

Diploma Thesis

**Humane Orientation –
A cross-cultural study in 26 countries**

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Abstract

This study examined Humane Orientation in 26 countries worldwide. Humane Orientation refers to the degree to which members of a society are fair, altruistic, friendly, generous, caring and kind to others. Using convenience samples of students we replicated the results from the Global Leadership and Organizational Behavior Effectiveness Program (GLOBE). In our aim to contribute to the construct validation of Humane Orientation we differentiated between Humane Orientation towards in-group members and Humane Orientation towards out-group members, and we related Humane Orientation to other dimensions, namely Agreeableness, Fairness, Welfare State, Religiosity and Authoritarianism. Patriotism was included as a method factor. All measures showed high internal consistency, within-group agreement, and factor equivalence across countries. Convergent validity with other cross-cultural information was examined. Additionally, data was checked for cultural response bias and sequence effects.

Out-Group Humane Orientation showed high variance across countries. In-Group Humane Orientation showed only little variance across countries and was significantly higher than Out-Group Humane Orientation. Humane Orientation was positively related to Agreeableness and to Fairness. Out-Group Humane Orientation was negatively related to Welfare State. Contradicting our hypotheses, Out-Group Humane Orientation was positively related to Religiosity and to Authoritarianism possibly due to the moderating effect of national wealth.

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1. Introduction

Imagine you are lost in a foreign city. You need to find a pharmacy to get something against a cough that keeps bothering you for some time. You look out for a friendly looking person to ask for directions. As a young woman passes by you ask her if she can spare a second to help you. She gives you a smile and listens to your problem. Then she kindly takes you along to the next pharmacy which is a couple of minutes away. She expresses her hopes that you will feel better soon and the two of you part with mutual well-wishing.

The woman in this story turned out to be very friendly, caring and kind. The degree to which the members of a society are fair, altruistic, friendly, generous, caring and kind to others is called Humane Orientation (House & Javidan, 2004). This study examines Humane Orientation in 26 countries providing a tentative answer to the question where such a scene could have probably taken place - and where probably not. We contribute to the construct validation of Humane Orientation by differentiating between different aspects of Humane Orientation and by identifying relations of Humane Orientation to other cultural dimensions. Our aim is to better understand Humane Orientation and the differences between low and high humane oriented countries. First, we will present the GLOBE project to explain the roots of the construct of Humane Orientation and to provide a summary of present findings.

1.1. The GLOBE project

The Global Leadership and Organizational Behavior Effectiveness Program (GLOBE) was a cross-cultural study of 62 societies based on survey data from more than 17,000 respondents. Its main objective was to examine the relationship of societal and organizational cultures to leadership effectiveness. Humane Orientation was identified as one of nine cultural dimensions in two large-scale pilot studies (Hanges & Dickson, 2004). The theoretical foundations for Humane Orientation were Kluckhohn and Strodtbeck's (1961) work on values, Putnam's (1993) work on the civic society and McClelland's (1985) affiliative motive.

An innovation of the GLOBE study was the differentiation of each cultural dimension along practices and values. To capture this difference two parallel item versions were designed. Table 1 shows an example of the two parallel versions of a Humane Orientation

item. Note that the wording of the items makes clear that respondents have to assess their society.

Table 1. Example of parallel items for the Humane Orientation scale*

<i>Practices</i>						
In this society, people are generally:						
very friendly						very unfriendly
1	2	3	4	5	6	7
<i>Values</i>						
In this society, people should be encouraged to be:						
very friendly						very unfriendly
1	2	3	4	5	6	7

Note. * Societal version. Organizational level items begin with “In this organization, ...”. Items are recoded prior to scale construction so that a high score reflects high Humane Orientation.

A society’s score on a cultural dimension was computed by aggregating respondents’ assessments in that society, e.g. the Humane Orientation Practices score for Brazil was computed as the mean of scores of all Brazilians on the Humane Orientation Practices scale. The aggregated scores were compared for each dimension across all societies.

Interestingly, eight of the ten countries with the lowest Humane Orientation Practices were European countries. Highest on Humane Orientation Practices were Zambia, Ireland, the Philippines and Egypt. The average of aggregated scores lay near the midpoint of the seven-point Likert scale ($M = 4.09$; $SD = .47$). Table 2 lists the countries with the highest and the lowest Humane Orientation scores.

Table 2. GLOBE Humane Orientation scores* of the highest and lowest scoring countries

High Humane Orientation		Low Humane Orientation	
Country	Score	Country	Score
Zambia	5.23	Colombia	3.72
Philippines	5.12	England	3.72
Ireland	4.96	El Salvador	3.71
Malaysia	4.87	Brazil	3.66
Thailand	4.81	Italy	3.63
Egypt	4.73	Poland	3.61
Indonesia	4.69	Switzerland	3.60
Ecuador	4.65	South Africa ^b	3.49
Albania	4.64	Singapore	3.49
India	4.57	France	3.40
Kuwait	4.52	Hungary	3.35
Canada ^a	4.49	Greece	3.34
Zimbabwe	4.45	Spain	3.32
Denmark	4.44	Germany ^c	3.18

Notes. * Humane Orientation Societal Practices scale. Higher scores indicate greater humane orientation. Scores are aggregated means of responses on a seven-point Likert scale.

^a Canada: English-speaking sample; ^b South Africa: White Sample; ^c Germany: West German sample (Former FRG)

Aside from comparing country scores, GLOBE researchers also explored the relationships of the cultural dimensions to each other. The relationship between Practices and Values was negative for most cultural dimension including Humane Orientation ($r = -.32$, $p < .05$). Countries practicing a low degree of Humane Orientation valued Humane Orientation higher than countries practicing a high degree of Humane Orientation. However, Humane Orientation Values scores were generally very high and variance small across countries ($M = 5.42$, $SD = .25$). Among the Practices scales, Humane Orientation was related to Institutional Collectivism, In-Group Collectivism, and Assertiveness. The Institutional Collectivism scale measures the degree to which societies emphasize group loyalty at the expense of individual goals. The In-Group Collectivism Scales measures the degree to which members of a society express pride, loyalty, and interdependence in their families (Gelfand, Bhawuk, Nishii & Bechthold, 2005). Collectivism has been widely studied in cross-cultural research (e.g., Hofstede, 1980; Kluckhohn & Strodtbeck, 1961; Hui & Triandis, 1986; Schwartz, 1994). According to Triandis (2001), differences on the Individualism-Collectivism dimension

constitute the most significant differences between cultures. The Assertiveness scale measures the degree to which members of society are confrontational in social relations (Den Hartog, 2005). It is related to the masculinity dimension in Hofstede's study (1980).

Humane Orientation was positively related to Institutional Collectivism ($r = .43, p < .01$), and In-Group Collectivism ($r = .30, p < .05$), and negatively related to Assertiveness ($r = -.42, p < .01$). In other words, a society whose members were friendly and caring to others was also characterized by a strong emphasis on the collective and a non-confrontational manner in social interactions. On the other hand, a society whose members were not very kind and helpful to others tended to be a place where people were very individualistic and assertive in social interactions.

Finally, GLOBE researchers examined relations between their cultural dimensions and well established economical and societal indicators (Javidan & Hauser, 2005). Humane Orientation Practices were found to correlate negatively with Gross Domestic Product (GDP) per capita ($r = -.36; p < .01$) and the Human Development Index ($r = -.37; p < .01$). In other words, rich countries with a high standard of living were less humane oriented (Kabasakal & Bodur, 2004).

As can be seen from the above selection of results from the GLOBE study, this project has provided cross-cultural researchers with a range of interesting subject-matter and a framework for further research. It served as the basis for detailed country analyses (e.g. on Germany, Brodbeck & Frese, in press; Brodbeck, Frese & Javidan, 2002). However, up to this date there have been no subsequent cross-cultural studies focusing on Humane Orientation. This study aims to fill in this gap. Before we present the novel contributions of this study to the construct of Humane Orientation, we would like to address the problematic issue of measuring and interpreting cross-cultural information.

1.2. Conceptualization, measurement and interpretation of cultural dimensions

This study examines cultural dimensions that are relevant and meaningful to people from every cultural group. Chao (2000) has called this the etic perspective. Respondents' assessments of cultural dimensions center about a mean that characterizes the group in respect to this cultural dimension. Such constructs are called convergent-emergent (Kozlowski & Klein, 2000).

Interpreting country scores on cultural dimensions can be difficult as the following example will demonstrate. Recently, Germany has been in the spotlight of international media attention as the host of the 2006 soccer World Cup. In the GLOBE study Germany had the lowest Humane Orientation of all countries, but surprisingly and indeed unexpected for international observers and most of the German public alike, Germans proved to be sympathetic and welcoming hosts to a million fans from around the globe (Institut für Auslandsbeziehungen, 2006). Of course, also in non-World Cup times not each and every German is an unfriendly and gruff person. To inappropriately assume that all members of a group exhibit characteristics of the group at large is called ecological fallacy (Robinson, 1950). It is also an ecological fallacy to assume that correlations at the cultural level apply to the individual level as well. Robinson (1950) showed that literacy rate and number of immigrants correlated highly across 48 US states. However, when individuals are considered, immigrants are less literate than native citizens. For whatever reason immigrants tended to settle in more literate states causing the positive correlation at the state level. These examples do not imply that any inferences from the cultural level to individuals are invalid but they do have to be theoretically justified and empirically verified. For example, Parboteeah, Bronson and Cullen (2005) showed that members of countries high on Humane Orientation were less willing to justify ethically objectionable behaviors. Indeed, if a statement about the low Humane Orientation in Germany shall have any validity, research, cross-cultural research has to identify individual level equivalents, e.g. the frequency of friendly interactions or the probability to meet helpful persons like the one described in the scene at the beginning.

Apart from the problematic issue of inferences from cultural level information there has been considerable controversy about the best way to measure cultural dimensions in the first place (House & Hanges, 2005; Hofstede, 2001; McCrae & Terraciano, 2005). One can differentiate between measures originally created for use at the individual level and those created for use at the group level. The recommended approach is to develop scales that measure constructs at the targeted level of analysis, i.e. cross-cultural researchers should employ scales that target the cultural level for example by asking respondents about a typical member of society (Klein, Dansereau & Hall, 1994). Like the GLOBE study, we have taken this approach to measure cultural dimensions (House & Hanges, 2005). Recently, Terraciano et al. (2005) have criticized this approach claiming that measures targeting the societal level only reflect unfounded stereotypes that serve to collectively maintain a national identity.

Instead, they proposed to aggregate individual level data from representative country samples. For example, Terraciano et al. (2005) calculated culture profiles from the mean scores of individual NEO-PI-R ratings in a wide range of societies. Likewise, the World Values Study aggregates individual responses of representative national samples (European Values Study Group and World Values Study Association, 2006). It seems a very straightforward thing to use the mean score of cultural members on individual level measures for characterizations of culture. However, there are some serious caveats apart from the obvious disadvantage of the monetary costs of attaining representative samples in every country. Hofstede (2001) claimed that such a procedure leads to the reverse ecological fallacy error pointing out that cultures are not simply “king-sized individuals”. Additionally, such a procedure is especially vulnerable to the reference-group effect and social desirability bias. The reference-group effect refers to the construction of self-report and observer ratings by reference to one’s group (Heine, Lehman, Peng & Greenholtz, 2002; Xie, Roy & Chen, 2006). It has also been called the frog-pond effect (Brass, 2000). As ratings are made with reference to one’s own culture only, this effect diminishes cross-cultural differences. Social desirability refers to the tendency to rate oneself and others more favourably than justified (Crowne & Marlowe, 1960). Cross-cultural research has shown that cultural dimensions are valued to differing extents across countries (House & Javidan, 2005; Schwartz, 1994). As a consequence some countries are more vulnerable to a social desirability bias than others. There is also evidence that there are inherent cross-cultural differences in the effect size of the social desirability bias (Johnson & Van de Vijver, 2003). For example, Braun (2003) suggested that members of collectivist societies are more subject to social desirability than members of individualist societies. Thus, aggregated means of individual level measures might reflect differential functioning of the social desirability bias rather than substantive differences on the underlying construct.

Terraciano’s assumption that measures targeting the societal level only reflect stereotypes can also be questioned on theoretical grounds because it ignores people’s ability to differentiate between a purported image or stereotype of their country and their experience-based perceptions about their country. Consider another example from the World Cup. The opening ceremonies comprised a presentation of German customs including a performance by a group of Bavarians in Lederhosen. Contrary to what some might believe, Lederhosen are a traditional clothing that is nowadays worn only by a few Germans in a small part of the country. Germans in general do not wear Lederhosen. Although the

opening ceremonies certainly reinforced this particular stereotype for millions in international TV audience, it can be doubted that any Germans were fooled into believing that they had to get rid of their jeans and buy some Lederhosen. If one was to undertake a survey in Germany asking respondents what Germans wear in general, Lederhosen are not likely to top the list.

Note that for this example, it would be relatively easy to validate the survey results by comparing them to a theoretically related unobtrusive and objective measure like sales figures of German department stores. Unobtrusive measures constitute cross-cultural information which is independent of respondent's assessments. As such it is essential information for the validation of cultural dimensions (Gupta, Sully de Luque & House, 2005). Such measures can be economic indicators, census data or any kind of measures obtained from behavioral observations. They are easily available in some cases, e.g. GDP or population numbers. In the case of psychological constructs, it is often much harder to think of meaningfully related unobtrusive measures or such data is simply not available. For example, it would be helpful to know how often people from different countries smile per day to validate Humane Orientation questionnaires. Whenever possible, we have related cultural dimensions and objective measures to validate our questionnaire scales.

Finally, it is important to point out that cross-cultural comparisons do not allow for a differentiation of societies into "good" and "bad" ones. Hopefully this study will prevent the reader from drawing any such conclusions by showing the complexity of cultures and the complex relations of cultural dimensions.

2. Theory

The subject of this study is cultures. UNESCO (2002) defined culture as the set of distinctive spiritual, material, intellectual and emotional features of a society or a social group, encompassing art, literature, lifestyles, ways of living together, value systems, traditions and beliefs. It has been common to study the value systems of cultures (e.g., Schwartz, 1999). However, the focus of this study is on the behavioral manifestations of culture, i.e. common practices of cultural members. Such common practices arise because individuals learn to conform to cultural norms through acculturation and socialization (Brodbeck & Frese, 2002). Practices are also more easily observable than values because it often remains unclear how values translate into observable behavior. All cultural dimensions examined in this study refer to practices if not stated differently. For readability, labels of cultural dimensions do not contain the addition “practices”.

For practical reasons, cross-cultural studies usually equate nations with cultures. This is done at the expense of generalizability to different subcultures within nations, e.g. different peoples living in the same country can have different cultures. Cultures can be studied as they are interpreted by their members, supplemented with other cross-cultural information like social and economic indicators. A way to describe and differentiate cultures is the use of cultural dimensions, just as individuals can be described and differentiated along personality traits.

The cultural dimension of Humane Orientation is at the center of this study. Our aim is to contribute to the construct validation of Humane Orientation by refining its nomological network. The nomological network of a construct consists of the theoretical formation and empirical verification of a system of relations to other constructs (Cronbach & Meehl, 1955). We differentiate between several aspects of Humane Orientation and examine relations of Humane Orientation to other cultural dimensions.

2.1. Humane Orientation

Adapting a definition by House & Javidan (2004), Humane Orientation can be defined as the degree to which members of a society are fair, altruistic, friendly, generous, caring and kind to others. By speaking vaguely of “others” this conceptualization of Humane Orientation leaves open who the beneficiary of those actions is supposed to be. However,

people behave differently depending on who their counterpart is. A general way of differentiation is the distinction between in-group and out-group members. In-group members belong to the same group as oneself does, e.g. family members all belong to the same family. Out-group members belong to a group other than one's own, e.g. foreigners have a different nationality than oneself. Consider again the story of the kind woman from the beginning. An important element of the story is that the woman is initially a total stranger to you. Strictly speaking, the woman's behavior is an example of Out-Group Humane Orientation. If your best friend had come with you on the city trip and you had asked him to fetch your medicine at the pharmacy, it would have been quite a different situation. It would have been about In-Group Humane Orientation - or the lack of it.

We examine Humane Orientation in general, and In-Group and Out-Group Humane Orientation in specific. A differentiation of Humane Orientation into In-Group and Out-Group Humane Orientation serves two purposes. First, countries can be described and compared to each other in a more differentiated way. Secondly, the relations of other cultural dimensions to Humane Orientation can be better understood if it shows that they arise mainly from a correlation to either In-Group Humane Orientation or Out-Group Humane Orientation. The three Humane Orientation measures serve as the dependent variables which are related to other cultural dimensions described in the following.

For validation purposes, we also measured Humane Orientation Values, i.e. how humane oriented respondents thought their societies should be. No special hypotheses were made for the values dimension because the focus of this study was on practices.

2.2. Related cultural dimensions

2.2.1. Agreeableness

Humane Orientation and Agreeableness are conceptually related constructs. Agreeableness is known as one of the personality traits of the five-factor model of personality. People high in Agreeableness are altruistic, sympathetic and benevolent (Borkenau & Ostendorf, 1993). Humane Orientation on the societal level could well be what Agreeableness is on the individual level.

The five-factor model of personality holds across a wide variety of cultures (McCrae, Zonderman, Costa, Bond & Paunonen, 1996; McCrae & Costa, 1997). Hofstede and McCrae

(2004) also found a relationship between mean levels of personality traits and scores on Hofstede's cultural dimensions in a study of 33 countries. For example, countries high on Hofstede's individualism dimension tended to have a higher mean on the personality trait extraversion. In other words, there are more extraverted people in individualist societies. On the individual level, agreeable persons were found to be less successful in their careers and to show less voice behavior, i.e. making suggestions or advancing their ideas (Judge, Higgins, Thoresen, and Barrick (1999); LePine & Van Dyne, 2001).

We conceptualized and measured Agreeableness at the cultural level because it is problematic, if the level of analysis, i.e. the cultural level, does not correspond to the level measured by the scale (Kozlowski et al. 1994). Agreeableness as a cultural dimension can be defined as the degree to which members of a society are altruistic, sympathetic and benevolent. We expect a high positive correlation between the cultural dimensions of Humane Orientation and Agreeableness.

Hypothesis 1: There is a positive relationship between Agreeableness and Humane Orientation.

2.2.2. Fairness

Fairness can be defined as the degree to which managers in a society deal with their employees in a respectful, considerate and truthful manner. As such it incorporates humane oriented behaviors. It can be argued that both Fairness and Humane Orientation serve an important function in times of change. Societies and organizations both have to adapt to changing environments. Research has shown that employees' justice perceptions influence organizational change and ultimately business performance (Konovsky, 2000). Just as Fairness at the work place facilitates organizational change, Humane Orientation might facilitate the implementation of societal reforms and increase the economic competitiveness of a society.

The Fairness dimension is an offspring of interpersonal justice research. Research has shown that a high degree of Fairness in an organization has a positive impact on employees' performance and organizational commitment (Simons & Roberson, 2003; Lilius, Worline, Dutton, Kanov, Frost & Maitlis, 2003). Therefore, the dimension of Fairness is highly relevant for organizational strategy especially in times when cross-cultural knowledge gets

increasingly important as the business world is becoming more and more globalized (House, 2005; Dickson, BeShears & Gupta, 2005).

Fairness differs from Humane Orientation in the respect that it applies humane oriented behavior to a specific setting, i.e. the work place. Through acculturation processes, interactions at the work place should mirror practices common to the society as a whole. Countries high in Humane Orientation should be high on Fairness as well.

Hypothesis 2: There is a positive relationship between Fairness and Humane Orientation.

2.2.3. Welfare State

It can be argued that societies with a functioning and generous welfare state have a reduced need for their members to be friendly and helpful to each other. The Welfare State can be defined as the system of government services or public institutions whereby the state protects the well-being of its citizens, especially those in financial need. Brodbeck & Frese (2002) argued that the welfare state serves humane functions. In rich countries like Germany public institutions provide aid for those in need. If people have health, unemployment and retirement insurances, there is less need for assistance on the interpersonal level. Therefore, Germany is very low on Humane Orientation. For example, German citizens are eligible to free health care, free education, 325 € per month in unemployment benefits plus a compensation of expenses for accommodation (Bundesministerium der Justiz, 2006). In poorer countries there is generally no such state-sponsored support and people have to mutually support each other as best they can. We hypothesize that countries with a generous welfare state show lower levels of Humane Orientation.

Hypothesis 3: There is a negative relationship between the degree of the Welfare State and Humane Orientation.

2.2.4. Religiosity

Religions offer guidance on how people should lead their lives, most importantly the way they should interact with their fellow human beings. For practical reasons, our measure of Religiosity does not differentiate between different religions like Christianity, Islam, Hinduism or Buddhism. Also, research by Saroglou, Delpierre, and Dernelle (2004) showed that religious people from different denominations shared many of the same values. We differentiate societies on the degree to which societal members emphasize the importance of religion in their lives. Highly religious societies are characterized by a devout population guided by their religious beliefs. The influence of religion is especially salient in these societies. Societies low on Religiosity are characterized by a population for which religious beliefs are of minor importance and influence on their lives.

Research showed that religious people have lower rates of substance abuse and antisocial behavior (Kendler, Liu, Gardner, McCullough, Larson & Prescott, 2003). However, contacts to other religious groups are occasionally hostile and violent (Ellens, 2003; Wellman & Tokuno, 2004). In a study by Burris & Jackson (1999) religious people were more likely to tolerate abuse when the victim did not lead a lifestyle according to their religious beliefs. Takriti, Buchanan-Barrow and Barrett (2000) found that children enhance their self-esteem by denigrating members of other religions. History itself is full of religiously motivated violence like for instance the crusades in the Middle Ages or modern day terrorist acts of Islamic extremists. Sometimes the humane and inhumane face of religion are visible at the same time like in the example of the Islamist organization Hamas. Apart from becoming a considerable political force with the election victory in the Palestinian territories in January, 2006, Hamas is a charity organization funding public schools and hospitals in the Palestinian territories thereby providing essential services to the deprived public. On the other hand it is an extremist militant organization responsible for numerous suicide bombings killing Israeli civilians. In turn, the families of the suicide bombers get generous financial aid from Hamas (Fisher, 2003).

As these examples have made clear, it is important, when assessing a construct like Humane Orientation, to be aware of who one is supposed to be humane oriented to. This can be in-group members sharing the same religion or out-group members adherent to a different faith. We assume that a high degree of religiosity goes together with a high degree of In-Group Humane Orientation but a low degree of Out-Group Humane Orientation.

Hypothesis 4: There is positive relationship between religiosity and In-Group Humane Orientation.

Hypothesis 5: There is a negative relationship between Religiosity and Out-Group Humane Orientation.

2.2.5. Authoritarianism

Inhumane behaviors can have its origin in an authoritarian ideology. The construct of Authoritarianism was developed after World War II by Adorno and colleagues (Adorno, Frenkel-Brunswick, Levinson & Sanford, 1950). Originally it was conceived as a personality characteristic reflecting the receptivity of the individual to fascist authority. People high in Authoritarianism are very intolerant towards any divergence from what they consider to be normal and they eagerly take orders from authorities. Altemeyer (1989) described submission to authority, conventionalism and authoritarian aggression as the essential characteristics of authoritarianism. Submission to authority means that people long for leaders they can follow. Conventionalism describes the strict adherence to social norms and traditions. Authoritarian aggression is directed against people violating social norms and implies a preference of violence over tolerance. Adapting a definition from Altemeyer (1989), Authoritarianism as a cultural dimension can be defined as the degree to which members of a society emphasize obedience, discipline, power, and submission to authority. Authoritarianism measures an attitude but not practices. It is theoretically and empirically similar to social dominance orientation which measure one's degree of preference for inequality among social groups (Duriez & Van Hiel, 2002). Social dominance orientation is negatively correlated with empathy, tolerance, and altruism (Pratto, Sidanius, Stallworth & Malle, 1994). We assume that an authoritarian attitude likewise manifests itself in a low degree of humane behavior especially towards out-groups. In other words, we hypothesize that authoritarian societies express less Out-Group Humane Orientation than non-authoritarian societies.

Hypothesis 6: There is a negative relationship between Authoritarianism and Out-Group Humane Orientation.

3. Methods

3.1. Questionnaire

Cultural dimensions were measured with questionnaire scales. A sequential approach was chosen for questionnaire design where a source questionnaire is developed which is then translated into other languages (Harkness, Van de Vijver & Johnson, 2003). The questionnaire originally comprised 14 scales and 88 items. A pilot study in Germany led to the exclusion of one scale and a reduction in item number from 88 to 73. Items were excluded on the basis of low item-total correlations. See Appendix A for the questionnaire used in the German pilot study and Appendix B for scale and item characteristics of the pilot study. All items were phrased to aim at the societal level by explicit introductory parts like “In this society, people are generally...”. This ensured that respondents did not assess themselves but their society. It also ensured that the level targeted by our measures corresponded to the level of analysis. Two forms of the questionnaire with alternating sequences of Humane Orientation scales were assembled to control for sequence effects. Respondents answered items on seven-point Likert scales. In the following, each scale will be presented in detail.

3.1.1. Humane Orientation scales

The questionnaire contained the Humane Orientation scale and three parallel scales: In-Group Humane Orientation, Out-Group Humane Orientation, and Humane Orientation Values. Table 3 shows a sample item for the Humane Orientation scales, gives the number of items per scale and the internal consistency at the cultural level.

Table 3. Parallel version of a Humane Orientation, In-Group Humane Orientation, Out-Group Humane Orientation, and Humane Orientation Values item

Scale	N	Cronbach's Alpha	Sample Item
Humane Orientation	5	.90	In this society, people are generally very concerned about others.
In-Group Humane Orientation	5	.94	In this society, people are generally very concerned <i>about their friends</i> .
Out-Group Humane Orientation	5	.98	In this society, people are generally very concerned about <i>people from neighbouring countries who live and work here</i> .
Humane Orientation Values	4	.52	In this society, people <i>should be encouraged to be</i> very concerned about others.

Notes. Differences in *italics*. For more information on Cronbach's Alpha see chapter 3.3.2 Aggregation verification.

The scales are parallel in the sense that they all use the same items albeit modified to aim at practices or values and to differentiate between “others”, “friends” and “people from neighbouring countries who live and work here”. The Humane Orientation and Humane Orientation Values scales are identical to the GLOBE study's Humane Orientation Societal Practices and Humane Orientation Societal Values scales.

The In-Group and Out-Group Humane Orientation scales were assembled by adopting the Humane Orientation scale and adding a specification to the items. “Friends” were chosen to represent the in-group and “people from neighbouring countries who live and work here” were chosen to represent the out-group. This somewhat cumbersome operationalization of out-group was chosen for two reasons. First of all, foreigners epitomize out-group membership. Secondly, the specification that the foreigners come “from neighbouring countries” and “live and work here” prevents misinterpretations. Otherwise, people from countries with a lot of tourism could equal foreigners to affluent tourists of mostly European or American origin. Most importantly, it is prevented that respondents report a superficially high Humane Orientation towards foreigners. This can result from the implicit assumption that Humane Orientation towards foreigners refers to visits in foreign countries and that those foreigners stay in their countries and never come to one's own country. The essential

characteristics of out-group membership are best represented by asking respondents how foreigners living in their own country are treated.¹

In addition to these four Humane Orientation scales, a scenario based measure of Humane Orientation adapted from a study by Koenig, Frese, Steinmetz, Rauch and Wang (in preparation) was employed for validation purposes. Respondents were instructed to assess on a six-point Likert scale how a typical entrepreneur in their society behaves in different situations at the work place. Table 4 gives a sample item of the Humane Orientation Scenarios scale.

Table 4. Sample item of the Humane Orientation Scenarios scale

An employee who always used to do his work properly suddenly makes a lot of mistakes. The entrepreneur finds out that things are not going well for him in his private life. What does the entrepreneur do?

He feels sorry for his employee and offers him his help.	←	1	2	3	4	5	6	→	He is not willing to show any consideration for his employee's personal problems. He just tells him to get on top of them.
		extremely	very true	some-what	some-what	very true	extremely		

Notes. N = 4. Cronbach's Alpha = .90. Scale was adapted from Koenig et al. (in preparation).

¹ Evidently respondents from different countries have different neighbor countries. Americans will have Canadians and Mexicans in mind. French will think mostly of Germans and Spaniards. Thailand's neighbours are Malaysians, Burmese, Laotians, and Cambodians. This gives rise to concerns about comparability. However, Out-Group Humane Orientation deals with people outside one's group and when comparing societies their respective out-groups differ from each other already by definition. Also it is not of interest how people relate to foreigners from a specific country, e.g. Americans, as this would not reflect the broader sense of Out-Group Humane Orientation. Strictly speaking, this problem exists for every scale. For example, people from different societies might not only have different conceptions of a "friend" but naturally they do have different friends in the very literal sense. A Thai has Thai friends, an American has American friends. In the end, concerns about strict comparability are traded for a valid operationalization of the construct.

3.1.2. Additional scales

The questionnaire included additional scales for the cultural dimensions of Agreeableness, Fairness, Welfare State, Authoritarianism, Religiosity, Patriotism, In-Group Collectivism, Institutional Collectivism, and Assertiveness. Patriotism was included in our questionnaire as a control variable. The latter three scales were included because these dimensions were found to be correlated to Humane Orientation in the GLOBE study. They were taken over from the GLOBE study without any modifications. Apart from the Welfare State scale which was developed by the author, all other questionnaire scales were adapted from existing instruments. These measures were originally designed for use at the individual level. Items had to be rephrased so that respondents assessed their society and not themselves. Respondents assessed on seven-point Likert scales how much they agreed or disagreed with the item statements. Table 5 shows a sample item for every scale and gives the number of items per scale. See Appendix C for the whole questionnaire and Appendix D for scale and item characteristics.

Agreeableness. The Agreeableness scale has its origins in personality trait research and is based on the scale of the same name from the Revised NEO Personality Inventory (Costa & McCrae, 1992). The six highest loading items were selected for our Agreeableness measure.

Fairness. The Fairness scale stems from Niehoff's & Moorman's (1993) Interpersonal Justice Scale. It measures people's perceptions of how a typical manager in their country treats his or her employees when making job-related decisions. In contrast to procedural justice which focuses on due process, interactional justice items focus on managers' empathy for their employees and how kind and truthful managers treat their employees.

Welfare State. Due to a lack of existing instruments the Welfare State scale was developed by the author. The welfare state provides a living for those who cannot afford it so that no one has to go without food and shelter. Respondents are asked to assess the amount of support financial and otherwise provided to those in need, e.g. the homeless or the unemployed.

Religiosity. The Religiosity scale measures the importance of religious beliefs in people's lives. Three measures of religiosity were combined in the design of this scale, i.e. the Religious Commitment Inventory (Worthington, Wade, Hight, Ripley, McCullough, Berry, et al., 2003), the Multidimensional Measurement of Religiousness/Spirituality Scale

(Fetzer Institute, 1999), and the Religious Attitudes and Practices Inventory (D'Onofrio et al., 1999). If necessary, items were rephrased so that they contained no specific religious expressions. For example, expressions like church, temple, God, Christian, or Muslim could not be used as our sample consisted of people with a wide range of religious beliefs. As the Religiosity scale addresses the importance of religious beliefs in general, it allows for a meaningful comparison of countries regardless of different prevailing religions.

Authoritarianism. The Authoritarianism scale emphasizes submission to authority, adherence to rigid norms and aggressive reactions in the face of deviations. It is based on Adorno's F-scale (1950), Altemeyer's Right Wing-Authoritarianism Scale (Altemeyer; 1989; Hebler, Booh, Wieczorek & Schneider, 2005) and Roghmann's Fascism Scale (2005). As Authoritarianism has traditionally been conceptualised as an attitude or belief system, these scales ask respondents about what they think should be done. We retained the focus on values in our Authoritarianism measure while rephrasing the items to aim at the society.

Patriotism. According to Schatz & Straub (1999) Patriotism comprises two elements, i.e. emotional attachment to one's country and an emphasis on positive aspects of one's country at the expense of criticism. Patriotism can be defined as the degree to which members of a society feel proud of their nationality and emphasize positive aspects of their country. As such the cultural dimension of Patriotism captures more of an attitude than actual practices. The Patriotism scale comprises items adapted from two existing measures that focus on emotional attachment to one's country (Balke, El-Menouar, Rastetter, and Schmidt, 2005; Gümüs, Gömleksiz, Glöckner-Rist & Balke, 2005). Additionally, several items developed by the author were added to the Patriotism scale. They address the willingness or reluctance to criticize one's country.

In-Group Collectivism, Institutional Collectivism, and Assertiveness. In-Group Collectivism refers to the cohesiveness of families. Institutional Collectivism measures the degree a society favors collective well-being over individual gratification. Assertiveness is degree to which individuals are confrontational in social relationships (House, 2005). All three scales were taken over from the GLOBE study without modifications.

Table 5. Sample items for additional scales

Scale	N	Cronbach's Alpha	Item
Agreeableness ¹	6	.85	In this society, people generally try to be thoughtful and considerate.
Fairness ²	6	.97	In this society, managers treat their employees with kindness and consideration, when making decisions about their job.
Welfare State	5	.95	In this society, the poor receive sufficient benefits from the state.
Religiosity ³	7	.97	In this society, religious beliefs influence all dealings in life.
Authoritarianism ⁴	6	.78	In this society, people are convinced that it is necessary to take decisive actions against people leading an immoral life.
Patriotism ⁵	9	.92	In this society, people love their country.
In-Group Collectivism ⁶	4	.76	In this society, aging parents generally live at home with their children.
Institutional Collectivism ⁶	4	.77	In this society, leaders encourage group loyalty even if individual goals suffer.
Assertiveness ⁶	3	.78	In this society, people are generally dominant.

Notes. For more information on Cronbach's Alpha see chapter 3.3.2 Aggregation verification. sources: ¹ Agreeableness scale from the Revised NEO Personality Inventory (Costa & McCrae, 1992); ² Interactional Justice Scale (Niehoff & Moorman, 1993); ³ Religious Commitment Inventory (Worthington et al., 2003), Multidimensional Measurement of Religiousness / Spirituality Scale (Fetzer Institute, 1999), Religious Attitudes and Practices Inventory (D'Onofrio et al., 1999); ⁴ F-Scale (Adorno, 1950), Altemeyer's right-wing authoritarianism scale (Hebler et al., 2005), Fascism Scale (Roghmann, 2005); ⁵ Importance of German Identification Symbols (Balke et al., 2005), National Identification Scale (Gümüs et al., 2005); ⁶ Societal Practices scale of the same name from the GLOBE study (Hanges & Dickson, 2005)

3.1.3. Construct validation of questionnaire measures

Several scales were employed for the first time in a cross-cultural study. To assess the validity of our measures we relied upon other cross-cultural indicators that are theoretically related to our measures. Cross-cultural indicators included unobtrusive measures of economic and societal development, and indices of freedom and civil liberties. Unobtrusive measures are especially valuable for construct validation because they do not rely upon

questionnaires or interviews and are, thus, free of any biases related to respondents' assessments. Cross-cultural indicators for validation also included data from two cross-cultural studies on Agreeableness, and several measures from the World Values Study.

