Intercultural Management - A Comparison Between Romanian and Turkish Culture

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Abstract – The present article will present a state of the art on intercultural management, particularly focus on specific model presented in the literature. The final part will be dedicated to a comparison of Romanian and Turkish culture based on the presented model, in order to underline the specificities, the differences generated by the national specifics. Finally, conclusions will reflect the state and tendencies in international management and briefly summarized the lessons learned from the studied business environments.

Keywords: Intercultural management, cultural differences, human resources, business model

I. INTRODUCTION

Intercultural management can be described as a combination of knowledge, insights and skills which are necessary for adequately dealing with national and regional cultures and differences between cultures at several management levels within and between organizations (Barmeyer & Franklin, 2016).

The new science has been developed in the context of globalization and migration in the early '90, but it is actually and of big concern for managers, academics, researchers or public servants. Intercultural management describes the ability of a supervisor to productively communicate and work with employees from a range of different cultures; it is concerned with the effective functioning of diverse groups or teams of people.

Diversity can also arise because of variations in corporate culture that are impact of the national culture. These aspects must be considered in strategic human resources establishment (Draghici, 2015).

In this context, it is obvious the motivation of the present study; even the context of it was very adequate because authors have been confronting one each other with a different culture (Turkish and Romanian). The present article will present a state of the art on intercultural management, particularly focus on specific model presented in the literature. The final part will be dedicated to a brief overview of the Romanian and Turkish culture in order to underline the specificities, the differences generated by the culture differences. The comparative study will be developed based on the cultural models presented previous in this article. Finally, conclusions will reflect the state and tendencies in international management and briefly summarized the lessons learned from the studied business environments.

II. A LITERATURE REVIEW ON INTERCULTURAL MANAGEMENT

The development of intercultural management was stimulated by the difficulties of managers in dealing with cultural conflicts which can arise in the course of the diverse international activities of companies (operational level of the organizational hierarchy). This potential conflict affects all activities and areas of company business: beginning with obtaining the raw resources and materials via the production of goods and services right up to the marketing and sales. Within nation states there are suitable means of peacefully dealing with conflicts, using valid laws and company ethics (Lewkowicz et al., 2008; Li et al., 2017; Kiitam et al., 2016; Wallensteen, 2018).

In the last few decades, information and communication technology has largely contributed to the transfer of knowledge worldwide. Cultural sensitivity relates to being aware of practices that exist in other cultures and being willing to investigate the reasons why people of another culture act the way they do (Lewkowicz et al., 2008; Draghici, 2015).

It is important to understand how the diversity inflicts peoples work for a manager who works in an intercultural company. Someone with a high level of cultural sensitivity is aware that his or her standard way of behavior might not appreciate in other cultural contexts and above that, might even cause harm. Cultural intelligence goes a step further. Individuals with a high level of cultural intelligence interact constructively with individuals from other vultures and are therefore most successful in achieving their desired

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personal or business goals in an intercultural setting (Draghici, 2015; Li et al., 2017).

Integration and human resource management are dependent upon one another to the degree that structuring a firm's global activities involves the development and use of human capital and other human aspects (Draghici, 2015).

The conclusion Hambrick and Snow (1980) arrived tells us that international management of the future will make the inclusion of intercultural management an absolute necessity. Even speaking a foreign language may not be enough for communication between people belonging to different cultures. In these kind of situations managers must be aware not only of the different language of the business partner but their diverging attitude, time perception, behaviors, traditions and further aspects related to a different culture. At this point, Intercultural Management provides the opportunity to be aware of it and deal with such cultural aspects.

In recent years, The Intercultural Management has become particularly important as the phenomena of globalization has been accompanied by increasing migration flows, enlargement of the European Union, economic openness of many countries around the world, the emergence of new economies like China and the expansion of economic partnership between countries disposing of different economic systems. The cooperation between these different economic systems, which are based on significant cultural differences requires a new (intercultural) approach (Li et al., 2017).

For companies this approach means that the consideration of the intercultural issues of all cross-border activities must no longer be neglected. Far more than before, these issues must explicitly find their way into the respective activity's intercultural orientation (Li et al., 2017; Kiitam et al., 2016; Wallensteen, 2018).

