michel	Male	39	1 year	Paris	Graphic Designer	Yes
	Mathieu is Céline's husband (Participant #5). At 19 years old, he was in a relationship with a girlfriend of Portuguese origin. They used to come every year to Portugal for the holidays and he loved the country so much that he dreamed of moving one day there. He couldn't handle Paris anymore, too. Portugal is synonym of generosity, kindness and sunshine.						
7	Jonathan	Male	23	1,5 year	Bouches-du-Rhône	HR Recruiter	Yes
	Having made his Erasmus in Portugal in a first time, what made him move to Portugal was his current girlfriend who was living in France, but wanted to return to Portugal. For Julien, Portugal is represented by its late development ("boom"), by its safety and "good living".						
8	Sandrine	Female	26	8 years	Paris	Data Manager	Yes
	Sandrine came to Portugal when she entered the university for her studies. In the meanwhile, she found a job and, finally, decided to stay. Three words define Portugal in her opinion: sunshine, festive and enjoyable.						
9	Coralie	Female	50	1 year	Haute-Savoie	Telemarketer	No
	Coralie has lived in many places in France before moving to Marbella (Spain) for a time. Her life changed dramatically overnight after a theft. She came to Portugal because of a job offer. In her opinion Portugal is defined by sympathy, solidarity and beauty.						

10	Agathe	Female	33	8 years	Lyon	Educational Leader	Yes
	After a life experience of 3 years in Madagascar, she went back to live and work in Lyon. However, she wanted to travel and leave France for a closer country in Europe than Madagascar. That's how she ended up in Portugal. Portugal is a paradox country defined by its quiet, its peacefulness and warmth.						
11	Lucie	Female	29	1 year	Nantes	Teacher	Yes
	Lucie lived with her husband in Equador for 2 years. When back to France, they wanted to move again, but to a closer country of France. Her husband had spent his Erasmus in Portugal 10 years ago. So, they agreed to move to the Portuguese nation, which Lucie describes as warm and as sweetness of life.						
12	Roxanne	Female	34	11 years	Paris	Account Manager	Yes
	The first time Roxane came to Portugal was for her university studies. After this, she was unemployed in France and since she liked the atmosphere of life in Portugal so much, she thought it was now or never and, thus, decided to move. For her, Portugal is synonym of freedom (given that she doesn't have men stalking her on the streets and insulting her).						
13	Thibaud	Male	33	8 years	Yvelines (Paris)	Legal Consultant / University Teacher	Yes
	Thibaud's mother was American and Thibaud studied in the USA, where he passed the Bar of New York and is a lawyer. His girlfriend, living in France from Portuguese origin, was going to study in Portugal. So, Thomas decided to follow her to be with her. For him, Portugal is defined by its "good living", it is a diverse country and, especially, an European country.						
14	Hubert	Male	29	2 years	Nancy	Co-Founder of Start-Up	Yes
	Hubert's start-up made him move to Lisbon because of tax reasons, cheaper level of life, lower wages for employees, sunshine, being still at only 2 flight hours away from France and the time difference is only 1 hour (no big impact for business). Portugal is attractive, cheap life expenses, has a nice weather and is pleasant.						
15	Sabrina	Female	39	24 years	Yvelines (Paris)	Financial Manager	Yes
	Sabrina came to Portugal based on her family's decision. In her eyes, Portugal is a nice country, of "good living", passive and, most importantly, safe!						
16	Nora	Female	25	1,5 year	Brest	Teacher	(Learning)
	After doing an internship in Lisbon to conclude her studies, Nora loved Lisbon so much that she decided to move to the city permanently when she got a job offer. For her, Portugal is peaceful, pleasant, alive and stimulating.						
17	Héloise	Female	38	6 years	Toulouse	Translator	Yes
	As a translator, Héloise fell in love with the Portuguese language and with Lisbon in general. She thinks of Portugal as a peaceful country, with more freedom than in France and not that much social and political control.						
18	Jacques	Male	32	2 years	Paris	Real Estate Agent	Yes
	Jacques was done with Paris for private and professional reasons. He knew Lisbon for more than 10 years where he felt safe and kind of free. Even in times of financial crisis, people used to go out and did not hide in their homes in comparison with France. He thought it was now or never to take the jump. For him, Portugal is surprising, mesmerizing and a paradox.						