Economic indicators comprised the Gross Domestic Product (GDP) per capita, the Growth Competitive Index, and the Gini index. They were provided by the United Nations Development Program (2004) and the Global Competitiveness Report from Lopez-Carlos, Porter, and Schwab (2005). GDP can be interpreted as a general measure of wealth, the Growth Competitiveness Index describes prospects for long-term economic development, and the Gini index is a measure of income equality.

Indicators of societal development comprised the Human Development Index from the United Nations Development Program (2004) and life expectancy estimates from the World Factbook of the Central Intelligence Agency (2006). The Human Development Index is a composite index based on GDP, life expectancy, and educational attainment, e.g. literacy rates and school enrolment.

Welfare State scores should be related to GDP because only rich countries can afford a generous welfare state in the first place. As the welfare state provides health care, education and financial help to the poor, countries with a higher Welfare State score should also have a higher life expectancy, a higher Human Development Index, and more income equality. Countries scoring high on Fairness at the work place should be more competitive if the positive relationship between Fairness and employees' performance that was found at the individual level holds at the country level (Konovsky, 2000).

To assess the respect for human rights we referred to the Freedom House index (2005, 2006) that focuses on political rights and democracy, and a civil liberties index by Gupta, Jongman, and Schmid (1994) that focuses on a fair judicial system and rights for the individual. Authoritarianism should be negatively related to freedom and civil liberties because it grants priority to the enforcement of law and order at the expense of altruism and tolerance.

Cross-cultural studies by McCrae and Terraciano (2005) and Terraciano et al. (2005) provided country scores on Agreeableness. McCrae and Terraciano (2005) reported average scores from large country samples using self-report or observer rated NEO-PI-R questionnaires. Terraciano et al. (2005) used a modified version of the NEO-PI-R questionnaire called national character survey that asks respondents to assess a typical member of society instead of themselves or a well-known other. Our Agreeableness measure

should be highly positively related to Terraciano et al.'s (2005) national character Agreeableness measure. Both measures aim at the cultural level. Additionally, the item content is very similar as both measures are modified versions of the NEO-PI-R Agreeableness items. Agreeableness scores from the studies by Terraciano et al. (2005) and McCrae and Terraciano (2005) were unrelated (Terraciano et al., 2005). As our Agreeableness measure is very similar to Terraciano et al.'s (2005) national character Agreeableness measure we do not expect to find a correlation between our Agreeableness scores and the aggregate individual level scores reported by McCrae and Terraciano (2005).

The World Values Survey asks respondents about their way of life and their opinions on a wide range of topics (European Values Study Group and World Values Survey Association, 2006). As a general measure of life satisfaction we included country scores on subjective well-being. They should be related to Welfare State scores because countries with a generous welfare state are richer, more developed, and offer security to its citizens which are all factors increasing well-being levels (Diener, Diener & Diener, 1995; Inglehart & Klingemann, 2000). We also included two measures of religiosity, i.e. the percentage of respondents attending religious services at least once a month and the percentage of respondents describing themselves as convinced atheists. As an indicator of Patriotism we used the percentage of respondents feeling proud of their nationality and as an indicator of Authoritarianism we used the percentage of respondents thinking that having the army rule the country was a fairly good or very good idea. Table 6 gives an overview of cross-cultural indicators used for construct validation. For each indicator table 6 gives the related questionnaire measure and the number of countries that data was available for. See Appendix Q for the scores of participating countries on all indicators. The Humane Orientation Scenarios scale was used for construct validation of the Fairness scale because both measures address interactional justice at the work place. It is not included in table 6 because it was part of the questionnaire.

Table 6. Cross-Cultural Indicators used for Construct Validation

Measure	N	Related Questionnaire Scale
Gross Domestic Product per capita in 2002 ¹	25	Welfare State
Growth Competitiveness Index 2005 ²	25	Fairness
Human Development Index 2002 ¹	25	Welfare State
Gini index of income equality 2002 ¹	24	Welfare State
Life expectancy 2006 estimate ³	25	Welfare State
Freedom House rating 2006 ⁴	25	Authoritarianism
Average Freedom House rating 1972 – 2005 ⁴	25	Authoritarianism
Civil Liberties ratings 1994 ⁵	21	Authoritarianism
National character Agreeableness ⁶	16	Agreeableness
Aggregate individual level Agreeableness ⁷	17	Agreeableness*
Subjective well-being ⁸	21	Welfare State
Attendance of religious services ⁸	21	Religiosity
Convinced atheists ⁸	21	Religiosity
Pride in nationality ⁸	21	Patriotism
Support for having the army rule the country ⁸	21	Authoritarianism

Notes. * no correlation expected.

sources: ¹United Nations Development Program (2004); ²Lopez-Carlos, Porter, and Schwab (2005); ³Central Intelligence Agency (2006); ⁴Freedom House (2005,2006); ⁵Gupta, Jongman, and Schmid (1994); ⁶McCrae and Terraciano (2005); ⁷Terraciano et al. (2005); ⁸European Values Study Group and World Values Survey Association (2006)

3.2. Sample

Researchers from 31 countries were requested to participate in the study. See Appendix E for the invitation mail and Appendix F for the contact details of country co-investigators. The selection of countries was guided by an intended maximization of variance in Humane Orientation scores. Therefore, the highest and lowest scoring countries from the GLOBE study were contacted (see table 2). Due to readily available data, the U.S.A., China and Mexico were also included in the study. Efforts to find a co-investigator failed in 5 countries resulting in a total of 26 participating countries¹. Country co-investigators were asked to provide for a convenience sample of 20 or more psychology students². Sample size

¹ See Appendix P for GLOBE scores of participating countries.

² For practical reasons, samples from Malaysia, Mexico and Poland were mixed with students from other disciplines.

ranged from a minimum of 22 for England to a maximum of 81 for Germany with a mean of 35 participants per country and a total of 908 respondents. Of these 908 questionnaires, Form A and Form B questionnaires amounted to 55 % and 45 % respectively¹. Mean age of participants was 23.5 years (SD = 6 years). Roughly 70 % of respondents were female. Between and within country analyses using ANOVA and T-Tests proved that differences in responses from male and female participants were negligible. See Appendix G for country specific descriptives and Appendix H for more information on male and female respondents' assessments of their country.

If necessary, the questionnaire was translated into the local language resulting in a total of 10 language versions: English, German, Spanish, Portuguese, Greek, Hungarian, Italian, Chinese, Thai and French. The English questionnaire was used as source questionnaire. To ensure the adequacy of translations we obtained back translations, whenever possible². In the back translation procedure the newly translated questionnaire is translated back into the source questionnaire language and the questionnaires in the source language are compared for any differences (Harkness, 2003).

Missing data accounted for only 0.3 percent of the data. Most missing values were found for age, gender, and Humane Orientation Scenario items that were the longest items in the survey. As individual level data was aggregated to the country level, there were no missing values at this level³.

3.3. Statistical procedures

The purpose of this study was to compare countries to each other. In order to do so, several conditions have to be fulfilled: At first, the data has to be checked for cultural response bias which could distort the results of a country. Secondly, the aggregation of data to the cultural level has to be justified by examining homogeneity within cultures. And at last, factor equivalence of cultural dimensions across countries has to be demonstrated to

¹ This difference was largely due to the samples from France and Indonesia where only Form A questionnaires were distributed.

² No back translation could be obtained for the Portuguese, Italian and Chinese versions.

³ A replacement of missing data at the individual level had no effect on aggregated scores. Therefore, we aggregated the original raw data. A data set with missing values replaced is available from the author.

prevent that cross-cultural comparisons are meaningless because of differences in the understanding of constructs. This approach to verifying cross-cultural comparability of scores was adopted from the GLOBE study¹. Additionally, we also checked for sequence effects and a patriotism bias.

3.3.1. Cultural response bias

Researchers have found cross-cultural differences in the way respondents complete questionnaires. For example, cross-cultural researchers found a tendency to avoid extreme ends of a scale in several Asian cultures and a tendency to avoid the midpoint of a scale in several European cultures (Triandis, 1994, 1995; Heine et al., 2002; Hui & Triandis, 1989; Stening & Everett, 1984). Such differences in response styles were also called culture-sensitive context effects (Schwarz, 2003). These response patterns bias scale scores because they are independent of the particular construct under investigation. In the presence of response bias, differences between countries can be the result of differing response styles instead of actual differences on the investigated construct. Therefore it is necessary to identify countries that show response bias.

Using a procedure by Hanges (2005) corrected item responses were calculated and compared to the original data. Corrected and uncorrected aggregate scores correlated to $r = .94$ indicating that there was only little response bias in the data. Further analyses were performed to check for significant differences between corrected and uncorrected scores. These analyses provided information on the number of biased scales per country. Again very little evidence of response bias was found with the exception of Kuwait. Response bias was present in all but one scale of the Kuwaiti sample. As a consequence, Kuwait was excluded from subsequent analysis. Apart from Kuwait significant differences between corrected and uncorrected scale scores were identified for four countries only. Table 7 shows that in each case response bias was limited to a single or a few scales making no further exclusion of countries necessary.

¹ Van de Vijver (2003) recommends verification of full score equivalence before comparing country scores. Procedures to test for full score equivalence like differential item functioning are practical in the case of two groups but unsuitable for large-scale cross-cultural studies.

Table 7. Cultural Response Bias *

Country	Number (Percentage) of Scales showing Response Bias
Egypt	1 (8%)
Colombia	1 (8%)
India	2 (15%)
Hungary	5 (38%)

* Figures represent conservative estimates of response bias because Kuwait was already excluded from this analysis. All but two effects are insignificant if Kuwait is included in the analysis.

As there was only very little response bias present in the data, subsequent analyses used the original uncorrected scores. Also, the use of corrected scores is not without problems (Hanges, 2005). See Appendix I for corrected scale scores and further information on the response bias correction procedure.

3.3.2. Aggregation verification

To be able to compare results across societies the data has to be aggregated to the national level. However, aggregation has to be justified. Within groups agreement has to be high, and individual assessments as well as group means have to be reliable. Within-group agreement and reliability can be assessed with several statistical indices.

First, we calculated the internal consistency of our scales at the cultural level using Cronbach's Alpha. A high internal consistency indicates that items largely tap into the same construct which justifies the scale construction in the first place. Internal consistency can be interpreted as the extent to which the scales are unaffected from item variability (Hanges & Dickson, 2005). Cronbach's Alpha should be above .70 and in no case below .60.

The most frequently used measure of within-group agreement is $r_{wg(j)}$ (James, Demaree & Wolf, 1984, 1993; Bliese, 2000). $r_{wg(j)}$ provides a measure of agreement for each group by comparing the distribution of responses to a theoretical distribution that would emerge in the case of non-agreement. If questionnaire scales indeed measure cultural dimensions we would expect that respondents from the same culture are homogeneous in their assessments. An $r_{wg(j)}$ above .70 indicates substantial within-group agreement.

The major form of reliability assessments are the interclass correlation coefficients, i.e. ICC(1) and ICC(2) (Kozlowski & Hattrup, 1992). They depend on the relation of between group variance to within group variance. The higher the between group variance and the lower the within group variance, the larger ICC(1) and ICC(2). We assume that there are substantial cross-cultural differences resulting in high between group variance, but considerable within-group agreement resulting in low within group variance. The typical range of ICC(1) is between .05 and .20. It has to be significantly higher than zero to justify aggregation. ICC(2) should be above .70 (Klein, Bliese, Kozlowski, Dansereau, Gavin, Griffin, et al., 2000). Table 8 sums up all statistical indices used for aggregation verification.

Table 8. Internal Consistency, $r_{wg(j)}$, ICC(1) and ICC(2)

Scale	Cronbach's Alpha	Mean $r_{wg(j)}$	Median $r_{wg(j)}$	ICC(1)	ICC(2)
Humane Orientation	.90	.88	.90	.15	.86
Humane Orientation Values	.52	.90	.91	.06	.71
In-Group Humane Orientation	.94	.91	.93	.07	.73
Out-Group Humane Orientation	.98	.84	.87	.32	.94
Humane Orientation Scenarios	.90	.91	.92	.16	.87
Agreeableness	.85	.88	.90	.20	.90
Fairness	.97	.89	.89	.22	.91
Welfare State	.95	.80	.82	.49	.97
Religiosity	.97	.83	.89	.48	.97
Authoritarianism	.78	.83	.84	.16	.87
Patriotism	.92	.89	.90	.22	.91
In-Group Collectivism	.76	.84	.85	.47	.97
Institutional Collectivism	.77	.73	.78	.25	.92
Assertiveness	.78	.82	.86	.11	.81

Note. ICC(1) is significantly larger than zero for all scales.

In general results provided powerful support for the aggregation of scale scores to the cultural level. Both mean and median $r_{wg(j)}$ were above .70 for all scales. In some cases they were even above .90 indicating extraordinary high within-group agreement. The same held for ICC(2) with all scales having values above .70. ICC(1) was significantly larger than zero in all cases. In several cases ICC(1) and ICC(2) were above .20 and .90 respectively indicating large differences between societies and high homogeneity within societies.

Internal consistency was well above .70 for all but one scale. More than half the scales had a Cronbach's Alpha of at least .90. Such high values for Cronbach's Alpha are also due to the effect that internal consistency of scales is usually higher at the cultural level because aggregated item scores contain less measurement error (Inglehart & Baker, 2000; House, Wright & Aditya, 1997). With a Cronbach's Alpha of .52 the Humane Orientation Values scale failed to show acceptable internal consistency. Already in the GLOBE study, Cronbach's Alpha for the Humane Orientation Values scale was marginal at .61. Due to the low internal consistency there was reason for concern about what this scale actually measured and it was excluded from further analyses. For more detailed information on internal consistency and within-group agreement see Appendix J and Appendix K.

3.3.3. Factor equivalence

To be able to meaningfully compare countries on cultural dimensions, the scales have to be equivalent across countries. Van de Vijver (2003) recommends the use of exploratory factor analysis and target rotation to determine factor equivalence. If equal factor structures can be found in two groups, one can assume that the psychological construct that underlies the instrument is identical for both groups (van de Vijver & Leung, 1996).

For large samples with more than 150 subjects per group factor equivalence can be examined with confirmatory factor analysis. For small samples exploratory factor analysis and Procrustes rotation is employed. Procrustes rotation aligns two factor structures to maximal congruence to each other. Equivalence can then be assessed with a coefficient of agreement. The most frequently used is Tucker's coefficient of agreement. It reflects the degree to which two variables are proportional (Zegers & Ten Berge, 1985). As a lower limit for Tucker's congruence coefficient, Ten Berge (1985) and Van de Vijver and Leung (1997) proposed a value of .85 and .90 respectively. Several researchers have suggested that Procrustes rotation is preferable even for large samples because of unsolved problems with confirmatory factor analysis (e.g., McCrae et al., 1996).

We rotated the factor structure of each scale in each country to maximum congruence with a target structure. As target structure for our study we chose the factor solution of the whole data set. Table 9 reports the mean and median of Tucker's congruence coefficient for each scale and the percentage of countries where the factor structure was successfully replicated.

Table 9. Factor Equivalence

Scale	Tucker's congruence coefficient		Successful Replications
	Mean	Median	
Humane Orientation	.98	.99	100 %
Humane Orientation Values	.95	.99	87 %
In-Group Humane Orientation	.99	.99	100 %
Out-Group Humane Orientation	.99	.99	100 %
Humane Orientation Scenarios	.96	.99	87 %
Agreeableness	.85	.95	74 %
Fairness	.99	.99	100 %
Welfare State	.98	.99	96 %
Religiosity	.98	.99	96 %
Authoritarianism	.94	.95	91 %
Patriotism	.96	.97	96 %
In-Group Collectivism	.74	.93	52 %
Institutional Collectivism	.52	.53	17 %
Assertiveness	.86	.98	98 %

Note. Due to a delay in data collection, factor equivalence was computed without data from France, Indonesia, and Kuwait.

The results lent support to the factor equivalence of most scales. The mean Tucker's congruence coefficient was .85 or higher for all but the Collectivism scales and the median was .95 or higher for all but the Institutional Collectivism scale. The factor structure of the In-Group Collectivism and Institutional Collectivism scales could be replicated in only 52 % respectively 17 % of cases. These scales failed to demonstrate factor equivalence and were excluded from further analysis. It has to be noted that the Collectivism scales were identical to those employed in the GLOBE study. Hanges & Dickson (2005) reported an average fit index of .89 across all scales without giving individual fit indices of each scale. In the light of our results, specific information about the fit of the Collectivism scales in the GLOBE study would be valuable to decide whether these scales should be used in future cross-cultural research.

The Agreeableness scale showed somewhat marginal factor equivalence. However, factor equivalence was still acceptable according to the more lenient criterion of factor congruence from Ten Berge which requires a mean Tucker's congruence coefficient of .85 or

higher. Factor replication was successful in 74 % of cases. Note that the Agreeableness scale is composed of positive and negative items. Schmitt & Allik (2005) showed that people from most cultures are generally less likely to endorse negatively phrased items. As a consequence, Agreeableness separated into two factors in some countries resulting in a lower fit compared to most other scales. However, as factor equivalence was still in the acceptable range, Agreeableness was retained in the analysis. For detailed information about the computation of factor equivalence and country specific results see Appendix L.

3.3.4. Sequence effects

A sequence effect occurs when one observation affects a later observation. In this sense, questionnaire items constitute sequential observations. For example, responses to an item addressing patriotism in Germany might be influenced in opposite directions when respondents were previously asked a question about either World War II or the recent soccer World Cup. This is also called an item context effect (Podsakoff, MacKenzie, Lee, and Podsakoff, 2003).

In the GLOBE study, practices items preceded values items. Respondents had to assess how their society should be having in mind how their society actually is due to the preceding items. Practices and Values correlated negatively for most cultural dimensions, e.g. Humane Orientation Practices scores correlated to $r = -.32$ ($p < .05$) with Humane Orientation Values scores. The negative correlation of Practices and Values might have been caused by a sequence effect for two reasons. First, respondents might have thought that they were expected to answer practices and values items differently as they would otherwise see no sense in responding to the same questions all over again. Second, with the information about practices made salient to respondents, their assessments about how things should be might diverge more than usual because of what Peng, Nisbett, and Wong (1997) called deprivation-based preferences, i.e. we want what we do not have.

We assembled two questionnaire forms to be able to measure potential sequence effects and to control for them. Our questionnaire contained four very similar scales as the Humane Orientation, Humane Orientation Values, In-Group Humane Orientation, and Out-

Group Humane Orientation scales consisted of parallel items (see table 3)¹. The sequence of the In-Group and Out-Group Humane Orientation scales might also be of importance as for example a contrast effect might lead respondents to report higher In-Group Humane Orientation when they have previously assessed Out-Group Humane Orientation. Therefore, we checked for a sequence effect between practices and values by alternating the sequence of the Humane Orientation and Humane Orientation Values scale as well as for a sequence effect between in-group and out-group by alternating the sequence of the In-Group and Out-Group Humane Orientation scales. Form A starts with the Humane Orientation scale followed by the Humane Orientation Values scale. It ends with the Out-Group Humane Orientation scale preceding the In-Group Humane Orientation scale. Form B starts with the Humane Orientation Values scale followed by the Humane Orientation scale. It ends with the In-Group Humane Orientation scale preceding the Out-Group Humane Orientation scale. Half of respondents in each country filled out Form A and the other half Form B².

We calculated separate country scores on the Humane Orientation scales for both forms. Form A and Form B scores were checked for significant differences in each country and across all countries. Results showed that sequence effects were restricted to a few countries. The highest number of countries showing a sequence effect was found for the Humane Orientation scale. In four countries, Colombia, Philippines, Spain, and the U.S.A., Humane Orientation scores were significantly lower when respondents were first asked about Humane Orientation Values. The sequence effect in these countries also resulted in a small difference in Form A and Form B scores across all countries. However, across all countries this difference was not significant. Across all countries only In-Group Humane Orientation scores showed a significant sequence effect. Respondents tended to rate In-Group Humane Orientation higher when they were first asked about Out-Group Humane Orientation. However, if each country was separately checked for differences, only Spain and India showed a significant sequence effect. Also, the difference between Form A and Form B scores on In-Group Humane Orientation scores was actually lower in size than in the case of the Humane Orientation scale but it was significant because of a smaller variance. For

¹ Remember that our scales measure practices if not stated differently. The Humane Orientation Values scale measures values, but the Humane Orientation, In-Group Humane Orientation, and Out-Group Humane Orientation scales refer to practices.

² For practical reasons, no Form B questionnaires were obtained in France and Indonesia. In Kuwait, Malaysia, and Thailand questionnaires were unequally distributed with more than 60 % Form A questionnaires.

Humane Orientation Values and Out-Group Humane Orientation sequence effects were negligible. In the light of these results we can assume with respect to the GLOBE study, that participants were not influenced by the makeup of the questionnaire with practice items coming first and value items later.

There was no need to correct country scores in the presence of a significant sequence effect because Form A and Form B were each filled out by half of the respondents which equalises any sequence effect¹. Table 10 and table 11 give an overview of the presented findings. They show the sequence of scales for Form A and Form B, the average aggregated country scores on the Humane Orientation scales for each form, and the number of countries per scale that showed a significant sequence effect. See Appendix M for more specific information on the sequence effects.

Table 10. Sequence Effects for Humane Orientation and Humane Orientation Values

Questionnaire Form	Sequence of Questionnaire Scales	Mean of aggregated country scores	
		Humane Orientation	Humane Orientation Values
Form A	Humane Orientation ⇒ Humane Orientation Values	4.25	5.63
Form B	Humane Orientation Values ⇒ Humane Orientation	4.00	5.61
Difference between Form A and Form B		0.25	0.02
Number of countries showing a sequence effect		4 (18%)	1 (5%)

Notes. Data from France, Kuwait, and Indonesia was excluded from this analysis.

¹ Kuwait, Malaysia, and Thailand showed no sequence effects making a correction unnecessary. As most countries did not show any sequence effects, data from France and Indonesia was retained in the analysis.

Table 11. Sequence Effects for In-Group and Out-Group Humane Orientation

Questionnaire Form	Sequence of Questionnaire Scales	Mean of aggregated country scores	
		In-Group Humane Orientation	Out-Group Humane Orientation
Form A	Out-Group Humane Orientation ⇒ In-Group Humane Orientation	5.53	3.93
Form B	In-Group Humane Orientation ⇒ Out-Group Humane Orientation	5.30	3.96
Difference between Form A and Form B		0.23*	0.03
Number of countries showing a sequence effect		2 (9%)	1 (5%)

Notes. Data from France, Kuwait, and Indonesia was excluded from this analysis. * $p < .05$.

3.3.5. Patriotism bias

Patriotism can bias respondents to assess their society in a more favourable way than it is justified. Members of patriotic societies are likely to overrate positive characteristics of their country and underrate negative ones. They love their country and are rather uncritical towards their society. Members of unpatriotic societies are less emotionally attached to their country, more self-reflective and more critical of their society. This should lead to increased awareness of their country's shortcomings and a greater willingness to report them.

The GLOBE study has shown that Humane Orientation is regarded as a very positive societal characteristic across all countries (Javidan, House & Dorfman; 2004). To acknowledge that one's society is rather unfriendly would be much harder for members of patriotic societies because they usually refrain from such criticism. If Patriotism has a similar effect on other dimensions, the relationship between Humane Orientation and these measures would be influenced by the effect of the bias. To control for this bias effect we included a Patriotism measure in our questionnaire, calculated all correlations with Patriotism partialled out and compared them to the original correlations.

The resulting differences between the partial correlations and the original correlations were minimal. The original correlations of the Humane Orientation scales to related questionnaire measures were almost identical to the partial correlations. Original and partial correlations were related to $r = .99$. Because of the similarity of partial and original correlations we decided to present only original correlations in the results to avoid any confusion. The intercorrelation matrix gives both the original and the partial correlations (see table 12). Out of interest, Patriotism is included in the results section in an exploratory way.

4. Results

First, we will present the results on Humane Orientation, In-Group Humane Orientation, and Out-Group Humane Orientation. We will give the country scores on these dimensions, their relations to each other and important correlations to other cross-cultural variables. Then we will presents results on the other questionnaire measures that we hypothesized to be related to the Humane Orientation scales. To test the validity of these measures we will examine their relationship to other theoretically related cross-cultural variables. We will give the country scores on these dimensions, and test whether they are indeed related to Humane Orientation in the hypothesized way.

For the interested reader, table 12 gives the complete intercorrelation matrix. A shorter version including only the intercorrelations of the questionnaire measures can be found in Appendix R. Table 12 includes the questionnaire measures, related measures from the GLOBE study, economic and societal indicators, freedom ratings, Agreeableness measures from other cross-cultural studies, and several measures from the World Values Survey. Scales excluded from other analyses because of poor psychometric properties are included in the intercorrelation matrix in an exploratory way. Original correlations are printed below the diagonal. Partial correlations that control for Patriotism are printed above the diagonal. As no major differences emerged when Patriotism was partialled out, we report only original correlations in the text.

Table 12. Intercorrelation matrix

r \ r _s	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
(1) HOG		-.11	.65	.74	.49	.80	.28	.55	.38	-.40	na	-.35
(2) HOV ¹	-.22		-.30	.16	-.08	-.10	.01	-.45	-.48	.56	na	.19
(3) HOO	.59	-.28		.46	.10	.70	-.03	.71	.46	-.52	na	-.63
(4) HOI	.74	.08	.45		.53	.64	.32	.22	.20	-.28	na	-.08
(5) SHO	.60	-.23	.09	.55		.23	.77	-.07	.36	-.21	na	.35
(6) AGR	.82	-.18	.67	.66	.33		.25	.53	.29	-.44	na	-.32
(7) FAI	.42	-.13	-.02	.38	.82	.34		-.32	.15	.09	na	.50
(8) IGC ¹	.44	-.39	.71	.18	-.12	.48	-.33		.54	-.47	na	-.78
(9) ITC ¹	.46	-.53	.44	.26	.45	.35	.26	.48		-.54	na	-.30
(10) ASS	-.41	.56	-.52	-.29	-.24	-.45	.02	-.45	-.55		na	.27
(11) PAT	.43	-.30	.00	.22	.54	.27	.46	-.12	.30	-.12		na
(12) WEL	-.15	.07	-.59	.00	.46	-.20	.57	-.77	-.17	.21	.34	
(13) REL	.38	-.30	.60	.09	-.19	.45	-.16	.76	.24	-.23	-.10	-.73
(14) AUT	.30	-.15	.55	.23	-.09	.36	-.06	.57	.34	-.08	-.14	-.51
(15) HOG_GL	.70	-.36	.49	.27	.47	.55	.38	.38	.48	-.35	.44	-.15
(16) HOV_GL	-.45	.26	-.32	-.13	-.27	-.14	-.03	-.37	-.26	.30	-.12	.27
(17) IGC_GL	.40	-.26	.63	.09	-.12	.40	-.26	.88	.46	-.36	-.14	-.75
(18) ITC_GL	.51	-.43	.36	.40	.64	.47	.51	.19	.72	-.56	.40	.22
(19) ASS_GL	-.53	.43	-.42	-.13	-.53	-.47	-.35	-.35	-.59	.46	-.44	-.07
(20) GDP	-.29	.13	-.68	.02	.27	-.30	.39	-.80	-.31	.29	.31	.77
(21) GCI	-.30	-.06	-.62	-.02	.34	-.32	.44	-.70	-.08	.26	.40	.80
(22) HDI	-.49	.17	-.74	-.19	.02	-.39	.14	-.76	-.35	.26	.09	.65
(23) GINI ²	.02	-.14	.59	-.12	-.32	.33	-.16	.44	.02	-.04	-.05	-.54
(24) LIFEEXP	-.46	.14	-.66	-.18	-.05	-.28	.05	-.54	-.27	.15	-.03	.55
(25) FREE06 ²	.42	-.31	.67	.15	.09	.34	-.14	.66	.52	-.31	.16	-.48
(26) FREEAVE ²	.24	-.20	.55	.16	.03	.20	-.30	.60	.43	-.43	.06	-.43
(27) CIVIL ²	.15	-.30	.57	-.07	-.06	.08	-.30	.59	.57	-.36	-.02	-.51
(28) AGR_NCS	.63	-.49	.63	.23	.09	.60	.00	.68	.28	-.41	.27	-.36
(29) AGR_IND	-.20	.49	-.47	.04	.10	-.15	.34	-.65	-.37	.48	.34	.79
(30) WELLBE	-.20	.14	-.14	.03	-.01	-.02	.21	-.48	-.43	.29	.24	.41
(31) RELSER	.28	-.24	.45	.14	-.16	.41	-.03	.46	.03	-.19	-.22	-.55
(32) ATHEIST	-.19	-.20	-.01	-.16	.04	-.26	-.16	-.06	.34	-.19	.14	.18
(33) PRIDE	.41	.04	.48	.29	-.12	.43	-.06	.48	.08	-.05	.07	-.58
(34) ARMRULE	.46	-.32	.73	.33	.01	.59	.04	.64	.45	-.55	-.20	-.65

Notes. lower part: nominal correlation; upper part: partial correlation controlled for Patriotism.

Data from Kuwait was excluded from this analysis. Significant correlations in **boldface**.

(1) HOG = Humane Orientation; (2) HOV = Humane Orientation Values; (3) HOO = Out-Group Humane Orientation; (4) HOI = In-Group Humane Orientation; (5) SHO = Humane Orientation Scenarios; (6) AGR = Agreeableness; (7) FAI = Fairness; (8) IGC = In-Group Collectivism; (9) ITC = Institutional Collectivism; (10) ASS = Assertiveness; (11) PAT = Patriotism; (12) WEL = Welfare State; (13) REL = Religiosity; (14) AUT = Authoritarianism; (15) HOG_GL = Humane Orientation Societal Practices GLOBE; (16) HOV_GL = Humane Orientation Societal Values GLOBE; (17) IGC_GL = In-Group Collectivism Societal Practices GLOBE; (18) ITC_GL = Institutional Collectivism Societal Practices GLOBE; (19) ASS_GL = Assertiveness Societal Practices GLOBE; (20) GDP = Gross Domestic Product per capita; (21) GCI = Growth Competitiveness Index; (22) HDI = Human Development Index; (23) GINI = Gini index of income equality; (24) LIFEEXP = Life expectancy; (25) FREE06 = Freedom House rating 2006; (26) FREEAVE = Average Freedom House rating 1972-2005; (27) CIVIL¹ = Civil Liberties rating; (28) AGR_NCS = National Character Agreeableness; (29) AGR_IND = Individual Aggregate Agreeableness; (30) WELLBE = Subjective well-being; (31) RELSER = Attendance of religious services; (32) ATHEIST = Percentage of atheists; (33) PRIDE = Pride in nationality; (34) ARMRULE = Support for having the army rule the country

¹ Scales were excluded because of poor psychometric properties. ² High numbers indicate less income equality, freedom, and civil liberties.

Table 12 (continued). Intercorrelation matrix

r \ r _s	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)	(24)
(1) HOG	.47	.40	.63	-.45	.51	.41	-.42	-.49	-.57	-.59	.04	-.50
(2) HOV ¹	-.35	-.21	-.27	.24	-.32	-.35	.35	.25	.07	.21	-.17	.13
(3) HOO	.60	.56	.55	-.32	.64	.39	-.47	-.72	-.67	-.74	.59	-.66
(4) HOI	.12	.27	.19	-.10	.12	.35	-.04	-.05	-.13	-.21	-.11	-.18
(5) SHO	-.16	-.02	.30	-.25	-.04	.55	-.39	.13	.16	-.03	-.35	-.04
(6) AGR	.50	.42	.50	-.12	.46	.41	-.41	-.42	-.49	-.43	.35	-.28
(7) FAI	-.12	.01	.22	.03	-.22	.40	-.18	.29	.32	.11	-.16	.07
(8) IGC ¹	.75	.56	.49	-.39	.88	.26	-.45	-.81	-.72	-.76	.44	-.55
(9) ITC ¹	.28	.40	.40	-.24	.53	.69	-.54	-.45	-.24	-.40	.03	-.28
(10) ASS	-.24	-.10	-.33	.29	-.39	-.56	.46	.35	.34	.27	-.04	.14
(11) PAT	na	na	na	na	na	na	na	na	na	na	na	na
(12) WEL	-.75	-.50	-.36	.34	-.75	.09	.10	.74	.76	.66	-.56	.59
(13) REL		.66	.53	-.45	.70	.08	-.26	-.71	-.66	-.75	.50	-.62
(14) AUT	.66		.29	-.06	.43	.33	-.25	-.40	.39	-.56	.49	-.42
(15) HOG_GL	.43	.19		-.52	.52	.51	-.65	-.51	-.53	-.63	.22	-.52
(16) HOV_GL	-.43	-.05	-.51		-.37	-.02	.30	.52	.54	.54	.14	.44
(17) IGC_GL	.71	.44	.40	-.35		.20	-.40	-.85	-.75	-.71	.44	-.54
(18) ITC_GL	.03	.24	.60	-.07	.12		-.59	-.09	.04	-.21	-.02	-.09
(19) ASS_GL	-.19	-.15	-.72	.32	-.29	-.67		.48	.43	.51	-.11	.39
(20) GDP	-.71	-.42	-.30	.46	-.84	.04	.27		.83	.88	-.45	.79
(21) GCI	-.65	-.41	-.26	.44	-.74	.19	.17	.85		.76	-.41	.61
(22) HDI	-.75	-.56	-.52	.52	-.72	-.16	.41	.86	.73		-.37	.90
(23) GINI ²	.50	.49	.18	.14	.44	-.04	-.08	-.44	-.39	-.37		-.30
(24) LIFEEXP	-.61	-.41	-.48	.44	-.53	-.10	.37	.74	.55	.90	-.31	
(25) FREE06 ²	.40	.29	.55	-.42	.55	.31	-.48	-.66	-.47	-.72	.42	-.60
(26) FREEAVE ²	.22	.14	.36	-.17	.66	.38	-.32	-.51	-.32	-.43	.35	-.32
(27) CIVIL ²	.39	.28	.23	-.30	.65	.30	-.35	-.72	-.44	-.66	.33	-.58
(28) AGR_NCS	.62	.38	.59	-.23	.64	.29	-.62	-.64	-.55	-.79	.43	-.70
(29) AGR_IND	-.50	-.46	-.26	.42	-.61	-.09	.12	.50	.64	.29	-.39	.15
(30) WELLBE	-.36	-.15	-.17	.42	-.43	-.06	.29	.56	.49	.53	.26	.50
(31) RELSER	.78	.61	.33	-.18	.52	.06	-.05	-.39	-.52	-.37	.49	-.30
(32) ATHEIST	-.58	-.31	-.16	.12	-.11	.12	-.16	.06	.17	.14	-.12	.14
(33) PRIDE	.71	.56	.41	-.23	.55	.05	-.04	-.45	-.47	-.46	.47	-.42
(34) ARMRULE	.71	.52	.46	-.39	.55	.22	-.29	-.65	-.69	-.69	.46	-.56

Notes. lower part: nominal correlation; upper part: partial correlation controlled for Patriotism.