III. INTERCULTURAL MANAGEMENT VS. INTERNATIONAL AND CROSS-CULTURAL MANAGEMENT

A. The Task of Intercultural Management

According to Hofstede (2006) the "culture-free" context has shown the majority considering management as a culture-bound phenomenon. While a few scientists have pointed out a global convergence and have consequently ruled out a connection between ethnocultural and corporate culture The majority of scientific studies verify that undertakings in different nations reveal different corporate cultures, which can be traced back to respective ethnocultural (Leung et al., 2005; Hofstede, 2011; Pieterse, 2019).

When concluding the task of intercultural management includes the concrete design of functional, structural problems by providing adequate approaches for efficient international actions (Usunier et al, 2017). Therefore, professionals and expertise and speak foreign languages but also have to adjust their

behavior to intercultural standards which enable them to work effectively in a foreign environment.

B. The Relation Between Intercultural Management and International Management

Different from international management (which takes into consideration all functional activities of company) and compared management (which compares the specific of management in different systems), intercultural management focuses on organizational behavior and human resources (Draghici, 2015; Barmeyer & Franklin, 2016; Usunier et al., 2017). Intercultural management attempts to evaluate the influence of culture (national and organizational) on the perceptions, interpretations and actions of managers.

International management views culture from the perspective of an environment that the organization faces. Intercultural management views culture both within the organizational and externally. For international management, culture and its consequences make up only one dimensions that are stressed. The other dimensions international business specifically examines include the external political environment the external legal environment, the governmental influences, world financial institutions, and strategic management of various functional systems (Barmeyer & Franklin, 2016; Usunier et al., 2017). Figure 1 describes the relations of different management areas.
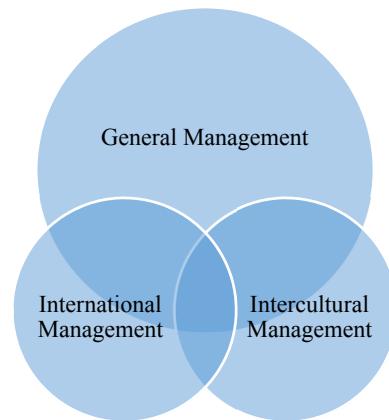

Fig. 1. The relation between different areas of management

As seen in Figure 1, intercultural management interleaves with international management as some similarities occur. It might therefore be relevant to depict those features of international management that are effective. These features are (Lenartowicz et al., 2003; Draghici, 2015):

- Teams consist of internationally representative managers;
- Structural forms such as organic modes exist;
- Leadership includes varied skills appropriate for the global context;
- Motivation is appropriate for diversity;
- Organizational cultures such as those characterizing learning organizations exist;

- Communication methods and systems are available and applicable;
- Human resource management systems and practices that reflect the dynamic of operating global context are used.

As part of the team intercultural management the expression management is ubiquitous. Management is the on-going professional composition, steering and development of (complex) structures and processes in order to achieve the goals of the organizations. For a definition of intercultural management, the general management definition needs to be extended by cultural component.

Therefore, intercultural management can mean to achieve goals with professional means by persons of other or different cultural influence. It is the composition, steering and development of structures and processes in order to achieve the goals of an organization in context that is shaped by coincidence of at least two different cultures (Usunier et al., 2017).

C. The difference between intercultural management and cross-cultural management

Some research approaches differentiate between an "inter-cultural" and a "cross-cultural" point of view. Intercultural studies concentrate on cross-border contacts and relationships, whereas "cross-cultural" studies compare certain phenomena in different cultural surroundings (Søderberg & Holden, 2002; Adekola & Sergi, 2016).

On the one hand, works in culturally comparative psychology have e.g. proved that cultural factors have a big influence on psychological processes such as perception, motivation, cognition and emotion. Moreover, the results show that some psychological laws hold across cultural borders but also that such generalizations are not possible without restrictions. Consequently, the "cross-cultural" perspective always generates comparative assertations, which means that the focus is on the cultural comparison (Adekola & Sergi, 2016).