19	Audrey	Female	29	7 years	Essonne (Paris)	Account Manager	Yes
	Audrey came for a job opportunity. She defines Portugal as a country with good weather, friendliness and quality of life.						
20	Henri	Male	30	3 years	Toulouse	Entrepreneur	Yes
	Henri wanted to become an entrepreneur. For that purpose, Portugal offers more chances to create a business than France does. Portugal is defined by quality of life, well-being and entrepreneurship.						
21	René	Male	38	8 years	Paris	HR Assistant	Yes
	René wanted to change his life and moved to Portugal because of his love relationship. What represents Portugal is the quality of life, the hospitality and the old and long culture.						
22	Oscar	Male	37	5,5 years	North of France	Lawyer	Yes
	Oscar got headhunted by a Portuguese firm and he accepted the job offer. He portrays Portugal as a pacific, slow, socially unequal, warm, welcoming and polite country.						
23	Claire	Female	34	10 years	Paris	Interior Designer	Yes
	Claire was on the "couch surfing" platform where she met her now Portuguese husband in France. Because of the relationship, she moved in with him in Portugal. She sees the country as a sunny and warm-hearted place with a quality of life.						
24	Nelson	Male	45	8 years	Bretagne	Account Manager	Yes
	Nelson moved to Portugal after a job proposal of his French firm to transfer the activity to Lisbon. Also, his Brazilian wife was having a hard time in France with her integration. Nelson says Portugal is synonym of sun, temperature and human warmth, less stress, more accessible and open-mindedness.						
25	Anaïs	Female	44	21 years	Rouen	Speech Therapist	Yes
	During a trip to Spain in 1996, she met her current Portuguese husband. She came to Portugal because of him. She sees Portugal as a paradox, but a country with warmth and cultural wealth.						
26	Jean-Charles	Male	71	10 years	Paris	Consultant	Yes
	Jean-Charles retired and decided to move to Portugal (not because of the tax exemption policy). The words used to describe Portugal are quiet, peaceful, welcoming, safe and very ahead in technology.						
27	Simon	Male	42	12 years	Montbéliard - Besançon	Chief of Steward Staff	Yes
	Simon came to Lisbon in 2003 and at this time, Lisbon was very calm with a bohemian side. For his 30 years, he decided to leave Paris and he moved to Lisbon. He had a crush for the city with the cheap life expenses, the peacefulness and the light in Lisbon. Nowadays, Simon defines Portugal as contradictory, welcoming and attractive.						
28	Marion	Female	47	20 years	Dijon - Bourgogne	Entrepreneur	Yes
	Marion had a business opportunity presenting to her (before the financial crisis). She first came for 3 months and decided to pursue this professional activity. For Marion, Portugal still has freedom (but not for very long) and Portuguese cities have this sense of small village. She also thinks of Portugal as a country with many things to do.						

29	Gaëlle	Female	31	14 years	Val-de-Marne (Paris)	Architect	Yes
	Gaëlle's parents decided to move to Portugal and she was left with no choice but follow them. She was still a minor at that time. Despite this, she defines Portugal today as a nice quality of life, with less stressed people, nice weather, friendliness and sweetness.						
30	Denis	Male	40	8 years	Gennevilliers (Paris)	IT Manager	Yes
	Denis came to Portugal because of a business opportunity in his career and he wanted to realise a private project. For him, Portugal is synonym of quality of life, sunshine and peacefulness.						
31	Flavie	Female	45	19 years	Sainte-Etienne (Lyon)	Account Manager	Yes
	Flavie's ex-husband had Portuguese origins. After living together in France for 5 years, he got a job offer in Portugal and Flavie decided to follow him because she wanted to explore new things. For her, Portugal is welcoming and she defines it as her second nation.						
32	Viviane	Female	40	12 years	Paris	HR Manager	Yes
	Viviane is Christian's wife (Participant #34). Due to Christian's job opportunity, she followed him to Portugal as well. For her, Portugal is a country with nice weather, nice people and a quality of life.						
33	Solange	Female	36	7 years	Val-de-Marne (Paris)	Team-Leader	Yes
	Solange was working too much at her French workplace and she got exasperated of life in France. She is an adventurous person and wanted to know a new country. She thought Portugal was a marvellous country, so she came all by her own. Synonyms for Portugal are sun, joy of life and warmth according to Solange.						
34	Christian	Male	46	12 years	Paris (North)	Financial Director	Yes
	Christian had a professional opportunity in his job career and he came to Portugal. For him, the country is pleasant, with nice weather and very "good living" where one feels himself very nice very quickly.						
35	Magalie	Female	38	11 years	Paris	Lawyer	Yes
	Magalie's ex-husband had Portuguese origins and he got a job offer at the time. Magalie thought she was only coming to Portugal for 2-3 years but she decided to stay, instead. She thinks that she has become a real Portuguese woman. For her, warmth, opportunity and quality of life describe the Portuguese country.						

Appendix 5 – Solution to the case studies

Case 1: The right answer is B. Indeed, titles are part of the social status and define the academic level of a person. This means that a person is entitled to be called “Doutor/a” or “Engenheiro/a” based on the academic success. For example, if Marie has a Bachelor degree, she has the right to be called ‘Doutora Marie’ at any place in Portugal. However, there are no separate waiting lines according to people’s professional or academic background. The status of priority is the only exception which permits someone to cut the line.

Case 2: Even though cutting any line is a very impolite thing to do, the right answer is D. The priority status in Portugal is granted to elder people, pregnant women and people with physical or mental disability. They have the right to cut the line because of their condition. In this case, the lady has a broken leg which constitutes a physical disability and, therefore, she has the right to cut the line at Pascal’s cash register.

Case 3: The right answer is D. The professional environment in Portugal is more flexible than the French one. Considering this, punctuality is not so strict. It serves more as a guideline and people are generally a couple of minutes late. Whereas in France, employees would have been at Louise’s meeting at 2 PM sharp, in Portugal, co-workers may start to grab their things and check where the meeting is only at 2 PM. By the time they are ready and get to the meeting, a few minutes have already passed. The lack of punctuality is considered as a cultural norm.

Case 4: The right answer is A. Indeed, Portuguese people have the tradition to be with the family and close friends on weekends. It is therefore harder to plan something with a Portuguese on weekends, especially since Afonso and Rita have not known Françoise very well and for enough time yet. They may be available one night in the middle of the week. Also, many Portuguese people have a job in big cities and go back on weekends to the countryside where the family lives (as in the case of Afonso).

Case 5: The right answer is C. Portuguese people form indeed a waiting line based on the time of arrival that defines the order of entrance into the bus. They respect this order and cutting the line is considered as impolite. Cutting the line like Philippe did is a reason for people to grumble. The priority rule does not really apply in this situation except if people in the front of the line let them go as first. Otherwise, the general rule is first come, first served.