Data from Kuwait was excluded from this analysis. Significant correlations in **boldface**.

(1) HOG = Humane Orientation; (2) HOV = Humane Orientation Values; (3) HOO = Out-Group Humane Orientation; (4) HOI = In-Group Humane Orientation; (5) SHO = Humane Orientation Scenarios; (6) AGR = Agreeableness; (7) FAI = Fairness; (8) IGC = In-Group Collectivism; (9) ITC = Institutional Collectivism; (10) ASS = Assertiveness; (11) PAT = Patriotism; (12) WEL = Welfare State; (13) REL = Religiosity; (14) AUT = Authoritarianism; (15) HOG_GL = Humane Orientation Societal Practices GLOBE; (16) HOV_GL = Humane Orientation Societal Values GLOBE; (17) IGC_GL = In-Group Collectivism Societal Practices GLOBE; (18) ITC_GL = Institutional Collectivism Societal Practices GLOBE; (19) ASS_GL = Assertiveness Societal Practices GLOBE; (20) GDP = Gross Domestic Product per capita; (21) GCI = Growth Competitiveness Index; (22) HDI = Human Development Index; (23) GINI = Gini index of income equality; (24) LIFEEXP = Life expectancy; (25) FREE06 = Freedom House rating 2006; (26) FREEAVE = Average Freedom House rating 1972-2005; (27) CIVIL¹ = Civil Liberties rating; (28) AGR_NCS = National Character Agreeableness; (29) AGR_IND = Individual Aggregate Agreeableness; (30) WELLBE = Subjective well-being; (31) RELSER = Attendance of religious services; (32) ATHEIST = Percentage of atheists; (33) PRIDE = Pride in nationality; (34) ARMRULE = Support for having the army rule the country

¹ Scales were excluded because of poor psychometric properties. ² High numbers indicate less income equality, freedom, and civil liberties.

Table 12 (continued). Intercorrelation matrix

r \ r _s	(25)	(26)	(27)	(28)	(29)	(30)	(31)	(32)	(33)	(34)
(1) HOG	.39	.24	.18	.60	-.40	-.34	.43	-.28	.43	.62
(2) HOV ¹	-.27	-.19	-.32	-.45	.66	.23	-.33	-.17	.06	-.41
(3) HOO	.68	.55	.57	.65	-.50	-.14	.46	-.01	.48	.74
(4) HOI	.12	.15	-.07	.18	-.03	-.02	.20	-.20	.28	.39
(5) SHO	.01	-.01	-.06	-.07	-.10	-.17	-.05	-.04	-.19	.14
(6) AGR	.31	.19	.09	.57	-.27	-.09	.50	-.32	.43	.68
(7) FAI	-.24	-.38	-.30	-.14	.22	.12	.09	-.26	-.10	.15
(8) IGC ¹	.70	.61	.59	.75	-.65	-.47	.45	-.04	.49	.63
(9) ITC ¹	.50	.43	.61	.21	-.53	-.54	.10	.32	.06	.54
(10) ASS	-.30	-.43	-.37	-.39	.56	.33	-.23	-.18	-.04	-.59
(11) PAT	na	na	na	na	na	na	na	na	na	na
(12) WEL	-.57	-.48	-.54	-.50	.76	.36	-.52	.14	-.64	-.63
(13) REL	.42	.23	.39	.67	-.50	-.35	.78	-.57	.72	.70
(14) AUT	.32	.16	.28	.44	-.45	-.12	.60	-.29	.58	.51
(15) HOG_GL	.54	.37	.27	.55	-.48	-.31	.49	-.25	.43	.62
(16) HOV_GL	-.41	-.17	-.30	-.21	.49	.46	-.22	.14	-.23	-.43
(17) IGC_GL	.59	.67	.65	.72	-.60	-.41	.50	-.09	.57	.54
(18) ITC_GL	.27	.39	.33	.21	.26	-.17	.16	.07	.02	.34
(19) ASS_GL	-.46	-.32	-.39	-.58	.32	.45	-.17	-.11	-.01	-.42
(20) GDP	-.75	-.56	-.75	-.79	.44	.53	-.34	.02	-.50	-.63
(21) GCI	-.60	-.38	-.48	-.75	.59	.45	-.48	.12	-.55	-.68
(22) HDI	-.74	-.44	-.66	-.85	.28	.53	-.36	.13	-.47	-.69
(23) GINI ²	.43	.35	.33	.46	-.39	.28	.50	-.12	.47	.46
(24) LIFEEXP	-.60	-.32	-.58	-.72	.17	.52	-.31	.15	-.42	-.58
(25) FREE06 ²		.65	.68	.53	-.37	-.37	.02	.33	.18	.58
(26) FREEAVE ²	.65		.78	.35	-.46	-.10	.14	.25	.29	.16
(27) CIVIL ²	.67	.78		.36	-.36	.43	.13	.20	.23	.40
(28) AGR_NCS	.54	.35	.34		-.10	-.53	.38	-.12	.23	.56
(29) AGR_IND	-.29	-.41	-.34	.00		.20	-.56	.04	-.59	-.45
(30) WELLBE	-.32	-.08	-.42	-.43	.26		.01	-.07	.07	-.47
(31) RELSER	-.02	.12	.13	.29	-.59	-.05		-.72	.74	.51
(32) ATHEIST	.34	.26	.19	-.08	.08	-.03	-.73		-.59	-.16
(33) PRIDE	.19	.29	.23	.24	-.53	.09	.70	-.58		.32
(34) ARMRULE	.53	.14	.39	.47	-.48	-.49	.54	-.19	.30	

Notes. lower part: nominal correlation; upper part: partial correlation controlled for Patriotism.

Data from Kuwait was excluded from this analysis. Significant correlations in **boldface**.

(1) HOG = Humane Orientation; (2) HOV = Humane Orientation Values; (3) HOO = Out-Group Humane Orientation; (4) HOI = In-Group Humane Orientation; (5) SHO = Humane Orientation Scenarios; (6) AGR = Agreeableness; (7) FAI = Fairness; (8) IGC = In-Group Collectivism; (9) ITC = Institutional Collectivism; (10) ASS = Assertiveness; (11) PAT = Patriotism; (12) WEL = Welfare State; (13) REL = Religiosity; (14) AUT = Authoritarianism; (15) HOG_GL = Humane Orientation Societal Practices GLOBE; (16) HOV_GL = Humane Orientation Societal Values GLOBE; (17) IGC_GL = In-Group Collectivism Societal Practices GLOBE; (18) ITC_GL = Institutional Collectivism Societal Practices GLOBE; (19) ASS_GL = Assertiveness Societal Practices GLOBE; (20) GDP = Gross Domestic Product per capita; (21) GCI = Growth Competitiveness Index; (22) HDI = Human Development Index; (23) GINI = Gini index of income equality; (24) LIFEEXP = Life expectancy; (25) FREE06 = Freedom House rating 2006; (26) FREEAVE = Average Freedom House rating 1972-2005; (27) CIVIL¹ = Civil Liberties rating; (28) AGR_NCS = National Character Agreeableness; (29) AGR_IND = Individual Aggregate Agreeableness; (30) WELLBE = Subjective well-being; (31) RELSER = Attendance of religious services; (32) ATHEIST = Percentage of atheists; (33) PRIDE = Pride in nationality; (34) ARMRULE = Support for having the army rule the country

¹ Scales were excluded because of poor psychometric properties. ² High numbers indicate less income equality, freedom, and civil liberties.

4.1. Humane Orientation

In spite of different sample compositions, smaller sample sizes and a ten year time difference Humane Orientation scores correlated at $r = .70$ ($p < .01$) with corresponding Humane Orientation Practice scores from the GLOBE study. Countries ranking high on Humane Orientation Practices in the GLOBE study tended to rank high in this study as well, e.g. the Philippines (4.89), India (4.69), Egypt (4.66), and Ireland (4.63). In the same manner countries ranking low on Humane Orientation Practices in the GLOBE study tended to rank low in this study as well, e.g. France (3.49), Germany (3.59), Singapore (3.60), and Hungary (3.63). Major differences in scores were rare. Spain showed the largest positive change (+1.13) and Malaysia the largest negative change (-0.73). Humane Orientation scores were negatively correlated with both the Human Development Index ($r = -.49$; $p < .05$) and GDP per capita ($r = -.29$; ns) although this correlation did not reach significance. In sum, the results successfully replicated the findings of the GLOBE study¹.

Table 13 gives the Humane Orientation scores of all countries and the change in score compared with their results in the GLOBE study. The countries are listed in a rank order depending on their Humane Orientation score. To facilitate the interpretation of country scores they are grouped together in bands. Bands were generated by multiple t-tests. Countries within the same band do not differ significantly from each other. However, the first country in a band differs significantly from the first country of the next band. Additionally, standard errors of the difference were calculated using the procedure from Hanges, Dickson, and Sipe (2005). They provide for relatively conservative estimates of whether the difference between any two countries is statistically significant. However, as bandwidths calculated on the basis of standard errors of the difference are overly wide, they were not used to generate bands (Bobko & Roth, 2004). See Appendix N for an overview of country scores and Appendix O for more details on the banding procedure and information on standard errors of difference for each scale.

¹ Results on In-Group Collectivism, Institutional Collectivism, and Assertiveness were also replicated. For further information see Appendix P.

Table 13. Humane Orientation (M = 4.12; SD = 0.41)

Band			
A		B	
Country	Score (Change*)	Country	Score (Change*)
Philippines	4.89 (-0.26)	England	4.34 (+0.62)
Indonesia	4.71 (+0.02)	China	4.33 (-0.03)
India	4.69 (+0.12)	Denmark	4.27 (-0.17)
Egypt	4.66 (-0.07)	Thailand	4.16 (-0.65)
Ireland	4.63 (-0.33)	Colombia	4.14 (+0.47)
Mexico	4.48 (+0.50)	Malaysia	4.14 (-0.73)
Spain	4.45 (+1.13)	Switzerland	4.11 (+0.51)
		Ecuador	3.95 (-0.70)
		Poland	3.92 (+0.31)

Note. * Difference to Humane Orientation Societal Practices score from the GLOBE study.

Table 13 (continued). Humane Orientation (M = 4.12; SD = 0.41)

Band			
C		D	
Country	Score (Change*)	Country	Score (Change*)
Brazil	3.90 (+0.24)	France	3.49 (+0.09)
El Salvador	3.86 (+0.15)		
Italy	3.72 (+0.09)		
USA	3.72 (-0.45)		
Greece	3.69 (+0.35)		
Hungary	3.63 (+0.28)		
Singapore	3.60 (+0.11)		
Germany	3.59 (+0.41)		

Note. * Difference to Humane Orientation Societal Practices score from the GLOBE study.

In-Group Humane Orientation. In-Group Humane Orientation was strongly related to Humane Orientation ($r = .75$; $p < .01$) reflecting its connection to the original broader construct. The correlation to corresponding scores from the GLOBE study was positive but did not reach significance ($r = .27$; ns). A notable exception to the link between Humane Orientation and In-Group Humane Orientation was Germany that scored above average on In-Group Humane Orientation (5.48) whereas its Humane Orientation score was the second lowest of all countries (3.59). In-Group Humane Orientation scores showed an interesting

pattern. Compared to the mean of Humane Orientation scores ($M = 4.12$), In-Group Humane Orientation scores were on average remarkably high ($M = 5.41$). Remember that the midpoint of a seven-point Likert scale is four. Not only was average In-Group Humane Orientation very high but also differences between countries were relatively small ($SD = 0.31$). Even the two lowest scoring countries on In-Group Humane Orientation, Italy (4.85) and Malaysia (4.91) were separated by just about one scale point from the highest scoring country, i.e. Egypt (5.90). Generally speaking all countries showed high In-Group Humane Orientation with only minor cross-cultural differences. Table 14 gives the In-Group Humane Orientation scores of all countries.

Table 14. In-Group Humane Orientation ($M = 5.41$; $SD = 0.31$)

Band					
A		B		C	
Country	Score	Country	Score	Country	Score
Egypt	5.90	China	5.51	Greece	5.12
Ireland	5.88	Colombia	5.50	Thailand	5.07
Philippines	5.80	Switzerland	5.49	Poland	5.07
Spain	5.75	Germany	5.48	France	5.07
Mexico	5.74	Singapore	5.40	Ecuador	5.01
Indonesia	5.72	Brazil	5.39	Malaysia	4.91
Denmark	5.65	El Salvador	5.33	Italy	4.85
India	5.60	Hungary	5.18		
England	5.56	USA	5.16		

Out-Group Humane Orientation. Out-Group Humane Orientation was relatively strongly related to Humane Orientation ($r = .59$; $p < .01$; GLOBE: $r = .49$; $p < .01$). However, Out-Group Humane Orientation scores did show a unique distribution. Although the mean of Out-Group Humane Orientation scores was not much different from the mean of Humane Orientation and close to the midpoint of the scale ($M = 3.96$), variation between countries was very high ($SD = 0.78$). The highest scoring countries on Out-Group Humane Orientation were China (5.27), Mexico (5.21) and Brazil (5.19). They were separated by more than two scale points from the lowest scoring countries, Germany (3.10), Italy (2.96) and Greece (2.81).

All European countries ranked in the lower half of Out-Group Humane Orientation scores whereas Asian and Latin America countries ranked in the upper half of Out-Group

Humane Orientation. The only exceptions were Singapore (3.70) and the USA (3.16) that ranked among the low scoring European countries.

Out-Group Humane Orientation was strongly negatively related to GDP per capita ($r = -.68$; $p < .01$) and the Human Development Index ($r = -.74$; $p < .01$) while In-Group Humane Orientation was unrelated to these indicators ($r = .02$; ns; resp. $r = -.19$; ns). In other words, countries where out-group members are treated in a rather unfriendly way tended to be wealthier and more developed. However, national wealth and societal development were not related to the treatment of in-group members.

In-Group and Out-Group Humane Orientation correlated at $r = .45$ ($p < .05$). However, Out-Group Humane Orientation was significantly lower than In-Group Humane Orientation in each of the countries sampled. Countries scoring low on Out-Group Humane Orientation tended to score higher on In-Group Humane Orientation but countries with high Out-Group Humane Orientation scores tended to have even higher In-Group Humane Orientation scores. Generally speaking, Out-Group Humane Orientation scores were lower than In-Group Humane Orientation scores and characterized by a greater variance across cultures. Table 15 gives the Out-Group Humane Orientation scores of all countries.

Table 15. Out-Group Humane Orientation ($M = 3.96$; $SD = 0.78$)

Band					
A		B		C	
Country	Score	Country	Score	Country	Score
China	5.27	Egypt	4.60	Malaysia	3.93
Mexico	5.21	India	4.43	Ireland	3.91
Brazil	5.19	El Salvador	4.35	Poland	3.74
Philippines	4.91	Thailand	4.12	Singapore	3.70
Colombia	4.87	Ecuador	3.98	Denmark	3.59
Indonesia	4.78			Spain	3.46
				England	3.35

Table 15 (continued). Out-Group Humane Orientation (M = 3.96; SD = 0.78)

Band			
E		F	
Country	Score	Country	Score
France	3.30	Greece	2.81
USA	3.16		
Switzerland	3.12		
Hungary	3.12		
Germany	3.10		
Italy	2.96		

Humane Orientation Scenarios. For validation purposes the questionnaire included a scenario based measure of Humane Orientation that describes situations at the work place focussing on humane behaviors of typical managers in a society. It was relatively strongly related to Humane Orientation ($r = .60$; $p < .01$; GLOBE: $r = .47$; $p < .05$) and In-Group Humane Orientation ($r = .55$; $p < .01$) but unrelated to Out-Group Humane Orientation ($r = .09$; ns). This lends further support to the usefulness of a distinction between Out-Group and In-Group Humane Orientation. Table 16 gives an overview of the most important intercorrelations to provide a clear picture of relations between the different Humane Orientation scales.

Table 16. Intercorrelations of Humane Orientation scales

Scale	(1)	(2)	(3)	(4)	(5)
(1) Humane Orientation	1.00				
(2) Humane Orientation GLOBE ¹	.70**	1.00			
(3) In-Group Humane Orientation	.74**	.27	1.00		
(4) Out-Group Humane Orientation	.59**	.49*	.45*	1.00	
(5) Humane Orientation Scenarios	.60**	.47*	.55*	.09	1.00

Notes. * $p < .05$. ** $p < .01$. ¹Humane Orientation Societal Practices from the GLOBE study.

4.2. Related dimensions

4.2.1. Agreeableness

Construct validation. Our Agreeableness measure showed convergent validity with another very similar Agreeableness measure used in the National Character Survey by Terraciano et al. (2005). Both measures aim at the cultural level asking respondents to assess a typical member of society or members of their society in general. Societal Agreeableness scores from the two studies correlated at $r = .60$ ($p < .01$). Another way to measure societal Agreeableness is to ask respondents to rate themselves or a well-known other and to calculate the mean trait level of all respondents in a society. Interestingly, mean individual trait levels of country members as obtained from numerous studies in the field of personality research were unrelated to perceptions of the typical member of a society as obtained in this study ($r = -.15$; ns) or the National Character Survey (Terraciano et al., 2005). We will return to implications of this finding and possible explanations in the discussion.

Descriptives and test of hypothesis. In support of our hypothesis that Agreeableness and Humane Orientation are conceptually very similar constructs, we found a very strong relationship between the two ($r = .82$; $p < .01$). The variation in Humane Orientation scores accounted for 67 % of the variance in Agreeableness scores. Countries high on Humane Orientation tended to be high on Agreeableness as well, e.g. the Philippines (4.39), Indonesia (4.24), Spain (4.13) and Brazil (4.02). Accordingly, countries low on Humane Orientation tended to be low on Agreeableness as well, e.g. Hungary (2.78), Germany (2.96), France (3.14) and Greece (3.14). Table 17 gives the Agreeableness scores of all countries.

Table 17. Agreeableness (M = 3.61; SD = 0.41)

Band							
A		B		C		D	
Country	Score	Country	Score	Country	Score	Country	Score
Philippines	4.39	Mexico	3.96	Switzerland	3.63	Greece	3.14
Indonesia	4.24	Ireland	3.89	India	3.62	France	3.14
Spain	4.13	Denmark	3.89	England	3.58	USA	3.04
Brazil	4.02	Colombia	3.83	Thailand	3.58	Germany	2.96
		Malaysia	3.73	China	3.57	Hungary	2.78
				Singapore	3.56		
				Ecuador	3.56		
				El Salvador	3.47		
				Poland	3.30		
				Italy	3.28		

4.2.2. Fairness

Construct validation. To assess the validity of the Fairness scale we referred to the Humane Orientation Scenarios scale because both scales apply to the work place and focus on humane behavior of managers. Indeed, the correlation of Fairness scores and Humane Orientation Scenarios scores was very high ($r = .82$; $p < .01$). We also found a positive correlation between Fairness and the Growth Competitiveness Index ($r = .44$; $p < .05$) (Lopez-Carlos, Porter, and Schwab, 2005).

Descriptives and test of hypothesis. Humane Orientation and Fairness were moderately related ($r = .42$; $p < .05$) confirming our hypothesis that Humane Orientation manifests itself in Fairness at the work place. Switzerland (4.71) and Denmark (4.45) showed the highest levels of Fairness. Brazil (2.70) and Hungary (2.83) had the lowest Fairness scores.

Table 18. Fairness (M = 3.55; SD = 0.57)

Band							
A		B		C		D	
Country	Score	Country	Score	Country	Score	Country	Score
Denmark	4.71	Philippines	4.23	Germany	3.51	Mexico	3.06
Switzerland	4.45	Thailand	4.16	Spain	3.50	France	3.06
		Indonesia	4.11	Malaysia	3.38	Ecuador	3.02
		Colombia	4.09	Poland	3.28	Italy	2.99
		USA	4.09	China	3.26	Greece	2.87
		England	3.91	Egypt	3.10	El Salvador	2.85
		India	3.89			Hungary	2.83
		Ireland	3.85			Brazil	2.70
		Singapore	3.73				

4.2.3. Welfare State

Construct validation. Welfare State scale scores showed convergent validity with a range of other indicators of economic and societal development. Countries with a high score on the Welfare State scale tended to have a higher GDP ($r = .77$; $p < .01$) and higher life expectancy ($r = .55$; $p < .01$). They also tended to have a higher score on the Human Development Index ($r = .65$; $p < .01$) and more income equality as measured by the Gini index ($r = -.54$; $p < .01$) (Central Intelligence Agency, 2006; United Nations Development Program, 2004). Cross-cultural researchers found that national wealth was associated with the subjective well-being of nations (Diener, Diener & Diener, 1995; Inglehart & Klingemann, 2000). Possibly because of its high correlation to GDP, Welfare State was also moderately related to well-being ($r = .41$; $p < .10$).

Descriptives and test of hypothesis. Our hypothesis that countries with a good Welfare State show less Humane Orientation was partly confirmed. Countries with a high Welfare State score showed lower levels of Out-Group-Humane Orientation ($r = -.60$, $p < .01$). However, there was no relation of Welfare State to Humane Orientation ($r = -.15$; ns) and to In-Group Humane Orientation ($r = .00$; ns). The Welfare State scale had the lowest mean of all the cultural dimensions in this study (M = 3.09). In all but four countries, the Welfare State score was below the midpoint of the scale indicating that respondents in these countries rated their Welfare State as failing to provide sufficient support to those in need.

Additionally, the Welfare State scale showed the highest variance of all scales ($SD = 1.05$) indicating that there are huge differences in national Welfare State levels. Countries with extremely low Welfare State ratings were El Salvador (1.69), Indonesia (1.86) and Brazil (1.89). These countries differed by four scale points from the country with the highest Welfare State score, i.e. Denmark (5.80).

Table 19. Welfare State ($M = 3.09$; $SD = 1.05$)

Band							
A		B		C		D	
Country	Score	Country	Score	Country	Score	Country	Score
Denmark	5.80	Switzerland	5.21	Germany	4.53	France	3.74
				England	4.02	Ireland	3.65
						Singapore	3.61
						Thailand	3.51
						Spain	3.51

Table 19 (continued). Welfare State ($M = 3.09$; $SD = 1.05$)

Band					
E		F		G	
Country	Score	Country	Score	Country	Score
Malaysia	3.22	Greece	2.64	Mexico	1.99
Poland	3.21	China	2.49	Egypt	1.99
USA	3.15	Ecuador	2.46	Brazil	1.89
India	3.11	Hungary	2.43	Indonesia	1.86
Italy	2.89	Philippines	2.27	El Salvador	1.69
		Colombia	2.26		

4.2.4. Religiosity

Construct validation. The World Values Survey includes data on religious affiliation and attendance of religious services. Religiosity scores correlated positively with attendance of religious services ($r = .78$; $p < .01$) and negatively with the percentage of respondents describing themselves as atheists ($r = -.58$; $p < .01$).

Descriptives and test of hypothesis. Religiosity did not show the expected relationships to In-Group and Out-Group Humane Orientation. It was unrelated to In-Group

Humane Orientation ($r = .09$; ns) and instead of the anticipated negative relation it was strongly positively correlated to Out-Group Humane Orientation ($r = .60$; $p < .01$). Countries with high Out-Group Humane Orientation scores were also highly religious, e.g. Indonesia (5.57), Egypt (5.39), and the Philippines (5.30). Countries with low Out-Group Humane Orientation scores were low on Religiosity as well, e.g. Germany (2.93) and Hungary (2.94). Table 20 gives the Religiosity scores of all countries.

Table 20. Religiosity ($M = 4.04$; $SD = 1.02$)

Band							
A		B		C		D	
Country	Score	Country	Score	Country	Score	Country	Score
Indonesia	5.57	Brazil	4.98	Thailand	4.46	USA	4.13
Egypt	5.39	Malaysia	4.85	Greece	4.33	Singapore	3.88
Philippines	5.30	El Salvador	4.74	Poland	4.22		
India	5.24	Colombia	4.65				
Mexico	5.23	Ecuador	4.53				

Table 20 (continued). Religiosity ($M = 4.04$; $SD = 1.02$)

Band					
E		F		G	
Country	Score	Country	Score	Country	Score
Italy	3.55	Hungary	2.94	Denmark	2.31
Spain	3.33	Germany	2.93		
Ireland	3.19	England	2.92		
		France	2.86		
		China	2.73		
		Switzerland	2.66		

4.2.5. Authoritarianism

Construct validation. Authoritarianism scores were not significantly related to measures of freedom and civil rights like the 2006 Freedom House ratings ($r = .29$; ns), average Freedom House ratings of the last three decades ($r = .14$; ns) and Gupta's Civil Liberties ratings ($r = .15$; ns) (Freedom House, 2005, 2006; Gupta, Jongman & Schmid, 1994). For example, the country with the worst Freedom House rating for the last three

decades, i.e. China, scored below average on Authoritarianism. However, Authoritarianism scores were found to be significantly correlated to the number of people favouring the army to rule their country ($r = .52$; $p < .05$) as measured by the World Values Survey.

Descriptives and test of hypothesis. Authoritarianism was not correlated to Humane Orientation in the hypothesized way. The correlations to Humane Orientation ($r = .30$; ns) and In-Group Humane Orientation ($r = .16$; ns) were insignificant. Surprisingly, Authoritarianism and Out-Group Humane Orientation were positively related ($r = .55$; $p < .01$). Countries high on Out-Group Humane Orientation tended to have high scores on Authoritarianism, e.g. Colombia (4.89) and Indonesia (4.88). Countries low on Out-Group Humane Orientation tended to have low scores on Authoritarianism, e.g. Hungary (3.60) and Greece (3.95). In the discussion we will present some ideas on how to interpret the seemingly paradox finding that authoritarian countries are especially friendly towards out-groups. Table 21 gives the Authoritarianism scores of all countries.

Table 21. Authoritarianism ($M = 4.50$; $SD = 0.40$)

Band					
A		B		C	
Country	Score	Country	Score	Country	Score
El Salvador	5.14	Spain	4.50	Greece	3.95
India	5.11	Malaysia	4.46	Switzerland	3.91
Colombia	4.89	China	4.41	Denmark	3.86
Indonesia	4.88	Germany	4.35	Hungary	3.60
Egypt	4.80	France	4.35		
USA	4.78	Italy	4.20		
Poland	4.77	Ireland	4.19		
Philippines	4.75	Thailand	4.03		
Singapore	4.73				
Mexico	4.70				
Ecuador	4.70				
Brazil	4.68				
England	4.65				

4.2.6. Patriotism

Construct validation. The World Values Survey includes an item that asks people how proud they are of their nationality. Our measure of Patriotism did not correlate with the percentage of people expressing pride in their nationality ($r = .07$; ns). However, as we have seen in the case of Agreeableness, aggregated cultural level measures do not necessarily correlate with aggregated individual level measures. Possible implications for the interpretation of our Patriotism scale are addressed in the discussion.

Descriptives and test of hypothesis. Patriotism and Humane Orientation correlated moderately ($r = .43$; $p < .05$). Patriotism was unrelated to In-Group Humane Orientation ($r = .22$; ns) and Out-Group Humane Orientation ($r = .00$; ns). The least patriotic countries were Germany (3.07), and Hungary (3.22). The most patriotic countries were Ireland (4.69), Malaysia (4.55), Denmark (4.49), and India (4.33). Table 22 gives the Patriotism scores of all countries.

Table 22. Patriotism ($M = 3.93$; $SD = 0.43$)

Band							
A		B		C		D	
Country	Score	Country	Score	Country	Score	Country	Score
Ireland	4.69	Greece	4.27	Singapore	3.76	Hungary	3.22
Malaysia	4.55	Switzerland	4.27	Italy	3.66	Germany	3.07
Denmark	4.49	England	4.26	Philippines	3.56		
India	4.33	USA	4.20	Ecuador	3.49		
		China	4.19	El Salvador	3.46		
		Thailand	4.12	Brazil	3.46		
		Egypt	4.09	Poland	3.46		
		Colombia	3.99				
		Mexico	3.95				
		Spain	3.92				
		France	3.87				
		Indonesia	3.82				

4.2.7. Summary

Table 23 gives a summary of the correlations of cultural dimensions to Humane Orientation, In-Group Humane Orientation, and Out-Group Humane Orientation¹. Countries high in Agreeableness rated their country high in all facets of Humane Orientation. Additionally, countries high on Humane Orientation were characterized by relatively fair interactions at the work place and a relatively patriotic attitude of its citizens. Out-Group Humane Orientation scores were high in countries with a highly insufficient Welfare State and a religious population with a somewhat authoritarian ideology.

Table 23. Correlations of Cultural Dimensions to Humane Orientation scales

	Humane Orientation	Humane Orientation GLOBE ¹	In-Group Humane Orientation	Out-Group Humane Orientation
Agreeableness	.82**	.55**	.66**	.67**
Fairness	.42*	.38	.38	-.02
Welfare State	-.15	-.16	.00	-.59**
Religiosity	.38	.43*	.09	.60**
Authoritarianism	.30	.19	.23	.55**
Patriotism	.43*	.44*	.22	.00

Notes ** p < .01; * p < .05; Data from Kuwait was excluded from this analysis.

¹ Correlation to Humane Orientation Societal Practises scores from the GLOBE study

¹ For correlations of questionnaire measures to other cross-cultural indicators see Appendix Q. For partial correlations controlled for GDP and other variables see Appendix S.

5. Discussion

The present study was designed to contribute to the construct validation of Humane Orientation by differentiating into In-Group and Out-Group Humane Orientation and by identifying relations with the cultural dimensions of Agreeableness, Fairness, Welfare State, Religiosity, and Authoritarianism. We tested our questionnaire measures for internal consistency, within-group agreement, factor equivalence, and convergent validity. Additionally, we checked the data for cultural response bias, patriotism bias, and sequence effects. Humane Orientation scores replicated results from the GLOBE study. The distinction into In-Group and Out-Group Humane Orientation proved useful. In-Group Humane Orientation scores were higher than Out-Group Humane Orientation scores and showed less variance across countries. Our hypotheses concerning Agreeableness, Fairness, and Welfare State were confirmed. Humane Orientation was significantly positively related to Agreeableness and Fairness. In the case of Agreeableness, Humane Orientation scores accounted for more than two thirds of the variance. As hypothesized, Welfare State was negatively correlated to Out-Group Humane Orientation. However, Welfare State was unrelated to In-Group Humane Orientation. Our hypotheses concerning Religiosity and Authoritarianism were not supported. Instead, Religiosity and Authoritarianism were related to Out-Group Humane Orientation in the direction opposite to our hypotheses. Countries high on Religiosity and Authoritarianism were also high on Out-Group Humane Orientation.

Interpretation of results

It is remarkable that Humane Orientation scores from this study replicated the results of the GLOBE study because the two studies differed in their sample composition, sample size and time of measurement. The GLOBE study was conducted in the mid 1990s and sampled managers with an average sample size of about 250 per country. Our study took place about ten years later and sampled students with an average sample size of 35 per country. In other words, managers and students showed considerable agreement in their perceptions of society, cultures changed little across a decade and small sample sizes were sufficient to obtain reliable estimates of country scores. This supports the assumptions that results obtained from specific subpopulations like students are generalizable to the culture as

a whole and that cultures remain very stable over time (House & Javidan, 2005; Hofstede & McCrae, 2004; Schwartz, 1999).

In-Group and Out-Group Humane Orientation had distinct characteristics but both correlated with Humane Orientation indicating that they are indeed specific manifestations of a broader Humane Orientation dimension. In-Group Humane Orientation was found to be generally higher than Out-Group Humane Orientation. This shows that members of all countries are in general more caring and helpful to friends than strangers. The variance of Out-Group Humane Orientation was much higher than the variance of In-Group Humane Orientation. Thus, countries differed substantially in their friendliness towards out-group members whereas people everywhere tended to be kind and friendly towards in-group members.

Interestingly, Out-Group Humane Orientation was negatively related to GDP per capita while In-Group Humane Orientation was not. Also, the difference between Out-Group and In-Group Humane Orientation was higher in wealthier countries with a generous welfare state. This suggests that either people “afford” to treat out-group members considerably less kindly when sufficient financial resources are available or a low amount of Out-Group Humane Orientation is beneficial to economic development. For individuals not to be too soft-hearted can be an advantage in advancing one’s aims (Lounsbury et al., 2003).

The strongest relation of any two measures was found between Agreeableness and Humane Orientation. They shared more than two thirds of their variance. As Agreeableness and Humane Orientation are conceptually and empirically very similar a distinction between the two seems unnecessary. Understanding them as one dimension also serves the principle of parsimony. Humane Orientation can be understood as the cultural level counterpart of Agreeableness. Future research can take advantage of the rich literature on Agreeableness in developing hypotheses about Humane Orientation. For example, people high Agreeableness were found to be less successful in their careers which was mirrored in our finding that countries high on Humane Orientation were less wealthy than other countries (Judge, Higgins, Thoresen, and Barrick (1999); LePine & Van Dyne, 2001).

Humane Orientation and Fairness were positively related. The positive correlation between the two is important for two reasons. First, the dimension of Fairness comprises largely the same behaviors as Humane Orientation but applies them to a specific setting. It was derived from interpersonal justice research and measures the degree to which managers in a society deal with their employees in a respectful, considerate and truthful manner. The

Fairness dimension could have just as well been termed Humane Orientation At The Work Place. The positive correlation between Humane Orientation and Fairness shows that a country's score on the unspecific dimension of Humane Orientation predicts behavior in specific situations like the work place. This attests to the generalizability of the Humane Orientation dimension. Second, Fairness was positively related to the Growth Competitiveness Index quite in contrast to Humane Orientation, especially Out-Group Humane Orientation which showed a strong negative relationship with national wealth and competitiveness. In other words, competitive countries were characterized by a high degree of Fairness at the work place but low Humane Orientation towards out-group members while poor countries were characterized by a low degree of Fairness at the work place but a high degree of friendliness towards out-group members. For example, Switzerland was high on Fairness and the Growth Competitiveness Index but ranked among the lowest scoring countries on Out-Group Humane Orientation whereas Brazil ranked among the highest scoring countries on Humane Orientation but scored low on Fairness and the Growth Competitiveness Index. These results show that humane oriented behaviors like being friendly and helpful to others are not always associated with bad performance. Friendly interactions between managers and subordinates are integral parts of the business culture in the most competitive countries.

