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Generational Differences in Human and Work Values in Iran and Poland

Doctoral dissertation

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Abstract

Globalization blurring the world's cultural diversity and an aging workforce can make the challenge of working in multicultural and multigenerational teams commonplace.

The **main objective** of this empirical doctoral dissertation was to deepen **Human Resource Management (HRM)** knowledge about generational differences in Poland and Iran, which could help build multigenerational Polish-Iranian teams. The specific objective was the execution of five research tasks.

The generational theory posits intra-societal shifts in values and attitudes across individual members from differing age cohorts¹. The generational literature review identified one common formation experience for Poland and Iran: the **Internet spread broke the generational dependence**. Millennials are the first generation socialized in the Internet age, which does not need "parents" to access information, so instead of asking more experienced coworkers, they rely on Internet "wisdom."

The doctoral dissertation is not a sociological work, although it uses well-financed big international data collected by sociologists with strong *methodological* concerns and expertise. Among three surveys in which both countries participated, only World Value Survey made raw data available to the scientific community; therefore, World Value Survey was used to test the theoretical model on Polish and Iranian nationally representative samples in 2005 and 2020².

Differences in "human values" focused on proself individualistic and prosocial collectivistic orientations were operationalized by responses to Schwartz's Portrait Values Questionnaire (PVQ). "Work values" and post-materialistic values acceptance were operationalized by responses to the World Value Survey questions.

¹ Strauss & Howe, 1991

²Wave 5 data was collected between 2005 and 2009, and Wave 7 data was collected between 2017 and 2020

*Only the years 2005 and 2020 were used symbolically in this dissertation.

As the World Value Survey did not include questions on human values in 2020, research was conducted in Iran (October 2019 and January 2020), in which a total of **71 families** (**238** students/graduated children and their parents) completed the PVQ questionnaire. Additionally, **57 families** (n=125) took part in the new form of **structured interviews** focused on **situational dilemmas** presented to respondents. Comparing generations within the same family enabled us to control the impact of socioeconomic differences.

The strongest empirical finding was the generational shift towards individualistic proself human values, which was replicated on three data sets. The qualitative study confirms the quantitative relationships; older Iranians are more collectivist prosocial oriented (especially in conformity and tradition) than younger generations, who are more individualistic.

To summarize, using triangulation of data, operationalizations, and methods, a generational shift towards proself individualistic values in both countries was shown. The generational differences in work attitudes turned out to be much weaker. The analyses of post-materialistic values acceptance showed a strong period effect, but neither age nor generational (birth-cohort) effect. The implication of the empirical finding for HRM is also discussed.

Keywords

Generational differences, Poland, Iran, Internet generations, proself vs. prosocial value

Generacyjne różnice w wartościach Irańczyków i Polaków

Abstract in Polish

Globalizacja oraz starzenie się społeczeństwa powodują, że coraz więcej osób na świecie może być postawionych przed wyzwaniem pracy w wielogeneracyjnym i/lub wielokulturowym zespole.

Głównym celem empirycznej rozprawy doktorskiej jest pogłębienie wiedzy z Zarządzania Zasobami Ludzkimi (ZZL) w kontekście różnic generacyjnych w Polsce i Iranie – wiedzy, która może pomóc przy budowaniu wielogeneracyjnych zespołów polsko-irańskich. Celem operacyjnym była realizacja pięciu zadań badawczych.

Teoria generacyjna zakłada różne zmiany wartości i postaw w generacjach wyznaczonych przez kohorty wiekowe³. Przegląd literatury zidentyfikował jedno wspólne zjawisko dla Polski i Iranu: dostęp do Internetu zmienił relacje między generacjami w obu krajach. „Millenialsi” są pierwszym pokoleniem, które w wieku formatywnym (w przybliżeniu 16- 25 lat) nie potrzebowało pomocy starszych w uzyskaniu dostępu do informacji. W rezultacie przedstawiciele „internetowych” generacji⁴ w pracy nie pytają starszych, tylko korzystają z „internetowej wiedzy”.

Rozprawa doktorska mimo, że nie jest pracą socjologiczną, wykorzystuje prowadzone przez międzynarodowe zespoły socjologów badania na próbach reprezentatywnych.

Spośród trzech badań (Hofstede, Globe, WVS), w których uczestniczyły oba kraje tylko World Value Survey udostępnia surowe dane dla innych badaczy. W związku z tym hipotezy były testowane na reprezentatywnych dla Polski i Iranu próbach WVS w 2005 i 2020 roku.

Wartości: sfokusowany na JA indywidualizm vs sfokusowany na INNYCH kolektywizm, akceptacja wartości post-materialistycznych i waga pracy zostały

³ Strauss & Howe, 1991

⁴ Wieczorkowska, 2022; Wilczyńska 2022

zoperacjonalizowane za pomocą wskaźników zbudowanych przez pytania zawarte w WVS.

W związku z tym, że WVS w 2020 roku nie zawierał pytań o wartości Irańczyków, zostało przeprowadzone badanie własne w Iranie, w którym wzięło udział 71 rodzin (studentów/absolwentów uniwersytetu i ich rodziców- w sumie 238 respondentów). Porównanie wartości generacji w tej samej rodzinie pozwoliło kontrolować wpływ różnic społeczno-ekonomicznych. Dodatkowo ponad połowa respondentów wzięła udział w wywiadach, w których pytano ich o poglądy dotyczące zaprezentowanych im dylematów sytuacyjnych.

Najważniejszym wynikiem empirycznym jest generacyjna zmiana w kierunku indywidualistycznych sfokusowanych na JA wartości, która zostały zreplikowana w trzech badaniach. Przeprowadzone wywiady potwierdziły zależności wykryte w badaniach ilościowych: starsi Irańczycy są bardziej sfokusowani na INNYCH niż sfokusowani bardziej na JA młodsi.

Podsumowując, za pomocą triangulacji danych, metod i operacjonalizacji zmiennych pokazano generacyjną zmianę w kierunku indywidualistycznych sfokusowanych na JA wartości w obu krajach. Różnice generacyjne dotyczące wartości pracy okazały się znacznie słabsze. Analiza akceptacji wartości post-materialistycznych wykazała najsilniejszy efekt czasu badania, słabe różnice generacyjne w roku 2005 zanikły w roku 2020.

Rozprawa kończy się wnioskami dla Zarządzania Zasobami Ludzkimi.

Key words in Polish

Różnice generacyjne, Polska, Iran, Generacje internetowe, wartości indywidualistyczne sfokusowane na JA vs Innych kolektywizm

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Introduction and Topic Justification

The globalizing world confronts organizations and their employees with new challenges. Organizations operate across borders, and so do employees who join teams of individuals from diverse cultural backgrounds. With the deepening shortage of young workers, an increase in pre- and retired people in the labor force is expected¹. These changes require identifying the challenges managers face in managing increasingly culturally and generationally diverse **teams**.

Teamwork is one of the most important challenges in twenty-first-century organizations. According to a 2019 report², 31% of companies in the 60 countries surveyed from all continents operate entirely or almost entirely based on a team model. In another 65%, teamwork is part of a structure that goes beyond the vertical hierarchy.

Teamwork can be a unique and valuable source of competitive advantage for an organization, which is difficult for rivals to replicate in a short period. More and more business tasks demand the cooperation of specialists. The complexity of tasks, such as the number of data that must be analyzed before making a decision, is escalating, and experts in multiple fields are required.

Building such organizational culture and employing management tools to facilitate the productive operation of multicultural and multigenerational teams is one of the most significant challenges managers face today.

Generational diversity is on the top of the list of current trends and challenges in management research and practice. The number of publications dedicated to generational diversity in organizations is growing. In 2020, the term **generational diversity** appeared 600 times in Google Scholar in the title or keywords of publications. Researchers' attention is focused primarily on the specifics of the individual generations, their similarities, and differences in behavior in the work environment, with particular

¹ Kowalewski & Moczydłowska, 2020

² Deloitte Global Human Capital Trends, 2019

emphasis on the expectations towards employers, especially in the areas of motivation and loyalty.

The most frequently discussed topics are stereotypical perceptions of representatives of different generations, building multigenerational teams, professional mobility, and career paths of people of different ages. There is also a search for tools and good practices for managing generational diversity.

It is discussed³ that generationally intelligent organizations use the intellectual resources of employees, relying on the synergy effect created by the diversity of knowledge and generational experiences.

These values differ not only from one **culture** to another but also undergo **generational shifts**⁴. Researchers have dramatically highlighted the cultural and generational differences as the new generation has reached a stage of life for entering the business market⁵; besides, globalization made our world and our organizations **interconnected** and **multicultural**.

Members of different generations react distinctively to guiding principles, boundaries, and technologies and are motivated by varied rewards⁶, as they all are affected by their counterparts, mass media, parents, time and culture, and social and financial circumstances. All these factors create their value systems which distinguish them from others⁷. As a result, understanding the **values** held by members of different cultures and generations can lead these multinational organizations to a high degree of job satisfaction, commitment, retention, and creativity. Conversely, misunderstanding, and the imposition of beliefs and values can result in employee conflicts and a negative approach to their workplace⁸. "Psychological Battlefield" is a term attributed to tensions and struggles between Millennials and their baby boomers' employers⁹. It is difficult for people to fulfill their potential while in dispute and conflict.

³ E.g., Moczyłowska, 2018

⁴ Moskvicheva, Bordovskaia, Dudchenko, & Borisova, 2016; Wolff, Ratner, Robinson, Oliffe, & McGillis Hall, 2010

⁵ Moskvicheva et al., 2016

⁶ Levenson, 2010; Gravett & Throckmorton, 2007

⁷ Twenge, Campbell, Hoffman, & Lance, 2010

⁸ Wolff et al., 2010

⁹ Kowske, Rasch, & Wiley, 2010

Consequently, **HRM** should find a way to nurture **human engagements and collaborations** via building cohesive, multicultural, and multigenerational **teams** to make the most of human forces' abilities, whether from different **cultures** or **generations** **with a wide range of values**.

In the third decade of the twenty-first century, when the number of publications on any topic grows exponentially, difficult decisions must be made to narrow down literature studies.

My first choice was to limit my literature studies in addition to classical publications focused on big, international surveys on generational differences in values supported by empirical data, not simply observations. I can say that the greatest influence on the theoretic model I adopted was exerted by the following works (in alphabetical order):

Bilsky, Janik, & Schwartz, 2011; Cheraghi, Kadivar, Ardel, Asgari, & Farzad, 2015; Cogan, 2012; Delkhamoush & Ahmadi Mobarakeh, 2013; Hofstede 1980-2011; Inglehart, 1971- 2018 & Welzel, 2010; Javidan & Dastmalchian, 2003-2009; Kwiatkowska, 2019; Marcus, Ceylan, & Ergin, 2017; Minkov, 2007-2010; Moczydlowska, 2018-2020; & Widelska, 2014; Mostafavi-Ghomi, Rastegar, Azar, & Damghanian, 2017; Parry & Urwin, 2011; Ross, Schwartz, & Surkiss, 1999; Schwartz et al., 1987- 2018; Twenge et al., 1997-2016; Wieczorkowska, 2011-2022; Wilczyńska, 2022; Wolff, Ratner, Robinson, Oliffe, & McGillis, 2010; (A full list of references can be found in the "References " section at the end of the dissertation).

Research Gap, Research Objective, and Research Tasks

As evidenced by the literature review (see chapter 3), some studies have examined the impact of generational diversity on human or work values. Furthermore, numerous studies compare Poland [PL] to other countries, including Israel, Germany, Italy, Finland, New Zealand, Turkey, Switzerland, Portugal, Russia, the United States of America, Russia, Austria, Slovenia, and Bulgaria¹. Based on the literature review, Iran [IRN] was also subjected to several studies investigating work values², identifying generational differences in the workplace³, culture-specific values in three generations in IRN⁴, identifying values hierarchies among indigenous women entrepreneurs in agriculture in IRN⁵, the impact of generational differences in job engagement and organizational behaviors⁶, comparing value priorities in IRN and college students from the USA⁷ and Australian and Iranian values⁸. **However, IRN and PL were not previously subjected to a comparative study in research papers.**

In Hofstede's survey, there was not much difference in Individualistic proself vs. collectivist prosocial values between PL and IRN. However, we must bear in mind that this study was conducted in 1983, before PL's 1989 systemic change, and shortly after the Islamic Revolution in IRN (1979). Both of these events resulted in significant changes in both countries.

Due to globalization, it is expected that these two countries will exhibit a greater degree of similarity (e.g., with increased Internet bandwidth, Internet access, international patents, high-technology exports, television access, and press freedom. IRN has recently narrowed the informational globalization gap with European countries such as PL).

The only country difference predicted from the literature review is the importance of work. As it is said in chapter 1, the unemployment in IRN is exceptionally high among young people and especially among women; the Iranian economy is also in recession,

¹ Cieciuch, Davidov, Vecchione, & Schwartz, 2014; Cieciuch & Davidov, 2012; Schwartz et al., 2017; Nedelko & Brzozowski, 2017; Döring et al., 2015

² Khanifar, Matin, Jandaghi, & Gholipour, 2011

³ Mostafavi-Ghomi, Rastegar, Azar, & Damghanian, 2017

⁴ Delkhamoush & Ahmadi Mobarakeh, 2013

⁵ Zarafshani, Gorgiveski, & Moradi, 2008

⁶ Akhavan-Sarraf et al., 2017, 2016

⁷ Shokouhi-Behnam & Chambliss, 1996

⁸ Feather, Volkmer, & McKee, 1992

which has exacerbated the difficulty of meeting the demand for employment; thus, the Iranian respondents probably put more weight on work importance than Poles.

The **main objective** of this empirical doctoral dissertation is to **expand HRM knowledge of generational differences in PL and IRN** to facilitate the **formation of multigenerational Polish-Iranian teams**. The specific objective is to accomplish the following **five research tasks**:

The **first research task** was to collect statistical data for both countries in one place so that additional considerations could be embedded into the socioeconomic context.

Chapter 1, entitled "**Comparison of PL and IRN from the Sociodemographic and Economic Point of View**", contains a comparison of GDP, education expenditures, unemployment rate, human development index (HDI), life expectancy, infant mortality rate, doing business index, corruption perception index, gender gap index, globalization index and comparison on sociodemographic indicators such as age, school enrollment ratio, and urban population share.

The **second** research task was a **query for all international studies PL and IRN** participated in. The query results were included in **chapter 2**, "**Comparison of PL and IRN based on survey results**". There were identified three surveys: (1) **Hofstede's 1983** research; (2) **GLOBE** study in 2004; (3) **World Value Survey** in 2005 and 2020. These data were collected with high methodological diligence, so testing hypotheses on these survey data should be the first choice of the researcher. Unfortunately, **the first two polls do not provide open access to raw data**. Our request sent to GLOBE remained unanswered, so the theoretical model was tested on **World Value Survey [WVS]** data (in those editions in which both countries participated⁹).

The **third** research task was to analyze the literature regarding generational differences. **Chapter 3**, titled "**Generational Differences in Values and Hypotheses Development**," contains a focused literature review that selects three types of values: individualistic proself vs. collectivist prosocial, work importance, and postmaterialist

⁹ Wave 5 and Wave 7

values and ends with the formulation of three main hypotheses. The first relates to the rise of individualism, the second to the diminishing importance of work among younger generations, and the third to the growing acceptance of post-materialistic values.

Chapter 4, titled "**The Methods of the Empirical Research**," presents the methodological paradigm of WiW with five types of triangulations used in the data analyses and describes the research carried out and chosen operationalization of variables.

The **fourth** research task was to conduct **own study** in **IRN**. The goal of the quantitative part was to **replicate** the finding from the World Value Survey 2005 indicating a generational shift in the acceptance of proself individualist values 14 years later in the Iranian sample, comparing primarily two generations in the same socioeconomic background: university students/graduates who were mainly Millennials, and their parents. The objective of the qualitative part was to deepen the understanding of the 'numbers' people chose while answering the Schwartz's Portrait Value Questionnaire (PVQ) used to create indicators of individualistic proself vs. collectivist prosocial human values. The new form of **structured interviews** was used when respondents were confronted with the descriptions of situational dilemmas.

The fifth research task was to test generational differences in both countries on four datasets:

1. Individualistic proself vs. collectivist prosocial human values
2. Work importance values
3. Post-materialist values

Chapter 5, titled "**Results**" contains the results of the analysis of quantitative (part 5a) and qualitative (part 5b) data. According to WiW methodological paradigm, three main hypotheses were tested using a different type of triangulation (data, method, operationalization, statistical analyses).

Chapter 6, titled "**Summary, Conclusions, and Implications for HRM**," contains discussions of results from all studies, limitations, directions for further research, and recommendations for HRM.

The last part of the dissertation, titled "**Annex**," contains supplementary materials that are not necessary to track the course of the argument but are necessary for people who want to learn about the classic literature positions (Annex 1, Annex2, Annex3).

Annex 1, titled **More on Human and Work Values**, contains additional information on Allport-Vernon-Lindzey Study of Values (SOV), Spindler's Theory of Values, Prince's Classification of Values, Rokeach's Value Survey, Gouveia Functional Theory of Values (FTV), Schwartz's Human Basic Values and theoretical foundation of work values.

Annex 2, titled **More on Generations**, contains additional information on the generational gap, generational differentiation, generational experience, an discontinuation of generation.

Annex 3, titled **More on Research Method**, contains additional information on research orientation, philosophy, approach, strategy, the sample, data collection tools, statistical analysis, and validity and reliability.

General Editorial Remarks

According to the supervisor's recommendation, the following standards were used to maintain the transparency of the argument and the readability of the results:

1. Due to the exponential increase in scientific publications on any topic, the literature review is limited to items relevant to the research problem. References to the literature are organized in the following order: (1) WHAT and how (study type) was demonstrated? On what trial? (year of study, country, characteristic features of the sample). The lack of information about the type of study means that these are the most common correlation studies, exposed to low internal accuracy, resulting in apparent correlations. Unfortunately, at this level of development of management science, experimental research is rare. From the point of view of synthesizing knowledge, the names of the research authors are the least important information, so instead of in parentheses – as the twentieth-century APA standard dictates – they are placed in footnotes. This way of reference **shortens the whole text by about 20%**

and makes it easier to focus on synthesizing results instead of on the history of research, the analysis of which we leave to historians of science.



2. The volume of the first two parts of the doctoral dissertation should not exceed 100 pages. The most important concepts are distinguished by using small caps or bolding to facilitate the perception of content. New threads are separated in the American style by leaving **free lines** instead of indentation uniform line spacing.
3. We do not avoid repeating the same words (we do not use synonyms) – remembering that the doctoral dissertation is a scientific text and the precision of the language is important. The use of synonyms, e.g., generation Y, Millenials, etc., should be indicated in the text.
4. When discussing the results of multivariate analyses, which are presented in the tables, we focus only on the factors relevant to the interpretation. We do not enter values of statistics and significance levels into the text – as long as they are included in the tables. However, we introduce means into the text even when presented in drawings because the purpose of drawings is to illustrate the explained relationships so that they can exaggerate the differences.
5. If the results of a series of studies are presented in the dissertation, the discussion of the results is presented in the last chapter.
6. Unless otherwise indicated under a specific table, drawing, or graph, the source of most of the tables and figures presented in the dissertation is the work and own analysis of the author of the dissertation.
7. The volume of each chapter is context-dependent; therefore, it should not be identical for all chapters

Chapter 1. Comparison of PL and IRN from a Sociodemographic and Economic Point of View

The primary purpose of this chapter is to collect data on similarities and differences between PL and IRN since the primary objective of this study is to examine how generational and cultural differences affect employees working in international teams. To maintain high levels of job satisfaction, engagement, retention, collaboration, and creativity, human resource managers or members of these teams must be aware of generational and cultural similarities and differences. Given the frequent misrepresentation of the situation in IRN by the western media, such teams must be clarified. The first section compared the following economic and sociodemographic indices using various data sources.

Table 1.1 summarizes some sociodemographic and economic aspects of IRN and PL.

Table 1.1 *IRN and PL Economic and Sociodemographic Indicators*

	Area, sq km	1,745,150		Area, sq km	312,680
	Currency	Rial (IR.)		Currency	Zloty (PLN)
	Capital	Teheran		Capital	Warsaw
The Economy			The Economy		
GDP (2021)	682.86 (in billion dollars)		GDP (2021)	642.12 (in billion dollars)	
GDP per capita (US \$) (2021) ¹	\$8034.09		GDP per capita (US \$) (2021) ⁵	\$16930.15	
Structure of Employment			Structure of Employment		
<i>Sector:</i>	<i>(% of total)</i>		<i>Sector⁶:</i>	<i>(% of total)</i>	
Agriculture (2021)	15.8		Agriculture (2020)	8.92	
Industry (2021)	33.8		Industry (2020)	31.97	
Services (2021)	50.4		Services (2020)	50.4	
	<i>(% of the labor force)</i>			<i>(% of the labor force)</i>	
Unemployment rate (2021)	9.7%		Unemployment rate (2021) ⁷	6.2%	

¹ Aaron O'Neill, 2021 retrieved from <https://www.statista.com/statistics/294245/iran-gross-domestic-product-gdp-per-capita/>

⁵ Aaron O'Neill, 2021 retrieved from <https://www.statista.com/statistics/376392/gross-domestic-product-gdp-per-capita-in-poland/>

⁶ Aaron O'Neill, 2021 retrieved from <https://www.statista.com/statistics/376395/employment-by-economic-sector-in-poland/>

⁷ Statistics Poland, 2021 retrieved from <https://stat.gov.pl/en/topics/labour-market/registered-unemployment/registered-unemployed-persons-and-unemployment-rate-adjusted-seasonally-in-2011-2021,4,1.html>

Education		Education⁸	
Education spending, % of GDP (2018)	3.4	Education spending, % of GDP (2016)	4.6
Enrollment (%):		Enrollment (2020) (%):	
Primary	111	Primary	100
Secondary	86	Secondary	110
Tertiary	68	Tertiary	68
People		People	
Population (2021) ²	84,925,740	Population (2021) ⁹	37,865,398
Human Development Index (2020) ³	0.783 (<i>Rank=70</i>)	Human Development Index (2020) ¹⁰	0.880 (<i>Rank=35</i>)
Median age (2021) ⁴	31.37 years	Median age (2021) ¹¹	41.06 years

1.1 Economic Indicators

1.1.1 GDP

Figure 1.1 compares IRN and PL in terms of annual GDP and GDP per capita. PL had a higher GDP per capita in 2020 and 2021, but IRN had a higher annual GDP (Table 1.2). Because national income is proportional to population, GDP rises with population. A high GDP does not necessarily mean a high standard of living. Assuming an equal distribution of wealth, a country with high GDP but a large population will have low GDP per capita, indicating a low standard of living. The COVID -19 pandemic and sanctions have hampered the IRN's economy. A decline in oil revenues and COVID -19 costs has led to an increase in the government's debt. Sanctions imposed by the United States led to a sharp devaluation of the currency and high inflation. The lack of jobs and high inflation negatively affected national welfare, particularly vulnerable households. However, the impact of the pandemic on production was weak in IRN, where the economy had contracted by around 12% in the previous two years. In Q3 and Q4 of 2020, the economic recovery in the oil and nonoil sectors was more robust than predicted. The depreciation of the exchange rate made domestic nonoil manufacturing more competitive. The IRN Central Bank estimated that in the first nine months of the current Iranian year (20 March), GDP grew by 1.9%, excluding oil.

² <https://populationstat.com/iran/>

³ UNITED NATIONS DEVELOPMENT PROGRAMME, Human Development Reports, 2020 retrieved from <http://hdr.undp.org/en>

⁴ <https://populationstat.com/iran/>

⁸ Statistics Poland, 2021 retrieved from <https://stat.gov.pl/en/topics/labour-market/registered-unemployment/registered-unemployed-persons-and-unemployment-rate-adjusted-seasonally-in-2011-2021,4,1.html>

unemployment-rate-adjusted-seasonally-in-2011-2021,4,1.html

⁹ <https://populationstat.com/poland/>

¹⁰ UNITED NATIONS DEVELOPMENT PROGRAMME, Human Development Reports, 2020 retrieved from <http://hdr.undp.org/en/countries/profiles/POL>

¹¹ <https://populationstat.com/poland/>

In 2008, the World Bank reported a 7.8% GDP growth in IRN. In that year, the country's economy was ranked 16th in the world, after Australia and ahead of the Netherlands, Sweden, and Belgium. However, in 2019, IRN ranked 100th globally in GDP per capita. IRN's GDP fell over the three years of tightening sanctions (2011-2014), during which IRN dropped seven places (21st to 28th) in the rankings. Intensifying sanctions in 2011 and a sharp drop in oil prices caused the changes mentioned above in the GDP per capita of IRN.

On the other hand, PL has the sixth-largest economy and is the ninth most populous country in the EU, despite a decade of population stagnation. Despite being hit by the global recession in 2009, the Polish economy has remained solid and stable. A large market and several economic transformations were put in place to help the country transition from the fall of communism and recover the economy. The Polish government also had low debt relative to GDP, indicating that they could repay debts without new debt. PL mainly trades within Europe, especially with Germany. Today, the Polish industry is dominated by mechanical, electronic, and automotive engineering. It has large mining reserves for export and reconstruction. Due to its low exposure to hard-hit sectors and its diversified economic structure, the Polish economy has been the least affected by the pandemic among European economies. However, PL's GDP fell by 2.7% in 2020, the first decline in 20 years. Before the pandemic, sensible macroeconomic policies, sufficient EU investment funds, a robust financial sector, and easier access to long-term credit aided PL. Wage increases and social programs also boosted consumption until early 2020. As part of regional value chains, PL offers a growing business environment. PL's also GDP grew 4% in 2021.

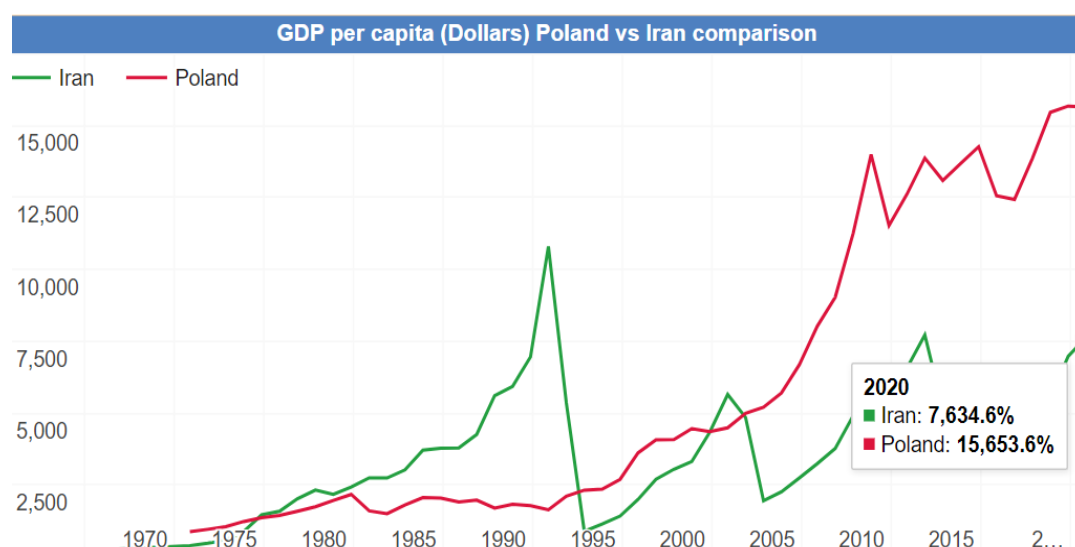
GDP per capita is the leading indicator of the standard of living in a country. According to Inglehart (2018), post-materialist or self-expression values, such as gender equality, tolerance of gays, lesbians, foreigners, and other outgroups, freedom of expression, participation in economic and political life, environmental and antiwar movements, the spread of democracy, and the development of autonomy values, could develop as a society's members become economically prosperous. He also believed that human value systems and GDP per capita are closely linked. He asserted that economic growth alters the beliefs and values of a society. Thus, we can deduce the value systems of the respondents using GDP per capita data from these two countries, and, It may also help

human resource managers and multicultural teams understand employee values in greater depth.

Table 1.2 *GDP: IRN vs. PL*¹²

	IRN	PL
Annual GDP	635.72M.\$ (2020) 682.86M.\$ (2021)	594.18M.\$(2020) 642.12M.\$ (2021)
GDP per capita	7,6354\$ (2020) 8,034.09\$ (2021)	15,654\$ (2020) 16,930.15\$ (2021)

Figure 1.1 *GDP Per Capita: IRN vs. PL*¹³



1.1.2 Education Expenditures

Based on the OECD (2020) definition, "Education expenditures cover spending on schools, universities, and other private and public educational institutions; it also covers training and additional student and family services provided by educational institutions. " It is expressed as a percentage of GDP per pupil.

IRN spent \$ 7,838,4 million less than PL in 2016; however, IRN's education budget has grown by nearly \$4 million in two years (Table 1.3). Figure 1.2 compares IRN and PL education spending from 1998 to 2018. Between 2000 and 2002, IRN spent more on education than PL, but by 2008, spending dropped. After that, the IRN trend fluctuated.

¹² Source: Countrycomparison, 2020 retrieved from <https://countryeconomy.com/countries/compare/poland/IRN>

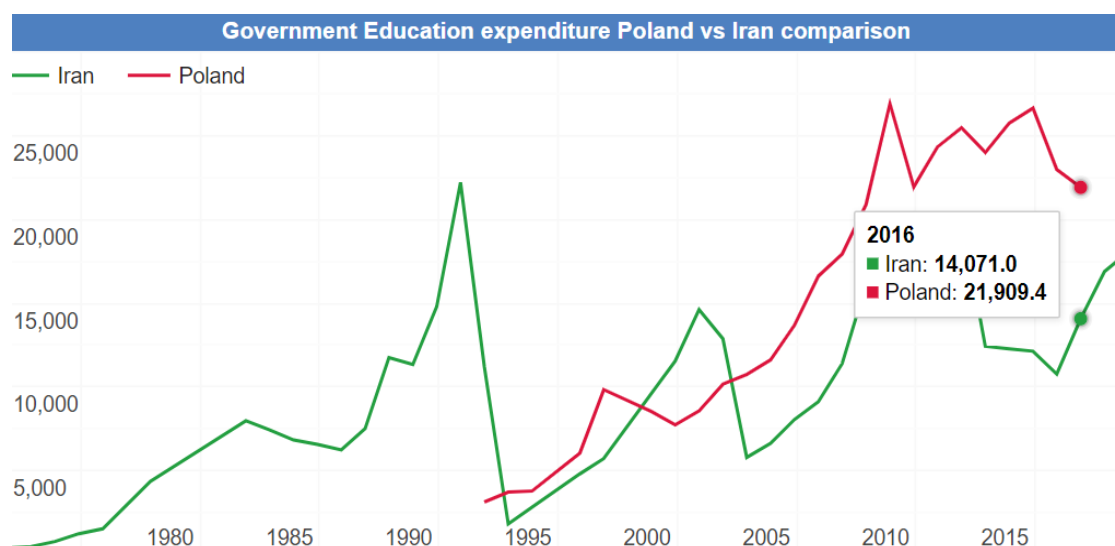
¹³ Source: countrycomparison, 2021 retrieved from <https://countryeconomy.com/countries/compare/poland/IRN>

Given that western media, as previously stated, do not accurately portray the situation in IRN, information on education spending in these two countries can help multicultural and intergenerational teams better understand the quality of education provided in these countries for their members.

Table 1.3 *Education Expenditures: IRN vs. PL*¹⁴

	IRN	PL
Education expenditures (M.\$)	18,059.8 (2018) 14,071.0 (2016)	21,909.4 (2016)
Education expenditures per capita	219\$	577\$

Figure 1.2 *Education Expenditures: IRN vs. PL*¹⁵



1.1.3 Unemployment Rate

The unemployment rate is the percentage of unemployed workers. This indicator lags rather than leads, rising or falling with changing economic conditions. For example, when the economy is weak and jobs are scarce, the unemployment rate rises, while when the economy is strong and jobs are plentiful, it falls.

As shown in Table 1.4, the IRN unemployment rate in 2021 was 9.7%, 3.5% higher than PL's. IRN's unemployment rate has been above 10% for ten years, peaking in 2014 at 14%. Unemployment in IRN is exceptionally high among young people and women; more than 70% of IRN's residents are of working age, which increases the overall demand

¹⁴ Source: countrycomparison, 2021 retrieved from <https://countryeconomy.com/countries/compare/poland/IRN>

¹⁵ Source: countrycomparison, 2021 retrieved from <https://countryeconomy.com/countries/compare/poland/IRN>

for work. The Iranian economy is also in recession, which has exacerbated the difficulty of meeting the demand for employment. It is harder to create jobs and attract workers in a struggling economy. Since much of the economic activity of IRN still relies on oil revenues, this reduces economic stability and employment.

In April 2021, PL's unemployment rate was 6.3%. According to the Central Statistical Office (GUS), the number of job offers submitted to the employment offices decreased. The PL's economy proved to be relatively resilient in the first quarter of 2020 (the pandemic), mainly due to its low exposure to severely affected sectors and its diversified economic structure.

As previously stated, the unemployment rate decreases when the economy is thriving and people enjoy prosperity and a high standard of living (higher GDP per capita). This indicator, along with the GDP per capita, and as it will be explained together with the human development index, the doing business index, the gender gap index, and the perception of corruption, enables us to comprehend better the economic situation and its impact on the values of the people.

Table 1.4 *Unemployment Rate: IRN vs. PL*¹⁶

	IRN	PL
Unemployment rate	9.7% (2021)	6.2 % (2021)

1.1.4 Human Development Index (HDI)

The Human Development Index (HDI) estimates the average performance in the main dimensions of human development, such as having a long and healthy life, being well informed, and having a decent standard of living. The HDI is the geometric mean of these normalized indices. The health dimension is measured by birth expectancy, while the education dimension is estimated by mean years of education for adults over 25 and expected years of schooling for preschoolers. Discrimination, poverty, human security, and empowerment are not reflected in the HDI. As shown in Table 1.5, PL's rank for this

¹⁶ Source: statistics Poland, 2021 retrieved from <https://stat.gov.pl/en/topics/labour-market/registered-unemployment/registered-unemployed-persons-and-unemployment-rate-adjusted-seasonally-in-2011->

2021,4,1.html / Statistical Center of Iran, 2021 retrieved from <https://www.amar.org.ir/english/Statistics-by-Topic/Labor-force>

index is 35, and IRN's rank is 70, indicating a significant difference between these two countries.

Table 1.5 Human Development Index: IRN vs. PL¹⁷

	IRN	PL
HDI	0.783 /rank=70 (2020)	0.880/rank=35 (2020)

1.1.5 Life Expectancy and Infant Mortality Rate

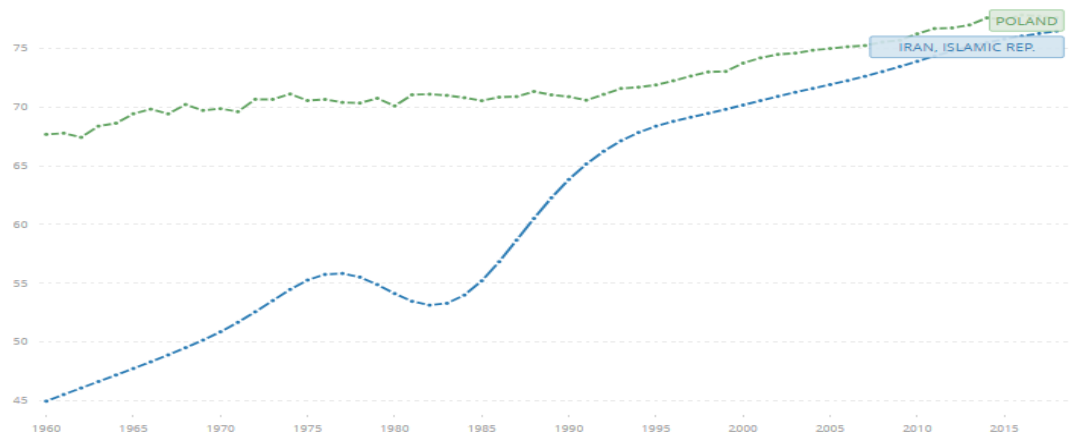
Two other critical factors determining a country's economic prosperity are life expectancy and infant mortality. Life expectancy mentions the number of years a person can suppose to live, and it is based on an estimation of the average age of members of a population when they die.

Figure 1.3 shows a rise in IRN's life expectancy since 1985. The life expectancy of the IRN was 25.6 years in 1870. During the late 1910s, there was only one significant change: the economic decline brought on by the Spanish flu epidemic of 1918 and the famine that followed. Oil reserves discovered in 1908 sparked an economic boom after World War II and provided a valuable source of funding for socioeconomic reforms. Infant mortality rates dropped and life expectancy increased from 27 in 1940 to 39 in 1950 as a result of mass immunization programs in the early 1940s, which led to a rapid modernization of the country's health care system. At 56.7 years old in 1980, the average life expectancy was the highest ever recorded. Since 1980, the IRN-Iraq [IRQ] war has cut life expectancy to 52 years. Immediately after the war ended in 1988 with a UN-mediated ceasefire, life expectancy rose to 69 years, and it has steadily increased to 76 years in the 21st century.

There was a 35.9-year life expectancy for PL residents in 1885. Even though PL's life expectancy has generally risen over time, World War II and the Holocaust reduced its population by approximately 17 %, more than any other country.

¹⁷ Source: United Nations Development Programme, Human Development Reports, 2020, retrieved <http://hdr.undp.org/en>

Figure 1.3 *Life Expectancy Rate: IRN vs. PL*¹⁸



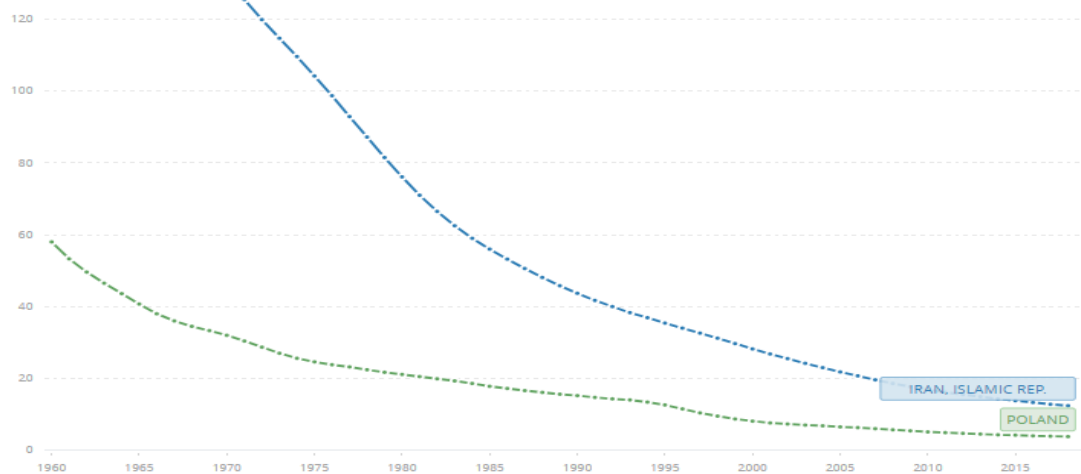
Infant mortality is the number of infant deaths per 1,000 births; both IRN and PL are trending downward, though the trend of IRN has been more noticeable (Figure 1.4). In 1925, the infant mortality rate in PL was 177 per 1000 births, meaning that nearly 17% of babies did not survive their first birthday. However, from the late 1940s onward, the infant mortality rate in PL falls steadily and is now only three deaths per thousand births.

About 506 deaths per 1,000 births in 1900 meant that roughly half of all babies born would not live to their first birthday in IRN. From 1900 to 1940, infant mortality fell to 464 deaths per 1,000 births. In the 1940s, the Iranian government implemented mass vaccinations and rapidly modernized the country's health care system, aided by the oil industry boom. Throughout the 20th and 21st centuries, improved health care reduced most causes of infant mortality.

According to Inglehart, the life expectancy and infant mortality indices determine a country's economic prosperity, and as stated previously, they can reflect social norms, attitudes, and behaviors.

¹⁸ Source: The World Bank, 2021 retrieved from <https://data.worldbank.org/indicator/SP.DYN.LE00.IN?locations=IR-PL>

Figure 1.4 Infant Mortality Rate: IRN vs. PL¹⁹



1.1.6 Doing Business Index

The Doing Business Index measures the regulations that encourage business activity and sometimes restrict it. The doing business index reflects quantitative indicators on protecting property rights and business regulations. For example, it measures activities such as construction permits, electricity, property registration, credits, small investor protection, tax payments, international trade, contract implementation and enforcement, bankruptcy resolution, labor employment regulation, and government contracting

Based on Table 1.6 and Figure 1.5, IRN has a higher ranking than PL, which may be related to sanctions, particularly restrictions on international business.

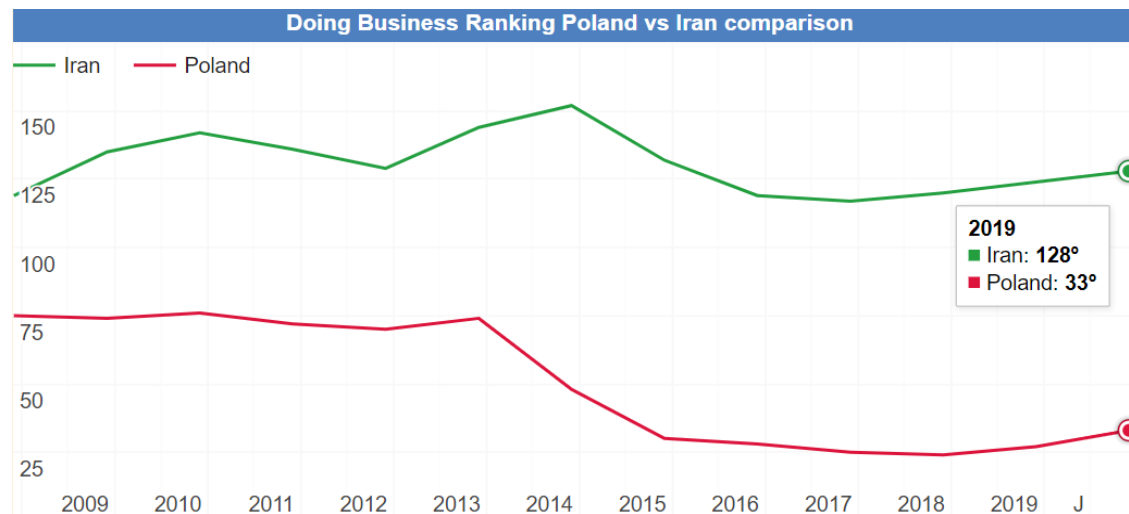
Table 1.6 Doing Business Ranking: IRN vs. PL²⁰

	IRN	PL
Doing business ranking	128 (2019)	33 (2019)

¹⁹ Source: The World Bank, 2021 retrieved from <https://data.worldbank.org/indicator/SP.DYN.IMRT.IN?Locations=IR-PL>

²⁰ Source: countrycomparison, 2021 retrieved from <https://countryeconomy.com/countries/compare/poland/IRN>

Figure 1.5 *Doing Business Ranking: IR vs. PL*²¹



1.1.7 Corruption Perception Index (CPI)

According to Investopedia (2021), "The Corruption Perceptions Index (CPI) measures people's beliefs about how corrupt their governments are." Transparency International, an anti-corruption organization, has published the CPI annually since 1995. The score ranges from zero to 100; zero indicates high levels of corruption, and 100 indicates low levels of corruption.

The perception of corruption differs greatly between IRN and PL. The biggest difference was in 2013 (IRN =25/PL =60) (Figure 1.6). in 2018, PL's CPI was 60, almost twice that of IRN (Table 1.7); this means that the Polish government was considered twice more transparent than the Iranian government.

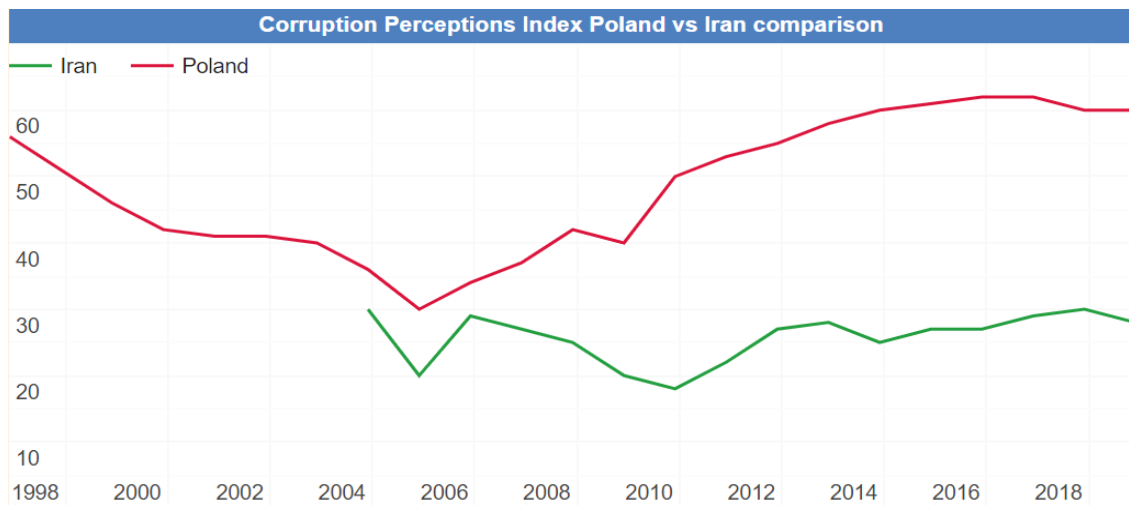
Table 1.7 *Corruption Perception Index: IRN vs. PL*²²

	PL	IRN
CPI	60 (2018)	28 (2018)

²¹ Source: countrycomparison, 2021 retrieved from <https://countryeconomy.com/countries/compare/poland/IRN>

²² Source: countrycomparison, 2021 retrieved from <https://countryeconomy.com/countries/compare/poland/IRN>

Figure 1.6 *Corruption Perception Index: IRN vs. PL*²³



1.1.8 Gender Gap Index

Regarding the gender gap ranking, the difference between IRN and PL is clear. The gap widened slightly after 2017 (Figure 1.7). The IRN rank is 148, and the PL rank is 40 (Table 1.8). It shows that the gap between men and women in four essential categories and 14 indicators in IRN is substantial. Essential categories are educational attainment, economic participation, opportunity, political empowerment, health, and survival. The highest score is 1 (signifies equality), and the lowest score is 0 (signifies inequality).

