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# Exploring the Basic Values Maps of West and East Germany, Czech Republic, and Poland – findings and explanations from a research of personal advertisements

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The content analysis of personal ads from West and East Germany, the Czech Republic and Poland allowed the ascertainment of basic values and attitudes towards life and partnership. These values and attitudes represented in the personals enabled us to reconstruct for each of the examined cultures a particular concept of life and partnership. After describing and comparing these concepts and underlying cultural values we tried to find reasons for their specific appearance. We intended to find out, why there is in a culture a particular value-formation and no other.

According to Ronald Inglehart (1990, Inglehart and Welzel 2007) depend the dominant values in a society on its level of prosperity on the one hand and on its historical and cultural heritage and national constitutional past on the other hand. In order to check the assumptions of Inglehart, respectively to find reasons for the specific characteristic of a culture's value formation, we related the reconstructed concepts of life and partnership a) to the *material conditions* under which the given society exists, and b) to its *historical-philosophical traditions* and its *national constitutional past*.

What we found was a systematic correlation. Differences in material conditions and in cultural heritage and national past correspond to differences in the value-formations that we identified in the personal advertisements. The cross-cultural comparison showed that the more prosperous a country, the more dominate individual, to freedom and personal self-realization oriented values. The less wealthy a country is, the more dominate traditional, focused on physical and material security values. It has also been shown that the historical and cultural tradition of a country – its democratic or communist past and the importance of religion – systematically influence its value-formation.

**Keywords:** cultural identity, values maps in Western and Eastern Europe, concepts of life and partnership, cross-cultural research, personal advertisements

## 1. Introduction

The content analysis of personal ads from West and East Germany, the Czech Republic and Poland allowed the ascertainment of basic values and attitudes towards life and partnership. These values and attitudes represented in the personals enabled us to reconstruct for each of the examined cultures a particular concept of life and partnership. After describing and comparing these concepts and underlying cultural values we tried to find reasons for their specific appearance. We intended to find out, why there is in a culture a particular value-formation and no other.

According to Ronald Inglehart (Inglehart 1990, Inglehart and Oyserman 2004, Inglehart and Welzel 2007) depend the dominant values in a society on its level of prosperity on the one hand and on its historical and cultural heritage and national constitutional past on the other hand. In order to check the assumptions of Inglehart, respectively to find reasons for the specific characteristic of a culture's value formation, we related the reconstructed concepts of life and partnership a) to the *material conditions* under which the given society exists, and b) to its *historical-philosophical traditions* and its *national constitutional past*.

This cross-cultural study is in so far particular as the description and analysis of four cultures was conducted for each of them on two levels: a) on the level of *cultural values* which are embedded in concepts of life and partnership and which were identified in the empirical analysis of personal ads, and b1) on the level of *material conditions* under which a society exists, as well as b2) on its *historical-philosophical traditions* and its *national constitutional past*. The results of our empirical analysis on level (a) – that is the cultural values – were related to the given factors on level (b). We conducted a comparison for each of the four cultures on both levels and found a systematic correlation between both levels. Differences in material conditions and in historical-philosophical traditions correspond to differences in the value-formations that we identified in the personal advertisements. Furthermore, on the level of culture (a) hints our analysis on the existence of general structures and patterns, or in other words on the existence of a general cultural system, which is liable to evolution.

The reconstruction of the single value-formations in the four cultures – as far as being represented in the analyzed personal ads – and their realization within concepts of life and partnership does not only inform about the content of these concepts, but is at the same time a precondition of its explanation (Riedl 2000, Poser 2001). Only when having detected and identified something, one can start explaining it. Observation and description of a subject always precede its explanation. In our case the description and comparison of the different concepts of life in the four cultures and their basic values first enable us to explain them. And this explanation is given on the one hand „from bottom up“, that means out of the given material conditions a society exists under, and on the other hand as well „from top down“, that means out of historical-philosophical traditions and the national constitutional past of a country. According to that we assume that content and formation of concepts of life and partnership depend on possibilities and factors available in their cultural and social subsystems and they are otherwise guided by their superior systems, finally by the historical and philosophical worldview of the culture *they have to fit into* (Riedl 2000).