We also found that the Fairness scale highly correlated with a scenario based measure of humane behavior of managers. Some researchers have argued that behavior scenario scales are a preferable method of measurement because they are more concrete and closer to reality than traditional measures (Koenig et al., in preparation; Heine et al., 2002; Peng, Nisbett & Wong, 1997). At least in the case of the Fairness scale we can attest that both measurement methods produce nearly identical results.

Out-Group Humane Orientation correlated negatively with Welfare State. In rich countries the welfare state provides support to those in need and as a consequence people do not seem to feel personally responsible for the well-being of distant others and are less inclined to be friendly towards out-group members. In poor countries without a functioning welfare state Humane Orientation might serve the purpose of ensuring mutual support in times of need. It can be argued that the need for friendliness and the benefits of ingratiating oneself with others are lower in rich countries with a generous welfare state. In these countries formal rules and procedures apply to everything from receiving state benefits to paying craftsmen which reduces mutual dependency on the goodwill of others.

Interestingly, the correlation of Welfare State to In-Group Humane Orientation was insignificant. In-Group Humane Orientation was high both in rich countries with a generous welfare state and in poor countries without a welfare state. Kindness to in-group members and mutual assistance were taken for granted by the rich and the poor. Whether one enjoys the protection guaranteed by the welfare state or not, friendship seems to be a central aspect of life. We also found that Welfare State was moderately related to subjective well-being. Members of countries with a generous Welfare State reported to be happier and more satisfied. This supports Diener's (2000) assumption that the fulfilment of basic human needs for food, shelter and health promotes well-being leading to higher subjective well-being scores in wealthy countries.

Welfare State scores accurately reflected the economic situation of the country supporting the assumption that our questionnaire scales measured more than people's prejudices about their country. Our Welfare State measure was strongly related to GDP per capita, the Growth Competitiveness Index, and the Human Development Index. Interestingly, the average Welfare State score across all countries was very low. Only four countries scored above the midpoint of the scale. This indicates that people from the large majority of countries thought that governmental support for those in need was insufficient.

Contrary to our hypothesis Out-Group Humane Orientation and Religiosity correlated positively. People from highly religious societies described their typical compatriot as much friendlier towards out-group members than people from less religious societies did. We had anticipated a negative relationship because religiosity was found to be associated with less empathy towards out-group members and inter-group conflict (Burriss & Jackson, 1999; Ellens, 2003; Wellman & Tokuno, 2004). However, the positive correlation between Out-Group Humane Orientation and Religiosity supports the notion that religious beliefs which emphasize empathy and caring for others motivate religious persons to show more humane oriented behavior towards out-group members. Alternatively, the observed correlation can be explained by the moderating effect of national wealth. The correlation between Religiosity and Out-Group Humane Orientation became insignificant when GDP was partialled out ($r = .22$; ns). Poorer countries like for instance Egypt and the Philippines tended to be both more religious and more out-group humane oriented. Richer countries like for instance Denmark and Switzerland were less religious and less out-group humane oriented. Increasing wealth is associated with a decrease in Out-Group Humane Orientation and Religiosity (Inglehart & Baker, 2000). Thus, the relationship between Religiosity and Out-Group Humane

Orientation can be explained in large parts by the simultaneous effect of economic wealth on the two dimensions.

The most puzzling finding of this study was the positive relationship of Out-Group Humane Orientation to Authoritarianism. Adorno would turn in his grave. Members of countries high in Authoritarianism were in general very friendly towards foreigners. However, someone with an authoritarian attitude does not tend to be friendly towards foreigners (Duriez & Van Hiel, 2002; Lüscher, 1997; Pratto et al., 1994). Already by definition Authoritarianism comprises submission to authority, conventionalism, and aggression against minority or fringe groups. Before interpreting the positive correlation between Out-Group Humane Orientation and Authoritarianism as a substantive relationship, moderator effects and validity problems have to be taken into account.

The correlation between Authoritarianism and Out-Group Humane Orientation became weaker when GDP per capita was partialled out ($r = .40$; ns). National wealth was negatively related to both Authoritarianism and Out-Group Humane Orientation. Rich countries like Germany and France were characterized by low Authoritarianism and low Out-Group Humane Orientation. National wealth might have a direct effect on Authoritarianism and Out-Group Humane Orientation. Wealth may lead to lower Out-Group Humane Orientation because of less need for interpersonal support. At the same time, it may reduce levels of Authoritarianism because increasing financial security is associated with less friction and conflict in society. Thus, differences in national wealth partly account for the relationship between Authoritarianism and Out-Group Humane Orientation.

Most importantly, results about the validity of the Authoritarianism scale were ambiguous. On the one hand, Authoritarianism correlated to the number of people favoring the army to rule their country. On the other hand, there was no relation to unobtrusive measures like Freedom House ratings or other civil liberty ratings. Direct questions as used in our Authoritarianism scale may lead respondents to pay lip service. Also, Authoritarianism is an attitudinal measure and as such more akin to values than practices. Results from the GLOBE study showed that values and practices correlated negatively for most dimensions. If Authoritarianism scores reflect values it is not surprising that we do not find a positive correlation to measures reflecting practices. In light of the moderating effect of GDP and the dubious validity of the Authoritarianism measure we will refrain from substantive interpretations of our results on Authoritarianism.

Patriotism was included in our study in an attempt to account for a potential bias effect. The hypothesis was that members of patriotic societies rate Humane Orientation higher than justified because they want to present their country in a favourable way. Indeed, we found a positive correlation with Humane Orientation. However, if this constituted a bias effect, one would have expected that Patriotism also correlated with other highly valued dimensions most notably In-Group and Out-Group Humane Orientation which it did not. The correlation of the Patriotism measure to the percentage of people expressing pride in their nationality was nonsignificant. This casts some doubts upon the validity of this scale. Consequently, results on Patriotism should be treated with caution.

Relating cultural and individual level measures

Our questionnaire measures were designed to aim at the cultural level. Items contained introductory phrases like “In this society, people are generally ...”. For validation purposes we also relied on data from the World Values Survey and McCrae and Terraciano’s (2005) culture profiles that are based on individual level measures, i.e. respondents were asked to assess themselves or a well-known other.

We found that some of our measures were meaningfully related to individual level measures while others were not. For example, our Religiosity measure was positively related to two measures from the World Values Survey, i.e. the percentage of people reporting that they regularly attend religious services and the number of people describing themselves as atheists. On the other hand, the Patriotism measure was unrelated to the percentage of people being proud of their nationality. Our Agreeableness measure was even negatively related with individual level Agreeableness scores from McCrae and Terraciano’s study. In other words, if respondents assessed themselves to be highly agreeable, the typical member of society was instead assessed to be disagreeable. For example, Germans assessed the typical member of their society to be low on Agreeableness but they assessed themselves to be highly agreeable (McCrae & Terraciano, 2005).

To explain these results we have to take a closer look at potential bias effects that distort cultural and individual level measures. Research has identified a wide range of method biases at both levels of measurement (Van de Vijver, 2003; Podsakoff, MacKenzie, Lee & Podsakoff et al., 2003). They can distort country scores, and consequently correlations to other measures. In fact, the Patriotism scale was included in our questionnaire to control

for the biasing effect of a reduced willingness to accurately report one's country's shortcomings in highly patriotic societies.

Cultural level measures can be biased by stereotypes about one's country. They can influence assessments of the typical member of society but not so much assessments about oneself or a well-known other. Stereotypes might have played an important role in the case of the Patriotism scale. These stereotypes could have led respondents to report different levels of Patriotism when they were asked to assess their society. For example, Chinese respondents rated the typical member of their society to be highly patriotic but less than a quarter reported that they were proud to be Chinese (European Values Study Group and World Values Study Association, 2006). Government-controlled national media persuasively conveying the image of pervasive and strong patriotism might have led Chinese respondents to overestimate the patriotic attitude of a typical member of their society.

Individual level measures can be biased by social desirability and the reference-group effect. The reference-group effect particularly affects measures using subjective Likert scales. McCrae and Terraciano's (2005) culture profiles were vulnerable to both effects. When answering subjective Likert scales people have to use some point of reference to form their ratings. Heine et al. (2002) showed that respondents rate their own agreeableness in comparison to the perceived distribution of agreeableness in other persons, i.e. they give themselves a positive rating if they perceive most others to be less agreeable. Theoretically the reference-group effect should result in mean scores equalling the midpoint of the employed scale in all countries. However, empirically aggregate individual level scores vary across countries. This variance can be explained by a social desirability bias which acts simultaneously to the reference-group effect. For example, even if one perceives others to be more agreeable than oneself, one's agreeableness rating will be unduly positive because one wants to present oneself in a socially desirable way.

Strictly speaking, aggregated individual level measures capture how respondents want to present themselves. McCrae (2001) admitted that aggregated scores from the Revised NEO Personality Inventory contradicted the expectations of a panel of cross-cultural researchers who he had asked to rank countries on the Big Five personality traits. Consider McCrae and Terraciano's (2005) finding that Germans are highly agreeable and Filipinos low on Agreeableness. Apart from the conclusion that Germans are indeed more agreeable than Filipinos which would contradict the results from this study there are two alternative interpretations. Taking bias effects into account McCrae and Terraciano's results can be

interpreted in the sense that either Filipinos are more humble than Germans or that Filipinos value Agreeableness less than Germans do. Interestingly, we found a positive correlation between Humane Orientation Values and McCrae and Terracciano's Agreeableness scores. This leads to the assumption that average scores of respondents' self-assessments of Agreeableness reflect more what people desire and less how they actually are. Instead, measures of individual religiousness from the World Values survey were meaningfully related to our Religiosity measure because they probably present more accurate indicators of cultural practices as social desirability and the reference-group effect are reduced by less abstract item statements and concrete anchors instead of subjective Likert scales.

Strengths and limitations

The subject of this study, i.e. Humane Orientation, is a cultural dimension of great interest for cross-cultural research because it deals with the degree to which people in a society are friendly, generous, and kind to others. The present study provided the first cross-cultural data on In-Group and Out-Group Humane Orientation and the relationship of Humane Orientation to Agreeableness, Fairness, Welfare State, Religiosity and Authoritarianism. The country sample was comprised of the highest and lowest scoring countries as found in the GLOBE study thereby maximizing the variance of Humane Orientation. Over 900 respondents in 26 countries participated in this study. The questionnaire was translated into ten different languages. Our questionnaire design built upon the GLOBE project adopting among others its Humane Orientation measure. All measures aimed at the cultural level providing congruence to the level of analysis. Questionnaire measures proved to be internally consistent, showed substantial within group agreement and equivalent factor structures across countries. Additionally, our data was controlled for cultural response bias, patriotism bias and sequence effects.

The operationalizations of in-group and out-group constitute a limitation to the generalizability of Out-Group and In-Group Humane Orientation. We operationalized in-group as "friends" and out-group as "foreigners living and working in your country". Strictly speaking, we examined Humane Orientation towards friends and towards foreigners. Several other operationalizations are possible, e.g. "family members" as in-group operationalization or "strangers" as out-group operationalization. Especially when relating Religiosity to Out-Group Humane Orientation it would have been preferable to have a measure of Out-Group

Humane Orientation that operationalizes out-group as adherents of a different religion. Hence, it remains unclear if the positive relationship between Out-Group Humane Orientation and Religiosity holds if out-group members are operationalized as adherents of a different religion. By incorporating a range of operationalizations of in-group and out-group into measures, future research could examine in how far our results are generalizable.

Our results on Patriotism and Authoritarianism are of limited value because of doubts about the validity of our measures. The Patriotism measure was unrelated to the percentage of people expressing pride in their nationality and the Authoritarianism measure was unrelated to Freedom House ratings and civil liberties ratings. Researchers should focus on observable manifestations of these constructs to validate questionnaire measures, e.g. the number of national monuments as an indicator of Patriotism or the average length of prison sentences as an indicator of Authoritarianism.

Future cross-cultural research should try to integrate cultural and individual level measures. Cultural dimensions are of interest precisely because we assume that they manifest in societal members. There has to be some individual level equivalent of Humane Orientation, e.g. the frequency of friendly interactions or the probability to meet helpful persons. However, in order to reduce the reference-group effect individual level measures should not rely on subjective Likert scales. Future research will also benefit from the use of less transparent measures when investigating valued cultural characteristics. Inglehart (2003) found that respondents' overt support of democracy was no predictor of stable democracy. Overt support of democracy was high in democratic and totalitarian societies alike. Instead, tolerance of homosexuals turned out to be the strongest single predictor of stable democracy. Additionally, researchers do not always have to rely on questionnaire measures as they can also obtain data through observations of behavior. For example, researcher could measure how often people smile, help others find the way, give a small donation to a beggar and so on. Vishwanath's (2004) study gave a good example for such an approach. He related cross-cultural differences in bidder behavior at online interactions to cultural uncertainty avoidance levels. Being able to pinpoint real-life manifestations of cultural dimensions will support their validity and demonstrate the special importance of culture in our lives.

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Appendix A German Questionnaire (Pilot Study)

Form A

Internationale Studie zu Gesellschaft und Kultur**Einleitung**

Das mit diesem Fragebogen verbundene Forschungsprojekt verfolgt das Ziel, mehr über nationale Kulturen zu erfahren. Dafür werden Personen in über 20 Ländern befragt. Wir würden uns sehr freuen, wenn Sie an unserem Forschungsvorhaben mitwirken.

Das Ausfüllen des Fragebogens wird nicht mehr als 15 Minuten Ihrer Zeit beanspruchen. Ihre Antworten werden absolut anonym behandelt und sind außerhalb des Forschungsprojektes niemandem zugänglich.

Auf den folgenden Seiten werden Sie aufgefordert, Aussagen über Ihre Gesellschaft zu machen. Dabei werden zwei unterschiedliche Frageformen verwendet. Hier ein Beispiel für die erste Frageform:

Das Wetter in unserem Land ist im allgemeinen:						
sehr angenehm			mittelmäßig angenehm / neutral			sehr unangenehm
1	2	3	4	5	6	7

Bei einer Frage dieser Art kreisen Sie bitte die Ziffer ein, die Ihre Ansicht am besten wiedergibt. Denken Sie beispielsweise das Wetter in Ihrem Land ist „sehr angenehm“, dann würden Sie die Ziffer 1 einkreisen. Entsprechend würden Sie die Ziffer 7 einkreisen, wenn Sie denken, dass das Wetter in Ihrem Land „sehr unangenehm“ ist. Denken Sie, dass das Wetter nicht gerade „sehr angenehm“ ist, aber besser als „mittelmäßig angenehm“, dann würden Sie entweder die Ziffer 2 oder die Ziffer 3 einkreisen, je nachdem, ob Sie denken, dass das Wetter eher in Richtung „sehr angenehm“ oder „mittelmäßig angenehm“ tendiert.

Weiterhin sollen Sie angeben, inwieweit Sie eine bestimmte Aussage für zutreffend oder unzutreffend halten. Ein Beispiel:

Das Wetter in unserem Land ist sehr angenehm.

Ist völlig
zutreffend

1

2

3

Unentschieden

4

5

6

Ist völlig
unzutreffend

7

Auch bei Fragen dieser Art kreisen Sie bitte diejenige Ziffer ein, die Ihre Einschätzung am besten trifft. Halten Sie es beispielsweise für sehr zutreffend, dass das Wetter in Ihrem Land sehr angenehm ist, dann würden Sie die Ziffer 1 einkreisen. Halten Sie die Aussage generell für zutreffend, nicht aber für vollständig zutreffend, dann würden Sie entweder die Ziffer 2 oder die Ziffer 3 einkreisen, je nachdem, für wie zutreffend Sie die Aussage halten. Halten Sie die Aussage nicht für zutreffend, dann würde Sie eine der Ziffern 5, 6 oder 7 einkreisen, je nachdem wie stark Sie die Aussage für nicht zutreffen halten.

Wenn Sie sich bei einer Frage unentscheiden möchten oder versehentlich die falsche Ziffer eingekreist haben, streichen Sie bitte Ihre alte Antwort durch und kreisen dann wie gewohnt die entsprechende Ziffer ein.

Der Fragebogen ist in verschiedene Themenbereiche aufgegliedert. Am Anfang jedes Bereiches steht eine kurzer Hinweis zum Inhalt der folgenden Aussagen.

Bitte beachten Sie, dass es weder richtige noch falsche Antworten gibt, ebenso wenig geben Antworten Hinweise darauf, wie „gut“ oder „schlecht“ eine Gesellschaft ist.

Bitte beantworten Sie die Fragen, indem Sie jeweils jene Ziffer (und nur eine Ziffer) einkreisen, die Ihren Ansichten über Ihre Gesellschaft am ehesten entspricht. Bitte beantworten Sie alle Fragen.

Vielen Dank für Ihre Mitarbeit!

Koordination: Oliver Schlösser, Universität Giessen, Deutschland, Tel. +49 163 6942964,
e-mail: oschl@yahoo.com

Der Fragebogen beginnt hier:

Hinweis: Im ersten Teil geht es darum , wie der Umgang der Menschen miteinander in Ihrer Gesellschaft ist.

1. In unserer Gesellschaft sind die Menschen im allgemeinen:

sehr besorgt um
andere

1

2

3

4

5

6

überhaupt nicht
besorgt um
andere

7

2. In unserer Gesellschaft sind die Menschen im allgemeinen:

sehr feinfühlig

1

2

3

4

5

6

überhaupt nicht
feinfühlig

7

3. In unserer Gesellschaft sind die Menschen im allgemeinen:

sehr freundlich

1

2

3

4

5

6

sehr unfreundlich

7

4. In unserer Gesellschaft sind die Menschen im allgemeinen:

sehr tolerant
gegenüber
Fehlern

1

2

3

4

5

6

überhaupt nicht
tolerant
gegenüber
Fehlern

7

5. In unserer Gesellschaft sind die Menschen im allgemeinen:

sehr großzügig

1

2

3

4

5

6

überhaupt nicht
großzügig

7

Hinweis: Im folgenden Teil geht es darum, wie der Umgang Ihrer Meinung nach sein sollte.

6. In unserer Gesellschaft sollten die Menschen ermutigt werden:

sehr besorgt um
andere zu sein

1

2

3

4

5

6

überhaupt nicht
besorgt um
andere zu sein

7

7. In unserer Gesellschaft sollten die Menschen ermutigt werden:

sehr feinfühlig zu
sein

1

2

3

4

5

6

überhaupt nicht
feinfühlig zu sein

7

8. In unserer Gesellschaft sollten die Menschen ermutigt werden:

sehr freundlich zu sein							sehr unfreundlich zu sein
1	2	3	4	5	6		7

9. In unserer Gesellschaft sollten die Menschen ermutigt werden:

sehr tolerant gegenüber Fehlern zu sein							überhaupt nicht tolerant gegenüber Fehlern zu sein
1	2	3	4	5	6		7

Hinweis: In allen folgenden Teilen geht es wieder darum, wie ihre Gesellschaft ist, nicht wie sie Ihrer Meinung nach sein sollte. Als erstes geht es um Familie und Gruppenzugehörigkeit.

10. In unserer Gesellschaft sind Kinder stolz auf das, was ihre Eltern erreicht haben.

Ist völlig zutreffend			Unentschieden				Ist völlig unzutreffend
1	2	3	4	5	6		7

11. In unserer Gesellschaft sind Eltern stolz auf individuelle Leistungen ihrer Kinder.

Ist völlig zutreffend			Unentschieden				Ist völlig unzutreffend
1	2	3	4	5	6		7

12. In unserer Gesellschaft leben betagte Eltern im allgemeinen zu Hause bei ihren Kindern.

Ist völlig zutreffend			Unentschieden				Ist völlig unzutreffend
1	2	3	4	5	6		7

13. In unserer Gesellschaft leben Kinder im allgemeinen zu Hause bei ihren Eltern, bis sie heiraten.

Ist völlig zutreffend			Unentschieden				Ist völlig unzutreffend
1	2	3	4	5	6		7

14. In unserer Gesellschaft fördern Führungspersonen die Gruppenloyalität, sogar wenn individuelle Ziele darunter leiden.

Ist völlig zutreffend			Unentschieden				Ist völlig unzutreffend
1	2	3	4	5	6		7

15. Das Wirtschaftssystem in unserer Gesellschaft ist darauf ausgerichtet, folgendes zu maximieren:

individuelle Interessen							kollektive Interessen
1	2	3	4	5	6	7	

16. In unserer Gesellschaft ist die Akzeptanz durch andere Gruppenmitglieder sehr wichtig.

Ist völlig zutreffend			Unentschieden				Ist völlig unzutreffend
1	2	3	4	5	6	7	

17. In unserer Gesellschaft schätzen die Menschen:

Gruppenzusammen- halt höher als “Einzelkämpfertum”			Gruppenzusammen- halt und “Einzelkämpfertum“ gleich hoch			“Einzelkämpfertum ” höher als Gruppen- zusammenhalt
1	2	3	4	5	6	7

Hinweis: Im folgenden Teil geht es um die Versorgungsmöglichkeiten in Ihrer Gesellschaft.

18. In unserer Gesellschaft können sich nur die Reichen eine gute medizinische Versorgung leisten.

Ist völlig zutreffend			Unentschieden				Ist völlig unzutreffend
1	2	3	4	5	6	7	

19. In unserer Gesellschaft gibt es ausreichend Anlaufstellen für Menschen in Not, wo sie kostenlos eine Mahlzeit erhalten.

Ist völlig zutreffend			Unentschieden				Ist völlig unzutreffend
1	2	3	4	5	6	7	

20. In unserer Gesellschaft bekommen Menschen, die sich aus eigener Tasche kein Zuhause leisten können, ausreichend finanzielle Unterstützung.

Ist völlig zutreffend			Unentschieden				Ist völlig unzutreffend
1	2	3	4	5	6	7	

21. In unserer Gesellschaft werden Arbeitslose durch den Staat großzügig unterstützt.

Ist völlig zutreffend			Unentschieden				Ist völlig unzutreffend
1	2	3	4	5	6	7	

22. In unserer Gesellschaft kann sich jeder eine gute Ausbildung leisten.
- | | | | | | | | |
|---|--------------------------|---------------|---|---|---|---|----------------------------|
| | Ist völlig
zutreffend | Unentschieden | | | | | Ist völlig
unzutreffend |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | |
23. In unserer Gesellschaft sind die alten Menschen vollkommen von der Unterstützung durch Familie und Freunde abhängig.
- | | | | | | | | |
|---|--------------------------|---------------|---|---|---|---|----------------------------|
| | Ist völlig
zutreffend | Unentschieden | | | | | Ist völlig
unzutreffend |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | |
24. In unserer Gesellschaft werden die Armen vom Staat finanziell ausreichend unterstützt.
- | | | | | | | | |
|---|--------------------------|---------------|---|---|---|---|----------------------------|
| | Ist völlig
zutreffend | Unentschieden | | | | | Ist völlig
unzutreffend |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | |
25. In unserer Gesellschaft bekommen Waisenkinder fast gar keine Unterstützung vom Staat.
- | | | | | | | | |
|---|--------------------------|---------------|---|---|---|---|----------------------------|
| | Ist völlig
zutreffend | Unentschieden | | | | | Ist völlig
unzutreffend |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | |
26. In unserer Gesellschaft bekommen behinderte Menschen vom Staat reichlich zusätzliche Unterstützung.
- | | | | | | | | |
|---|--------------------------|---------------|---|---|---|---|----------------------------|
| | Ist völlig
zutreffend | Unentschieden | | | | | Ist völlig
unzutreffend |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | |

Hinweis: Im folgenden Teil geht es um die Einstellung zum eigenen Land.

27. In unserer Gesellschaft lieben die Menschen ihr Land.
- | | | | | | | | |
|---|--------------------------|---------------|---|---|---|---|----------------------------|
| | Ist völlig
zutreffend | Unentschieden | | | | | Ist völlig
unzutreffend |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | |
28. In unserer Gesellschaft ist es den Menschen wichtig, deutsche Staatsbürger zu sein.
- | | | | | | | | |
|---|--------------------------|---------------|---|---|---|---|----------------------------|
| | Ist völlig
zutreffend | Unentschieden | | | | | Ist völlig
unzutreffend |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | |

29. In unserer Gesellschaft wünscht man sich, dass Deutsche immer die „Nr.1“ sind.
- | | | | | | | | |
|---|--------------------------|---------------|---|---|---|---|----------------------------|
| | Ist völlig
zutreffend | Unentschieden | | | | | Ist völlig
unzutreffend |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | |
30. In unserer Gesellschaft bedeutet es den Menschen sehr viel, eine tiefe innere Bindung zu ihrem Land zu haben.
- | | | | | | | | |
|---|--------------------------|---------------|---|---|---|---|----------------------------|
| | Ist völlig
zutreffend | Unentschieden | | | | | Ist völlig
unzutreffend |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | |
31. In unserer Gesellschaft ist es ein gutes Gefühl für die Menschen, sich als Deutsche zu fühlen.
- | | | | | | | | |
|---|--------------------------|---------------|---|---|---|---|----------------------------|
| | Ist völlig
zutreffend | Unentschieden | | | | | Ist völlig
unzutreffend |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | |
32. In unserer Gesellschaft sind die Menschen stolz darauf, Deutsche zu sein.
- | | | | | | | | |
|---|--------------------------|---------------|---|---|---|---|----------------------------|
| | Ist völlig
zutreffend | Unentschieden | | | | | Ist völlig
unzutreffend |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | |
33. In unserer Gesellschaft heben die Menschen schneller negative Aspekte ihres Landes hervor als das in anderen Ländern passiert.
- | | | | | | | | |
|---|--------------------------|---------------|---|---|---|---|----------------------------|
| | Ist völlig
zutreffend | Unentschieden | | | | | Ist völlig
unzutreffend |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | |
34. In unserer Gesellschaft heben die Menschen hervor, was noch nicht gut genug an ihrem Land ist.
- | | | | | | | | |
|---|--------------------------|---------------|---|---|---|---|----------------------------|
| | Ist völlig
zutreffend | Unentschieden | | | | | Ist völlig
unzutreffend |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | |
35. In unserer Gesellschaft neigen die Menschen dazu, die negativen Seiten ihres Landes vor den positiven zu sehen.
- | | | | | | | | |
|---|--------------------------|---------------|---|---|---|---|----------------------------|
| | Ist völlig
zutreffend | Unentschieden | | | | | Ist völlig
unzutreffend |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | |

36. In unserer Gesellschaft sind die Menschen schnell dabei Schwächen und Mängel an ihrem Land aufzuzeigen.

Ist völlig zutreffend			Unentschieden			Ist völlig unzutreffend
1	2	3	4	5	6	7

Hinweis: Im folgenden Teil geht es um Religion und Glaube in Ihrer Gesellschaft.

37. In unserer Gesellschaft begründet der Glaube die Herangehensweise der Menschen ans Leben.

Ist völlig zutreffend			Unentschieden			Ist völlig unzutreffend
1	2	3	4	5	6	7

38. In unserer Gesellschaft strengen die Menschen sich an, ein tieferes Verständnis ihres Glaubens zu erlangen.

Ist völlig zutreffend			Unentschieden			Ist völlig unzutreffend
1	2	3	4	5	6	7

39. In unserer Gesellschaft ist es den Menschen wichtig, Zeit zum Nachdenken und zur Reflexion über ihren Glauben aufzubringen.

Ist völlig zutreffend			Unentschieden			Ist völlig unzutreffend
1	2	3	4	5	6	7

40. In unserer Gesellschaft beeinflusst der Glaube alle Aspekte des Lebens.

Ist völlig zutreffend			Unentschieden			Ist völlig unzutreffend
1	2	3	4	5	6	7

41. In unserer Gesellschaft ist Religion besonders wichtig, weil sie den Menschen viele Fragen über den Sinn des Lebens beantwortet.

Ist völlig zutreffend			Unentschieden			Ist völlig unzutreffend
1	2	3	4	5	6	7

42. In unserer Gesellschaft, finden die Menschen Stärke und Trost im Glauben.

Ist völlig zutreffend			Unentschieden			Ist völlig unzutreffend
1	2	3	4	5	6	7

43. In unserer Gesellschaft hilft der Glaube den Menschen, in schwierigen Lebenslagen nicht zu verzweifeln.

	Ist völlig zutreffend	Unentschieden					Ist völlig unzutreffend
1	2	3	4	5	6	7	

44. In unserer Gesellschaft wäre ein Leben ohne Glauben für die Menschen sinnlos.

	Ist völlig zutreffend	Unentschieden					Ist völlig unzutreffend
1	2	3	4	5	6	7	

Hinweis: Im folgenden Teil geht es um das Arbeitsleben in Ihrer Gesellschaft.

45. In unserer Gesellschaft behandeln Vorgesetzte ihre Mitarbeiter freundlich und rücksichtsvoll, wenn sie arbeitsrelevante Entscheidungen für sie treffen.

	Ist völlig zutreffend	Unentschieden					Ist völlig unzutreffend
1	2	3	4	5	6	7	

46. In unserer Gesellschaft behandeln Vorgesetzte ihre Mitarbeiter mit Respekt und Wertschätzung, wenn sie arbeitsrelevante Entscheidungen für sie treffen.

	Ist völlig zutreffend	Unentschieden					Ist völlig unzutreffend
1	2	3	4	5	6	7	

47. In unserer Gesellschaft gehen die Vorgesetzten auf die individuellen Bedürfnisse ihrer Mitarbeiter ein, wenn sie arbeitsrelevante Entscheidungen für sie treffen.

	Ist völlig zutreffend	Unentschieden					Ist völlig unzutreffend
1	2	3	4	5	6	7	

48. In unserer Gesellschaft gehen die Vorgesetzten auf eine ehrliche Art und Weise mit ihren Mitarbeitern um, wenn sie arbeitsrelevante Entscheidungen für sie treffen.

	Ist völlig zutreffend	Unentschieden					Ist völlig unzutreffend
1	2	3	4	5	6	7	

49. In unserer Gesellschaft beachten die Vorgesetzten die Rechte ihrer Mitarbeiter, wenn sie arbeitsrelevante Entscheidungen für sie treffen.

	Ist völlig zutreffend	Unentschieden					Ist völlig unzutreffend
1	2	3	4	5	6	7	

50. In unserer Gesellschaft besprechen die Vorgesetzten mit ihren Mitarbeitern alle Veränderungen, die sich aus arbeitsrelevanten Entscheidungen für sie ergeben.

	Ist völlig zutreffend		Unentschieden			Ist völlig unzutreffend
1	2	3	4	5	6	7

51. In unserer Gesellschaft erklären Vorgesetzte ihren Mitarbeitern sehr ausführlich alle für sie arbeitsrelevanten Entscheidungen.

	Ist völlig zutreffend		Unentschieden			Ist völlig unzutreffend
1	2	3	4	5	6	7

Hinweis: Im folgenden Teil geht es um Einstellungen zu Ordnung und Moral in Ihrer Gesellschaft.

52. In unserer Gesellschaft denken die Menschen, dass viele Probleme gelöst werden könnten, wenn man irgendwie die unverbesserlichen Verbrecher loswerden könnte.

	Ist völlig zutreffend		Unentschieden			Ist völlig unzutreffend
1	2	3	4	5	6	7

53. In unserer Gesellschaft sehnen sich die Menschen nach ein paar mutigen politischen Führungspersonlichkeiten, denen sie voll und ganz vertrauen können.

	Ist völlig zutreffend		Unentschieden			Ist völlig unzutreffend
1	2	3	4	5	6	7

54. In unserer Gesellschaft denken die Menschen, dass sich vieles im Land zum Guten wenden würde, wenn sich alle mehr an die Traditionen hielten.

	Ist völlig zutreffend		Unentschieden			Ist völlig unzutreffend
1	2	3	4	5	6	7

55. In unserer Gesellschaft halten es die Menschen für besser, Gewalt einzusetzen, anstatt mühsam zu diskutieren und zu verhandeln.

	Ist völlig zutreffend		Unentschieden			Ist völlig unzutreffend
1	2	3	4	5	6	7

56. In unserer Gesellschaft herrscht die Überzeugung vor, dass es notwendig ist, gegen unmoralisch lebende Menschen bestimmt vorzugehen.
- | | | | | | | | |
|--|--------------------------|---------------|---|---|---|---|----------------------------|
| | Ist völlig
zutreffend | Unentschieden | | | | | Ist völlig
unzutreffend |
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
57. In unserer Gesellschaft herrscht die Überzeugung vor, dass es zur Aufrechterhaltung von Recht und Ordnung unumgänglich ist, gegenüber Unruhestiftern hart durchzugreifen.
- | | | | | | | | |
|--|--------------------------|---------------|---|---|---|---|----------------------------|
| | Ist völlig
zutreffend | Unentschieden | | | | | Ist völlig
unzutreffend |
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
58. In unserer Gesellschaft denken die Menschen, dass Lehrer genaue Vorschriften aufstellen sollten, damit der Schulalltag reibungslos abläuft.
- | | | | | | | | |
|--|--------------------------|---------------|---|---|---|---|----------------------------|
| | Ist völlig
zutreffend | Unentschieden | | | | | Ist völlig
unzutreffend |
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
59. In unserer Gesellschaft fürchten die Menschen den Einfluss schlechter Literatur auf Kinder und Jugendliche.
- | | | | | | | | |
|--|--------------------------|---------------|---|---|---|---|----------------------------|
| | Ist völlig
zutreffend | Unentschieden | | | | | Ist völlig
unzutreffend |
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
60. In unserer Gesellschaft sind die Menschen dankbar dafür, wenn ihnen führende Köpfe sagen können, was sie tun sollen.
- | | | | | | | | |
|--|--------------------------|---------------|---|---|---|---|----------------------------|
| | Ist völlig
zutreffend | Unentschieden | | | | | Ist völlig
unzutreffend |
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 |

Hinweis: Im folgenden Teil geht es um Umgangsformen und die Einstellung zu seinen Mitmenschen in Ihrer Gesellschaft.