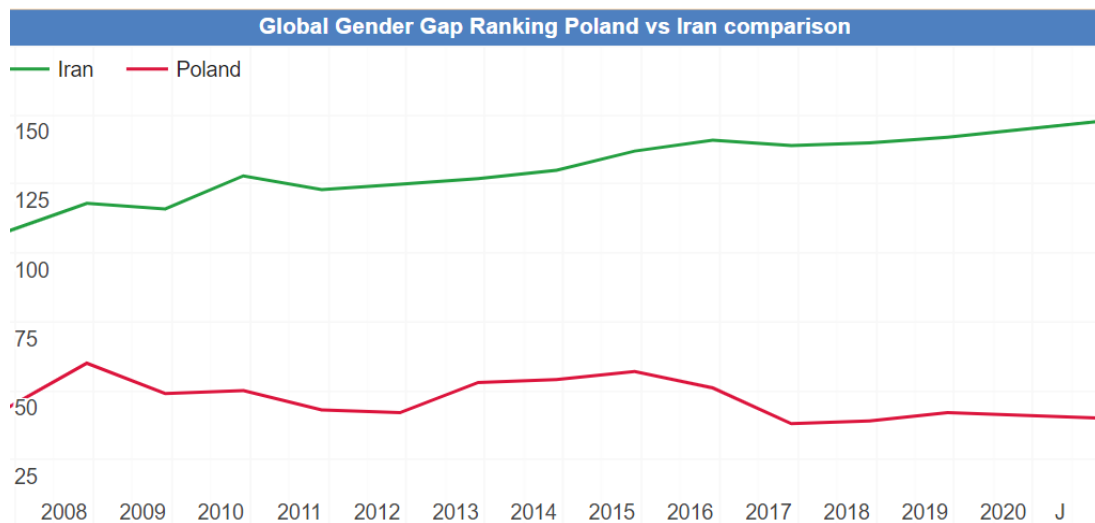
Table 1.8 *Gender Gap Index: IRN vs. PL*²⁴

	IRN	PL
GPI	148 (2019)	40 (2019)

²³ Source: countrycomparison, 2021 retrieved from <https://countryeconomy.com/countries/compare/poland/IRN>

²⁴ Source: countrycomparison, 2020 retrieved from <https://countryeconomy.com/countries/compare/poland/IRN>

Figure 1.7 *Gender Gap Index: IRN vs. PL*²⁵



1.2 Sociodemographic Indicators

1.2.1 Age

A comparison of IRN and PL shows that the IRN population is nearly a decade younger than the PL population (Table 1.9). In PL, there are more older people than in IRN, which has increased since the 2011 census. Furthermore, the difference between the population under 20 is more than 11.5%. According to the 2016 Iranian census, the population aged 40-64 increased by 3%, but the population aged 20-39 decreased.

This information can be essential to help human resource managers raise human collaborations, nurture human abilities, improve performance, and avoid psychological battlefields in organizations.

²⁵Source: countrycomparison, 2020 retrieved from <https://countryeconomy.com/countries/compare/poland/IRN>

Table 1.9 Age: *IRN* vs. *PL*²⁶

	IRN	PL
Over 65 years old	6.8	19.36
40-64	28.19	33.91
20-39	33.63	26.81
Under 20 years old	31.48	19.89
Median Age	31.37 years old	41.06 years old

1.2.2 School Enrollment

The school enrollment rate is the number of boys and girls of a given level of education enrolled in that level of education and is expressed as a percentage of the total population in that age cohort. Table 1.10 shows the highest enrollment rates in IRN at the primary level and PL at the secondary level. However, the tertiary enrollment ratio is similar in both countries. The literacy and school enrollment rates provide a broad view of each society's educational and knowledge level and can be used to manage international and multicultural teams.

Table 1.10 School Enrollment: *IRN* vs. *PL*²⁷

School enrollment ratio (%gross)	IRN	PL
Pre-primary	54	81
Primary enrollment	111	100
Secondary enrollment	86	110
Tertiary enrollment	68	68

Furthermore, UNESCO (2016) estimates that 86.9% of the adult population of IRN (15+) can read and write. The literacy rate for adult men population is 91.19%, for adult women population is 82.52%, for adolescent men is 98.53% and for adolescent women is 98.17%. The overall youth literacy rate is 98.36 % and includes the population between 15 and 24 years old.

²⁶ Source: The World Bank, United Nations, Census, GeoNames 2021 retrieved from <https://populationstat.com>

²⁷ Source: UNESCO, Institute for Statistics, 2020 retrieved from <http://data.uis.unesco.org>.

Moreover, 99.79 % of the Polish adult population (15+) can read and write. Among adult men, the literacy rate is 99.92 %, among adult women, it is 99.68 %, and among young people, the literacy rate is 100 %, both for men and women.

1.2.3 Living in Urban and Rural Areas

Table 1.11 reveals that approximately 76% of Iranians reside in urban areas, while only 23% reside in rural areas. 60 % of the PL's population lives in urban areas, while nearly 40 % inhabit rural areas.

Table 1.11 *Urban and rural: IRN vs. PL*²⁸

	IRN	PL
Urban	76.43	60.06
Rural	23	39.92

1.3 The Globalization Index

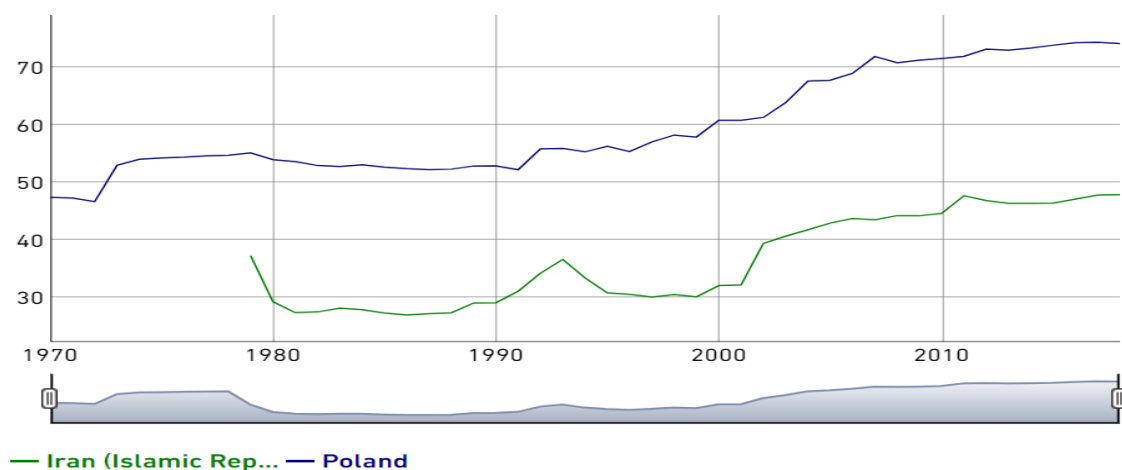
The KOF (2020) asserts that globalization has social, political, and economic facets. The KOF Globalization Index is commonly used. From 1970 to 2010, up to 208 countries were covered by the KOF Index, updated annually. The KOF index is based on the sum of 23 factors.

The economic globalization index includes two variable groups: (1) actual flows (trade, foreign direct investment, portfolio investment, and income payments to foreign nationals) and (2) restrictions (hidden import barriers, capital account restrictions, mean tariff rate, and taxes on international trade, and). The social index of globalization includes three variable groups: (1) personal contact data (international letters, transfers, telephone traffic, international tourism, and foreign population), (2) data on information flows (Internet users, television, trade-in newspapers), and (3) data on cultural proximity (number of McDonald's restaurants, number of IKEA stores, trade-in books). The Political Globalization Index includes four individual variables: embassies in countries, membership in international organizations, UN Security Council missions, and international treaties.

²⁸ Source: The World Bank, United Nations, Census, GeoNames, 2021 retrieved from <https://populationstat.com/>

In 2018, the PL index was 79.67 and the IRN index 53.79, as shown in Figure 1.8. The IRN index has risen steadily over time. After the Islamic Revolution, IRN fought hard to maintain its independence from the West, but it has recently begun to embrace globalization. The seventh and eighth presidents' efforts to increase transnational social and cultural relations under the slogan "dialog of civilizations" contributed to the peak of the IRN's social globalization index during these years. Naturally, this index fell during the next president's administration, especially with the global debate over Iranian nuclear energy and the new administration's policies. However, it continued to rise, albeit slowly.

Figure 1.8 *The Globalization Index: IRN vs. PL*²⁹



With increased Internet bandwidth, Internet access, international patents, high technology exports, television access, and press freedom, IRN has recently narrowed the informational globalization gap with European countries such as PL (see Figure 1.9).

²⁹ Source: Gygli, Savina, Haelg, Potrafke, & Sturm, 2019
retrieved from

<https://link.springer.com/article/10.1007/s11558-019-09344-2>

Figure 1.9 *The Informational Globalization Index: IRN vs. PL*³⁰



Social globalization is the exchange of ideas and information across continents. The Internet and social media are now at the forefront of this development. Popular movies, books, and TV shows are examples of social globalization. The Harry Potter/Twilight movies and books were worldwide hits, making the characters famous. It tends to emanate from the center (i.e., developed countries like the US to less developed countries). Social globalization is often criticized for eroding cultural differences. In this case, as Figure 1.10 illustrates, the IRN trend has been closing to western societies such as PL since 2000. Moreover, this could result from the new policies of the then president, as mentioned above.

Figure 1.10 *The Social Globalization Index: IRN vs. PL*³¹



³⁰ Source: Gygli, Savina, Haelg, Potrafke, & Sturm, 2019
retrieved from
<https://link.springer.com/article/10.1007/s11558-019-09344-2>

³¹ Source: Gygli, Savina, Haelg, Potrafke, & Sturm, 2019
retrieved from
<https://link.springer.com/article/10.1007/s11558-019-09344-2>

Finally, PL has a 77.33 trade index, while IRN has only 26.13, lower than previous years. The IRN regime's desire for independence and Western sanctions have lowered the trade index. Generally, IRN showed an upward trend in the other economic, social, interpersonal, cultural, informational, and political indices.

Summary

This chapter compared IRN and PL on various sociodemographic and economic dimensions to better comprehend their similarities and distinctions. In conclusion, PL has a higher per capita GDP, which corresponds to a higher standard of living. The unemployment rate, education expenditure, human development index, doing business index, perception of corruption index, and gender gap index also varied significantly between the two nations. PL had an advantage over IRN in every respect. Nonetheless, these two nations had comparable rates of school enrollment.

On the other hand, the disparity between IRN and PL diminishes in life expectancy and infant mortality rate, but PL maintains its advantage. Additionally, the gap between IRN and PL in the globalization index and the information and social globalization indices has decreased yearly. In addition, IRN has a younger population, as the average age of Iranians is between 31 and 32 years old.

Chapter 2. Comparison of IRN and PL Based on Survey Results

This section aims to determine what can be learned about IRN and PL through a comparative international survey. The following three surveys will be discussed:

1. Hofstede's 1983 research
2. GLOBE study in 2004
3. World Value Survey in 2005 and 2020

2.1 Hofstede's Research: IRN vs. PL

Hofstede advanced his original model based on factor analysis to observe the results of a worldwide survey of employee values conducted at IBM between 1967 and 1973. It has been refined since then, and two dimensions have been added:

1. Individualism vs. collectivism
2. Uncertainty avoidance
3. Power distance (strength of social hierarchy)
4. Masculinity vs. femininity (task orientation vs. person orientation)
5. Long- vs. short-term orientation (added after research in Hong Kong)
6. Indulgence vs. self-restraint (added in 2010)

Hofstede is well known for his monumental international study of the orientation of work-related values in 50 different countries across three regions between 1971 to 1983. He gathered data from more than 100,000 respondents working in various branches of a multinational corporation, IBM. As a result of his research, he discovered that patterns of correlations at the country level could be quite different from those found at the individual level, which required a completely different interpretation. Numerous cross-cultural studies fail to distinguish between community or national level and individual level analysis. Subsequently, nearly 400 management trainees from more than 30 countries completed the same questionnaire from organizations not affiliated with IBM. Their average country scores were significantly correlated with the country scores from

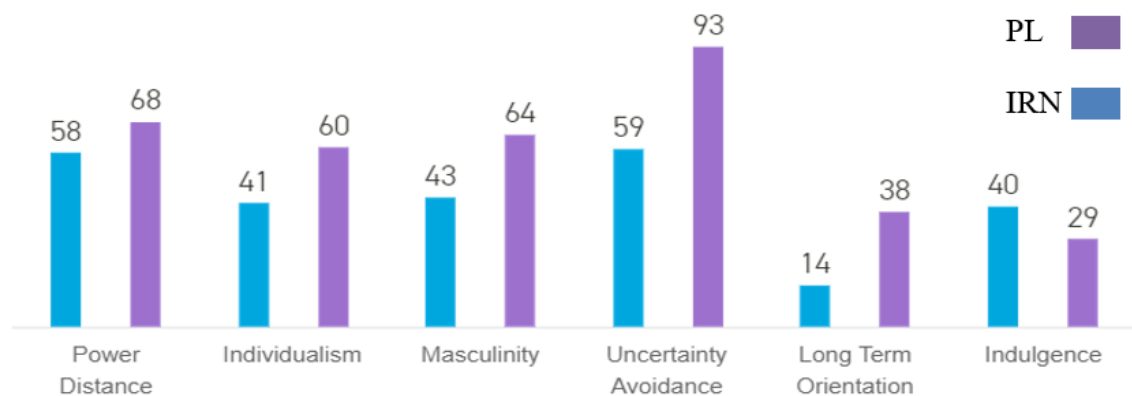
the IBM database. The result shows that employees of these multinational corporations may have had different value systems depending on where they lived in the world¹.

Hofstede's conclusion that "organizations are culturally bound" has become a management axiom. Hofstede's first book influenced cross-cultural theoretical and empirical frameworks for more than 20 years². His work shaped our perceptions of diversity. Diversity exists both within and between cultures; however, certain behaviors are favored, while others are suppressed within a single culture. Cultural orientation is a term that refers to the attitudes of the majority of people most of the time, but never to the attitudes of all people all the time. Accurate stereotypes reflect social and cultural norms³.

2.1.1 Hofstede Dimensions

Bulgarian scientist Michael Minkov introduced the sixth dimension in the 2000s⁴. PL and IRN are compared in these dimensions (Figure 2.1). The study's findings will be examined next.

Figure 2.1 *Hofstede Dimensions: IRN vs. PL*⁵



D1. Power Distance PL= 68 IRN= 58

How members of institutions and organizations (such as families) accept and anticipate an unequal power distribution is known as "power distance." However, the behavior of

¹ Hofstede, 2011

² Peterson, 2003

³ Adler, 2002

⁴ Minkov, 2007; Hofstede & Minkov, 2010

⁵Source: Hofstede Insight, IRN and PL Comparisons
retrieved from <https://www.hofstede-insights.com/country-comparison/IRN,PL/>

those without power, not those with power, defines the inequality that it reflects. Both followers and leaders influence social inequality in different ways. Power and inequity are, of course, inescapable facts of life in our society. There are inequalities among cultures of all kinds, but some are more pronounced than others. Comparisons of societies with different levels of power distance can be found in Table 2.1. Comparisons of societies with different levels of power distance can be found in Table 2.1.

Table 2.1 *Ten Main Differences between Small and Large Power Distance Societies¹*

Low level of power distance	High level of power distance
The use of power must be legal and subject to good and evil criteria	Power is an inherent aspect of society that anticipates either good or evil; its legitimacy is irrelevant
Parents attempt to treat each child equally.	Parents attempt to teach children to be obedient
The elderly are neither respected nor feared	The elderly are respected or feared
The educational system is student-centered	The educational system is teacher-centered
Hierarchy is the inequality of roles formed for convenience	Hierarchy is existential inequality
Employees must be consulted before making decisions	The employees are informed of their duties
Pluralist government based on the majority of votes and peaceful changes of it	Co-option and autocratic governments, changes happen by revolution
Disgraces, corruption, and political careers are infrequent	Disgraces, corruptions, and covers are frequent
The distribution of income in society is fairly even	The distribution of income in society is relatively uneven
Religions emphasizing believers' equality	Religions with a priestly hierarchy

Eastern Europe, Latin America, Asia, and Africa have greater power distances than Germanic and English-speaking nations².

D2. Uncertainty Avoidance PL=93 IRN=59

A society's tolerance for ambiguity determines its level of uncertainty avoidance. Culture programs can make their members feel uncomfortable or uncomfortable in an unstructured environment. It means that different, unknown, and surprising situations are

¹ Source: Hofstede, 2011 as cited in Hofstede & Minkov, 2010

² Hofstede & Minkov, 2010

considered unstructured. Uncertainty-avoidance cultures strive to reduce the impact of such situations by enforcing stringent moral and legal standards. Table 2.2 compares societies with weak and strong uncertainty avoidance.

Table 2.2 *Ten Main Differences between Weak and Strong Uncertainty Avoidance Societies¹*

Weak uncertainty avoidance	Strong uncertainty avoidance
Living a life based on ambiguity means enjoying each day	Living a life based on ambiguity means a continuous threat
Comfort, lower tension, lower anxiety, self-control	Higher stress, emotional, anxiety, neuroticism
Being open-minded and curious about the differences between people and ideas	Intolerance of different people and ideas
Higher self-reported levels of health and well-being	Lower self-reported levels of health and well-being
Accustoming oneself to a state of uncertainty and disorder	Need clarification and structure
Sometimes 'I do not know' can be the answer of a teacher	Teachers are expected to know everything
Changing the job is not a problem	Leaving the job is inappropriate
Rules, whether written or unwritten, are disliked	Even if the rules are not followed and obeyed, they are still necessary
People are considered competent by the authorities in governance	People are considered incompetent by the authorities in governance
Relativism and empiricism in the religion, philosophy, and sciences	Faith in absolute truths and grand theories in religion, philosophy, and sciences

People in Eastern and Central European countries are more likely to avoid uncertainty than those in English, Nordic, or Chinese-speaking countries. As shown in Figure 2.1, PL avoids uncertainty more than IRN.

D3. Individualism vs. Collectivism PL=60 IRN=41

Collectivism refers to how members of a society are grouped. People in individualistic cultures are expected to look after themselves and their immediate families instead of relying on others for assistance. On the other hand, people in collectivist cultures form

¹ Source: Hofstede, 2011 as cited in Hofstede & Minkov, 2010

strong, close-knit families at a young age. In exchange for their unwavering loyalty, these families continue to protect them. A comparison of individualist and collectivist societies are presented in Table 2.3.

Table 2.3 *Ten Main Differences between Collective and Individualist Societies¹*

Individualism	Collectivism
Everyone must take care of themselves and their immediate family	People are born into larger families or groups that support and help them with their loyalty
Consciousness I	Consciousness We
Privacy	Being a group (belonging)
Speaking up is important	Harmony is important
Others are listed as individuals	Others are listed as in/outgroup
Opinion of individual	Opinions of group
Simple violations cause feelings of regret	Simple violations cause feelings of shame
Frequent use of "I" in the language	Avoiding the use of "I."
The education system aims to learn how to learn	The education system aims to learn how to do
Tasks dominate relationships	Relationships dominate tasks

Individualism is more prevalent in developed and Western countries, while collectivism is more prevalent in less developed and Eastern countries; Japan sits somewhere in the middle of the spectrum. In IRN, 43% of the respondents lean towards individualism, while 60% of the Polish respondents tend to express individualistic behaviors.

D4. Masculinity vs. Femininity PL=64 IRN=43

The importance of masculinity and femininity in any society cannot be overstated. Many different approaches are used by societies to deal with the various levels of these dimensions, once again as a collective rather than an individual function. One of the most pressing issues is the disparity in values between the genders. As a result, some societies tend to keep taboos around dimensions of masculinity and femininity that they believe are too sensitive to discuss openly. A taboo based solely on the dimension's significance is proof of its importance. Table 2.4 details the differences between the masculine and feminine social structures.

¹ Source: Hofstede, 2011 as cited in Hofstede & Minkov, 2010

Table 2.4 *Ten Main Differences between Masculine and Feminine Societies*¹

Femininity	Masculinity
The minimum discrimination in emotional and social functions between genders	The maximum discrimination in emotional and social functions between genders
Being humble and considerate is a must	Being ambitious and self-confident is a must
Family dominates work	Work dominates family
Sympathy for weak people is appreciated	Being powerful and strong is appreciated
Parents are rational and emotional	Fathers are rational, and mothers are emotional
Boys and girls can cry; they must not fight	Boys cannot cry; they must fight; crying is for girls
The mothers decide the size of the family	Fathers decide the size of the family
Several women hold high-ranking positions in the political arena.	Several hold high-ranking positions in the political arena.
Religion concentrates on human beings	Religion concentrated on God
Sex is a way of bonding with each other	Sex is a way of performing

Masculinity is moderately high in English-speaking western countries, low in Nordic and Netherlands countries, and moderately low in Latin American countries and France, Spain, Portugal, Chile, Korea, and Thailand. IRN has a moderate level of masculinity, but PL has a significantly higher level.

D5. Long- vs. Short-term Orientation PL= 38 IRN= 14

Minkov's findings have been incorporated into the most recent World Value Survey results. With the addition of the World Value Survey objects, Minkov's results have been modernized and are now available for 93 countries and regions². Values important in a short-term orientation include mutual social commitment and admiration for tradition; values important in a long-term orientation include determination, carefulness, status-based relationships, and a sense of shame. The differences between long-term and short-term societies are outlined in the following table.

¹ Source: Hofstede, 2011 as cited in Hofstede & Minkov, 2010

² Hofstede, 2011

Table 2.5 *Ten Main Differences between Short-term and Long-term Oriented Societies*¹

Short-term orientation	Long-term orientation
Big events in life have happened in the past or are now taking place	The big events of life will be taking place in the future
An appropriate person never changes and has personal stability	An appropriate person tries to adjust to situations
Having worldwide guidance about good and bad	Circumstances show what can be good or bad
Traditions are divine	Traditions are flexible to the changing situations
Essentials direct family life	Collective tasks direct family life
Being proud of the country	Trying to learn what it is best to do from other countries
The crucial goal is giving services to others	The crucial goal is thrift and determination
The social increase in spending and consumption	The social decrease in spending and consumption: funds are available for investment, and saving is a value
Luck is an essential factor in a student's success and failure	The effort is an essential factor in a student's success and failure
Economic growth is slow: emerging countries	Economic development is fast: developed countries

Asian countries are long-term oriented like Eastern and Central European countries. There is a medium-term orientation in South and North Europe and South Asia and a short-term orientation in the US, Australia, Latin America, Africa, and the Muslim world. Figure 2.1 shows that IRN is more short-term oriented than PL.

D6. Indulgence vs. Restraint PL=29 IRN=40

Indulgence vs. restraint is the sixth and newest dimension that Minkov identified. The indulgence and restraint dimensions were developed using items from the most recent World Value Survey (2010). An indulgence culture is one in which basic human desires such as having fun and enjoying life are allowed. Constant control and regulation of one's desires are a restraint society hallmark². Table 2.6 summarizes the differences between indulgent and restrained societies.

¹ Source: Hofstede, 2011 as cited in Hofstede & Minkov, 2010

² Hofstede, 2011

Table 2.6 *Ten Main Differences between Indulgence and Restrained Societies*¹

Indulgence	Restrained
The number of very happy people is higher	A few very happy people
A higher number of people who have control over their personal life	A higher number of helpless people. Things occur based on faith in determinism; nothing can be done
Freedom to speak up is important	Freedom of speech is not important
Fun and leisure are important	Fun and leisure are not that important
More likely to remember nice and positive feelings	Less likely to remember nice and positive feelings
Higher birth rates among educated people	Lower birth rates among educated people
Many people like sports activities	Not many people like sports activities
More people suffer from obesity because there is too much food	Few people suffer from obesity, although there is sufficient food
There are lenient norms on sexual activities	There are stricter norms for sexual activities
The priority is not keeping order in the society	There are more than 100,000 police officers per population (to keep order)

South and North America, Western Europe, and certain regions of sub-Saharan Africa are renowned for their indulgence. Eastern Europe and Asia are the most restrained culturally. Mediterranean Europe is centrally located in the middle. Figure 2.1 demonstrates that IRN is an indulgent society, whereas PL is a restrained society.

2.1.2 Hofstede Dimensions of Organizational Cultures

In the 1980s, Hofstede and his colleagues conducted a study similar to IBM's, focusing on organizational variation rather than regional variation². There have been identified six independent dimensions that encompass most of the organization's diversity. Even though the six dimensions can be used to define organizational cultures, their research base of 20 units in two countries (The Netherlands and Denmark) is insufficient to be considered accurate and applicable on a large scale. There may be a need for additional dimensions, or some of the six dimensions may not adequately describe organizational cultures in other countries or other types of organizations. These six dimensions are enumerated below:

¹ Source: Hofstede, 2011 as cited in Hofstede & Minkov, 2010

² Hofstede, Neuijen, Ohavy, & Sanders, 1990

D1. Process- vs. Result-oriented

Process-oriented societies are dominated by bureaucratic and technical practices, whereas outcomes-oriented societies are based on a shared interest in inefficiency. All members of the same team in a result-oriented organization interpret their work in the same way. On the other hand, the process-oriented organization had enormous perceptual differences between its various levels and components. One way to assess a culture's 'strength' is to look at its homogeneity. When a company has a strong culture, it is more focused on the results than a weak one is.

D2. Job- vs. Employee-oriented

Job-oriented attributes responsibility to the success of their employees (their successful job performance); employee-oriented attitudes take broad responsibility for the welfare of their members.

D3. Professional vs. Parochial

Members (generally highly educated) predominantly recognize their career path (professional); members take their identity from the company for which they work (parochial).

D4. Open vs. Closed System

This aspect concerns the prevalent communication style inside and outside and the simplicity of admission of foreigners and new arrivals.

D5. Tight vs. Loose Control

This aspect is concerned with formality and time management inside the organization; it mainly depends on the unit's technology. Banks and pharmaceutical firms can be predicted to exhibit tightened control, but research laboratories, publishing, and advertising companies are looser in this matter. Besides, even within an organization's different units, control techniques can be diverse.

D6. Pragmatic vs. Normative

The last dimension describes how the setting is managed, particularly with the customer (flexible or rigid). Sales units are generally found on the pragmatic (flexible), law enforcement, and being normative (rigid) is the other side of the equation.

2.2 GLOBE Project: IRN vs. PL

Leaders must have the ability and perspective to compare their own cultures and those of other countries to understand other countries' cultures better and be more open-minded in their dealings with people from different cultures.

Based on existing knowledge, the GLOBE project (Global Leadership and Organizational Behavior Effectiveness) conceptualized and developed measures of **nine** cultural dimensions and **six** leadership dimensions. These aspects of culture and leadership help to differentiate and comprehend nations. The GLOBE project has been described as the most ambitious undertaking in the history of global leadership¹. All data in this section are presented on the basis mainly of two publications:

- Javidan & Dastmalchian, 2003
- Javidan & Dastmalchian, 2009 [Managerial implications of the GLOBE project: A study of 62 societies]

Participants in this long-term programmatic series of studies on cross-cultural leadership came from 62 societies representing all of the major world regions, totaling 170 social scientists and management scholars worldwide. More than 17,000 managers from 62 countries are represented in the data. All of the participants were from the telecommunications, food, and banking sectors.

A survey was devised to investigate the nine dimensions of culture, which included 735 elements. Many variables, such as demographics, social, religious, political, economic, and individual characteristics, have been examined empirically to determine how different management styles and behaviors affect employee performance across cultures. Various quantitative and qualitative research methods were employed in this project (for example, in qualitative research, interviews, discussions, and focus groups were used).

¹ Morrison, 2000

Overarching goals for GLOBE include the development of a theory that explains and predicts the effects of cultural factors on leadership effectiveness, organizational processes, and societal economic and human outcomes. Accordingly, we calculated scores on each of the nine cultural dimensions for each of the 62 cultures. Ten distinct cultural groups were identified when the effects of these cultural dimensions on leadership and organizational practices were analyzed. Eastern European and Germanic European cultures, Latin American and Sub-Saharan African cultures, and Arab and Confucian Asian cultures are all included in this list.

PL was classified as an Eastern Europe cluster with Albania, Georgia, Greece, Hungary, Kazakhstan, Russia, and Slovenia. Moreover, **IRN** was classified in the South Asia group, which includes the societies of India, Indonesia, Malaysia, the Philippines, and Thailand.

2.2.1 Cultural Dimensions

The commonality of values and practices was used to gauge the culture. Cultural values are expressed in the form of judgments of what should be in response to questionnaire items, such as:

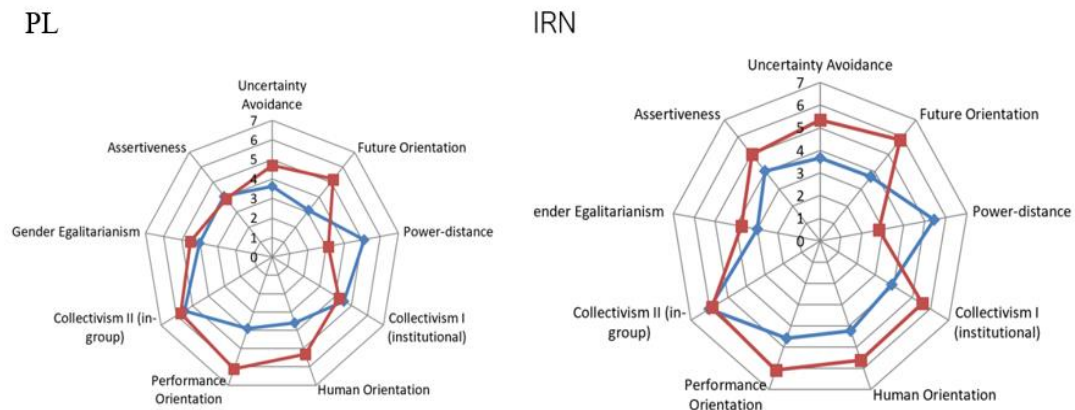
I believe that the economic system in this society should be designed to maximize:						
1	2	3	4	5	6	7
Individual interests					Collective interests	

Cultural practices are operationalized through indicators that evaluate 'what is' or 'what are,' common behaviors, institutional practices, and prescriptions, for instance:

The economic system in this society is designed to maximize:						
1	2	3	4	5	6	7
Individual interests					Collective interests	

The nine cultural dimensions introduced by GLOBE will be used to compare and contrast PL and IRN. The results for both countries are shown in Figure 2.2.

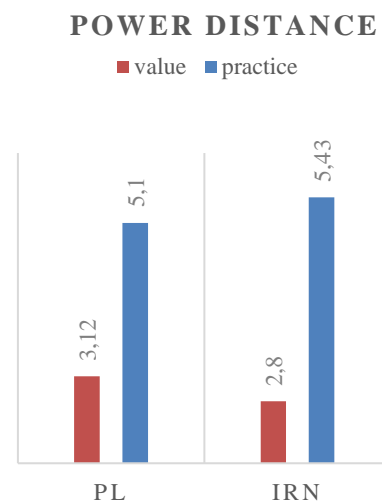
Figure 2.2 Differences in GLOBE Dimensions: IRN vs. PL¹



Note. Blue is practice scores, and red is value scores.

DC1. Power Distance- Practice: IRN>PL, Value: IRN<PL

The "power distance" is the extent to which members of a society or organization expect and agree that power should be unequally shared. With a high regard for power, societies distinguish between those who have it and those who do not. Despite this, societies with a low power distance expect less differentiation between those in power and those without power. Morocco (5,88) has the best overall practice score, while Denmark has the lowest.



The gap between the practice score (5.43) and the social score (2.80) in IRN is notable, the practice score is high and above average, but the value score is relatively low, meaning that managers prefer a lower hierarchy. Examples of high-power-distance practices can be seen in many aspects of Iranian culture. People are usually referred to by their last names. Titles such as Dr., Prof., or Engineer are important and are always used in casual conversations. Calling someone by their first name is rude unless the

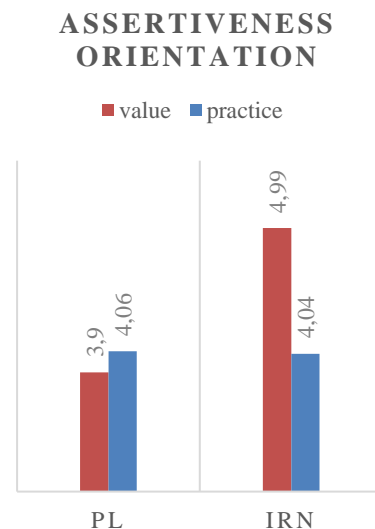
¹ Source: own analysis based on GLOBE

person is a close friend. Some wives refer to themselves even using their husband's titles. Status and privilege are visible for those in all high positions. People who occupy positions of power visibly manifest their authority to those in lower positions. For example, customer service employees in a company are in a position of authority against customers. Customers must be very polite and deferential to avoid risking a backlash from the employee. The ruling clergy see themselves as the elite of the society and expect to be obeyed without hesitation.

For PL, the practice score is relatively high (5.10), while the value score is relatively low (3.12). Practice scores suggested that PL slightly has a lower power distance than IRN, consistent with my experience. The Polish students at the university are friendly; they call each other by their first names, speak frankly, and prefer a smaller power distance than there is.

DC2. Assertiveness Orientation- Practice: $IRN < PL$, Value: $IRN > PL$

Assertiveness orientation shows how assertive, confrontational, and aggressive individuals are in their social interactions, organizations, or societies. People in countries that score high on assertiveness are more optimistic and competitive in business. There may be more sympathy for the weak and greater emphasis on loyalty and harmony in lower-score countries. The lowest practice score is 3,38 (Sweden), and the highest is 4,89 (Albania).



IRN and PL are low in practice scores, meaning that both belong to a culture that does not encourage an assertive, confrontational, or aggressive relationship style. This is consistent with the cultural traditions of Iranians. For example, a uniquely Iranian code of behavior that summarizes the non-assertive cultural practice is called '*Taaroof*.' It refers to behavior toward those outside the family and friends' circle. It is an expression of excessive politeness that provides a set of exaggerated ritualistic phrases to be used in interpersonal relationships. It is reflected in everyday Iranian expressions and

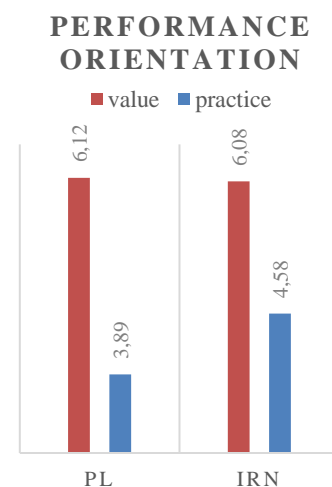
communication. '*Taarof*' means that one should not express an idea or a criticism that could cause pain to others. It must be formulated in the most delicate phrases if one must express it. Such non-assertive, indirect, and excessively polite communication is a way of life and communication in Iranian culture. Iranians avoid direct confrontation and conflict.

PL and IRN differ on the value level. The IRN value score (4.99) is higher than PL (3.9). It reflects the desire of Iranian managers for a more aggressive and confrontational approach to interpersonal relations. This is likely not feasible under conditions of high-power distance, which leads to a nondirect form of communication and one that is not easily interpretable by people from other cultures. There should be more room for individual differences and open dialogue to allow individual initiative and creativity. Frank conversation is not easily possible in a society with high power distance and low assertiveness practices because, under such conditions, people are always careful about what and how they say. The language is vague and indirect, and the conversation is full of nuances.

Poles seem to be satisfied with their assertiveness level because the practice and value scores are nearly similar. Frankness is one of the core values of Polish culture. Cultural scripts of frankness appreciate the value of presenting one's feelings 'truthfully': saying and 'showing' what one feels. Frankness is valued above superficial kindness.

DC3. Performance Orientation- Practice: $IRN > PL$, Value: $IRN < PL$

An organization or society's performance orientation refers to how it motivates and rewards employees for their advancement and excellence in performance. Training and development are likely to be emphasized in countries where this cultural practice is highly valued. Those countries with low scores on this dimension tend to emphasize family ties and the highest is 4,94 (Switzerland)

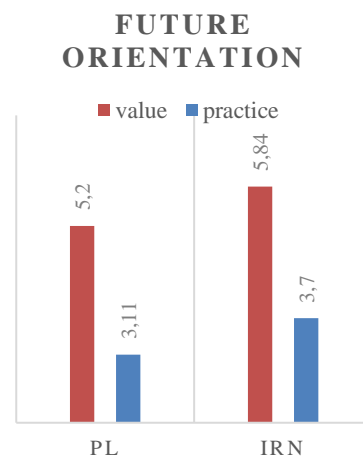


The value scores are much higher than the practice scores in both countries. The IRN practice score (as is) in performance orientation is above average, which means that Iranians tend to be somewhat performance-oriented; it reflects their tendencies to encourage improvement and excellence in their performances. On the other hand, PL's practice score in performance orientation is less than IRN (3,89) and is below the average.

Does it mean that Poles focus more on family ties than performance improvement and excellence? Perhaps the socialistic past of PL, when helplessness was internalized, is responsible for that score below average.

DC4. Future Orientation- Practice: IRN>PL, Value: IRN>PL

People's participation in future-oriented activities such as planning, investing in the future, and delaying gratification are all examples of future orientation. Planning processes and decision horizons tend to be longer and more systematic in cultures that value the future. People with less future-oriented cultures prefer more opportunistic behaviors and actions. The lowest practice score is 2,88 (Russia), and the highest is 5.07 (Singapore).

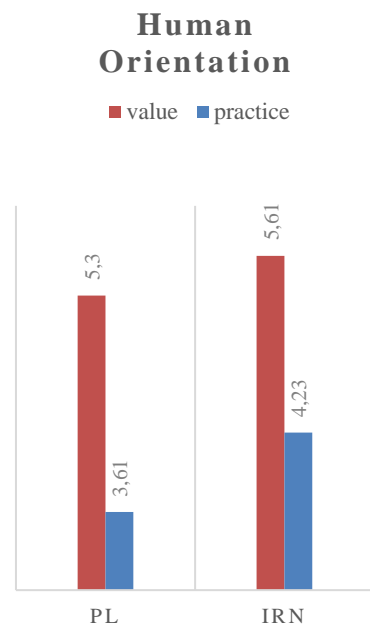


The Polish culture practice score is relatively low (3.11); however, the value score is relatively high (5.2). Iranians are also not future-oriented, the practice score is 3.70, and the value score is high (5.84), both higher than in PL. In both countries, the value scores are significantly higher than the practice scores (more than the two-point difference). The discrepancy between what is and what should be is remarkable. Managers and employees alike have a strong desire to think ahead and make investments for the future.

Furthermore, the lack of rule orientation is most likely to blame. The inability to plan and have faith in the future is exacerbated when regulations and procedures are ignored. However, employees and managers alike are eager to enter the global value market despite this flaw. However, given the political unrest in IRN, the prospects for achieving these goals are dim. Consequently, IRN and PL are not both future-oriented.

DC5. Human Orientation- Practice: IRN> PL, Value: IRN> PL

Individuals in organizations and societies that encourage and reward other individuals for reward fairness, altruism, generosity, kindness, and compassion toward others are said to have a human orientation. Human relations, support for others, and sympathy for others (especially vulnerable) are highly valued in human-oriented countries. People value belonging and care for others. Children are expected to obey paternalistic and patronizing relationships. Power, wealth, self-enhancement, and independence are emphasized in cultures that score low on human orientation. People prefer to solve problems, and kids are more self-reliant. The lowest practice score is 3,18 (Germany), and the highest is 5,23 (Zambia).



The human orientation practice score in IRN is 4.23, slightly above average, and the value score is 5,61, which is relatively high. The ‘should be’ score in this dimension is 5.61, reflecting the desire for much more human society. The popular Iranian saying is that guests are sent by God and should thus be treated with the utmost respect. The best and largest room in a typical Iranian house is the ‘guest room.’. It is usually furnished with the best furniture in the house. A maximum level of courtesy and service is always provided to the guest. This approach is sometimes surprising to foreign managers who travel to that country.

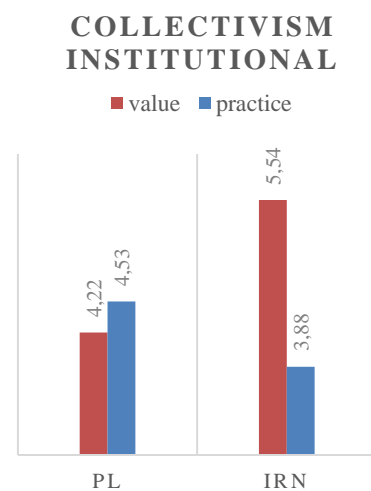
In contrast to the typical media representation of a militant culture, they find their hosts extremely hospitable and gracious, doing everything they can to please their guests. For Iranian managers, foreign visitors are guests even if they go there to do business. This, along with evasive language, can confuse foreign executives who find the boundaries between the personal and business sides blurred and unclear. They will find Iranian executives to be gracious hosts but frustrating negotiation partners who are persistent but

unclear in their demands. The root of the desire for generosity and compassion is sometimes in Islamic principles; people are friendly, generous, caring, and kind.

On the other hand, the practice score for human orientation is below the average (3.61) in Polish society, and the value score is 5.30. Polish people somehow tend to be reserved and be careful against strangers; this is different from Iranian behavior in this case. To conclude, IRN and PL differ in practice scores in human orientation.

DC6. Collectivism I: Institutional Collectivism- Practice: $IRN < PL$, Value: $IRN > PL$

Using the term "institutional collectivism," we mean the way in which organizations and societies as a whole encourage and value the distribution of resources and the coordination of efforts. Group harmony and cooperation are prized and rewarded by organizations in collective countries, not individuals. People in a more individualistic society value autonomy, self-interest, and freedom of choice. The lowest practice score is 3,25 (Greece), and the highest is 5,22 (Sweden).



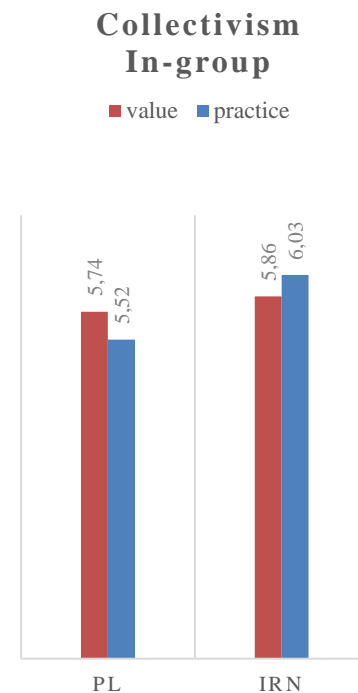
Iranians are not fond of social or institutional collectivism. Iranian culture is defined by its family and in-group values. The social value is 5.54, but the practice value is 3.88, indicating that IRN's society is more individualistic in this case. There is a significant discrepancy between the practice and value scores. Managers in IRN want to move toward a society that rewards and encourages group effort. Because of the Islamic doctrine's emphasis on external threats and social sacrifice, this desire may be rooted in this belief. For middle managers, economic prosperity necessitates a stronger collective perspective, which may explain their desire for a higher level of institutional collectivism. Despite this, society has not arrived at this point.

The PL practice score is 4.53, and the value score is 4.22. There is a significant disparity between the countries examined: Institutional collectivism in IRN and PL is very different in practice and value. Individualism is a hallmark of Iranians, while collectivism

is a hallmark of Poles. On the other hand, Iranians believe that they should be a lot more collectivists than Poles.

DC7. Collectivism II: In-Group Collectivism-Practice: IRN>PL, Value: IRN>PL

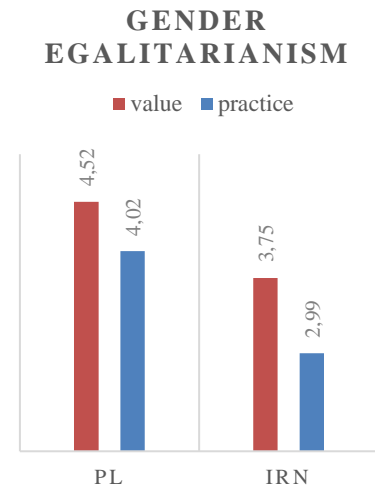
Individuals' pride, loyalty, and cohesion within their organizations or families are examples of in-group collectivism; for example, societies turn to their families rather than the state for support in difficult situations. Societies like IRN, where people place a high value on belonging to a small circle of family and friends (what psychologists call an "in-group"), score highly on this cultural practice. People must meet the expectations of their social group. There is no obligation to care for close friends and family when in-group collectivism is low, and people in difficult situations expect state aid rather than from their own families. The lowest practice score is 3,53 (Denmark), and the highest is 6.36 (Philippines).



The collectivism practice and the value score on collectivism in the group are higher in IRN than in PL. The difference in values is smaller (0,12) than in practice (0,51). Both countries score above the mean =5,13.

DC8. Gender Egalitarianism- Practice: $IRN < PL$, Value: $IRN < PL$

When an organization or society is committed to eliminating gender-based inequities and discrimination, it is known as gender egalitarianism. By contrast, women's status and participation in decision-making are viewed as more prominent in countries with high scores on this dimension. Women are underrepresented in leadership roles in the latter group, dominated by men. The lowest practice score is 2.50 (South Korea), and the highest is 4.08 (Hungary).



The Iranian social value score is 3.75, and the practice value is 2.99. This is the lowest score among all dimensions. The male dominance of Iranian society has existed for a long time. To understand the status of women in the IRN, one needs to consider the role of Islam and the historical development in this country. During the Pahlavi era and in the more recent years of the Islamic Republic, progress has been made in terms of the role and status of women in society. Iranian women make up 25% of the IRN's labor force and half of the university population. They can run their businesses, keep their names when they get married, pursue their careers, and run for political office. In other Islamic countries, many of these are not available to women. However, Iranian women still have a hard battle to reduce gender inequality under the current theocratic regime. Iranian women do not serve as judges or religious leaders. In divorces, fathers control the custody of children. Men can divorce their wives considerably easier than women can divorce their husbands. Women need the permission of their husbands to obtain a passport and leave the country. Polygamy is legal (only as polygyny involves the marriage of a man to several women). Women must wear a veil in public (*chador*), the concept of a mandatory *hijab*. They are routinely not allowed to share physical spaces with men of the same profession. Such restrictions did not exist under the previous regime when women occupied many prominent social positions.

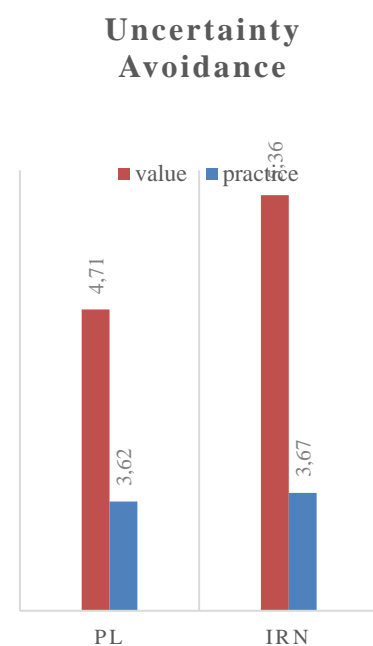
We attempted to explain why the social value of IRN is different from the practice value. Iranian women face numerous challenges daily, as previously stated, in society and organizations. When businesses hire, they prefer to hire men because they believe men

are the primary breadwinners in the family and that hiring women could be problematic if the woman becomes pregnant. They are required by law to provide her with six months of leave, during which they must pay her salary. Managers believe that because women are more involved with their families and children, they cannot be as productive as men. Additionally, there is a rule that a husband may prohibit his wife from working, creating complications for supervisors. In sum, a woman can work legally, but employers face numerous obstacles; theoretically, they may assert that women have the same freedom and equality as men, but in practice, this is not the case.

The PL scores are quite different. The practice score is much higher than average (4.02), while the value score is average (4.52). Although it should be more than it is, in comparison to IRN, the differences are remarkable.