## 2. Some remarks on cross-cultural research

Ronald Inglehart (1990, Inglehart, Halman and Welzel 2004, Inglehart, Oyserman 2004, Inglehart and Welzel 2007) meets in his empirical cross-cultural studies a constant dependency of in a culture existing values and basic adjustments and the level of economic prosperity. Inglehart assumes that in all cultures exist specific hierarchies of needs and values which depend on each other and on the conditions under which a society exists. He describes these value-hierarchies within the dimension of “Survival – Self-expression values” and argues that “higher” postmaterialistic needs and self-expression values appear only and can be actively followed when “basic” existential materialistic needs of survival, like physical, economical, and political certainty are fulfilled and in a society taken for granted (Inglehart 1990, 68, Inglehart, Halman and Welzel 2004, 7, Maslow 1984). Therefore can be separated on the one hand wealthy societies, which are more focused on individual choice, personal freedom, self-actualization, on secular postmaterialistic values in general, from poorer societies on the other hand, for which group membership, traditions, religious and materialistic values are central, because these values are directly connected with everyday struggle for survival (Inglehart 1990, Inglehart and Oyserman 2004, 83).

According to Inglehart depends the value-formation of a society not only on economic development and economic prosperity. He mentions two additional factors which have under given economic and materialistic circumstances a remarkable effect. These are on the one hand a society’s historical philosophical and cultural heritage and the meaning of religion and on the other hand its national constitutional past (its democratic or communist heritage). Both are of fundamental meaning for the value-formation of a culture and can be described in the frame of a second dimension – the dimension of “Traditional – Secular-rational values”. This dimension includes traditional, religious and moral values on one side being the basis of absolute and unshiftable social norms and rules, and secular, individualistic and focused on personal freedom values on the other side.

Concerned by these values and ruled by them are many social fields as for example family, education, work and leisure time and as well processes of decision-making or management-style in companies (Inglehart, Oyserman 2004, 86).

## 3. Empirical data and methodology

As already mentioned served personal advertisements as empirical data base. The advertisements had been collected in the single countries in 2006 and 2007. All ads were taken from print media. In West and East Germany we incorporated newspapers and journals from different country parts and regions as well as out of a large spectrum of readers. In Czech Republic and in Poland marriage advertisements are rarely published in daily press but mostly in special supra-regional advertising journals. We incorporated issues from three Czech and from five Polish supra-regional advertising journals.

Out of the abundance of material were for each country randomly elected single issues of the underlying newspapers and magazines. From each selected issue were incorporated into the main unit all ads that pursued the aim of a heterosexual long-term partnership and accordingly had been printed exclusively in the rubrics "He is looking for you" and "She is looking for him".

From the main unit of every country had then been selected 400 advertisements as random sample (200 ads „He’s looking for you“ and 200 ads „She’s looking for him“) that finally had been analyzed. This sample of 4 x 400 advertisements constitutes the data base of our research.

For West Germany were taken into account in total 17 issues of the underlying newspapers and journals which contained all in all about 1500 ads. From the selected East German newspapers and journals we chose by chance 50 issues and incorporated all in all about 3000 ads into the East German main unit. The main unit of Czech data includes 22 issues of the underlying journals with all in all about 2500 ads. The main unit of Polish data includes 18 issues of the selected Polish advertising journals with a total of 2000 ads.

To analyze the advertisements in the frame of a quantitative and qualitative content analysis we constructed a research system that consists of four variables and 13 categories. First we arranged the data according to the subject

they refer to: A – self-description of men, B – description of female partner, C – self-description of women, D – description of male partner. Then we classified the data into 13 categories: 1) *character traits*, 2) *values*, 3) *appearance/physique*, 4) *lifestyle/style/dress*, 5) *profession/job/career*, 6) *education*, 7) *properties*, 8) *expectations on relationship*, 9) *family/children*, 10) *age*, 11) *hobbys/interests*, 12) *erotism*, 13) *other*.

The arranged data had been analyzed quantitatively, thus the frequencies of the single categories in a variable and in total had been ascertained and related to each other. We got for every culture frequency tables of each category (within a variable and in total) which show the importance of the single categories. The results had been used as basis for cross-cultural comparison.

In the same way we conducted the qualitative analysis. We suppose that advertisers mentioned in their advertisements mainly those characteristics they thought to be positive, attractive, and favorably, and make it easy to find a partner. Accordingly we assume that the advertisements all in all represent the cultural main stream, the ideals of “beauty”, “good character”, “partnership”, and so on. First we summarized the data contents in the different categories according to their reference to men (variables A and D) respectively to women (variables C and B). On this basis we reconstructed the valid male and female ideals of beauty in the culture, the ideal male and female character, or the considered ideal partnership and the ideal gender roles within it. All these ideal imaginations could finally be incorporated into a cultural specific concept of life and partnership. The four by this way reconstructed concepts served as basis for cross-cultural comparison.

