**Geert Hofstede’s Models of Cultural Value Dimensions: Criticisms and Rebuttals**

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Geert Hofstede's model of cultural value dimensions is one of the most widely cited and discussed frameworks for understanding cultural differences. However, it has also been subject to various criticisms, each criticism drawing rebuttals. Following are some of the major criticisms and rebuttals with relevant citations and references:

C**riticism 1:** Hofstede's research was conducted in the 1970s and 1980s, and **it may not reflect current cultural values.**

**Rebuttal:** Hofstede acknowledged that cultures change over time and suggestes that his framework should be viewed as a snapshot of cultural values at a particular point in time. Nevertheless, some critics argue that his findings may not be applicable to contemporary societies. For example, Gudykunst and Kim (2003) suggest that the rise of globalization and the internet may have led to the convergence of cultural values across different nations.

**Criticism 2: Hofstede's model assumes that cultural values are shared uniformly within a given culture.**

**Rebuttal:** Hofstede acknowledges that cultural values are not homogenous within a given culture. He suggests that his framework should be viewed as a generalization of the dominant values in a particular culture. Moreover, some studies have found support for Hofstede's model, even when accounting for within-culture variability (Taras, Steel, & Kirkman, 2012).

**Criticism 3: Hofstede's model relies on self-reported data, which may not accurately reflect cultural values.**

**Rebuttal:** Hofstede acknowledges the limitations of self-reported data and suggests that his findings should be viewed as indicative rather than definitive. Nevertheless, some studies have found support for Hofstede's model using a variety of data sources, including observational data and qualitative interviews (Earley & Ang, 2003).

**Criticism 4: Hofstede's model may oversimplify cultural differences and fail to account for the complexity and diversity of cultures.**

**Rebuttal:** Hofstede acknowledges that his model is a simplification of complex cultural phenomena. Nevertheless, he argues that his framework provides a useful starting point for understanding cultural differences. Moreover, some studies have found support for Hofstede's model in diverse cultural contexts, suggesting that his framework may capture some important aspects of cultural variation (Leung, Bhagat, Buchan, Erez, & Gibson, 2005).

Overall, while Hofstede's model has been subject to various criticisms, it remains one of the most influential frameworks for understanding cultural differences. Many scholars continue to use and build on his model, while also acknowledging its limitations and nuances.

After Geert Hofstede’s passing away (12 February 2020) his son, Gert-Jan Hofstede organized the “Friends of Hosfstede” group to continue discussion of Geert Hofstede’s work (<https://geerthofstede.com/friends-of-hofstede-dicsussion-forum-for-cross-cultural-consultants>).

Others, among many, continuing discussion and development of the model(s) are: Minkov, M. and Hofstede, G. (2011a and b) and Mikael Søndergaard (n.d.).

Model: GPT-4

Geert Hofstede's theory/model of cultural value dimensions has received criticisms; what are these criticisms, and what are the rebuttals; provide citations and references.

Geert Hofstede's cultural dimensions theory is a framework that describes how the values and behaviors of different cultures can be compared. While the theory has been influential in the fields of cross-cultural communication and international management, it has also faced several criticisms. Here, I will outline some of the key criticisms and rebuttals, with relevant citations and references.

Criticism 1: Methodological concerns Critics argue that Hofstede's initial data collection, which relied on a survey of IBM employees in different countries, is not representative of entire cultures (McSweeney, 2002). They claim that the sample was biased towards educated, urban, and male respondents, limiting the generalizability of the findings.

Rebuttal: Hofstede (2002) acknowledges the limitations of his original dataset, but asserts that the consistency of results across multiple studies and data sources justifies the validity of his model. Additionally, the Hofstede Centre has expanded the research to include more diverse samples and industries.

References:

* McSweeney, B. (2002). Hofstede's model of national cultural differences and their consequences: A triumph of faith - a failure of analysis. Human Relations, 55(1), 89-118.
* Hofstede, G. (2002). Dimensions do not exist: A reply to Brendan McSweeney. Human Relations, 55(11), 1355-1361.

Criticism 2: Overemphasis on national culture Critics argue that Hofstede's model oversimplifies the complex and multifaceted nature of culture, reducing it to a few dimensions based on national boundaries (Tayeb, 1994). They argue that this approach ignores the influence of subcultures, regional differences, and individual variations within a given country.

