

05.11-AQ14-5147

CULTURAL INDULGENCE IN PAKISTANDR MARIA H. NADEEM¹ AND ANEELA JAVED²**ABSTRACT**

This study aims to find the actual level of cultural indulgence in Pakistan. It is carried out from different provinces of Pakistan focusing on individuals representing different types of gender, age, income, and educational background and belonging to different cultures and societies. For this purpose, a questionnaire was used as a tool to conduct a survey of 320 respondents. This study shows that Greet Hofstede's statement regarding Pakistan's Cultural Indulgence as "0" is totally wrong. People in Pakistan also live their lives freely with pleasure and happiness, control their personal lives, hold freedom of expression and leisure to be important, actively participate in sports, and are likely to express positive feelings.

Key Words: Culture, Indulgence, Human Behaviour, Cultural Dimensions, National Culture

INTRODUCTION

Human resources are often regarded as one of the most valuable assets of any organisation, but only some organisations generate true benefits from this resource. Superior performance is perceived to be the result of the right and timely collection of company resources, including human resources. This leads to human resource management practices that can increase the performance of the company and serve as a source of sustainable competitive advantage, as these practices are often ambiguous, unique, and difficult to simulate. However, empirical research has found that human resource management practices are not always a source of sustainable competitive advantage unless they are organised with cultural factors and other contextual factors derived from multinational companies operating in different environmental conditions (Abdullah, Boyle, and Joham, 2011). Globalisation means there are no national borders in today's world. In an international context, companies face many problems because of the cultural differences between countries and societies. Many specialists in the field of global marketing use the theory of cultural dimensions by Geert Hofstede, a Dutch social psychologist and an international administrative expert. They use this theory when targeting foreign markets for the operation of commercial transactions and to study consumer behaviour in different countries. Hofstede is well-known as a philosopher, whose research studies include the whole culture in many different fields, such as international business, business anthropology, and marketing and consumer behaviour (Enkh-Amgalan, 2016). According to the authors of the current study, however, few studies also give light to the relationship between national culture and human resource management practices (Al-Sarayrah. et al., 2016).

This study therefore explores the concept of culture, Hofstede's cultural dimensions, counter-research on cultural dimensions, arguments on cultural dimensions, and (briefly) the impact of the sixth cultural dimension, "Indulgence versus Restraint", in Pakistan. This study will also provide valuable information for all cultural dimensions, especially Indulgence versus Restraint, to identify the impact of the national culture of Pakistan and assess its impact on the youth and organisations.

¹ Institute of Management Sciences (Pak-AIMS), Department of Management, Pakistan. E-mail: dr.maria@pakaims.edu.pk.

² Institute of Management Sciences (Pak-AIMS), Department of Management, Pakistan. E-mail: aneelahjaved@gmail.com.

OBJECTIVE

Greet Hofstede (2010) has mentioned that Pakistan, with an extremely low score of “0” indulgence, can be said to be an extremely restrained society. A comprehensive “compare and contrast” approach has been used, with research conducted on “culture” and its various dimensions by several other eminent scholars. Eventually, this research will be helpful to explore the actual score of cultural indulgence in Pakistan.

LITERATURE REVIEW

Culture

Culture is a complete set of learned human behaviour patterns. With time, different cultures have collided and created better and stable cultures. Culture always adapts to situations and problems that arise. When it comes to globalisation, it becomes easier to understand cultures, but in some cases, culture is also threatened by the popularity of existing cultures. The transfer of languages, food, arts, and ethics from one culture to another makes indigenous cultures extinct (Matthes, 2010). Although the complexity of the concept of culture has been the subject of debate in the mid-twentieth century, studies show that culture includes three basic humanitarian activities: what people think, do, and make. Many cultural characteristics also arise in common, including cultural values that are shared, learned, and transferred through generations and symbolised, adapted, and integrated (Tharp, 2009). Culture influences everything an individual does in his/her community because of his/her norms, values, ideas, attitudes, behavioural patterns, and way of thinking. It is not inherited genetically, nor does it exist by itself, but it is always shared by the people living in a society (Belshek, 2010).