## 4. Hypotheses and some statistical data about West and East Germany, Czech Republic, and Poland

As already mentioned had our research of West and East German, Czech, and Polish personal ads inter alia the intention to prove Inglehart’s hypotheses, respectively to give reasons for the specific value-formation in a culture. For this purpose had the values imbedded in cultural specific concepts of life and partnership been related to the particular level of prosperity of the country and also to its cultural and national heritage.

To test the affirmed correlation between the material and historical being of a society and its cultural consciousness, we first had to discover for each of the cultures its relative level of prosperity and furthermore to find indicators which hint on the historical philosophical and social constitution of a country.

### 4.1 The relative level of prosperity

To ascertain the relative level of prosperity in cross-cultural researches often used the *Human Development Index (HDI)*<sup>1</sup> (cf. eg. Hagenaars, Halman and Moors 2003, 36). In our research we used this index as well and compared the explored cultures on the basis of it. Thus we got a factual background that enabled us to test our assumption that the value-formation of a culture – in our case the reconstructed concepts of life and partnership – decisively depends on the level of prosperity in the country. Hence we deduce hypotheses H1a) and H1b):

H1a) The lower the level of prosperity within a country is, the more will dominate in concepts of life and partnership materialistic and survival values.

H1b) The higher the level of prosperity within a country is, the more considerable will be the focus on individualistic, postmaterialistic and self-expression values in concepts of life and partnership.

**Table 1** **The Human Development Index**

	Germany West - East	Czech Republic	Poland
HDI-Index 2006	0.881	0.841	0.779
Country ranking out of 169 countries	10	28	41
a) Life expectancy at birth (in years) in 2006	79.6	76.2	75.3
b) Expected years of schooling in 2006	15.6	15.0	15.2
c) Mean years of schooling in 2006	12.2	12.9	9.7
d) GNI per capita (PPP US\$) in 2006	34,580	21,861	14,980
Net national income (NNI) per capita West – East Germany in US\$ in 2006	24,038 – 18,638		

**HDI-Index:** The Human Development Index (HDI) is a summary composite index that measures a country's average achievements in three basic aspects of human development: health, knowledge, and income. The HDI sets a minimum and a maximum for each dimension, called goalposts, and then shows where each country stands in relation to these goalposts, expressed as a value between 0 and 1. The health component of the HDI is measured by mean of life expectancy at birth (point (a) in table 1). The education component of the HDI is measured by mean of years of schooling for adults aged 25 years (point (c) in table 1) and expected years

of schooling for children of school going age (point (b) in table 1). The decent standard of living component is measured by GNI per capita (PPP US\$)<sup>2</sup> (point (d) in table 1). The scores for the three HDI dimension indices are then aggregated into a composite index using geometric mean. Refer to the Human Development Report 2010: <http://hdr.undp.org/en/statistics/hdi/> (accessed: 1. 7. 2011) [Technical notes](#) for more details.

**Net national income (NNI):** To distinguish between West and East Germany we used the average net national income (NNI) per capita in West and East German federal states in 2006.

**Note:** For clarity reasons we marked in tables with frequencies or ranking-scales rank one to four in the following colours: rank 1: red; rank 2: yellow; rank 3: green; rank 4: blue.

Although HDI indices of Germany, Czech Republic and Poland stand relatively close to each other and all are expected to the group of *very highly developed countries*<sup>3</sup>, shows the international ranking, that still exist relatively large differences in levels of prosperity between them (Table 1).

In the international HDI ranking Germany shows rank 10 and is therefore among the examined countries clearly the wealthiest. Czech Republic is ranked 28th and follows on second position, Poland is with rank 41 on third position. (In international statistics there isn't after the reunification 1989/1990 any longer a differentiation between West and East Germany – since that time is Germany formally one state.)

The main reasons for different levels of prosperity in Germany, Czech Republic and Poland are first of all differences in average gross national income (GNI) per capita and also differences in the quality of health care, respectively in average life expectancy. Education and schooling are in all three countries comparable.

To distinguish between West and East Germany we used the average net national income (NNI) per capita in West and East German federal states in 2006. The average income per capita in 2006 positions East Germany between West Germany and Czech Republic. On the basis of the data in table 1 we assume a decline of prosperity among the explored countries in the following succession: West Germany – East Germany – Czech Republic – Poland.