DC9. Uncertainty Avoidance- Practice: IRN>PL, Value: IRN>PL

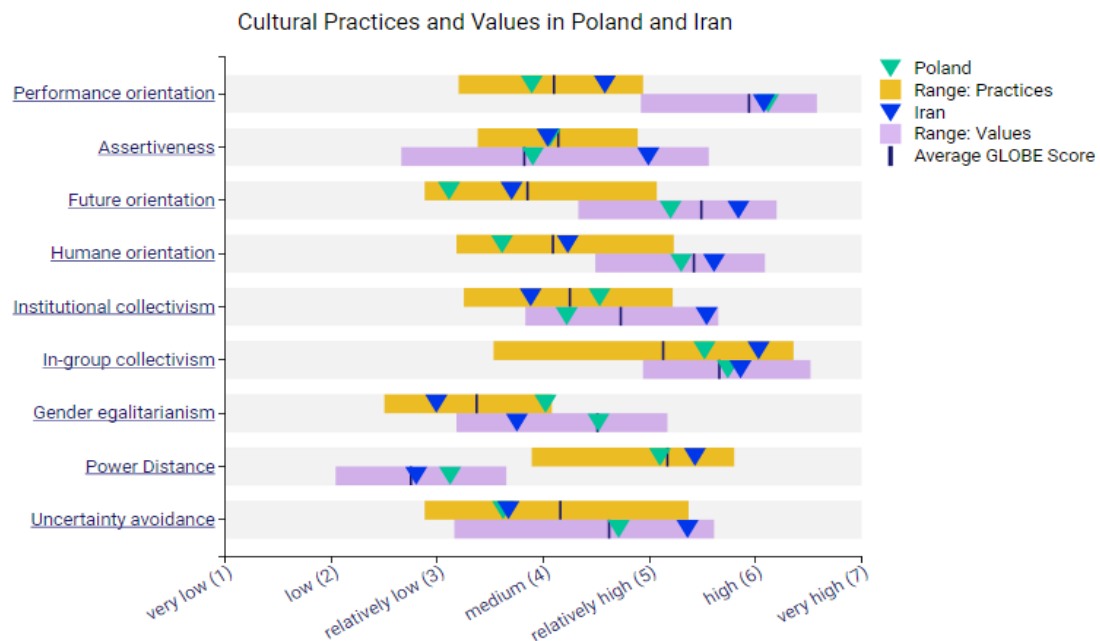
Uncertainty avoidance is the extent to which members of an organization or society strive to avoid uncertainty by relying on social norms, rituals, and bureaucratic practices to alleviate the unpredictability of future events. Societies with high scores on uncertainty avoidance, value orderliness, consistency, structured lifestyles, and rules and laws govern situations. Societies scoring low on this dimension have a strong tolerance for ambiguity and uncertainty, live less structured lives, and are less concerned about following rules. The lowest practice score is 2,88 (Russia), and the highest is 5,37 (Switzerland).



The practice score is low in both countries, and the value scores are much higher. The difference is especially significant in IRN. Despite strong government and authoritarian family controls in the Iranian business sector, Iranian firms lack predictability due to unclear and often changing rules. The high value score indicates a desire for more formal rules controlling the rights and duties of employers and employees and the work process. People, employers, employees, civil servants, and members of governments have been programmed since early childhood to feel comfortable in structured environments.

Matters that can be structured should not be left to chance. It satisfies the emotional need of people to avoid uncertainty. The general score ranges are shown in Figure 2.3.

Figure 2.3 *Cultural Practices and Values in GLOBE: IRN vs. PL¹*



2.2.2 Leadership Dimensions

GLOBE also examines the extent to which specific leadership characteristics and behaviors are universally endorsed as contributing to effective leadership and how such characteristics and behaviors are linked to cultural characteristics. Assumptions and beliefs about what contributes to or hinders outstanding leadership are known as implicit leadership theory (ILT). According to GLOBE, individuals in common cultures share similar beliefs, which extended ILT by incorporating societal culture into its analysis. The term "culturally endorsed implicit leadership theory (CLT)" is used by GLOBE researchers to describe this phenomenon. Instead of creating a priori leadership scales, GLOBE created a comprehensive list of leadership attributes and behaviors. The initial selection of leadership traits and behaviors was drawn from various existing leadership theories and frameworks.

The GLOBE project's leadership questionnaire contained 112 behavior. It attributed descriptors, each rated on a 7-point Likert-type scale ranging from 'This behavior or

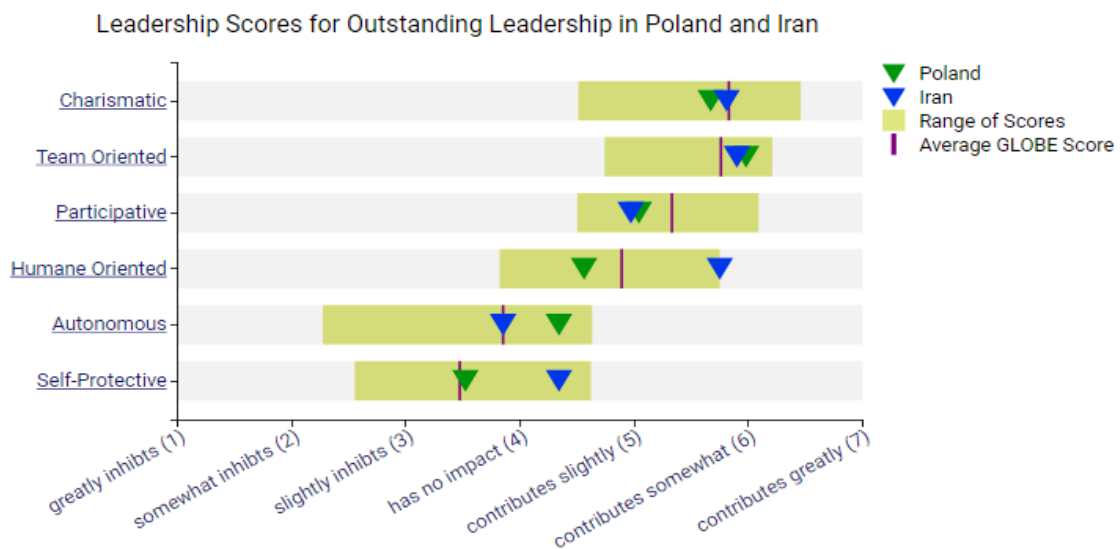
¹ Source: own analysis based on GLOBE

characteristic greatly inhibits a person from being an outstanding leader' to 'This behavior or characteristic greatly contributes to a person being an outstanding leader.' GLOBE demonstrated empirically that 112 items could be reduced to 21 primary and six global leadership dimensions. These six dimensions differentiate desirable leadership qualities across cultural profiles (CLT profile). These dimensions are culturally universal for measurement purposes because respondents from all cultures could respond to the questionnaire items. Consequently, this measurement permits one to estimate the dimensions of the examined nation's culturally endorsed leadership theories (CLT).

GLOBE's leadership analysis also found that while different societies have different views on leadership and its effectiveness, they also agree on other aspects of leadership. According to GLOBE, 22 characteristics are universally desired. In all GLOBE countries, desirable leadership characteristics include motivating, dynamic, honest, and decisive. Additionally, GLOBE compiled a list of eight universally unwelcome leadership traits. Being a loner, egocentric, irritable, and ruthless are just a few universally undesirable leadership traits.

The differences between PL and IRN in the six leadership dimensions introduced by GLOBE will be analyzed in the next section. Figure 2.4 shows the scores for both countries.

Figure 2.4 Leadership Dimensions in GLOBE: IRN vs. PL¹



DL1. Charismatic: PL=5.67, IRN=5.81

Being able to motivate and inspire others to perform at a high level while setting high expectations for themselves and those they work with. Charismatic leadership came in second place in the GLOBE study regarding the factors that contribute to exceptional leadership.

Iranian managers have ranked charismatic leadership as one of the most crucial dimensions (5.81); nevertheless, Iranian managers expect their leaders to be visionary (6.35) (that is, having foresight, being prepared, and future-oriented) and inspirational (6.02) (being positive, encouraging, and dynamic) as well. They also prefer leaders who are performance-oriented (6.21) and have high integrity (5.83) and those who are decisive (5.34) and willing to make personal sacrifices (5.04).

There appears to be a strong preference for leaders with a clear vision in IRN because of the culture of high performance and the country's desire to avoid uncertainty and look to the future. The integrity and performance orientation of charismatic leaders helps to

¹Source: GLOBE project, 2004 retrieved from <https://globeproject.com/>

reduce uncertainty, while their visions of inspiration and excellence help to increase performance orientation.

Managers in PL look for charisma in their leaders (5.67). Charisma is also preferred because Polish managers expect high performance and future orientation and do not like uncertainty as much as Iranian managers. As a nation, Poles prefer visionary (6.03) and inspirational leaders (6.03), as well as performance-oriented leaders who have integrity (5.58) and who are decisive (6.00). (4.61). In this instance, the differences between Iranians and Poles are minimal.

DL2. Team-oriented: PL=5.98, IRN=5.9

The ability to work in groups to accomplish a common goal. Management in Iran preferred trustworthy and cooperative leaders over those who were hostile, cynical, and selfish. Because of their collectivistic values, Iranian managers are drawn to team-oriented leadership (5.90). According to Iranian managers, a collectivist culture is preferred. It seems that they prefer to be team-oriented. Because of the high level of institutional collectivism in PL, we can assume that Polish managers' expectations are somewhat similar to those of Iranian managers. Their preference is for team-oriented leaders. However, the Polish preference for team-oriented leaders is slightly higher than the Iranians' preference for team-oriented leaders (5.98).

DL3. Participative: PL=5.04, IRN=4.97

The extent to which managers enlist the help of others when formulating and executing plans. IRN's management style did not place much emphasis on participative leadership. Regarding GLOBE countries, their reported score is in the bottom quartile and indicates that participation and delegating to others slightly contribute to effective leadership. A closer look reveals that being autocratic or bossy is neither good nor bad for Iranian managers, while being dictatorial and domineering slightly inhibits and elitist contributes to outstanding leadership. These findings are perhaps best explained by considering the strong power-distance culture of the country. Iranian managers have become accustomed to autocratic leaders who make decisions without much participation from their employees. Therefore, their score is 4.97, which is relatively low. Islamic principles urge leaders to consult others in making decisions but do not emphasize joint decision-making or delegation of authority.

Polish managers also assume that participative leadership is neither important nor contributes slightly; thus, their score is 5.04. It can also be rooted in the high score of power distance in Polish society. In addition, Poles are assumed to be some individualists; as a result, they do not place much importance on participative leadership. In this case, both Iranians and Poles are similar.

DL4. Human-oriented: PL=4.56, IRN=5.75

The degree of support, consideration, compassion, and generosity of a leader. IRN is the most humane of all GLOBE countries, reflecting a strong desire for generous, compassionate, modest, and self-effacing leaders. The desirability of such traits appears to be rooted in a cultural dimension: human orientation. Despite the high power distance, supervisors and leaders must be friendly in face-to-face communications. Managers want their leadership styles to be less dependent on power distance and more on human attitudes. The strong culture of group/family collectivism and Islamic principles underpin IRN's desire for generosity and compassion. The employee-supervisor relationship is akin to that of a family. Thus, leaders are expected to show compassion and support for their subordinates' families. Islamic teachings also encourage powerful people to respect others.

However, in PL, participative leadership (5.04) trumps human-centered leadership (4.56). Unlike Iranians, Poles do not prefer human-oriented leadership (IRN score 5.75).

DL5. Autonomous: PL=4.34, IRN=3.85

The degree to which leaders are self-sufficient and egocentric. Individualistic, self-sufficient, and autonomous characteristics are neither good nor bad. However, PL managers believe that autonomous leadership can contribute slightly, which may be due to this country's high level of individualism. Poles have a reasonable belief in autonomous leadership (4.34), while Iranians have a score of (3.85), significantly lower than that Poles.

DL6. Self-protective: PL=3.52, IRN=4.34

The extent to which leadership is concerned with ensuring the individual's and group's safety and security through status enhancement and face-saving.

IRN had the second-highest score among all GLOBE countries; it is neither positive nor negative in IRN. Leaders who avoid direct criticism and make their points through metaphors (or proverbs and poetry, as is frequently the case in Iranian culture) are more accepted than their counterparts in other countries. These characteristics may reflect the turmoil and insecurity that Iranian organizations have faced since the revolution in 1979. Massive purges, constant political battles, and uncertainty about the country's future direction may have prompted them to seek ways to protect themselves and to expect their leaders to act with care and modesty. In IRN, the self-protective leadership score is significantly higher than the average (4.34)

Nevertheless, this is not the case in PL, where physical, financial, and national security is provided (3.52). It demonstrates the chasm between these two societies on this topic.

2.3 World Value Survey (2005, 2020): IRN vs. PL

2.3.1 Post-materialistic Values

Ronald Inglehart developed the sociological theory of post-materialism in the 1970s. **Materialistic or survival values** are concerned with physical, financial, and economic security and safety, sustenance, and shelter. In contrast, **post-materialistic or self-expression values** concern gender equality, tolerance of homosexuals, foreigners, and other outgroups, freedom of expression, economic and political participation, environmental protection policies (environmentalism), anti-war movements, and the spread of democracy, and autonomy. In addition, these values emerge in people when they reach a point of prosperity that which physical, financial, and economic security is taken for granted. Inglehart contended that as prosperity increased, such post-material values would gradually increase in the publics of advanced industrial societies via an intergenerational replacement process. The theory of intergenerational change has two main hypotheses:

- **Scarcity hypothesis**

Everyone values freedom and autonomy, but their immediate needs take precedence. Insecure people prioritize materialistic goals such as food and shelter over post-materialist goals such as belonging, esteem, and freedom.

- **Socialization hypothesis**

The relationship between material circumstances and value priorities is complex and time-consuming. One's fundamental values are largely determined by the circumstances of preadult years, and these values change primarily as the intergenerational population is replaced. As a result, cohorts that frequently faced economic scarcity would emphasize meeting economic needs (e.g., prioritizing economic growth over environmental protection) and safety (e.g., supporting authoritarian leadership, having a strong feeling of national pride, are in favor of maintaining a large and strong army and tend more to sacrifice civil liberties for law and order).

On the other hand, affluent cohorts start prioritizing values such as personal growth, freedom, citizen input in government decisions, a humanist society, and a clean and healthy environment.

Inglehart and Welzel's analysis of the World Value Survey identifies two primary dimensions of cross-cultural variation: traditional versus secular/rational values and survival versus self-expression values.

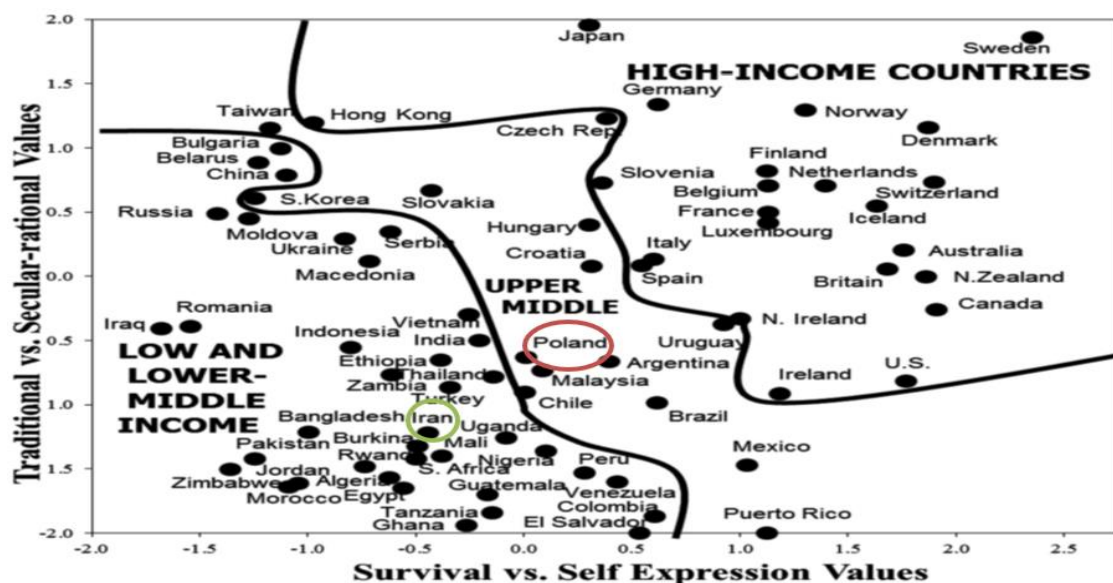
1. **Traditional values** emphasize religion, parent-child relationships, respect for authority, and traditional family values. These individuals are also opposed to divorce, abortion, suicide, and euthanasia. A strong sense of national identity and a nationalistic outlook characterize these societies.
2. **Secular/rational values** are in opposition to traditional values. Religion, family values, and authority are given less weight in these societies. Divorce, abortion, suicide, and euthanasia are regarded as generally acceptable.
3. **Survival values** prioritize economic and physical wellbeing. It is associated with an ethnocentric perspective and a lack of trust and tolerance.
4. **Self-expression values** place a premium on environmental protection, the increasing acceptance of foreigners, homosexuals, and gender equality, as well as

the increasing demand for participation in economic and political decision-making.

The cultural map (Figure 2.5) depicts the distribution of numerous societies along these two dimensions. This map's upward movement represents the transition from traditional to secular or rational values, whereas the downward movement represents the transition from survival to self-expression. After a rise in living standards and a move from a developing country to an industrialized one to a post-industrial knowledge society, a country tends to move diagonally (from poor to rich) from the lower left to the upper right corner, showing a transit in both dimensions. Secular or rational and self-expression values become more prevalent as a country's wealth increases. Value systems and GDP per capita have a strong correlation, which suggests that economic development significantly impacts people's beliefs and values.

In contrast to IRN, which is considered a low-income country that values tradition and survival over self-expression, PL is considered an upper-middle-income country that places less value on tradition than IRN does while still being considered a traditional society.

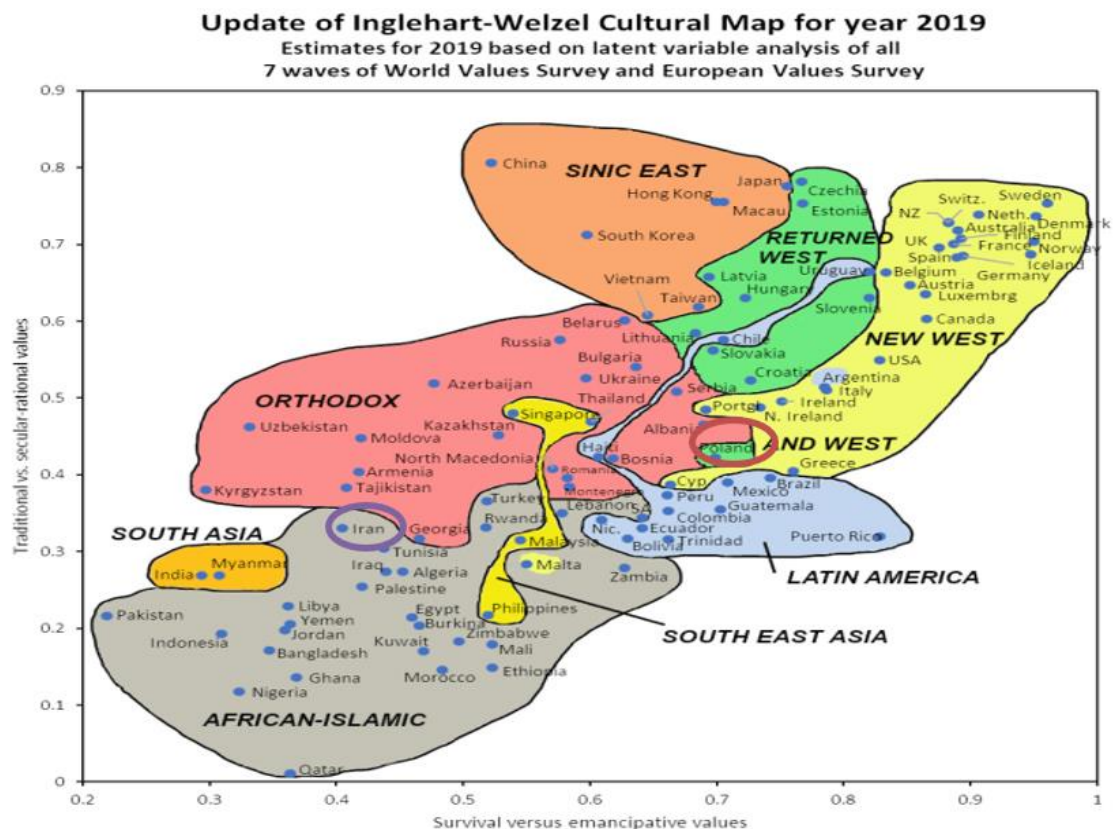
Figure 2.5 Inglehart-Welzel Cultural Map¹



¹ Source: Data from Value Survey (median date of survey 2005); economic level based on the World Bank's income categories as of 1992.

Latent variable analysis of the data from the seven waves of the World Value Survey and European Values Survey was used to create an updated version of Mathers' (2020) Inglehart-Welzel cultural map (Figure 2.6).

Figure 2.6 *The Updated Version of the Inglehart-Welzel Cultural Map¹*



2.1.3 The Importance of Life Domains

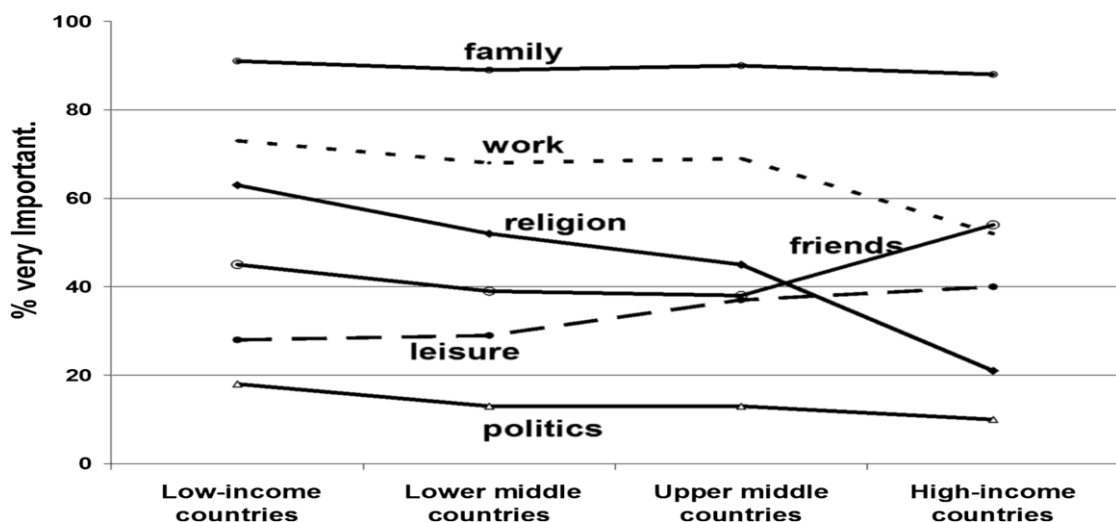
Respondents to the World Value Survey are asked to rate the importance of six main aspects of life, **family, work, religion, friends, leisure, and politics** (we discuss only five main aspects here). Based on hundreds of thousands of interviews in countries that contain most of the world's population. Virtually everyone views the family as very important; this seems to be a constant in rich and poor societies. Nevertheless, the importance attached to religion drops sharply as we move from low-income societies (where 62 % of the population consider it very important) to high-income societies (where only 20 % consider it very important). Only family and work are rated more

¹ Source: Mathers, 2020 retrieved from <https://colinmathers.com/2020/08/03/variations-in-cultural-values-across-105-countries-in-2019/>

important than religion in low-income societies. In high-income societies, friends and leisure are rated more important than religion. The emphasis on friendship shows a curvilinear pattern, declining as one moves away from the face-to-face communities of low-income countries and then showing a renewed emphasis on friendship in high-income societies. In low-income societies, religion is considerably more important than friends and leisure.

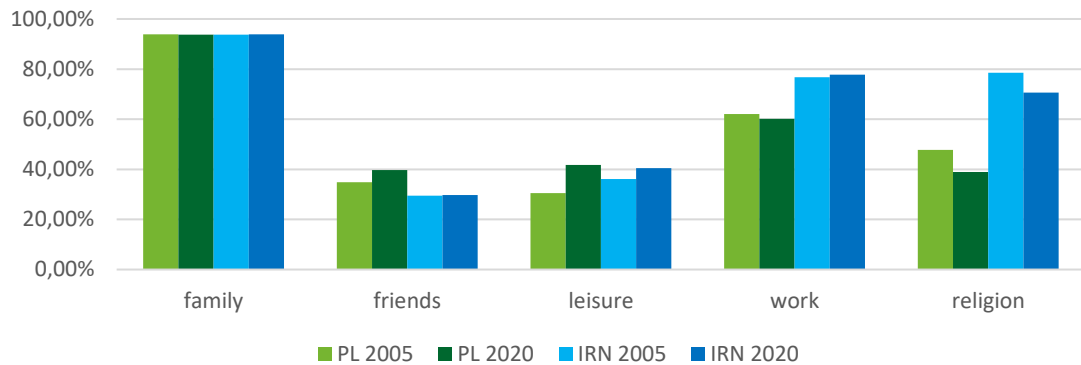
On the contrary, a central characteristic of high-income societies is that both friends and leisure are more important than religion. People who grow up in a more dangerous and unpredictable environment tend to be more religious. Religion has not vanished in safe societies. Most West Europeans still believe in God or identify as Protestants or Catholics in surveys. However, religion's influence on daily life has waned. Figures 2.7, 2.8, and 2.9 show the importance of life domains.

Figure 2.7 *The Importance of Life Domains: Panel A*¹



¹ Source: Inglehart, 2018

Figure 2.8 *The Importance of Life Domains: Panel B¹*



Note. Percentage of respondents who prioritized- IRN vs. PL.

The importance of **family**: $M_{PL2005}=3,93/M_{PL2020}=3,93/M_{IRN2020}=3,93/M_{IRN2005}=3,93$:
This aspect of life is very important to almost everyone, regardless of the year or country of study.

The importance of **friends**: $M_{PL2005}=3,27/M_{PL2020}=3,34/M_{IRN2020}=3,07/M_{IRN2005}=3,07$:
Generally, upper-income countries put much more importance on friends than lower-income countries. Poles valued friends slightly more than Iranians in both years.

The importance of **leisure**: $M_{PL2005}=3,13/M_{PL2020}=3,35/M_{IRN2020}=3,11/M_{IRN2005}=3,30$:
The importance of leisure increased from 2005 to 2020 in both countries, IRN put slightly less importance on leisure time than Poles.

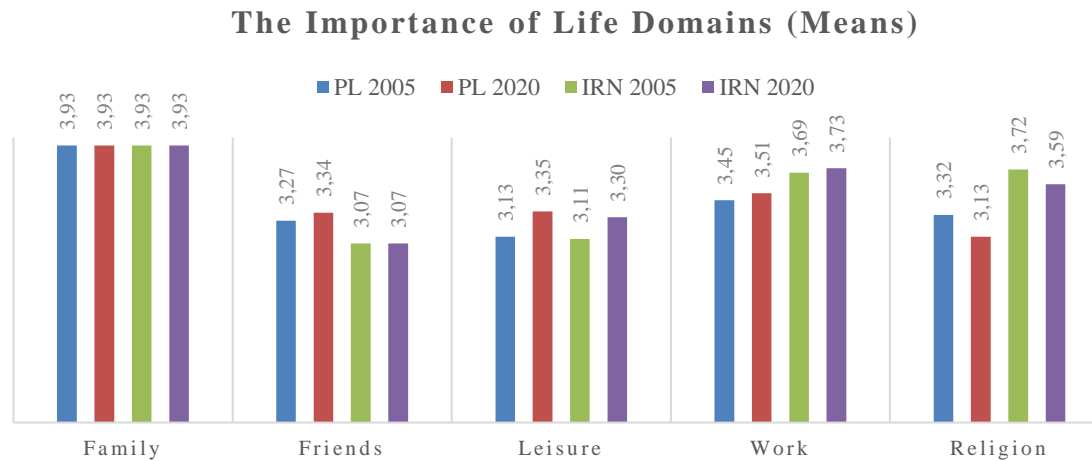
The importance of **work**: $M_{PL2005}=3,45/M_{PL2020}=3,51/M_{IRN2020}=3,69/M_{IRN2005}=3,73$:
Generally speaking, lower-income countries emphasize work much more than higher-income countries. In both countries, the importance of work increased from 2005 to 2020. Iranians place a little more importance on work than Polish people.

The importance of **religion**: $M_{PL2005}=3,32/M_{PL2020}=3,13/M_{IRN2020}=3,72/M_{IRN2005}=3,59$:
Finally, according to the figure 2.9, lower-income countries view religion as very

¹ Source: own analysis based on World Value Survey 2005 and 2020

important. In both countries, the importance of religion decreased from 2005 to 2020. In both years, IRN places more importance on religion than PL.

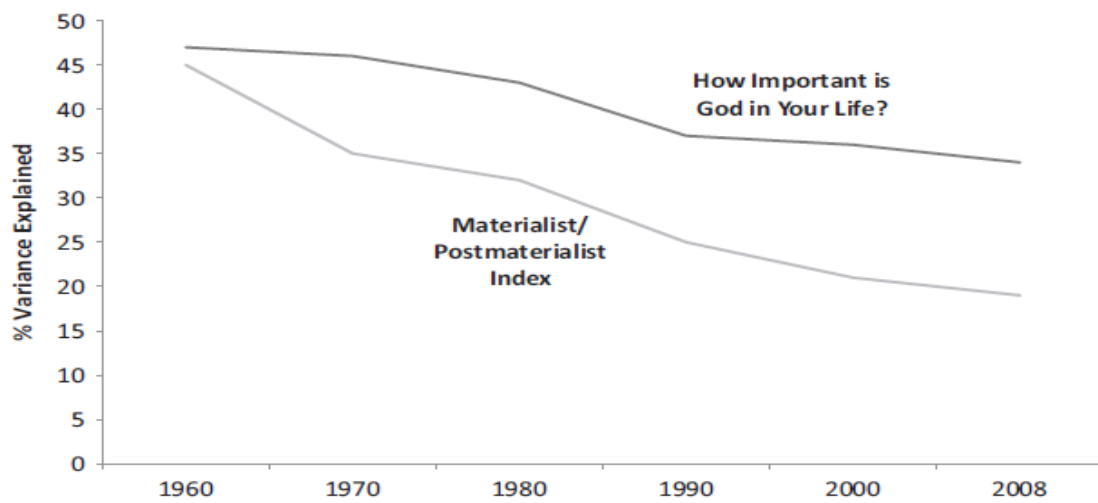
Figure 2.9 *The importance of Life Domains (comparison of means)¹*



In addition to these factors, Inglehart has presented another factor, named **the importance of God in life**. The importance of God and post-materialist values were measured in the latest available survey for each country (the median years being 2008), in 96 and 94 countries, respectively. The fewer people emphasize post-materialist values, the more they emphasize God's presence in life (see Figure 2.10).

¹ Source: own analysis of World Value Survey (comparison of means)

Figure 2.10 *The Importance of God in Life*¹

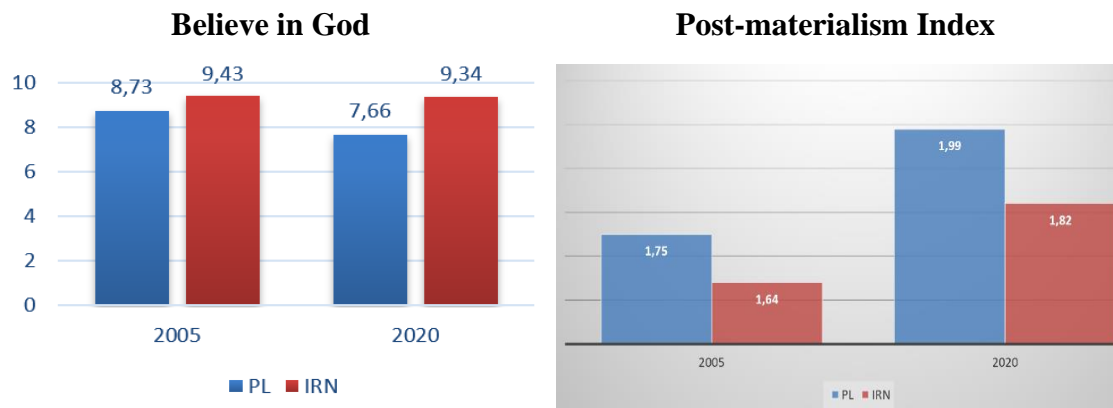


Among the 60 countries studied, PL is the one that defies the general trend of ex-communist countries to become more religious by demonstrating the greatest drop in religious belief. PL has been free of Soviet control for the past 25 years and is now a member of the EU and NATO.

It can be seen in Figure 2.11 that God is more important in IRN than in PL, as measured by the post-materialistic four indexes (the World Value Survey seven wave does not include the twelve Indexes for PL).

¹ Source: Inglehart, 2018

Figure 2.11 *The importance of God and the Post-materialistic Four Indexes¹*



In 2020, Iranians (mean= 9.34) place more importance on God in their lives than Poles (mean= 7.66), but compared to the other wave of data from 2005, it seems that Poles and Iranians view this as less important than before. It seems that both countries are slightly more post-materialistic nowadays. Both countries put less importance on God as they tend to be post-materialistic, although the change was minor for these two countries during these years.

Economic modernization tends to bring secularization within any country that experiences it, and there is no prospect of religion disappearing in the foreseeable future. There are several reasons: First, secularization brings a sharp decline in human fertility rates, which remain relatively high in religious societies, so the world has a larger proportion of people with strong religious beliefs today than it did 30 years ago. Second, while industrialization was linked with an increasingly materialistic, mechanical secular worldview, the rise of the knowledge society brought a growing interest in ideas, innovation, and post-materialist concerns.

Religious organizations that are hierarchical and authoritarian are losing their ability to dictate to people how they should live their lives, but spiritual concerns are becoming more prevalent in post-industrial societies. The transition from an industrial to a knowledge economy entails a shift away from the materialist, mechanistic world of the factory toward a world centered on ideas. A new religion that accepted individual

¹ Source: own analysis of World Value Survey

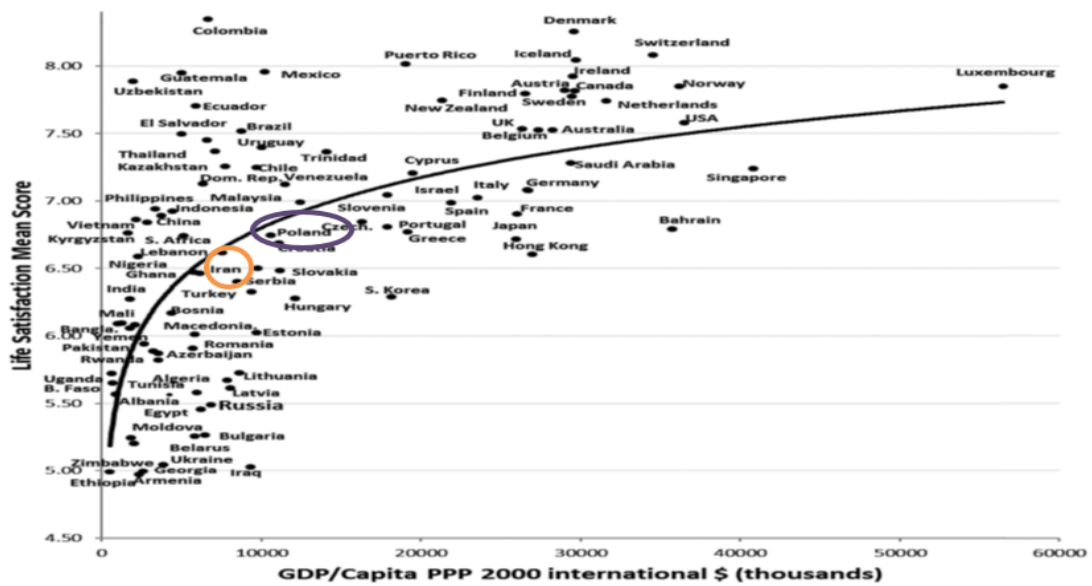
autonomy could create a lucrative market for a religious entrepreneur. Without a doubt, such entrepreneurs can help promote religion. Muslim majority countries and former communist countries are teeming with entrepreneurial religious leaders, whereas high-income countries (including the United States) are devoid of them.

2.3.2 Happiness and Life Satisfaction

The World Value Survey also showed that from 1981 to 2007, satisfaction increased in 45 of the 52 countries for which long-term data are available. Since 1981, economic development, democratization, and increased social tolerance have led people to feel that they have a free choice, which has caused higher levels of happiness and life satisfaction worldwide.

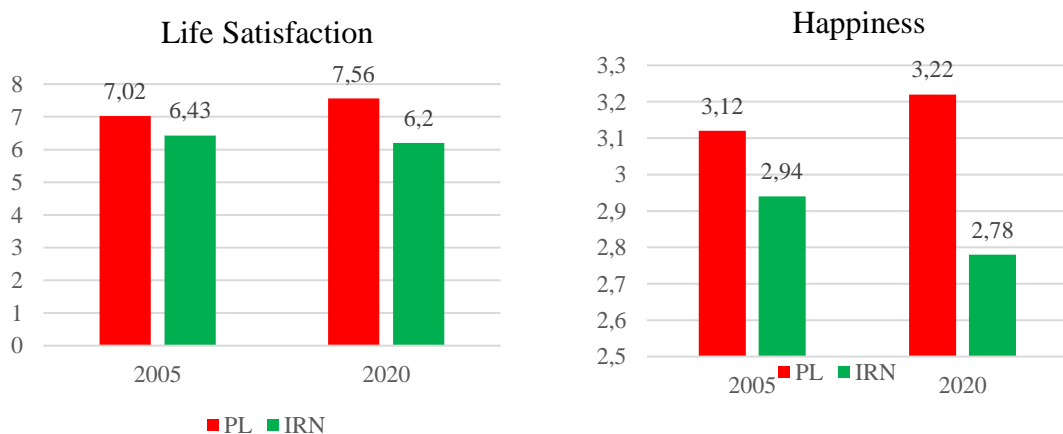
Figure 2.12 shows the relationship between life satisfaction and GDP per capita in 95 with 90% of the world's population. To maximize reliability, the graph is based on all value surveys conducted between 1981 and 2014. The country's GDP and life satisfaction are correlated ($r=0.60$), a fairly strong correlation but far from one-to-one relationships, suggesting that economic development impacts subjective well-being. However, only one side of the story shows that the most effective way to increase happiness in emerging countries is to maximize economic growth, but it requires different strategies in high-income countries. Cultural changes linked to modernization can be seen as a change from increasing survival opportunities through the pursuit of economic and physical security to improving happiness. People who seek self-expression values have a higher level of happiness and satisfaction than those who emphasize survival values; moreover, people living in democracies have a higher level of happiness than those living in authoritarian societies. However, happiness and life satisfaction are closely related, and higher levels of life satisfaction tend to be linked to higher happiness levels. Though, they reflect different aspects of subjective wellbeing. Life satisfaction, financial satisfaction, and the economic level of society are related, while happiness is mostly associated with emotional factors.

Figure 2.12 *Life Satisfaction*¹



According to World Value Survey, Poles are happier than Iranians. However, the happiness level in IRN has decreased since 2020 (mean=2.78). In addition, Poles are also more satisfied than Iranians, and the satisfaction of the Iranian population has decreased (see Figure 2.13).

Figure 2.13 *Life Satisfaction and Happiness*²



¹ Source: Inglehart, 2018

² Source: own analysis of World Value Survey

Summary

The purpose of the second chapter was to see what we can learn about PL and IRN from three big international comparative surveys:

1. Hofstede's research in 1983;
2. GLOBE study in 2004;
3. World Value Survey in 2005 and 2020.

Unexpectedly, the differences between PL and IRN in Hofstede's survey were not remarkable, But can we claim that Hofstede's numbers are still valid?

If we look at the differences in power distance, we can see that in a country like IRN, elders are still valued and feared, and the education system is teacher-centered (for example, when I was in first grade, my teacher physically punished me once. After that, although the situation and rules changed regarding physical punishment, open communication and free expression in school were still impossible when I attended primary and secondary school. Today, the situation is somewhat better for students but still somehow teacher-centered). Furthermore, if we compare Hofstede's study in terms of frequent corruption, cover-up, and disgrace with the results we got from the interviews related to the following dilemma: "X observes that the management in his/her company is unethical. X knows it is better to turn a blind eye and keep quiet to get promoted. In a similar situation, Y decided to report it and was fired." we can conclude that this kind of unethical behavior is really common in today's Iranian society as shown by the respondents' opinions. Examples of high power distance can be found in many aspects of Iranian culture. People are usually addressed by their last name. Titles such as Dr. or Engineer are important, usually come before the person's name, and are always used in casual conversations.

On the other hand, some things seem to have changed since the data were collected at PL between 1971 and 1983. Polish society is now student-centered, income distribution is relatively even, and older people are not as valued or feared as they once were. In my experience, Poles at university are friendly, call each other by their first names, speak openly to each other, and prefer less power distance than they used to.

According to Hofstede, Poles are considered restrained, while Iranians are indulgent. However, is that the case today in the IRN and PL? Could we say that the percentage of people who claim to be very happy is higher in IR than in PL? How is that possible when, according to the World Bank, GDP per capita in the IRN has dropped by more than 70 % since 2012 (from \$7,927 in 2012 to \$2,282 in 2020).

We should not forget that this study was conducted before the systemic change in PL (1989) and shortly after the Islamic Revolution (1979). These two events brought about major changes in both countries. The Islamic Revolution resulted in the IRN changing from a constitutional monarchy to an Islamic republic. The systemic change in PL led to a change of command to a market economy and promoted the democratization of society. Moreover, **globalization and the Internet** played a knock-on role in the changes in these two countries.

As far as the survey of GLOBE is concerned, there were **two major differences** between IRN and PL. First, the **role of women** in society - PL is much more gender-egalitarian than IRN; Second, Iranians have a strong desire for generous, compassionate, humble, and restrained leaders, and the culture is **Human-oriented**. The root of the desire for generosity and compassion in IRN lies in the strong culture of group/family collectivism and Islamic principles.

This study was conducted in 2004; though things such as women's positions in society and human-centered culture due to the difficult economic situation, as mentioned above, have changed in IRN in the recent year, the major differences have probably remained the same.

Chapter 3. Generational Differences in Values and Hypotheses Development

Building multigenerational, multicultural teams requires getting to know the specifics of different age groups of employees from different countries. Age diversity at workplaces keeps increasing, so the likelihood of a team leader being younger than team members has increased. In more than half of organizations with 500 or more employees' conflicts between younger and older workers have been reported¹. There is no need to convince anyone that old workers differ from young workers- even if they have identical education and professional qualifications. Older employees, by definition, have long experience, both specific- in performing specific and non-specific tasks- e.g., in dealing with emotions at work, resolving conflicts, etc.

For mutual understanding, the older employees unavoidably use the known psychological mechanism of projection by referring to the memories of their own emotions in their youth. In their minds appear such thoughts: "When I was young, I also wanted to change the world, I stood up to the boss, I was late for work and left earlier, Youth has its rights, youth has to be buzzing, etc." Unfortunately, thinking "**me at your age**" does not consider that the differences are not only due to biological age (and the related stage of life), but young employees were socialized during different times regarding the **social, cultural, economic, and political situation**.

The underlying assumption of studying generational differences is that people who grow up in different times internalize different beliefs, values, attitudes, and expectations, which could impact their workplace behavior². For example, those growing up during periods of war, pandemic, or other sources of insecurity could learn easily modernist survival values such as rationality, respect for authority, economic determinism, and materialism, while generations growing up during periods of socioeconomic security and prosperity learn postmodern values such as egalitarianism, self-transcendence, and tolerance of diversity³.

¹ Burke, 2005; Cagin 2012

² Inglehart, 1997; Glass, 2007

³ Egri & Ralston, 2004

A generation is defined as a group of individuals⁴ who were exposed to similar social, political, political, and economic events in their most sensitive formative years (e.g., pandemics, wars, economic booms, crises, natural disasters, technological innovation, policy, and political changes, etc.). The generational group could develop a common "peer personality" because the ways that such formative events affect one's life depend upon the developmental phase in life⁵. Some scientists⁶ assume that a generational cohort has distinct psychological traits and could become generational identity—consisting of beliefs and values – e.g., concern for sexual abuse at work make them different from other generations⁷. It is assumed⁸ that attitudes and behaviors cultivated in one's **formative years** persist despite aging.

Differences in values between generations have received attention in the popular press⁹ and management literature. However, a major limitation of these studies is that almost all of them have studied Western samples, in which the following four (present currently on the labor market) generations are distinguished:

1. **Baby Boomers [BB]:** they were born between 1946 and 1964. They have been called baby boomers because of the extra seventeen million babies after WWII. They are workaholics and good for teamwork¹⁰; they are independent, optimistic, ambitious, expect the best from life, and have no respect for authorities and social institutions.
2. **Generation X:** they were born between 1965 and 1979. X-ers are more independent and self-reliant than previous generations¹¹; moreover, they are also known as individualistic, they are looking for a work-life balance, have a great tendency to receive feedback, are practical, multitask, and are open to change and diversity, etc.
3. **Millennials or Generation Y:** they were born between 1981 and 1995, seeking flexibility and independence; besides, they are highly educated¹². Diversity and change are a value for them; they are hopeful, desire meaningful work, prioritize learning, etc.

⁴ Schaie, 1965

⁵ Strauss & Howe, 1991

⁶ Chao & Moon, 2005

⁷ Parry & Urwin, 2011

⁸ Inglehart, 1997; Smith & Clurman, 1997

⁹ Marcus, Ceylan, & Ergin, 2017; Sanburn, 2013

¹⁰ Twenge et al, 2010

¹¹ Bickel & Brown, 2005

¹² Crampton & Hodge, 2009

4. **Generation Z:** they were born after 1995. They have been called "**Internet**," "computerized," "connected," "communicating," "creating," and "controlling content," "creative," "community-oriented," and "always clicking" generation. They are much more ambitious, faster, and impatient.

The main problem is that it is difficult to claim that people born, e.g., between 1981 and 1995 (generation Y) in the US, PL and IRN were exposed to identical social, political, and economic situations because of obvious differences in all countries (e.g., The US's BB "created" by the civil rights and women's movements, the Vietnam War, and the assassinations of John F. Kennedy and Martin Luther King. The Polish BB was shaped by systemic change command to the market economy, Martial Law, Solidarity Revolution, and Iranian BB values were shaped during the shah's regime and formative years of revolution.

We need to remember that younger generations were socialized during globalization, making different regions on Earth more and more similar in economic, social, and cultural terms. One of the consequences of accelerated globalization and easier and faster access to information is blurring the world's cultural diversity. Homogenization has manifested the similarity of lifestyles, and all over the world, you can find the same popular films and TV shows made by local television under mainly American licenses, Hollywood movie stars are celebrities all over the world, similar news services reach recipients, dominated by content relevant to the current interest of broadcasters, the media are considered the "fourth power" – having an impact on "brainwashing"; products of Anglo-Saxon culture such as Valentine's Day and Halloween are celebrated in other cultures as well. An example of homogenization can be the influence of McDonald's, which affects the diet of millions of people around the world (but so far, IRN is a McDonald-free country).

There are two conflicting views in the discourse about intergenerational differences. Some write about the loosening of ties between employees representing different generations and the strengthening of differences resulting from generational personalities. One speaks of "alien tribes" speaking different languages and perceiving reality differently, which manifests in differences in attitudes towards key values, including work and career.

On the other hand, the older and younger employees dress and behave not significantly different. The globalization of media coverage (the same news services and series broadcasted worldwide) exposes the elderly to an unprecedented degree of youthful language and dress code, which means intergenerational differences will be faded because the elderly want to resemble the young.

An Internet revolution that has taken place almost all over the world (mobile phones have reached the farthest places in the world) changed relationships between older (BB and X) and younger (Y and Z) generations dramatically.