International encounters reach across national borders and intercultural contacts across cultural barriers. The relationships between social organizations are always of an intercultural nature, since every organization is defined by a specific culture which distinguishes itself from the culture of other organizations. If one however assumes that the use of the prefix "inter" (as is to be found e.g. in the words "inter"-cultural or "inter"-national management (Søderberg & Holden, 2002) implies an isolated view on cultures or nations, then this definition fails the holistic approach connected to cross-border interactions. I

ntercultural considers can never be completely independent from comparative statements but need them as a basis in order to gain quantitively distinguishable results. The actions of expatriate managers are influenced by their own as well foreign moral concepts (Søderberg & Holden, 2002).

IV. MODELS FOR CHARACTERIZING THE NATIONAL CULTURE

Before presenting the models for the national culture characterization there must be understand that strategic behavior differs across nations. Researches in the literature have argue on differences of national culture between Japanese, European, and American firms in their approach to strategy formulation. The Japanese approach is described as 'evolutionary', emerging and adaptive to environmental conditions. The European and American approach is described as 'strategic planning', as it is directed from the top and controlling towards the environment (Schneider, 1989). On the other hand, cultural differences may also have an impact on interpreting and responding to strategic issues. Researchers found Japanese managers more likely than America managers to interpret issues as threats and to differ in information scanning and sharing within the organization as a function of that interpretation (Sullivan et al., 1988). One could argue that Japanese managers would more likely to interpret a strategic issue as a 'threat' and restrict information sharing as they prefer to avoid uncertainty (Hofstede, 2011) and perceive less control over their environments. Assumptions about the environment and the organization, and more specifically regarding perceptions of uncertainty and control over the environment, and particularly relevant to understanding strategic response as previously discussed. As national culture is believed to influence these perceptions towards uncertainty (Hofstede, 2011), it is expected that national culture will have an impact on the interpretation and response to strategic issues.

A. Hofstede's Cultural Model (brief presentation of the cultural dimensions)

Hofstede's framework about cultural dimensions is the most widely used national cultural framework in psychology, sociology, marketing, or management studies (Hofstede, 1984; Søderberg & Holden, 2002; Hofstede, 2011).

Hofstede analyzed a large database of employee value scores collected within IBM between 1967 and 1973. The data covered more than 70 countries, from which Hofstede first used the 40 counties with the largest groups of respondents and afterwards extended the analysis 50 counties and 3 regions. Through standard statistical analysis of large data sets, he was able to determine patterns of similarities and differences among the replies. From this data analysis, he formulated his theory that world cultures vary along consistent, fundamental dimensions. Since his subjects were constrained to one multinational corporation's world-wide employees, and thus to one company culture, he ascribed their differences to effects of their national cultures (One weakness is that each country has one dominant culture) (Hofstede, 1984).

Later, Hofstede published a more accessible version of his research publication in cultures and organization: software of the mind. His focus was not on defining culture as refinement of the mind (or highly civilized attitudes and behavior) but rather on highlighting essential patterns of thinking, feeling, and acting that are well established by late childhood (Hofstede, 2003).

Hofstede created five dimensions, assigned indexes on each to all nations, and political aspects of a society, a feature unmatched by other frameworks. It is the most comprehensive and robust in terms of the number of national cultures samples. Moreover, the framework is useful in formulating hypotheses for comparative cross-cultural studies.

Power Distance Index (PDI) - This dimension expresses the degree to which the less powerful members of a society accept and expect that power is distributed unequally. The fundamental issue here is how a society handles inequalities among people (Hofstede, 2003). It suggests that a society's level of inequality is endorsed by the followers as much as leaders. Power and inequality, of course are extremely fundamental facts of any society, and anybody with some international experience will be aware that "all societies are unequal, but some are more unequal than others." A society's power distance level is bred in its families through the extent to which its children are socialized toward obedience or toward initiative.

People in societies exhibiting a large degree of Power Distance accept a hierarchical order in which everybody has a place, and which needs no further justification. In societies with low Power Distance, people strive to equalize the distribution of power and demand justification for inequalities of power.

Individualism vs. Collectivism (IDV) - This dimension refers to the degree to which individuals are integrated into groups. In individualist societies, the ties between individuals are loose: Everyone is expected to look after themselves and their immediate families (Hofstede, 2003).

The opposite, Collectivism, represents a preference for a tightly knit framework in society in which individuals can expect their relatives or members of a ingroup to look after them in exchange for unquestioning loyalty. A society's position on this dimension is reflected in whether people's self-image is defined in terms of "I" or "we".