According to our hypothesis H1 should be in West German personal advertisements the most individualistic and post-materialistic values, the West German concept of life and partnership should be the most individualistic and the most focused on self-realization. Values represented in East German and Czech ads and based on them concepts of life and partnership should be quite similar to each other, they might include a mixture of individualistic and post-materialistic but as well collectivistic and materialistic values. According to HD-Index should Polish ads embody the most materialistic and survival values. The Polish concept of life and partnership could be most focused on everyday survival.

## 4.2 The historical philosophical and national heritage

As already mentioned sets Inglehart the hypothesis that there is as well a direct and strong relationship between the *historical being* of a country and its *cultural consciousness*, its *worldview*, respectively its value formation. Communist respectively democratic past is reflected even today in a culture's value-set, in the specific emphasizing of *materialistic* and *post-materialistic*, *traditional* and *secular-rational*, *individualistic* and *collectivistic* values (Inglehart, Oyserman 2004, 86). We follow Inglehart, and assume that the specific value sets we found in the four examined cultures and their concepts of life and partnership can almost partly be explained by the historical-philosophical traditions and the national constitutional past of the countries. Accordingly we formulate hypothesis 2:

H2) Democratic tradition should have favored in the old German Federal Republic an increasing focusing on personal freedom, self-development and individual choice. Democratic tradition should be reflected in West German personal ads in a clear individualistic value-formation.

In East German and Czech ads we expect that due to communist past both value-formations will be relatively collectivistic and secular-rational. Liberal values will be of greater importance than in individualistic West Germany.

In Polish ads we expect due to the importance of religion the most traditional values.

## 5. Empirical results

To test hypothesis H1 – the dependence of the value-formation on the level of prosperity – we present those categories of the content analysis, which inform about the *acquired status* of a person in sociological sense, namely *education*, *profession/job*, and *properties* and also the categories *character traits* and *values*. They all include items which hint on materialistic respectively post-materialistic attitudes and notions and afford a cross-cultural comparison in this respect.

**Table 2** **Acquired status**

	West Germany		East Germany		Czech Republic		Poland	
	n	%	n	%	n	%	n	%
Education	101	34,6	23	11,6	113	42,2	201	29,9
Profession/Career	100	34,3	107	54,0	37	13,8	180	27,7

Properties	91	31,1	68	34,4	118	44,0	292	43,4
Total	292	100	198	100	268	100	673	100

n = total amount of items; % refer to the total amount of items in the domain *Acquired Status*. The category *Education* includes items which inform about the level of education and school graduation (eg. educated, literate, studied, academic, graduate). The category *Profession/career* includes words and items that inform about a person's profession and career as well as about his/her professional position, social status and success (eg. lawyer, medical doctor, hairdresser, secretary, student, pensioner, employed, very successful, eminently respectable). The category *Properties* includes items which inform about a person's material and financial situation, his/her possessions (eg. car, 3-room-flat, pension, house, with high income and property, multimillionaire, sailing yacht).

A quantitative comparison of the four cultures in the mentioned categories shows that in Czech and Polish ideals of status material values are the most important (Table 2). In the East German status ideal is *profession/career* the most frequent category. It seems that in East German culture work-ethic values play an important role. The West German status ideal contains all three categories in an approximately equal frequency. In our context is the increasing from west to east number of material values very interesting because this fact supports our hypothesis that a decreasing level of prosperity results in an increasing meaning of materialistic values. In fact had been mentioned in West German personal ads the less materialistic values and their number continually increases in East German, Czech and Polish advertisements parallel to the presented decline of prosperity. According to this observations West German culture can be characterized as the less oriented on materialistic values and the Czech and Polish cultures as the most oriented on materialistic values.

The qualitative analysis and summary of the items in the domain of *acquired status* has revealed for the West German culture, an ideal status we could describe as "the better - the better" or as "the best is the norm." Just among West German men are qualities like *highly educated, power, prestige and success at work* as well as *above-average assets* considered as positive features that are advantageous in the context of finding a partner. It's about showing that you are better than others, that you prevailed in professional and financial competition, that you are simply something special. Insofar tends the West German culture to be individualistic and masculine in the sense defined by Hofstede (Hofstede and Hofstede 2005, 73-162).