61. In unserer Gesellschaft versuchen die Menschen freundlich zu jedem zu sein, dem sie begegnen.
- | | | | | | | | |
|--|--------------------------|---------------|---|---|---|---|----------------------------|
| | Ist völlig
zutreffend | Unentschieden | | | | | Ist völlig
unzutreffend |
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
62. In unserer Gesellschaft halten sich die Menschen untereinander teilweise für selbstsüchtig und selbstgefällig.
- | | | | | | | | |
|--|--------------------------|---------------|---|---|---|---|----------------------------|
| | Ist völlig
zutreffend | Unentschieden | | | | | Ist völlig
unzutreffend |
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 |

63. In unserer Gesellschaft sind die Menschen im Hinblick auf die Absichten ihrer Mitmenschen eher zynisch und skeptisch.
- | | | | | | | |
|-----------------------|---------------|---|---|---|---|-------------------------|
| Ist völlig zutreffend | Unentschieden | | | | | Ist völlig unzutreffend |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
64. In unserer Gesellschaft halten sich die Menschen untereinander teilweise für kalt und berechnend.
- | | | | | | | |
|-----------------------|---------------|---|---|---|---|-------------------------|
| Ist völlig zutreffend | Unentschieden | | | | | Ist völlig unzutreffend |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
65. In unserer Gesellschaft versuchen die Menschen stets rücksichtsvoll und sensibel zu handeln.
- | | | | | | | |
|-----------------------|---------------|---|---|---|---|-------------------------|
| Ist völlig zutreffend | Unentschieden | | | | | Ist völlig unzutreffend |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
66. In unserer Gesellschaft sind die Menschen notfalls bereit, andere zu manipulieren, um zu bekommen, was sie wollen.
- | | | | | | | |
|-----------------------|---------------|---|---|---|---|-------------------------|
| Ist völlig zutreffend | Unentschieden | | | | | Ist völlig unzutreffend |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
67. In unserer Gesellschaft treten die Menschen im allgemeinen:
- | | | | | | | |
|--------------|---|---|---|---|---|--------------------|
| bestimmt auf | | | | | | nicht bestimmt auf |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
68. In unserer Gesellschaft sind die Menschen im allgemeinen:
- | | | | | | | |
|----------|---|---|---|---|---|----------------|
| dominant | | | | | | nicht dominant |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
69. In unserer Gesellschaft sind die Menschen im allgemeinen:
- | | | | | | | |
|--------------------------------|---|---|---|---|---|----------------------|
| „hart“ / kein Gefühl zulassend | | | | | | „weich“ / gefühlvoll |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
70. In unserer Gesellschaft sind die Menschen manchmal beleidigt, wenn es nicht nach ihrem Willen geht.
- | | | | | | | |
|-----------------------|---------------|---|---|---|---|-------------------------|
| Ist völlig zutreffend | Unentschieden | | | | | Ist völlig unzutreffend |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |

71. In unserer Gesellschaft sind die Menschen immer gute Zuhörer, gleichgültig, wer der Gesprächspartner ist.
- | | | | | | | | |
|---|-----------------------|---------------|---|---|---|---|-------------------------|
| | Ist völlig zutreffend | Unentschieden | | | | | Ist völlig unzutreffend |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | |
72. In unserer Gesellschaft sind die Menschen immer höflich, sogar zu jemandem, den sie abstoßend finden.
- | | | | | | | | |
|---|-----------------------|---------------|---|---|---|---|-------------------------|
| | Ist völlig zutreffend | Unentschieden | | | | | Ist völlig unzutreffend |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | |
73. In unserer Gesellschaft fühlen sich die Menschen gelegentlich so als würden sie am liebsten irgend etwas an die Wand werfen.
- | | | | | | | | |
|---|-----------------------|---------------|---|---|---|---|-------------------------|
| | Ist völlig zutreffend | Unentschieden | | | | | Ist völlig unzutreffend |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | |
74. In unserer Gesellschaft sagen die Menschen nie absichtlich etwas, das die Gefühle anderer verletzt.
- | | | | | | | | |
|---|-----------------------|---------------|---|---|---|---|-------------------------|
| | Ist völlig zutreffend | Unentschieden | | | | | Ist völlig unzutreffend |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | |

Hinweis: Im letzten Teil geht es wieder um den Umgang der Menschen miteinander. Als erstes geht es speziell um den Umgang mit Menschen aus den Nachbarländern, die hier leben und arbeiten.

75. In unserer Gesellschaft sind die Menschen im allgemeinen:
- | | | | | | | | |
|---|------------------------------------------------------------------------------|---|---|---|---|---|-----------------------------------------------------------------------------------------|
| | sehr besorgt um Menschen aus den Nachbarländern, die hier leben und arbeiten | | | | | | überhaupt nicht besorgt um Menschen aus den Nachbarländern, die hier leben und arbeiten |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | |
76. In unserer Gesellschaft sind die Menschen im allgemeinen:
- | | | | | | | | |
|---|----------------------------------------------------------------------------------------|---|---|---|---|---|---------------------------------------------------------------------------------------------------|
| | sehr feinfühlig gegenüber Menschen aus den Nachbarländern, die hier leben und arbeiten | | | | | | überhaupt nicht feinfühlig gegenüber Menschen aus den Nachbarländern, die hier leben und arbeiten |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | |

77. In unserer Gesellschaft sind die Menschen im allgemeinen:

sehr freundlich zu
Menschen aus den
Nachbarländern, die
hier leben und
arbeiten

1 2 3 4 5

sehr unfreundlich zu
Menschen aus den
Nachbarländern, die
hier leben und
arbeiten

6 7

78. In unserer Gesellschaft sind die Menschen im allgemeinen:

sehr tolerant
gegenüber Fehlern,
die Menschen aus den
Nachbarländern
machen, die hier
leben und arbeiten

1 2 3 4 5

überhaupt nicht
tolerant gegenüber
Fehlern, die
Menschen aus den
Nachbarländern
machen, die hier
leben und arbeiten

6 7

79. In unserer Gesellschaft sind die Menschen im allgemeinen:

sehr großzügig zu
Menschen aus den
Nachbarländern, die
hier leben und
arbeiten

1 2 3 4 5

überhaupt nicht
großzügig zu
Menschen aus den
Nachbarländern, die
hier leben und
arbeiten

6 7

Hinweis: Nun geht es speziell um den Umgang mit Freunden.

80. In unserer Gesellschaft sind die Menschen im allgemeinen:

sehr besorgt um
ihre Freunde

1 2 3 4 5

überhaupt nicht
besorgt um ihre
Freunde

6 7

81. In unserer Gesellschaft sind die Menschen im allgemeinen:

sehr feinfühlig
gegenüber ihren
Freunden

1 2 3 4 5

überhaupt nicht
feinfühlig
gegenüber ihren
Freunden

6 7

82. In unserer Gesellschaft sind die Menschen im allgemeinen:

sehr freundlich zu
ihren Freunden

1 2 3 4 5

sehr unfreundlich
zu ihren Freunden

6 7

83. In unserer Gesellschaft sind die Menschen im allgemeinen:

sehr tolerant
gegenüber Fehlern,
die ihre Freunde
machen

1

2

3

4

5

6

7

überhaupt nicht
tolerant gegenüber
Fehlern, die ihre
Freunde machen

84. In unserer Gesellschaft sind die Menschen im allgemeinen:

sehr großzügig zu
ihren Freunden

1

2

3

4

5

6

7

überhaupt nicht
großzügig zu
ihren Freunden

Hinweis: Sie haben es bis zum Ende des Fragebogens geschafft. Bitte vergewissern Sie sich, dass sie alle Fragen beantwortet haben. Als letztes geben Sie bitte noch Ihr Alter und Ihr Geschlecht an.

Alter: _____ Jahre

Geschlecht (bitte ankreuzen): männlich weiblich

Vielen herzlichen Dank für Ihre Mitarbeit!

S-HO-1 Ein Mitarbeiter hat seine Arbeit bisher immer sorgfältig erledigt. Auf einmal macht er viele Fehler. Der Unternehmer findet heraus, dass es in seinem Privatleben gerade nicht so gut läuft. Wie verhält sich der Unternehmer?

Er hat Mitleid mit seinem Mitarbeiter und bietet ihm seine Hilfe an.	←—————→	Er ist nicht bereit, Rücksicht auf die persönlichen Probleme seines Mitarbeiters zu nehmen. Er fordert ihn auf, seine Probleme in den Griff zu kriegen.
	1 2 3 4 5 6 extrem trifft etwas etwas trifft extrem sehr zu zu	

S-HO-2 Ein Mitarbeiter bittet den Unternehmer aufgrund unerwarteter Belastungen in seinem Privatleben um Sonderurlaub. Wie verhält sich der Unternehmer?

Er bewilligt seinem Mitarbeiter Sonderurlaub.	←—————→	Er lehnt es ab, seinem Mitarbeiter Sonderurlaub zu bewilligen.
	1 2 3 4 5 6 extrem trifft etwas etwas trifft extrem sehr zu zu	

S-HO-3 Ein Mitarbeiter scheint schlechte Laune zu haben. Wie verhält sich der Unternehmer?

Er versucht herauszufinden, warum sein Mitarbeiter schlecht gelaunt ist.	←—————→	Die schlechte Laune seines Mitarbeiters ist ihm gleichgültig.
	1 2 3 4 5 6 extrem trifft etwas etwas trifft extrem sehr zu zu	

S-HO-4 Ein Mitarbeiter ist allein erziehender Vater. Es fällt ihm schwer, die Erziehung seiner Kinder mit seiner Arbeit zu vereinbaren. Daher bittet er den Unternehmer, ihm Überstunden zu erlassen. Wie verhält sich der Unternehmer?

Er erlässt seinem Mitarbeiter Überstunden, sofern er seine Arbeit gut macht.	←—————→	Er lehnt es ab, seinem Mitarbeiter Überstunden zu erlassen.
	1 2 3 4 5 6 extrem trifft etwas etwas trifft extrem sehr zu zu	

Appendix B Scale and Item Characteristics (Pilot Study)

The pilot study at the University of Giessen, Germany, took place in January and February, 2006. Its main purpose was to assess the psychometric properties of the questionnaire measures. Using reliability analyses and exploratory factor analyses we examined whether questionnaire scales were consistent and unidimensional.

The Conformity scale was excluded because of poor internal consistency. It had been derived from Marlowe-Crowne's social desirability scale. Internal consistency of the Welfare State, Patriotism, Religiosity, and Fairness scales was good enough to permit for a reduction in item number. The items with the lowest corrected item-total correlation were excluded.

The factor structure of the Authoritarianism scale was problematic because exploratory analysis revealed three principal components. Three items were identified as especially ambiguous. After the exclusion of these items only one factor was extracted.

Scales that had already been successfully employed in cross-cultural research were not modified. Surprisingly, we found rather poor internal consistencies for some of them, namely the Humane Orientation Values, Humane Orientation Scenarios, and In-Group Collectivism scale. However, our analyses at this point were based on individual level data, i.e. data from the German respondents of the pilot study. Internal consistency is usually better when it is based on aggregate scores, i.e. average item scores for each country. Therefore, final internal consistencies were expected to be substantively higher than those found in the German sample¹.

The Humane Orientation Scenario scale was attached to the very end of the questionnaire because it was added at last minute. In the final version of the questionnaire it remained the last scale in the questionnaire but it was integrated more smoothly by placing it before the questions about respondent's age and gender and by explaining the question format in the general introduction at the beginning of the questionnaire. Overall, the changes to the questionnaire after the pilot study were only minor. This permitted us to do without a new data collection in Germany. Country scores for Germany are based on data from the pilot study using only those items that were retained in the final questionnaire.

¹ We eventually had to exclude both the Humane Orientation Values and the In-Group Collectivism scales because of poor internal consistency and factor inequivalence.

Table B1 gives the internal consistencies and the number of items for each questionnaire scale. Table B2 lists item means, item standard deviations, and corrected-item-total correlations.

Table B1. Internal Consistency before and after scale reduction (German pilot study)

Scale	Before Scale Reduction		After Scale Reduction	
	N Items	Cronbach's Alpha	N Items	Cronbach's Alpha
Humane Orientation	5	.79	no scale reduction	
Humane Orientation Values	4	.50	no scale reduction	
In-Group Humane Orientation	5	.81	no scale reduction	
Out-Group Humane Orientation	5	.89	no scale reduction	
Humane Orientation Scenarios	4	.41	no scale reduction	
Agreeableness	6	.79	no scale reduction	
Fairness	7	.88	6	,88
Patriotism	10	.78	9	,81
Welfare State	9	.85	5	,86
Religiosity	8	.84	7	,84
Authoritarianism	9	.75	6	,75
Conformity	5	.21	scale excluded	
In-Group Collectivism	4	.36	no scale reduction	
Institutional Collectivism	4	.56	no scale reduction	
Assertiveness	3	.63	no scale reduction	

Table B2. Scales and Item Characteristics (German pilot study)

Item	Corrected Item-Total Correlation	M	SD
Humane Orientation:			
1. In unserer Gesellschaft sind die Menschen im allgemeinen sehr besorgt um andere.	.52	3.52	1.09
2. In unserer Gesellschaft sind die Menschen im allgemeinen sehr feinfühlig.	.66	3.66	1.16

Item	Corrected Item-Total Correlation	M	SD
3. In unserer Gesellschaft sind die Menschen im allgemeinen sehr freundlich.	.61	3.88	1.10
4. In unserer Gesellschaft sind die Menschen im allgemeinen sehr tolerant gegenüber Fehlern.	.61	3.41	1.29
5. In unserer Gesellschaft sind die Menschen im allgemeinen sehr großzügig.	.44	3.48	1.19
Humane Orientation Values:			
6. In unserer Gesellschaft sollten die Menschen ermutigt werden, sehr besorgt um andere zu sein.	.44	5.56	0.91
7. In unserer Gesellschaft sollten die Menschen ermutigt werden, sehr feinfühlig zu sein.	.44	5.66	0.97
8. In unserer Gesellschaft sollten die Menschen ermutigt werden sehr freundlich zu sein.	.40	6.07	0.84
9. In unserer Gesellschaft sollten die Menschen ermutigt werden, sehr tolerant gegenüber Fehlern zu sein.	.08	5.62	0.95
In-Group Collectivism:			
10. In unserer Gesellschaft sind Kinder stolz auf das, was ihre Eltern erreicht haben.	.19	4.35	1.28
11. In unserer Gesellschaft sind Eltern stolz auf individuelle Leistungen ihrer Kinder.	.23	5.56	1.10
12. In unserer Gesellschaft leben betagte Eltern im allgemeinen zu Hause bei ihren Kindern.	.15	2.89	1.46
13. In unserer Gesellschaft leben Kinder im allgemeinen zu Hause bei ihren Eltern, bis sie heiraten.	.34	2.56	1.36
Institutional Collectivism:			
14. In unserer Gesellschaft fördern Führungspersonen die Gruppenloyalität, sogar wenn individuelle Ziele darunter leiden.	.39	3.24	1.26
15. Das Wirtschaftssystem in unserer Gesellschaft ist darauf ausgerichtet, folgendes zu maximieren: individuelle Interessen. (Recoded)	.31	2.77	1.33
16. In unserer Gesellschaft ist die Akzeptanz durch andere Gruppenmitglieder sehr wichtig.	.25	4.77	1.40
17. In unserer Gesellschaft schätzen die Menschen Gruppenzusammenhalt höher als "Einzelkämpfertum"	.42	3.27	1.34

Item	Corrected Item-Total Correlation	M	SD
Welfare State:			
18. <i>In unserer Gesellschaft können sich nur die Reichen eine gute medizinische Versorgung leisten. (Recoded) [EXCLUDED]</i>	.47	4.20	1.73
19. In unserer Gesellschaft gibt es ausreichend Anlaufstellen für Menschen in Not, wo sie kostenlos eine Mahlzeit erhalten.	.60	4.57	1.56
20. In unserer Gesellschaft bekommen Menschen, die sich aus eigener Tasche kein Zuhause leisten können, ausreichend finanzielle Unterstützung.	.71	4.85	1.57
21. In unserer Gesellschaft werden Arbeitslose durch den Staat großzügig unterstützt.	.62	4.94	1.53
22. In unserer Gesellschaft kann sich jeder eine gute Ausbildung leisten.	.65	3.68	1.55
23. <i>In unserer Gesellschaft sind die alten Menschen vollkommen von der Unterstützung durch Familie und Freunde abhängig. (Recoded) [EXCLUDED]</i>	.35	4.78	1.35
24. In unserer Gesellschaft werden die Armen vom Staat finanziell ausreichend unterstützt.	.73	4.57	1.42
25. <i>In unserer Gesellschaft bekommen Waisenkinder fast gar keine Unterstützung vom Staat. (Recoded) [EXCLUDED]</i>	.44	5.40	1.18
26. <i>In unserer Gesellschaft bekommen behinderte Menschen vom Staat reichlich zusätzliche Unterstützung. [EXCLUDED]</i>	.47	4.56	1.20
Patriotism:			
27. In unserer Gesellschaft lieben die Menschen ihr Land.	.40	3.65	1.34
28. In unserer Gesellschaft ist es den Menschen wichtig, deutsche Staatsbürger zu sein.	.61	4.08	1.36
29. <i>In unserer Gesellschaft wünscht man sich, dass Deutsche immer die „Nr.1“ sind. [EXCLUDED]</i>	.20	5.11	1.55
30. In unserer Gesellschaft bedeutet es den Menschen sehr viel, eine tiefe innere Bindung zu ihrem Land zu haben.	.65	3.20	1.19
31. In unserer Gesellschaft ist es ein gutes Gefühl für die Menschen, sich als Deutsche zu fühlen.	.56	3.49	1.29
32. In unserer Gesellschaft sind die Menschen stolz darauf, Deutsche zu sein.	.59	3.31	1.46

Item	Corrected Item-Total Correlation	M	SD
33. In unserer Gesellschaft heben die Menschen schneller negative Aspekte ihres Landes hervor als das in anderen Ländern passiert. (Recoded)	.43	2.51	1.13
34. In unserer Gesellschaft heben die Menschen hervor, was noch nicht gut genug an ihrem Land ist. (Recoded)	.34	2.27	1.12
35. In unserer Gesellschaft neigen die Menschen dazu, die negativen Seiten ihres Landes vor den positiven zu sehen. (Recoded)	.39	2.42	1.22
36. In unserer Gesellschaft sind die Menschen schnell dabei Schwächen und Mängel an ihrem Land aufzuzeigen. (Recoded)	.54	2.37	1.13
Religiosity:			
37. In unserer Gesellschaft begründet der Glaube die Herangehensweise der Menschen ans Leben.	.59	2.84	1.14
38. In unserer Gesellschaft strengen die Menschen sich an, ein tieferes Verständnis ihres Glaubens zu erlangen.	.66	2.47	1.10
39. <i>In unserer Gesellschaft ist es den Menschen wichtig, Zeit zum Nachdenken und zur Reflexion über ihren Glauben aufzubringen. [EXCLUDED]</i>	.47	2.82	1.16
40. In unserer Gesellschaft beeinflusst der Glaube alle Aspekte des Lebens.	.60	2.11	1.11
41. In unserer Gesellschaft ist Religion besonders wichtig, weil sie den Menschen viele Fragen über den Sinn des Lebens beantwortet.	.78	2.68	1.19
42. In unserer Gesellschaft, finden die Menschen Stärke und Trost im Glauben.	.65	3.74	1.34
43. In unserer Gesellschaft hilft der Glaube den Menschen, in schwierigen Lebenslagen nicht zu verzweifeln.	.61	3.86	1.31
44. In unserer Gesellschaft wäre ein Leben ohne Glauben für die Menschen sinnlos.	.47	2.53	1.15
Fairness:			
45. In unserer Gesellschaft behandeln Vorgesetzte ihre Mitarbeiter freundlich und rücksichtsvoll, wenn sie arbeitsrelevante Entscheidungen für sie treffen.	.65	3.44	1.20
46. In unserer Gesellschaft behandeln Vorgesetzte ihre Mitarbeiter mit Respekt und Wertschätzung, wenn sie arbeitsrelevante Entscheidungen für sie treffen.	.77	3.78	1.07

Item	Corrected Item-Total Correlation	M	SD
47. In unserer Gesellschaft gehen die Vorgesetzten auf die individuellen Bedürfnisse ihrer Mitarbeiter ein, wenn sie arbeitsrelevante Entscheidungen für sie treffen.	.62	3.41	1.19
48. In unserer Gesellschaft gehen die Vorgesetzten auf eine ehrliche Art und Weise mit ihren Mitarbeitern um, wenn sie arbeitsrelevante Entscheidungen für sie treffen.	.75	3.54	1.18
49. <i>In unserer Gesellschaft beachten die Vorgesetzten die Rechte ihrer Mitarbeiter, wenn sie arbeitsrelevante Entscheidungen für sie treffen. [EXCLUDED]</i>	.47	4.38	1.28
50. In unserer Gesellschaft besprechen die Vorgesetzten mit ihren Mitarbeitern alle Veränderungen, die sich aus arbeitsrelevanten Entscheidungen für sie ergeben.	.66	3.41	1.27
51. In unserer Gesellschaft erklären Vorgesetzte ihren Mitarbeitern sehr ausführlich alle für sie arbeitsrelevanten Entscheidungen.	.67	3.21	1.15
Authoritarianism:			
52. In unserer Gesellschaft denken die Menschen, dass viele Probleme gelöst werden könnten, wenn man irgendwie die unverbesserlichen Verbrecher loswerden könnte.	.26	4.86	1.27
53. <i>In unserer Gesellschaft sehnen sich die Menschen nach ein paar mutigen politischen Führungspersönlichkeiten, denen sie voll und ganz vertrauen können. [EXCLUDED]</i>	.35	5.07	1.41
54. <i>In unserer Gesellschaft denken die Menschen, dass sich vieles im Land zum Guten wenden würde, wenn sich alle mehr an die Traditionen hielten. [EXCLUDED]</i>	.42	3.88	1.27
55. In unserer Gesellschaft halten es die Menschen für besser, Gewalt einzusetzen, anstatt mühsam zu diskutieren und zu verhandeln.	.47	2.65	1.20
56. In unserer Gesellschaft herrscht die Überzeugung vor, dass es notwendig ist, gegen unmoralisch lebende Menschen bestimmt vorzugehen.	.52	4.58	1.47
57. In unserer Gesellschaft herrscht die Überzeugung vor, dass es zur Aufrechterhaltung von Recht und Ordnung unumgänglich ist, gegenüber Unruhestiftern hart durchzugreifen.	.52	5.07	1.30
58. In unserer Gesellschaft denken die Menschen, dass Lehrer genaue Vorschriften aufstellen sollten, damit der Schulalltag reibungslos abläuft.	.55	4.88	1.21

Item	Corrected Item-Total Correlation	M	SD
59. <i>In unserer Gesellschaft fürchten die Menschen den Einfluss schlechter Literatur auf Kinder und Jugendliche. [EXCLUDED]</i>	.26	3.70	1.48
60. In unserer Gesellschaft sind die Menschen dankbar dafür, wenn ihnen führende Köpfe sagen können, was sie tun sollen.	.59	4.26	1.52
Agreeableness:			
61. In unserer Gesellschaft versuchen die Menschen freundlich zu jedem zu sein, dem sie begegnen.	.55	3.39	1.18
62. In unserer Gesellschaft halten sich die Menschen untereinander teilweise für selbstsüchtig und selbstgefällig. (Recoded)	.51	2.51	0.77
63. In unserer Gesellschaft sind die Menschen im Hinblick auf die Absichten ihrer Mitmenschen eher zynisch und skeptisch. (Recoded)	.48	3.14	1.04
64. In unserer Gesellschaft halten sich die Menschen untereinander teilweise für kalt und berechnend. (Recoded)	.51	2.95	1.09
65. In unserer Gesellschaft versuchen die Menschen stets rücksichtsvoll und sensibel zu handeln.	.68	3.14	0.98
66. In unserer Gesellschaft sind die Menschen notfalls bereit, andere zu manipulieren, um zu bekommen, was sie wollen. (Recoded)	.49	2.65	0.96
Assertiveness:			
67. In unserer Gesellschaft treten die Menschen im allgemeinen bestimmt auf.	.55	4.99	0.99
68. In unserer Gesellschaft sind die Menschen im allgemeinen dominant.	.69	4.64	0.96
69. In unserer Gesellschaft sind die Menschen im allgemeinen „hart“ / kein Gefühl zulassend.	.19	4.75	0.84
<i>Conformity: [EXCLUDED]</i>			
70. <i>In unserer Gesellschaft sind die Menschen manchmal beleidigt, wenn es nicht nach ihrem Willen geht. (Recoded) [EXCLUDED]</i>	.09	2.55	0.87
71. <i>In unserer Gesellschaft sind die Menschen immer gute Zuhörer, gleichgültig, wer der Gesprächspartner ist. [EXCLUDED]</i>	.15	2.82	1.09

Item	Corrected Item-Total Correlation	M	SD
72. <i>In unserer Gesellschaft sind die Menschen immer höflich, sogar zu jemandem, den sie abstoßend finden.</i> [EXCLUDED]	.19	2.09	6.63
73. <i>In unserer Gesellschaft fühlen sich die Menschen gelegentlich so als würden sie am liebsten irgend etwas an die Wand werfen. (Recoded)</i> [EXCLUDED]	.29	3.20	1.20
74. <i>In unserer Gesellschaft sagen die Menschen nie absichtlich etwas, das die Gefühle anderer verletzt.</i> [EXCLUDED]	.30	2.55	1.07
Out-Group Humane Orientation:			
75. In unserer Gesellschaft sind die Menschen im allgemeinen sehr besorgt um Menschen aus den Nachbarländern, die hier leben und arbeiten.	.80	2.93	1.11
76. In unserer Gesellschaft sind die Menschen im allgemeinen sehr feinfühlig gegenüber Menschen aus den Nachbarländern, die hier leben und arbeiten.	.75	3.09	1.06
77. In unserer Gesellschaft sind die Menschen im allgemeinen sehr freundlich zu Menschen aus den Nachbarländern, die hier leben und arbeiten.	.72	3.51	1.10
78. In unserer Gesellschaft sind die Menschen im allgemeinen sehr tolerant gegenüber Fehlern, die Menschen aus den Nachbarländern machen, die hier leben und arbeiten.	.71	2.88	1.37
79. In unserer Gesellschaft sind die Menschen im allgemeinen sehr großzügig zu Menschen aus den Nachbarländern, die hier leben und arbeiten.	.72	3.10	1.08
In-Group Humane Orientation:			
80. In unserer Gesellschaft sind die Menschen im allgemeinen sehr besorgt um ihre Freunde.	.69	5.68	0.75
81. In unserer Gesellschaft sind die Menschen im allgemeinen sehr feinfühlig gegenüber ihren Freunden.	.71	5.44	0.88
82. In unserer Gesellschaft sind die Menschen im allgemeinen sehr freundlich zu ihren Freunden.	.67	6.06	0.77
83. In unserer Gesellschaft sind die Menschen im allgemeinen sehr tolerant gegenüber Fehlern, die ihre Freunde machen.	.45	5.19	1.04
84. In unserer Gesellschaft sind die Menschen im allgemeinen sehr großzügig zu ihren Freunden.	.57	5.11	1.01

Item	Corrected Item-Total Correlation	M	SD
Humane Orientation Scenarios:			
85. Ein Mitarbeiter hat seine Arbeit bisher immer sorgfältig erledigt. Auf einmal macht er viele Fehler. Der Unternehmer findet heraus, dass es in seinem Privatleben gerade nicht so gut läuft. Wie verhält sich der Unternehmer? (a) Er hat Mitleid mit seinem Mitarbeiter und bietet ihm seine Hilfe an. (b) Er ist nicht bereit, Rücksicht auf die persönlichen Probleme seines Mitarbeiters zu nehmen. Er fordert ihn auf, seine Probleme in den Griff zu kriegen.	.30	3.40	0.85
86. Ein Mitarbeiter bittet den Unternehmer aufgrund unerwarteter Belastungen in seinem Privatleben um Sonderurlaub. Wie verhält sich der Unternehmer? (a) Er bewilligt seinem Mitarbeiter Sonderurlaub. (b) Er lehnt es ab, seinem Mitarbeiter Sonderurlaub zu bewilligen.	.29	3.91	0.83
87. Ein Mitarbeiter scheint schlechte Laune zu haben. Wie verhält sich der Unternehmer? (a) Er versucht herauszufinden, warum sein Mitarbeiter schlecht gelaunt ist. (b) Die schlechte Laune seines Mitarbeiters ist ihm gleichgültig.	.15	2.87	1.03
88. Ein Mitarbeiter ist allein erziehender Vater. Es fällt ihm schwer, die Erziehung seiner Kinder mit seiner Arbeit zu vereinbaren. Daher bittet er den Unternehmer, ihm Überstunden zu erlassen. Wie verhält sich der Unternehmer? (a) Er erlässt seinem Mitarbeiter Überstunden, sofern er seine Arbeit gut macht. (b) Er lehnt es ab, seinem Mitarbeiter Überstunden zu erlassen.	.20	3.69	0.85

Appendix C English Source Questionnaire

Form A

International Research Project on Society and Culture

Introduction

The purpose of this research taking place in over 20 countries around the globe is to learn more about national cultures. The questionnaire that you are asked to complete will take no more than 15 minutes of your time and your responses will be kept completely confidential. We would greatly appreciate your participation.

In completing this survey, you will be asked questions about the society in which you live. The questions have three different formats. An example of the first type of question is shown below.

In this country the weather is generally:

very pleasant				moderately pleasant				very unpleasant
1	2	3	4	5	6	7		

For a question like this, you would circle the number from 1 to 7 that is closest to your perceptions about your country. For example, if you think the weather in your country is “very pleasant,” you would circle the 1. Accordingly, you would circle the 7, if you think the weather in your country is “very unpleasant”. If you think the weather is not quite “very pleasant” but is better than “moderately pleasant,” you could circle either the 2 or the 3, depending on whether you think the weather is closer to “very pleasant” or to “moderately pleasant.”

The second type of question asks how much you agree or disagree with a particular statement. An example of this kind of question is given next.

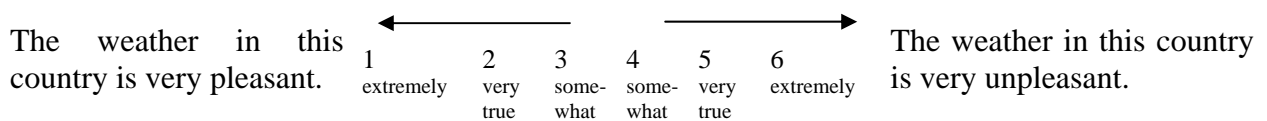
The weather in this country is very pleasant:

Strongly agree				Neither agree nor disagree				Strongly disagree
1	2	3	4	5	6	7		

For a question like this, you would circle the number from 1 to 7 that is closest to your level of agreement with the statement. For example, if you strongly agree that the weather in your country is very pleasant, you would circle the 1. If you disagree with the statement, you would circle the 5, 6, or 7, depending on how much you disagree with the statement.

An example for the third type of question is shown below.

What is the weather in your country like?



You have to decide for one of two opposite poles and indicate from “somewhat” to “extremely” how much you consent to the statement. For example, if you think that the weather in your country is rather pleasant than unpleasant, you would circle the 1, 2 or 3, depending on how much you consent with the statement.

If you want to change your answer to a question or if you mistakenly circled the wrong number, please cross out your former answer and circle the appropriate number as usual.

There are no right or wrong answers, and answers don’t indicate goodness or badness of the society.

Please respond to the questions by circling the number that most closely represents your observations about your society. Please respond to all of the questions.

Thank you for your participation.

Coordination: Oliver Schloesser, University of Giessen, Germany, Tel. +49 163 6942964,
e-mail: oschl@yahoo.com

The questionnaire begins here:

In the following section we are interested in how things are in your society concerning the way people treat each other.

1. In this society, people are generally:

very concerned
about others

1

2

3

4

5

6

not at all
concerned about
others

7

2. In this society, people are generally:

very sensitive
toward others

1

2

3

4

5

6

not at all
sensitive toward
others

7

3. In this society, people are generally:

very friendly

1

2

3

4

5

6

very unfriendly

7

4. In this society, people are generally:

very tolerant of
mistakes

1

2

3

4

5

6

not at all tolerant
of mistakes

7

5. In this society, people are generally:

very generous

1

2

3

4

5

6

not at all
generous

7

In the following section we are interested in your beliefs about how things should be in your society concerning the way people treat each other.

6. In this society, people should be encouraged to be:

very concerned
about others

1

2

3

4

5

6

very
unconcerned
about others

7

7. In this society, people should be encouraged to be:

very sensitive
toward others

1

2

3

4

5

6

not at all
sensitive toward
others

7

8. In this society, people should be encouraged to be:
 very friendly 1 2 3 4 5 6 7 very unfriendly
9. In this society, people should be encouraged to be:
 very tolerant of mistakes 1 2 3 4 5 6 7 not at all tolerant of mistakes
- In all of the following sections we are again interested in the way things are in your society, not the way you think it should be.
 The following questions are about family ties and group cohesion.***
10. In this society, children take pride in the individual accomplishments of their parents.
 Strongly agree 1 2 3 4 5 6 7 Neither agree nor disagree Strongly disagree
11. In this society, parents take pride in the individual accomplishments of their children.
 Strongly agree 1 2 3 4 5 6 7 Neither agree nor disagree Strongly disagree
12. In this society, aging parents generally live at home with their children.
 Strongly agree 1 2 3 4 5 6 7 Neither agree nor disagree Strongly disagree
13. In this society, children generally live at home with their parents until they get married.
 Strongly agree 1 2 3 4 5 6 7 Neither agree nor disagree Strongly disagree
14. In this society, leaders encourage group loyalty even if individual goals suffer.
 Strongly agree 1 2 3 4 5 6 7 Neither agree nor disagree Strongly disagree
15. The economic system in this society is designed to maximize:
 individual interests 1 2 3 4 5 6 7 collective interests

16. In this society, being accepted by the other members of a group is very important.

Strongly agree			Neither agree nor disagree			Strongly disagree
1	2	3	4	5	6	7

17. In this society:

group cohesion is valued more than individualism			group cohesion and individualism are equally valued			individualism is valued more than group cohesion
1	2	3	4	5	6	7

The following questions are about the supportive systems in your society.