Hofstede (1980) defines culture as the collective programming of the mind that distinguishes people from one group to another, which is transmitted from one generation to another and changes all the time because each generation adds something of their own before it is transmitted to next generation. Therefore, among many possible definitions that have been studied, this study is based on the following definition: “Culture is a set of shared norms, beliefs and values that identifies the national or ethnic groups of people and form their attitude and behaviors accordingly” (Belshek, 2010). Each culture has its own originality on the basis of different identity groups from the same country, or regions often share the same cultural norms and values (Babatunde and Low, 2015).

National culture is the basic force that controls and promotes attitudes and behaviours continuously throughout the life of an individual, regardless of the transformation of organisations or group affiliations (Guo and D’Ambra, 2003). The studies provide intercultural evidence that cultures influence the way people behave and interact with professions (Ismail and Lu, 2014). Intercultural communication is now more important due to the increase in economic globalisation. It enhances the importance of understanding the many layers of organisational culture when you have a diverse workforce (Shah and Amjad, 2011). To understand that culture is real, we need to delve into the underlying assumptions – usually unconscious, but which in fact determine an individual’s observation, thought, and feeling. These assumptions are the same learned responses as adoptive values (Spencer-Oatey, 2012).

1980 Hofstede’s Research on Cultural Dimensions

Hofstede (1980) introduces some variables to measure and understand different cultures, also known as a study of cultures. In 1980, after conducting a comprehensive study of how cultural values affect the workplace through research on more than 100,000 people from 53 countries and regions, he published *The Theory of Four Cultural Dimensions*. They are individualism/collectivism, uncertainty avoidance, power distance, and masculinity/femininity. By 1987, a fifth dimension was added to the theory: long-term/short-term orientation. In 2010, a new cultural dimension was found based on a data analysis of

Minkov from the World Value Survey. The indulgence-restraint dimension became the latest dimension in Hofstede's Cultural Dimension Theory (Jie and Jing, 2015). Hofstede (2011) defined these dimensions as follows. Power distance is related to different fundamental solutions to the problem of the lack of human equality. Uncertainty avoidance is about the level of stress in society in a form of unknown future. Individualism-collectivism explains an individual's integration into initial groups. Masculinity-femininity refers to the division of the emotional functions between men and women. Long-term versus short-term orientation is about giving choice to people; they can either focus on past, present, or future. Indulgence-restraint is about levels of gratification in opposition to controlling the human desires relating to their lives (Hofstede, 2011). It is based on the concept of immersion, where some of society allows individuals to release some of the wishes and feelings of any socialisation and entertainment with friends, through spending, or through sex. The restraint culture restricts individuals from this achievement, and people cannot enjoy their lives freely (Khan, 2014).

Arguments on Hofstede's Cultural Dimension

Many scholars have criticised the authenticity of Hofstede's research tool, arguing that the survey is not valid to analyse cultural difference. In some cases, selected variables are more important for the one culture, and less important for other cultures. There are also other issues regarding the generalisation of his research model and outcomes. Despite this, some researchers maintain it is not compulsory for culture to be surrounded by boundaries. Culture is found across all national borders. That is why nations are not a valid sample of cultural analysis (Shaiq et al., 2011). Some criticise that Hofstede's research work is outdated and cannot be implemented effectively in today's world of globalisation, changing environment, and convergence. Others argue that four or five dimensions are not sufficient to identify cultural differences (Shaiq et al., 2011).

Though Hofstede (2011) nullified this argument as there are regular updates in the data. Other researchers like Dorfman and Howell (1988) found that sometimes Hofstede used the same questionnaire on more than one level and many of them have large cross-loadings. In fact, when you look closely, the analysis includes 32 questions with only 40 topics or cases (40 data points with 6 corresponding to 40 countries). Analysis based on a few or less "topics" takes advantage of the chance and increases the probability of sample error (Jones, 2007). It is also argued that Hofstede research work is not based on action research. It Include study of the rules and procedure for fact-finding activity, planning and action measures, evaluation and adjustments and other plans based on amendments. Many of these steps were not present in Hofstede's work. To carry out research through effective cultural, there has to be a strong theory of good measurements (Shaiq et al., 2011). Some argue that Hofstede's study does not capture the theoretical shortcomings of wealth and the peculiarities of culture. The model is predictive and is not understood by the specifics of self-reference culture. The results are not strong or reliable and provide weak conclusions (Joannides, Wickramasinghe, and Berland, 2012).