From the qualitative study of the East German data results in an ideal status, which one could describe as "the more industrious, modest, respectable and social the better" and even as "the average is the norm." Professional and practical skills, diligence and social responsibility (for women) are important values. In the category *properties* had been mentioned above all *financial security* and *modest possessions* or *modest wealth*. In the East German culture is not the outstanding, but rather the average preferred. One does not want to excel as something special, but is part of the social community and reveals oneself as "normal citizen". Traits, which could indicate a special individuality, are rather avoided. Differences between the social gender roles aren't immediately obvious, as they are in the West German concept of life and partnership, but are probably superimposed by collectivist values. In the terminology of Hofstede East German culture tends to be feminine and of a collectivist orientation.

According to the Czech items in order to find a partner one isn't well advised to present oneself as wealthy or rich like in West German advertisements, yet to present oneself as modest, simple and frugal like in East German ads. In fact describe mainly Czech men their financial circumstances relatively well, and Czech women also formulate exactly what they expect in financial and material respect from a future partner. *Financial and material security* are therefore important values which are to be ensured mainly by the man as potential provider of partner and family. Overall, one can speak of an ideal status affected by materialistic values.

The analysis of the studied Polish ads shows that physical and financial security are considered key factors in choosing a partner. Marriage and family are *also* perceived as an economic community of property into which both partners should bring in approximately the same assets. *Business acumen, hard work, a high income* and *a secure job* are held to be essential and fundamental for the existence and material protection of the community. The analysis also suggests a partly masculine understanding of the gender roles in this area and one can characterize Polish culture being relatively strongly focused on material, traditional, and masculine values.

Also, the qualitative analysis of the data confirms the assumption that with decreasing wealth the importance of materialistic values increases. In fact, are materialistic values in the Czech and Polish ideals of status significantly more decisive factors than in West and East German concepts. In Czech and Polish data, the emphasis is much more on the protection of existential material needs, which are considered as the basis and precondition for everything else, while West and East German constructs are more post-materialistic.

**Table 3** Character Traits and Values

	West Germany		East Germany		Czech Republic		Poland	
	n	%	n	%	n	%	n	%
general properties	532	47,6	534	46,5	334	49,1	463	37,1
emotions	260	23,2	280	24,4	136	20,0	197	15,8
spirit/intellect	112	10	46	4,0	29	4,3	116	9,3
values/virtues	215	19,2	289	25,1	180	26,6	472	37,8

total:	<b>1119</b>	100	<b>1149</b>	100	<b>679</b>	100	<b>1248</b>	100
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n = absolute number of data, % in relation to the total number of items in the domain *character and values*. Into the category *General Properties* were classified concepts, related to social life and communication, and as well expressions people use to characterize themselves and their attitude to life, such as: natural, simple, spirited, friendly, personable, spontaneous, humorous, gregarious, sociable and communicative. Into the category of *emotions* were classified all words and expressions, that name feelings and emotions, such as: love, loving, affectionate, warm, sensitive, romantic. The category *spirit/intellect* includes all words and expressions related to spirit and mind, or which name intellectual and creative abilities and characteristics, such as: intelligent, character, strong-willed, self-reliant spirit, creative, articulate, musically. In the category of *cultural values and virtues*, moral, ethical and social value terms in the narrow sense have been filed. Examples are: loyalty, honesty, courage, safety, respect, honesty, diligence and neatness.

This tendency is visible as well in the categories of *character traits* and *values*, as the frequency of *emotions* – as a genuinely non- or post-materialistic values – steadily increases from east to west, while on the other hand ethical and moral values and virtues – being signs of a more traditional cultural orientation – increase from west to east, and are especially in the Polish ideal character of central importance (Table 3). Thus, the analysis of these categories confirms the assumption that among the cultures studied here the West German culture is the strongest post-materialistic one, while Polish culture is the most obviously oriented on traditional and materialistic values.

The findings in the categories of *character* and *values* as well underpin Hypothesis H2 - according to which the value-formation of a culture depends on its historical-philosophical and social traditions. The frequency of values and virtues mentioned, and also their contents show their depending on the social circumstances and the historical-philosophical tradition.

Thus, according to the data explored is the West German ideal of character and partnership an individualistic one, oriented to vitality and quality of life. It is based on an *egalitarian love relationship* in which the individual's autonomy and individuality is largely preserved. In this domain we can talk of an individualistic ideal character which tends to be feminine and post-materialistic. It corresponds nearly perfect to our hypothesis H2, reflects the focusing on individual self-realization and free choice of the individual made possible by the Constitution and democratic tradition of the old Federal Republic.