18. In this society, there are enough places that provide people in need with a free meal.

Strongly agree			Neither agree nor disagree			Strongly disagree
1	2	3	4	5	6	7

19. In this society, people who cannot afford a home receive financial help to pay for it.

Strongly agree			Neither agree nor disagree			Strongly disagree
1	2	3	4	5	6	7

20. In this society, the unemployed get generous support from the state.

Strongly agree			Neither agree nor disagree			Strongly disagree
1	2	3	4	5	6	7

21. In this society, a good education is affordable for everyone.

Strongly agree			Neither agree nor disagree			Strongly disagree
1	2	3	4	5	6	7

22. In this society, the poor receive sufficient benefits from the state.

Strongly agree			Neither agree nor disagree			Strongly disagree
1	2	3	4	5	6	7

The following questions are about people's attitudes towards their country.

23. In this society, people love their country.

Strongly agree			Neither agree nor disagree			Strongly disagree
1	2	3	4	5	6	7

24. In this society, it is important to people that they are [fill in **nationality**, e.g. *American*] citizens.

Strongly agree			Neither agree nor disagree			Strongly disagree
1	2	3	4	5	6	7

25. In this society, it means a lot to people to have a deep mental bond to their country.

Strongly agree			Neither agree nor disagree			Strongly disagree
1	2	3	4	5	6	7

26. In this society, it is a good feeling for people to feel as [fill in **nationality**, e.g. *Americans*].

Strongly agree			Neither agree nor disagree			Strongly disagree
1	2	3	4	5	6	7

27. In this society, people are proud to be [fill in **nationality**, e.g. *American*].

Strongly agree			Neither agree nor disagree			Strongly disagree
1	2	3	4	5	6	7

28. In this society, people emphasize negative aspects of their country more than this happens in other countries.

Strongly agree			Neither agree nor disagree			Strongly disagree
1	2	3	4	5	6	7

29. In this society, people emphasize what is not yet good enough about their country.

Strongly agree			Neither agree nor disagree			Strongly disagree
1	2	3	4	5	6	7

30. In this society, people tend to see the negative sides of their country before seeing the positive sides.

Strongly agree			Neither agree nor disagree			Strongly disagree
1	2	3	4	5	6	7

31. In this society, people are quick to point out their country's weaknesses and shortcomings.

Strongly agree			Neither agree nor disagree			Strongly disagree
1	2	3	4	5	6	7

The following questions are about the role of religion and faith in your society.

32. In this society, religious beliefs lie behind people's whole approach to life.

Strongly agree			Neither agree nor disagree			Strongly disagree
1	2	3	4	5	6	7

33. In this society, people spend time trying to grow in understanding of their faith.

Strongly agree			Neither agree nor disagree			Strongly disagree
1	2	3	4	5	6	7

34. In this society, religious beliefs influence all dealings in life.

Strongly agree			Neither agree nor disagree			Strongly disagree
1	2	3	4	5	6	7

35. In this society, religion is especially important because it answers people's questions about the meaning of life.

Strongly agree			Neither agree nor disagree			Strongly disagree
1	2	3	4	5	6	7

36. In this society, people find strength and comfort in their faith.

Strongly agree			Neither agree nor disagree			Strongly disagree
1	2	3	4	5	6	7

37. In this society, religious beliefs help people not to despair in difficult situations in life.

Strongly agree			Neither agree nor disagree			Strongly disagree
1	2	3	4	5	6	7

38. In this society, a life without faith would be considered meaningless.

Strongly agree			Neither agree nor disagree			Strongly disagree
1	2	3	4	5	6	7

The following questions are about the working life in your society.

39. In this society, managers treat their employees with kindness and consideration, when making decisions about their job.

Strongly agree			Neither agree nor disagree			Strongly disagree
1	2	3	4	5	6	7

40. In this society, managers treat their employees with respect and dignity, when making decisions about their job.

Strongly agree			Neither agree nor disagree			Strongly disagree
1	2	3	4	5	6	7

41. In this society, managers are sensitive to the personal needs of their employees, when making decisions about their job.

Strongly agree			Neither agree nor disagree			Strongly disagree
1	2	3	4	5	6	7

42. In this society, managers deal with their employees in a truthful manner, when making decisions about their job.

Strongly agree			Neither agree nor disagree			Strongly disagree
1	2	3	4	5	6	7

43. In this society, managers discuss the implications of any changes with their employees, resulting from decisions made about their job.

Strongly agree			Neither agree nor disagree			Strongly disagree
1	2	3	4	5	6	7

44. In this society, managers explain their employees very clearly any decision concerning their job.

Strongly agree			Neither agree nor disagree			Strongly disagree
1	2	3	4	5	6	7

The following questions are about attitudes toward law and order in your society.

45. In this society, people think that a lot of problems would be solved if one could somehow get rid of the incorrigible criminals.

Strongly agree			Neither agree nor disagree			Strongly disagree
1	2	3	4	5	6	7

46. In this society, people believe it is better to use force instead of tedious discussions and negotiations.

Strongly agree			Neither agree nor disagree			Strongly disagree
1	2	3	4	5	6	7

47. In this society, people are convinced that it is necessary to take decisive actions against people leading an immoral life.

Strongly agree			Neither agree nor disagree			Strongly disagree
1	2	3	4	5	6	7

48. In this society, people are convinced that it is inevitable to crack down hard on troublemakers to maintain law and order.

Strongly agree			Neither agree nor disagree			Strongly disagree
1	2	3	4	5	6	7

49. In this society, people think that teachers should establish strict rules to ensure that everyday life at school goes smoothly.

Strongly agree			Neither agree nor disagree			Strongly disagree
1	2	3	4	5	6	7

50. In this society, people are grateful when wise leaders can tell them what to do.

Strongly agree			Neither agree nor disagree			Strongly disagree
1	2	3	4	5	6	7

The following questions are about people's manner and their attitude towards one another in your society.

51. In this society, people try to be courteous to everyone they meet.

Strongly agree			Neither agree nor disagree			Strongly disagree
1	2	3	4	5	6	7

52. In this society, people occasionally think about each other as selfish and egotistical.
- | | | | | | | |
|-------------------|---|---|-------------------------------|---|---|-------------------|
| Strongly
agree | | | Neither agree nor
disagree | | | Strongly disagree |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
53. In this society, people tend to be cynical and sceptical of others' intentions.
- | | | | | | | |
|-------------------|---|---|-------------------------------|---|---|-------------------|
| Strongly
agree | | | Neither agree nor
disagree | | | Strongly disagree |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
54. In this society, people occasionally think about each other as cold and calculating.
- | | | | | | | |
|-------------------|---|---|-------------------------------|---|---|-------------------|
| Strongly
agree | | | Neither agree nor
disagree | | | Strongly disagree |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
55. In this society, people generally try to be thoughtful and considerate.
- | | | | | | | |
|-------------------|---|---|-------------------------------|---|---|-------------------|
| Strongly
agree | | | Neither agree nor
disagree | | | Strongly disagree |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
56. In this society, people are willing to manipulate others to get what they want if that is necessary.
- | | | | | | | |
|-------------------|---|---|-------------------------------|---|---|-------------------|
| Strongly
agree | | | Neither agree nor
disagree | | | Strongly disagree |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
57. In this society, people are generally:
- | | | | | | | |
|-----------|---|---|---|---|---|---------------|
| assertive | | | | | | non-assertive |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
58. In this society, people are generally:
- | | | | | | | |
|----------|---|---|---|---|---|--------------|
| dominant | | | | | | non-dominant |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
59. In this society, people are generally:
- | | | | | | | |
|-------|---|---|---|---|---|--------|
| tough | | | | | | tender |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |

In the following section we are interested in the way people in your society treat people from neighbouring countries who live and work here.

[Instruction_HOO]

60. In this society, people are generally:

very concerned
about people from
neighbouring
countries who live
and work here

1

2

3

4

5

6

7

not at all
concerned about
people from
neighbouring
countries who live
and work here

61. In this society, people are generally:

very sensitive
toward people
from
neighbouring
countries who live
and work here

1

2

3

4

5

6

7

not at all sensitive
toward people
from neighbouring
countries who live
and work here

62. In this society, people are generally:

very friendly to
people from
neighbouring
countries who live
and work here

1

2

3

4

5

6

7

very unfriendly to
people from
neighbouring
countries who live
and work here

63. In this society, people are generally:

very tolerant of
mistakes made by
people from
neighbouring
countries who live
and work here

1

2

3

4

5

6

7

not at all tolerant
of mistakes made
by people from
neighbouring
countries who live
and work here

64. In this society, people are generally:

very generous to
people from
neighbouring
countries who live
and work here

1

2

3

4

5

6

7

not at all generous
to people from
neighbouring
countries who live
and work here

In the following section we are interested in the way people in your society treat their friends

65. In this society, people are generally:

very concerned
about their friends

1

2

3

4

5

6

not at all
concerned about
their friends

7

66. In this society, people are generally:

very sensitive
toward their
friends

1

2

3

4

5

6

not at all
sensitive toward
their friends

7

67. In this society, people are generally:

very friendly to
their friends

1

2

3

4

5

6

very unfriendly
to their friends

7

68. In this society, people are generally:

very tolerant of
mistakes their
friends make

1

2

3

4

5

6

not at all tolerant
of mistakes their
friends make

7

69. In this society, people are generally:

very generous to
their friends

1

2

3

4

5

6

not at all
generous to their
friends

7

In the last section we are interested in the way entrepreneurs in your society treat their employees. The following four scenarios describe difficult situations entrepreneurs may encounter in their businesses. Please indicate how a typical entrepreneur in your society behaves by circling one number per question.

70. An employee who always used to do his work properly suddenly makes a lot of mistakes. The entrepreneur finds out that things are not going well for him in his private life. What does the entrepreneur do?

He feels sorry for his employee and offers him his help.

←—————→

1 2 3 4 5 6

extremely very true some- what some- what very true extremely

He is not willing to show any consideration for his employee's personal problems. He just tells him to get on top of them.

71. An employee asks the entrepreneur for special leave due to unexpected strains in his private life. What does the entrepreneur do?

He grants his employee special leave.		He refuses to grant his employee special leave.
---------------------------------------	--	-------------------------------------------------

72. An employee seems to be in a bad mood. What does the entrepreneur do?

He tries to find out the reasons for his employee's bad mood.		He doesn't care about his employee's bad mood.
---------------------------------------------------------------	--	------------------------------------------------

73. An employee is a single father. He has problems balancing the education of his children and his work. Therefore, he asks the entrepreneur to exempt him from working overtime. What does the entrepreneur do?

He exempts his employee from working overtime if he does his job properly.		He refuses to exempt his employee from working overtime.
----------------------------------------------------------------------------	--	----------------------------------------------------------

You have reached the end of the survey. Please make sure that you have answered all the questions.

Finally, please indicate your age and gender.

Age: _____ years

Gender (please tick): male female

Thank you very much for participating in this research!

Appendix D Scale and Item Characteristics

Table D1. Scales and Item Characteristics. Aggregate Level and Individual Level.

Item	Aggregate Level			Individual Level		
	Item Total Corr.	M	SD	Item Total Corr.	M	SD
Humane Orientation:						
1. In this society, people are generally very concerned about others.	.77	3.97	0.50	.60	3.94	1.31
2. In this society, people are generally very sensitive toward others.	.77	4.03	0.44	.65	3.98	1.26
3. In this society, people are generally very friendly.	.84	4.69	0.50	.66	4.60	1.24
4. In this society, people are generally very tolerant of mistakes.	.66	3.86	0.41	.46	3.81	1.34
5. In this society, people are generally very generous	.77	4.06	0.54	.57	4.01	1.35
Humane Orientation Values:						
6. In this society, people should be encouraged to be very concerned about others.	.31	5.71	0.32	.49	5.68	1.09
7. In this society, people should be encouraged to be very sensitive toward others.	.43	5.63	0.33	.52	5.62	1.10
8. In this society, people should be encouraged to be very friendly.	.40	5.93	0.25	.50	5.90	1.02
9. In this society, people should be encouraged to be very tolerant of mistakes.	.28	5.18	0.56	.27	5.21	1.30
In-Group Collectivism:						
10. In this society, children take pride in the individual accomplishments of their parents	.71	5.07	0.43	.38	5.01	1.33
11. In this society, parents take pride in the individual accomplishments of their children.	.29	5.83	0.31	.26	5.81	1.24
12. In this society, aging parents generally live at home with their children.	.86	4.15	1.27	.52	4.04	1.83

Item	Aggregate Level			Individual Level		
	Item Total Corr.	M	SD	Item Total Corr.	M	SD
13. In this society, children generally live at home with their parents until they get married.	.87	4.77	1.54	.47	4.61	2.02
Institutional Collectivism:						
14. In this society, leaders encourage group loyalty even if individual goals suffer.	.84	3.98	0.70	.36	3.90	1.60
15. The economic system in this society is designed to maximize individual interests. (Recoded)	.64	2.98	0.83	.26	2.89	1.70
16. In this society, being accepted by the other members of a group is very important.	.03	5.65	0.39	.03	5.61	1.31
17. In this society group cohesion is valued more than individualism.	.83	3.96	0.87	.39	3.90	1.81
Welfare State:						
18. In this society, there are enough places that provide people in need with a free meal.	.85	3.25	0.87	.59	3.42	1.72
19. In this society, people who cannot afford a home receive financial help to pay for it.	.93	3.20	1.11	.70	3.34	1.84
20. In this society, the unemployed get generous support from the state.	.84	2.96	1.34	.72	3.13	1.88
21. In this society, a good education is affordable for everyone.	.85	3.18	1.19	.58	3.26	1.90
22. In this society, the poor receive sufficient benefits from the state.	.95	2.84	1.14	.78	2.97	1.76
Patriotism:						
23. In this society, people love their country.	.82	4.73	0.55	.57	4.69	1.49
24. In this society, it is important to people that they are [fill in nationality, e.g. American] citizens.	.81	4.74	0.64	.55	4.76	1.52
25. In this society, it means a lot to people to have a deep mental bond to their country.	.68	4.49	0.60	.55	4.45	1.51
26. In this society, it is a good feeling for people to feel as [fill in nationality, e.g. Americans].	.90	4.69	0.60	.61	4.68	1.52

Item	Aggregate Level			Individual Level		
	Item Total Corr.	M	SD	Item Total Corr.	M	SD
27. In this society, people are proud to be [fill in nationality, e.g. American].	.85	4.86	0.64	.63	4.83	1.53
28. In this society, people emphasize negative aspects of their country more than this happens in other countries. (Recoded)	.69	3.16	0.45	.40	3.13	1.49
29. In this society, people emphasize what is not yet good enough about their country. (Recoded)	.44	2.82	0.38	.28	2.81	1.34
30. In this society, people tend to see the negative sides of their country before seeing the positive sides. (Recoded)	.73	2.95	0.49	.45	2.94	1.48
31. In this society, people are quick to point out their country's weaknesses and shortcomings. (Recoded)	.61	2.87	0.41	.37	2.85	1.43
Religiosity:						
32. In this society, religious beliefs lie behind people's whole approach to life.	.75	4.30	1.07	.63	4.21	1.78
33. In this society, people spend time trying to grow in understanding of their faith.	.90	3.49	0.81	.66	3.40	1.54
34. In this society, religious beliefs influence all dealings in life.	.95	3.74	1.26	.76	3.66	1.92
35. In this society, religion is especially important because it answers people's questions about the meaning of life.	.98	3.82	1.12	.80	3.76	1.78
36. In this society, people find strength and comfort in their faith.	.90	4.57	1.10	.73	4.51	1.71
37. In this society, religious beliefs help people not to despair in difficult situations in life.	.90	4.63	0.96	.67	4.60	1.60
38. In this society, a life without faith would be considered meaningless.	.95	3.70	1.32	.69	3.62	1.97

Item	Aggregate Level			Individual Level		
	Item Total Corr.	M	SD	Item Total Corr.	M	SD
Fairness:						
39. In this society, managers treat their employees with kindness and consideration, when making decisions about their job.	.90	3.61	0.58	.72	3.59	1.37
40. In this society, managers treat their employees with respect and dignity, when making decisions about their job.	.92	3.69	0.61	.78	3.68	1.36
41. In this society, managers are sensitive to the personal needs of their employees, when making decisions about their job.	.96	3.45	0.68	.76	3.44	1.37
42. In this society, managers deal with their employees in a truthful manner, when making decisions about their job.	.80	3.60	0.61	.72	3.61	1.38
43. In this society, managers discuss the implications of any changes with their employees, resulting from decisions made about their job.	.90	3.49	0.59	.69	3.50	1.39
44. In this society, managers explain their employees very clearly any decision concerning their job.	.91	3.43	0.63	.67	3.41	1.41
Authoritarianism:						
45. In this society, people think that a lot of problems would be solved if one could somehow get rid of the incorrigible criminals.	.42	5.00	0.50	.35	4.96	1.45
46. In this society, people believe it is better to use force instead of tedious discussions and negotiations.	.54	4.01	0.82	.39	3.85	1.68
47. In this society, people are convinced that it is necessary to take decisive actions against people leading an immoral life.	.71	4.72	0.46	.49	4.68	1.49
48. In this society, people are convinced that it is inevitable to crack down hard on troublemakers to maintain law and order.	.50	4.84	0.43	.49	4.79	1.43
49. In this society, people think that teachers should establish strict rules to ensure that everyday life at school goes smoothly.	.41	4.31	0.53	.37	4.31	1.53

Item	Aggregate Level			Individual Level		
	Item Total Corr.	M	SD	Item Total Corr.	M	SD
50. In this society, people are grateful when wise leaders can tell them what to do.	.68	4.14	0.65	.33	4.09	1.63
Agreeableness:						
51. In this society people try to be courteous to everyone they meet.	.51	4.41	0.57	.33	4.37	1.42
52. In this society, people occasionally think about each other as selfish and egotistical. (Recoded)	.74	3.16	0.53	.45	3.05	1.34
53. In this society, people tend to be cynical and sceptical of others' intentions. (Recoded)	.72	3.39	0.54	.54	3.32	1.33
54. In this society, people occasionally think about each other as cold and calculating. (Recoded)	.75	3.64	0.63	.59	3.51	1.43
55. In this society, people generally try to be thoughtful and considerate.	.71	4.22	0.48	.44	4.13	1.31
56. In this society, people are willing to manipulate others to get what they want if that is necessary. (Recoded)	.41	2.87	0.47	.36	2.83	1.29
Assertiveness:						
57. In this society, people are generally assertive.	.56	4.42	0.45	.30	4.47	1.31
58. In this society, people are generally dominant.	.72	4.38	0.44	.43	4.40	1.24
59. In this society, people are generally tough.	.64	4.29	0.31	.30	4.34	1.19
Out-Group Humane Orientation:						
60. In this society people are generally very concerned about their friends.	.90	4.00	0.74	.73	3.88	1.58
61. In this society people are generally very sensitive toward people from neighbouring countries who live and work here.	.97	3.95	0.68	.78	3.83	1.49
62. In this society people are generally very friendly to people from neighbouring countries who live and work here.	.97	4.30	0.92	.82	4.16	1.54

Item	Aggregate Level			Individual Level		
	Item Total Corr.	M	SD	Item Total Corr.	M	SD
63. In this society people are generally very tolerant of mistakes made by people from neighbouring countries who live and work here.	.91	3.59	0.81	.74	3.48	1.54
64. In this society people are generally very generous to people from neighbouring countries who live and work here.	.97	3.93	0.86	.79	3.79	1.54
In-Group Humane Orientation:						
65. In this society people are generally very concerned about their friends.	.92	5.53	0.39	.76	5.50	1.12
66. In this society people are generally very sensitive toward their friends.	.80	5.41	0.31	.75	5.37	1.11
67. In this society people are generally very friendly to their friends.	.93	5.77	0.34	.75	5.76	1.09
68. In this society people are generally very tolerant of mistakes their friends make.	.77	5.00	0.31	.63	4.97	1.24
69. In this society people are generally very generous to their friends.	.84	5.33	0.38	.70	5.28	1.16
Humane Orientation Scenarios:						
70. An employee who always used to do his work properly suddenly makes a lot of mistakes. The entrepreneur finds out that things are not going well for him in his private life. What does the entrepreneur do? (a) He feels sorry for his employee and offers him his help. (b) He is not willing to show any consideration for his employee's personal problems. He just tells him to get on top of them.	.90	3.47	0.46	.56	3.44	1.13
71. An employee asks the entrepreneur for special leave due to unexpected strains in his private life. What does the entrepreneur do? (a) grants his employee special leave. (b) He refuses to grant his employee special leave.	.80	3.72	0.44	.58	3.74	1.07

Item	Aggregate Level			Individual Level		
	Item Total Corr.	M	SD	Item Total Corr.	M	SD
72. An employee seems to be in a bad mood. What does the entrepreneur do? (a) He tries to find out the reasons for his employee's bad mood. (b) He doesn't care about his employee's bad mood.	.86	3.01	0.45	.51	2.99	1.17
73. An employee is a single father. He has problems balancing the education of his children and his work. Therefore, he asks the entrepreneur to exempt him from working overtime. What does the entrepreneur do? (a) He exempts his employee from working overtime if he does his job properly. (b) He refuses to exempt his employee from working overtime.	.57	3.65	0.41	.50	3.65	1.17

Appendix E Invitation and Follow-Up Mail to Country Co-Investigators

Invitation Mail

Subject: Research Project on Humane Orientation

Dear Prof. XY,

Prof. Michael Frese and me, Oliver Schloesser, would like to invite you to participate in a study on Humane Orientation. Humane Orientation was conceptualized in the GLOBE study as being fair, altruistic, friendly, generous, caring and kind to others. As such it is a dimension of great interest as it affects everyone's life and the way we interact and communicate. The study's aim is to find correlates of Humane Orientation to gain more insight into the meaning of this construct and a deeper understanding of the differences between high and low humane oriented societies. One aim is to differentiate between humane oriented behavior directed towards in-group members and humane oriented behavior directed towards out-group members. Constructs of interest comprise patriotism, fairness, authoritarianism and religiosity which are hypothesized to be linked to Humane Orientation.

Dimensions are measured with questionnaire scales with items aiming at the societal level. Scores will be aggregated to the societal level of analysis and statistical analyses conducted at the between-country level. A first validation of the scales was obtained through a preliminary study in Germany.

Participating countries comprise essentially the high and low scorers in humane orientation practices as found in the GLOBE study.

We would like to ask you to get convenience samples of students, preferably psychology students, with a sample size of $N = 25$ or more. The questionnaire consists of less than 80 items. Completion should take no more than 15 minutes. In some cases, the questionnaire has to be localized, i.e. translated into the local language. For some scales local versions exist already, e.g. those scales that were also used in the GLOBE study. Other scales need to be translated. We will be able to provide an English, a German and a Spanish language version.

We would like to ask you to do the data collection in the following weeks. You could just send the completed questionnaires back and we would handle the data, doing the computations and the eventual publication. You would be a co-author in this study and in the eventual publication.

We very much hope that it is possible for you to participate in this study. We would appreciate if you could answer in the following way:

- 1) Are you willing to participate in the study?
- 2) Is it possible for you to get 25 (psychology) students and send us the data by airmail?
- 3) If you cannot do it, please also tell us and maybe suggest another person who might be interested in that study from your university or from your country.

Unfortunately, we cannot give you any money for your participation in this study because this is not a funded study but is just done out of interest in the construct validity of Humane

Orientation. Thus, we do not have any possibility to pay for any participation in this study. However, we can reimburse you for the expenses of sending us the data, if you would like us to do that.

Obviously, you can say yes or no after you have received the final questionnaire and at this point in time we just want a preliminary answer from you. However, we very much hope that you will participate.

Best regards,

Michael Frese

Oliver Schloesser

Prof. Dr. Michael Frese
Univ. of Giessen and London Business School
President of International Association of Applied Psychology

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Follow-Up Mail**Subject:** Humane Orientation Research

Dear Prof. XY,

This mail contains the questionnaire forms and some further information. The preliminary study in Germany showed some very promising results regarding reliability and validity of the questionnaire. We are currently collecting the data in all participating countries. I hope this mail contains all the information you need to conduct the research in your country.

To participate in this study, I would like to ask you to do the following:

1. Translate the questionnaire, if necessary (see specific notes below)
2. Distribute it to 25 or more students, preferably psychology students (please make sure that half of them fill out Form A and the other half Form B; also see below).
3. Send us the filled out questionnaires by airmail to:

Prof. Dr. Michael Frese
 “Humane Orientation Research”
 University of Giessen
 Otto-Behaghel-Str. 10F
 35394 Giessen
 Germany

4. Obviously, you can decline to take part in this research after you had a look at the questionnaire and the additional information I have sent you. However, Michael and me very much hope that you will participate. Please tell us how much time you need for data collection and when you can possibly send us the questionnaires.

notes on the two questionnaire forms

The questionnaire comes in two forms: Form A and Form B. This is necessary to control for effects of sequence. We have evidence of such effects from the German sample. German respondents rated Humane Orientation Practices lower when first asked about their Humane Orientation Values and they rated In-Group Humane Orientation higher when first asked about Out-Group Humane Orientation.

Form A and Form B differ in the sequence of these four scales.

notes for translation

The questionnaire contains five scales from the GLOBE study:

Humane Orientation Societal Practises (Items 1 to 5 in Form A and Items 5 to 9 in Form B)

Humane Orientation Societal Values (Items 6 to 9 in Form A and Items 1 to 5 in Form B)

In-Group Collectivism Societal Practises (Items 10 to 13)

Institutional Collectivism Societal Practises (Item 14 to 17)

and Assertiveness Societal Practises (Items 57 to 59).

Please use the original translation from the GLOBE study for these scales.

The Agreeableness scale (Items 51 to 56) was adapted from the short form of the NEO Personality Inventory by Costa & McCrae. If the inventory exists in your language it might be helpful as an orientation for translating this scale.

You need to translate only one form as all the items and instructions are the same in both forms. Assembling the second form is very easy. You only have to change the sequence of

four scales. Please refer to the file sequence_of_scales.doc (contained in information.zip) or have a look at the English language versions.

As soon as you have finished the translation please send me your version of the questionnaire. It would be very good for validation issues if you could provide for a back translation of your questionnaire.

If you have any question concerning the translation please contact me.

notes on attached files

The file humane_orientation_questionnaire.zip contains the questionnaire forms. Labels accompany each item as hidden text. The other zip-file contains a list of participants, a list of all items, an SPSS-file with the original data from Germany, the sequence of scales for each form, internal consistencies for each scale and the research proposal with further information about hypotheses and employed scales. If you have trouble opening any of the files please contact me.

Michael and me are delighted to have brought together such a great group of people. We eagerly anticipate the results of this research project. We are open to any suggestions, comments and questions.

Best regards,
Oliver Schloesser

Michael Frese

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e-mail: oschl@yahoo.com

Appendix F Contact Details of Country Co-Investigators

Table F1. Contact Details of Country Co-Investigators

Country	Name	E-Mail Address
Brazil	Antonio Tupinamba	tupinamb@ufc.br, tupinamb@uol.com.br
China	Kan Zhang	zhangk@psych.ac.cn
Colombia	Maria Helena Restrepo	mariestrepo@yahoo.com
Denmark	Tia Hansen	tia@hum.auu.dk
Ecuador	Dayra Garzon	Phone: +49 641 9728123
Egypt	Matthew Whoolery	mwhoolery@aucegypt.edu
El Salvador	Mauricio Gaborit	gaboritm@buho.uca.edu.sv
England	Chris Clegg	c.clegg@shef.ac.uk
France	Ewa Drozda-Senkowska	ewa.drozda-senkowska@univ-paris5.fr
	Thomas Arciszewski	tomaa@wanadoo.fr
Germany	Oliver Schloesser	oschl@yahoo.com
	Michael Frese	michael.frese@psychol.uni-giessen.de
Greece	Elias Besevegis	ebesev@psych.uoa.gr
	Vassilis Pavlopoulos	vpavlop@psych.uoa.gr
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Malaysia	Norma Mansor	norma@um.edu.my
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Philippines	Elizabeth R. Ventura	eventura@kssp.upd.edu.ph
Poland	Irena Heszen	irena.heszen@swps.edu.pl
Singapore	George D. Bishop	psyhead@nus.edu.sg
Spain	Jose Peiro	jose.m.peiro@uv.es
	Kristina Potocnik	kristina.potocnik@uv.es
Switzerland	Norbert Semmer	semmer@psy.unibe.ch
Thailand	Ubolwanna Pavakanum	ubolwanna@yahoo.com
U.S.A.	Jackie Mitchelson	jmitch@wayne.edu

Appendix G Descriptive Statistics of Country Samples

Table G1. Sample size, mean age, gender distribution and employed questionnaire version for participating countries

Country	N	Age in years Mean (SD)	Male Valid Percent	Female Valid Percent	Questionnaire Language
Brazil	30	27.7 (10.5)	3.3	96.7	Portuguese
China	30	27.1 (3.1)	43.3	56.7	Chinese
Colombia	25	17.6 (0.7)	36.0	64.0	Spanish
Denmark	28	25.5 (5.2)	10.7	89.3	English
Ecuador	27	21.6 (3.8)	18.5	81.5	Spanish
Egypt	27	19.0 (1.7)	29.6	70.4	English
El Salvador	28	21.7 (3.0)	50.0	50.0	Spanish
England	22	25.6 (5.9)	31.8	68.2	English
France	41	23.0 (5.5)	24.4	75.6	French
Germany	81	23.5 (5.1)	24.1	75.9	German
Greece	58	18.6 (1.1)	17.2	82.8	Greek
Hungary	37	29.4 (8.1)	27.8	72.2	Hungarian
India	42	22.1 (1.6)	31.0	69.0	English
Indonesia	20	21.7 (1.1)	25.0	75.0	English
Ireland	26	33.0 (12.3)	23.1	76.9	English
Italy	26	23.9 (3.9)	26.9	73.1	Italian
Kuwait	32	20.3 (3.1)	22.6	77.4	English
Malaysia*	38	29.9 (7.5)	36.1	63.9	English
Mexico*	32	26.7 (5.3)	51.6	48.4	Spanish
Philippines	25	21.5 (2.4)	32.0	68.0	English
Poland*	28	21.3 (1.3)	17.9	82.1	English
Singapore	25	22.1 (2.1)	60.0	40.0	English
Spain	37	24.2 (3.4)	29.7	70.3	Spanish
Switzerland	44	25.0 (3.3)	36.4	63.6	German
Thailand	62	20.2 (0.8)	33.9	66.1	Thai
USA	37	23.6 (6.6)	37.8	62.2	English
Total	908	23.5 (6.0)	29.5	70.5	

Notes. * Samples consisted of MBA or medicine students instead of or mixed with psychology students.

Appendix H Male and Female Respondents' Assessments

Country samples consisted of a varying percentage of male and female students. Female students outnumbered male students in all but three countries (see Table G1, Appendix G). As respondents had to rate their society in general we expected to find no differences between the assessments of male and female respondents. Country scores were calculated from the average of all participants' responses regardless of any differences in the gender distribution across countries. For example, scores for Denmark with 90 % female respondents were calculated the same way as scores for Singapore with only 40 % female respondents. To provide support for such a procedure we calculated separate scores for male and female respondents in each country and checked these for significant differences.

We found a very high degree of consensus between male and female respondents' assessments of their society. In less than 6 % of the cases scale scores from male and female respondents differed significantly from each other¹. The small number of significant differences showed a random pattern. They did not concentrate in any one country or scale. For most countries no significant differences were found. The highest number of significant differences was found for Mexico. For 3 out of 14 scales it would have made a difference whether the assessments of male Mexican respondents or of females Mexican respondents were used. In 3 out of 25 countries significant differences were found between male and female respondents on the Out-Group Humane Orientation scales. All other scales showed differences in two or less countries. The direction of the effect was not uniform either. For example, male respondents in Hungary reported a higher degree of Out-Group Humane Orientation than female compatriots, whereas male respondents in the USA and Colombia reported a lower degree of Humane Orientation than their female compatriots. Table H1 gives the number and percentage of scales showing significant differences in male and female respondents' assessments.

All in all, the small number of significant differences and their random distribution suggests that male and female respondents indeed share a common perception of their society

¹ This figure presents a liberal estimate. In some countries, the small number of male respondents aggravated the finding of significant differences in these countries because of the high standard deviations of scale scores from the male respondents. The Brazilian sample comprised a single male respondent preventing any comparisons of group means for Brazil.

allowing cross-cultural researchers to compare country scores based on samples with unequal gender distributions.

Table H1. Significant differences in male and female respondents' assessments

Country	Number (Percentage) of Scales	Scale
China	2 (14 %)	Welfare State, Humane Orientation Scenarios
Colombia	1 (7 %)	Out-Group Humane Orientation
Egypt	1 (7 %)	Religiosity
El Salvador	1 (7 %)	Authoritarianism
Germany	1 (7 %)	Institutional Collectivism
Hungary	1 (7 %)	Out-Group Humane Orientation
Indonesia	2 (14 %)	Welfare State, Fairness
Mexico	3 (21 %)	Institutional Collectivism, Welfare State, Religiosity
Poland	1 (7 %)	Institutional Collectivism
Singapore	2 (14 %)	In-Group Collectivism, Fairness
Spain	2 (14 %)	Patriotism, Fairness
Switzerland	1 (7 %)	Patriotism
Thailand	1 (7 %)	Humane Orientation Values
U.S.A.	1 (7 %)	Out-Group Humane Orientation
Total	20 (6 %)	

Notes. Only those countries are listed where at least one comparison of scale scores of male and female respondents showed a significant difference between the two groups.

Appendix I Cultural Response Bias

A society shows response bias if uncorrected scale scores differ significantly from bias corrected scale scores. To compute bias corrected scores we employed the procedure from the GLOBE study. This procedure consists of three consecutive steps: computation of each individual's mean and standard deviation across all items, correction of item responses and scale scores both at the individual and at the country level, and comparison of corrected to uncorrected scores.

The basis of the bias correction procedure is each respondent's mean and standard deviation across all items. These measures are construct-free and represent each individual's response pattern. Table II gives the mean and standard deviation of individual responses across all items for each country. Kuwait had a very low mean item response. As the coding scheme ran from "1" indicating agreement to "7" indicating disagreement Kuwaitis obviously tended to agree to most of the item statements. Hungarians had the highest mean individual item responses. With value of 4 the Hungarian mean individual response corresponded exactly to the midpoint of the employed seven-point Likert scale indicating that Hungarians were on average rather undecided between agreeing and disagreeing with the items.