Rebuttal: Hofstede and colleagues (2010) agree that culture is a complex phenomenon, and their model is not intended to capture all aspects of culture. Instead, they argue that their dimensions provide a useful starting point for understanding and comparing different cultures.

Hofstede identified and discussed sub-national culture areas in:

Hofstede, Geert, & Minkov, Michael (2012). Is National Culture a Meaningful Concept? Cultural Values Delineate Homogeneous National Clusters of In-Country Regions. ***Cross-Cultural Research***, 46(2), 133-159 (prepublication December 2011 on sagepub.com under DOI: 10.1177/1069397111427262).

Hofstede, Geert; Adriana V. Garibaldi de Hilal; Sigmar Malvezzi; Betania Tanure; & Henk Vinken. (2010)"Comparing regional cultures within a country: Lessons from Brazil. **Journal of Cross-Cultural Psychology**, 41(3), 336-352.

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* Tayeb, M. (1994). Organizations and national culture: Methodology considered. Organization Studies, 15(3), 429-446.
* Hofstede, G., Hofstede, G. J., & Minkov, M. (2010). Cultures and organizations: Software of the mind (3rd ed.). New York: McGraw-Hill.

**Criticism 3: Cultural determinism**: Hofstede's model has been criticized for promoting a deterministic view of culture, suggesting that individuals' behavior is largely determined by their cultural background (Ailon, 2008). This view has been criticized for downplaying the role of individual agency and situational factors in shaping behavior.

Ailon, Galit. (2009). Who Is the Fairest of Them All? Galit Ailon’s Mirror. *Academy of Management Review*, July, pp. 570-571.

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##### [Who Is the Fairest of Them All? Galit Ailon's Mirror](https://journals.aom.org/doi/10.5465/amr.2009.40633746)

* [Geert Hofstede](https://journals.aom.org/author/Hofstede%2C+Geert)
* Pages:570–571
* Published Online:1 July 2009
* [**First Page**](https://journals.aom.org/doi/fpi/10.5465/amr.2009.40633746)**71.**
* [**Full text**](https://journals.aom.org/doi/full/10.5465/amr.2009.40633746)
* [**PDF/EPUB**](https://journals.aom.org/doi/reader/10.5465/amr.2009.40633746)

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##### [A Reply to Geert Hofstede](https://journals.aom.org/doi/10.5465/amr.2009.40633815)

* [Galit Ailon](https://journals.aom.org/author/Ailon%2C+Galit)
* Pages:571–573
* Published Online:1 July 2009
* [**First Page**](https://journals.aom.org/doi/fpi/10.5465/amr.2009.40633815)
* [**Full text**](https://journals.aom.org/doi/full/10.5465/amr.2009.40633815)
* [**PDF/EPUB**](https://journals.aom.org/doi/reader/10.5465/amr.2009.40633815)

**Rebuttal:** Hofstede (2011) emphasizes that his model is meant to describe tendencies within populations, not dictate the behavior of individuals. He acknowledges the importance of individual differences and situational factors and maintains that the model is a useful tool for understanding cultural variations at a group level.

References:

* Ailon, G. (2008). Mirror, mirror on the wall: Culture's consequences in a value test of its own design. Academy of Management Review, 33(4), 885-904.
* Hofstede, G. (2011). Dimensionalizing cultures: The Hofstede model in context. Online Readings in Psychology and Culture, 2(1), 1-26.

In conclusion, while Geert Hofstede's cultural dimensions theory has faced several criticisms, many of these concerns have been addressed by Hofstede and his colleagues, who argue that the model remains a valuable tool for cross-cultural research and understanding.

**References**

Earley, P. C., & Ang, S. (2003). *Cultural intelligence: Individual interactions across cultures*. Stanford, CA: Stanford Business Books.

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

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

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Søndergaard, Mikael. (n.d.) Dr. Geert Hofstede™ Cultural Dimensions. The International Business Center. <https://www.geert-hofstede.international-business-center.com/Sondergaard.shtml>

Taras, V., Steel, P., & Kirkman, B. L. (2012). Improving national cultural indices using a longitudinal meta-analysis of Hofstede's dimensions. *Journal of World Business*, 47(3), 329-341.