The Sixth Cultural Dimension: Indulgence versus Restraint

Hofstede (2010) defined indulgence versus restraint as follows. Indulgence is the tendency to allow people free privilege to enjoy their basic life and pleasure in human desires. On the other hand restraint is convinced that this kind of free privilege needs to be regulated and restricted by social norms and values. It should be noted that, on the indulgence side, desires relate to enjoying life and pleasure, not to enjoying general human satisfactory desires. Therefore, one side of this dimension is characterised by the realisation that one can serve as a satisfaction and enjoy recreational activities with friends or alone. On the other side of this dimension, researchers have found that the task of adhering to the norms of various social

activities, the sense of leisure activities, spending, and other similar types of indulgence, are fairly bad (Jie and Jing, 2015).

Hofstede (2011) explains some characteristics of indulgent and restraining societies in his research. He claims that indulgent societies have a higher proportion of people or individuals who find themselves happy, tend to control their personal lives, give more importance to freedom of expression and leisure, actively participate in sports, and are more likely to express positive feelings. Further studies show that societies with a high level of indulgence culture have low control over their people, and therefore totally depend on other cultural dimensions to accept or reject any new behaviour. On the other hand, societies with a high level of restraint culture have strong control over their individuals and have strict rules and social norms in their ways of meeting their needs (Lupan et al., 2014). Indulgence versus restraint also seems to have an impact on the differences between generations. The impact of technology on younger generations suggests that the need for instant gratification is more prevalent, but there is still a need for more research (Maclachlan, 2013).

Counter-Research on the Sixth Cultural Dimension of Indulgence-Restraint

Based on the early work of sociologists from Harvard University, Fons Trompenaars (1998) introduced a model consisting of seven dimensions focusing on changes in values and intercultural relations. The first five dimensions focus on human relationships, whereas the latter two focus on temporal orientation and the relationship of society with human nature (Nardon and Steers, 2006). One of the dimensions relevant to indulgent-restraint culture is the dimension of neutral versus emotion. It focuses on the extent to which people express their feelings while interacting with others and within relationships. Every culture has strong rules, norms, and values regarding how easily an individual discloses his/her emotions. In a highly emotional culture, people are free to express their feelings and emotions in public places. In a neutral-oriented culture, people perceive the public expression of feelings and emotions as wrong (Trompenaars, 1998). Another researcher, Schwartz (2006), explains one of his cultural dimensions relevant to the indulgent-restraint dimension: mastery-harmony. This is about how people manage their relationships with the natural and social world. In harmony-oriented cultures, individuals accept the world as it is instead of exploiting it (Nardon and Steers, 2006). Values such as ambition, success, boldness, and competition are particular aspects in the field of culture (Schwartz, 2006). Inglehart and Baker (2000) introduce the survival versus self-expression dimension, which includes some aspects of indulgent-restraint cultures. Survival versus self-expression focuses on differences in trust, tolerance, and personal wellbeing, political activity, and various measures of self-expression. Self-expression cultures are often post-industrial communities with high levels of social life security. On the other hand, survival-oriented culture include developing countries, particularly the former Soviet Union, where people are said to be living less satisfied lives and are less happy (Reichenbach, 2015).

Following Inglehart, Misho Minkov (2007) conducted his own analysis of a “World Value Survey” and claimed that survival versus self-expression in Inglehart’s dimension can be divided into two concepts. Misho described those aspects as “universalism versus exclusionism”, shaped with elements that have to do with relationships between individuals or groups of people. He considered three basic aspects for this new dimension: happiness, life observation, and the importance of leisure. Apart from these three main items, the dimension is also positively linked with the high importance of having friends and negatively with the saving valuables for children. It follows that one side of this dimension is characterised by the realisation that one can act pleasingly, spend money, and indulge in leisurely activities and have fun with friends or alone. All this predicts relatively high happiness. On the other hand, we see that one’s actions are constrained by different social norms and prohibitions, and that the enjoyment of recreational activities, spending, and other similar kinds of indulgence is

somewhat wrong (Yasar, 2014). One major effort to examine the cultural dimensions of this framework by Robert House (2004) involved an international team of researchers focusing particularly on understanding the impact of cultural differences on leadership processes. This study was launched as a “global study” for Global Leadership and Organisational Behaviour Effectiveness (Nardon and Steers, 2006). One of the dimensions of this study, humane orientation, also includes some aspects of the indulgent-restraint culture. Humane-oriented can be defined as to what extent members of a society are kind, altruistic, fair, generous, attentive, and friendly to others (Gieben, 2006). Highly humane-oriented cultures give importance to other’s interests and the values of altruism, kindness, generosity, and the need for affiliation and membership, and have fewer psychological and pathological problems. (Nardon and Steers, 2006).