The Internet is the main (though not the only) source of internalization of Western values, such as post-materialistic values. Less access to the Internet means the weaker transmission of Western values. Some research has shown changes in personality traits that have co-occurred with the rise of new social media, and to evaluate the plausibility of the hypothesis that new social media are a partial explanation for these dramatic changes.

3.1 The Internet and Generational Socialization

As we said before, generations are defined by the historical events experienced and bind them together. Among such milestones events listed are World War II, the Cold War, the Vietnam War, the Space Race, the Beatles, the civil rights movement, the sexual revolution, the women's liberation movement, the John F. Kennedy's and Martin Luther King's assassination, the Watergate affair, the fall of the Berlin Wall, the explosion of the Columbia shuttle, the Columbine High School massacre, the 9/11 attacks, **the internet's emergence**, and the rise and fall of the Internet bubble¹³.

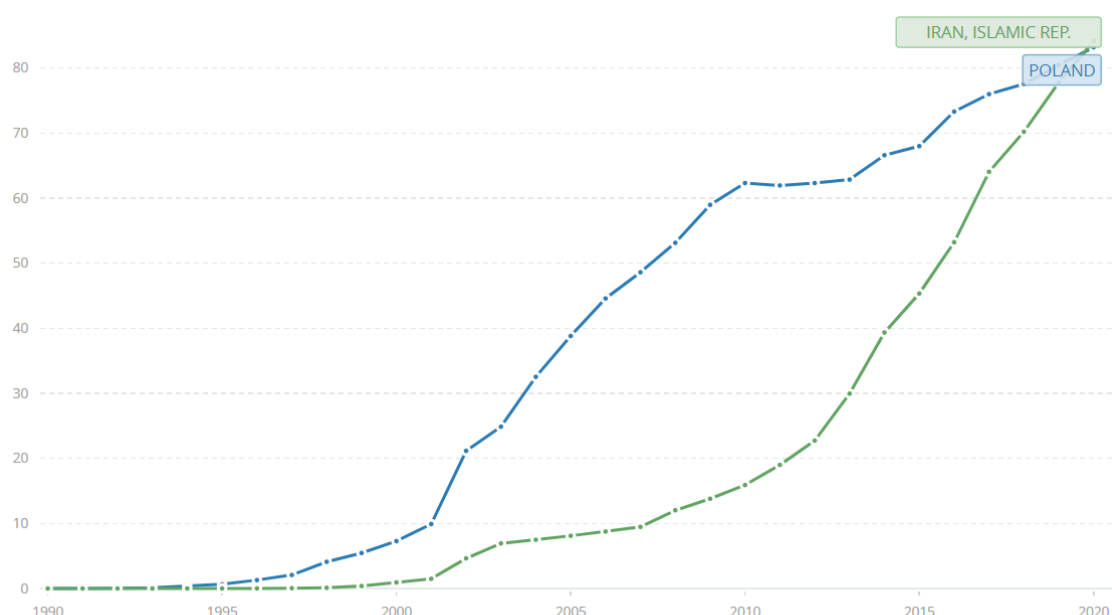
Socialization is a very important social process in every person's life. It is broadly defined as the acquisition by an individual of a system of values, knowledge, norms, language proficiency, social skills, social sensitivity, and behaviors that apply in a given society. It is assumed that the most important moment of socialization is the period from 19 to 24

¹³ Espinoza & Schwarzbart, 2016

years of age¹⁴. Thus, generation Y can be considered the first Internet generation in PL and IRN.

The number of internet users in 2005 was much bigger in PL (31 % difference- see figure 3.1) than in IRN. In 2018 that gap shrunk to 7.5 %, so the Internet leap that IRN has made is huge. However, we should not forget that the Iranian government is more eager than the Polish one to block the Internet.¹⁵

Figure 3.1 *Internet Users: IRN vs. PL*¹⁶



Generations use the Internet to varying degrees- the younger the generation, the more they use it; hence we predict that the generational differences will be the largest between Internet generations (Y and Z) and the older (X and BB).

Due to the later spread of the Internet in the IRN than in PL, we predict less generational diversity in IRN than in PL. In the beginning, we have predicted a smaller generational effect in IRN because of the smaller number of internet users during the socialization time of Generation Y (see Figure 3.1).

¹⁴ Moczydłowska, 2018

¹⁵ For example, in November, 2019, in response to the Iranian fuel protests, an internet shutdown reduced internet traffic in the country to 5% of normal levels. The internet had been reactivated and now according to the World Bank Data IRN and PL do not differ in the level of access to

Internet. <https://www.reuters.com/article/us-iran-gasoline-protests-internet/iran-begins-reconnecting-internet-after-shutdown-over-protests-idUSKBN1XV19R>

¹⁶ Source: The world bank, 2020 retrieved from <https://data.worldbank.org/indicator/IT.NET.USER.ZS?locations=PL-IR>

3.2 Universal Generational Cut-off Points

In multicultural comparisons research, we need to use generational cut-off points, so we used a western classification of 4 present on the job market generations and check whether this operationalization also works in PL and IRN.

We need to stress that even if we use the term GENERATION as it is in the dissertation title, we mean by it rather **birth cohort**- a group of people who go through generally similar experiences as they grow in tandem, **socialized** by shared events during their **formative years** of life¹⁷.

To put our research in context, some examples of the results in generational studies conducted in human resource management are listed below (Table 3.1).

Table 3.1 *Human Resource Management Studies on Generational Differences in Values*

Authors, Year, Sample, Method of Data Collection, Research Goal	Conclusion
Shepard (2020) Survey Archival data from the MVPI [Motives, Values, Preferences Inventory] 351 employed full-time US citizens Evaluate generational diversities among non-managers and managers in working values determined by the (MVPI).	No strong relationship between work-related values and generations No significant relationship between working values and generations on different job levels
Dick (2019) Survey 79 employees of a telecommunication company in the northeastern US Identify and analyze the generational differences in work values between generations X, Y, and Z	More resemblances than differences in work-related values between the generations No significant differences between generations in work security values, work achievement values and work flexibility values
Rai (2014) Survey	Generation Y emphasizes career advancement, work-life balance, the meaning of work, and mutual and cooperative relationships, which

¹⁷ Mannheim, 1970

240 Gen Y Indian employees in the executive cadre	challenge HR practices in motivation, payment, and evaluation methods.
Analyzing Indian generation Y perspectives on work values, HR practices, and their expectations from the workplace	Generation Y is different in openness, sense of curiosity, and collaboration for growth from previous generations.
Hernaus & Vokic (2014)	The job characteristics of various generational cohorts are different.
Survey	
512 Knowledge workers from large-sized Croatian organizations	Work traits are largely unrelated to generations, while social job attributes differ in some respects between cohorts.
Describe HR activities such as work design for different generational cohorts with different characteristics, attitudes, and values	A wide variety of tasks is common for knowledge workers across generations; jobs are related to autonomy, interactions with others, and collaboration.
Cennamo & Gardner (2008)	The youngest cohorts valued status and freedom in work more than the oldest cohorts.
Survey	
504 Auckland employees	BB ranked person-organization value fit with extrinsic and status values higher than X and Y.
Investigating Generational differences in work values, outcomes, and person-organization values fit	No other generational diversities in fit. Where there is a weak fit between individual and organizational values, job satisfaction, organizational commitment decreased, and purposes to turnover across all cohorts increased.

To present more **generational differences found in scientific studies**, we rely heavily on the comprehensive literature review by **Julie Cugin** published in the International Journal of Human Resource Management in 2012 under the title "**Are generational differences in work values fact or fiction? Multi-country evidence and implications.**" Her review was organized into generational **motivators, beliefs, and personal characteristics**¹⁸. The star (*) after the researcher's name in the footnote means that the study was cited after a review made by Cugin. Information about Generation Z absent in Cugin's review has been supplemented based on additional literature.

¹⁸ Cugin, 2012

A. Baby Boomers (1946-1964):

BB needs to be on top and in charge¹⁹. Status symbols are important for them²⁰. They want colleagues and management to recognize their experience and wisdom to seek respect²¹. BB enjoy the chance to mentor younger coworkers²² and like an environment where they are challenged and can contribute to seeing their efforts impact the bottom line²³.

B. Generation X (1965-1980):

Xs believes that employment security comes with keeping skills up to date²⁴ because they believe more in career security than job security²⁵. They value education, mentoring²⁶, self-improvement, and development, especially if it comes with formal qualifications²⁷. They invest in the development of skills to improve into management positions²⁸. They value a stable family²⁹ and seek work-life balance initiatives³⁰.

C. Generation Y (1981-1995):

For Y, challenging and meaningful assignments are more important than employment security³¹. They seek a portable career and greater degrees of personal flexibility, and fast-track leadership programs³². Education and development programs need to be relevant, interactive, personalized, and entertaining³³. They prefer environments where they can learn marketable skills and gather experience to serve them in the future³⁴. They want a positive work climate³⁵ having less respect for rank and more respect for ability and accomplishment. They will trade pay for more meaningful work at a company where it feels appreciated³⁶. Y's like to be mentored by BB rather than peers, and while they have high respect for older and more authoritarian role models, they do not have high regard for organizations³⁷. Work is just one priority in life, not the only priority³⁸.

¹⁹ Smith & Clurman, 1997*

²⁰ Adams, 1998*

²¹ Westerman & Yamamura, 2007*

²² Shaw & Fairhurst, 2008*

²³ Morrison, Erickson, & Dychtwald, 2006*

²⁴ Eisner, 2005*

²⁵ Lancaster & Stillman, 2003*

²⁶ Jurkiewicz & Brown, 1998

²⁷ O'Bannon, 2001*

²⁸ Eisner, 2005*

²⁹ O'Bannon, 2001*

³⁰ Lancaster & Stillman, 2003

³¹ Baruch, 2004*

³² Glass, 2007

³³ Shaw & Fairhurst, 2008*

³⁴ Martin, 2005*

³⁵ Eisner, 2005*

³⁶ Martin, 2005*

³⁷ Morrison et al. 2006*

³⁸ Smola & Sutton, 2002

D. Generation Z (1996-):

Z loves a flexible workplace³⁹ and prioritizes a healthy work-life balance⁴⁰. They are motivated by money and job security more than X. They feel financially insecure: they work to earn but not to spend. They are driven by individual performance and competition; they value a clearly defined career path, job stability, the possibility of training, and a competitive salary⁴¹.

Believes

A. Generation BB (1946-1964):

BB believes that long work hours are necessary to get ahead⁴². They measure success materially⁴³. For them, work and personal sacrifice drive financial success⁴⁴. They believe that younger generations do not work as hard or long as they do because they are not punching the clock' from 8 am to 6 pm every day⁴⁵. BB employees need time before being offered these initiatives⁴⁶. For BB working from remote locations, telecommuting, or having a virtual office are viewed as unproductive work environments⁴⁷.

B. Generation X (1965-1980):

They move fast, take risks, know how to anticipate, and are adaptable. They can change course and have backup plans⁴⁸. They value diversity⁴⁹ and pragmatism⁵⁰.

C. Generation Y (1981-1995):

For Y, diversity is obvious. Similarities, not differences, should be emphasized⁵¹. Clear-cut ethnic and racial boundaries in this group are not delineated⁵². Social responsibility is a business imperative⁵³. Making money is less important than contributing to society, parenting well, and enjoying a balanced life⁵⁴. They need to see meaning and value in

³⁹ Randstad Report, 2016

⁴⁰ Gajda, 2017; Bohodziewicz, 2016

⁴¹ Accenture Report, 2017

⁴² Adams, 1998*

⁴³ Eisner, 2005

⁴⁴ Glass, 2007

⁴⁵ Appelbaum, Serena, & Shapiro, 2005

⁴⁶ Adams, 1998

⁴⁷ Glass, 2007

⁴⁸ Smith & Clurman, 1997

⁴⁹ O'Bannon, 2001*

⁵⁰ Smith & Clurman, 1997*

⁵¹ O'Bannon, 2001

⁵² Glass, 2007

⁵³ Martin, 2005

⁵⁴ Eisner, 2005

their workplace contributions – it is what keeps them involved⁵⁵. They distrust job security⁵⁶.

D. Generation Z (1996-):

Z do not want commitment; they prefer to be happy with what they have⁵⁷. They value life "here and now." The boundaries between work and fun are fluid. The feeling of happiness and pleasure are important. There is no need to make sense of everything they do. They feel at home everywhere. They are irreligious.

Personal Characteristics

A. Baby boomers (1946-1964):

BB abhors laziness⁵⁸ and works hard for long hours, often becoming a workaholic⁵⁹. They are ruthless and make new rules while climbing the corporate ladder if necessary. BB has a sense of entitlement and is loyal to the employer⁶⁰. They are described as competitive, self-reliant, and individualistic⁶¹. They value face-to-face communication, so they are excellent networkers⁶²; however, their strong social skills are not matched by technical skills⁶³.

B. Generation X (1965-1980):

X brings to the workplace well-honed, practical approaches to problem-solving⁶⁴. If the work is done, it does not matter how or where Xers are much more concerned about the outcome than the process⁶⁵. X loves freedom and room to grow and gets things done fast; if necessary, they also bend the rules. X is skeptical⁶⁶, distrustful of organizations and governments⁶⁷, and is more loyal to profession or career than organization or employer. X lacks social skills but has strong technical abilities, reluctant to network⁶⁸. X will adopt the most efficient communication form, face to face or email⁶⁹.

⁵⁵ Morrison et al. 2006

⁵⁶ Hira, 2007

⁵⁷ Bencsik, Horváth-Csikós & Juhász, 2016*

⁵⁸ Eisner, 2005*

⁵⁹ Glass, 2007*

⁶⁰ Smith & Clurman, 1997*

⁶¹ Glass, 2007*

⁶² Eisner, 2005*

⁶³ Adams, 1998*

⁶⁴ Smith & Clurman, 1997*

⁶⁵ Glass, 2007*

⁶⁶ Zemke, Raines, Filipczak, 2000*

⁶⁷ Johnson & Lopes, 2008

⁶⁸ Eisner, 2005

⁶⁹ Smith & Clurman, 1997

C. Generation Y (1981-1995):

Y grew up in a **school system** that catered to people's **self-esteem**. **Parents and teachers have told Y that they can do anything, so they believe in it.** They are described as positive, polite, energetic⁷⁰, pro-learning, spiritual by nature, socially conscious, and have very high self-esteem⁷¹. As a result, they learned to negotiate the best deals in ways older generations would never have conceived⁷². Y is confident, voices their opinions, and is socially active, believing they can make a difference⁷³. Y distrust job security⁷⁴ and are entrepreneurial- starting up their own business in record numbers- while they are still in school⁷⁵. At the same time, Y seeks immediate gratification, has a strong sense of morality, is willing to fight for freedom⁷⁶, and keeps questioning transferring 'HOW' meetings into 'WHY' meetings⁷⁷. They are more likely to rock the boat. They dislike menial work⁷⁸ and **seek work-life balance**; however, they will select **family and friends over work** if forced⁷⁹.

They are **emotionally needy**⁸⁰ and impatient, lacking focus and direction⁸¹; their strong technical skills are not matched by strong social skills or independent thinking⁸². They favor instant messaging⁸³. They prefer sending a quick digital message to having a face-to-face or telephone conversation. Over-reliance on email has not helped the development of social skills⁸⁴ needed to deal with difficult situations⁸⁵. They work well alone but work better together⁸⁶. Y prefer to connect with parents rather than rebel⁸⁷. 24/7 connections have led to boredom and **high stimuli needs in the workplace**⁸⁸.

D. Generation Z (1996-):

Z not only looks for information but also creates content. These are active on social media, maintain microblogs and blogs, and participate in online discussions. Z, unlike their predecessors, does not know a world without computers, phones, and the Internet.

⁷⁰ Martin, 2005

⁷¹ Arsenault, 2004

⁷² Martin, 2005

⁷³ Shaw & Fairhurst, 2008

⁷⁴ Hira, 2007

⁷⁵ Martin, 2005

⁷⁶ Erikson, 1997

⁷⁷ Crumpacker & Crumpacker, 2007

⁷⁸ Zemke, Raines, & Filipczak, 2000

⁷⁹ Shaw & Fairhurst, 2008

⁸⁰ Shaw & Fairhurst, 2008

⁸¹ Smola & Sutton, 2002

⁸² Arsenault, 2004

⁸³ Martin, 2005

⁸⁴ Glass, 2007

⁸⁵ Hira, 2007

⁸⁶ Martin, 2005

⁸⁷ Eisner, 2005

⁸⁸ Johnson & Lopes, 2008

They prefer to work alone – if forced, they prefer a virtual group to F2F contacts.⁸⁹ Z is not afraid of presenting expectations to the employer respectfully.

They need constant access to information and frequent feedback on their performance. Z is more passive in entering adulthood and longer dependent on their parents. Equipping with smartphones from an early age increases loneliness. Z feels isolated and often depressed.

3.3 Hypotheses Development

During the literature review on generations, two characteristics were highlighted, and they are the subject of my investigations: the generational shift towards human value-related individualism and the decreasing importance of work in life. I will discuss them in the next sections.

3.1.1 Younger Generations are More Individualistic?

Cultural syndromes such as **individualism** and **collectivism** are built around ideas about the "relationship between a group and myself."

Collectivism is based on the assumption that people are part of groups with responsibilities for their members. Groups and collectives with common goals, a common fate, and mutual obligations are all important in collectivist societies, while "personal" is just one component of a "social group."

Individualism⁹⁰ is defined as the belief that one should emphasize personal autonomy and self-actualization than social obligations and duties. It also includes taking responsibility for one's immediate family. Self-interest, individuality, and autonomy occupy the center stage in this view of the world, while interpersonal relationships take a back seat⁹¹.

Collectivism is a way to be a part of one's group and distance oneself from others. **Group membership** is the most important aspect of collectivistic identity. Maintaining

⁸⁹ Bencsik, Horváth-Csikós & Juhász, 2016

⁹⁰ Hofstede, 2000; Kwiatkowska, 2019

⁹¹ Markus & Kitayama, 1991; Kwiatkowska, 2019

harmonious relationships with loved ones and making sacrifices for the greater good are highly regarded. A person's sense of fulfillment comes from playing social roles and meeting one's social responsibilities. It is critical for group harmony that people keep their emotional expression to a minimum and refrain from expressing their feelings out loud.

Individualism holds that one of the most important aspects of psychological well-being and contentment is expressing one's thoughts and aspirations and achieving one's personal goals. Attitudes towards others⁹² are ambivalent. **People** are necessary for individualists to **achieve their goals**, but maintaining relationships is expensive, so they do it as long as it benefits them; when a relationship with another person is not working out, people say they are free to break it off and start a new one elsewhere. On the other hand, individualists use equity to balance out the gains and losses of interpersonal relationships. If the costs outweigh the benefits, they break up with their old friendships and forge new ones. **Relationships and group ties** are not **long-lasting or profound**. Groups remain unstable and exist only as long as they meet the needs of the individual. Even the family is not a permanent group because the individual can always decide to leave it. Social bonds do not impose restrictions. Relationships can be created and broken, and people do not become attached to a particular place. Individualists form groups, join groups, and dissolve them; **groups exist for the benefit of individuals**; they are a means to achieve individual goals; individuals are not guilty of any particular loyalty to either the group or the institution. If there are conflicts, then they are interpersonal rather than intergroup⁹³. Individual needs and personal conflicts are the basis for forming groups and their disintegration. Today's enemy can be tomorrow's ally. The essential features of intergroup relations are **compromise** and **flexibility**. Individualists **are socialized** to analyze and monitor their internal states: whether they are happy and what is their state of self-esteem.

On the other hand, social obligations are in the background. Sometimes individualism is criticized for the "**empty self**," devoid of family and community, and the "**saturated self**" because it is overloaded with information about self (no other structure besides the **self**

⁹² Oyserman, Coon, & Kemmelmeier, 2002; Kwiatkowska, 2019

⁹³ Oyserman & Lauffer, 2002; Kwiatkowska, 2019

is so important). The basic set of individualistic values is the **high value of independence** and freedom of choice, personal uniqueness, and personal achievements⁹⁴.

For **collectivists**, membership in important groups is accepted as the **permanent** and obvious element of life to which people have to adapt. The boundaries between the own and foreign groups are stable and difficult to cross. Social relationships are marked by commitments and generosity towards one's group. Collectivism emphasizes social roles, and success in a collectivist culture is understood as fulfilling duties and obligations to one's group. Concerning strangers, social obligations are at best minimal, most often replaced by rivalry and conflict. Collectivism supports particular rather than universal social bonds. **Groups shape individuals** and make them complete; being a member of a group gives meaning to life, to one's own identity; groups are fixed, central, and important, and have the right to the time and energy of their members. Collectivists are motivated to be competent, the **right person** in the **right place in the group**. If there are conflicts, they are intergroup. **Groups are communities based on a community of blood and history** and, therefore, are permanent and practically exist outside of individuals. The enemy is the enemy forever. Tenacity, intransigence, and refusal to compromise are essential features of intergroup relationships.

An important theoretical question is whether collectivism and individualism were **opposite ends of one dimension**, negatively correlated with each other, or two separate, orthogonal constructs. Contrasting collectivism and individualism seem intuitively accurate: someone who highly values his autonomy (individualism) will not make decisions dependent on the group's opinion (collectivism), and vice versa. Hofstede, who was the first to popularize these concepts, treated "collectivism-individualism" as one dimension. However, studies support this: the tendency to treat collectivism and individualism as two separate dimensions prevail⁹⁵.

It was also treated in this way in our research. Dimensional independence means that culture and individuals can be both collectivist and individualistic.

⁹⁴ Cushman, 1990; Gergen, 1991; Kwiatkowska, 2019

⁹⁵ Hofstede, 2000; Kwiatkowska, 2019; Chan, 1994; House et al., 2004; Kwiatkowska, 2019

The most important **collectivist values** are **obedience, tradition, security, and order**. Based on them, society develops a system of norms, the observance of which ensures social harmony, fit and proper conduct of group members.

The bond between society and the individual was the subject of interest since the 18th century, but individualism-collectivism as constructs describing cultural diversity entered the social sciences only when Hofstede's groundbreaking research was published.

Cultures differ because of what attitude is socialized. It turned out that there are huge differences between individualist and collectivist cultures. For example, despite being representatives of an individualistic culture (like Americans), Scandinavians and Australians show an aversion to successful people, do not like boasters and adhere to the virtues of moderation and modesty. In America, on the other hand, it is natural to "show off," boast or be the best. Thus, the "**vertical-horizontal**" dimension was introduced into the characterization of collectivist and individualist cultures, describing them as follows:

1. **Horizontal individualism** is characterized by the **reduced** importance of **hierarchical diversity** of people, and the increased importance of being unique, relying on oneself, and being independent is given a high level (the **Scandinavian countries** are an example).
2. **Vertical individualism** is characterized by striving to be at the top of the social ladder, thanks to **competition with others** (the United States of America is an example).
3. **Horizontal collectivism** is characterized by a **close relationship with the group**, being empathetic, socialized, cooperative, and interdependent within the egalitarian framework (the Israeli kibbutz is an example).
4. **Vertical collectivism** is characterized by a **readiness to sacrifice for the group's good**, intragroup cohesion, maintaining harmony in hierarchical relations, respect for group norms, and obedience to authorities (the countries of the Far East are an example).

One of the key characteristics that distinguish individualism and collectivism is the attitude towards one's **own** and a **foreign group**. A self-group is one⁹⁶ whose norms, goals, and values shape the behavior of one or a group with which it connects the common fate unit.

In **collectivist** societies, the **own group is assigned** (family, religion, village, nation) and defined by tradition. These groups can be chosen and "achieved" in **individualistic** societies through similar attitudes, views, values, and professions.

It is important to remember that collectivistic orientation's level (intensity) can vary depending on the group; e.g., it can be high towards family members and very low towards neighbors.

The GLOBE project (described in chapter 2) used a division between the group and institutional collectivism. **Institutional collectivism** refers to collectivist values and practices that work in the state, large institutions, organizations, and companies. Its form resembles **horizontal collectivism** because it focuses on common tasks being realized in a collective effort, with full concern for the well-being of others, with minimal use of means such as power and assertiveness. Countries achieving high rates of institutional collectivism are characterized by a high economic position, the so-called Tigers of Asia and Scandinavian countries.

Group collectivism refers to the values and behaviors that occur in small groups, such as the family. It is characterized by maintaining close ties with family members, respect for the elderly, people who represent formal authority, and compliance with a certain number of rules in the group. This form of collectivism is characterized by Latin America, African, and some Asian countries. Group collectivism resembles **vertical collectivism**.

Individualism has mainly been studied as a cultural characteristic, but the generation concept could be considered a generational culture. **Few studies examine generational differences in individualism within the same culture.**

⁹⁶ Triandis, 1995; Kwiatkowska, 2019

Literature review⁹⁷ of the major changes in self or other-related traits and behaviors from the 1960s until 2013 has shown that; (1) Self-esteem increases over time in American children, high school students, college students, and general societal indicators, (2) American college students have been more likely to endorse individualistic traits⁹⁸, (3) Narcissism has been rising among American college students, (4) Dispositional empathy (empathic concern and perspective-taking) have declined over time among American college students, especially after the year 2000, (5) Moral reasoning college students' justifications for moral decisions have become increasingly self-centered, (6) Declines in social participation of all kinds, including informal organizations and informal social gatherings. However, other studies do not provide strong support for a so-called epidemic of narcissism sweeping college campuses⁹⁹.

Some studies have found social disconnection among young generations of young Americans. **Self-esteem** and **narcissism** have been rising in college students from the late 1970s to 2010, with simultaneous declines in empathy. This new media landscape could increase social disconnection even as it superficially increases our social connections, and several studies suggest a direct link between social media use and social disconnection. However, since most research thus far is correlational, interpretations are limited, leaving open more optimistic possibilities.

To sum up, research conducted in the US¹⁰⁰ indicates that **younger generations** are **more individualistic**, express less concern for others, give more positive self-evaluations, have a lower need for social approval, and prioritize extrinsic goals (e.g., money and fame) over intrinsic goals. This trend was found in Turkish society, too¹⁰¹. So it is worth testing it in PL and IRN as well. We expect similar shifts in intergenerational individualistic value in IRN and PL, with a bigger shift in PL.

⁹⁷ Konrath, 2013

⁹⁸ Twenge, 1997; Twenge, 2001

⁹⁹ Twenge & Campbell, 2009, Wetzell, Donnellan, Robins & Trzesniewski, 2018

¹⁰⁰ Kowske et al., 2010; Smola & Sutton, 2002; Twenge, 2010; Twenge & Campbell, 2008; Twenge, Campbell, & Freeman, 2012; Twenge, Campbell, & Gentile, 2012

¹⁰¹ Marcus, Ceylan, & Ergin, 2017

3.1.2 The Generational Shift in Work Importance Values?

Media paint the younger generations as less and less work-oriented, increasingly less ready to perceive work as the center of their identity. A person's attitudes towards work are shaped by many variables, one of which could be generation affiliation. Studies of youth attitudes conducted in the USA¹⁰² show **decreasing importance of work**. Both young people in the 70s and the current ones want wealth and have more things. The difference is that today's youth, unlike the previous one, do not want to work.

When the expectations of Polish youth in 1994 and 2010 were compared, it was observed that it is much more important to occupy a high social position, make a career and gain wealth. At the same time, the importance of having a job consistent with interests and a valuable "life for others" has been significantly reduced. Young respondents to the international student and graduate survey¹⁰³ say that work and earnings are NOT important to them, but at the same time expect that in their first job, they will earn 20% above the national average.

Paradoxically, although satisfying materialistic needs requires more resources, the willingness and motivation to gradually reach one's goals decreases, and expectations may be unrealistic.

It is nothing new that successive generations differ from each other – after all, they grow up in different socioeconomic conditions. The research also shows that young people are increasingly experiencing anxiety disorders and various forms of depression, more often characterized by narcissism and features typical of psychopathy, compared to young people a few decades ago¹⁰⁴. The basis of these changes is seen precisely in the characteristics of contemporary culture – based on consumerism¹⁰⁵ which leads to higher expectations and lowering well-being.

Most likely, work ethic is the main difference between younger employees and older employees. It is difficult for BB to accept what the younger generation suggests about working methods, hours, regulations, and rules. Moreover, younger generations always

¹⁰²Twenge & Kasser, 2013

¹⁰³Deloitte Global Human Capital Trends, 2013

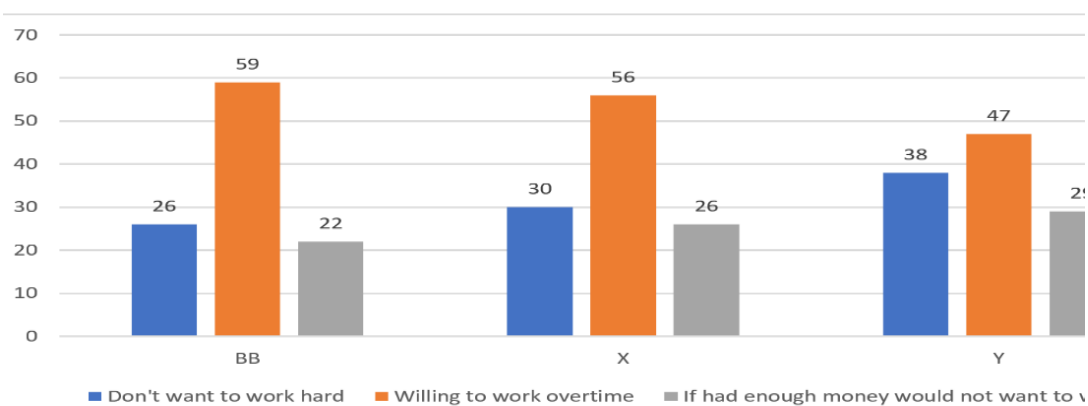
¹⁰⁴Twenge, Gentile, DeWal, Ma, Lacefield, & Schurtz, 2011

¹⁰⁵Szabowska-Walaszczyk, 2017

want a balance between their personal lives and work, but BB considers this a deficiency of ethics at work. Members of these generations react differently to guidelines, limitations, and technology and are driven by different rewards¹⁰⁶.

The generations BB, X, and Y answered differently to three questions relevant to work ethic (see Figure 3.2). These data come from the nationally representative Monitoring the Future project that has surveyed half a million **high school seniors** since 1976 – so the biological age of respondents in different generations is constant. Generational or cultural changes must cause the differences.

Figure 3.2 Work Ethic¹⁰⁷



According to the Deloitte report (2018), 46% of the 1500 Polish students and graduates in the future would like to avoid managerial positions and work as an expert (see figure 3.3).

¹⁰⁶ Gravett & Throckmorton, 2007

¹⁰⁷ Source: own elaboration based on Twenge, 2016

Figure 3.3 *Deloitte Report*

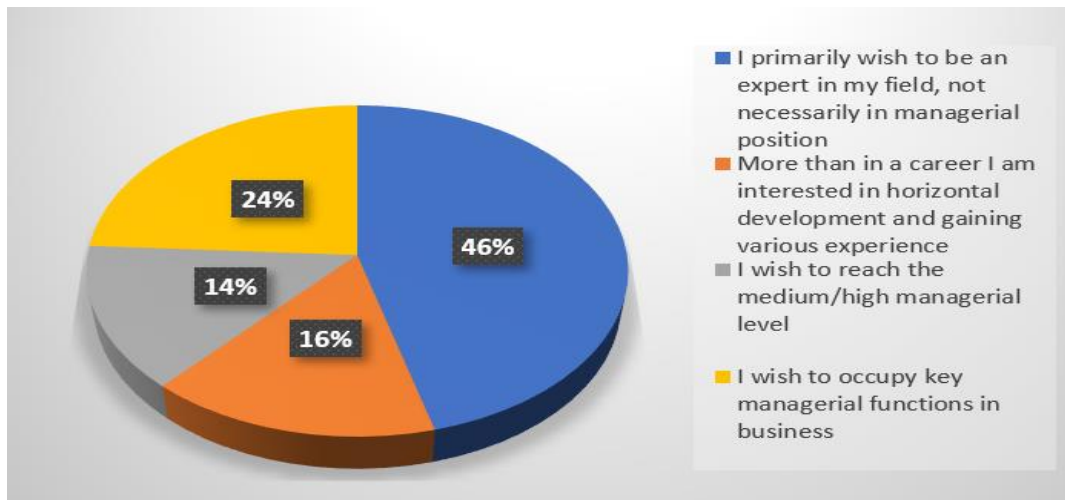


Table 3.2 shows¹⁰⁸ the ranking of 4 generations according to their acceptance of work values. "1" indicates the highest acceptance of value, "2" medium, and "3" lowest. The column with generation Z was added¹⁰⁹.

Table 3.2 *Acceptance of Work Values*¹¹⁰

	BB	X	Y	Z?
Work as a value in human life	1	2	3	Similar to Y?
Work ethics	1	2	3	Similar to Y?
Importance of leisure time	3	2	1	Similar to Y?
Individualism	3	2	1	Similar to Y?
Role of extrinsic motivation	3	1	2	Similar to X?
Eagerness to leave the organization if not satisfied	3	1	2	Similar to X?

As a value in human life, work is the most important for the BB generation. For this generation, work ethic is equally important. The least important value of work is among Millennials and their approach to professional ethics. Y appreciates the **value of free time** and **individualism** most of all. X is in the middle; it is a bridge between generations. X are those who, in their youth, were still in the pre-Internet era, but with the development

¹⁰⁸ Twenge et al., 2012

¹⁰⁹ The description of generation Z is a guess made by Wilczynska (2022), because it is too early to classify generation Z who has just entered job market.

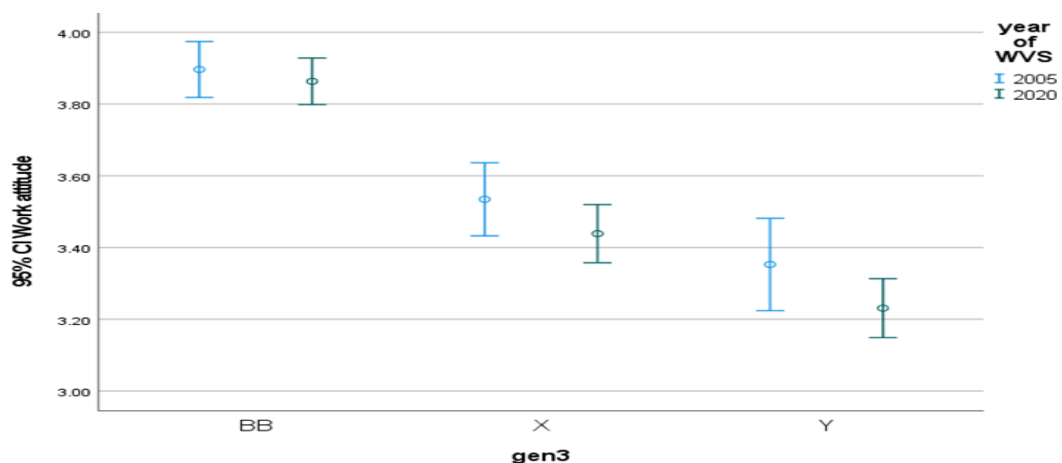
¹¹⁰ Source: own elaboration based on Twenge, Campbell, & Freeman, 2018 and Kowalewski & Moczyłowska, 2020

of the Internet, they adapted their lives and changed them from analog to digital. For X, the most important thing is the role of **external motivation**. If they experience joblessness, they will try to leave the organization. Y also pays attention to extrinsic motivation and, although to a lesser extent than X, associate their professional satisfaction with staying in the organization for which they work, and in the absence of it, they think about changing employers. Compared to the two generations described above, the BB is the least externally motivated, which means that the lack of job satisfaction is not associated with the desire to leave the organization, not to the same extent as in the younger generations.

3.1.3 Methodological Problem to Differentiate Generational Effect from Age and Period Effect

I will explain the real methodological problem on the example from Wilczyńska's research which conducted analyses on Polish samples from World Value Survey in 2005 and 2020. She analyzed the work attitudes (see figure 3.4) and found:

Figure 3.4 *Work Attitudes in PL: 2005 vs. 2020*¹¹¹



1. **Significant cohort/generational effect** - BB showed significantly more positive work attitudes than other generations in both waves, which could be a consequence of an extraordinary impact of the cultural environment (peers, media, etc.) at the time of formative socialization (19-25 years of age). Such a value formation could remain "constant" throughout a person's entire lifespan.

¹¹¹ Source: Wilczyńska, 2022

2. **No age effects** - comparing BB and X, we can claim that the significant BB-X difference could be explained by age – at both waves, BB was older than X. Age effects are developmental and arise both psychologically and physically due to maturation. Such effects change as a person goes through various life stages and occur irrespective of birth time frame. To reject such an explanation, we need to compare groups of different generations but of the same age. This can only be done if we have two measurement time points. We can assume that BB's age in 2005 equals approximately the age of X in 2020, and X's age in 2005 equals approximately Y's age in 2020. It was shown that generational differences while age is constant.
3. **No significant period effects** were tested by comparing work attitudes at both measurements (2005 and 2020). We can see the tendency of diminishing work importance, but due to the presence of some BB generation members on the job market, it is not significant yet.

Since these three factors are interconnected, most cross-sectional survey method cohort analyzes as a conceivable mixture of the cohort, age, and period effects¹¹². Longitudinal study corrects the restrictions of cross-sectional research, and numerous longitudinal studies have been carried out to verify the true differences between various generational cohorts. However, it should be noted that cross-sectional and longitudinal research is not used very often by HRM professionals¹¹³. When workers who belong to a generation, e.g., Y, will display certain values and characteristics, it is often not relevant for the practitioner audiences to know if this is motivated by cohort/generation effects (which persists as this group ages), as contrasted with age- and period effects (which are less persistent)¹¹⁴.

3.1.4 The Research Main Hypothesis

Based on reviews in literature, the younger generation attaches importance to different values than the older generation. For example, according to Conger (1997) and Tulgan (1997), young people value success more than older people; this fact has been demonstrated in different studies that young generations are exceedingly motivated and

¹¹² Parry & Urwin, 2011

¹¹³ Cassell, 2017

¹¹⁴ Parry & Urwin, 2011

achievement-oriented and put a higher importance on individualistic proself values while the older generation prioritizes collectivistic pro-social values¹¹⁵.

According to literature, the younger generation is willing to acquire social positions, respect, supremacy, affluence, recognition, be self-directed, choose their actions and personal goals, creativeness, discover, and build things. They value their triumph attained by their competence; they want to be successful, endowed, ambitious, and prominent. Furthermore, they desire risks, excitements, and challenges in life, while they want to enjoy their time to the fullest.

On the other hand, being compassionate, thankful, and tolerant and maintaining people's well-being is more appreciated among older people. Besides, previous research¹¹⁶ claims that older people emphasize tradition, admire outlooks, and believe in traditional cultures or religions more than the younger generation. Also, elders are more likely to behave properly; they have no will to hurt others and break up social expectations or standards¹¹⁷.

Besides, research conducted in the US¹¹⁸ indicates that **younger generations are more individualistic**, express less concern for others, give more positive self-evaluations, have a lower need for social approval from many traditional groups, and prioritize extrinsic goals (e.g., money and fame) over intrinsic goals. This trend was found in Turkish society, too¹¹⁹. Therefore, it is worth testing it in PL and IRN as well. We expect similar shifts in intergenerational individualistic value in IRN and PL, with a bigger shift in PL due to the faster internet spread in PL

In addition, one of the consequences of accelerated globalization and easier and faster access to information is blurring the world's cultural diversity; thus, based on prior research¹²⁰, social globalization is often criticized for eroding cultural differences. In this case, the IRN trend on the KOP index (2020) has been close to western societies such as PL since 2000. Therefore, we assumed that:

¹¹⁵ Egri & Ralston, 2004; Lyons, Duxbury, & Higgins, 2007, 2005; Tulviste, Kall, & Raˆmmer, 2017; Črešnar & Jevšenak, 2019; Marcus, Ceylan, & Ergin, 2017; Na & Duckitt, 2003; Abbasi, Sam, & Amirian, 2013
¹¹⁶ Lyons, Duxbury, & Higgins, 2005; Di Dio et al., 1996; Rokeach, 1973; Feather, 1987

¹¹⁷ Lyons, Duxbury, & Higgins, 2005

¹¹⁸ Kowske et al., 2010; Smola & Sutton, 2002; Twenge, 2010; Twenge & Campbell, 2008; Twenge, Campbell, & Freeman, 2012; Twenge, Campbell, & Gentile, 2012

¹¹⁹ Marcus, Ceylan, & Ergin, 2017

¹²⁰ Gygli, Savina, Haelg, Potrafke & Sturm, 2019

- **H1** predicts no country differences and a strong generational effect on proself individualistic orientation. Compared to the older generation (BB and X), the younger generation (Y and Z) is more proself oriented. Due to the faster Internet spread in PL than in IRN, we predict that the generational effect is stronger in PL than in IRN.

Prior researches investigate work values across generations¹²¹. As mentioned above, **work and work ethic** are the most important value for the BB generation. On the other hand, Y values work and professional ethics as the least important; they prioritize **leisure** and **individualism**. X is in the middle; it is a bridge between generations. According to literature¹²², work ethic is the main difference between younger and older employees. It is hard for traditionalists and boomers to accept what the younger generation suggests about working methods, hours, regulations, and rules.

Moreover, younger generations always want a balance between their personal lives and work, but traditionalists and BB see this as a deficiency in the work ethic. Members of these generations react differently to guidelines, limitations, and technology and are driven by different rewards. Therefore, in this study, we also assumed a generational effect on work orientation in IRN and PL. On the other hand, according to Inglehart (2018), lower-income countries emphasize **work** much more than higher-income countries, and therefore it is assumed that Iranians place more importance on work than Polish people. Besides, due to the fast spread of Internet in PL than in IRN, we predict that the generational effect is stronger in PL, therefore:

- **H2** predicts stronger work orientation in IR than in PL (main effect of the country) and generational effect (main effect of generation). Compared to the older generation (BB and X), the younger generation (Y and Z) is less work-oriented. The generational effect is stronger in PL than in IRN (so we predict the interactional effect of country and generation).

Furthermore, according to Inglehart (2018), **insecure people prioritize materialistic goals** such as food and shelter over post-materialist goals such as belonging, esteem, and

¹²¹ Twenge et al., 2010, Gennamo & Gardner, 2008; Parry & Urwin, 2011; Kalleberg & Marsden, 2019; Smith,

Halinski, Gover, & Duxbury, 2018; Widiarani & Hartijasti, 2019; Damayanti, Yahya, & Tan, 2019; Cummins, 2019
¹²² Gravet & Throckmen, 2007

freedom; therefore, **lower-income countries** are more likely to **emphasize materialism values**. Although it is still a traditional society, PL is classified as an upper-middle-income country with lower importance on tradition than IRN. Therefore, we predict that post materialistic value acceptance in PL is higher than in IRN. Besides, due to the globalization trend and the role of Internet, we assumed that there would be a difference in the degree of post materialistic value acceptance in 2005 and 2020 in IRN and PL.

In addition, generations that frequently faced economic scarcity would emphasize meeting economic needs and safety; for example, those socialized during periods of war, pandemic, or other insecurity sources could easily learn modernist survival values such as rationality and respect for authority economic determinism, and materialism. On the other hand, affluent generations who were socialized during periods of socioeconomic security and prosperity learn postmodern values such as egalitarianism, self-transcendence, and tolerance of diversity¹²³, start prioritizing personal growth, freedom, citizen input in government decisions, a humanist society, and a clean and healthy environment (post materialistic values)¹²⁴. Consequently, we predict generational differences in the degree of post materialistic value acceptance in IRN and PL. Furthermore, if post materialistic value depends on biological age, there should be slight differences between the generation's attitudes in both countries at these two different points in time; therefore, the third hypothesis addresses the cultural and generational correlates of acceptance of post materialistic values:

- **H3a** predicts that post materialistic value acceptance depends on the country (PL vs. IRN), with higher acceptance in PL.
- **H3b** predicts that post materialistic value acceptance depends on the research time (2005 vs. 2020), with higher acceptance in 2020.
- **H3c** predicts that post materialistic value acceptance depends on the generation (BB vs. X vs. Y), with higher acceptance in generations socialized earlier than later.
- **H3d** predicts that post materialistic value acceptance depends on the biological age of the respondents, with higher acceptance in younger respondents than older.

¹²³ Egri & Ralston, 2004

¹²⁴ Inglehart, 2018

Chapter 4. Methods of the Empirical Research

Chapter 4 is organized into four parts:

1. Description of methodological paradigm- More information on the research methodology can be found in Annex 3
2. Dataset's descriptions
3. Operationalization of main variables: generations, proself individualistic vs. prosocial collectivistic human values, work importance value, postmaterialist values
4. Research gap, research objectives, and research tasks

4.1 WiW's Methodological Paradigm for Research Conducted in HRM

The research results in HRM do not lead to the construction of immutable laws. However, they only remain socially, culturally, and historically limited in generalizations. Formulating a research program requires determining the research area and the specification of the problem and objective of this research. The research instrumentation that we use results from the adopted research objective and the possibility of its implementation. We study what is observable, measurable, and susceptible to experimentation. Science is based on empirical evidence.

4.1.1 Terminology

All data obtained by questioning employees are called survey data. Regardless of whether they participated in surveys, experiments, or interviews, all participants are called respondents because the object of analysis is their reactions (responses).

Results of measuring people can have the form of numbers, in which case we speak of quantitative research/analysis, or words, which are most often a component of qualitative research or analysis.

Quantitative data are sets of numbers that are subjected to statistical analysis. **Qualitative** data are sets of words that are an attempt to describe different visions of the researched phenomenon (reality is in the eye of the beholder), subject to the researcher's

interpretative analysis, which may include objectivizing elements such as classification of statements by independent judges, counting the frequency of using different phrases.

Quantitative research differs from qualitative research in the degree of proletarianization of analysis methods. The aim of quantitative research is most often the objective testing of hypotheses assuming relations between variables. Qualitative research aims most often to identify individual ways of perceiving reality.

4.1.2 Methodological Pluralism/ Eclecticism and Pragmatism in the Choice of Problem

The WiW paradigm rejects both **anarchism** (accepting arbitrary methods and techniques drawn even from individual experience) and methodological **fundamentalism**, in which different research methods cannot be mixed. It agrees with the postulate that HRM research methods should be applied reflexively, as they are heuristic in nature, making algorithmizing impossible. Therefore, it recommends **pluralism** and even methodological **eclecticism** that accepts the use of methods drawn from different disciplines and theoretical approaches to solving a research problem.

When selecting the research problem, it is recommended to apply a **pragmatic** approach, assuming that if the analyzed research problem does not have important practical consequences, it is not worth dealing with it, leaving such considerations to basic sciences.

According to Saunders, Lewis, and Thornhill (2009), research paradigms or research philosophies are divided into four categories: a) positivism, b) realism, c) interpretivism, and d) pragmatism. The method now known as quantitative studies is derived from positivism.

Positivism means real, positive, and definite. Positivism is a philosophical term in which the only valid research method is the experimental scientific method. Positivists generally believe that reality exists objectively and unambiguously and can be identified by measurable characteristics independent of the observer (researcher) and his or her tools. Positivism studies generally aim to test a theory, i.e., they pursue a better understanding of the predictability of a phenomenon. Realism assumes that an intelligible

reality can be understood through real, unchanging mechanisms and procedures. Researchers assume that reality can only be accessed through social constructs such as language, self-perception, and shared senses in interpretivism.

Pragmatism argues that the research question is the most important determinant of axiology, epistemology, and ontology. In this paradigm, the basis for understanding phenomena can be both objective and mental. When a researcher uses a variety of quantitative and qualitative methods to examine data to answer research questions and uses different methods at each stage of the research, the paradigm of pragmatism is followed.