In East German culture is relationship and partnership in the foreground rather than the individual. Reliability, mutual care, and frugality play an important role. We can speak of a collectivistic and feminine ideal character oriented to post-materialistic values.

The Czech ideal character and concept of partnership is focused on harmony and quality of life. Favorited is as well the ideal *relationship of love* as a precondition and basis of partnership and family. Emotional qualities are stronger linked with the female sex, insofar we observe a gender-role specificity. The values mentioned in this area are relatively traditional, but also secular and rational values appear, such as tolerance, mutual understanding and so called '*pohoda*', which means something like balanced, comfortable, happy and satisfied, and refers to a relaxed and carefree lifestyle. Overall, we can speak of a Czech ideal character that tends to be materialistic and oriented on secular values.

Both the reconstructed East German and the Czech ideals of character show an imprint of the communist past: while the East German ideal character comprehends relatively strong collectivistic traits, is the Czech ideal character characterized by secular and material values.

Only Polish data show in the domain of *character traits* a direct relation to real life circumstances and the reconstructed ideal character is of a clear materialistic orientation. Furthermore we found in the category of *values and virtues* many 'values of duty and acceptance' (cf. Kraemer 1998, 202f), which give the Polish concept of life and partnership a solid ethical and moral framework and whose primary mission is to ensure emotional security and social stability. Named were mainly Christian and moral value-standards, hinting on the existence of many relatively immutable social norms in Polish culture. The social roles of men and women in this context are clearly defined and differ quite markedly from one another. Thus we confirmed the assumption derived from hypothesis 2 that Catholicism is of a strong influence in the Polish ideal character, in the Polish concept of life and partnership in general. Among the cultures studied here comprehend the Polish ideal character and concept of partnership the most traditional and materialistic values, the religious background is quite obvious as is also a significantly masculine and collectivistic orientation.

## 6. Conclusion and implications

By the reconstruction of cultural specific concepts of life and partnership in four cultures and by relating them to the level of prosperity of the given country and to its historical and national constitutional heritage we could empirically demonstrate a connection between the *real being* of a society and its *values and norms* in force. The cross-cultural comparison of the four concepts has shown that they on one hand depend on the *material circumstances* under which a society exists, and on the other hand are influenced by the *worldview* of a culture, i.e. its historical-philosophical and national heritage. These dependencies indicate that people's concepts of life and partnership are always embedded in a larger context, we call culture. Furthermore they point out, that culture is a general system, which is subject to evolution.

Despite the geographical proximity, there are due to history and existing disparities in wealth between West and East Germany, the Czech Republic and Poland, relatively large cultural differences that are often underestimated. Thus the West German concept of life shows obviously affected by a relatively high level of prosperity and favored by the democratic tradition of the old Federal Republic the most individualistic and post-materialistic orientation, while the East German and Czech concepts of life and partnership show probably in the aftermath of the communist past clearly collectivist, secular-rational and partly materialistic characteristics. As finally expected is the Polish concept of life and partnership due to the importance of religion and a comparatively lower prosperity in Poland, the most oriented on traditional and materialistic values.

The special value-formations and orientations in these countries should be taken into account for example in international business and marketing. People's cultural specific concepts of life and partnership and underlying them values and attitudes also act in international relations. Hence international business will only succeed if it is able to recognize and to consider its own cultural specificity as well as those of the respective foreign country.

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<sup>1</sup> „The first [Human Development Report](http://hdr.undp.org/en/statistics/hdi/) introduced a new way of measuring development by combining indicators of life expectancy, educational attainment and income into a composite human development index, the HDI. The breakthrough for the HDI was the creation of a single statistic which was to serve as a frame of reference for both social and economic development.“ (<http://hdr.undp.org/en/statistics/hdi/>) (accessed: 1. 7. 2011)

<sup>2</sup> GNI per capita (2008 PPP US\$) Sum of value added by all resident producers in the economy plus any product taxes (less subsidies) not included in the valuation of output, plus net receipts of primary income (compensation of employees and property income) from abroad, divided by midyear population. Value added is the net output of an industry after adding up all outputs and subtracting intermediate inputs. When expressed in purchasing power parity (PPP) US\$ terms, it is converted to international dollars using PPP rates. An international dollar has the same purchasing power over GDP that the U.S. dollar has in the United States.

<sup>3</sup> <http://hdr.undp.org/en/statistics/> (accessed: 1. 7. 2011)

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## **Vitae**

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