Masculinity vs. Femininity (MAS) - This dimension refers to the distribution of emotional roles between the sexes, another fundamental problem for any society to which a range of solutions are found. The IBM studies revealed that women's values differ less among societies than men's values. The masculinity side of this dimension represent a preference in society for achievement, heroism, assertiveness and material rewards for success. society at large is more competitive. It's opposite, Femininity, stands for a preference for cooperation, modesty, caring for the weak and quality of life. Society at large is more consensus oriented. The women in feminine countries

have the same modest, caring values as the men: in masculine countries, they are somewhat assertive and competitive, so that these countries show a gap between men's values and women's values (Hofstede, 2003).

In the business context Masculinity vs. Femininity is sometimes also related to as "tough versus tender" cultures.

Uncertainty Avoidance Index (UAI) - "The extent which people feel threatened by uncertainty and ambiguity and try to avoid these situations" (Hofstede, 2003). The fundamental issue here is how a society deals with the fact that the future can never be known: should we try to control the future or just let it happen?

Countries exhibiting strong UAI maintain rigid codes of belief and behavior and are intolerant of unorthodox behavior and ideas. Weak UAI societies maintain a more relaxed attitude in which practice counts more than principles (Hofstede, 2003).

Long-term vs. Short-term Orientation (LTO) - This dimension "stands for the fostering of virtues oriented towards future rewards, in particular perseverance and thrift". A late addition to the initial four, this dimension represents a range Confucian-like values and was termed Confucian Dynamism (as mention in (Soares et al., 2007)). Every society must maintain some links with its own past with the challenges of the present and the future. Societies prioritize these two existential goals differently. Societies who score low on this dimension, for example, prefer to maintain time honored traditions and norms while viewing societal change with suspicion. Those with a culture which scores high, on the other hand, take a more pragmatic approach: they encourage thrift and efforts in modern education to prepare for the future.

Indulgence vs. Restraint (IVR) - The sixth and new dimension added uses Michael Minkov's label Indulgence versus Restraint (2012). It focuses on aspects not covered by the other five dimensions but known from literature on "happiness research". Indulgence stands for a society that allows relatively free gratification of basic and natural human drives related to enjoying life and having fun. Restraint stands for a society that suppresses gratification of needs and regulates it by means of strict social norms.

B. Hall's model on culture definition and approach

Hall's model has evolved from empirical studies of culture context observation and description in more than ten countries or national cultures. He distinguished patterns of culture according to context, space, time, and information flow. The primary work from which Hall (first published in 1976) created his contexting model Beyond Culture. In explaining this model, he defined high-context and low-context messages as follows (Hall, 2005): "A high-context (HC) communication or message is one in which most of the information is either in the physical context or internalized in the person, while very little is in the coded, explicit, transmitted part of the message. A low-context (LC) communication is just the opposite; i.e.,

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the mass of the information is voted in the explicit code".

Hall made several distinctions between HC and LC cultures. In HC cultures:
- Information is widely shared and thus requires extensive cultural programming;
- HC cultures emphasize stability;
- Providing too much information is talking down to others;
- Communication is an art form that is unifying and cohesive and thus displays sophistication, nuance, and cultural identity.
- HC cultures appreciate slow, indirect messages;
- HC cultures interpret laws with personal involvement and thus bend rules to accommodate relationships;
- HC cultures tend to employ more holistic thinking. In LC cultures:
- Information is less widely shared and thus requires less cultural programming;
- LC cultures emphasize change and mobility;
- Providing too much information is considered being thorough;
- Communication is primarily task oriented;
- LC cultures insist on fast, direct messages;
- LC cultures prefer formal information networks;
- LC cultures interpret laws impersonally and thus maintain strict adherence to rules;
- LC cultures tend to employ more linear thinking.

Hall (2005) described cultures as being either primarily HC or primarily LC. But he explained that cultures could be arranged on a continuum from extremely LC to extremely HC cultures. He classified the following cultures on such a continuum in order of lowest to highest context: Swiss-Germans, Germans, Scandinavians, Northern Americans, French, English, Italians, Latin Americans, Arabs, Chinese, and Japanese. His work has been intensive debated and even criticized (Cardon, 2008).