Pragmatism rejects the forced choice between positivism and interpretivism and has changed the rule. Theories and methods are research tools, and the main criterion for their evaluation is efficiency.

The main logic of pragmatism is that mental perceptions have consequences and influence research activities. Since this study is about conceptualization and model testing, quantitative and qualitative methods with a mixed strategy, pragmatism is more relevant than the other three philosophies.

4.1.3 People as an Object of Measurement

Methodologists forget that the study of inanimate objects is governed by different laws than the study of people. To make matters worse, we are dealing with conducting ‘people-by-people’ research. The specificity of HRM research lies in the fact that the measurement objects are **people who create meanings**; that is, their reactions to stimuli are mediated by their expectations, interpretations determined largely by the record of their previous experiences. Therefore, in contrast to the sciences, **in HRM, each study replication is a success** because the group of surveyed employees, their experience, and the cultural context are always changing.

The objects of analysis in HRM research are **mental facts**, i.e., people's answers (verbal or categorized on numerical scales) to the questions asked. It should be remembered that this type of quantitative data is almost always distorted, as has been shown in many

studies. The response process model shows why there is such a great variation in the respondents' responses.

Answering an evaluation question, e.g., job satisfaction, requires activating various information in long-term memory in its semantic (e.g., what it means to be satisfied) and episodic parts (e.g., recalling various emotional states). According to a concept of consciousness called a **multiple sketch model**, the recalled information is subject to continuous editing. At no point in this process can it be said that the editing is complete and the outcome is consciously experienced. We recall the worst episodes; in an hour, we may recall information that radically changes our judgment. When we are in a good mood, we look for positive aspects of working in this company; when we are in a bad mood, we "look for holes in the whole." While filling in the questionnaire, Respondents rarely have ready marks of satisfaction "in their heads." The assumption that we constantly archive different opinions is not very convincing. An alternative assumption is that we construct them on an ongoing basis when needed. Specific goals, standards, judgments, and attitudes with a high capacity to generate further information. We have various general opinions, goals, standards, and attitudes encoded in our minds to generate further opinions. These are essential for forming emotions because it is impossible to give any meaning to the events we encounter without them. Most of the cognitive representations (e.g., views about the role of work in life) that we ask about are not represented in the mind before the evaluation is initiated. Such representations can be described as virtual (because they do not exist before the question is asked). Our approach differs significantly from the traditional approach of measurement theory, which assumes that the respondent already has a fixed 'true' answer- one they would give themselves, so the primary concern is to minimize measurement error caused by the form of the question the social context. Every evaluation requires the ability to focus on select information and omit or block out those of peripheral importance. In transforming thought into an utterance, a chain of associations emerges in the mind. Each word, especially an ambiguous one, triggers a sequence of associations that often run indifferent, even very divergent directions. Many cognitive schemas encoded in permanent memory are "ready" to interpret such a word. The mind usually sifts through associations and selects only those related to the thought we want to express. The more accurate this information sifting, the more effective the next stage of processing associated with conscious attention can be. Only a modest fraction of this process can be made aware, but this does

not mean we cannot take control and turn our attention to different aspects of the issue. In this way, awareness modifies the operation of the filter. We can call up information from long-term memory, and it will filter the incoming information.

To sum up, we must be aware that **respondents often do not have a ready answer, and they form it only when the questions are asked.** Very often, they do not reproduce their opinions but construct them. What opinion they form depends on which of the four strategies of forming an opinion we apply: 1) reproducing ready-made judgments, 2) motivated processing, 3) heuristic (simplified) processing and 4) analytical (detailed) processing.

The information processing strategy chosen is determined by the respondent's cognitive abilities (e.g., level of reflexivity), state of the organism (overload and mood), and goals determining the degree of involvement. The choice is also influenced by the characteristics of the object of assessment (degree of familiarity and complexity) and the characteristics of the situation (time pressure, social approval, how costly mistakes are). In surveys, respondents often rarely use an analytical strategy due to time constraints and the lack of costs of making an incorrect judgment. Therefore, we should keep in mind:

1. Importance of psychological realism of the research- It is very important to maintain the respondents' participation, for example, by offering personalized feedback if possible. The respondent wants to understand not only WHAT is being asked about but also WHY?
2. Respondents do not have ready answers in their heads and must have the right to say 'I do not know', not applicable, or omit the answer. Forcing them to answer can lead to irritation and giving random answers to subsequent questions.
3. Respondents, if they can, will avoid mental effort- they love to use middle options on the rating scale, so even-numbered points with the Do not Know (Difficult to Say) option outside the rating scale are recommended. Research has shown that the absence of a middle option does not significantly increase the number of Do not Know (Difficult to Say) answers.

To conclude, the respondents' responses have different validity and reliability. Sophisticated data analysis methods are of no use if these data are distorted in various ways.

4.1.4 Scientific Concepts and Operational Definitions

In science, we use the language of observation and theory in parallel. In the language of theory, we use scientific concepts (theoretical constructs, latent variables), e.g., leadership style, need for dominance, the emotional well-being of an employee, etc., which have to be translated into the language of observation.

The WiW paradigm recognizes that the theoretical constructs under study are natural concepts that cannot be defined classically using necessary and sufficient conditions, so the solution to the problem is operationism, which assumes that scientific concepts do not capture the essence of things, but only give the scientist's actions, his psychophysical operations needed to define the thing under study.

We use various measurement tools to build indicators. An example would be sets of questions built to measure an employee's characteristics. Such questions are called scales (e.g., Anxiety Scale) or psychological tests, which can be treated as various calibrated tools.

The positivist approach to quantitative research analysis assumes that the research object is facts presented in the language of variable values. Hundreds of variables and their operationalization have been described in scientific HRM studies. One can think that introducing another scientific concept to describe a person is overly accepted. The researcher has to choose the variables that are the subject of his inquiries by describing the theoretical model of the phenomenon described and the measurement model of the theoretical constructs.

The researcher's task is not limited to registering facts and laws governing the facts but consists of such an ordering of them in theoretical models as to be able to predict subsequent facts on their basis.

4.1.5 Theoretical Models

In HRM, cognition is achieved mainly through model testing rather than observation. Therefore, the first step is to select, based on a literature review, the theoretical variables (scientific concepts) that will be used to model the phenomenon of interest to the researcher.

A theoretical model should be as follows:

- Be simple- the fact that reality is complex does not imply that the model should be complex,
- Congruent with available scientific facts if it is not intended to question the interpretation of them,
- Be logical, internally consistent,
- Being able to generate predictions,
- Be empirically verifiable.

A theoretical model that many studies have confirmed can be called a theory. Each model in HRM consists of an a priori part, an assumption that the selected variables are valid and relevant, or a set of hypothetical relationships between variables, which are subjected to precise empirical tests. In addition to the theoretical model, a measurement model must be specified, that is, a way of operationalizing all the variables.

Hypotheses are falsifiable statements about the relationships between the variables specified in the theoretical model.

4.1.6 Five Types of Triangulations

The WiW paradigm recommends five types of triangulations: (1) methods, (2) data, (3) operationalization, (4) modes of analysis, and (5) researcher.

Triangulation of methods: In online surveys, we can combine correlational, experimental, and qualitative methods. We analyze numerical answers to closed questions with quantitative methods and verbal answers to open questions with qualitative methods.

Data triangulation: The availability of population-representative random samples is limited in the social sciences because people can be drawn but cannot be forced to participate in surveys. Therefore, surveys are conducted on convenience samples of people who have agreed to participate in most cases. We increase external validity by replicating studies in different convenience samples, which means we should test the same hypotheses on different data sets.

Triangulation of operationalizations: There are no standard operationalizations of variables in HRM. Operationalization of variables should be carefully selected, taking into account the specifics of the sample; e.g., the item "I make decisions under time pressure more easily" is a good indicator of low reactivity in the group of young employees, but not among managers. Even if we use standardized ready-made measurement tools, their psychometric properties should be checked on the sample.

Triangulation of analysis methods: Although in quantitative analyses, assumptions are made about the axiological neutrality of science and the noninterference of the researcher, even in the pre-proceduralized, objectified statistical analyses, the researcher has to make decisions about how to "clean" the data set, how to build indicators, how to choose assumptions about the level of measurement, how to choose statistical tests. Whether to treat a questionnaire score as a continuous or ordinal variable (e.g., after median splitting) may lead to different conclusions. Therefore, the WiW paradigm **recommends quantitative selection methods to analyze** a data set.

When analyzing qualitative data, **researcher triangulation** is recommended; data should be coded independently by at least two people.

4.1.7 External and Internal Validity of Research

We increase external validity by using different types of triangulations, in particular, by testing the same hypotheses on different data sets.

Where possible, we should ensure the INTERNAL VALIDITY of the study. We can manipulate the independent variables in surveys and conduct experimental research by assigning volunteers randomly to different experimental conditions.

In surveys and interviews, we introduce DESCRIPTIONS of the objects whose evaluation we want to know. For example, when asking employees for their opinions about their boss, we cannot determine to what extent it results from the employee's perception and to what extent it results from the objective characteristics of the boss. Asking for evaluating the model description of, e.g., a dominant, partner-like boss, we can investigate individual differences in evaluating various features that were the basis for constructing these descriptions.

4.1.8 Quality of Data

Before analysis, data sets should be carefully cleaned of "false" respondents who, e.g., gave random answers¹. Standard measurement tools used in research should be checked for psychometric properties/adapted to the group of respondents studied.

4.1.9 Quantitative and Experimental Case Studies

Findings on relationships between 2 -3 variables (*ceteris paribus*) are difficult to apply in practice because of the multidimensionality of reality). Therefore, the WiW methodological paradigm promotes QUANTITATIVE experimental case studies, where the values of variables at selected time points are manipulated, and quantitative measurements are made over a long period. Unfortunately, this type of research could not be applied to my studies.

4.2 Datasets Description

The hypotheses were tested on four datasets:

- Dataset A: World Value Survey 2005- PL and IRN (N= 3585)
- Dataset B: World Value Survey 2020- PL and IRN (N=4356)
- Dataset C: European Social Survey 2018- PL (N= 1500)
- Dataset D: Own research conducted in IRN 2020 (238 respondents answered survey questions, 52% of them (N = 125) participated in the interview)

¹Wieczorkowska & Wierzbinski, 2011; Kabut, 2021

4.2.1 Datasets A and B [World Value Survey: Polish and Iranian Nationally Representative Samples in 2005 and 2020]

The Iranian nationally representative random sample consists of 2571 (50% women and 50% men) in 2005 and 2857 respondents (48.9% women and 51.1 % men) in 2020.

The Polish nationally representative random sample consists of 913 (48.1% women and 51.9% men) in 2005 and 1499 respondents (52.6% women and 47.4 % men) in 2020.

The Polish sample ($M^{2005}=43.6$ and $M^{2020}=46.8$) is considerably older than the Iranian one ($M^{2005}=32.3$ and $M^{2020}=39.5$). In both countries, the mean age is bigger in 2020 than in 2005.

The educational system operationalized in years of schooling is similar considering the change in World Value Survey coding in 2005, the maximal value was 17 years, and in 2020 it was 21 years.

4.2.2 C Dataset [European Social Survey: Polish Nationally Representative Sample in 2018]

The data set consists of 1500 respondents (52.7% women and 47.3 % men) between 15 and 87 years old ($M=47.6$ $SD=18.9$), with the mean years of age 47.6 years old and the mean schooling years was $M = 11.$ and $SD=3.3$.

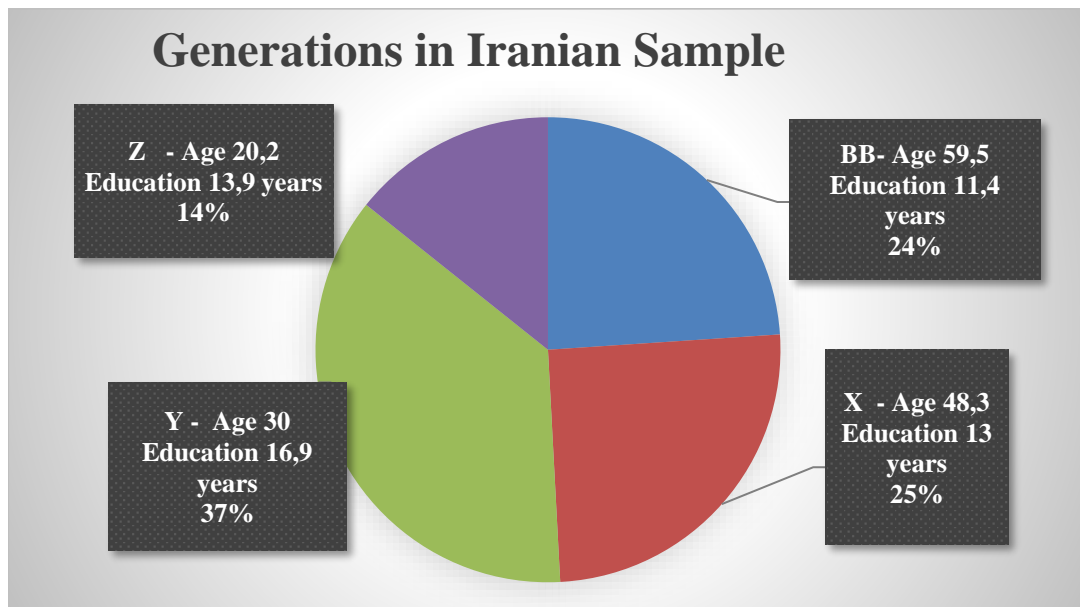
4.2.3 D Dataset [Iranian Convenience Sample in 2020]

Study D was conducted in **IRN** to understand generational differences in depth. A **different methodology was used** to control the impact of the respondent's financial and cultural situations. The convenience sample consisted of **families** with adult children with university education and their parents. Families were recruited by the **snowball sampling method**.

Such an approach can help us gain knowledge of people's feelings, experiences, and thoughts that are otherwise difficult to measure through a uniformly positive approach.

An Iranian sample consists of 238 respondents (55% women and 45% men /BB= 57, X= 60, Y=87, and Z=340. In **Błąd! Nie można odnaleźć źródła odwołania.** 4.1, there is information about the mean age and mean years of schooling within each generation.

Figure 4.1 *Generations in the Iranian Sample*²



4.3 The Operationalization of Variables

4.3.1 Operationalization of Generations

Although generations may have different time frames in PL and IRN, we must refer to universal cut-off points if we want to do international comparisons (and we do!).

The categorical indicator was created by assigning respondents to one of 4 categories based on the year of birth (Table 4.1).

² Source: own elaboration

Table 4.1 *Cut-off Points for Four Generations*

BB	X	Y	Z
1946-1964	1965-1980	1981-1994	1995-?

4.3.2 Individualistic Proself vs. Collectivistic Prosocial Values Operationalization

Since we wanted to test hypotheses on large, nationally representative datasets, the operationalization of the main variables had to take into account the set of questions used by the authors of the World Value Survey.

To build the proself individualist and prosocial collectivist human values index, we used six out of ten questions from the Schwartz list of values used in the World Value Survey 2005 (in 2005, only a single item measured each Schwartz value).

In study C and D questions, the index of proself individualist and prosocial collectivist human values was built on Schwartz's Portrait Values Questionnaire (PVQ), which consisted of a larger number of items.

The questions included the **index of individualistic proself values** are listed below:

- HEDONISM: It is important to have a good time.
- HEDONISM: It is Important to seek adventures and have an exciting life.
- ACHIEVEMENT: It is Important to show abilities and be admired.
- ACHIEVEMENT: It is Important to be successful and that people recognize achievement.
- POWER: It is Important to be rich, have money and expensive things.
- POWER: It is Important to get respect from others.

The questions included in the **index of collectivist prosocial values** are listed below:

- TRADITION: It is important to be humble and modest, not draw attention.
- TRADITION: It is Important to follow traditions and customs.
- CONFORMISM: It is Important to do what is told and follow the rules.
- CONFORMISM: It is Important to behave properly.

- BENEVOLENCE: It is Important to help people and care for others' well-being.
- BENEVOLENCE: It is important to be loyal to friends and devote yourself to people close.

Principal component analyses have shown the same factor structure in 3 data sets (see table 4.2). Both factors called **individualistic proself and collectivist prosocial values**, were uncorrelated (**independent**), even if the lack of correlation was not forced by orthogonal rotation.

Table 4.2 *Factor Structure of Individualistic Proself and Collectivist Prosocial Indicators³*

Dataset A [World Value Survey -2005]	Dataset C [European Social Survey- 2018]	Dataset D [Own study-2020]																																																																								
Polish and Iranian nationally representative samples N=3585	Polish nationally representative sample N=1500	Iranian convenience sample N=238																																																																								
Rotated Component Matrix^a <table> <tr> <th></th><th colspan="2">Component</th></tr> <tr> <th></th><th>1</th><th>2</th></tr> <tr> <td>hedonism</td><td>.800</td><td></td></tr> <tr> <td>power</td><td>.789</td><td></td></tr> <tr> <td>achievement</td><td>.599</td><td></td></tr> <tr> <td>benevolence</td><td></td><td>.714</td></tr> <tr> <td>tradition</td><td></td><td>.709</td></tr> <tr> <td>conformity</td><td></td><td>.702</td></tr> </table> <p>Extraction Method: Principal Component Analysis. Rotation Method: Varimax with Kaiser Normalization. a. Rotation converged in 3 iterations.</p>		Component			1	2	hedonism	.800		power	.789		achievement	.599		benevolence		.714	tradition		.709	conformity		.702	Rotated Component Matrix^a <table> <tr> <th></th><th colspan="2">Component</th></tr> <tr> <th></th><th>1</th><th>2</th></tr> <tr> <td>z6 tradition</td><td>0.877</td><td></td></tr> <tr> <td>z4 benevolence</td><td>0.840</td><td></td></tr> <tr> <td>z5 conformity</td><td>0.761</td><td></td></tr> <tr> <td>z3 achievement</td><td></td><td>0.808</td></tr> <tr> <td>z1 hedonism</td><td></td><td>0.753</td></tr> <tr> <td>z2 power</td><td></td><td>0.733</td></tr> </table> <p>Extraction Method: Principal Component Analysis. Rotation Method: Varimax with Kaiser Normalization. a. Rotation converged in 3 iterations.</p>		Component			1	2	z6 tradition	0.877		z4 benevolence	0.840		z5 conformity	0.761		z3 achievement		0.808	z1 hedonism		0.753	z2 power		0.733	Rotated Component Matrix^a <table> <tr> <th></th><th colspan="2">Component</th></tr> <tr> <th></th><th>1</th><th>2</th></tr> <tr> <td>conformity</td><td>.824</td><td></td></tr> <tr> <td>benevolence</td><td>.810</td><td></td></tr> <tr> <td>tradition</td><td>.802</td><td></td></tr> <tr> <td>achievement</td><td></td><td>.834</td></tr> <tr> <td>hedonism</td><td></td><td>.642</td></tr> <tr> <td>power</td><td></td><td>.622</td></tr> </table> <p>Extraction Method: Principal Component Analysis. Rotation Method: Varimax with Kaiser Normalization. a. Rotation converged in 3 iterations.</p>		Component			1	2	conformity	.824		benevolence	.810		tradition	.802		achievement		.834	hedonism		.642	power		.622
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Factor analysis showed a two-factor structure of six indicators, explaining 55% of the variance.	Factor analysis showed a two-factor structure of six indicators, explaining 65.5% of the variance.	Factor analysis showed a two-factor structure of six indicators, explaining 65.2% of the variance.																																																																								
Cronbach's $\alpha_{\text{proself}}=0.580$	Cronbach's $\alpha_{\text{proself}}=0.650$	Cronbach's $\alpha_{\text{proself}}=0.543$																																																																								
Cronbach's $\alpha_{\text{prosocial}}=0.542$	Cronbach's $\alpha_{\text{prosocial}}=0.771$	Cronbach's $\alpha_{\text{prosocial}}=0.795$																																																																								

³ Source: own analysis based on datasets A, C, and D [World Value Survey 2005, European Social Survey 2018, own study]

4.3.3 Work Importance Operationalization

The index of WORK IMPORTANCE was built out of three items (see table 4.3)

Table 4.3 *Distributions of Answers to Three Questions about Work Importance*⁴

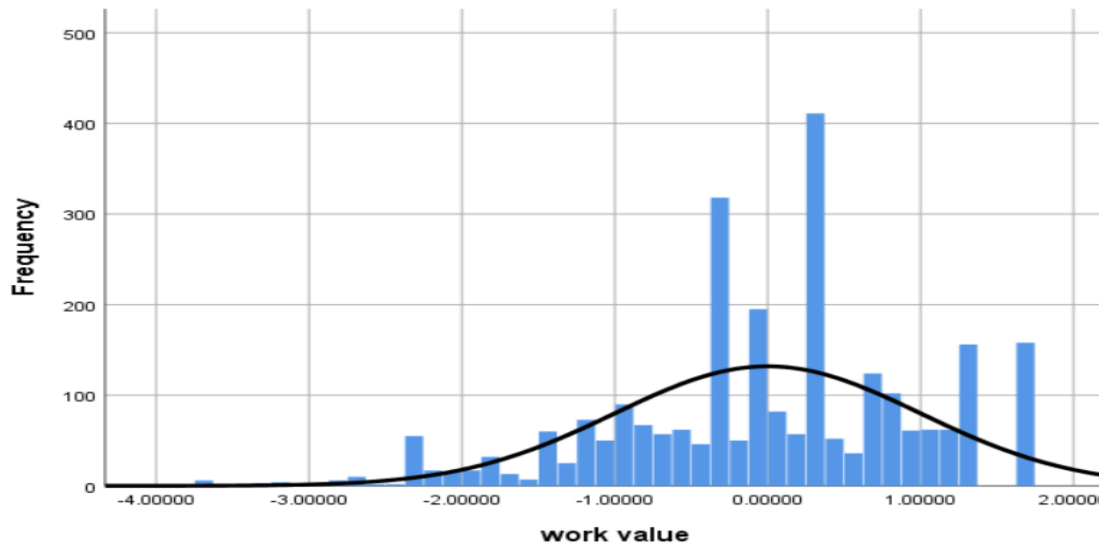
	People who do not work turn lazy	Work is a duty towards society	Work should come first, even if it means less spare time
Strongly disagree	2	1.6	6.8
Disagree	10.3	8.6	32.4
Neither	7.4	11.1	14.6
Agree	48.2	52.4	34.6
Strongly agree	32.2	26.3	11.6

Note. Countries are combined

The answers to these items were correlated, so an index of WORK IMPORTANCE was constructed (Cronbach's Alpha= 0.54, N=2646) as the mean value (see also Figure 4.2 and Table 4.4)

⁴ Source: own analysis based on dataset B [World Value Survey 2020]

Figure 4.2 *Distribution of Work Importance Index*



Note. N=2646, min=-3,07, max=1,68, M=0, Me=0,11, SD=1.

Table 4.4 *Distributions of Answers to Three Questions about Work Importance Depending on Country⁵*

	People who do not work turn lazy		Work is a duty towards society		Work should come first, even if it means less spare time	
	IRN	PL	IRN	PL	IRN	PL
Strongly disagree	2.6	1.3	1.5	1.8	3.5	10.9
Disagree	12.3	7.9	6.4	11.2	28.5	37.2
Neither	5.9	9.2	9.3	13.4	13.2	16.2
Agree	46.3	50.5	53.1	51.6	41.7	25.9
Strongly agree	32.9	31.2	29.7	22.0	13.1	9.7

4.3.4 Post-materialist Values Acceptance Index Operationalization

Inglehart's theory postulates an irreversible change in value priorities in post-industrial societies, moving from a society based on materialistic values to a society where postmaterialistic values are becoming more important.

Respondents were presented with four potential government priorities and asked to select their *priority* of what their government should do in the future and then a *second priority*:

⁵ Source: own analysis based on dataset B [World Value Survey 2020]

1. Maintain order in the country
2. Give people more to say in important government decisions
3. Fight to raise prices
4. Protect freedom of speech

The first and third items are considered *materialist*, and items second and fourth as *postmaterialist*.

A respondent selecting:

- The first and third items are qualified as a **materialist**;
- The second and fourth items are qualified as **postmaterialist**;
- First and Second or third and fourth items are qualified as MIXED.

The post materialistic value index has three values.

Chapter 5. Results

Chapter 5a. The Quantitative Research's Findings

According to the methodological paradigm described by WiW in Chapter 4, triangulation of data, three hypotheses were tested on three distinct data sets.

1. Hypothesis#1, regarding generational differences in collectivist prosocial and individualistic proself human values, was tested using three data sets: the World Value Survey 2005, the European Social Survey 2018, and the Iranian convenience sample 2020.
2. Hypothesis#2 regarding generational differences in work importance value was tested using the World Value Survey 2020.
3. Hypothesis#3 consists of four hypotheses regarding cohort, age, and period effect in postmaterialist value acceptance were tested using the World Value Survey 2005 and 2020.

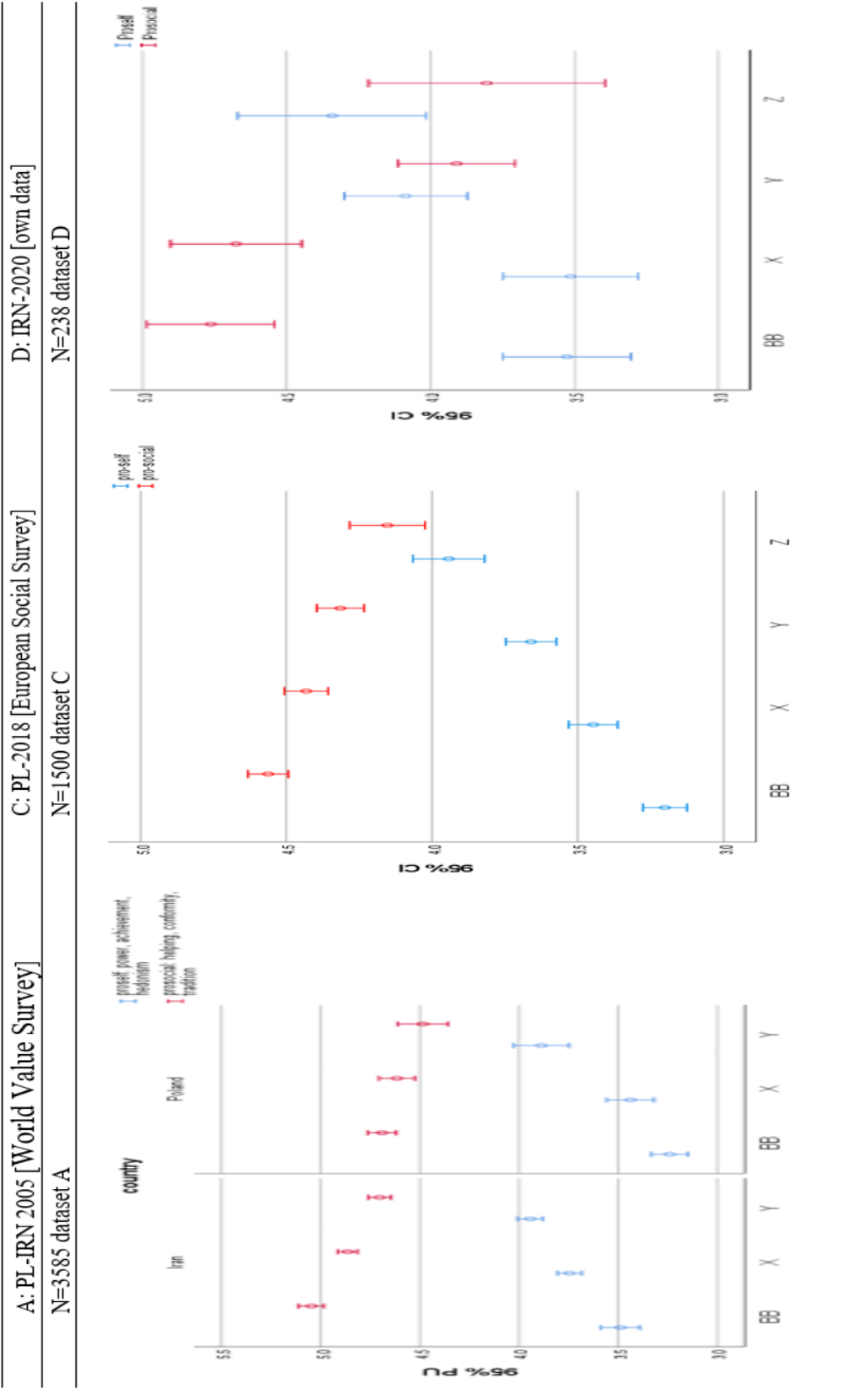
Each section concludes with a summary of empirical findings that will be discussed in greater detail in the final chapter.

5.1 Test of Hypothesis #1

H1 predicted that there would be no country differences and that there would be a strong generational effect, and according to the findings, compared to the older generation (BB and X), the younger generation (Y and Z) is more proself oriented, besides, PL has a stronger generational effect than IRN.

In Figure 5.1, the means from three different data sets showed very similar patterns:

Figure 5.1 Individualistic Proself and Collectivist Prosocial in Three Datasets Depending on Generation



5.1.1 Test of the Hypothesis on Dataset A (World Value Survey in 2005)

Covariance analysis of value acceptance was used to test the hypothesis on dataset A. There were two between-subject variables: (1) generation (BB, X, and Y) and (2) country (PL and IRN), as well as one within-subject variable: HV type (individualistic prosself vs. collectivist prosocial). Covariates included gender, education (in years), and rating style.

Based on the analysis (see **Błąd! Nie można odnaleźć źródła odwołania.5.1**), we can conclude that:

- The main <HV type> effect [TYP] means a higher weight for prosocial collectivist values (M=4.80) than for prosself individualistic values (M=3.65).
- The main effect of the country [c1] means that Iranians (M= 4.30) compared to Poles (M=4.01) attach on average higher weight to both values.
- The significant effect of the interaction of <Generation*HV type> (see **Błąd! Nie można odnaleźć źródła odwołania.5.1**) means the same trend in both countries: the decreasing acceptance of prosocial collectivistic values and a steeper increase in individualistic prosself acceptance. Thus, the younger the generation, the greater acceptance of individualistic prosself values.

Table 5.1 Human Values Acceptance Depending on Generation, Country, and HV type

Source of Variation	SS	DF	MS	F	Sig of
WITHIN CELLS	2108.87	3136	.67		
REGRESSION	444.65	3	148.22	220.41	.0
gen	3.05	2	1.52	2.27	.1
c1	26.38	1	26.38	39.23	.0
gen BY c1	.91	2	.45	.67	.5
Source of Variation	SS	DF	MS	F	Sig of
WITHIN CELLS	2437.24	3139	.78		
TYP	1253.06	1	1253.06	1613.86	.0
gen BY TYP	109.45	2	54.72	70.48	.0
c1 BY TYP	1.24	1	1.24	1.59	.2
gen BY c1 BY TYP	2.23	2	1.12	1.44	.2

COVARIATE	B	Beta	Std. Err.	t-Value
Tsex	.0174548069	.0134419750	.02079	.8397
Tedur	-.0315105768	-.1468088799	.00354	-8.8926
Tskala	.3991161287	.4119654718	.01596	25.0108

Note. Human values acceptance depending on Generation [BB, X, Y], Country [c1: PL vs. IRN], and HV type [TYP: proself vs. prosocial], adjusted for gender [sex: 1=men, 2=women], years of education [edur], and rating style [skala]¹.

5.1.2 Test of the Hypothesis on Dataset C (European Social survey Polish Sample in 2018)

In order to test the hypothesis on dataset C, a covariance analysis of value acceptance was performed. There was one between-subjects factor: generation (BB, X, Y, Z); and one within-subject factor: HV type factor (individualistic proself vs. collectivistic prosocial). Gender, education (in years), and rating style were used as covariates.

Based on this analysis (see Table), we can conclude the following:

- The main <HV type> effect [TYP] means a higher weight for prosocial collectivist values (M=4.41) than for proself individualistic values (M=3.44).
- The significant effect of the interaction of <Generation*HV type> (see Figure 5.1) means the lack of significant intergenerational differentiation in collectivism and the linear trend in individualism (i.e., the younger the generation, the greater acceptance for individualistic proself value).
- Statistical differences described above have been confirmed in study D.

Table 5.2 Human Values Acceptance Depending on Generation and HV Type

Source of Variation	SS	DF	MS	F	Sig o
WITHIN CELLS	451.17	1164	0.39		
REGRESSION	318.18	3	106.06	273.63	0.
gen4	3.16	3	1.05	2.72	0.

¹ Source: own analysis based on dataset A [World Value Survey 2005]

Source of Variation		SS	DF	MS	F	Sig o
WITHIN CELLS		628.51	1167	0.54		
TYP		396.87	1	396.87	736.89	0.
gen4 BY TYP		101.69	3	33.90	62.94	0.
COVARIATE	B	Beta	Std. Err.	t-Value		Sig.
Tsex	-0.0753338739	-0.0652775912	0.02618	-2.87793		0
Teduy	-0.0016892011	-0.0094523737	0.00437	-0.38662		0
Tskala	-0.5696326488	-0.6415435811	0.02019	-28.21403		0

Note. Human values acceptance depending on Generation [BB, X, Y], and HV type [TYP: prosself vs. prosocial], adjusted for gender [sex: 1=men, 2=women], years of education [edur], and rating style [skala]¹.

5.1.3 Test of the Hypothesis on Dataset D (Iranian Convenience Sample in 2020)

In order to test the hypothesis on dataset D, a covariance analysis of value acceptance was performed. There were two factors: one between-subjects: generation (BB, X, Y, Z); and one within-subject factor: HV type factor (individualistic prosself vs. collectivistic prosocial). Gender, education (in years), and rating style were used as covariates. Based on this analysis (see table 5.3), we can conclude that:

- The main <HV type> effect [TYP] means a higher weight for prosocial collectivist values (M=4.29) than for prosself individualistic values (M=3.84).
- The significant effect of the interaction of <Generation*HV type > (see **Błąd! Nie można odnaleźć źródła odwołania.**) means the lack of significant intergenerational differentiation in collectivism and the linear trend in individualism: the younger the generation, the greater acceptance for individualistic prosself value, the lower acceptance for collectivistic prosocial values.

¹ Source: own analysis based on dataset C [European Social Survey 2018]

Table 5.3 *Human Values Acceptance Depending on Generation and HV Type*

Tests of Significance for T1 using UNIQUE sums of squares					
Source of Variation	SS	DF	MS	F	Sig. of F
WITHIN CELLS	.00	231	.00		
REGRESSION	165.37	3	55.12	330786497	.000
gen	.00	3	.00	1.12	.341
Tests of Significance for T2 using UNIQUE sums of squares					
Source of Variation	SS	DF	MS	F	Sig. of F
WITHIN CELLS	246.34	234	1.05		
TYP	20.96	1	20.96	19.91	.000
gen BY TYP	66.88	3	22.29	21.18	.000
COVARIATE	B	Beta	Std. Err.	t-Value	Sig. of t
Tsex	.0000502229	.0000422129	.00004	1.27808	.203
Teduy	.0000015844	.0000120323	.00000	.32555	.745
Tskala	1.0000254241	1.0000054279	.00003	30672.05374	.000

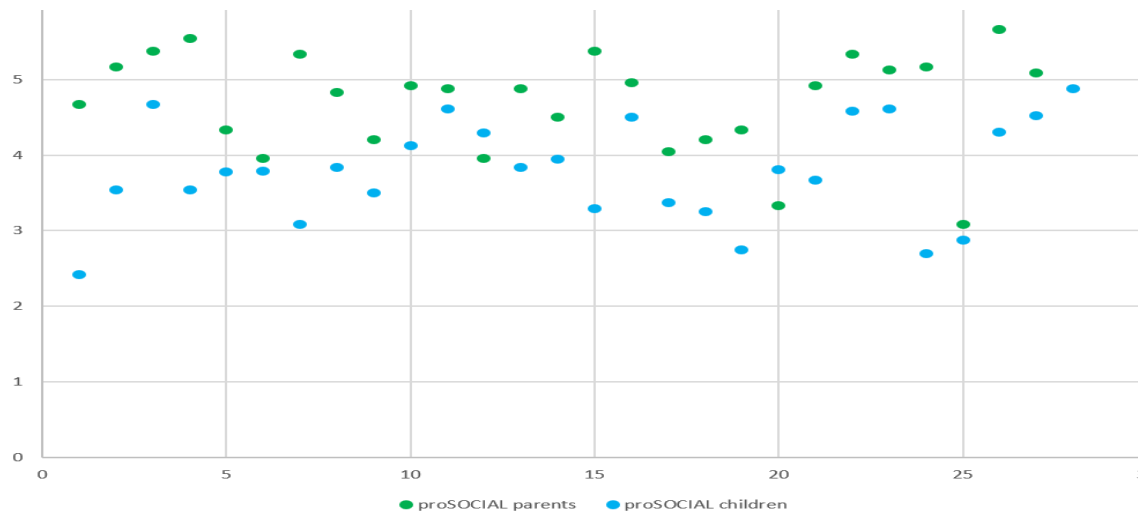
Note. Human values acceptance depending on Generation [gen: BB, X, Y] and HV type [TYP: proself vs prosocial], adjusted for gender [sex:1=men, 2=women], rating style[skala], and years of education [edur]¹.

5.1.4 Family Comparison of Proself Individualistic and Prosocial Collectivistic Values

Thanks to the sampling procedure used in study D, we could compare values within families. In Figure 5.2, we can see that for 28 families whose numbers are placed on the OX axis, the **green dots** representing the **acceptance scores of collectivist prosocial** values, averaged for both parents, are higher than the **blue dots** representing the **acceptance scores of collectivist prosocial** values, averaged for all adult children. The generational change is visible.

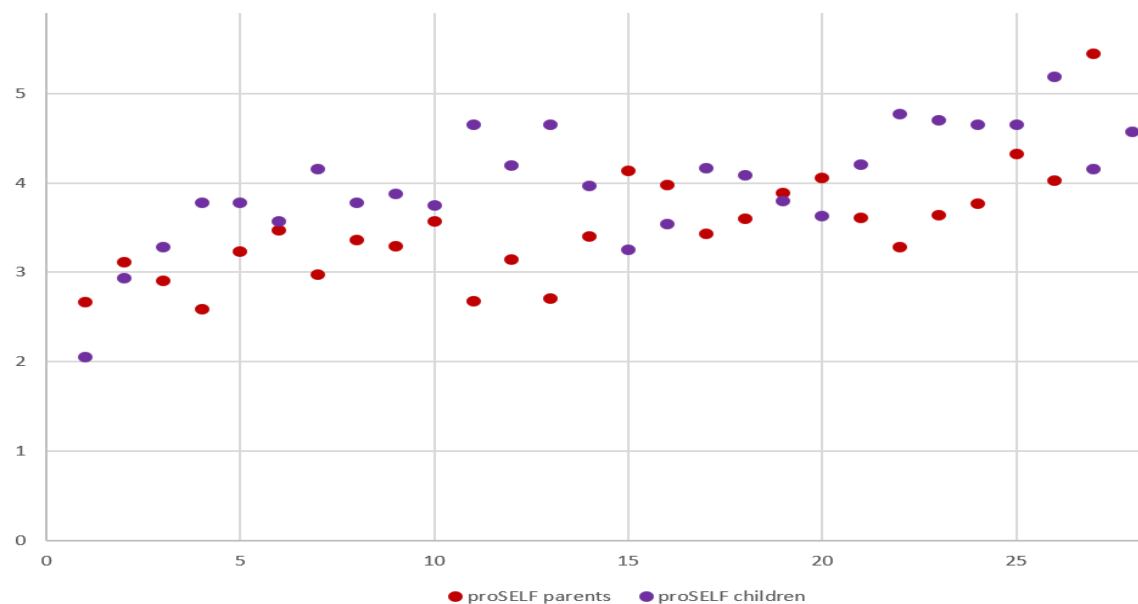
¹ Source: own analysis based on dataset D [own data 2020]

Figure 5.2 *The Differences between Student/Graduated Children and Their Parents in Collectivist Prosocial Values¹*



In figure 5.3, the analogous difference can be seen for **individualistic proself values**. **Purple dots** representing adult children lie higher than the **red dots** representing parents.

Figure 5.3 *The Differences between Student/Graduated Children and Their Parents in Individualistic Proself Values*



¹ Source: own analysis based on dataset D [own data 2020]

Summary of Human values

There are no country differences, and there is a strong generational effect. According to the findings, compared to the older generation (BB and X), the younger generation (Y and Z) is more prosocial oriented. Besides, PL has a more substantial generational effect than IRN.

5.2 Test of Hypotheses #2

H2 predicted stronger work orientation in IRN than in PL (main effect of the country) and generational effect (main effect of generation). According to the results, compared to the older generation (BB and X), the younger generation (Y and Z) is less work-oriented, and the generational effect is stronger in PL than in IRN (interactional effect of country and generation). The explained variable is working value importance, predictors are country (IRN and PL) and generations (BB, X, Y, Z), and controlled variables are gender and employment status. The following H2 was tested on dataset B: World Value Survey in 2020.

5.2.1 Work Importance Index

Simple correlation analyses revealed that (Table and Figure 5.4):

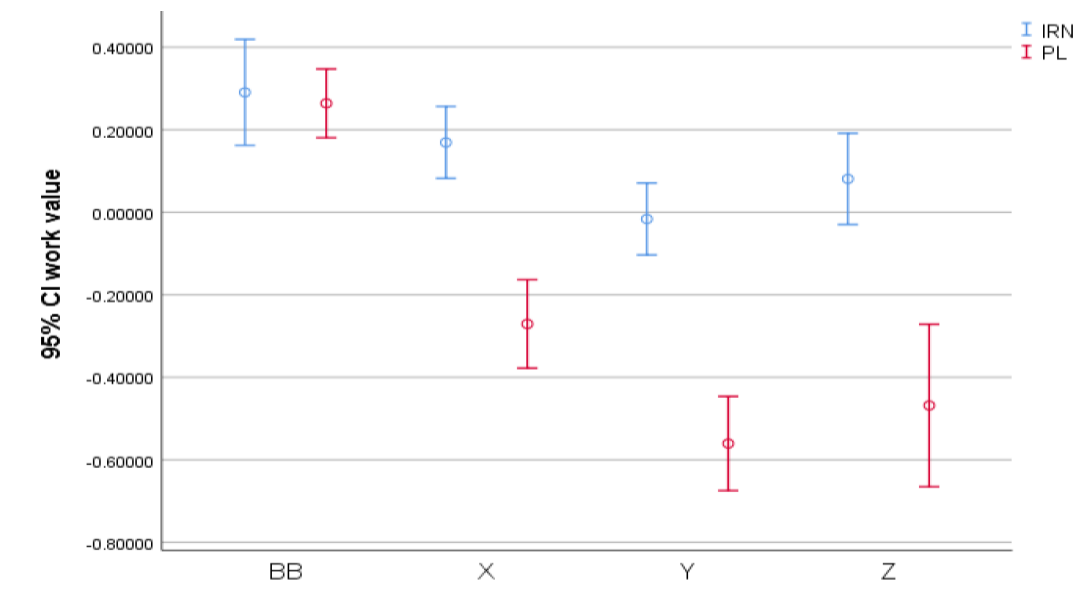
- Iranians place higher importance on work than Poles
- The older generation places higher importance on work than the younger generation
- Men place higher importance on work than women
- Unemployed individuals place higher importance on work than employed individuals

Table 5.4 *Correlations between Work Importance Index, Country, Age, and Employment Status¹*

Work values	Pearson Correlation	-0.115	0.179	-0.132	-0.094
	Sig (2- tailed)	0.000	0.000	0.000	0.000
	N	2646	2646	2646	2646

¹Source: own analysis based on dataset B [World Value Survey 2020]

Figure 5.4 *Work Importance Index Depending on Country and Generation¹*



The analysis of the covariance of the work importance value index with two factors: (1) country, (2) generation, and two covariates: gender and employment status, showed the significant effect of the interaction of country and generation, predicted in the hypothesis (Table 5.5)

Table 5.5 *Work Importance Index Depending on Country and Generation²*

	SS	DF	MS	F	Sig.
Employment status	3.574	1	3.574	3.921	0.048
Gender	44.177	1	44.177	48.456	0.000
Country	58.759	1	58.759	64.451	0.000
Generation	77.514	3	25.84	28.341	0.000
Country* Generation	30.565	3	10.19	11.176	0.000

Summary of Work Importance

Only BB generation Poles do not differ from Iranians; Iranians value work more than Poles in other generations. According to hypothesis H2, the differences between Iranian generations are smaller than in Polish generations; the size of the generation effect in work value is ten times higher in PL ($\eta^2 = 0.12$) than in IRN ($\eta^2 = 0.012$). Besides, a

¹ Source: own analysis based on dataset B [World Value Survey 2020]

² Source: own analysis based on dataset B [World Value Survey 2020]

significant effect of the country means that Iranians value work higher than Poles and the significant interaction of the country and generation shows greater generational differences in PL than in IRN.

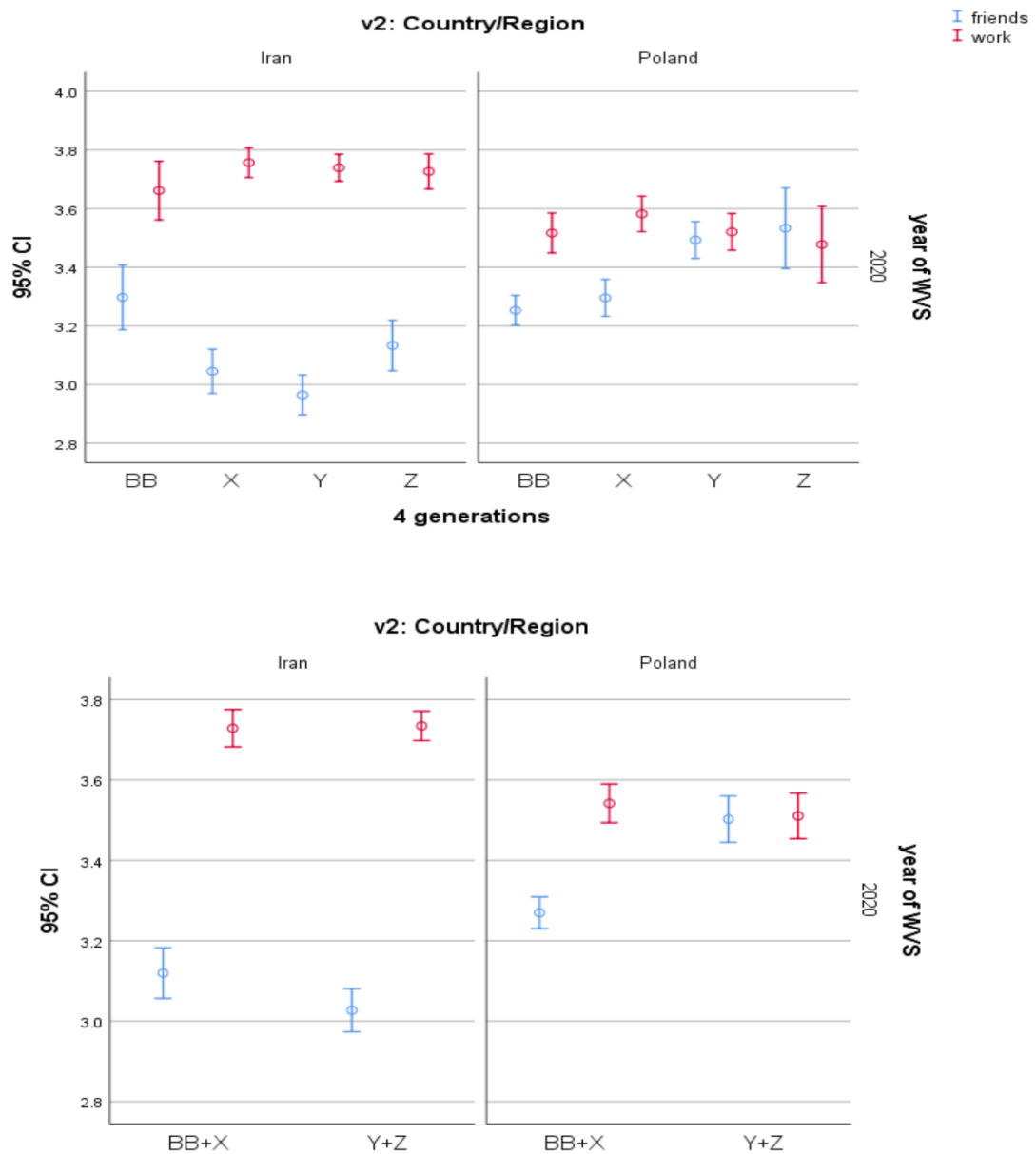
5.2.2 Relative Importance of Work and Friends in 2020

A similar trend can be observed when comparing the relative importance of work to friends (see figure 5.5). The explained variable is the importance of the life domain (rating scale from 1 to 4), the between-subject variables are country (IRN and PL) and generations (BB, X, Y, and Z), and the within-subject variable is the life domain (TYP: work vs. friends), and controlled variables are gender, age, and education (Table 5.6).