RESEARCH METHODOLOGY

This research has analysed the cultural indulgence level of individuals in Pakistan. For this purpose, we have used a questionnaire as a tool from study of Cai Jie and Luo Jing (2015). The questionnaire is divided into two parts (A and B) representing indulgence and restraint, with four factors: gender, age, income, and educational level. Both parts of the questionnaire (A and B) touch on three aspects of one’s life: relationships, working lifestyle, and personal life. The questionnaire was made on Google Forms and was filled by a target sample of 320 people from different cities in Pakistan (i.e. Lahore, Karachi, Islamabad, etc.) via sending link on WhatsApp groups and posting on social media pages and groups. Each question contains five options from “strongly agree” to “strongly disagree” on a scale of one to five. The respondents were asked to select the most appropriate answer from all five options. To check the significance, mean values, correlations, and percentage of the results, we used SPSS, which is considered the most appropriate tool for quantitative data analysis and to answer research questions. Table 1 shows each piece of information regarding all four factors used in the questionnaire to analyse indulgence restraint in Pakistan.

Factor	Type	Number out of 320
Gender	Males	193
	Females	127
Age	18-30 years old	244
	31-45 years old	63
	46-60 years old	11
	Over 60 years old	2
Income	Less than 30,000 PKR	147
	30,000-75,000 PKR	108
	More than 75,000 PKR	65
Education	Undergraduate	64
	Graduate	128
	Postgraduate	128

FINDINGS AND ANALYSIS

This section of the study mainly focuses on the detailed analysis of all four factors to fulfil the research objective mentioned in the first part of this study. A comparative analysis has been done by calculating mean, regression, correlation, significance, and percentage of each factor on SPSS.

Gender

According to the results shown in Table 2, the overall significance value (P) of both parts is 0.01, which shows there is a significant relationship between dependent and independent variables. The mean scores of 320 respondents in Part A for males is 13.42 and 13.93 for females, which is slightly more than for than males. This shows that females are more oriented towards indulgence than males in Pakistan. The mean scores of 320 respondents in Part B for both males and females are 14.85 and 14.80 respectively, which shows that males have more of a tendency to be restrained compared to females.

Table 3 shows the Pearson Correlation (r) between gender and the other 12 variables used in the questionnaire. The table indicates that, from Parts A and B of the questionnaire, variables including deciding life partner (DLP), relaxing working environment (RWE), other's opinion on choosing life partner (OLP), likes strict and self-disciplined people (LSS), forget food and rest at work (FRW), serious working environment for efficiency (SWE), and keep unfinished work in mind (UWM) have a positive relationship with the gender factor. It means that either males or females can choose their own life partners, like RWE, work hard, forget everything at work, and prefer to have SWE and UFM. In contrast, making new friends (MNF), rest when tired at work (RTW), earn money for high-quality life (EMH), happiness an important thing (HIT), and saving money for emergency (SLM) have a negative relationship with the factor gender. People in Pakistan do not consider these five variables as important as others.

Part	Type	Mean Score	P value	Percentage	N
A	Males	13.42	0.01	60.3%	320
	Females	13.93		39.7%	
B	Males	14.85	0.01	60.3%	320
	Females	14.08		39.7%	

Note: A: indulgence part of questionnaire, B: restraint part of questionnaire, N: total number of respondents, P: significance value

		DLP	MNF	RTW	RWE	EMH	HIT	OLP	LSS	FRW	SWE	SLM	UWM
G	Pearson Correlation	.090	-.010	-.100	.032	-.048	-.036	.043	.068	.087	.058	-.019	.035
	N	320	320	320	320	320	320	320	320	320	320	320	320