Item responses for each individual are corrected by subtracting that individual's mean from all item responses and dividing it through his or her standard deviation. These corrected scores are then aggregated to the country level. To transfer corrected scores onto the original seven-point Likert scale, the corrected scores are then regressed on the uncorrected scores. This is an isomorphic transformation, i.e. corrected scores and regression-predicted corrected scores show a perfect positive correlation.¹

Corrected and uncorrected scale scores can be correlated to assess the overall effect of cultural response bias in the data. A low correlation, i.e. $r < .90$, indicates the presence of cultural response bias. Our data was largely free from cultural response bias. Corrected and uncorrected scores correlated at $r = .94$. Each country can be separately checked for the presence of response bias with the help of studentized residuals produced in the regression of corrected scores onto uncorrected scores. Studentized residuals are basically t-values that indicate whether regression predicted corrected scores differ significantly from original uncorrected scores. Kuwait was the only country that showed pervasive response bias. We excluded Kuwait from all subsequent analyses.

¹ An SPSS procedure for cultural response bias correction is available from the author.

Because the cultural response bias procedure is a regressions-based approach, results differ depending on the data used. Therefore, we ran the bias correction procedure two times, i.e. with and without the Kuwaiti data. Naturally, some more countries showed significant bias when Kuwait was excluded from the analysis. However, no further exclusions of countries were necessary because in each case response bias was limited to a single or a few scales. The highest number of biased scales, i.e. 38 %, was found for Hungary which is still low in comparison to the GLOBE study that retained countries with more than 75 % of biased scales.

Table I1 gives the number of scales per country that showed significant differences in scale scores after response bias correction. Table I2 gives the regression-predicted corrected scale scores for all countries¹.

¹ Corrected scores for the Humane Orientation Scenarios scale are not available. It could not be included in the cultural response bias correction procedure because it had a different response format.

Table II. Frequency of Cultural Response Bias and aggregated individual Means and Standard Deviations per country

Country	Mean of individual item responses	SD of individual item responses	Number (percentage) of scales showing cultural response bias	
			Kuwait included	Kuwait excluded
Brazil	3.57	1.86	0	0
China	3.64	1.73	0	0
Colombia	3.36	1.60	0	1 (8 %)
Denmark	3.66	1.56	0	0
Ecuador	3.64	1.82	0	0
Egypt	3.30	1.81	0	1 (8 %)
El Salvador	3.63	1.84	0	0
England	3.63	1.38	0	0
France	3.88	1.62	0	0
Germany	3.83	1.54	0	0
Greece	3.71	1.68	0	0
Hungary	4.00	1.71	2 (15 %)	5 (38 %)
India	3.17	1.66	0	2 (15 %)
Indonesia	3.32	1.43	0	0
Ireland	3.55	1.52	0	0
Italy	3.91	1.57	0	0
Kuwait	2.88	1.55	12 (92 %)	-
Malaysia	3.58	1.42	0	0
Mexico	3.38	1.70	0	0
Philippines	3.28	1.42	0	0
Poland	3.59	1.38	0	0
Singapore	3.64	1.43	0	0
Spain	3.59	1.55	0	0
Switzerland	3.72	1.50	0	0
Thailand	3.47	1.30	0	0
USA	3.59	1.53	0	0

Notes. Responses were made on a seven-point Likert scale. The low end of the scale indicated agreement to the item statement for 66 out of 73 items or more than 90 % of all items. Therefore, low mean responses hint at a yea-saying tendency.

Table I2. Corrected Scale Scores (Kuwait excluded)

Country	Humane Orientation	Humane Orientation Values	Out-Group Humane Orientation	In-Group Humane Orientation	Agreeableness
Brazil	3.92	5.64	5.27	5.25	3.95
China	4.51	5.60	5.48	5.45	3.58
Colombia	3.90	5.57	4.86	5.35	3.91
Denmark	4.36	5.74	3.61	5.69	3.81
Ecuador	4.01	5.72	4.20	5.08	3.59
Egypt	4.44	5.40	4.36	5.43	4.02
El Salvador	3.93	5.70	4.48	5.23	3.50
England	4.50	5.91	3.26	5.72	3.59
France	3.69	5.74	3.60	5.42	3.11
Germany	3.76	5.81	3.19	5.68	2.95
Greece	3.76	5.69	2.82	5.25	3.19
Hungary	4.07	5.97	3.54	5.49	2.85
India	4.31	5.29	4.13	5.19	3.74
Indonesia	4.53	5.54	4.67	5.53	4.24
Ireland	4.70	5.69	3.82	5.79	3.84
Italy	4.03	5.64	3.16	5.22	3.17
Malaysia	4.07	5.41	3.87	5.04	3.71
Mexico	4.39	5.33	5.12	5.43	3.94
Philippines	4.65	5.50	4.81	5.57	4.47
Poland	3.79	5.60	3.67	5.15	3.26
Singapore	3.45	5.64	3.75	5.50	3.56
Spain	4.53	5.64	3.36	5.71	4.05
Switzerland	4.29	5.64	3.06	5.63	3.58
Thailand	3.84	5.32	3.91	5.09	3.58
USA	3.61	5.60	2.98	5.26	3.11

Notes. Corrected scores that significantly differ from original scores are typed in **boldface**.

Table I2 (continued). Corrected Scale Scores (Kuwait excluded)

Country	Fairness	In-Group Collectivism	Institutional Collectivism	Assertiveness	Patriotism
Brazil	2.81	5.51	3.32	4.28	3.50
China	3.40	6.03	5.29	4.07	4.17
Colombia	3.90	4.60	4.09	4.54	3.97
Denmark	4.86	3.23	4.00	4.40	4.47
Ecuador	3.22	5.21	3.81	4.65	3.55
Egypt	2.97	5.90	4.37	4.12	4.00
El Salvador	3.02	5.13	3.55	4.48	3.48
England	3.90	3.91	3.92	4.48	4.29
France	3.36	4.36	4.50	4.44	3.88
Germany	3.72	3.97	3.58	4.85	3.02
Greece	2.99	5.08	3.69	4.48	4.29
Hungary	3.28	4.55	3.84	4.84	3.34
India	3.45	5.47	4.20	4.16	4.27
Indonesia	3.73	5.53	5.23	3.77	3.73
Ireland	3.75	4.24	4.04	4.18	4.71
Italy	3.22	5.31	3.53	4.65	3.72
Malaysia	3.20	5.19	4.74	4.31	4.58
Mexico	2.88	5.42	4.05	3.95	3.90
Philippines	3.92	6.03	4.42	3.78	3.51
Poland	3.05	5.16	4.60	4.16	3.39
Singapore	3.82	5.48	4.91	4.18	3.82
Spain	3.44	5.40	4.20	4.67	3.92
Switzerland	4.66	3.56	3.33	4.56	4.29
Thailand	3.97	5.35	4.27	4.29	4.16
USA	4.11	4.21	4.28	4.82	4.19

Notes. Corrected scores that significantly differ from original scores are typed in **boldface**.

Table I2 (continued). Corrected Scale Scores (Kuwait excluded).

	Welfare State	Religiosity	Authoritarianism
Brazil	2.27	5.05	4.67
China	2.70	2.78	4.53
Colombia	2.11	4.42	4.74
Denmark	5.60	2.17	3.91
Ecuador	2.71	4.70	4.69
Egypt	2.05	5.22	4.54
El Salvador	2.17	4.82	5.20
England	4.03	2.67	4.61
France	3.97	3.01	4.63
Germany	4.59	3.07	4.57
Greece	2.86	4.55	3.99
Hungary	2.96	3.36	3.88
India	2.76	4.88	4.81
Indonesia	1.43	5.56	4.75
Ireland	3.57	3.01	4.18
Italy	3.15	3.88	4.49
Malaysia	3.04	5.01	4.45
Mexico	2.02	5.11	4.51
Philippines	1.80	5.21	4.49
Poland	3.12	4.24	4.80
Singapore	3.47	3.83	4.92
Spain	3.43	3.25	4.49
Switzerland	5.15	2.55	3.97
Thailand	3.15	4.41	3.74
USA	3.04	4.16	4.86

Notes. Corrected scores that significantly differ from original scores are typed in **boldface**.

Appendix J Internal Consistency

To assess the internal consistency of the questionnaire scales we calculated Cronbach's Alpha. We can compute Cronbach's Alpha for the total of all respondents and for each country separately. These analyses refer to the individual level, because the item scores are directly linked to an individual respondent. However, most important for cross-cultural research is the internal consistency at the aggregate or cultural level. Cronbach's Alpha at the aggregate level is based on the average item scores per country. For example, Cronbach's Alpha for the Humane Orientation scale at the aggregate level is computed from the average scores of every country on the Humane Orientation items. Internal consistencies at the aggregate level are usually higher than at the individual level because the aggregation of item scores to the country level reduces the size of the measurement error. Cronbach's Alpha should be .60 or higher to provide support for the internal consistency of the scale.

Questionnaire scales proved to be internally consistent at the aggregate level. The only exception was the Humane Orientation Values scale. It was excluded from further analysis. The Collectivism scales provide an example for the case that internal consistency can be very low in some countries but acceptably high at the aggregate level. The Institutional Collectivism scale failed to show internal consistency in all but three countries, nevertheless it was internally consistent at the aggregate level. Table J1 gives Cronbach's Alpha at the aggregate level and at the individual level. Cronbach's Alpha at the individual level was computed for all respondents and separately for each country.

Table J1. Internal Consistency: Cronbach's Alpha

Country	N	Humane Orientation	Humane Orientation Values	Out-Group Humane Orientation	In-Group Humane Orientation	Humane Orientation Scenarios
Aggregate Level*	25	.90	.52	.98	.94	.90
Individual Level Total *	870	.80	.66	.91	.88	.74
Brazil	30	.58	.26	.82	.86	.79
China	30	.49	.32	.73	.79	.78
Colombia	25	.74	.51	.89	.94	.72
Denmark	28	.74	.46	.83	.87	.81
Ecuador	27	.78	.92	.87	.85	.82
Egypt	27	.65	.71	.84	.76	.83
El Salvador	28	.79	.77	.93	.92	.67
England	22	.59	.80	.95	.86	.39
France	41	.80	.83	.82	.94	.74
Germany	81	.79	.50	.89	.81	.41
Greece	58	.81	.46	.87	.92	.76
Hungary	37	.79	.70	.86	.84	.74
India	42	.84	.55	.92	.82	.76
Indonesia	20	.79	.56	.84	.84	.79
Ireland	26	.84	.79	.80	.88	.66
Italy	26	.47	.77	.84	.78	.67
Kuwait	32	.70	.63	.85	.95	.80
Malaysia	38	.86	.70	.90	.88	.85
Mexico	32	.81	.46	.90	.81	.66
Philippines	25	.71	.31	.85	.76	.39
Poland	28	.80	.91	.86	.94	.62
Singapore	25	.75	.36	.88	.87	.66
Spain	37	.85	.70	.94	.91	.23
Switzerland	44	.75	.36	.88	.87	.66
Thailand	62	.69	.67	.85	.83	.64
USA	37	.77	.71	.84	.89	.65

Notes. * Data from the Kuwaiti sample was excluded from these analyses. Values for Cronbach's Alpha below .60 are typed in **boldface**.

Table J1 (continued). Internal Consistency: Cronbach's Alpha

Country	N	Agreeableness	Fairness	In-Group Collectivism	Institutional Collectivism	Assertiveness
Aggregate Level*	25	.85	.97	.76	.77	.78
Individual Level Total *	870	.72	.90	.62	.45	.53
Brazil	30	.75	.66	.21	.11	.44
China	30	.75	.85	.53	.47	.73
Colombia	25	.68	.93	.63	.18	-.17
Denmark	28	.75	.92	.64	.61	.58
Ecuador	27	.51	.93	.60	-.30	.32
Egypt	27	.77	.92	.27	-.33	.20
El Salvador	28	.61	.90	.60	.29	.42
England	22	.65	.90	.00	-.54	.84
France	41	.56	.82	.67	.30	.00
Germany	81	.79	.88	.36	.56	.63
Greece	58	.52	.89	.31	.45	-.24
Hungary	37	.79	.77	.03	.22	.34
India	42	.50	.83	.43	.40	.69
Indonesia	20	.68	.84	.58	.18	.09
Ireland	26	.78	.80	.03	.55	.86
Italy	26	.74	.90	.22	.53	.35
Kuwait	32	.72	.91	.47	-.22	.55
Malaysia	38	.47	.91	.65	-.25	.57
Mexico	32	.37	.89	.64	.60	.82
Philippines	25	.72	.88	.73	-.83	.80
Poland	28	.52	.83	.79	.05	.37
Singapore	25	.75	.87	.35	.39	.58
Spain	37	.80	.92	.55	.61	.16
Switzerland	44	.75	.87	.35	.39	.58
Thailand	62	.46	.77	.61	.34	.34
USA	37	.74	.92	-.10	.30	.79

Notes. * Data from the Kuwaiti sample was excluded from these analyses. Values for Cronbach's Alpha below .60 are typed in **boldface**.

Table J1 (continued). Internal Consistency: Cronbach's Alpha

Country	N	Patriotism	Welfare State	Religiosity	Authoritarianism
Aggregate Level*	25	.92	.95	.97	.78
Individual Level Total*	870	.80	.86	.90	.68
Brazil	30	.83	.31	.73	.65
China	30	.50	.80	.59	.67
Colombia	25	.73	.78	.91	.66
Denmark	28	.65	.81	.76	.62
Ecuador	27	.41	.79	.86	.43
Egypt	27	.67	.57	.69	.53
El Salvador	28	.74	.74	.91	.49
England	22	.69	.88	.91	.80
France	41	.70	.68	.79	.70
Germany	81	.81	.86	.84	.75
Greece	58	.69	.68	.85	.62
Hungary	37	.83	.71	.75	.53
India	42	.83	.73	.71	.76
Indonesia	20	.76	.67	.85	.65
Ireland	26	.72	.85	.86	.51
Italy	26	.76	.68	.83	.88
Kuwait	32	.70	.73	.87	.57
Malaysia	38	.79	.77	.88	.71
Mexico	32	.82	.43	.80	.64
Philippines	25	.81	.80	.80	.66
Poland	28	.60	.84	.72	.64
Singapore	25	.88	.87	.81	.62
Spain	37	.80	.72	.93	.65
Switzerland	44	.88	.87	.81	.62
Thailand	62	.69	.59	.62	.56
USA	37	.73	.83	.82	.58

Notes. * Data from the Kuwaiti sample was excluded from these analyses. Values for Cronbach's Alpha below .60 are typed in **boldface**.

Appendix K Within-Group Agreement

For the assessment of within-group agreement, we calculated $r_{wg(j)}$, ICC(1), and ICC(2). ICC(1) and ICC(2) are both based on between and within-group variance. If between-group variance is high and within-group variance is small, ICC(1) and ICC(2) become high. ICC(1) and ICC(2) can be criticized because it makes no sense to conclude that a measure shows no within-group agreement simply because there is not much variance between groups. $r_{wg(j)}$ does not have this drawback. It relates the observed variance in the group with the variance expected in the case of no within-group agreement. Observed variance is calculated from the aggregated variances of the scale items. Expected variance has to be determined theoretically. One can assume several distributions of scores in case of no within-group agreement, e.g. a uniform distribution where every scale point is equally frequently endorsed or a normal distribution with an accumulation of responses at the midpoint of the scale. We chose the uniform distribution to determine the expected variance as it was proposed by James, Demaree & Wolf (1984). The formula for $r_{wg(j)}$ is:

$$r_{wg(J)} \equiv \frac{J * (1 - \frac{VARobs}{VARexp})}{J * (1 - \frac{VARobs}{VARexp}) + \frac{VARobs}{VARexp}}$$

J is the number of items per scale, $VARobs$ the mean of the observed variances of the items, and $VARexp$ the expected variance¹. For a seven-point Likert scale the expected variance in case of a uniform distribution is 4.

Another advantage of $r_{wg(j)}$ is that it is computed separately for every group. To assess the overall within-group agreement for each scale, mean and median $r_{wg(j)}$ are calculated. In the case of low overall within-group agreement, researchers can determine if all groups showed low levels of within-group agreement or if low within-group agreement was confined to only a small number of groups. This information can be potentially valuable. For example, low within-group agreement in a single society could result when some respondents have problems understanding the questionnaire.

¹ An SPSS procedure for the computation of $r_{wg(j)}$ is available from the author.

Questionnaire scales showed considerable within-group agreement. Mean and median $r_{wg(j)}$ were well above .70 for all scales. Table K1 gives mean, median and country $r_{wg(j)}$ scores for every scale.

Table K1. Within-Group Agreement: $r_{wg(j)}$

Country	N	Humane Orientation	Humane Orientation Values	Out-Group Humane Orientation	In-Group Humane Orientation	Humane Orientation Scenarios
Mean $r_{wg(j)}$ *		.88	.90	.84	.91	.91
Median $r_{wg(j)}$ *		.90	.91	.87	.93	.92
Brazil	30	.85	.88	.87	.90	.91
China	30	.92	.94	.89	.95	.88
Colombia	25	.90	.93	.82	.85	.92
Denmark	28	.92	.92	.90	.96	.94
Ecuador	27	.74	.81	.69	.79	.86
Egypt	27	.82	.82	.76	.93	.87
El Salvador	28	.82	.85	.75	.89	.88
England	22	.94	.93	.88	.96	.96
France	41	.92	.91	.89	.85	.88
Germany	81	.90	.94	.90	.95	.94
Greece	58	.88	.94	.91	.89	.90
Hungary	37	.88	.94	.79	.88	.87
India	42	.74	.84	.62	.81	.82
Indonesia	20	.93	.95	.87	.96	.93
Ireland	26	.93	.94	.90	.96	.94
Italy	26	.91	.91	.91	.93	.95
Kuwait	32	.85	.85	.62	.85	.88
Malaysia	38	.89	.83	.82	.91	.87
Mexico	32	.84	.89	.83	.96	.84
Philippines	25	.92	.91	.87	.96	.92
Poland	28	.86	.89	.91	.83	.92
Singapore	25	.88	.89	.75	.95	.91
Spain	37	.91	.94	.77	.91	.92
Switzerland	44	.94	.94	.91	.94	.95
Thailand	62	.93	.91	.93	.95	.92
USA	37	.91	.87	.86	.90	.93

Notes. * Data from the Kuwaiti sample was excluded from these analyses. Values for $r_{wg(j)}$ below .70 are typed in **boldface**.

Table K1 (continued). Within-Group Agreement: $r_{wg(j)}$

Country	N	Agreeableness	Fairness	In-Group Collectivism	Institutional Collectivism	Assertiveness
Mean $r_{wg(j)}$ *		.88	.89	.84	.73	.82
Median $r_{wg(j)}$ *		.90	.89	.85	.78	.86
Brazil	30	.81	.90	.88	.82	.75
China	30	.90	.87	.89	.80	.88
Colombia	25	.85	.85	.82	.70	.75
Denmark	28	.93	.95	.96	.84	.94
Ecuador	27	.60	.65	.72	.13	.61
Egypt	27	.77	.88	.90	.41	.75
El Salvador	28	.86	.84	.72	.72	.62
England	22	.95	.94	.87	.83	.91
France	41	.91	.89	.85	.77	.80
Germany	81	.94	.92	.85	.82	.91
Greece	58	.91	.91	.85	.78	.86
Hungary	37	.89	.88	.87	.83	.83
India	42	.85	.83	.77	.49	.73
Indonesia	20	.91	.96	.92	.89	.81
Ireland	26	.90	.94	.79	.91	.86
Italy	26	.87	.89	.85	.65	.88
Kuwait	32	.87	.57	.71	.74	.75
Malaysia	38	.90	.87	.82	.76	.90
Mexico	32	.93	.87	.81	.57	.71
Philippines	25	.92	.94	.82	.80	.84
Poland	28	.92	.93	.82	.84	.84
Singapore	25	.90	.85	.85	.76	.87
Spain	37	.88	.92	.81	.74	.88
Switzerland	44	.94	.94	.85	.90	.90
Thailand	62	.93	.94	.84	.83	.86
USA	37	.92	.87	.82	.64	.87

Notes. * Data from the Kuwaiti sample was excluded from these analyses. Values for $r_{wg(j)}$ below .70 are typed in **boldface**.

Table K1 (continued). Within-Group Agreement: $r_{wg(j)}$

Country	N	Patriotism	Welfare State	Religiosity	Authoritarianism
Mean $r_{wg(j)}$ *		.89	.80	.83	.83
Median $r_{wg(j)}$ *		.90	.82	.89	.84
Brazil	30	.89	.85	.80	.73
China	30	.88	.90	.91	.83
Colombia	25	.87	.90	.81	.83
Denmark	28	.96	.91	.93	.91
Ecuador	27	.68	.73	.52	.61
Egypt	27	.60	.87	.84	.77
El Salvador	28	.83	.90	.39	.65
England	22	.96	.76	.91	.92
France	41	.91	.76	.84	.77
Germany	81	.93	.78	.93	.88
Greece	58	.88	.85	.78	.83
Hungary	37	.95	.86	.90	.83
India	42	.86	.63	.80	.77
Indonesia	20	.96	.96	.95	.93
Ireland	26	.96	.36	.89	.90
Italy	26	.92	.81	.83	.77
Kuwait	32	.88	.54	.74	.81
Malaysia	38	.88	.68	.90	.87
Mexico	32	.83	.91	.86	.84
Philippines	25	.95	.92	.94	.88
Poland	28	.93	.82	.90	.92
Singapore	25	.88	.80	.86	.88
Spain	37	.90	.77	.59	.84
Switzerland	44	.92	.83	.95	.92
Thailand	62	.94	.78	.92	.85
USA	37	.90	.64	.90	.86

Notes. * Data from the Kuwaiti sample was excluded from these analyses. Values for $r_{wg(j)}$ below .70 are typed in **boldface**.

Appendix L Factor Equivalence

Equal factor structures of scales across countries are an important prerequisite for cross-cultural comparisons. In the case of factor inequivalence we cannot assume that the underlying construct is the same in the two countries. Comparisons between the two countries on this dimension would be meaningless.

To examine factor equivalence we used Procrustes rotation and Tucker's congruence coefficient. Procrustes rotation means that the factor structure of each scale is rotated to maximal congruence to a target structure. This is done for every country. To determine the target structure, we computed the factor structures of our questionnaire scales at the basis of the entire dataset. The target structure and the rotated structure are then compared to each other using Tucker's congruence coefficient. The formula for Tucker's congruence coefficient is:

$$C_{xy} \equiv \frac{\sum X_i Y_i}{\sqrt{\sum X_i^2 * \sum Y_i^2}}$$

X_i and Y_i stand for the factor loadings in the two groups¹.

When Tucker's congruence coefficient has been computed for each scale in every country, the mean and the median can be computed for each scale across all countries. As a rule of thumb, a score below .90 raises doubts about factor equivalence and a score below .85 indicates that the factor structures of the scale are inequivalent. We also calculated the number of outlier, i.e. the number of countries where the target structure was not replicated.

The In-Group Collectivism and Institutional Collectivism scales showed no factor equivalence and had to be excluded from further analyses. The Agreeableness and Assertiveness scales showed marginal but still acceptable factor equivalence. All other scales showed good to perfect factor equivalence.

Table L1 shows the results of exploratory analyses of the whole dataset which served as the target structure in determining factor equivalence. Table L2 gives Tucker's

¹ A step-by-step instruction on how to do the necessary computations to check for factor equivalence is available from the author including an SPSS procedure for Procrustes rotation.

congruence coefficients for each scale in every country, mean and median congruence across all countries, and the number of countries where the target structure was not replicated.

Table L1. Target Structure *

Item	Factor 1	Factor 2
Humane Orientation:		
1. In this society, people are generally very concerned about others.	.76	
2. In this society, people are generally very sensitive toward others.	.80	no second factor extracted
3. In this society, people are generally very friendly.	.80	extracted
4. In this society, people are generally very tolerant of mistakes.	.62	
5. In this society, people are generally very generous	.73	
Humane Orientation Values:		
6. In this society, people should be encouraged to be very concerned about others.	.78	
7. In this society, people should be encouraged to be very sensitive toward others.	.78	no second factor extracted
8. In this society, people should be encouraged to be very friendly.	.76	extracted
9. In this society, people should be encouraged to be very tolerant of mistakes.	.50	
In-Group Collectivism:		
10. In this society, children take pride in the individual accomplishments of their parents	.26	.77
11. In this society, parents take pride in the individual accomplishments of their children.	.00	.87
12. In this society, aging parents generally live at home with their children.	.86	.17
13. In this society, children generally live at home with their parents until they get married.	.88	.07
Institutional Collectivism:		
14. In this society, leaders encourage group loyalty even if individual goals suffer.	.69	.44
15. The economic system in this society is designed to maximize individual interests. (Recoded)	.54	.68

Item	Factor 1	Factor 2
16. In this society, being accepted by the other members of a group is very important.	.78	-.41
17. In this society group cohesion is valued more than individualism.	.73	-.49
Welfare State:		
18. In this society, there are enough places that provide people in need with a free meal.	.74	
19. In this society, people who cannot afford a home receive financial help to pay for it.	.82	
20. In this society, the unemployed get generous support from the state.	.84	no second factor extracted
21. In this society, a good education is affordable for everyone.	.72	
22. In this society, the poor receive sufficient benefits from the state.	.88	
Patriotism:		
23. In this society, people love their country.	.79	.11
24. In this society, it is important to people that they are [fill in nationality, e.g. American] citizens.	.81	.04
25. In this society, it means a lot to people to have a deep mental bond to their country.	.79	.08
26. In this society, it is a good feeling for people to feel as [fill in nationality, e.g. Americans].	.87	.04
27. In this society, people are proud to be [fill in nationality, e.g. American].	.88	.06
28. In this society, people emphasize negative aspects of their country more than this happens in other countries. (Recoded)	.11	.75
29. In this society, people emphasize what is not yet good enough about their country. (Recoded)	-.03	.76
30. In this society, people tend to see the negative sides of their country before seeing the positive sides. (Recoded)	.13	.82
31. In this society, people are quick to point out their country's weaknesses and shortcomings. (Recoded)	.05	.79

Item	Factor 1	Factor 2
Religiosity:		
32. In this society, religious beliefs lie behind people's whole approach to life.	.70	
33. In this society, people spend time trying to grow in understanding of their faith.	.74	
34. In this society, religious beliefs influence all dealings in life.	.83	
35. In this society, religion is especially important because it answers people's questions about the meaning of life.	.86	no second factor extracted
36. In this society, people find strength and comfort in their faith.	.82	
37. In this society, religious beliefs help people not to despair in difficult situations in life.	.77	
38. In this society, a life without faith would be considered meaningless.	.77	
Fairness:		
39. In this society, managers treat their employees with kindness and consideration, when making decisions about their job.	.82	
40. In this society, managers treat their employees with respect and dignity, when making decisions about their job.	.86	
41. In this society, managers are sensitive to the personal needs of their employees, when making decisions about their job.	.84	no second factor extracted
42. In this society, managers deal with their employees in a truthful manner, when making decisions about their job.	.81	
43. In this society, managers discuss the implications of any changes with their employees, resulting from decisions made about their job.	.79	
44. In this society, managers explain their employees very clearly any decision concerning their job.	.78	
Authoritarianism:		
45. In this society, people think that a lot of problems would be solved if one could somehow get rid of the incorrigible criminals.	.59	no second factor extracted
46. In this society, people believe it is better to use force instead of tedious discussions and negotiations.	.61	
47. In this society, people are convinced that it is necessary to take decisive actions against people leading an immoral life.	.71	

Item	Factor 1	Factor 2
48. In this society, people are convinced that it is inevitable to crack down hard on troublemakers to maintain law and order.	.72	
49. In this society, people think that teachers should establish strict rules to ensure that everyday life at school goes smoothly.	.56	
50. In this society, people are grateful when wise leaders can tell them what to do.	.51	
Agreeableness:		
51. In this society people try to be courteous to everyone they meet.	.07	.87
52. In this society, people occasionally think about each other as selfish and egotistical. (Recoded)	.76	.04
53. In this society, people tend to be cynical and sceptical of others' intentions. (Recoded)	.77	.16
54. In this society, people occasionally think about each other as cold and calculating. (Recoded)	.74	.27
55. In this society, people generally try to be thoughtful and considerate.	.20	.82
56. In this society, people are willing to manipulate others to get what they want if that is necessary. (Recoded)	.61	.05
Assertiveness:		
57. In this society, people are generally assertive.	.69	no second factor extracted
58. In this society, people are generally dominant.	.81	
59. In this society, people are generally tough.	.68	
Out-Group Humane Orientation:		
60. In this society people are generally very concerned about their friends.	.83	
61. In this society people are generally very sensitive toward people from neighbouring countries who live and work here.	.87	
62. In this society people are generally very friendly to people from neighbouring countries who live and work here.	.90	no second factor extracted
63. In this society people are generally very tolerant of mistakes made by people from neighbouring countries who live and work here.	.83	
64. In this society people are generally very generous to people from neighbouring countries who live and work here.	.87	

Item	Factor 1	Factor 2
In-Group Humane Orientation:		
65. In this society people are generally very concerned about their friends.	.86	
66. In this society people are generally very sensitive toward their friends.	.85	
67. In this society people are generally very friendly to their friends.	.85	no second factor extracted
68. In this society people are generally very tolerant of mistakes their friends make.	.75	
69. In this society people are generally very generous to their friends.	.80	
Humane Orientation Scenarios:		
70. An employee who always used to do his work properly suddenly makes a lot of mistakes. The entrepreneur finds out that things are not going well for him in his private life. What does the entrepreneur do? (a) He feels sorry for his employee and offers him his help. (b) He is not willing to show any consideration for his employee's personal problems. He just tells him to get on top of them.	.77	
71. An employee asks the entrepreneur for special leave due to unexpected strains in his private life. What does the entrepreneur do? (a) grants his employee special leave. (b) He refuses to grant his employee special leave.	.79	no second factor extracted
72. An employee seems to be in a bad mood. What does the entrepreneur do? (a) He tries to find out the reasons for his employee's bad mood. (b) He doesn't care about his employee's bad mood.	.73	
73. An employee is a single father. He has problems balancing the education of his children and his work. Therefore, he asks the entrepreneur to exempt him from working overtime. What does the entrepreneur do? (a) He exempts his employee from working overtime if he does his job properly. (b) He refuses to exempt his employee from working overtime.	.71	

Notes. * Due to a delay in data collection, factor equivalence was computed without data from France, Indonesia, and Kuwait.

Table L2. Factor equivalence: Tucker's congruence coefficient *

Country	N	Humane Orientation	Humane Orientation Values	Out-Group Humane Orientation	In-Group Humane Orientation	Humane Orientation Scenarios
Mean		0.98	0.95	0.99	0.99	0.96
Median		0.99	0.99	1.00	1.00	0.99
Outlier		0	3 (13 %)	0	0	3 (13 %)
Brazil	30	0.92	0.97	0.98	1.00	1.00
China	30	0.93	0.95	0.93	0.99	1.00
Colombia	25	1.00	0.92	1.00	1.00	1.00
Denmark	28	0.99	0.70	1.00	1.00	1.00
Ecuador	27	1.00	0.98	1.00	1.00	0.99
Egypt	27	0.96	1.00	1.00	0.98	1.00
El Salvador	28	0.99	1.00	1.00	1.00	0.98
England	22	0.97	1.00	1.00	0.99	0.88
Germany	81	0.99	0.94	1.00	0.99	0.98
Greece	58	0.99	1.00	1.00	1.00	0.99
Hungary	37	1.00	1.00	1.00	1.00	0.99
India	42	1.00	1.00	1.00	0.99	1.00
Ireland	26	1.00	0.99	0.99	1.00	0.94
Italy	26	0.84	0.99	1.00	0.93	0.98
Malaysia	38	1.00	1.00	1.00	1.00	1.00
Mexico	32	1.00	0.98	1.00	1.00	0.99
Philippines	25	0.97	0.68	0.99	1.00	0.79
Poland	28	0.99	0.99	1.00	1.00	0.99
Singapore	25	0.99	0.99	0.99	1.00	0.99
Spain	37	1.00	1.00	1.00	1.00	0.68
Switzerland	44	1.00	0.89	1.00	1.00	0.99
Thailand	62	0.97	1.00	1.00	1.00	1.00
USA	37	1.00	0.99	0.99	1.00	0.98

Notes. * Due to a delay in data collection, factor equivalence was computed without data from France, Indonesia, and Kuwait.

Values for Tucker's congruence coefficient below .90 are typed in **boldface**.

Table L1 (continued). Factor equivalence: Tucker's congruence coefficient*

Country	N	Agreeableness	Fairness	In-Group Collectivism	Institutional Collectivism	Assertiveness
Mean		0.85	0.99	0.74	0.52	0.86
Median		0.95	1.00	0.93	0.53	0.98
Outlier		6 (26 %)	0	11 (48 %)	19 (83 %)	6 (26 %)
Brazil	30	0.93	0.92	0.97	0.62	0.84
China	30	0.77	0.99	0.98	0.37	0.98
Colombia	25	0.97	1.00	0.41	0.76	0.04
Denmark	28	0.97	1.00	0.77	0.43	1.00
Ecuador	27	0.96	1.00	0.63	0.19	0.93
Egypt	27	0.62	1.00	0.96	0.25	0.61
El Salvador	28	0.42	1.00	0.99	0.89	0.95
England	22	0.97	1.00	-0.12	0.36	1.00
Germany	81	0.98	1.00	0.95	0.97	0.96
Greece	58	0.95	1.00	0.98	0.63	0.23
Hungary	37	0.97	0.98	0.27	0.20	0.77
India	42	0.94	1.00	0.35	0.99	1.00
Ireland	26	0.93	0.99	0.93	0.33	1.00
Italy	26	0.90	1.00	0.45	0.98	1.00
Malaysia	38	0.90	1.00	0.45	-0.30	1.00
Mexico	32	0.21	1.00	0.81	0.76	1.00
Philippines	25	0.94	0.99	0.97	-0.35	1.00
Poland	28	0.95	1.00	0.97	0.71	0.99
Singapore	25	0.48	0.99	0.60	0.38	0.99
Spain	37	0.08	1.00	0.94	0.36	0.59
Switzerland	44	0.95	1.00	0.96	0.93	0.95
Thailand	62	0.95	1.00	0.99	0.53	0.94
USA	37	0.98	1.00	0.89	0.89	1.00

Notes. * Due to a delay in data collection, factor equivalence was computed without data from France, Indonesia, and Kuwait.

Values for Tucker's congruence coefficient below .90 are typed in **boldface**.