It is worth noting that for young Polish generations (Y and Z), friends (M=3.5) are just as important as work (M=3.51). Work is significantly more important to Iranians of similar age (M=3.74) than friends (M=3.03).

It is illustrated more vividly in graph 5.5, which contrasts the older generations (BB and X) with the younger generations (Y and Z).

Figure 5.5 *The Relative Importance of Work and Friends Depending on Country and Generation¹*



Note. Generation (four on the top panel and two combined on the bottom panel).

¹ Source: own analysis based on dataset B [World Value Survey 2020]

Table 5.6 *The Relative Importance of Work and Friends Depending on Country and Generation*¹

Source of Variation	SS	DF	MS	F	Sig. of F
WITHIN CELLS	1020.77	2643	0.39		
TYP	135.53	1	135.53	350.90	0.000
gen4 BY TYP	8.36	3	2.79	7.22	0.000
country BY TYP	56.75	1	56.75	146.94	0.000
gen4 BY country BY TYP	17.70	3	5.90	15.27	0.000
Tests of Significance for T1 using UNIQUE sums of squares					
Source of Variation	SS	DF	MS	F	Sig. of F
WITHIN CELLS	1257.14	2640	0.48		
REGRESSION	7.71	3	2.57	5.40	0.001
gen4	1.83	3	0.61	1.28	0.280
country	0.53	1	0.53	1.12	0.291
gen4 BY country	9.70	3	3.23	6.79	0.000
COVARIATE	B	Beta	Std. Err.	t-Value	Sig. of t
Tsex	0.0037607024	0.0038289584	0.02017	0.18641	0.852
Tedur	0.0051915219	0.0351257651	0.00304	1.70878	0.088
Temp2	0.0702614205	0.0709978048	0.02259	3.11081	0.002

Note. TYP: work and friends, generations (gen4- BB, X, Y, Z), and country (PL vs. IRN).

Summary of the Relative Importance of Work and Friends

In sum, work is more important for Iranian than for Poles. Additionally, only younger generations (Y and Z) value friends equally as work. Work is more important than friends for older Polish generations (BB and X) and all Iranian generations.

5.3 Test of Hypotheses #3

Hypothesis #3 consists of four hypotheses regarding cohort, age, and period effect in postmaterialist value acceptance were tested using the World Value Survey 2005 and 2020, described in chapter 4.

The explained variable is the postmaterialist value (PMV) index, the predictors are country (IRN and PL), generations (BB, X, and Y), the wave (2005-2020) or period effect, and finally, the control variables are gender, age, and education.

¹ Source: own analysis based on dataset B [World Value Survey 2020]

As it was described in chapter 4 PMV index has three values: (1) materialist, (2) mixed (3) postmaterialist.

5.3.1 Results of Hypotheses Testing

Four hypotheses were tested in the following order:

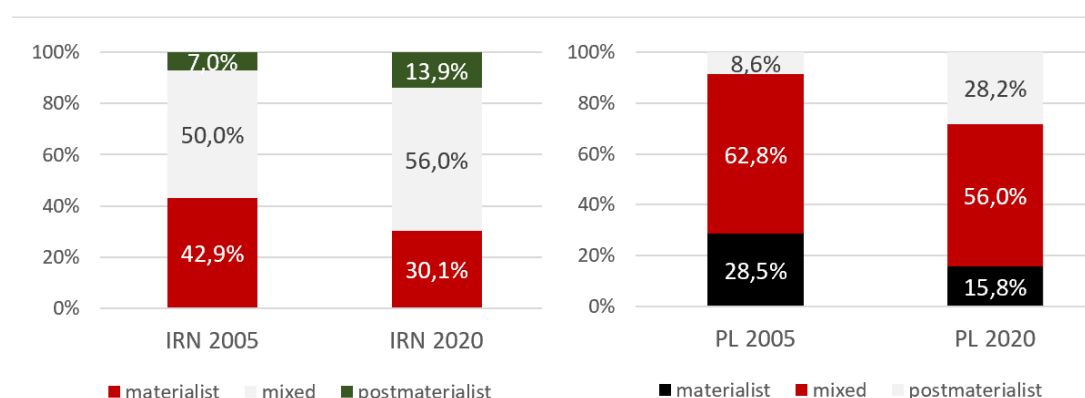
H3a: The degree of PMV acceptance depends on the country (PL vs. IRN).

H3b: The degree of PMV acceptance depends on the research time (2005 vs. 2020).

H3c: The degree of PMV acceptance depends on the generation (BB vs. X vs. Y).

H3d: The degree of PMV acceptance depends on the biological age of the respondents.

Figure 5.6 *Postmaterialist Value Acceptance Index Depending on Country and Wave¹*



As illustrated in figure 5.6, more Iranians than Poles were classified by the PMV index as a materialist. The chi-square test ($\chi^2=245.8$) revealed a statistically significant difference in PMV between PL and IRN, so further analyses will be conducted separately for each country.

The first hypothesis (H3a), which predicted significant differences between IRN and PL, is confirmed. In IRN, the percentage of materialists was significantly higher than in PL.

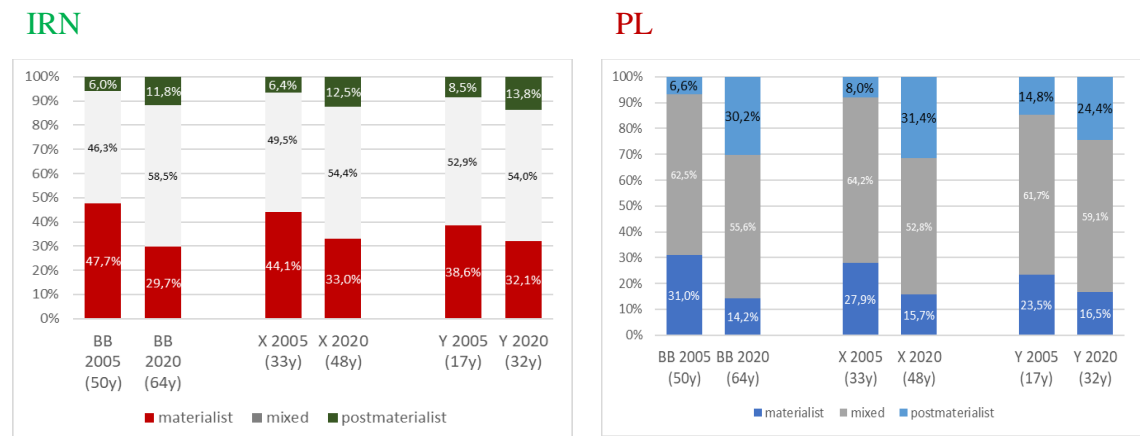
¹ Source: own analysis based on datasets A and B [World Value Survey 2005 and 2020]

Looking at the **Błąd! Nie można odnaleźć źródła odwołania.** above, we can see that acceptance of materialism values decreased in both countries in 2020 (IRN: 42.9% → 30.1%; PL: 28.5% → 15.8%).

The H3b assumed an increase in PMV from 2005 to 2020, which is confirmed by the chi-square test ($\chi^2_{\text{IRN}}=92.3$, $\chi^2_{\text{PL}}=122.3$). This indicates a statistically significant change in PMV in both countries between waves (2005 and 2020). As a result, the following analyses will be conducted separately for each country and research wave.

The third hypothesis (H3c) addressed generational differences between both countries and study waves. PMV distributions are shown in figure 5.7.

Figure 5.7 *Distributions of PMV Acceptance Depending on Country, Wave, and Generation¹*



Chi-square tests performed on H3c revealed significant generational differences in both countries in 2005 ($\chi^2_{\text{IRN 2005}}=13.6$; $\chi^2_{\text{PL 2005}}=10.6$). However, the generational differences in 2020 were insignificant in both countries ($\chi^2_{\text{IRN 2020}}=1.6$, $\chi^2_{\text{PL 2020}}=4.6$).

Finally, the fourth hypothesis was the most difficult to test (H3d). This hypothesis can be tested by comparing PMV in age-matched groups (Figure 5.8):

Comparison 1. Generation BB in 2005 and generation X in 2020.

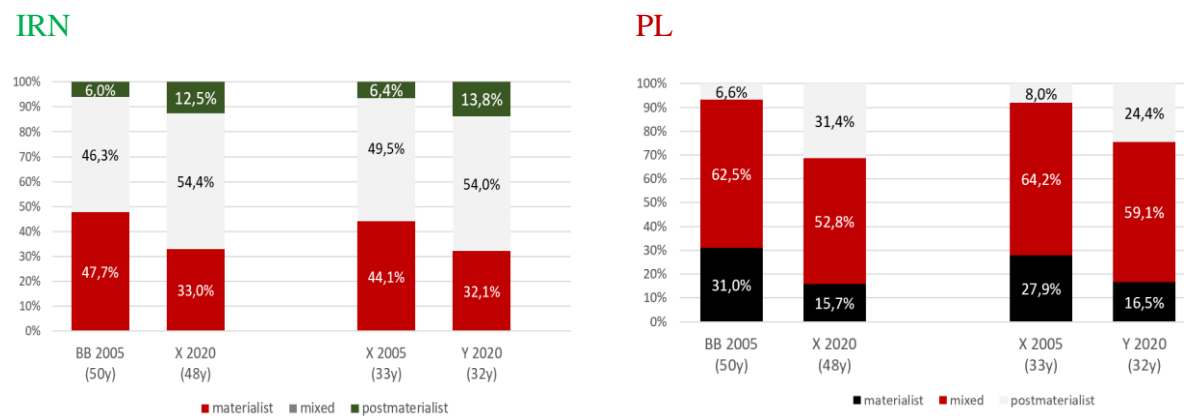
¹ Source: own analysis based on datasets A and B [World Value Survey 2005 and 2020]

Comparison 2. Generation X in 2005 and generation Y in 2020.

If PMV depends on biological age, then there should be little difference between the attitudes of the generation in both countries at these two different points in time. The second comparison was between generation X in 2005 and generation Y in 2020– they are also close in age at these two points in time.

Chi-square test ($\chi^2_{\text{IRN}}=27.4$, $\chi^2_{\text{PL}}=75.632$) showed that these two groups, similar in age, differ significantly in terms of PMV.

Figure 5.8 *The Comparison of PMV in Similar Age Groups in IRN and PL¹*



Summary of Postmaterialist Value

The tests of four hypotheses revealed that the most important factor is the study's period (PERIOD effect). Acceptance of postmaterialist values is significantly stronger in 2020 than in 2005 across both countries' generations. In both countries, the generational effect, which was significant, albeit weak, in 2005, vanished by 2020. Finally, the fourth hypothesis was tested by comparing PMV in age-matched groups: (1) Generation BB in 2005 and generation X in 2020.

(2) Generation X in 2005 and generation Y in 2020; the results show that these two groups, similar in age, differ significantly in PMV.

¹ Source: own analysis based on datasets A and B [World Value Survey 2005 and 2020]

Chapter 5b. The Qualitative Research's Findings

The qualitative section revealed that the younger generation is more proself-oriented (e.g., hedonistic) and less prosocial oriented (e.g., less conformity and tradition) than the older generation. Additionally, the younger generation is more achievement-oriented but dislikes excessive effort.

Qualitative research aimed to confront these findings with the freely expressed opinions of a representative sample of Iranian parents and adult children.

5.4 Sample, Procedure, and Materials

One hundred twenty-five in-depth interviews were conducted with 57 Iranian families [44 men, 81 women, 50 parents, and 75 adult children]. The respondents determined the interview duration, but it was not to exceed one hour.

Two Iranian Ph.D. students collected data and conducted interviews. They used voice or video recordings for online calls. Additionally, demographic, familial, and occupational data and the Schwartz Portraits Value Questionnaire responses were collected.

All interviews were translated into English. The transcription was double-checked with Iranian faculty members to ensure the accuracy and correctness of the messages conveyed by the questions.

The researchers provided the respondents with descriptions of '**situational dilemmas**' in which the values of the respondents could manifest. The descriptions were constructed and tested as part of the Polish-Iranian doctoral seminar. This dissertation focuses on six dilemma situations, the remainder of which is discussed in the dissertation by Zahra Momenfar.

The respondents were asked to freely express their opinions about the situational dilemma and how they would behave in such a situation.

We have given **short, mnemonic names** to situational dilemmas to make them easier for the reader to memorize. More formal names related to the dilemma's names are presented in the brackets. The names were created to describe the results, so they were not presented to the respondents.

D1: Family pressure [conformity to family vs. following career interests]

'X aspires to be a world karate champion. His parents (a software engineer and a physician) want him to give up sports and study medicine. X has left the family home following an altercation with them. What would you do/think/feel in X's shoes?'

D2: Work assessment [conformity to peers vs. superior]

'X's boss has given him/her a poor evaluation of his/her work performance, resulting in various negative emotions, including insomnia. X is extremely uneasy and has no idea how to please his/her boss. In a similar situation, Y is unconcerned. Y is not bothered by the boss's evaluation/opinion as long as he feels accepted by his colleagues. What would you do, think, or feel in this situation?'

D3: Friends over career [benevolence or career]

'X has been offered a promotion but has declined it due to her/his aversion to the prospect of laying off friends. What thoughts, actions, and emotions would you have if you were in X's shoes?'

D4: Unethical conformity [moral superiority vs. career]

'X observes that management in his/her company is unethical. X knows that it is better to turn a blind eye and keep quiet to be promoted. In a similar situation, Y decided to report it and was fired. What would you do/think/feel if you were in X's position?'

D5: Teamwork [collaboration or competition/individualism]

'X and Y are currently conducting data collection for their dissertations. They would each have to do half the work if they collaborated. However, X prefers to work independently of Y. What would you do/think/feel if you found yourself in this situation?'

D6: Work transfer [intrinsic vs. extrinsic values/promotion or fun at work]

'X has been asked to go abroad for a year to gain experience. X must choose one of 2 locations:

- (1) with a boring environment, but which could offer a great job promotion, a good salary, and job security;
- (2) without excellent prospects for promotion, but would be fun to work. X chose the second offer.

What would you do/think/feel if you were in X's position?'

5.5 Coding

This section contains the most characteristic statements that illustrate the respondents' opinions on the presented dilemmas. Each statement was independently assessed by two researchers and coded into one of the four categories; a third researcher summarized the results of this coding.

Initial coding consistency:

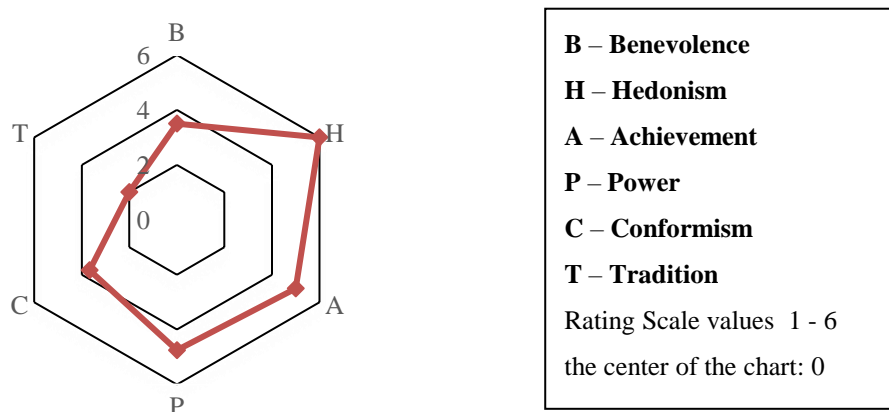
1. Family pressure: 79.2%
2. Work assessment: 79.2%
3. Friends over career: 87.2%
4. Unethical conformity: 77.6%
5. Teamwork: 87.2%
6. Work transfer: 84.0%

In the remaining inconsistent cases, the third researcher made the final assessment by selecting one of the codes from the first assignment. After that, both researchers engaged in initial coding and discussed the cases in which they differed to establish a code accepted by both.

When discussing the respondents' statements in interviews, we compile them with their value profile obtained from the Schwartz Portrait Value Questionnaire (**PVQ**).

Below is the legend for the profiles presented in the radar chart to improve the readability of the profile information later in the text; the drawings are devoid of a legend (Figure 5.9).

Figure 5.9 *The Legend for the Profiles¹*



5.6 Findings

Following the discussion of people's perspectives regarding generational differences, we will examine people's reactions to the six Situational dilemmas.

5.6.1 Generational Differences in the Eyes of Respondents

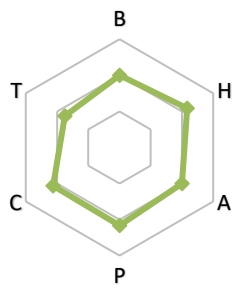
Respondents were asked about generational differences. **Vertical conformism** is the first difference emerging from the interviews, crucial for HRM. Here, the conformity is divided into **conformity with the older family members vs. conformity with the boss in the workplace**.

Conformity

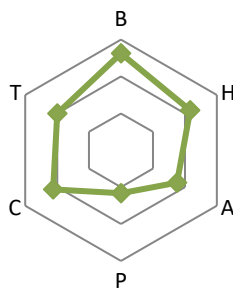
Fifty-two respondents noted that the older generation is more **conformist** and careful not to violate social expectations and rules. This was indicated mainly by the younger generation (40 respondents) and by some of the older ones (17 respondents).

¹ Source: own analysis based on own study 2020

Interestingly, the following respondent relatively put importance on conformity on her value profile (on the left):



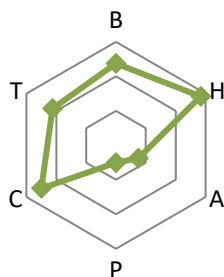
'I believe that the older generation was more concerned with what was appropriate or inappropriate, the consequences of their actions, and what others thought and said. They argue that we have lived in this way for so long that we cannot change. They are overly concerned with what others say and do, but our generation is no longer that way; they do what they want. The elderly was conservative; they are afraid of everything.' (7F, woman, 29 years old).



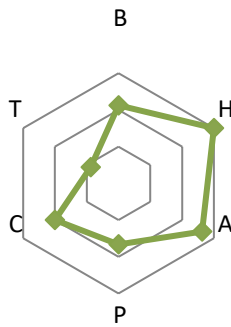
'My generation was more submissive. However, this new generation is stubborn; they want to experience and learn for themselves and do not believe in our experiences.' (44B, woman, 54 years old)

Conformity to Older Members of the Families

Representatives of the older generation perceive themselves to be more conformist towards older family members than younger generations.



'The primary distinction is one of respect. We used to have much respect for our parents, but that has changed.... Younger generations are more open-minded and creative but expect immediate results and are constantly pressed for time.' (24B, woman, 42 years old)

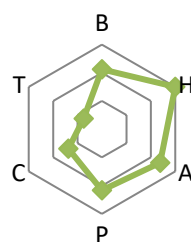


*'I believe the older generation was heavily influenced by their parents' ideas and did not think for themselves. However, they were less pretentious and more honest than we are.... **They were also narrow-minded.** For instance, my grandfather believes that he can walk to Karbala (a religiously significant act in Shia Islam). I am not a believer.... The older generation was fearful of speaking their minds. The environment, of course, affects people. In a modern world awash with books, lectures, articles, and the **Internet**, it is necessary to hear various perspectives and reach a conclusion.*

*Nevertheless, that is not a sufficient reason to be unpredictable and erratic. The younger generation, those between the ages of **18 and 23**, is **incredibly unrestrained**; they value having relationships with more than one man or woman at a time; they have been inadequately raised. To me, **respect and honor are critical.** Today's generation is impolite, and they believe this is their strength. '* (13C, man, 28 years old)

Notably, this 28-year-old complains about the younger generation, only a few years younger than him. However, predicting his opinions was difficult based on his value profile (on the left).

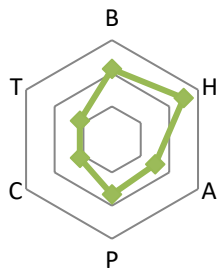
Obedience is also rooted in **tradition**, as an 18-year-old woman highlighted that women in IRN are expected to behave appropriately in society and be submissive:



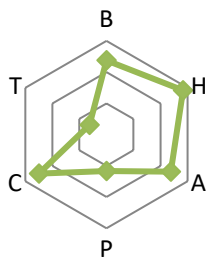
'In Iranian divorce courts, the man is given priority over the woman. I am different from previous generations regarding religious beliefs, thoughts, and behaviors. For instance, they consider a woman who does not wear the hijab unethical. However, I am unconcerned about what others may say.' (5F, woman, 18 years old)

Respect for tradition can breed a fear of change in an employee. Respondents from the younger generation emphasize their greater adaptability and ability to accept change than their parent's generation; for example, the following 27-year-old woman is astounded by her mother's conservatism (reluctance to change); this could also be predicted by her

profile value (on the left), where she showed her utmost disregard to tradition and conformity:



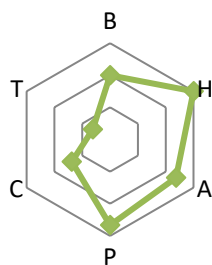
'Our generation is very flexible compared to the old generation. The old generation cannot easily come up with explicit changes; for example, my mother always thinks of what people say or think about her, even for the simplest things like dying her hair. When I tell her to do something differently, she says, 'I have done it a certain way all my life; how can I change it now?'. They do not accept the changes at all. Moreover, when something suddenly changes, it means a lot of stress and anxiety for them.' (1F, woman, 27 years old)



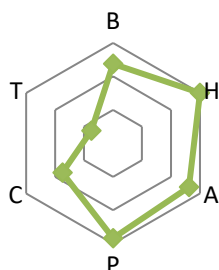
'The most significant difference I have ever felt is that my generation is more adaptable; we were also very similar to our parents when we were about 20 years old, in that we used to do everything they said, but we changed ourselves, whereas they cannot. This capacity for rapid change is critical to me. The new generation is less caring, but they are also more logical, adaptable, and intelligent.' (40C, man, 29 years old)

This 29-year-old man rejects traditions but scores highly on conformism.

Communication between co-workers is more accessible **in mixed-gender work environments** because the younger generation places less emphasis on traditions. As two respondents stated:



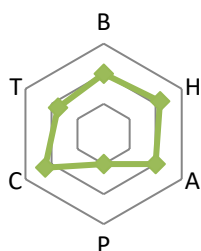
'Our generation strongly believes in communication through social networks. However, the preceding generation did not. They are unable to communicate effectively with the opposite sex.' (36C, man, 18 years old)



'Girls and boys now communicate freely, while this was not permitted in the past. Communications are redefined, whereas they were previously extremely biased.' (20C, man, 27 years old)

However, males and females mix only within families or close social circles in IRN. In a professional setting, while both sexes work, people keep a physical distance from each other; the government segregated schools; the younger generation is trying to improve their communication skills through friend groups, universities, and social media².

Regarding communication, some respondents indicated that the younger generation **expresses their point of view more freely** than the older generation, which is related to the slightest concern for conformity and tradition:

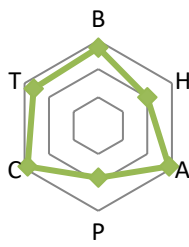


'In my opinion, the positive quality of the younger generation is that they are straightforward. It is very easy for them to say what they want. They are not like us; we could not speak freely due to modesty and repression. However, my son is now extremely comfortable around us and freely expresses himself; this is the most noticeable difference between us. That is a plus. We could not tell our parents if we desired a pair of shoes in the past.' (36B, woman, 38 years old)

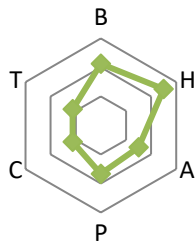
The 38-year-old generation Y representative highlights the distinctions between generation Y and Z.

Respondents also suggest that the younger generation is **demanding, independent, ambitious, power, and achievement-oriented**. On the other hand, several respondents stated that the younger generation is **selfish** and **less willing to work hard** than the previous generation.

² Evason, 2016 retrieved from <https://culturalatlas.sbs.com.au/iranian-culture>



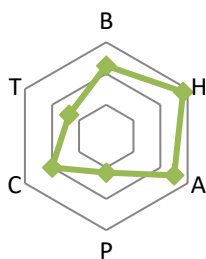
Our generation was more resilient to obstacles and difficulties and more patient and content with their humble amenities. However, even with today's abundance of facilities and technologies, children still get bored and want to accomplish everything quickly; they avoid complicated tasks. Additionally, they evaluate everything through the lens of financial thinking, valuing money, social status, and prestige, but disregarding their abilities.' (7A, woman, 56 years old)



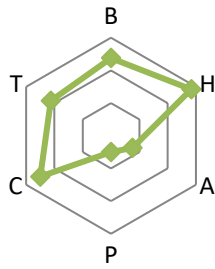
'The younger generation is extremely indolent; they want to accomplish everything quickly, without exerting themselves, and they want the best result possible from nothing. On the other hand, the older generation is more patient, diligent, responsible, and committed to family and relationships.' (1F, woman, 27 years old)

Surprisingly, the negative assessment of the new generation comes from a 27-year-old woman whose profile (on the left) demonstrates low regard for tradition and conformity.

The older generation's **patience** was cited as their primary advantage (by both older and younger respondents). In comparison, the younger generation is more **ambitious, open-minded, risk-taking, and creative**, all associated with **individualistic pro-self values**. The following examples demonstrate this.

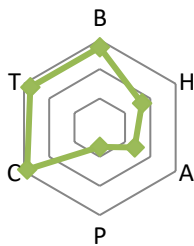


'While the younger generation is more innovative, the older generation lacks a risk-taking attitude.' (30F, woman, 23 years old)

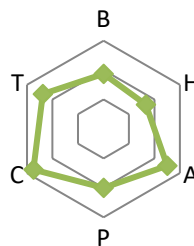


'The younger generation is now more open-minded and creative. They enjoy achieving results quickly; they are impatient.' (24B, woman, 42 years old)

Additionally, **openness and creativity** are associated with increased access to the **Internet** and social media. Both older and younger respondents concurred that the younger generation is more **technologically savvy**:



*'The younger generations have access to everything via social media, and the **Internet** has broadened their horizons.'* (35B, woman, 49 years old)



'Our lives have been irreversibly altered by science and technology. Science advances at a breakneck pace and today's youth are unconcerned with the past and live in the moment. Every aspect of life is improving. They are incapable of coping with us. We are technologically impoverished.' (31A, man, 52 years old)

This respondent's statement demonstrates the high value of tradition and conformity, as evidenced by his profile value (on the left).

Generally, the older generation is more **conformist**. It was mentioned that the older generation's obedience is rooted in **respect for tradition**, and this leads to a **reluctance to change** among the older generation, in contrast to the younger generation, who see themselves as more **flexible** and quicker to embrace change. It is also pointed out that younger generations have more **open communication** with their male/female counterparts and **express their opinions** more freely than older generations. Younger generations are also described as **demanding, selfish, careless, impatient, open-minded, risk-taker, creative, and tech-savvy**. These mentioned characteristics in the younger generation are directly related to **individualistic pro-self values**.

Overall, the results show how much the older Iranian generation values conformity and tradition, aligning with the **first study's findings**. On the other hand, public behavior in IRN appears to be **conservative**. People rarely openly express or identify unconventional subcultures or hobbies. Many Iranians refer to the 'surface' culture as their '*zaaheer*' (identity). People act in ways that benefit them in public; they may not believe in these actions and instead fake them for their **safety and reputation**. Iranian's perceptions of pride and dignity influence their behavior. According to tradition, people should protect their personal and family honor by appearing dignified and upright in public. People follow social expectations because they do not want to risk being shamed. If criticized, Iranians will likely deny any fault to avoid dishonor. However, today, many people yearn to return to a more liberal society, especially younger generations exposed to alternative ideas via the **internet**. That does not mean all Iranians share the same beliefs. The social codes, behaviors, and beliefs vary greatly across IRN. Cities have varying reputations, and rural areas have varying traditions and values.

Besides, the Islamic Republic legally separated genders and severely restricted women. Many bans restrict their public participation, moral code, and freedom of expression. For example, a woman cannot ride a bicycle in public. Their strict behavioral control has resulted in seclusion and exclusion. They are authoritarian and paternalistic, contrary to what many Iranians, especially younger people, mostly generation Z, desire and belief is true to Islam³.

In the following, we will describe responses to six situational dilemmas.

5.6.2 Family Pressure

We have confronted the respondents with two contradictory attitudes towards family pressure in choosing a career path. The description of the target situation was as follows:

'X aspires to be a world karate champion. His parents (a software engineer and a physician) want him to give up sports and study medicine. X has left the family

³ Evason, 2016 retrieved from
<https://culturalatlas.sbs.com.au/iranian-culture>

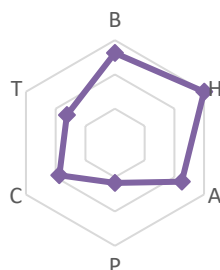
home following an altercation with them. What would you do/think/feel in X's shoes?'

Most of the respondents (74.3% of the younger and 58.8% of the older) chose to leave home when faced with this dilemma. **Younger** respondents **agreed to leave their family home more often** than older respondents, but, in general, both age groups chose independence more often over submission to family pressure.

11.2% of the sample had no opinion or thought that a compromise should be made (they often sought a compromise by saying that you can pursue your passions and what your parents want at the same time). About 4.8% of the respondents declared that their decision would depend on other factors.

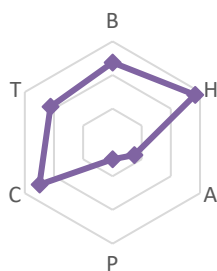
Below are selected excerpts from the respondents' statements, with details of their age and gender, and performance on the six values on the radar chart:

Younger respondents were more likely to be **more self-directed**:

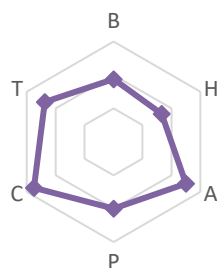


'I would pursue my interest... I believe that if someone is interested in something, no matter how many times they fail, they will win in the end because they are attracted. But if you are not interested in something and fail there, that failure would be hard for you. I have always chosen everything myself; I chose my interests even if my parents disagreed. My father wanted me to be a nurse, but I liked management more, and here I am (laughter).' (27D, woman, 20 years old).

Older generations **recognize generational differences** and **support their children's** choices.

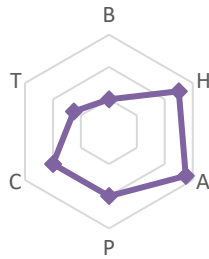


'I think as a mother, I should respect my children's opinions because our generation is different from the new generation. We behaved as we were told, but now the children are going their own way. We must be patient with our children and support them on their journey. I have to deal with the interests of my children.'
(24B, woman, 42 years old)



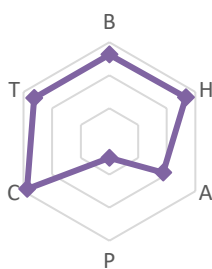
*'The same story happened to my family and me. We begged our son to choose a teaching subject for the university entrance exam because he would have better job security as a teacher, but he insisted on studying nursing. We eventually let him do what he wanted. People need to be able to achieve their aspirations, and my second son enrolled in an electrical degree on our advice, but he did not like it and eventually changed his major to computer studies, which interested him. **Parents should not force their children** to choose a subject they do not like because that can lead to depression.'* (31A, man, 52 years old)

Parents want their children to follow **a career path similar to their own**. In addition, **certain professions are not considered appropriate and secure** (e.g., artistic subjects are considered more like hobbies).



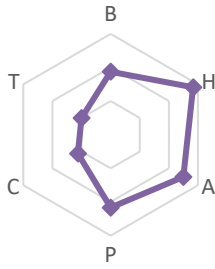
'Well, the reason is that many parents often resist their children's artistic interests because someone with a high level of education always wants to steer their child in the same direction. To be precise, a doctor always wants a child like him. Especially concerning sports and art, there are many negative opinions in Iran, so people do not consider these fields a job, a profession, or a source of income. They call it a hobby, and many children are not allowed to follow these ways. The parent's behavior is not right because they ignore the child's interests, and the child would never succeed. If I were that child, I would try to convince them and talk to them first to hear their reasons and give them my reasons, but if you find this insistence overwhelming, you may have to admit it. I am not comparable to that person who would stand up and even leave the family. If I want to be a mom, I let my child pursue his ambition and let him choose.' (16F, woman, 28 years old)

The following young woman scores highly on conformity and tradition, and says she gives up her desires and follows her parents' decisions. Nevertheless, she has **found a compromise** for herself by studying art and law at the same time:



'We had the same case with our distant relatives who wanted to become clergy members. Her parents were doctors and did not approve, but she studied law, got her Ph.D., and after years was finally able to become a clergywoman. Eventually, she was able to win the hearts of her family and follow her passion. My family was religious and did not allow me to follow my desire, which was art and directing. I am studying law because my family was against art, but now I am pursuing directing and art while studying law.' (17H, woman, 20 years old)

It is worth noting that one of the respondents stated that **being religious or being a girl** was the reason her elders imposed their will on her:

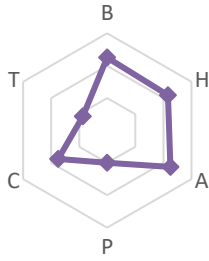


'I think he made the right decision because at least he dared to stand in front of his parents and pursue his dreams and desires, no matter what his parents wanted... I felt very sorry for my parents... I admire those who dare to live and fight. I was not like that. My brother was in the same situation... and he did what he wanted and left. Now he is happy with himself and my parents are proud of him. I was the only one who destroyed a lot in this family because I am a girl. Even now, years later, my parents have not changed. However, they still say to take the entrance exam for university but only in Mashhad. They say, "even if your husband allows you to leave Mashhad, we will not allow you..." They always support my two brothers. Wherever they want to go and whatever they want to do...' (47D, woman, 26 years old)

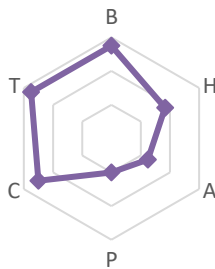
In Iranian culture, boys are generally more indulged than girls and have more opportunities in the public sphere. Women in IRN are highly educated despite the restrictions. They work in law, engineering, politics, medicine, and business. In 2012, over 60% of Iranian students were female. However, women's authority is restricted to the home, as men rule the public and make more decisions. Men must legally and financially support their wives. Because society expects men to support their families, women are frequently overlooked for jobs, pay, and benefits. Most employed women work at low-level jobs with limited management opportunities⁴.

Besides, in this study, respondents who are less likely to meet family expectations indicated that **depression, regret, mental and physical problems, and burnout** are among the main causes of the beliefs imposed by older respondents, so a person who pursues his or her dreams is more **successful**.

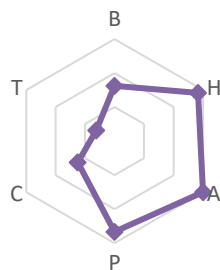
⁴ Evason, 2016 retrieved from <https://culturalatlas.sbs.com.au/iranian-culture>



'Well, parents do many things wrong, they should not force their children...I was one of those people whose education was forced on me by my mother. I wanted to go to architecture school. I was very upset about it for a year and a half until I forgot it...I could have been much more successful if I had followed my path. Because that happened to me, as a parent, I try not to repeat that mistake in the future. Being a good painter is much better than being a bad doctor. For example, one of my very professional friends in beauty and makeup earns as much as a doctor...Well, I have nothing to do with her career prestige... But she is a successful person who is at least happy and has self-confidence...That is very important.' (29D, woman, 24 years old)

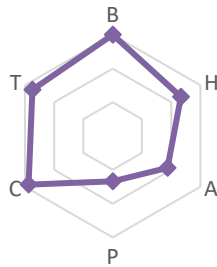


*'When I was young, I was quite prejudiced. I believed that my son must pursue the field that I recommended to him, but now I am more enlightened and say that **my son should follow his interest** because, in medicine or engineering, he might later encounter numerous difficulties, regret it, and feel depressed.'* (52B, woman, 57 years old)

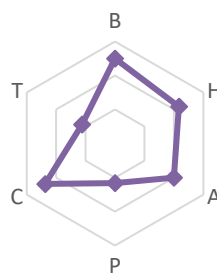


'I had a friend who could play the piano very well, but since both his siblings were doctors and his parents had high-powered jobs, he was not allowed to pursue a musical career; he had three suicide attempts in one year, and he was even in a coma for a while. He passed the university entrance exam and was not accepted to medical school... You should not force your child to pursue a field s/he does not like, even if you are the country's president. I pursued my interests, and my interest in genetics was much greater than anything else, my sister is very interested in art and music, and I always encourage her.' (9E, man, 21 years old)

In a dilemma presented, 27 respondents **disagreed with the boy's decision**. Some of them believed that, because **parents have more experiences** in life, their children **should obey them**, or some believed that parents only want the best for their children:



*'They often **regret** why they did not listen to their parents later.'* A small percentage of them achieve success. In this case, since the family has much **experience**, he should have listened to his parents. Since children are usually ashamed after failure, they have to continue even if they cannot succeed. If I were that parent, I would try to convince my child, but I can do nothing if they are not convinced. They do not have enough experience and information and are influenced by other factors such as their friends, and friends usually form their opinions, and today friends compete in destructive ways. They are friends on the outside, but they cannot see the success of each other. In this case, because they are educated, the parents of your story can very well see the future. Kids should take advantage of their situation (well-educated parents). **If I were that boy, I would have listened to my parents.**' (9A, man, 58 years old)



'The boy must have listened to his parents and chosen one of these disciplines. I did too, and now I do not regret it. The boy should not have left his parents because they only want what is best for him. I have not done that until now. I wanted to learn music alongside my education, but my family advised me that it was better not to do that and just concentrate on university studies. I did that too.' (13D, woman, 30 years old)

Iranians are very loyal to their families as a collectivist society. The family's interests can trump a single person's needs. However, most families want to foster independence. Children are encouraged to pursue their passions rather than their parents' professions⁵.

In sum, most of the respondents chose to leave home in the FIRST SITUATIONAL DILEMMA. Younger respondents agreed to leave their family home more often than older respondents, but, in general, both age groups chose independence more often **over submission to family pressure**. **Younger respondents** were more likely to be **more self-directed**. Parents also consider **certain professions** (artistic subjects) **inappropriate and insecure**. As a result, some children preferred to **find a compromise with their parents**. In addition, **being religious or being a girl** is also considered a reason parents impose their beliefs on their children. Furthermore, some respondents believe **depression, regret, mental and physical problems, and burnout** are the main causes of imposing beliefs on children. However, some respondents believed that because **parents have more experience** in life, their children **should obey them**.

5.6.3 Work Assessment

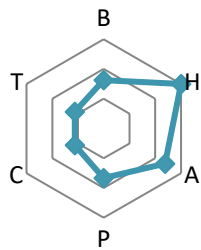
We confronted the respondents with two contradictory attitudes towards work pressure. The description of the target situation was as follows:

'X's boss has given him/her a poor evaluation of his/her work performance, resulting in various negative emotions, including insomnia. X is extremely uneasy and has no idea how to please his/her boss. In a similar situation, Y is unconcerned. Y is not bothered by the boss's evaluation/opinion as long as he feels accepted by his colleagues. What would you do, think, or feel in this situation?'

About half of the respondents said they would be more like X in a similar situation (feel uncomfortable with a poor evaluation), and the other half said they would be more like Y (do not care much).

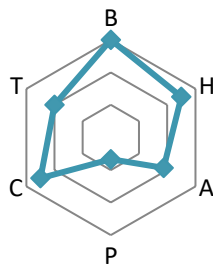
⁵ Evason, 2016 retrieved from
<https://culturalatlas.sbs.com.au/iranian-culture>

Interestingly, for the following respondent, her value of conformity is lower than the average; the result is different from the answer to this question.



'I would try to satisfy the manager. I am like person X. It has happened that I did not do well as a trainee, and the director warned me, and I tried my best to please him and improve my work afterward.' (45H, woman, 22 years old)

During interviews, the respondents declare that their reaction **depends on job security**. Vertical conformism is higher if there is less security (for instance, because of the employment in the private and not public sector):

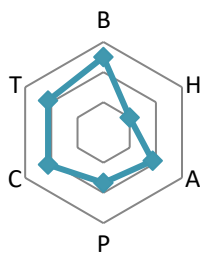


*'Unfortunately, I find people's judgment important. What they think and talk about me is crucial to me. I was supposed to teach several courses at a university, but somehow, I felt that the university's vice president negatively opposed me. I am still trying to change her mind, but I do not know how to change her negative attitude. However, the truth is that you should not care about the judgments of others, but if that manager endangers your job, you need to resolve the conflict between the two of you. If I had a permanent lifetime contract, I would not be so hard on myself as the manager and others. Most of **the fears and worries about negative judgments and feedback come from this job insecurity**.'* (22F, woman, 29 years old)

The relatively high conformity score (profile on the left) agrees with her statement about the **high importance of other people's opinions**.

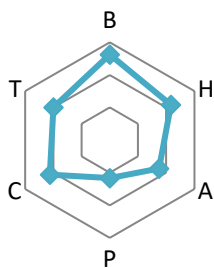
Because over 95% of Iranian workers have renewed contracts every three or six months⁶, it is easy to see why respondents value job security and why people have vertical conformity.

⁶ Financial Tribune, 2019 retrieved from <https://financialtribune.com/>



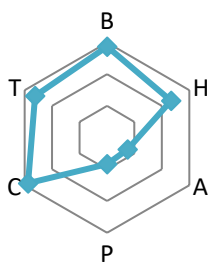
'Getting upset about bad feedback is normal; it can happen to anyone. However, in my opinion, Person Y, who did not care much about the negative feedback, is probably sure about his/her job security. So, if I had a job with a high level of security, I would also not worry about negative reviews from managers.' (18A, man, 60 years old)

Almost 40% of older women emphasized **the importance of self-assessment**. If we are convinced that we have performed our tasks well, there is no reason to care about the negative opinion.



'If this person conscientiously knows that he has done the right thing, he should not think that he has not been productive enough. On the other hand, perhaps his supervisor had too many expectations. He knew his employee was more efficient, but his performance was low. However, if that person has a clear conscience, stress and anxiety no longer make sense. The most important thing is your conscience.' (44B, woman, 54 years old)

They also point to their boss's (also bad) evaluation as a **favor**, enabling them to **improve their performance**.



'If I know that I have weaknesses in my performance and the manager tries to correct me, I should consider that a favor he is doing me, then I should try to improve my performance. I have also had experiences in this area. Sometimes someone tries to correct you out of jealousy. It will help if you do not care about it because he knows nothing about your tasks and performance, but sometimes the feedback is fair, and then you should accept your mistakes and try to correct them.' (8B, woman, 49 years old)

Generally speaking, in the second DILEMMA, about half of the respondents said they would be more like X in a similar situation (feel uncomfortable with a poor evaluation), and the other half said they would be more like Y (do not care much). During interviews, respondents declare that their reaction **depends on job security** (i.e., the private or public

sector). However, about 40% of older women emphasized **the importance of self-assessment** (there is no reason to care about a superior's negative opinion when you do your best). Some also point to the (also bad) evaluation of their boss as a **favor**, enabling them to **improve their performance**.

5.6.4 Friends over Career

We have confronted the respondents with choosing between achievement (career) vs. benevolence (friends) motives. The description of the target situation was as follows:

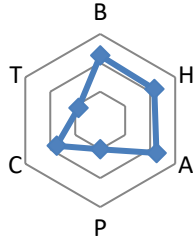
'X has been offered a promotion but has declined it due to her/his aversion to the prospect of laying off friends. What thoughts, actions, and emotions would you have if you were in X's shoes?'

Older respondents would be more likely to accept a promotion at the expense of firing friends than younger respondents. 16.8% of both groups declined a promotion, as did a middle/no opinion option, chosen by 3.2% of respondents in both age groups.

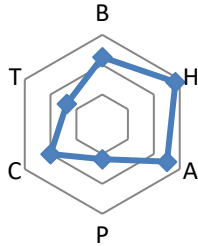
A large proportion of the younger respondents (40.5 %) felt that the decision in this situation depended on other factors. Younger respondents often decided based on how **close their friendship** was with colleagues. 16.8% of the respondents valued friendship in life (benevolence), and 49.6% preferred promotion to friends (achievement).

Of these 96 respondents who made a clear choice (31 were young women, 33 were older women, 13 were older men, and 19 were younger men), **women valued friendship and benevolence more than men**. The first difference that emerged from the interviews, which can be crucial for HRM, is that **younger women** are more helpful and friendly and care more about the well-being of others.

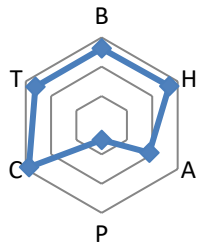
Some of these women mentioned **the importance and value of friendship, humanity, and fairness**, and some stated that they would rather **stay in the same position** and have the same job and salary **but not be the cause of their friends being fired** even if they deserved the promotion.