C. Trompenaars cultural model

Fons Trompenaars, another Dutch researcher, made in the eighties and nineties studies upon cultural differences following the same path as Hofstede but including in his research upon 46 countries 10 post-communist countries from Eastern Europe as well (Hamburg, 2011). "Culture is the manner in which these dilemmas are reconciled, since every nation seeks a different and winding path to its own ideals of integrity" (Trompenaars & Woolliams, 2004).

According to Trompennars theory on cultural diversity approach if you want to minimize conflict between cultures, you must first analyze-measure even the differences between them. In the context of this model there have been considered seven dimensions as following (Trompenaars & Hampden-Turner, 2011):
- Universalism versus Particularism;
- Collectivism versus Individualism;
- Affective versus Neutral Relationships;
- Specify versus Diffuseness;
- Achievement versus Ascription;
- Orientation towards Time;
- Internal versus External Control.

A good way to imagine what culture means is to compare it with layers of an onion (Figure 2). The outer layer is what people principally associate with culture: the observable reality of clothes, food, language, housing, etc. the middle layer refers to the norms and values which a community holds: what is considered right or wrong (norms) and good or bad (values). Understand the core of the onion is the key to successfully working with other cultures: the series of rules and methods which a society has evolved to deal with the regular problems that face it. This problem solving has become so basic that, like breathing, we no longer think about how we do it. We refer to these unconscious solutions as basic assumptions (Trompenaars & Hampden-Turner, 2011).
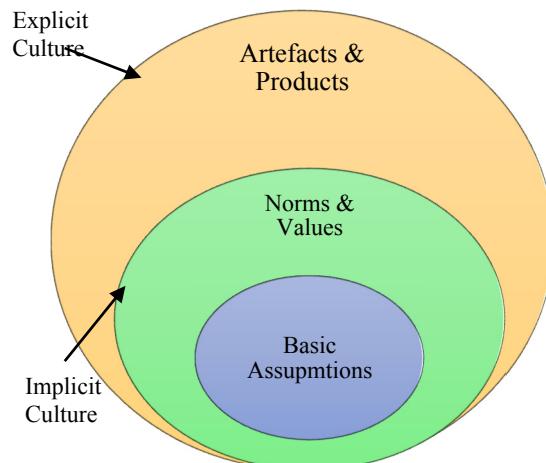

Fig. 2. The Onion Model of Culture

A culture is stable when the norms reflect the values of the group. When this is not the case, there will be most likely be a destabilizing tension. While the norms, consciously or subconsciously, give us a feeling of "this is how I normally should behave", values give us a feeling of "this is how I aspire and desire to behave". A value serves as criterion to determine a choice from existing alternatives. It is the concept an individual or group has regarding the desirable. For instance, in one culture people might agree with the value: "Hard work is essential to a prosperous society." Yet the behavioral norm sanctioned by the group may be: "Do not work harder than the other members of the group because then we would all be expected to do more and would end up worse off." Here the norm differs from the value. Some Japanese might say that they bow because they like to greet people: that is a value. Other might say they do not know why except that they do it because the others do it too. Then we are talking about a norm (Trompenaars & Hampden-Turner, 2011).

Management of cultural change which is basic to the process of internationalization is only genuine when the core set of basic assumptions held by the organization is challenged. Changing the explicit elements of culture is symbolically helpful; a necessary

but not an enough condition. Changes at the explicit level – to organization charts, human resources systems and marketing strategies- need to be intimately connected to changes at more fundamental levels.

The way a manager challenges the implicit culture of the organization does not matter, if it is done regularly. To change the organization into an international firm is ultimately the responsibility of the leaders of the organization. Not just the very top, but responsibility of all those who are able to connect actions with the survival of any organizational activity; it is multiple leadership.

V. COMPARISON BETWEEN ROMANIA AND TURKEY CULTURES

A brief comparison of the Romanian and Turkish culture has been done using the online software 6-D Model©, on Hofstede web page (https://www.hofstede-insights.com/product/compare-countries/).