Age Group

As shown in Table 4, the P value of age groups in part A is 0.00 and in part B is 0.02. Both P values are smaller than 0.05, which shows a significant relationship between age and the variables in both Parts A and B of the questionnaire. The mean scores of 320 respondents in Part A aged 18 to 30 is 13.92, the mean scores of those aged 31 to 45 is 13.64, the mean scores of those aged 46 to 60 is 13.59, and the mean scores of those aged above 60 is 14. This shows that people aged 18 to 30 and above 60 have more of a tendency towards indulgence than people aged 31 to 45 or 46 to 60. In contrast, in Part B, the mean scores of those aged 18 to 30 is 14.84, the mean scores of those aged 31 to 45 is 14.66, the mean scores of those aged 46 to 60 is 15.64, and the mean scores of those aged above 60 is 14. This shows that people aged 46 to 60 tend more towards restraint than people of the other age groups in Pakistan.

Table 5 shows the relationship between age and other variables from both Parts A and B. The values indicate that the age factor has a positive relationship with the variables EMH, SWE, and SLM. This shows that the higher the age, the more an individual strives to earn money to have a high quality of life and prefers to have SWE and the productivity of an organisation, as well as saving their money for any emergency (including paying for

medication, a child's wedding, retirement, etc.) in Pakistan (or vice versa). Whereas keeping in view variables, DLP, MNF, RTW, LSS, FRW, and HIT have no relationship with age in any individual. On the other hand, RWE, OLP, and UWM show a negative relationship with the factor of age. This means that an increase in age will lead to a decrease in the impact of these variables or vice versa. The lower the age, the more people will think about the opinions of other while choosing life partners or having RWE and UWM while hanging out or doing other tasks.

TABLE 4: RESULTS FOR FACTOR 2: AGE

Part	Type	Mean Score	P value	Percentage	N
A	18-30 years	13.92	0.00	76.3%	320
	31-45 years	13.64		19.7%	
	46-60 years	13.59		3.4%	
	Above 60 years	14		0.6%	
B	18-30 years	14.84	0.02	76.3%	320
	31-45 years	14.66		19.7%	
	46-60 years	15.64		3.4%	
	Above 60 years	14		0.6%	

Note: A: indulgence part of questionnaire, B: restraint part of questionnaire, N: total number of respondents, P: significance value

Table 5		DLP	MNF	RTW	RWE	EMH	HIT	OLP	LSS	FRW	SWE	SLM	UW M
A	Pearson Correlation	.002	.021	.023	-.038	.057	.011	-.063	.009	-.002	.086	.023	-.063
	N	320	320	320	320	320	320	320	320	320	320	320	320

Income Level

The results in Table 6 show there is a significant relationship between income and other variables, with a P value of 0.01 in Part A and 0.05 in Part B. In Part A, the mean scores of 320 respondents with an income level less than 30,000 PKR, 30,000 to 75,000 PKR, and more than 75,000 PKR are 13.41, 13.58 and 14.16, whereas in Part B the mean scores are 14.35, 15.46, and 14.84. This shows that, in Part A, people with an income level of more than 75,000 PKR have more of a tendency towards indulgence and enjoy their lives fully, whereas people with an income level of 30,000 to 75,000 PKR have more of a tendency towards restraint than other people belonging to different levels of income.

The correlation of the income factor with the other 12 variables (Table 7) indicates that SWE, SLM, and LSS have an extremely strong relationship with income in any individual. The more the income, the more people save their money, prefer SWE, and prefer to be self-disciplined (or vice versa). Variables including RTW, HIT, OLP, and UWM also have a positive but weak relationship with income. The only variable (FRW) has no relationship with income because whether an individual is earning more or less, he/she will totally forget about food and rest while working. Except for this, variables including DLP, MNF, RWE, and EMH have a negative relationship with income. This shows the inverse relationship among variables.