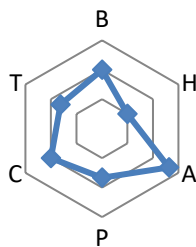
'For me, friendships are valuable and a priority. I would rather keep my friend than have a higher position. Even if I deserve the promotion.' (29D, woman, 24 years old)



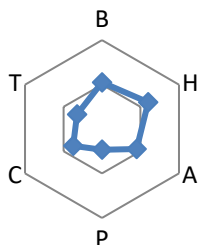
'If I find myself in this situation, I would not probably accept it. If I am promoted and my friend is not fired. Well, then I would accept it; otherwise, I would not. Alternatively, if I find that I have made an effort and she has not done anything, but she expects improvement, in that case, I would accept the promotion. However, if it is due to injustice and inequality, I would never accept it.' (30F, woman, 23 years old)



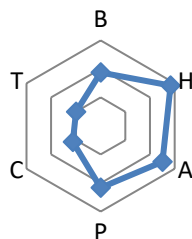
'I also do not accept this position. Because it is not fair for this friend to lose his job because I want a higher position and better pay, maybe there will be a good opportunity for me again in the future.' (17H, woman, 20 years old)



'I think X has made a good choice. If I were in her/his situation, I would not accept the offer either because I do not think it is fair.' (18H, woman, 30 years old)

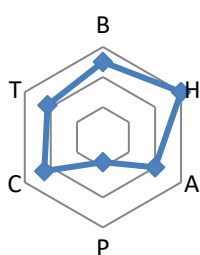


'I agree with her...' I think it is not only the person that is important, but we should also consider the people around them... It is better to move forward together; I cannot move forward and watch her fall behind.' (27D, woman, 20 years old)

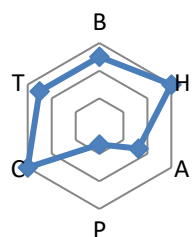


'If I were in that position, I would not accept it due to my friend. Because friendship is so important to me... I am not like that. I am willing to have the same salary for both of us.' (47D, woman, 26 years old)

On the other hand, some of these young women indicated that it depended on **the depth of their friendship**, the **friend's competencies**, the friend's **financial needs** at the time, their **level of interest**, and **success in the job**:

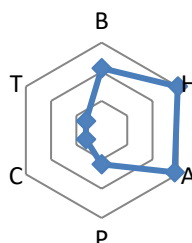


'I would not have accepted it if my friend had to be dismissed. I care about the people around me, and their thoughts are very influential. Of course, it varies from person to person or from the environment to environment. It depends a lot on the level of closeness, on the competencies of the people, on my interest in the job and how successful I would be in the job, etc.' (14D, woman, 26 years old)

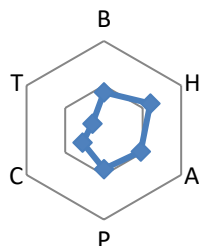


'I disagree with accepting this promotion, although it also depends on the depth of our friendship, my financial needs, his abilities, etc. It may depend on many factors, but I will generally feel bad. I do not like this situation that much.' (10D, woman, 20 years old)

Moreover, some even said they were **emotional** and would prefer not to do it, and some linked it to **religious beliefs**.

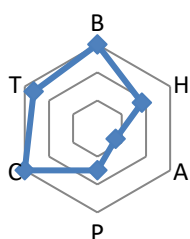


'I would not have accepted it if I were that person...' Maybe because I am emotional. But in these particular circumstances, I would choose my friend over promotion.' (4F, woman, 23 years old)



'I think I would have done the same in her place. It is not religiously correct because I am stopping someone from earning for a family. I would not do it now, but I do not know the future.' (5F, woman, 18 years old)

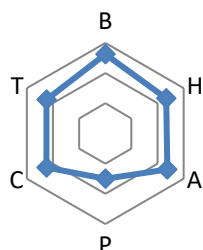
Furthermore, older women also mentioned that they would not **'pull the rug under a friend'** [a proverb in Persian] or **'step in'** others **even if they deserve promotion**; they would not accept it.



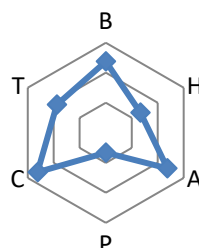
'That is exactly what happened to me four years ago. The supervisor told me to write an application for a promotion to principal, and later I learned that I was to be a principal instead of my friend. I replied that I would not accept this promotion. Because I did not think I could pull the rug under someone's feet, I just could not, and now I am delighted with this decision I made, and I always say that this is one of my honors.' (22B, woman, 56 years old)

Her choice is entirely predictable if we compare her achievement, power, and benevolence score in the profile value (on the left).

The following two women who rejected promotion have very similar value patterns; BENEVOLENCE higher than POWER:

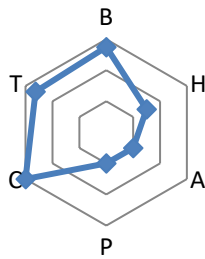


'I am an emotional person and do not want to impose things on others. Even if there is no promotion, I am not willing to be the cause of my friend's dismissal.' (39B, woman, 55 years old)

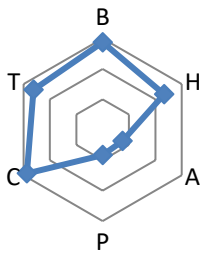


'No, I do not like taking someone's place... Under any circumstances. Even if I deserve it, I will go where it will not hurt anyone.' (30B, woman, 56 years old)

Moreover, they have called this act a sacrifice that some have made for their relatives or **friends**.

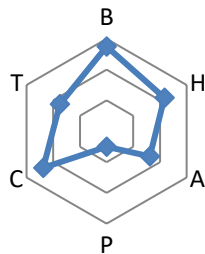


'That is a kind of sacrifice (laughs)... If I were in his position, I would have turned down this opportunity due to my friend. Of course, such a thing has never happened before.' (43B, woman, 55 years old)

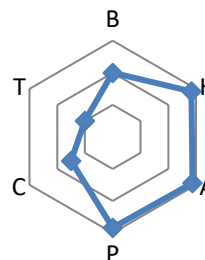


'I think he has done a good job. They can both have a job and a pay check, but otherwise, X is only thinking about himself. I have sacrificed for others many times, especially for my relatives.' (8B, woman, 49 years old)

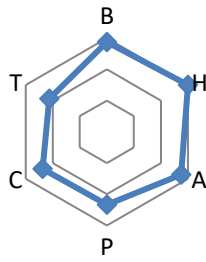
One considered it **self-sacrifice**, and one mentioned that he would not do such a thing for his **enemies**, let alone his friends. Moreover, one respondent pointed out that it would cause him **distress of conscience** and that he should rather wait and see what the future held for them than strike anyone:



'I would not take this position because I have such values, and my friend is critical to me. I have done many things as a sacrifice for my friends.' (11C, man, 26 years old)

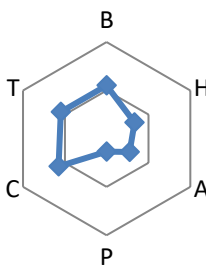


'I would have a guilty conscience about it. Therefore, I would not accept this promotion if it affected my friend's living conditions.' (19E, man, 25 years old)

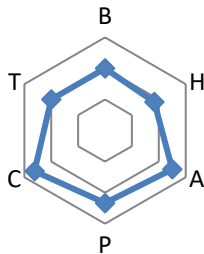


'People should not see only themselves.' It is best if the person does not accept this opportunity for promotion because later on, the opportunity for promotion will arise. And then he can move forward and grow. I do not accept this opportunity at the cost of my friend being fired because my friend and his family will be affected.' (54I, man, 30 years old)

Two respondents mentioned the differences between working in the **private or public sector**, pointing out that a similar situation might not occur in the public sector:

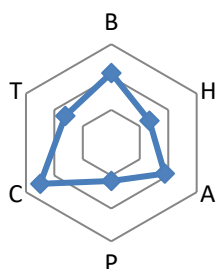


'It is not like that in the Ministry of Education; it has never happened to me... but if it did, I would never accept it... because it is not right to get a promotion and gain money, fame, social status, and academic rank... at what cost? At the cost of ruining a family or at the cost of breaking one's heart? No, I do not accept that, even if I have enough qualifications for this job.' (35B, woman, 49 years old)



'I take all aspects into account to help my friend. I would not accept that in private companies because then our CEO would downgrade us all, but I would accept it if I worked in a government agency. Because then I could support my friend.' (27A, man, 48 years old)

In addition, one of these young men indicated that the **type of employment** - temporary or permanent - would influence his decision.



'If I were in that position, I probably would not accept that I might have a better chance in the future. I also have to think about the future of his family. When I was a soldier in the military, I was offered a better position. If I had accepted it, my friend would have had to go to a lower position, and I did not take it. Of course, if it had been a different organization and I had wanted to work for 30 years there, the decision might have been different.' (28C, man, 29 years old)

Considering his profile value, we see that **prosocial values are more critical than prosely values**, except for achievement.

However, due to IRN's difficult economic situation and hectic lifestyle, people have less time and resources to devote to others. Furthermore, how can one put others first when the Iranian GDP per capita has fallen by more than 70% since 2012 (from \$7,927 in 2012 to \$2,282 in 2020). According to Inglehart (2018), people who often experience economic scarcity would value economic needs and safety needs (such as economic growth over protecting the environment). On the other hand, affluent cohorts prioritize values like personal growth, freedom, citizen participation in government decisions, a humanist society, and maintaining a clean and healthy environment. Thus, it is not surprising that several respondents chose promotion over friends or that many felt other factors influenced the decision. Also, authorities and power holders received many benefits and positions. So people naturally admire power and success. If older respondents did not value benevolence (friends) over achievement or power (career), it does not show that they are individualistic prosely oriented people, but it is indeed a collectivist action as they do it to feed their families.

In conclusion, in the THIRD DILEMMA, older respondents would be more likely to accept a promotion at the expense of firing friends than younger respondents. Nevertheless, a large proportion of younger respondents felt that the decision in this situation depended on other factors such as **the depth of friendship, the friend's competencies, financial needs** at the time, their **level of interest**, and **success** in that

job, the **type of employment**, the **type of organization** (public or private). In addition, **women placed more value on friendship than men**; some even linked the rejection of promotion to **religious beliefs**.

5.6.5 Unethical Conformity

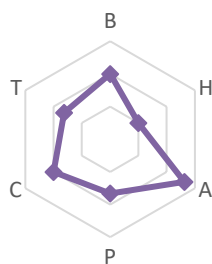
The respondents were confronted with the following dilemma:

‘X observes that management in his/her company is unethical. X knows that it is better to turn a blind eye and keep quiet to be promoted. In a similar situation, Y decided to report it and was fired. What would you do/think/feel if you were in X's position?’

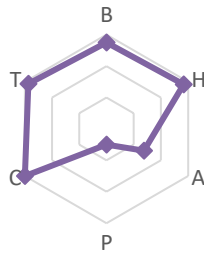
51% of older respondents often leaned toward **reporting** superiors' unethical actions. 27.5 % felt that it should not be reported, and almost 20% gave different reasons for which it depends on whether they would report such a situation.

37.8 % of the younger respondents think the problem should be reported, which is a smaller percentage than the older group. They are also **more hesitant**. Overall, almost 40% of the respondents in the younger group chose the options ‘depends’ and ‘middle/do not know’ (compared to about 22% of the older group).

In both groups, most respondents would report the boss's unethical behavior. A total of 43% of respondents said they would report the supervisor's unethical behavior, while 25% said they would not. Some said they would only report it **secretly or try to stop him/her by warning or negotiating**, or report it only if he/she seriously **hurt himself/herself or others**:



‘I would do the same thing that Y has done. These things destroy society. Moreover, I am afraid I have to disagree with immoral activities. I would report under any circumstances.’ (18H, woman, 30 years old)

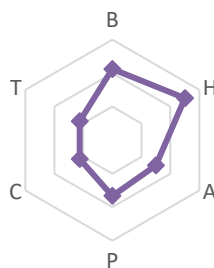


'The first person who saw it and did not report it due to her promotion was a very selfish person who, if she had reported it, could have prevented many of the pests that could have come to society. Of course, if I were that person, I would report it as long as the manager did not realize that I did it.' (15F, woman, 19 years old)



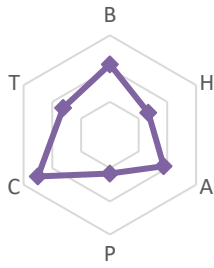
'I am like the second person. I cannot deal with these issues. That is my belief. My priority is not to allow anyone to harm a group by their behavior. I would gladly give up my interests and benefits to avoid harming the benefits of others. If that person's behavior is correctable, I can talk to them and ask them to mend their ways. They should not move in the form of a hammer so that the whole set collapses.' (17E, man, 41 years old)

Some stated that they were not looking for **trouble** and would only report it if it **hurt them** (e.g., **sexual harassment**):

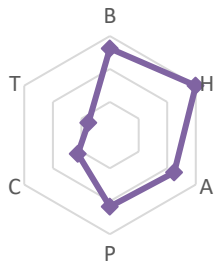


'It depends on whether or not his/her unethical work harms me if I am sexually harassed, so what kind of job is that? It stresses me out every day. If he wants to take away my salary and benefits, yes, that is hard on me, but I will not report it if it does not hurt me. Not because of promotion, but because I have no interest in getting into trouble. Because this person is powerful, and I am just a simple employee.' (1F, woman, 27 years old)

Additionally, some of the younger respondents mentioned the importance of **keeping their jobs and providing for their families**.



'It is ethical to report it, but today the working conditions are such that employees usually do not report it because they lose their job and cannot find another job. I had a friend who worked in the auditing organization (public sector) ... He told me that corruption is now rampant in government organizations... that is where you get sucked in; never apply for such a job. He used to say that most organizations today are like that.' (28C, man, 29 years old)

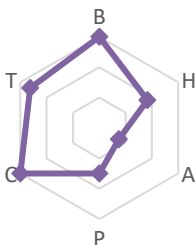


'It depends on what your job is. If the benefits and salary are good, I prefer to stay quiet... I am like this. I keep silent because it is challenging to find a job in our country (laughs).' (43E, man, 28 years old)



'My real opinion is that when you need this work and we know that there is root corruption in the administrative community, we must pay attention to ourselves and our work and correct ourselves. So, because most managers are corrupted, and no one evaluates that manager, why should I lose my job and endanger my family security?' (42D, woman, 42 years old)

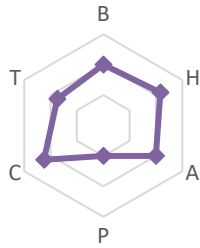
For older respondents, working in the **public or private sector** and **financial needs or living situations** all play a role, so they indicated that their decision would depend on these factors.



'In these cases, silence is useless. If I were in that position, I would report it. Of course, I am a civil servant; I have job security, so it is different from the private sector.' (22B, woman, 56 years old)

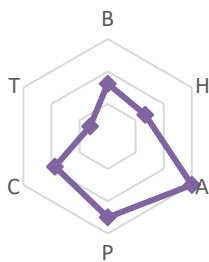


'The second person certainly did the right thing. However, I do not know; it depends on my situation. If I know that the person will get fired and stop him/her, I might do that, but not at the cost of getting fired myself. I would, for example, secretly write a letter... (Laughter).' (16B, woman, 63 years old)

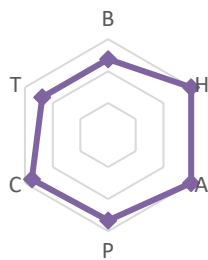


'It depends on how much I have to earn in this job. If I were the breadwinner of my family or my husband's financial ability was poor, and my children's future was in jeopardy, I would keep quiet, but if my financial situation were good, I would prefer to report him/her.' (36B, woman, 38 years old)

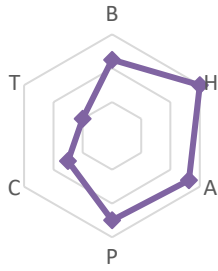
Another reason why some of the respondents remained silent was that their report would have no **effect**.



'I do not know; it is tough. This conflict between conscience and morality and benefit... I may have to wait to see the situation. Maybe the fired person was not important to the manager and his performance there was not interesting. I am the one who considers her benefits. I know that my report will not have any impact... Also, I know that I am the only one fired, so why would I say anything?' (39H, woman, 28 years old)

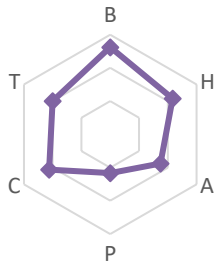


'There are too many of these corrupted behaviors in our society, and our complaints are not very effective, but if I know my disapproval is effective, I will do it. However, if I know it is useless, I will not lose my job and go back to looking for a new job.' (52F, woman, 26 years old)

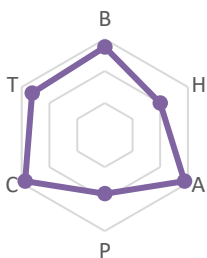


'That is the reality of Islamic Republic IRN right now... (laughs) I do not know what to say... I cannot say which one is right... If you work in a company, you cannot criticize your superiors. Reforms always have to come from the top, that is, from someone who has power; it must start there... I prefer to remain silent to keep my job; it is useless for me to talk.'
(48C, man, 30 years old)

Some of the older respondents claimed they would prefer to report it based on their **values and religious beliefs**, which is understandable because Islam and Persian culture forbid lying.

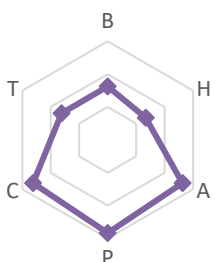


'Living in a corrupted environment is unacceptable from a religious point of view; even the income you have is unacceptable because it comes from such an environment. Undoubtedly, I would report because I feel like I am helping this person with a crime.' (44B, woman, 54 years old)



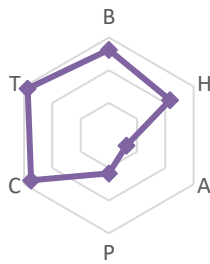
'The fact is that corruption plagues organizations in our society. If I were in that situation, I would have reported it. Although it depends on one's beliefs, values, and social and cultural circumstances, I would still report it. Some ethical issues can be ignored or resolved, but issues such as embezzlement and corruption should be reported.' (7A, man, 56 years old)

Based on one of the points of view of the respondents, reporting can be more difficult as you **age**.

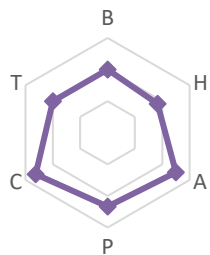


'I would report even if I were fired. That is what happened to me, and the result was resignation. Sometimes the environment becomes a hell of immoral things, and there is nothing you can do. As you get older and your chances of getting a job decrease, this reporting aspect becomes less and less important.' (26A, man, 56 years old)

The **lack of a proper reporting system** is considered one of the obstacles.

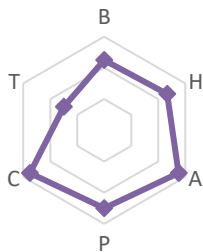


'Unfortunately, there are many similar cases in our university (the Ferdowsi University of Mashhad, where he works). However, in my opinion, this should be reported to prevent further immoral behavior. However, it should not be reported directly. Because there is no proper reporting system in our university, I am afraid I will be fired if I take a wrong step.' (15A, man, 52 years old)



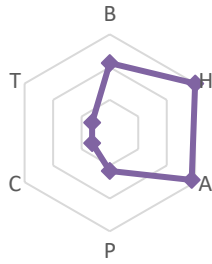
'I am reporting it even though I know I will be fired. If there were monitoring and reporting systems everywhere, the country would not be ruined now. No one would have dared to be immoral.' (27A, man, 48 years old)

Being **married or single** also played a significant role for two younger respondents.

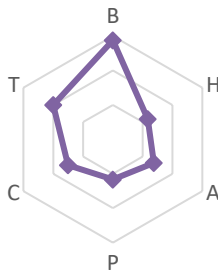


'So hard, now that I am single, I might report it, but if I were married, the situation would be different, and I would think more. I agree with Person Y, it is completely true, but I do not know whether I would do it. I have had a situation like this before. Furthermore, I thought the criticism I would make and what I would report would be effective? Will they accept what I say...or will nothing happen after all? When I finally reported the problem, I understood that no one cared; they did not fire me but ignored me.' (7C, man, 27 years old)

It is notable to mention that some of the younger respondents believed that **reporting is unethical**:



'I would not report and get promoted because I do not care, I am not responsible for it, and reporting is also unethical behavior, in my opinion.' (4F, woman, 18 years old)



'In general, if I were in a situation like that, I would never report to my boss; it is not about promotion. Even if there is sexual harassment between the manager and the female staff, I think the woman should look out for herself. I never file a report, but I will tell the truth if I am asked and aware of the problem. I do not like the whole reporting thing.' (2E, man, 38 years old)

In the FOURTH DILEMMA, about half of the older respondents chose to report even if reporting could lead to dismissal. 37.8 % of the younger respondents think the problem should be reported, but that is a smaller percentage than among the older group. They are also more hesitant. Furthermore, some respondents mentioned the importance of **keeping their jobs and providing for their families**. For respondents, the **effectiveness** of the report, working in the **public or private sector**, being **married or single**, and **financial needs or living situation** all play a role in their decision to report or not. Some respondents claimed they would prefer to report it based on their **values and religious beliefs**. The **lack of a proper reporting system** is also considered one of the obstacles. It is worth mentioning that some of the younger respondents believed that **reporting is unethical**.

5.6.6 Teamwork

We confronted the respondents with two contradictory attitudes toward group collaboration. The description of the target situation was as follows:

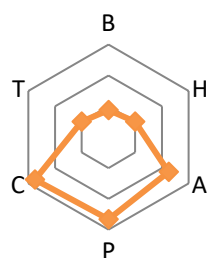
'X and Y are currently conducting data collection for their dissertations. They would each have to do half the work if they collaborated. However, X prefers to

work independently of Y. What would you do/think/feel if you found yourself in this situation?’

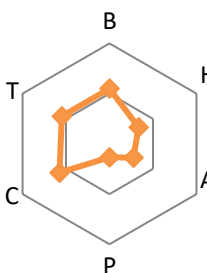
Both groups (older and younger) did not differ significantly in their response choices. More than half of the respondents unanimously chose teamwork over individual work in both groups.

After excluding those who had no opinion or whose decision depended on other factors, respondents in the older group were slightly more likely to choose teamwork (54.9 %) than younger respondents (52.7%).

This difference could be due to the professional experience of older generations and the generational difference in greater individualism among younger generations. Most of the respondents ($86/125 = 68\%$) state that they **enjoy working in a team**. They argue that when working in a group, the task is **completed faster**, the work is more **enjoyable**, and they **learn from each other**. As two of the respondents stated:

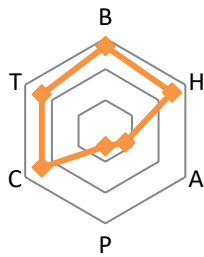


‘Working in a group helps me do my task faster and reach my goal quicker.’ (5A, man, 53 years old)

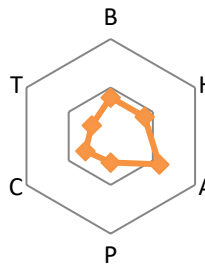


‘I do not like loneliness; I do not like working alone. I love cooperation, empathy, love, harmony, and responsiveness, learning something from each other.’ (35B, woman, 49 years old)

However, many respondents admit that **Iranians**, in general, are **not good at teamwork**. They believe that this is a consequence of the **educational system** that encourages individual work and competition.

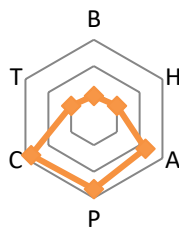


*'In IRN, we are not familiar with the concept of teamwork. Teamwork does not mean much to us; we always want to pull the rug out of each other (laughter). This comes from the way we are **raised and educated**. Since we have been in school, we have been **working individually and competing**. All students are told to work alone and be ahead of everyone else.'* (3B, woman, 52 years old)



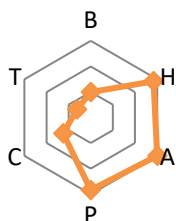
*'We, Iranians, are very weak in teamwork. We are weak in this area because we have been taught **bad competition** since childhood. We all think that my advancement depends on someone else falling.'* (45F, woman, 33 years old)

Respondents like teamwork argue that lack of teamwork is also related to individual characteristics such as **selfishness** and **jealousy**.

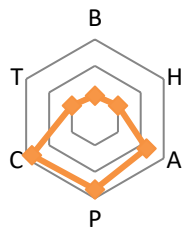


'Iranians are also not good at teamwork because they are jealous and try to pull the rug out of somebody's feet to improve. They all want to beat each other; this is why Iranians cannot work as a team.' (5A, man, 53 years old)

Several men admit that the **main goal is to achieve results**, either by working alone (for prestige) or in a group (to get the job done faster).

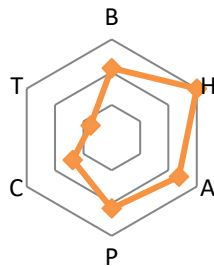


'Teamwork is a business; it is a tree. Overall, a few heads are better than one. I have a collectivist personality, but I do most of my work individually. What I do not know or have experience in, I do as a team. When I am in a group, I like to be the leader... (laughter).' (3C, man, 31 years old)

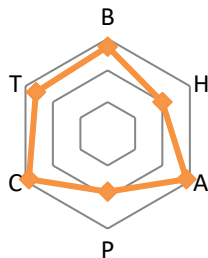


'If both can work together more quickly, I think it is better to work as a group. If I were in this situation, I would accept group work even if I did not like the other person because working in a group helps me complete my task and reach my goal faster.' (5A, man, 53 years old)

Interestingly, the respondents **who like teamwork** tend to be **older women or younger men**. **Older men and young women**, on the other hand, usually **prefer to work alone**, which could be related to a greater need for **achievement and power**. The higher the need for achievement, the lower the preference for teamwork. As two respondents indicated:

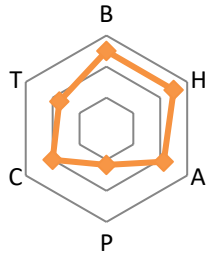


'I like to compete with others and get higher scores.' (5F, woman, 18 years old)

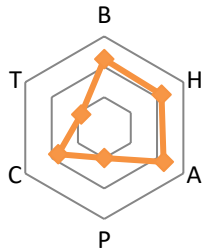


'I was a teacher, and most of the things we were supposed to do to improve our position should be done alone. We did it alone to succeed at evaluations and get promotions, but I also liked to work individually because I wanted to use my mind and creativity to show myself' (7A, man, 56 years old)

In young women, the preference for individual work may also be related to their obedience is socially expected. **To avoid obedience**, young women **avoid engaging in conflict**.



'Teamwork is hard to manage. There are arguments between people, and that leads to controversy. If I were you, I would rather work alone. Because I do not have the tolerance for challenge and conflict.' (42F, woman, 27 years old)



'I am one of those people who prefer to work independently rather than in a group because I am very idealistic and I would like everything to be based on my standards, and I do not like to conform to others.' (29D, woman, 29 years old)

In the FIFTH DILEMMA, both groups (older and younger) did not differ significantly in their response choices. Interestingly, the respondents **who like teamwork** tend to be **older women or younger men**. **Older men and young women**, on the other hand, generally **prefer to work alone**. Most of the respondents stated that they **enjoy working in a team**. They argue that when working in a group, the task is **completed faster**, the work is more **enjoyable**, and they **learn from each other**. However, many respondents admit that **Iranians**, in general, are **not good at teamwork**. They believe that this is a consequence of the **educational system that** encourages individual work and competition. Furthermore, respondents who like teamwork argue that lack of teamwork is also related to individual characteristics such as **selfishness** and **jealousy**.

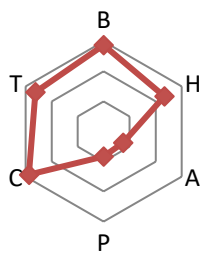
5.6.7 Work Transfer

In the work transfer dilemma, respondents were presented with two choices:

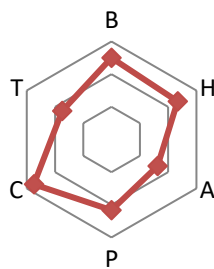
'X has been asked to go abroad for a year to gain experience. X must choose one of 2 locations:

- (1) with a boring environment, but which could offer a great job promotion, a good salary, and job security,**
- (2) without excellent prospects for promotion, but would be fun to work. X chose the second offer.'**

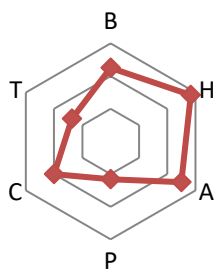
The majority of respondents in both groups (58.4%) say that they prefer to work in a pleasant work environment (over 60 % of younger respondents and almost 55 % of older respondents). There is a slight difference between the two groups after excluding those who had no opinion or made their decision dependent on other factors. Younger respondents are slightly more likely (+5.9 p.p) to choose a pleasant workplace than older respondents. Those who choose an **enjoyable** work environment indicate that they are willing to **sacrifice** great promotion, salary, and job security for a pleasant workplace to increase their peace of mind, comfort, freshness, happiness, and well-being and reduce mental and physical problems, burnout, stress, depression, and exhaustion.



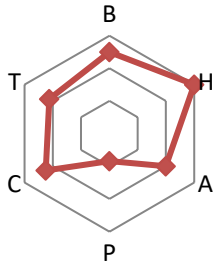
'This could be the story of my son who is willing to earn less but be satisfied. You cannot always think about money. Sometimes people get so wrapped up in their jobs that they drift away from their kids and wives. Yes, you have money, but you do not have peace and comfort.' (8B, woman, 49 years old)



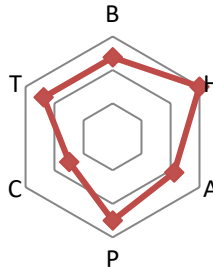
'He did the right thing because income can be a good incentive for him for a month or two, but this person's performance in this job is important. That person may become tired and exhausted over time. The continuity of work is always more important than making money.' (33A, man, 60 years old)



'I would go for the second job with less pay because those with no interest will struggle with burnout and may lose their jobs. However, the second job can be maintained, and his salary can be increased year after year. I prefer to have fun.' (30F, woman, 23 years old)

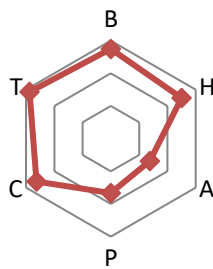


'I think his decision was right because the first job after a long time would make him depressed if he is emotional and risk-averse, and he should spend money later to cure his mental illness. I am an interest-oriented person and prefer the second job. For example, I got tired of my discipline and changed it after two years.' (14D, woman, 26 years old)

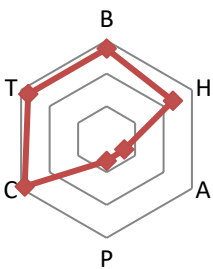


'Probably this person wants to have a good and exciting job and have fun at work. Moreover, do his work in the best way and in peace to have better peace of mind and health, but someone who works in the first environment will eventually become depressed and have less totem and peace.' (59C, man, 25 years old)

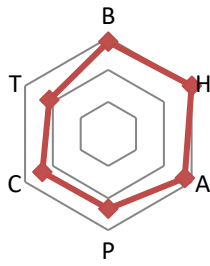
Some respondents believe that the happier the person is, the more **productive** s/he is and brings more **progress**. Besides, they believe that **money** is not everything.



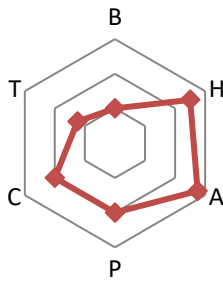
'This environment must have been compatible with the spirit of the person. If I were in his place, I would choose the second environment. Someone who works hard and cares only about money might not be so progressive.' (45A, man, 66 years old)



'I would also choose the second environment because an enjoyable environment increases my productivity and makes me happier. So I think you should love your work environment.' (9B, woman, 49 years old)

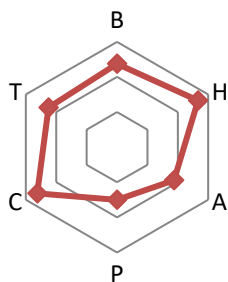


'People think of the peace of mind before thinking about material things. The second person cared about his mental health and did the right thing. In life, there must be happiness and money and material things. Money and promotion without happiness gradually destroy the benefits of work. Less money and more mental health gradually create peace, which leads to good results.' (54I, man, 30 years old)



'If I were in that position, I would choose the second option because the work environment is very important. If the work environment were not pleasant, you would not perform well, and, on the other hand, if you could not perform well, you might lose the salary and benefits provided for that position.' (16F, woman, 28 years old)

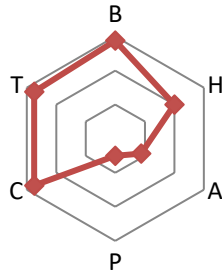
Furthermore, one of the respondents claimed that **family status (being man or woman/ single or married)** would affect the person's decision to choose a job.



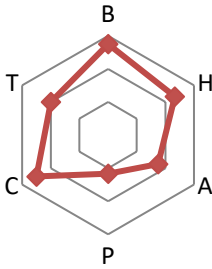
'If this person is a man who takes care of the family needs, he is irresponsible, but if it is a woman, the second environment is better. So, I think it depends on whether you are single or married, whether you are a man or a woman. The married man must choose the first environment.' (42D, Woman, 42 years old)

Young women tend to choose an **enjoyable environment**, which can be explained by the high value they place on hedonism in young women. **Thirty-five young women and nineteen older women** made the same choice.

While older women point to the transience of life, younger ones talk about tedious tasks that cause lower work effectiveness:

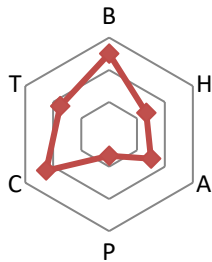


'I used to want more advancement and more salary; I would choose the first environment with the highest income when I was 20ish. However, now that I am getting older, I know I should have been more grateful for my younger years, had more fun, and chosen a happier environment. I say be happy because life is short.' (6B, woman, 54 years old)

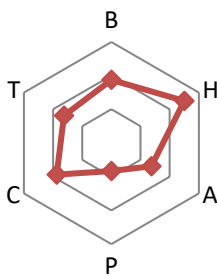


'If I were in his place, I would choose the pleasant environment, because the work that is so boring may not go well in the end. I do not like boring things. Even if it is highly secure.' (6D, woman, 25 years old)

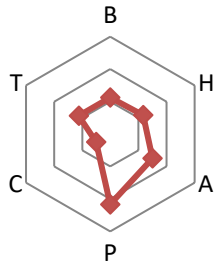
The respondents see this dilemma as a conflict between **future investments** (older women) and **financial situation** (younger women):



'My opinion is also to choose the initial environment. Everything has its difficulties. If after the difficulties comes a bright future, you have to endure it.' (25B, woman, 56 years old)

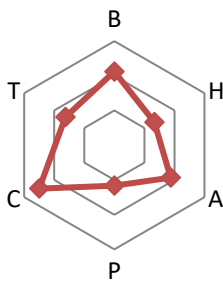


'It depends on the financial situation of the family. If there is a great financial need, I choose the first option. Even if I am not financially needy, because money is the main issue in today's world, I accept a more difficult and boring environment.' (25D, woman, 32 years old)

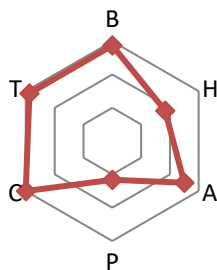


'A lower salary is better, his life would not be wasted with the second job, and he can enjoy it more. If I were in his place, I would choose the second environment.' (49D, woman, 30 years old)

On the other hand, forty-one respondents mentioned that they would prefer a promotion. Of these respondents, twelve mentioned that if it is a **short-term opportunity**, they would prefer an environment that offers promotion, job security, and learning opportunities:



'It should be considered which job teaches him more. He must realize where he learns the most. If I were in his place, I would go to the first job... because the duration is short. However, if it were a long-term job, I would prefer the second environment.' (28C, man, 29 years old)



'That person must consider the progress and benefits of work and employment. Moreover, which environment offers the most income and facilities he should choose. Since it is only a short time to gain experience, he must accept progress difficulties to succeed.' (56K, man, 20 years old)

Finally, in the SIXTH DILEMMA, most respondents in both groups say that they prefer to work in a pleasant work environment to one that offers promotion. Younger respondents (especially younger women) are slightly more likely to choose a pleasant workplace than older respondents. They mentioned their willingness to increase their **peace of mind, comfort, freshness, happiness, and well-being** and **reduce mental and physical problems, burnout, stress, depression, and exhaustion**. On the other hand, some respondents mentioned that they would prefer promotion and depended on the **period** of opportunity (short vs. long run). Others pointed to the importance of **marital**

status and gender in selecting. The summary and conclusion will be presented in general discussion in chapter 6

Chapter 6. Discussion, Limitations, and Implications

The main objective of this doctoral dissertation was to deepen HRM knowledge about generational differences in PL and IRN, which could help build multi-generational Polish-Iranian teams.

The **specific objective** is the execution of five research tasks. The results of the five research tasks testing generational differences in both countries regarding the acceptance level of

1. Individualistic proself vs. collectivist prosocial human values;
2. Work importance values;
3. Post-materialist values will be discussed here.

6.1 Discussion of Empirical Findings

According to WiW methodological paradigm, three main hypotheses were tested using a different type of triangulation (data, method, operationalization, statistical analyses).

To summarize empirical findings in one sentence: generational differences were observed in both countries regarding individualistic proself and collectivist prosocial human values and work attitudes, but not in post-materialist values acceptance.

6.1.1 Generational Differences in Individualistic Proself vs. Collectivist Prosocial Human Value Acceptance

The first hypothesis predicted no country differences and a strong generational effect on accepting individualistic proself vs. collectivist prosocial human values. Hypothesis #1 was tested on three data sets, and the analyses confirmed that compared to the older generation (BB and X), the younger generation (Y and Z) is more proself-oriented.

The generational effect is stronger in PL than in IRN. In 2005, prosocial values acceptance was stronger for all generations than proself values acceptance. This

difference disappeared in 2018 in PL for generation Z and 2020 in IRN for both Y and Z due to the increasing acceptance of proself values in younger generations.

The quantitative part of this research is supported by qualitative analyses of the interviews conducted with 57 Iranian families (university students/graduates and their parents). Respondents' answers to situational dilemmas were consistent with their Schwartz's Portraits Value Questionnaire (PVQ) scores, based on the individualistic proself vs. collectivist prosocial index. In many cases, we could predict what respondents would say while confronted with situational dilemmas by looking at their age, gender, and answers to the close-ended questions.

It should be noted that comparing generations within the same family enables us to control the variances stemming from socioeconomic differences. The qualitative study confirms the hypothesized relationship that older Iranians value more collectivist prosocial values than proself individualistic human values, unlike younger generations, which are more individualistic. Throughout the interviews, it became clear that the older generation is more conformist; they do not want to harm others, violate social expectations and standards, or disrespect parents and elders. For instance, a 54-year-old man asserted: *"I feel that our generation was more obedient..."* or a 42-year-old woman said: *"The biggest difference is respect. We had great respect for our parents, but that is not the case anymore..."*

It demonstrates how the older Iranian generation prioritizes prosocial collectivist values, consistent with the quantitative findings. The younger Iranian generation is more adaptable and ready to embrace change, communicate more openly, and express their opinions more freely; they are also more ambitious, adventurers, risk-takers, open-minded, and creative. Additionally, they are viewed as more self-directed and prefer to make their own choices rather than being submissive and obedient. These characteristics attribute to proself individualistic values.

It is worth keeping in mind that the acceptance of **benevolence** (one of the components of the **collectivist prosocial** index) did not show a significant generational difference,

which is the opposite of the studies' findings¹ showing that benevolence takes precedence as people age.

Besides, numerous studies² have confirmed that younger generations value success (achievement motive is a component of individualistic proself values) more than older generations.

6.1.2 Generational Differences in Work Importance Value Acceptance

Hypothesis #2 predicted stronger work orientation in IRN than in PL (main effect of the country) and generational effect (main effect of generation) stated that compared to the older generation (BB and X), the younger generation (Y and Z) is less work-oriented. The generational effect was predicted to be stronger in PL than in IR (interactional effect of country and generation).

Our finding regarding generational shifts in work attitudes in 2020 was corroborated by other analyses conducted on Polish data (2005 vs. 2020)³, indicating the same generational shift.

The hypothesis was tested on World Value Survey collected in 2020. Only the Polish and Iranian BB do not differ regarding work orientation. All other Iranian generations value work more than Poles. Congruent with the hypothesis, the differences between Iranian generations are smaller than between Polish generations. The size of the generation effect in work attitude explanation is ten times higher in PL ($\eta^2 = 0.12$) than in IR ($\eta^2 = 0.012$). The cognitive dissonance reduction mechanism could explain it. The younger generation doubts that they can achieve what previous generations obtained in terms of their careers (stability with attractive benefits and pension); thus, they diminish the value of what they can not achieve. These attitudinal trends are likely exacerbated by the spread of precarious work (poorly paid, insecure, unprotected, and unable to support a household). However, we can predict that this rationalizing is more prominent in countries where parents are rich enough to support their adult children. Therefore, in

¹ Črešnar & Jevšenak, 2019

² Conger, 1997; Tulgan, 1997

³ Wilczyńska, 2022

IRN, where we observe a remarkable GDP drop, this generational effect is weaker than PL.

In conclusion, generations, especially Millennials, and their work-related values have received significant attention in recent years, but empirical evidence is inconclusive. One possible reason behind these mixed results is the tendency to apply generational groupings universally and ignore the potential impact of the broader context, such as national culture⁴.

From our analyses, we learned that Iranians prioritize work more than Poles which is consistent with the research finding that higher-income countries value friends much more than lower-income countries⁵. Consequently, the results from the World Value Survey analyses were confirmed in our qualitative study of Iranian family members.

Considering the image of a young, individualistic generation, it was intriguing to observe that older respondents were more willing to choose promotion over firing friends (in the third situational dilemma). Promotion at work (achievement) should be classified as **proself** value while caring for friends at work (benevolence) could be classified as **prosocial** value; this may be misleading because pursuing a promotion may be viewed as a prosocial motivation, particularly if you are the breadwinner and your promotion is linked to a salary increase that will improve your family's standard of living; with this assumption, choosing friends over-promotion is a kind of prosocial collectivist act. Besides, prioritizing a pleasant work environment (hedonism→proself individualistic) over money that can be used for the family would be considered the same prosocial collectivist behavior.

6.1.3 Generational Differences in Post-materialist Value Acceptance

The third Hypothesis regarding determinants of PMV human values acceptance was tested using four sub hypotheses :

- **H3a:** The degree of PMV acceptance depends on the country (PL vs. IRN).
- **H3b:** The degree of PMV acceptance depends on the research time (2005 vs. 2020).
- **H3c:** The degree of PMV acceptance depends on the generation (BB vs. X vs. Y).

⁴ Peretz, Fried, & Parry, 2022

⁵ Inglehart, 2018

- **H3d:** The degree of PMV acceptance depends on the biological age of the respondents.

The tests of four hypotheses, H3a, H3b, H3c, and H3d, showed that the strongest factor is the time of the study (PERIOD effect). Acceptance of post-materialist values in 2020 is significantly stronger than in 2005 in all generations of both countries.

The generational effect, which was significant, albeit weak, in 2005, disappeared in both countries in 2020. Test of H3d showed that these two groups are similar in age but differ significantly in PMV.

To sum up, the analysis of the level of acceptance of post-materialistic values showed a significant COUNTRY effect, significant GENERATIONAL effect (in 2005), and significant AGING effect, but showed a **strong** PERIOD effect.

GDP per capita is the most direct indicator of a country's standard of living, which can influence people's values, attitudes, and behavior; this can explain the COUNTRY effect. Inglehart (2018) reported a solid correlation between value systems and GDP per capita. PL enjoys about two times higher GDP per capita than IRN. However, in Inglehart's classification, Polish society was in the gray area between survival and self-expression. Both countries, however, are moving in the same post-materialist direction.

Summary

One of the most important topics in the generation literature is whether the generation is a useful construct? or do they have clear boundaries? Can the difference between generation X and generation Y be seen in the single birth year that divides these two groups, or those who are born in 1979 (Gen X) and 1982 (Gen Y) are, in fact, more similar in psychological aspects than people who are born in 1965 and 1979 (Gen X)?

Some researchers⁶ failed to find **abrupt generational cut-off points** in work values and workplace preferences. They claim that it does not matter which model is considered- a sociological model that says generational changes are based on dramatic historical events

⁶ Campbell, Teweng, & Campbell, 2017

or a cultural model that says generational changes are driven by cultural changes or a psychological model- **generational changes, in most cases are gradual which even can be modeled as linear or curvilinear.**

Although, sometimes **abrupt** changes can also happen, for instance, **during a major technological breakthrough** that remarkably impacts generational work-related values. We experienced such a major technological breakthrough when the **Internet** remodeled generational relationships (the younger do not need the older to gain information), so we argue that the main generational cut-off point divides respondents into Internet generations (those who were socialized using the Internet) and the older generations.

We should bear in mind that values may change throughout a person's life as a function of age⁷. To distinguish the AGING effect from the GENERATIONAL effect, longitudinal data are required, and in this dissertation, it was possible only in the case of PMV values.

The empirical literature is fraught with methodological limitations through cross-sectional research designs in most studies- confusion about the definition of a generation instead of a cohort and a lack of consideration for differences in the national context, gender, and ethnicity⁸.

Most studies report data collected in one measurement point, which makes it impossible to, and those often fail to distinguish between 'generation' and 'age' as possible drivers of such observed differences.⁹

The problem of the confounding effects of age and generation is very important from the scientific point of view of the determinants of generational differences.

From practitioners' point of view, it does not matter where the differences between old and young employees come from because the most important thing is whether they have to design for employees of different ages, different motivators, and work conditions.

⁷ Gouveia, Milfont, & Fischer, 2015; Marcus, Ceylan, & Ergin, 2017

⁸ Parry & Urwin, 2011

⁹ Parry & Urwin, 2011

6.2 Limitations and Direction for Further Research

We must keep in mind that data was collected prior to the pandemic. Generally, values are quite stable over time¹⁰. However, in light of the COVID-19 pandemic threat, people's values may shift. We know from history that major existential threats, such as the 2008 financial crisis¹¹, the threat of war¹², and the terrorist attacks of September 11, 2001¹³, cause a systematic shift in the population's values.

Such disease is likely to lead to collective behavioral responses that reduce the spread of disease by activating behavioral avoidance systems that are consistent with conservation values¹⁴. This activation reduces contact with the outside world, openness to new experiences, and self-determined thought and action¹⁵. Similarly, the existential threat of a pandemic is likely to increase the importance of mortality¹⁶, which has been shown to reinforce conservative attitudes¹⁷. It is also expected that the value priorities of those who are more concerned about the disease are more likely to change. However, increased mortality experience is also likely to increase attachment to loved ones¹⁸, making the benevolence aspect of self-transcendence more important. Thus, the Covid-19 pandemic could be associated with an **increase** in values for **maintenance** and a **decrease** in values for **openness to change**.

Values are typically quite stable over time¹⁹. However, given the threats posed by the Covid-19 pandemic, people's values changed in a direction that implied adaptation to the new life situation, consistent with value theory and evolutionary predictions. After the pandemic outbreak, an increase in **conservation [prosocial]** and a **decrease in openness to a change [proself]** were found. In particular, the pandemic encourages the expression of **conserving values** through safety-promoting behaviors while limiting the expression of some **overt values** through adventurous and exploratory behaviors. It may also limit behaviors that express **self-transcendence values** as social interaction is reduced.

¹⁰ See Schuster, Pinkowski, & Fischer, 2019

¹¹ Sortheix, Parker, Lechner, & Schwartz, 2019

¹² Daniel, Fortuna, Thrun, Cioban, & Knafo, 2013

¹³ Verkasalo, Goodwin, & Bezmenova, 2006

¹⁴ Wolin & Bardi, 2018

¹⁵ Schaller & Duncan, 2015

¹⁶ Pyszczynski, Lockett, Greenberg, & Solomon, 2020

¹⁷ Burke, Kosloff, & Landau, 2013

¹⁸ Heine, Proulx, & Vohs, 2006; Mikulincer, Florian, & Hirschberger, 2003

¹⁹ Schuster et al., 2019

Preliminary evidence suggests that value changes can be maintained for a **short period**²⁰ or return to **original levels**²¹ as life returns to its previous conditions. As long as pandemic conditions are maintained, the population may adopt conservative values to a greater extent.