Both countries were selected in the dropdown menu to see the values for the six dimensions on the same graph (Figure 3). After a first country has been selected (Romania), the second one (Turkey) has been added to see a comparison of their scores related to Hofstede defined cultural dimensions.
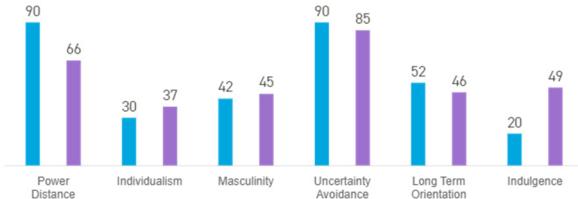
Fig. 3 Comparison of Romanian and Turkish culture using Hofstede cultural dimensions
(https://www.hofstede-insights.com/product/compare-countries/)

If we explore the Romanian and Turkish cultures through the lens of the 6-D Model©, we can get a good overview of the deep drivers of both cultures relative to other world cultures. The synthesis of the comparative study is presented in Table 1.

Table 1 Characteristics of Romanian and Turkish culture – Results of the study using Hofstede online software 6-D Model©
(https://www.hofstede-insights.com/product/compare-countries/)

Hofstede cultural dimensions	Romania culture characterization	Turkey culture characterization
POWER DISTANCE - This dimension deals with the fact that all individuals in societies are not equal – it expresses the attitude of the culture towards these inequalities amongst us. Power Distance is defined as the extent to which the less powerful members of institutions and organizations within a country expect and accept that power is distributed unequally.	Romania scores high on this dimension (score of 90) which means that people accept a hierarchical order in which everybody has a place, and which needs no further justification. Hierarchy in an organization is seen as reflecting inherent inequalities, centralization is popular, subordinates expect to be told what to do and the ideal boss is a benevolent autocrat.	Turkey scores high on this dimension (score of 66) which means that the following characterizes the Turkish style: Dependent, hierarchical, superiors often inaccessible and the ideal boss is a father figure. Power is centralized and managers rely on their bosses and on rules. Employees expect to be told what to do. Control is expected and attitude towards managers is formal. Communication is indirect and the information flow is selective. The same structure can be observed in the family unit, where the father is a kind of patriarch to whom others submit.
INDIVIDUALISM - The fundamental issue addressed by this dimension is the degree of interdependence a society maintains among its members. It has to do with whether people´s self-image is defined in terms of "I" or "We". In Individualist societies people are supposed to look after themselves and their direct family only. In Collectivist societies people belong to 'in groups' that take care of them in exchange for loyalty.	Romania, with a score of 30 is considered a collectivistic society. This is manifest in a close long-term commitment to the member 'group', be that a family, extended family, or extended relationships. Loyalty in a collectivist culture is paramount, and over-rides most other societal rules and regulations. The society fosters strong relationships where everyone takes responsibility for fellow members of their group. In collectivist societies offence leads to shame and loss of face, employer/employee relationships are perceived in moral terms (like a family link), hiring and promotion decisions take account of the employee's in-group, management is the management of groups.	Turkey, with a score of 37 is a collectivistic society. This means that the "We" is important, people belong to in-groups (families, clans or organizations) who look after each other in exchange for loyalty. Communication is indirect and the harmony of the group must be maintained, open conflicts are avoided. The relationship has a moral base, and this always has priority over task fulfillment. Time must be invested initially to establish a relationship of trust. Nepotism may be found more often. Feedback is always indirect, also in the business environment.