TABLE 6: RESULTS FOR FACTOR 3: INCOME

Part	Type	Mean Score	P value	Percentage	N
A	Less than 30,000	13.41	0.01	45.9%	320

	PKR			
	30,000-75,000 PKR	13.58		33.8%
	More than 75,000 PKR	14.16		20.3%
B	Less than 30,000 PKR	14.35	0.05	45.9%
	30,000-75,000 PKR	15.46		33.8%
	More than 75,000 PKR	14.84		20.3%
				320

Note: A: indulgence part of questionnaire, B: restraint part of questionnaire, N: total number of respondents, P: significance value

		DLP	MNF	RTW	RWE	EMH	HIT	OLP	LSS	FRW	SWE	SLM	UW M
I	Pearson Correlation	-.030	-.043	.074	-.077	-.046	.016	.033	.102	-.007	.139*	.191*	.073
	N	320	320	320	320	320	320	320	320	320	320	320	320

Education

Table 8 shows that the P value of factor educational background is 0.00 in Part A and 0.01 in Part B, which means there is a significant relationship between the educational background of an individual and other variables. In Part A, the mean scores of 320 respondents with the educational level of undergraduate, graduate, and postgraduate are 13.09, 13.75, and 13.75. In contrast, in Part B, the mean scores are 15.22, 14.5, and 14.53. This shows that, in Part A, people with an educational level of graduate and postgraduate are more directed towards indulgence, whereas people with an educational level of undergraduate have more of a tendency towards restraint than individuals belong to a different educational background.

Table 9 shows the correlation analysis of education with other variables. The analysis shows that DLP has no linear relationship with the educational background of any individual. Everyone can make a decision regarding his/her own life partner. MNF and RWE have a negative relationship with the education of an individual, whereas SWE, SLM, LSS, RTW, HIT, OLP, UWM, and FRW show a positive relationship with education. The higher the level of education, the more education will have an impact on these variables (and vice versa).

Part	Type	Mean Score	P value	Percentage	N
A	Undergraduate	13.09	0.00	20.0%	320
	Graduate	13.75		40.0%	
	Postgraduate	13.75		40.0%	
B	Undergraduate	15.22	0.01	20.0%	320
	Graduate	14.5		40.0%	
	Postgraduate	14.53		40.0%	

Note: A: indulgence part of questionnaire, B: restraint part of questionnaire, N: total number of respondents, P: significance value

		DLP	MNF	RTW	RWE	EMH	HIT	OLP	LSS	FRW	SWE	SLM	UWM
E	Pearson Correlation	.002	-.012	.072	-.023	.007	.038	.025	.026	.025	.088	.075	.065
	N	320	320	320	320	320	320	320	320	320	320	320	320

Overall Mean Value and Significance

As shown in Table 10, the overall mean score of 320 respondents in Parts A and B is 41.185 and 44.422, with a two-tailed significance value of 0.03. This shows that the mean score of Part B (restraint) is slightly higher than that of Part A (indulgence), with $P < 0.05$, which

G	Gender	EMH	Earn money for high-quality life
A	Age	HIT	Happiness an important thing
I	Income	OLP	Other's opinion on choosing life partner
E	Education	LSS	Likes strict and self-disciplined people
DLP	Deciding life partner	FRW	Forget food and rest at work
MNF	Making new friends	SWE	Serious working environment for efficiency
RTW	Rest when tired at work	SLM	Simple life and Save money for emergency
RWE	Relaxing working environment	UWM	Unfinished work in mind

shows a significant relationship among all four factors with all variables in Parts A and B of the questionnaire.

TABLE 10: OVERALL RESULTS			
Part	Mean Score	P value	N
A	41.185	0.03	320
B	44.422		

CONCLUSION

To conclude, the results shows that, in Pakistan, females tend more towards indulgence than males. People aged 18 to 30, with an educational background at both graduate and postgraduate level and a monthly income of more than 75,000 PKR, are more indulgent rather than others. They prefer to live life fully and happily. In contrast, people aged 46 to 60 with an undergraduate educational background and a monthly income of 30,000 to 75,000 PKR tend more towards restraint. They give more preference to their responsibilities and other's needs and wants rather than thinking about their own happiness. As mentioned above in the objective, Greet Hofstede has mentioned a 0% indulgence level in Pakistan on his website; on the contrary, the overall results of this study show that the indulgence level in Pakistan is not "0" at all. This article has provided an assessment of Hofstede's work on cultural dimensions, especially regarding the culture of Indulgence versus Restraint. While controversy surrounding this work is still very high, it remains the most valuable work on culture for both academics and professionals.

RECOMMENDATION

This research work recommends to Greet Hofstede and other researchers to check the indulgence level in Pakistan again using their tool, as the indulgence level should not be "0". More research is needed to capture the changing cultural maps affected by globalisation and technology.

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