In addition, based on, Kesenheimer and Greitemeyer (2021), materialism values did not “fire back” after the lockdown. On the contrary, during the lockdown, materialism values decreased and stayed below the initial level post-lockdown. Feelings of insecurity about the social and economic situation might have still been present to this point (in July 2020) and further inhibited materialism values even after restrictions were loosened. In addition, according to Cozzolino (2006), thoughts about death could activate two distinct systems, namely the abstract existential system and the specific existential system. The subtle feeling of mortality awareness may lead to anxiety and, therefore, a greater level of materialism, whereas a specific reflection on one’s death may lead to a more prosocial donation (i.e., less materialistic behaviors).

In conclusion, the pandemic could alter our study's result; the mortality experience does not have the same effect on all generations groups that are more concerned about the disease have a greater chance of changing. Thus, we anticipate a greater prosocial change in older generations, as their biological age makes them more vulnerable than younger generations. If such change occurs, it will exacerbate the gap between the young (Y and Z) and old (BB and X) generations in terms of prosocial collectivism; therefore, it is worth replicating this study after the pandemic.

In addition, as mentioned numerous times throughout this dissertation, while we discussed generations, the analysis focused on **birth cohorts** (called by us and many other **generations**), which ignores the diversity of generational experiences in PL and IRN. The next limitation was not considering subgroups in generations, e.g., described in the literature for generation Y²².

²⁰ Daniel et al., 2013

²¹ Verkasalo et al., 2006

²² Moczydlowska, 2020

Besides, we rely heavily on pre-existing data (large cross-national World Value Survey), but we were forced to collect the Iranian sample (both quantitative and qualitative study) of 238 respondents, which was constrained in several ways. First of all, a snowball sampling method was chosen. Because participant selection is not random, the results of a snowball sampling study cannot be generalized to the entire Iranian population. Aside from that, encouraging respondents to participate in the interview and complete the questionnaire was one of our challenges in gathering data, as it should have been gathered only among family members. Some of the families' data were incomplete due to the mentioned fact (e.g., missing data from husbands). Thus, the same study should be replicated in a larger sample in the future.

Additionally, the choice of values for generational comparisons was determined by the possibilities of their operationalization on the World Value Survey data. In World Value Survey in 2005, ten values in the Schwartz model were measured by ten questions (1 item per value), so to ensure the reliability of the analysis, we were forced to build indicators consisting of at least three questions. In this way, we constructed individualist prosocial vs. collectivist prosocial indicators. The European Social Survey in 2018 (in PL) and the Iranian sample used a 21-item version of the Schwartz's Portraits Value Questionnaire (PVQ); in order to assure comparability, the indicators were constructed analogously to World Value Survey (although 3-4 questions were operationalized this time for each value). Principal component analyses revealed the same factor structure in all analyzed data sets.

Future studies would be worth checking generational differences in the level of individualism using standard questionnaire tools, which are used for cultural comparisons.

However, it should be noted that a variety of conceptual, methodological, psychometric, and empirical concerns regarding this standard way of individualism-collectivism measurement have been raised. For example, a large replication²³ study aimed at examining the psychometric properties of Hofstede's Survey failed to replicate the

²³ Spector, Cooper, & Sparks, 2001 as cited in Poortinga 2021

expected factorial structure at the country level and found inadequate internal consistencies; also, there were reported frequent failures to obtain expected country differences; e.g., the lack of support in numerous studies for the idea that Japanese people should be more collectivist than US Americans ²⁴. A large meta-analysis ²⁵ found "European Americans were NOT more individualistic than African Americans, or Latinos, and NOT less collectivistic than Japanese or Koreans.". Very low correlations between the country scores obtained by Oyserman ²⁶ and individualism-collectivism measurements in the Hofstede tradition are also reported ²⁷.

6.3 Implications for HRM

Globalization blurring the world's cultural diversity, easier and faster access to information, and aging work populations (resulting from the lowering fertility rate and the increase in life expectancy in both countries) can make the challenge of working in multicultural and multigenerational teams commonplace. Those who **overestimate** the magnitude of generational differences may make false alarm errors. Those who **underestimate** the magnitude of generational differences may make the omission error.

False alarm error can sensitize managers to observing employee behavior, which has better consequences than omission error, so the topic of generational differences was investigated in the empirical part of the dissertation.

In the literature,²⁸ three key issues have been identified in **multigenerational teams**:

1. Problems in building cooperation and intergenerational knowledge transfer,
2. Creating a universal (both effective and fair) incentive system that will work for all generations differing in their needs,
3. Counteracting generational stereotyping.

Analogical problems can be identified in **multicultural teams**- with the addition of misinterpretation of goals, expectations, routines, professional etiquette, and language problems.

²⁴ e.g., Matsumoto, 1999; Takano & Sogon, 2008 as cited in Poortinga 2021

²⁵ Oyserman et al. 2002 as cited in Poortinga, 2021

²⁶ Oyserman et al. 2002

²⁷ Schimmack, Oishi, & Diener, 2005 as cited in Poortina, 2021

²⁸ Moczydlowska, 2020

1. Problems in building cooperation and intercultural knowledge transfer,
2. Creating a universal (both effective and fair) incentive system that will work for all cultural groups differing in their psychological needs,
3. Counteracting prejudice or negative cultural stereotypes.

We should worry about managing widely different expectations of employees from different cultures and generations. Combining the Y and Z generations with X and BB inside one organization is a challenge. They could face conflicts based on their work ethic and work-life balance differences.

HRM that still treated Hofstede's survey results as the source of cultural differences should not forget that the study was conducted before the systemic change in PL (1989) and shortly after the Islamic Revolution in IRN (1979). The Islamic Revolution transformed from a constitutional monarchy to an Islamic republic. The systemic transformation in PL initiated in 1989 led to a change from command to a market economy and promoted the democratization of society. Moreover, globalization and modernization played a knock-on role in the changes in these two countries.

For example, Hofstede found that power distance is in PL higher (68) than in IRN (58), but we can observe that Polish society prefers less power distance than Iranian. Older people are valued or feared much more in IRN than in PL; Polish universities are now predominantly student-centered, and Iranian universities are teacher-centered. Hofstede found that Poles could be considered restrained while Iranians are more indulgent, so we should expect that the percentage of happy Iranians is higher than that of happy Poles. From World Value Survey data collected in 2020, we know that it is just the opposite: Iranians are significantly less happy than Poles which is understandable if we remember that GDP per capita in the IRN has dropped by more than 70 % since 2012.

HRM should remember that PL is much more gender-egalitarian than IRN, but the strength of women in both countries is growing. The important differences are in communication styles. Poles are more direct in communication than Iranians- especially

older Poles value honesty more than politeness²⁹. Iranians are used to the metaphorical way of giving feedback, language is vague and indirect, and conversations are full of nuances. Second, Iranians have a strong desire for generous, compassionate, humble, and restrained leaders. The root of the desire for generosity and compassion in IRN lies in the strong culture of group/family collectivism and Islamic principles.

Recommendation #1 for managers is simple: keep in mind the differences in values that your employees show. Values depend less on the **culture** (except for the significantly higher work importance in IRN than in PL and higher PMV acceptance in PL), but much more on **generation**: compared to older generations, the internet generations (Y and Z) are more self-focused.

Recommendation #2. Analogically to the proposal of **generationally intelligent organizations**,³⁰ we need to create generationally and culturally intelligent [GCI] organizations based on the synergy effect created by the diversity of cultural and generational knowledge and experiences.

The key feature of the employees of such GCI an organization is tolerance and curiosity about generational and cultural diversity. The measure of the success of such an organization is the degree of benefit it can take from cultural and generational diversity, ensuring intercultural and intergenerational knowledge transfer. For example - the younger generation - more adept at working with new technology- could be responsible for educating the older generation, while the older generation could teach the newly selected new generation about organizational processes and culture. Poles can teach Iranian teamwork.

Iranian can introduce food ceremonies to break the ice in the beginning. We know that generational conflicts are a source of contention even within a culture, let alone between team members from diverse cultures and generations. Thus, international food ceremonies, among other things, can also be beneficial in this regard.

²⁹ Wierzbicka, 1999

³⁰ Moczydlowska, 2018

Managers should ensure that employees from different cultures and generations perceive each other with deeper curiosity and understanding³¹. Seeing our coworkers using lenses shaped by our own life experiences and expectations. Employees in multigenerational and multicultural teams can learn greatly by sharing their perceptions, attitudes, and expectations.

Although it would be tempting to say that all stereotypes (both positive, negative, and neutral) about cultures and generations should be rejected, they should rather be articulated³² (withdrawing them out of consciousness as politically incorrect would not guarantee that they stop working).

We cannot change employees' life experiences and group stereotypes. However, we need to emphasize their statistical nature and the harmfulness of using them to generate individual expectations. Despite the statistically significant- also described in this dissertation- generational differences, it must be remembered all the time that intragenerational variability is very high. What is more- as shown in recent Polish research³³- strong generational differences in declarations of work values disappear when the behavior of employees is measured (their declared commitment, job satisfaction).

Additionally, the study has specific practical implications for HRM who manage Polish-Iranian multigenerational organizations and teams. For example, Iranian respondents indicated they preferred teamwork in situational dilemmas but acknowledged that Iranians are generally bad at teamwork. They believe this results from the educational system's emphasis on individual effort and competition. Additionally, Iranian younger women are found to be highly helpful and friendly, and they care more about the well-being of others; this information could be used for HRM to avoid exploitation. The same observation we also personally had during doing the doctoral program in Warsaw. Poles are much more eager and better at teamwork than Iranian.

The practical contribution is recommendations for HRM in respect of team building. Based on the analyses carried out, it appears that **generational differences** are **stronger**

³¹ Angeline, 2011

³² Wieczorkowska, 2022

³³ Wilczyńska, 2022

than **cultural differences** (due to the strong effect of the INTERNET and GLOBALIZATION); this means that representatives of older generations (BB and X) should devote more attention to agreeing on the goal of the group and how to achieve it with younger generations (Y and Z). What seems obvious to the older ones is that doing timely work requires giving up other activities (time to relax and meet friends), which is not obvious for younger generations.

Generally speaking, it seems to be extremely important to draw on the benefits of multicultural and multigenerational and make the best use of the advantages and strengths of each generation and culture. It should also be remembered that the concept of generation is very fuzzy/fluid, and there is a probability that a person, in theory, due to the year of birth belonging to a specific generation, combines the traits and values of other generations.

6.4 Impact of the Dissertation

As stated earlier, this dissertation contributes to the existing literature in three ways:

Cognitive contribution: using triangulation of data, operationalizations, and methods, we showed a generational shift towards proself individualistic values in both countries.

Methodological contribution: intergenerational differences were shown in data from a large cross-national world value survey and **were replicated** in a study in which we **controlled the socialization environment**. The Iranian study targeted members of families (university students/graduates and their parents) to reduce the variations stemming from education, welfare, work experience, and social level.

As was described in the method section, a **new type of structured interview** was used, in which respondents faced delivered by the interviewer a situational dilemma that was the basis of their free statements.

Practical contribution: several recommendations are given to HRM regarding problems in multigenerational team building, which can be first of all misunderstandings of generational differences that can engender conflict in the workplace and have detrimental

effects on employees' attitudes, and the results show that the generational effect was much stronger than country and cultural effect. Therefore, it could be beneficial for HRM to handle multigenerational and multicultural teams by being fully informed about the requirements of different generations and avoiding the psychological battlefield.

Annex

Annex 1. More on Human and Work Values

Human values are defined as "a meaningful principle that guides social actors (e.g., organizational leaders, policymakers, and individuals) in selecting and evaluating people and events." ¹

Human approaches, emotions, and actions are justified by personal values.² They are considered the fundamental core of a character because they are inextricably linked to decisions about actions and manners and serve as the primary motivation for pursuing specific goals³. Values are beliefs that motivate individuals to act according to their preferences⁴.

The following summarizes the central features of the concept of human values⁵:

- Values are perspectives. They are linked to emotions, intentions, and thoughts.
- Values are inherently motivating concepts. They are intrinsically linked to the desired outcomes for which individuals strive.
- Values are not limited to particular activities or circumstances. This is an intellectual objective. This sets them apart from standards and perspectives, which frequently refer to particular actions, objects, or circumstances.
- Values guide elections, appraisals, guidelines, individuals, and procedures. Therefore, values function as criteria or standards.
- Values are well-ordered in terms of their relative importance. Individuals' value systems define them. Due to the hierarchical structure of values, they are distinguished from standards and approaches.

¹ Schwartz, 1999

² Dobewall & Rudnev, 2014; Vaclair et al., 2015; Haslam, 2004; Sorthex & Lonnqvist, 2014; Fischer & Boer, 2015; Verplanken & Holland, 2002

³ Tokarz & Malinowska, 2019

⁴ Allport, 1961

⁵ E.g., Allport, 1961; Feather, 1995; Inglehart, 1997; Kohn, 1989; Kluckhohn, 1951; Morris, 1956; Rokeach, 1973

A. Theoretical Foundations of Human Values

Numerous studies have been conducted to enlighten individuals, organizations, institutes, and societies through values⁶. Values have been theorized as a way to direct personal lives and human actions by various eminent scholars, and these theories are as follows.

1) Allport-Vernon-Lindzey Study of Values

According to the authors⁷, individual values are measured by six components:

- Theoretical scale, which relates to aspects of truth and cognition;
- Economic scale, which relates to material and financial aspects;
- Aesthetic or artistic and harmonious scale;
- Social scale, which refers to social aspects and interactions between individuals;
- Political scale, which relates to power;
- Religious scale, which relates to religious beliefs and practices⁸.

2) Spindler's Theory of Values

According to table a1.1, the author⁹ divides values into traditional and emergent orientations based on his anthropological studies of American value culture.

Table a1.1 *Spindler's Theory of Values*¹⁰

Traditional Orientation	Emergent Orientation
1. Ethics principles (absolute morality) Merit or respect, preservation, self-sacrifice, and limitation in sexual relationships.	1. Sociability It is essential to adapt and deal well with people and love them. Doing everything on your own is suspicious.
2. Success-work principles People work hard to succeed; anyone can do as they please; those who do not achieve are indolent; people work to convince themselves of their worth.	2. Ethics are relative (relativistic-centered morality). Absolute things are doubtful. Ethics are what people think is right or wrong.
3. Individual authenticity The individual is more important than the group. The extreme form of this value encourages	3. Considering others

⁶ Schwartz, Lehmann, Burgess, Harris, & Owens, 2001

⁷ Allport, Vernon, & Lindzey, 1960; Allport, 1961

⁸ Azad-Armaki & Ghaffari, 2007; Kopelman, Rovenpor, & Guan, 2003

⁹ Spindler, 1955

¹⁰ Source: Spindler & Spindler, 1983; Azad-Armaki & Ghaffari, 2007

expediency and does not respect others' rights. However, in its healthy form, independence and authenticity are encouraged.	For everything a person does, people's feelings must be considered. Every person has an inner receiver that alerts him/her about other's emotion
4. Achievement orientation Victory is a continuous goal; past honors cannot be trusted in the future. If someone earned \$ 9000 this year, he/she must earn \$10000 next year. This value keeps people motivated and excited	4. Joy and pleasure. Enjoy the present (present hedonistic orientation) No one knows what the future holds. Thus, we should enjoy the present while considering the full balance of individuals' and groups' interests.
5. Future orientation The future is important. Time is precious and should not be wasted. Current demands should be ignored for the sake of future satisfaction	5. Group conformity Everything is related to the group. Group harmony is the most imperative purpose

3) Prince's Classification of Values

Additionally, the author¹¹ divides values into traditional and modern values (Table a1.2).

Table a1.2 *Prince's Classification of Values*¹²

Traditional Values	Modern Values
2B: I have to do stuff that's not normal.	2A: I have got to do the things other people do.
3B: I must have political and religious theories.	3A: I have got to try to get along with the others.
5A: I have to get to a superior position to my father.	5B: I have got to love life more than my father.
7B: I must know that it is important to be patient in my future.	7A: I must know that happiness is the most important aspect of life.
9A: I must know that I must save money for my future.	9B: I must know that saving money is pleasant, but not to the point of being deprived of all pleasures.
13A: I need to know that it is important to live for the future.	13B: I must know that spending every day to the fullest is important.
14B: I know I need to distinguish right from wrong.	14A: I need to know that right or wrong are relative concepts.
17A: I should know that working is the primary thing, and the game does not mean anything.	17B: I must know that it is not interesting to work a lot and not enjoy life.
20B: I must be willing to sacrifice for a peaceful world.	20A: I need some social interaction.

¹¹ Prince, 1993

¹² Source: Azad-Armaki & Ghaffari, 2007

4) Rokeach's Classification of Values

As illustrated in table a1.3, Rokeach (1973) classifies values as conclusive or instrumental.

Table a1.3 *Rokeach's Classification of Values*¹³

Terminal Values	Instrumental Values
1. Simple and easy life	1. Ambition
2. A thrilling life	2. Open-minded
3. Satisfaction with work (accomplishment)	3. Power and capability
4. Global Harmony	4. Cheerfulness
5. Wonderful world	5. Organized and clean
6. Equality	6. Bravery
7. Family security	7. Generosity and forgiveness
8. Freedom	8. Assistance
9. Happiness	9. Honesty
10. Inner coordination (harmony)	10. Imagination and Creativity
11. Flawless Love	11. Independence
12. National Security	12. Wisdom or contemplation
13. Pleasure	13. Rationality
14. Salvation	14. Kindness (love)
15. Respect for self	15. Obedience
16. Social confirmation	16. Politeness
17. Real friendship	17. Accountability and reliability
18. Wisdom	18. Self-controlling

5) Gouveia Functional Theory of Values

Additionally, the authors¹⁴ introduced a novel model of human values, called the functional theory of values. Among the most contentious issues raised in this area were the nature of values, their structure, and their connections. Gouveia et al. (2014a) and Schwartz (1994) assumed that while individuals' values' priorities may differ, the structure of values is universal¹⁵.

¹³ Source: Rokeach, 1973; Azad-Armaki & Ghaffari, 2007

¹⁴ Gouveia (1998 & 2003); Gouveia, Milfont, & Guerra (2014a & 2014b)

¹⁵ Mohamed, Elebrashi, & Saad, 2019

6) Schwartz's Theory of Basic Human Values

The author¹⁶ has compiled a 56-item list of globally significant values that demonstrate essential motivational objectives, existential requirements, and theoretical links to any possible perspective. This theory represents ten values that can be seen in Table a1.4. It is grouped into four main values: self-enhancement, openness to experience or change, conservation, and self-transcendence. As shown in Figure a1.1, the values adjacent to each other in the circle are congruent. Those in front of each other have conflicting relationships.

Table a1.4 *Types of Motivational Values with Representing Definitions, Single Values, and Their Goals*¹⁷

Fundamental Values	Definition	Related Values
Universalism	Sympathetic, understanding, thoughtful, thankful, patient, and guard for the wellbeing of all people and natural surroundings	Open-minded, wisdom, social justice, equivalence, a world at peace, a world of loveliness and beauty, Unity with nature, keeping the environment
Benevolence	Maintenance and heightening prosperity of people with whom one is in regular communication with	Caring, frank, lenient, trustworthy, responsible
Tradition	Admiration, pledge, and approval of the customs and thoughts that traditional culture or religion make available	Modest, accepting faith in life, devout, respect for tradition, moderate
Conformity	Restriction of actions, likings, and desires, no will to hurt others, and breaking up social expectations or standards	Graciousness, submissive, self-discipline, respecting parents and elders
Security	Safety, coherence, and solidity of society, connections, and ego	Family safety, national security, social demand, freshness, and exchange of favors
Power	Social position plus prestige, domination over individuals, and capitals	Societal supremacy, authority, affluence, maintaining the public image
Achievement	Personal accomplishment by showing competency based on social principles	Successful, talented, ambitious, prominent
Stimulation	Exhilaration, innovation, and	Bold, a diverse life, a thrilling life

¹⁶ Schwartz, 1992

¹⁷ Source: Schwartz, 1994

meaning to all kinds of cultural practices. Investigating basic human values could provide significant information on the ultimate characteristics and the amount of social change. Political and social disorders are supposed to mirror the values shared by citizens²². As a result, a comparison of basic values within dissimilar cultures has the potential to show value similarities and dissimilarities to understand social variations in these cultures.

Do Our Life Conditions and Our Living Background Affect the Prioritization of Values?

Often, people try to adjust their values to their living conditions. For example, employees who have the independence to make decisions in their jobs place more importance on self-direction than conformity²³. When values are not easy to access, their importance increases. When they are easily achievable, their importance decreases; for example, people suffering from economic problems and social disorders would place more value on power and security than those not in such a situation²⁴. People's basic characteristics such as age, gender, and education considerably define their life conditions, their roles, the way they have learned new experiences, their prospects and expectations, their limitations, and skills are included as well. Therefore, dissimilarities in background features define dissimilarities in life situations that can influence value prioritization²⁵.

B. Theoretical Foundations of Work Values

Human values have been shown to affect people's work behaviors. For instance, a study²⁶ performed on employees of British and German organizations showed that the organizational commitment and extra-role behavior of employees who endorse openness to change values are more dependent on the perception of organizational justice²⁷. These effects, depending on the country, were stronger among UK respondents. However, conservation (and not openness to change) moderated the relationship between justice and organizational commitment for German respondents. This study further supports the need to study values in a cross-cultural context, as their consequences on the workplace are not necessarily universal. Employees who endorse conservation values are more likely to accept the decisions of their superiors without questioning their justice. Since they are more likely to accept the hierarchical nature of social relationships and their organizational position, they do not focus as much on the quality of their relationship

²² Inglehart, 1990

²³ Kohn, Schooler, & Miller, 1983

²⁴ Inglehart, 1997

²⁵ Schwartz, 2006

²⁶ Fischer & Smith, 2006

²⁷ Tyler, Lind, & Huo, 2000

with leaders. Previous research in a cross-cultural context has also indicated that conservation is a good predictor of work-related attitudes and behaviors, such as competition, cooperation, and conflict management styles²⁸.

Consequently, an overview of the existing literature on work values will be presented as follows:

In today's world, 'work' signifies a central role in peoples' life, and it is much more than just earning money and fulfilling physical needs. It satisfies wide-ranging economic, social, and physiological needs and allows people to have an objective in their lives²⁹. Therefore, people attach a certain value to their work, and it affects the way they choose career paths and influence their feelings about work³⁰. Work values affect employees' perceptions, attitudes, behaviors, decisions, problem-solving, etc.³¹. It predicts work behaviors and results and could serve as a work motivation index. Work values originate from the process of socialization by individuals who are trying to show what they need at work, which can also be accepted by society³². There are various definitions of work values. This problem originates from the extent of the domains of various studies on work-related values, which are not only limited to psychology but also economic science, consulting science, management, business, and sociology. Several pieces of research from various research fields worldwide used terms of work values, orientation, goals, ethics, or attitudes. For example, in the European world value survey, work ethic has been defined as a degree that shows how much a workplace is close to individuals or is in the center of their lives and how much individuals appreciate hard work, which is quite close to the definition of work values³³. Work ethic values could also be defined as a universal optimistic approach to working hard and the value of unbreakable work³⁴.

Researchers have disagreements about the differences between basic human, work-related, and cultural values³⁵. However, work values and human values could have similar constructs and roots. For example, some researchers³⁶ found that the

²⁸ Tyler Lind, & Huo, 2000

²⁹ Tyler Lind, & Huo, 2000

³⁰ Wong & Yuen, 2012

³¹ Dose, 1997; Judge & Bretz, 1992; Lofquist & Dawis, 1971; Ravlin & Meglino, 1987

³² Super, 1995

³³ Cemalcilar, Secinitti, & Sumer, 2018

³⁴ Arslan, 2001

³⁵ Brief, 1998; Frieze, Olson, & Murrell, 2006; Nord, Brief, Atieh, & Doherty, 1990

³⁶ Ros, Schwartz, & Surkiss 1999; Borg, Groenen, Jehn, Bilsky, & Schwartz, 2011; O'Reilly, Chatman, & Caldwell, 1991

categorization of Schwartz human basic values could be used as a frame to examine and operationalize work values.

Work values can be derived from basic human values. Recent attempts to categorize work values have faced several variations. However, the most common and popular classification is listed as³⁷:

- **Intrinsic or self-actualization values** are positively linked to openness to change values -the promotion of self-reliance, ambition, development, and innovation at work and negatively linked to conservation values;
- **Extrinsic security or material values** are significantly related to conservation values-job security, and income provides employees with the conditions required to preserve general safety and order in their lives and is adversely associated with openness to change.
- **Social or interpersonal values** are positively related to the pursuit of self-transcendence values - work is seen as a vehicle for positive social relations and contributes to society - and negatively related to self-enhancement;
- **Prestige values** are positively related to self-enhancement and negatively to self-transcendence.

Furthermore, in some studies³⁸, altruism, leisure values, relationship/social rewards, and extrinsic and intrinsic rewards have been considered work values. Extrinsic and intrinsic values have shown a definite distinction³⁹. Extrinsic work values emphasize the work consequences (noticeable rewards, e.g., higher payments, more opportunities, and higher positions). On the other hand, intrinsic work values concentrate on the work procedure (rewards that show the instinct for concern in work, the potential for learning, and creativity opportunities)⁴⁰. Other work values contain independence and power in decision-making; job stability or safety; self-sacrificing rewards, such as helping others or assisting the public; social rewards associated with interactive relations at work; and leisure, which refers to having free time, holidays, and autonomy from management⁴¹.

³⁷ Alderfer, 1972; Borg, 1990; Crites, 1961; Mottaz, 1985; Kaasa, 2011; Schwartz, 1999

³⁸ Chen & Lian, 2015; Alderfer, 1972; Borg, 1990; Crites, 1961; Mottaz, 1985

³⁹ Twenge et al., 2010

⁴⁰ Ryan & Deci, 2000

⁴¹ Herzog, 1982; Johnson, 2002; Miller, Woehr, & Hudspeth, 2002

Another categorization of working-related values is identified in table a1.5:

Table a1.5 *Super's Categorization of Work Values*⁴²

Work value	Definition of work value	Category
Altruism	Allows people to support the well-being of others	Altruism
Aesthetics	Enable or inspire people to embellish the world	Aesthetics
Achievement	Enables people to accomplish the task with a positive attitude	Achievement
Changeability	Allow people to do different types of jobs	Other
Co-workers	Associated with a pleasant social work relationship with coworkers	Social relations and conditions
Creativity	Encourage or inspire people to build new things or develop creative ideas	Autonomy and stimulation
Income	Payments that enable people to achieve everything they want	External
Independence	Enables or encourages people to control their performance	Autonomy and stimulation
Intellectual stimulation	Encourage critical thinking and gain insight into how everything works and know why	Autonomy and Stimulation
Lifestyle	Allied with the type of work that lets people live however they want and have that personality they desire	Other
Management	Allow individuals to schedule and cooperate work with others	External
Prestige	Provides respect in others' eyes	External
Promotion	Get a chance to step forward career-wise	External
Security	A job that has security in the workplace	External
Supervisory relations	To maintain a mutual relationship with supervisors	Social relations and conditions
Workplace	Pleasant conditions for doing a job	Social relations and conditions

The concept of work values deviates through generations and cultures. Although a longitudinal study recommended the stability of work values throughout an individual's lifetime, with some flux occurring during the teenage years, the cross-sectional

⁴² Source: Super, 1985 as cited in Malinowska & Tokarz, 2019

investigation indicated that the concept of work values changes when data is collected from diverse generations and cultural backgrounds⁴³.

⁴³ Jin & Rounds, 2012

Annex 2. More on Generations

A. The Generational Gap

The concept of a gap refers to the distinctions and divisions that occur during social and political conflicts, such as the gap between modern and traditional life.

One of the most important features of modern life is rebelliousness against tradition. Avoiding tradition has resulted in a phenomenon known as the generational gap. The term "generational gap" refers to the disparity in knowledge, orientation, and behavior between two generations, despite their social, historical, and cultural associations.

According to Mannheim's theory (1970), generation is a sociological concept and is defined by a shared experience of an adolescent, with critical sociopolitical events occurring in the background. Mannheim believed that any new force encountering new experiences could result in the birth of a new generation.

It must be made abundantly clear that the generational gap is distinct from generational conflict. The generational gap is typically created during times of crisis and results from the new generation's creation of novel norms and values¹. The generational gap leads to an edge that could be dangerous, expensive, and controversial. In a way, this provides the basis for cultural and social disintegration.

B. Generational Differentiation

In contemporary sociology, the concept of generational differentiation is widely accepted. For instance, Eisenstadt (1971) examined generations and intergenerational relationships and realized that each generation's understanding of society, objects, and life could be adapted to the conditions they were raised in and gained experience. The behavior of a generation that grew up in conditions of war, deprivation, and pandemic is different from a generation that has never seen anything but peace and prosperity.

¹ Shikhi, 2000

C. Generational Experience

According to previous studies, generations can be divided into ten-year periods because a new definition of culture, values, beliefs, artistic interests, political views, and social heroes is introduced every ten years. Others argue that generations and associated developments cannot be quantified in discrete-time units such as 10-year periods. Rather than that, it should be examined through the lens of shared generation experiences that may span a decade or more. Therefore, they serve as the basis for generational identification².

D. Discontinuation of a Generation

Discontinuing a generation as the modern world emerges is nearly impossible due to the impossibility of discontinuing historical, cultural, and social origins. In the new world, we face a variety of modernisms, including Iranian, European, Indian, Chinese, and American modernisms. Iranian modernity, in this context, should be founded on a synthesis of Iranian social-cultural history, Iranian values, and an intelligent system based on the needs of the modern world (intellectual, financial, technological, and capitalist system)³. This perspective contrasts with those who regard Iranian modernism as a period of crisis and discontinuity. They maintain that Islamic and Iranian national identities are opposed to new modernism. Thus, IRN's current state is a synthesis of three contradictory circumstances. In contrast, Iranians view themselves as nationalist, religious, and modern individuals in the world today. According to studies, there is no conflict between nationality and Islam being Iranian⁴.

E. Generational Cohorts in Different Studies

1) Howe and Strauss Generational Circular Theory

Howe and Strauss (1991) believed that each generation has a unique character that demonstrates their attitudes and includes their entire life. They introduced four different types of generation by studying social-political history in the United States; they proposed a circular theory about generation, as can be seen in figure a2.1.

² Azad-Armaki & Ghaffari, 2007; Azad-Armaki & Bahar, 2006

³ Azad-Armaki, 2000

⁴ Azad-Armaki & Ghaffari, 2007

The Civic Generation

The civic generation includes those who have spent their springtime in a great crisis, such as the Great Depression, the World War, or the American Revolution. Many unforeseen challenges surrounded their lives. They organized and prepared themselves to confront and combat all the dangers and challenges.

Adaptive Generation

They spent their childhood in crisis and grew up facing horror and fear. There is a sense of helplessness in this generation. However, the crisis ended when they became teenagers. They spent their childhood in the 50s and 60s.

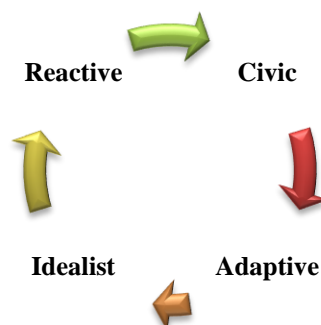
Idealist Generation

They never witnessed a crisis as adults. They have been raised in a quiet environment. As a result, they have become idealistic people. In the 60s to 70s, they went through an awareness revolution and fought against their parents' societal ideas.

Reactive Generation

They have never witnessed any crisis in their lives, but they have to prepare themselves for the surge of individualism and independence in their societies. They understood that they had to support and take care of themselves. We can take individuals born between 1980 and 1990 as a cohort member.

Figure a2.1 *Generational Circular Theory*⁵

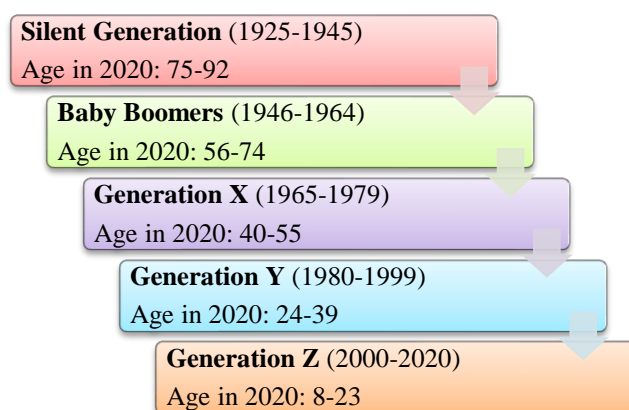


⁵ Own elaboration

2) Parry and Urwin Generational Categorization

Parry and Urwin (2011) have presented another type of categorization of generations presented in detail in chapter three (Figure a2.2).

Figure a2.2 *Generation Timeline*⁶



3) Generational cohorts in IRN

According to research, generations should be conceptualized within a particular culture⁷; thus, Iranian generations are classified according to political and historical events, as illustrated in table a2.1. As can be seen, the first generation consists of individuals who are nearly 50 years apart in age.

Table a2.1 *Generational Cohorts in IRN*⁸

1 st	2 nd	3 rd	4 th
Generation	Generation	Generation	Generation
1929-1978	1979-1988	1989-2001	2002- 2018
The rule of tyranny, 1953 Iranian coup d'état, the nationalization of the Iranian oil industry in 1951, 1963 demonstration in IRN, 2500-year celebration of the Persian empire in 1971	Revolution in 1979, IRN-IRQ war 1980- 1988	After the war, the era of reform, the era of free and open thinking, the era of computer and internet development, etc.	The new generation, the era of nuclear technology, advanced mobile phones, social media, and sanctions

⁶ Own elaboration

⁷ Mannheim, 1970

⁸ Mostafavi-Ghomi, Rastegar, Azar, & Damghanian, 2017

In addition to that, a classification of generation cohorts in IRN has been presented based on the perspectives of academic experts and professional executives. Each cohort has the following characteristics⁹:

Generation A

This generation is a hybrid of two previously discussed generations in the literature: traditionalists and baby boomers. It indicates that no significant incident occurred in IRN during these years, persuading the authors to keep the two groups apart. Thus, it may be one of the primary distinctions between the Iranian and western generations. Members of this cohort range in age from 55 to 80 years. One of these individuals' characteristics is that they underwent socialization procedures before the Islamic revolution.

Generation B

This generation is a subset of Generation X. The findings confirm the existence of a generation group in IRN with characteristics similar to those of Gen X in the West. However, this generation ended earlier than Generation X.; as a result, Iranians began a new generation earlier than in western societies, with distinct personalities associated with the previous generation. Members of generation B are currently between the ages of 40 and 55. They completed their socialization process during the IRN-IRQ war.

Generation C

This generation is divided into two distinct segments, one from Gen X and the other from Gen-Y; this implies that this generation possesses several characteristics shared by Gen X and Y. Currently, they are between 30 and 40. Their common denominator is the socialization process during postwar reconstruction and the predominance of welfare values.

Generation D

This generation bears a strong resemblance to Generation Y. Individuals under 30 who have entered the business environment in recent years. They differ significantly from previous generations in terms of behavior and mentality. Perhaps the most compelling reason for this is that they are extremely vulnerable to globalization and its consequences.

⁹ Akhavan-Sarraf, Abzari, Isfahani, & Fathi, 2016

They are between the ages of 20 and 30. They have been socialized during a period of profound political and social transformations in IRN.

Generation E

This generation includes those who have not yet entered the labor force and are thus excluded from organizational research. However, they must be considered a cohort due to their unique characteristics. They are under the age of 20, so they are still in the socialization process, but they have been exposed to globalization more than previous generations.

Annex 3. More on Research Method

A. Research Orientation

Research that attempts to solve specific problems within an organization is applied-oriented. In contrast, research that aims to improve knowledge and understanding of problems and address them, usually in an organizational setting, is basic. It is also called pure research.

This study is a combination of applied and basic research. We have attempted to provide results that can be used to solve specific problems in an organization and increase knowledge and understanding in the field. Table a3.1 summarizes the objectives and contexts of fundamental and applied research.

Table a3.1 *Fundamental and Applied Research*¹

Fundamental research's purposes:	Applied research's purposes:
Increase your understanding of organizational and management processes.	Increasing awareness of organizational and management issues.
Developing universal principles relating to processes and their relationship to organizational outcomes.	Finding a solution to address the problem
The findings are, on the whole, valuable and significant to society.	Original knowledge restricted to problem
	The research findings are practical, meaningful, and valuable to the organization's managers.
Fundamental research's context:	Applied research's context:
Academics developed it.	Both academics and organizations can conduct it.
The researcher determines the subject and objectives.	The objectives of the research are determined by negotiating with the employer.
The time given to research is flexible.	The research time scale is definite.

¹ Source: Saunders, Lewis, & Thornhill, 2009

B. Research Philosophy

According to Saunders, Lewis, and Thornhill (2009), research paradigms or research philosophies are divided into four categories: a) positivism, b) realism, c) interpretivism, and d) pragmatism².

Positivism means real, positive, and definite. Positivism is a philosophical term in which the only valid research method is the experimental scientific method³. Positivists generally believe that reality exists objectively and unambiguously and can be identified by measurable characteristics independent of the observer (researcher) and his or her tools. Positivism studies generally aim to test a theory, i.e., they pursue a better understanding of the predictability of a phenomenon⁴. Realism assumes that an intelligible reality can be understood through real, unchanging mechanisms and procedures. Researchers assume that reality can only be accessed through social constructs such as language, self-perception, and shared senses in interpretivism. Pragmatism argues that the research question is the most important determinant of axiology, epistemology, and ontology. In this paradigm, the basis for understanding phenomena can be both objective and mental. When a researcher examines data to answer research questions using various quantitative and qualitative methods and employs different methods at each research stage, the pragmatist paradigm is followed. Pragmatism has altered the rule by rejecting the forced choice between positivism and interpretivism. Theories and methods are research instruments, and the primary criterion for evaluating them is their efficacy. The central premise of pragmatism is that mental perceptions have consequences and affect research activities. Since this study is about conceptualization and model testing, quantitative and qualitative methods with a mixed strategy, pragmatism is more relevant than the other three philosophies. This study examined quantitative and qualitative information collected from Iranian and Polish participants.

² Jokar, 2004

³ Emami, Salsali, & Basiri, 2012

⁴ Danaeefard, Alvani, & Azar, 2009

C. Research Approach

The research approach determines the scope of the investigation. There are three distinct research approaches: deductive, inductive, and mixed. A deductive (quantitative) method determines the realities by testing hypotheses. The inductive (qualitative) approach describes variables, while the inductive-deductive approach combines qualitative and quantitative methods to achieve research objectives. This method ensures that all research is conducted in a cycle of deduction and induction. The primary basis for these three approaches may be the nature of the research, its potential limitations, or the investigation's research philosophies⁵. Consequently, the approach to this research is mixed.

In order to achieve more accurate results in mixed studies, researchers believe pluralism, a wide variety of methodologies in the field of study, and a comprehensive approach are essential. There are three categories of mixed-method research: a) Intertwined mixed research, in which the researcher gives equal weight to both quantitative and qualitative data, b) descriptive mixed research, in which the researcher gives the most weight to quantitative data to explain a phenomenon, but also uses qualitative data to define its aspects, and c) exploratory mixed research, in which the researcher collects qualitative data first before testing hypotheses with quantitative data⁶. Therefore, according to the objectives of the present study, the research approach is intertwined mixed research.

D. Research Strategy

Survey research is a type of social research in which members of the statistical population respond to questions about the subject under study. They do so by completing a questionnaire or conducting an oral interview. According to some sociologists, the survey is the optimal method for studying sociology⁷. This strategy addresses the situation's nature and the relationship between various phenomena⁸. In this dissertation, the research strategy is survey-based, and we used the data of the World Value Survey (2005-2020), the European Social Survey (2018), and our own conducted survey in IRN in 2020.

⁵ Danaeefard & Mozaffari, 2008

⁶ Bazargan-E Harandi, 2008

⁷ Azdanloo, 2009

⁸ Sarmad, Bazargan, & Hejazi, 2012

E. The Sample

The World Value Survey is a worldwide network of social researchers who study changing values and their impact on social and political aspects of life. The World Value Survey includes surveys conducted in about 100 countries; the data represent nations and cover about 90% of the world. It was started in 1981 and used a common questionnaire. Currently, it also includes interviews with nearly 400,000 participants. It also covers a wide range of countries worldwide, from disadvantaged to very wealthy. The World Value Survey aims to help researchers, government agencies, and policymakers identify variations in people's principles, views, values, and motivations. These data are also used extensively by executives, reporters, academics, etc.

Additionally, the European Social Survey is a cross-disciplinary national survey that has been conducted throughout Europe since 2001. Every two years, a new cross-sectional sample is face-to-face interviewed. The survey collects data on various populations' attitudes, beliefs, and behaviors in over 30 countries.

To select the study sample, it is necessary to fully define the investigation's scope. The following criteria determine the scope of this study. In this dissertation, we used the following data to analyze generational differences in work importance, human (individualistic pro-self and collectivistic prosocial values), and post materialistic values in IRN and PL:

- Dataset A: World Value Survey 2005 PL, IRN (N= 3585)
- Dataset B: World Value Survey 2020 PL, IRN (N=4356)
- Dataset C: European Social Survey 2018 -PL (N= 1500)
- Dataset D: Own research conducted in IRN 2020 (238 respondents answered survey questions, 52% of them (N = 125) participated in the interview)

In the own survey in IRN (2020), the researcher was supposed to find respondents (graduated/student children and their parents) who wanted to provide their personal information following the research objectives and, if possible, introduce us to another key respondent. As a result, the snowball sampling method was the most appropriate for this study. The snowball approach implies that research participants introduce other potential study participants. It is used in situations where potential respondents are scarce.

Snowball sampling is so named because once you have a ball and roll it, it grows in size as it picks up more snow. Snowball sampling is a non-probability sampling technique, as researchers choose respondents based on their judgment⁹.

It should be noted that one of the limitations of this society is that it cannot be generalized. However, the goal of this research is to increase internal validity. Instead of obtaining representative samples, a much better strategy to maximize external validity is to stimulate research on homogeneous samples. The repeated complaints raised by some referees in management science were about the lack of representative representation. It is often ignored that representative samples are necessary if the researcher aims to estimate the distribution of variables in the statistical population. For example, if we want to predict the outcome of an election (which, of course, we still have to look for an example of those who vote, not those who have the right to vote). It is easy to make a sample of inanimate objects, such as screwdrivers, on a factory line because they cannot refuse to participate in the study. However, when the goal is to study individuals, we can provide a sample to meet specific criteria, but we cannot guarantee that the selected individuals will participate. The response rate to research has declined in recent decades. To solve this problem, we need to look for those who agree to participate in this research but present their responses randomly. So, no problem will arise anymore. Most researchers use available samples to test their hypotheses. It is good to show external validity (the ability to generalize results), but internal validity (in the first place, you have to have something to generalize) is much more important. Instead of getting representative samples, a much better strategy to maximize external validity is to replicate research experiments on homogeneous samples, for example, separate research on farmers, academics, students, etc.¹⁰.

F. Data Collection Tools

The questionnaire is one of the most commonly employed research instruments and a straightforward data collection method. Questionnaires can assess individuals' prior experiences and current activities-related knowledge, interests, attitudes, and opinions. In some cultures, the questionnaire may not provide as precise data as an in-depth interview due to social circumstances. In order to increase the accuracy of the collected

⁹ Danaeefard et al., 2009

¹⁰ Wieczorkowska-Wierzbńska & Król, 2016

data, it is recommended that the questionnaire be supplemented with other data collection instruments. In order to obtain rich and comprehensive data on generational differences in IRN and PL values for this study, we utilized a questionnaire and an interview simultaneously.

One of the data collection instruments is an interview. This instrument facilitates direct communication with the respondent and better comprehend their perceptions, attitudes, interests, and desires. On the other hand, interviews simplify the investigation of complex issues, the discovery of answers or the exploration of causes, and the confirmation that the respondent understands the question. It is assumed that the respondent reveals numerous instances and reactions during the interview and that the respondent's resistance to certain questions can be comprehended. There are three types of interviews: structured, semistructured, and unstructured. An interview is structured when the interviewer prepares questions in advance and distributes them to respondents during the interview. The semi-structured interview questions are pre-designed and intended to elicit detailed information from the respondent. This method is adaptable; the questions are tailored to the respondent's responses. Each response is examined in greater detail in this type of interview through additional questions, and the respondent is asked to elaborate on his or her responses. Moreover, an unstructured interview is an unrestricted interview in which the respondent expresses all contents freely, and the interviewer elicits more precise and detailed information during the answering process¹¹. In this dissertation, structured interviews were used to collect the necessary data for this investigation.

G. Statistical Analysis

To analyze the data related to individualist proself vs. collectivist prosocial value acceptance, we used the repeated measures ANCOVA. The repeated measures ANOVA is a member of the ANOVA family to analyze the data. ANOVA is short for Analysis of Variance. All ANOVAs compare one or more mean scores; they are tests for the difference in mean scores. The repeated measures ANOVA compares means across one or more variables based on repeated observations. A repeated measures ANOVA model can also include zero or more independent variables. Again, a repeated

¹¹ Sarmad et al., 2012

measures ANOVA has at least one dependent variable with more than one observation. The repeated measures ANOVA is an ‘analysis of dependencies.’ It is referred to as such because it is a test to prove an assumed cause-effect relationship between the independent variable(s) and the dependent variable(s). We will refer to this analysis as **the repeated measures ANCOVA** because we consider some covariants as well. The remainder of the analysis for the remaining variables was performed using **ANCOVA**.

H. Validity and Reliability

One of the researcher's primary concerns is to collect unambiguous data, which can be accomplished through accurate, valid, and reliable instruments. To ensure this, the validity and reliability of data collection instruments must be determined. Validity refers to an instrument's ability to measure a variable based on a specific definition. The question arises whether or not what is observed or surveyed is truly the research's primary and defined objective. In other words, the concept of validity in quantitative research refers to the degree to which an instrument accurately measures the target concept. Inappropriate and insufficient measurement can detract from the value of scientific research. The validity of questionnaires can be determined in two ways: a) content validity and b) construct validity. The validity ensures that the instrument contains enough questions to measure the desired concept. To measure the content validity of the questionnaire, expert opinions are used. Thus, the questions were presented to college professors who specialize in management, and based on their responses, the questionnaire's problems were resolved. Construct validity refers to how the instrument's results are consistent with the underlying theories. Factor analysis and the AMOS software can determine the construct's validity.

Reliability is one of the technical characteristics of a data acquisition instrument. A measurement procedure and instrument are reliable if the same results and values are always obtained when the measurement is repeated. The reliability coefficient indicates the degree to which the instrument measures the stability of the subject or the characteristics of the variables. The main method for estimating the reliability coefficient is Cronbach's alpha coefficient. Therefore, it was used to measure the reliability of the research questionnaires and all coefficients.

In qualitative research, reliability and credibility are not as defined as in quantitative research, but to increase the certainty of the results of qualitative research, it is necessary to introduce concepts such as validation, reliability, or verifiability. Accurate information and data must first be coded with great care to achieve verifiability. In addition, the researcher must completely disregard his or her personal views and orientations so that the data can be generalized to other similar conditions and individuals. The statistical population, sampling, data collection, and analysis should be described accurately. Furthermore, respondents should have extensive knowledge in the field of the subject of the study.

Moreover, the method used should be carefully selected. Besides, respondents of different ages, sex, and experiences should be used to enrich the study with their extended opinions¹². Therefore, in general, an attempt was made to explain the objectives of the research to the respondents, to explain to them the main concept at stake, which is the differences between generations in terms of values. All interviews were recorded accurately, and then, line by line, the meaningful elements were identified, and the analysis started. On the other hand, the analysis was reviewed by colleagues, supervisors, and consultants, and positive changes were made.

¹² Danaeefard et al., 2009

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