MASCULINITY - A high score (Masculine) on this dimension indicates that the society will be driven by competition, achievement and success, with success being defined by the winner / best in field – a value system that starts in school and continues throughout organizational life. A low score (Feminine) on the dimension means that the dominant values in society are caring for others and quality of life. A Feminine society is one where quality of life is the sign of success and standing out from the crowd is not admirable. The fundamental issue here is what motivates people, wanting to be the best (Masculine) or liking what you do (Feminine).	Romania scores 42 on this dimension and is thus considered a relatively Feminine society. In Feminine countries the focus is on "working in order to live", managers strive for consensus, people value equality, solidarity and quality in their working lives. Conflicts are resolved by compromise and negotiation. Incentives such as free time and flexibility are favored. Focus is on well-being; status is not shown.	Turkey scores 45 and is on the Feminine side of the scale. This means that the softer aspects of culture such as leveling with others, consensus, sympathy for the underdog are valued and encouraged. Conflicts are avoided in private and work life and consensus at the end is important. Leisure time is important for Turks, it is the time when the whole family, clan and friends come together to enjoy life. Status is shown, but this comes more out of the high PDI.
UNCERTAINTY AVOIDANCE - The dimension Uncertainty Avoidance has to do with the way that a society deals with the fact that the future can never be known: should we try to control the future or just let it happen? This ambiguity brings with its anxiety and different cultures have learnt to deal with this anxiety in different ways. The extent to which the members of a culture feel threatened by ambiguous or unknown situations and have created beliefs and institutions that try to avoid these is reflected in the score on Uncertainty Avoidance.	Romania scores 90 on this dimension and thus has a very high preference for avoiding uncertainty. Countries exhibiting high Uncertainty Avoidance maintain rigid codes of belief and behavior and are intolerant of unorthodox behavior and ideas. In these cultures there is an emotional need for rules (even if the rules never seem to work) time is money, people have an inner urge to be busy and work hard, precision and punctuality are the norm, innovation may be resisted, security is an important element in individual motivation.	Turkey scores 85 on this dimension and thus there is a huge need for laws and rules. In order to minimize anxiety, people make use of a lot of rituals. For foreigners they might seem religious, with the many references to "Allah", but often they are just traditional social patterns, used in specific situations to ease tension.
LONG TERM ORIENTATION - This dimension describes how every society must maintain some links with its own past while dealing with the challenges of the present and future, and societies prioritize these two existential goals differently. Normative societies. which score low on this dimension, for example, prefer to maintain time-honored traditions and norms while viewing societal change with suspicion. Those with a culture which scores high, on the other hand, take a more pragmatic approach: they encourage thrift and efforts in modern education to prepare for the future.	Romania has an intermediate score of 52 on this dimension.	Turkey's intermediate score of 46 is in the middle of the scale so no dominant cultural preference can be inferred.
INDULGENCE - One challenge that confronts humanity, now and in the past, is the degree to which small children are socialized. Without socialization we do not become "human". This dimension is defined as the extent to which people try to control their desires and impulses, based on the way they were raised. Relatively weak control is called "Indulgence" and relatively strong control is called "Restraint". Cultures can, therefore, be described as Indulgent or Restrained.	With a very low score of 20, Romanian culture is one of Restraint. Societies with a low score in this dimension tend to cynicism and pessimism. Also, in contrast to Indulgent societies, Restrained societies do not put much emphasis on leisure time and control the gratification of their desires. People with this orientation have the perception that their actions are Restrained by social norms and feel that indulging themselves is somewhat wrong.	With an intermediate score of 49, a characteristic corresponding to this dimension cannot be determined for Turkey.

A. A debate on Romanian business culture

Romanian society shows moderate formalism conveying importance to age, social belonging and titles, however concerning the latter and diplomas being considered important, most people long for them resulting a real chase of diplomas. On the other hand, as there are already existing many possessors of such titles, they've lost some of their value and power to confer prestige (Hamburg, 2011; Jarjabka, 2014).

Considering bribery and the system of looking for back doors in problem solving, communication is not very direct in Romanian business world, despite of it messages still preserve to a great extent their communicative value. Expressing disapproval happens without resorting to euphemism but asking for a favor usually assumes veiled forms. A Romanian negotiator will make a moderate use of para- and non-verbal communication tools, his gestures, body and facial movements, voice variations being more intense than for instance in reserved cultures. Visual contact will be sought to the partner, if contrary, their intentions are not honest, they have something to hide. At the same time Romanian businesspeople will keep moderate distance in their professional relations without invading the counterpart's private space. Men used to shake hands but hugging, taking somebody by the arm are no practice in Romania -as well as there is no handshaking among women or between women and men- thus we can assert Romanian culture is a "noncontact" one (Hamburg, 2011).

Although being a monochronic culture (according to Hall's model) or sequential one according to Trompenaars model, i. e. tasks are solved one by one and time is considered rather a rare resource than an abundant one, Romanians will still have a quite flexible time perception. As a moderately rigid-time culture Romanian business sphere will accept being maximum 10-15 minutes late -motivation and apology required- however punctuality will be preferred. Meetings will have certain time frames concerning beginning, duration and end but possible little delays won't be considered a tragedy. Fixed breaks can give ground to spontaneous interruptions if necessary, for instance before making final decision in order to summarize data and consult colleagues or when reaching deadlock.

Considering Trompenaars' cultural dimensions Romanians' predilection for particular solutions based on interpersonal relationship or social belonging could be the result of particularism characterizing Romanian culture. As in Romanian society persons are not always strictly ranked according to performances and merits, it can be classified rather an "ascribed position" culture however economic and business sphere try to counterbalance this aspect. Analyzing phenomena by parts separating public space designated for instance for negotiations from the private one reserved only to intimates, classify Romanian culture in the Dutch researcher's typology as specific culture. According to their adopting masculine values Romanian managers tend to believe that environment is subordinate to their activities and plans, they give too little importance to nature's protection in the sense of sustainable development, showing thus an outer-directed behavior (Jarjabka, 2014).

In Romanian business sphere there's no taboo to show sentiments within the confines of rationality and decency. For the expression of joy, interest, approval or disapproval, indignation and so on business people have at their disposal beside the usual verbal tools also the para- and non-verbal ones like voice intensity, silence, facial expression, losing temper are not accepted in moderately affective cultures as the Romanian one either. Concerning verbal communication and foreign language usage Romanians present both good quantitative and qualitative values derived from necessity and interest (Hamburg, 2011; Jarjabka, 2014).

B. A debate on Turkish business culture

According to Hofstede's model of national culture, Turkey has been described as high on the collectivism a power distance value dimension. This suggests that organizational cultures in Turkish firms are characterized by both unequal (or hierarchical) and harmonious, family-like (clan) relationships. The finding is also consistent with the earlier observations of the Turkish society.

Trompenaars and Hampden-Turner (2011) found Turkey to have the steepest hierarchy in its organizations. Turkish organizations have been also described as the family-type. It is important that the autocratic style of leadership does not prevent the employees from unhesitant information sharing that is necessary in organizational learning culture development.

Another explanation of this finding may be attributed to the nature of state-business relations in the current Turkish context. The high level of hierarchy could be the reason that employees in Turkey do not pay much attention to strategic information acquisition, as they mostly carry out highly standardized tasks and follow orders given out by top management. Another explanation for the lack of strategic information acquisition is that the relations with government authorities, rather than the market, determine the strategic decision in Turkish organizations (Fikret Pasa et al, 2001; Dulaimi et. al., 2007).

The hierarchical arrangement in Turkish firms is further supported by some research findings that the employees in Turkish firms extensively use formal channels for interpreting information. The use of face-to-face channels is obviously not encouraged. The use of electronic channels, on the other hand, suggests the level of electronic and information technology infrastructure development in Turkish firms is adequate. Moreover, the employees in Turkish firms are benefiting from the use of information technology, which is crucial for information exchange (Özkalp et. al., 2009).

Cultural preferences often have the force of law as well as custom. Refusal to send young women managers to Turkey because they are young and female is probably illegal, yet to send them is to confront them with difficulties which they may not have the capacity to surmount, through no fault of their own. The more they achieve, the more they seem to subvert the ascription process. A better tactic can be to make a young female an assistant or adviser to indigenous managers. She will make up for any deficits in knowledge they have, while using local seniority to get things done. Such a posting could be paid and

evaluated in the same way as being chief in an achievement-oriented culture, perhaps with a bonus for culture-shock. You cannot replace Turkish with American cultural norms if you seek to be effective in Turkey. This will not be effective in the long run, and in the short run can be very expensive (Fikret Pasa et al, 2001; Dulaimi et. al., 2007).

VI. CONCLUSIONS

This paper provides an overview to actual problems on international management and an up to date review based on the literature regarding the existing models for the cultural dimensions' characterization. The current study revealed some interesting preliminary results, which point toward several issues that need to be investigated in future research. Cultural influences on business and the effectiveness of managers/leaders' behaviors need to be addressed since they have potential applied implications for the management of cross-cultural workgroups.

The aspects related to the analysis of the cultural issues on Romania and Turkey have deliver important aspects of common understanding of the behavior dimensions of the people in generally, and of the business environment of both countries. The comparative study has been of great useful for understanding the way people see their working environment and act in accordance to their cultural values and habits. This was also, the premise of characterizing tolerance and adaptation dimensions of behavior.

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