Table L12 (continued). Factor equivalence: Tucker's congruence coefficient*

Country	N	Patriotism	Welfare State	Religiosity	Authoritarianism
Mean		0.96	0.98	0.98	0.94
Median		0.97	0.99	0.99	0.95
Outlier		1 (4 %)	1 (4 %)	1 (4 %)	2 (9 %)
Brazil	30	0.92	0.69	0.98	0.96
China	30	0.95	1.00	0.85	0.99
Colombia	25	0.98	0.98	1.00	0.92
Denmark	28	0.93	0.99	0.98	0.91
Ecuador	27	0.93	1.00	0.99	0.82
Egypt	27	0.97	1.00	0.97	0.93
El Salvador	28	0.96	0.99	1.00	0.85
England	22	0.81	1.00	0.99	0.95
Germany	81	0.99	1.00	1.00	0.98
Greece	58	0.97	0.99	1.00	0.98
Hungary	37	0.99	0.99	0.98	0.96
India	42	0.99	0.99	0.99	0.99
Ireland	26	0.97	0.99	1.00	0.85
Italy	26	0.99	0.99	0.99	1.00
Malaysia	38	0.98	1.00	0.99	0.95
Mexico	32	0.99	0.95	0.99	0.98
Philippines	25	0.99	1.00	0.99	0.95
Poland	28	0.95	1.00	0.94	0.97
Singapore	25	0.95	1.00	0.99	0.92
Spain	37	0.96	1.00	1.00	0.95
Switzerland	44	0.96	1.00	0.99	0.91
Thailand	62	0.97	0.98	0.96	0.96
USA	37	0.98	0.98	0.99	0.98

Notes. * Due to a delay in data collection, factor equivalence was computed without data from France, Indonesia, and Kuwait.

Values for Tucker's congruence coefficient below .90 are typed in **boldface**.

Appendix M Sequence effects

We assembled two questionnaire versions to assess and control for potential sequence effects. Form A began with the Humane Orientation scale followed by the Humane Orientation Values scale. In Form B the sequence of the two scales was alternated. Form A ended with the Out-Group Humane Orientation scale followed by the In-Group Humane Orientation scale. In Form B the sequence of these two scales was again alternated. Table M1 gives the sequence of the questionnaire scales for both forms. Note the alternating positions of the boldfaced scales.

Table M1. Sequence of questionnaire scales

Form A	Form B
Humane Orientation	Humane Orientation Values
Humane Orientation Values	Humane Orientation
In-Group Collectivism	In-Group Collectivism
Institutional Collectivism	Institutional Collectivism
Welfare State	Welfare State
Patriotism	Patriotism
Religiosity	Religiosity
Fairness	Fairness
Authoritarianism	Authoritarianism
Agreeableness	Agreeableness
Assertiveness	Assertiveness
Out-Group Humane Orientation	In-Group Humane Orientation
In-Group Humane Orientation	Out-Group Humane Orientation
Humane Orientation Scenarios	Humane Orientation Scenarios

Notes. Alternated scales are typed in **boldface**.

One half of respondents completed Form A and one half Form B thereby equalising any sequence effect. For practical reason, no Form B questionnaires were obtained in France and Indonesia. In most countries the data consisted of about the same number of Form A and Form B questionnaires. In three countries, i.e. Kuwait, Malaysia, and Thailand, the distribution of Form A and Form B questionnaires was unequal with more than 60 percent

Form A questionnaires. Table M2 gives the number of Form A and Form B questionnaires distributed in each country.

Table M2. Form A and Form B questionnaires per country

Country	Form A		Form B	
	N	Percentage	N	Percentage
Total *	484	56%	387	44%
Brazil	15	50%	15	50%
China	15	50%	15	50%
Colombia	11	44%	14	56%
Denmark	16	57%	12	43%
Ecuador	16	59%	11	41%
Egypt	14	52%	13	48%
El Salvador	15	54%	13	46%
England	11	50%	11	50%
France	41	100%	0	0%
Germany	40	49%	41	51%
Greece	30	52%	28	48%
Hungary	15	41%	22	59%
India	20	48%	22	52%
Indonesia	20	100%	0	0%
Ireland	15	58%	11	42%
Italy	13	50%	13	50%
Kuwait	21	66%	11	34%
Malaysia	23	61%	15	39%
Mexico	16	50%	16	50%
Philippines	12	48%	13	52%
Poland	13	46%	15	54%
Singapore	13	52%	12	48%
Spain	18	49%	19	51%
Switzerland	22	50%	22	50%
Thailand	39	63%	23	37%
U.S.A.	19	51%	18	49%

Notes. * Data from Kuwait was excluded from this analysis. Countries with an uneven distribution of Form A and Form B questionnaires are typed in **boldface**.

To check for a sequence effects, scores for Humane Orientation, Humane Orientation Values, Out-Group Humane Orientation, and In-Group Humane Orientation were computed separately for Form A and Form B and compared to each other. In most countries no sequence effect was observed including those with an uneven distribution of Form A and Form B questionnaires. Therefore we refrained from any weighting procedure in these countries. For the combined dataset small sequence effects were observed for Humane Orientation and In-Group Humane Orientation. Humane Orientation scores were lower when the Humane Orientation scale was preceded by the Humane Orientation Values scale. In other words, respondents perceived members of their society to be less humane oriented when they had previously thought about the way their society should be. In-Group Humane Orientation scores were higher when the In-Group Humane Orientation scale was preceded by the Out-Group Humane Orientation scale. In other words, respondents perceived members of their society to be more humane oriented towards friends when they had previously assessed how humane oriented they are towards foreigners. It is also important to note that the size of the overall effect was relatively small. Humane Orientation scores differed by less than the quarter of a scale point from each other. With regard to France and Indonesia which provided only Form A questionnaires, we decided not to exclude these countries because of the small overall size of the sequence effect and the small number of countries showing a sequence effect. However, the possibility that country scores from France and Indonesia were biased by sequence effects cannot be excluded. Table M3 gives the Humane Orientation, Humane Orientation Values, Out-Group Humane Orientation and In-Group Humane Orientation country scores for Form A and Form B.

Table M3. Sequence Effects *

Country	Humane Orientation			Humane Orientation Values		
	Form A	Form B	Difference	Form A	Form B	Difference
Total	4.17	3.93	0.24	5.60	5.62	-0.01
Brazil	4.09	3.71	0.38	5.87	5.60	0.27
China	4.33	4.33	0.00	5.02	5.53	-0.52
Colombia	4.65	3.74	0.91	5.86	5.98	-0.12
Denmark	4.28	4.27	0.01	5.91	5.63	0.28
Ecuador	4.43	3.25	1.17	6.20	5.84	0.36
Egypt	4.63	4.69	-0.06	5.93	5.46	0.47
El Salvador	3.76	3.98	-0.22	5.58	6.06	-0.47
England	4.25	4.42	-0.16	5.75	5.98	-0.23
Germany	3.73	3.43	0.30	5.70	5.71	-0.01
Greece	3.93	3.42	0.51	5.77	5.59	0.18
Hungary	3.69	3.58	0.11	6.03	6.13	-0.09
India	4.75	4.63	0.12	5.26	5.59	-0.33
Ireland	4.76	4.45	0.30	5.68	5.80	-0.11
Italy	3.69	3.75	-0.06	5.56	5.27	0.29
Malaysia	4.05	4.28	-0.23	5.11	5.23	-0.12
Mexico	4.78	4.19	0.59	5.17	5.31	-0.14
Philippines	5.08	4.65	0.44	5.35	5.44	-0.09
Poland	4.23	3.65	0.58	5.79	5.32	0.47
Singapore	3.34	3.88	-0.54	5.60	5.40	0.20
Spain	4.80	4.12	0.68	5.90	5.75	0.15
Switzerland	4.23	4.00	0.23	5.69	5.59	0.10
Thailand	4.30	4.09	0.22	5.38	5.17	0.20
USA	4.03	3.39	0.64	5.30	5.63	-0.32

Notes. * Data from Kuwait was excluded from this analysis.
Significant differences are typed in **boldface**.

Table M3 (continued.) Sequence Effects *

Country	Out-Group Humane Orientation			In-Group Humane Orientation		
	Form A	Form B	Difference	Form A	Form B	Difference
Total	3.84	3.82	0.02	5.46	5.28	0.18
Brazil	5.01	5.36	-0.35	5.52	5.25	0.27
China	5.08	5.47	-0.39	5.34	5.68	-0.34
Colombia	5.22	4.60	0.62	5.95	5.16	0.79
Denmark	3.53	3.68	-0.16	5.58	5.75	-0.18
Ecuador	4.19	3.67	0.51	5.30	4.58	0.72
Egypt	4.43	4.78	-0.36	6.10	5.68	0.42
El Salvador	4.20	4.52	-0.32	5.23	5.45	-0.22
England	3.00	3.71	-0.71	5.75	5.38	0.36
Germany	3.13	3.06	0.07	5.59	5.36	0.23
Greece	3.13	2.47	0.66	5.17	5.07	0.10
Hungary	3.29	3.01	0.28	5.51	4.95	0.56
India	4.38	4.47	-0.09	6.05	5.20	0.85
Ireland	4.00	3.78	0.22	5.84	5.95	-0.11
Italy	2.77	3.15	-0.38	4.97	4.74	0.23
Malaysia	3.90	3.99	-0.09	4.88	4.96	-0.08
Mexico	5.06	5.36	-0.30	5.78	5.70	0.08
Philippines	4.90	4.92	-0.02	5.78	5.82	-0.03
Poland	3.62	3.85	-0.24	5.52	4.68	0.84
Singapore	3.54	3.87	-0.33	5.52	5.27	0.26
Spain	3.48	3.45	0.03	5.98	5.53	0.45
Switzerland	3.27	2.97	0.30	5.45	5.52	-0.06
Thailand	4.00	3.99	0.01	5.04	5.12	-0.08
USA	3.27	3.03	0.24	5.29	5.01	0.28

Notes. * Data from Kuwait was excluded from this analysis.
Significant differences are typed in **boldface**.

Appendix N Country Scores

Table N1. Country Scores

Country	Humane Orientation	Humane Orientation Values	Out-Group Humane Orientation	In-Group Humane Orientation	Humane Orientation Scenarios
Mean *	4.12	5.61	3.96	5.41	3.47
SD *	0.41	0.25	0.78	0.31	0.39
Brazil	3.90	5.73	5.19	5.39	2.76
China	4.33	5.28	5.27	5.51	3.79
Colombia	4.14	5.93	4.87	5.50	3.51
Denmark	4.27	5.79	3.59	5.65	4.03
Ecuador	3.95	6.05	3.98	5.01	2.91
Egypt	4.66	5.70	4.60	5.90	3.64
El Salvador	3.86	5.80	4.35	5.33	2.81
England	4.34	5.86	3.35	5.56	4.00
France	3.49	5.57	3.30	5.07	3.03
Germany	3.59	5.71	3.10	5.48	3.47
Greece	3.69	5.68	2.81	5.12	3.11
Hungary	3.63	6.09	3.12	5.18	3.10
India	4.69	5.43	4.43	5.60	3.86
Indonesia	4.71	5.46	4.78	5.72	3.80
Ireland	4.63	5.73	3.91	5.88	3.98
Italy	3.72	5.41	2.96	4.85	3.20
Kuwait	4.64	5.86	4.60	5.78	3.85
Malaysia	4.14	5.16	3.93	4.91	3.19
Mexico	4.48	5.24	5.21	5.74	3.28
Philippines	4.86	5.40	4.91	5.80	3.85
Poland	3.92	5.54	3.74	5.07	3.35
Singapore	3.60	5.50	3.70	5.40	3.60
Spain	4.45	5.82	3.46	5.75	3.30
Switzerland	4.11	5.64	3.12	5.49	3.78
Thailand	4.16	5.33	4.12	5.07	3.91
USA	3.72	5.46	3.16	5.16	3.48

Notes. * Data from Kuwait was excluded from this analysis.

Table N1 (continued). Country Scores

Country	Agreeableness	Fairness	In-Group Collectivism	Institutional Collectivism	Assertiveness
Mean *	3.61	3.55	4.95	4.15	4.36
SD *	0.41	0.57	0.78	0.54	0.34
Brazil	4.02	2.70	5.59	3.26	4.22
China	3.57	3.26	5.96	5.32	3.83
Colombia	3.83	4.09	4.82	4.20	4.87
Denmark	3.89	4.71	3.36	3.99	4.32
Ecuador	3.56	3.02	5.23	3.82	4.85
Egypt	4.00	3.10	6.25	4.53	4.23
El Salvador	3.47	2.85	5.19	3.47	4.49
England	3.58	3.91	4.00	4.01	4.53
France	3.14	3.06	4.13	4.33	4.19
Germany	2.96	3.51	3.86	3.56	4.82
Greece	3.14	2.87	4.99	3.66	4.40
Hungary	2.78	2.83	4.20	3.63	4.64
India	3.62	3.89	5.80	4.41	4.48
Indonesia	4.24	4.11	5.61	5.23	3.80
Ireland	3.89	3.85	4.36	4.10	4.15
Italy	3.28	2.99	4.95	3.45	4.47
Kuwait	3.88	4.45	5.74	4.53	4.71
Malaysia	3.73	3.38	5.09	4.67	4.29
Mexico	3.96	3.06	5.62	4.22	3.90
Philippines	4.39	4.23	5.97	4.50	3.89
Poland	3.30	3.28	5.12	4.48	4.02
Singapore	3.56	3.73	5.34	4.80	4.09
Spain	4.13	3.50	5.30	4.22	4.77
Switzerland	3.63	4.45	3.62	3.38	4.48
Thailand	3.58	4.16	5.21	4.29	4.37
USA	3.04	4.09	4.28	4.22	4.99

Notes. * Data from Kuwait was excluded from this analysis.

Table N1 (continued). Country Scores

Country	Patriotism	Welfare State	Religiosity	Authoritarianism
Mean *	3.93	3.09	4.04	4.50
SD *	0.43	1.05	1.02	0.40
Brazil	3.46	1.89	4.98	4.68
China	4.19	2.49	2.73	4.41
Colombia	3.99	2.26	4.65	4.89
Denmark	4.49	5.80	2.31	3.86
Ecuador	3.49	2.46	4.53	4.70
Egypt	4.09	1.99	5.39	4.80
El Salvador	3.46	1.69	4.74	5.14
England	4.26	4.02	2.92	4.65
France	3.87	3.74	2.86	4.35
Germany	3.07	4.53	2.93	4.35
Greece	4.27	2.64	4.33	3.95
Hungary	3.22	2.43	2.94	3.60
India	4.33	3.11	5.24	5.11
Indonesia	3.82	1.86	5.57	4.88
Ireland	4.69	3.65	3.19	4.19
Italy	3.66	2.89	3.55	4.20
Kuwait	5.08	5.11	5.32	5.18
Malaysia	4.55	3.22	4.85	4.46
Mexico	3.95	1.99	5.23	4.70
Philippines	3.56	2.27	5.30	4.75
Poland	3.46	3.21	4.22	4.77
Singapore	3.76	3.61	3.88	4.73
Spain	3.92	3.51	3.33	4.50
Switzerland	4.27	5.21	2.66	3.91
Thailand	4.12	3.51	4.46	4.03
USA	4.20	3.15	4.13	4.78

Notes. * Data from Kuwait was excluded from this analysis.

Appendix O Banding

Country scores can easily be brought into a rank order. However, a rank order does not imply that any two countries differ significantly from each other. Therefore, the rankings are clustered into bands. Countries within the same band do not differ significantly from each other. The first country of each band differs significantly from the first country of the next band.

The width of bands can be determined by multiple t-tests or the standard error of the difference. The bands shown in tables 9 to 18 were the result of multiple t-tests. Basically, the country with the highest score is compared to the country with the second highest score. If the t-tests shows that the difference is insignificant, the country falls into the same band. The country with the highest score is then compared to the country with the third highest score and so on. If a difference is significant, a new band is established and again the country with the highest score in this band is compared to the country with the next highest score and so on.

Another banding procedure relies on the standard error of the difference. It is calculated with the formula:

$$SED \equiv S_x * \sqrt{2} * \sqrt{1 - r} ,$$

S_x represents the standard deviation of scores on some cultural dimension and r represents the reliability of the scale. Cronbach's Alpha was used as an estimate of the scale reliability. The bandwidth is the product of the standard error of the difference and some standardized normal distance, e.g. 1,96 for 5 % probability. The bandwidth is subtracted from the highest country score. All countries falling in this range of scores are grouped together in one band. Then the bandwidth is subtracted from the next highest country score and so on. We decided to use multiple t-tests instead of this banding procedure because it sometimes produces overly conservative bandwidths (Bobko & Roth, 2004). Nevertheless, it is very helpful to know each scale's bandwidth and standard error of the difference. The bandwidth can be added to or subtracted from every country score. This provides the interested reader with a relatively accurate estimate of whether the difference between any two countries is statistically significant. Table O1 gives the bandwidth and standard error of the difference for each scale.

Table O1. Standard error of the difference and bandwidth

Scale	SD	Cronbach's Alpha	SED	Bandwidth
Humane Orientation	.41	.90	.18	.36
Humane Orientation Values	.25	.52	.24	.47
Out-Group Humane Orientation	.78	.98	.16	.30
In-Group Humane Orientation	.31	.94	.11	.21
Humane Orientation Scenarios	.39	.90	.17	.34
Agreeableness	.41	.85	.22	.44
Fairness	.57	.97	.14	.28
In-Group-Collectivism	.78	.76	.54	1.06
Institutional Collectivism	.54	.77	.37	.72
Assertiveness	.34	.78	.23	.44
Patriotism	.43	.92	.17	.33
Welfare State	1.05	.95	.33	.65
Religiosity	1.02	.97	.25	.49
Authoritarianism	.40	.78	.27	.52

Notes. SED = Standard error of the difference

Appendix P GLOBE Country Scores

The questionnaire included five scales that were directly taken from the GLOBE study, i.e. Humane Orientation, Humane Orientation Values, In-Group Collectivism, Institutional Collectivism, and Assertiveness.

Our sample of countries consisted of the highest and lowest scoring countries on Humane Orientation Societal Practices from the GLOBE study. Because our country sample was designed to maximize the variance on this measure, we expected foremost to find a correlation between corresponding Humane Orientation scores from the two studies. Indeed, Humane Orientation scores and corresponding Humane Orientation Societal Practices scores correlated at $r = .70$ ($p < .01$). Additionally, we found that In-Group Collectivism, Institutional Collectivism, and Assertiveness scores from the two studies correlated significantly as well which further confirms the reliability of our findings. Table P1 gives the country scores from the GLOBE study and the correlations of scores between the two studies for each scale.

Table P1. GLOBE Country Scores

Country	Humane Orientation ¹	Humane Orientation Values ²	In-Group Collectivism ³	Institutional Collectivism ⁴	Assertiveness ⁵
Correlation to corresponding scale scores from this study	.70**	.26	.88**	.72**	.46*
M	4.06	5.41	5.22	4.18	4.14
SD	0.61	0.21	0.73	0.44	0.33
Brazil	3.66	5.68	5.18	3.83	4.20
China	4.36	5.32	5.80	4.77	3.76
Colombia	3.72	5.61	5.73	3.81	4.20
Denmark	4.44	5.45	3.53	4.80	3.80
Ecuador	4.65	5.26	5.81	3.90	4.09
Egypt	4.73	5.17	5.64	4.50	3.91
El Salvador	3.71	5.46	5.35	3.71	4.62
England	3.72	5.43	4.08	4.27	4.15
France	3.40	5.67	4.37	3.93	4.13

Country	Humane Orientation ¹	Humane Orientation Values ²	In-Group Collectivism ³	Institutional Collectivism ⁴	Assertiveness ⁵
Germany	3.18	5.46	4.02	3.79	4.55
Greece	3.34	5.23	5.27	3.25	4.58
Hungary	3.35	5.48	5.25	3.53	4.79
India	4.57	5.28	5.92	4.38	3.73
Indonesia	4.69	5.16	5.68	4.54	3.86
Ireland	4.96	5.47	5.17	4.63	3.92
Italy	3.63	5.58	4.94	3.68	4.07
Kuwait	4.52	5.06	5.80	4.49	3.63
Malaysia	4.87	5.51	5.51	4.61	3.87
Mexico	3.98	5.10	5.71	4.06	4.45
Philippines	5.12	5.36	6.36	4.65	4.01
Poland	3.61	5.30	5.52	4.53	4.06
Singapore	3.49	5.79	5.64	4.90	4.17
Spain	3.32	5.69	5.45	3.85	4.42
Switzerland	3.60	5.54	3.97	4.06	4.51
Thailand	4.81	5.01	5.70	4.03	3.64
USA	4.17	5.53	4.25	4.20	4.55

Notes. Data from Kuwait was excluded from the calculation of correlations. The Humane Orientation Values scale was later excluded due to poor internal consistency. ** p<.01; * p<.05
 Full GLOBE scale labels: ¹ Humane Orientation Societal Practises; ² Humane Orientation Societal Values; ³ In-Group Collectivism Societal Practises; ⁴ Institutional Collectivism Societal Practises; ⁵ Assertiveness Societal Practises

Appendix Q The Linkage to Other Cross-Cultural Information

Information about countries is available on a multitude of subjects ranging from economic performance and societal development to value systems and national character. Table Q1 gives country-specific information on five indicators of economic and societal development, i.e. Gross Domestic Product (GDP), Growth Competitiveness Index (GCI), Human Development Index (HDI), the Gini index and life expectancy. The most well-known economical indicator is the Gross Domestic Product (GDP). It is most frequently expressed in US\$ per capita. Another indicator of a country's economy is the Growth Competitiveness Index (GCI). Countries with a high competitiveness index have the prospects for long-term economic prosperity. The Human Development Index (HDI) is a composite measure of societal development in the areas of health, education and wealth. The Gini index is a measure of income equality. A high Gini index indicates a large gap between the rich and the poor.

Table Q2 gives country-specific information on freedom and civil liberties. It also includes scores on Agreeableness from two cross-cultural studies. Freedom ratings were adopted from the recent 2006 Freedom House rating and from the combined Freedom House rating of the last three decades. The index of civil liberties dates back to 1994. Freedom and civil liberty ratings have to be understood as grades, i.e. low scores indicate high levels of freedom and civil liberties. The Agreeableness measures differ in terms of methods of measurement. The Agreeableness National Character scores were derived from a measure aiming at the cultural level. The Agreeableness Individual Level Aggregate scores correspond to averages of large sample national surveys using personality questionnaires.

Table Q3 gives country-specific information on several measures from the World Values Survey. Respondents of the World Values Survey assess themselves. Country scores, thus, reflect aggregates of individual level measures. The subjective well-being score is based on respondents' assessment of their happiness and life satisfaction. The Religious Service score equals the percentage of respondents attending religious service at least once a month. The Atheists score equals the percentage of respondents describing themselves as "a convinced atheist". The Pride in Nationality score equals the percentage of respondents saying that they are "very proud" of their nationality. The Favor Army Rule score equals the percentage of respondents thinking that having the army rule the country is "fairly good" or "very good".

Table Q1. Measures of economic and societal development.

Country	GDP ¹	GCI ²	HDI ³	Gini Index ⁴	Life Expectancy ⁵
Brazil	2593	3.69	0.78	59.1	72.0
China	989	4.07	0.75	44.7	72.6
Colombia	1850	3.84	0.77	57.6	72.0
Denmark	32179	5.65	0.93	24.7	77.8
Ecuador	1897	3.01	0.74	43.7	76.4
Egypt	1354	3.96	0.66	34.4	71.3
El Salvador	2226	3.86	0.72	53.2	71.5
England	26444	5.11	0.94	36.0	78.5
France	24061	4.78	0.93	32.7	79.7
Germany	24051	5.10	0.93	28.3	78.8
Greece	12494	4.26	0.90	35.4	79.2
Hungary	6481	4.38	0.85	24.4	72.7
India	487	4.04	0.60	32.5	64.7
Indonesia	817	3.53	0.69	34.3	69.9
Ireland	30982	4.86	0.94	35.9	77.7
Italy	20528	4.21	0.92	36.0	79.8
Kuwait	15193	4.58	0.84	na	77.2
Malaysia	3905	4.90	0.79	49.2	72.5
Mexico	6320	3.92	0.80	40.3	75.4
Philippines	975	3.47	0.75	46.1	75.0
Poland	4894	4.00	0.85	31.6	77.7
Singapore	20886	5.48	0.90	42.5	81.7
Spain	15961	4.80	0.92	32.5	79.7
Switzerland	36687	5.46	0.94	33.1	80.5
Thailand	2060	4.50	0.77	43.2	72.3
USA	36006	5.81	0.94	40.8	77.9

Notes. ¹ Gross Domestic Product per capita in US\$ in 2002; ² Growth Competitiveness Index 2005; ³ Human Development Index 2002; ⁴ Gini index of income equality 2002 (high numbers indicate low income equality); ⁵ Life expectancy at birth in years, 2006 estimate sources: ¹³⁴ Human Development Report, 2004 (United Nations Development Program, 2004); ² Global Competitiveness Report 2005-2006 (Lopez-Carlos, Porter, and Schwab, 2005); ⁵ The World Factbook (Central Intelligence Agency, 2006)

Table Q2. Freedom House and Civil Liberties ratings, and Agreeableness scores from other cross-cultural studies

Country	Freedom House 2006 ¹	Freedom House 1972 – 2005 ²	Civil Liberties ³	Agreeableness National Character ⁴	Agreeableness Ind. Level Aggregate ⁵
Brazil	2.0	3.2	7.2	53.0	50.3
China	6.5	6.5	12.6	51.1	48.6
Colombia	3.0	3.0	10.3	na	na
Denmark	1.0	1.0	4.5	47.6	53.1
Ecuador	3.0	3.1	na	na	na
Egypt	5.5	5.2	10.9	na	na
El Salvador	2.5	3.2	na	na	na
England	1.0	1.2	4.8	46.5	50.2
France	1.0	1.4	4.5	46.9	51.3
Germany	1.0	1.4	4.6	45.8	52.1
Greece	1.5	2.1	4.9	na	na
Hungary	1.0	3.6	9.5	46.0	na
India	2.5	2.8	8.8	59.3	51.7
Indonesia	2.5	1.1	na	52.6	49.0
Ireland	1.0	5.0	5.7	na	na
Italy	1.0	1.4	6.0	50.8	48.1
Kuwait	4.5	4.8	na	56.5	51.0
Malaysia	4.0	4.1	10.9	55.9	51.7
Mexico	2.0	3.5	9.6	na	47.5
Philippines	3.0	3.6	4.9	53.9	47.4
Poland	1.0	3.7	10.7	45.3	48.5
Singapore	1.0	4.7	9.6	na	na
Spain	1.0	2.0	5.1	50.2	51.4
Switzerland	1.0	1.0	5.0	49.1	54.0
Thailand	3.0	3.5	9.0	na	49.6
USA	1.0	1.0	4.6	42.5	49.1

Notes. ¹ Freedom House rating 2006 (low numbers indicate high levels of freedom); ² Average Freedom House ratings 1972 to 2005 (low numbers indicate high levels of freedom); ³ Index of Civil Liberties, 1994 (low numbers indicate high levels of freedom); ⁴ National character agreeableness scores; ⁵ Aggregate individual level agreeableness scores sources: ^{1,2} Freedom House (2005, 2006); ³ Gupta, Jongman, and Schmid (1994); ⁴ Mc Crae and Terraciano (2005) ⁵ Terraciano et al. (2005)

Table Q3. Measures from the World Values Survey

Country	Subjective Well-Being ¹	Religious Service ²	Atheists ³	Pride in Nationality ⁴	Favor Army Rule ⁵
Brazil	2.2	74.6	0.5	64.1	43.3
China	1.2	3.1	24.0	24.7	32.7
Colombia	3.9	66.4	0.6	84.3	26.7
Denmark	4.2	11.9	5.0	44.9	0.8
Ecuador			not available		
Egypt	0.5	44.7	0.0	81.6	na
El Salvador	3.7	68.8	1.2	84.8	34.9
England	2.9	18.6	4.6	46.9	6.4
France	2.6	11.8	14.2	37.2	3.8
Germany	2.7	33.9	4.2	12.6	1.5
Greece	1.5	33.2	4.3	53.4	9.5
Hungary	0.4	17.4	5.4	47.9	2.9
India	0.0	51.2	2.4	66.8	14.1
Indonesia	-2.4	75.3	0.0	47.9	91.6
Ireland	4.2	69.5	1.6	70.8	4.3
Italy	2.1	53.1	2.6	38.2	4.2
Kuwait			not available		
Malaysia			not available		
Mexico	4.3	72.6	2.1	78.8	28.7
Philippines	2.3	79.4	0.1	87.1	49.1
Poland	0.8	77.8	1.2	70.0	15.1
Singapore	3.0	44.1		43.5	13.0
Spain	2.1	35.8	6.1	60.2	6.0
Switzerland	4.0	24.1	4.2	23.5	4.6
Thailand			not available		
USA	3.5	60.1	1.4	71.1	8.6

Notes. ¹ Composite index of subjective well-being based on happiness and life satisfaction scores; ² Percentage of respondents attending religious service at least once a month; ³ Percentage of respondents saying that they are “a convinced atheist”; ⁴ Percentage of respondents saying that they are “very proud” of their nationality; ⁵ Percentage of respondents thinking that having the army rule the country is “fairly good” or “very good” source: World Values Surveys and European Values Surveys, 1981-2004 (European Values Study Group and World Values Survey Association, 2006)

The correlation of our questionnaire measures with other cross-cultural measures serves two purposes. First, the correlations allow for the construct validation of our questionnaire measures. If two measures are theoretically related, e.g. Welfare State and GDP, we would expect them to be positively correlated. This is called convergent validity. Second, the correlations allow for interesting insights into cultural level relations between measures for which there are no prior theory based hypotheses. For example, the correlation between Humane Orientation Values and individual level aggregate Agreeableness score was unexpected but might help understand the difference between cultural level and individual level measures.

Humane Orientation. Our Humane Orientation measure was found to be similarly related to measures of economic and societal development as the corresponding measure from the GLOBE study. The correlations to HDI ($r = -.49$; $p < .05$; GLOBE: $r = -.37$; $p < .01$) and Life Expectancy ($r = -.46$; $p < .05$; GLOBE: $r = -.35$; $p < .01$) were significantly negative. The correlation to GDP was not significant but similar to that of the GLOBE study ($r = -.29$; ns; GLOBE $r = -.36$; $p < .01$). Additionally, countries high on Humane Orientation were found to have a lower level of freedom in 2006 ($r = .42$; $p < .05$) and a higher percentage of respondents favoring the army to rule their country ($r = .46$; $p < .05$). Humane Orientation also correlated significantly positive with national character ratings of Agreeableness.

Humane Orientation Values. Humane Orientation Values were largely unrelated to other cross-cultural measures. The highest relationship was found to national character Agreeableness scores ($r = -.49$; ns) and individual level aggregate Agreeableness scores ($r = .49$; $p < .05$). In other words, countries where members longed for high levels of Humane Orientation tended to be the same countries where members assessed their society in general as not agreeable but themselves as very agreeable. However, Humane Orientation Values scores and correlations have to be treated with caution as the Humane Orientation Values measure was not internally consistent.

Out-Group Humane Orientation. Out Group-Humane Orientation was significantly correlated to just about every other variable. Countries with a high Out-Group Humane Orientation tended to have a smaller per capita GDP ($r = -.68$; $p < .01$), a less competitive economy ($r = -.62$; $p < .01$), lower overall development ($r = -.74$; $p < .01$), a high income gap ($r = .59$; $p < .01$) and a lower life expectancy ($r = -.66$, $p < .01$). High scoring countries on Out-Group Humane Orientation also tended to offer less civil liberties ($r = .57$; $p < .01$), and

less freedom both in 2006 ($r = .67$; $p < .01$) and in the last three decades ($r = .55$; $p < .01$). Members of countries with a high Out-Group Humane Orientation tended to feel proud of their nationality ($r = .48$; $p < .05$), favored having the army rule their country ($r = .73$; $p < .05$), and attended religious services regularly ($r = .45$; $p < .05$). They also tended to describe the typical member of their society as very agreeable ($r = .63$; $p < .05$) but they are rather critical in individual assessments of Agreeableness ($r = -.47$; ns).

In-Group Humane Orientation and Humane Orientation Scenarios. In-Group Humane Orientation and Humane Orientation Scenarios were unrelated to all other cross-cultural measures.

Agreeableness. Agreeableness was significantly correlated to the national character Agreeableness scores ($r = .60$; $p < .01$) but not to individual level Agreeableness scores ($r = -.15$; ns). Members from countries high on Agreeableness also reported more often to favor having the army rule their country ($r = .59$; $p < .05$).

Fairness. Fairness was positively correlated with the Growth Competitiveness Index ($r = .44$; $p < .05$). In other words, countries with a high level of Fairness at the work place tended to be in general more competitive than others.

In-Group Collectivism. In-Group Collectivism was significantly related with a wide range of other measures. Countries high on In-Group Collectivism tended to be poorer ($r = -.80$; $p < .01$), less competitive ($r = -.70$; $p < .01$), and less developed ($r = -.76$; $p < .01$). They had a bigger income gap ($r = .44$; $p < .05$), lower life expectancy ($r = -.54$; $p < .01$), less freedom both in 2006 ($r = .66$; $p < .01$) and in the last three decades ($r = .60$; $p < .01$), and less civil liberties ($r = .59$; $p < .01$). Member of countries high on In-Group Collectivism also tended to rate the typical member of their society high on Agreeableness ($r = .68$; $p < .01$) but not themselves ($r = -.65$; $p < .01$). They likewise tended to report less subjective well-being ($r = -.48$; $p < .05$), a higher attendance of religious services ($r = .46$; $p < .05$) and more sympathy for having the army rule their country ($r = .64$; $p < .05$).

Institutional Collectivism. Interestingly, Institutional Collectivism was not correlated to any indicator of economic or societal development. There was a small tendency for countries high on Institutional Collectivism to be less developed ($r = -.35$; ns). Countries high on Institutional Collectivism were less free both in 2006 ($r = .52$; $p < .01$), and in the last two decades ($r = .43$; $p < .05$), and they offered less civil liberties ($r = .57$; $p < .01$). Members of countries high on Institutional Collectivism reported less subjective well-being ($r = -.43$; $p < .05$) and more sympathy for having the army rule their country ($r = .45$; $p < .05$). The

correlations of both Collectivism scales have to be treated with caution because they failed to show factor equivalence across cultures.

Assertiveness. Assertiveness was unrelated to most measures. However, countries high on Assertiveness tended to have a higher freedom rating for the last three decades ($r = -.43$; $p < .05$) and their members were less in favor of having the army rule their country ($r = -.55$; $p < .05$).

Patriotism. Patriotism was not correlated with the percentage of people expressing pride in their nationality ($r = .07$; ns). Interestingly, Patriotism was significantly related with competitiveness. Countries with a high degree of national pride tended to more competitive than others ($r = .40$; $p < .05$).

Welfare State. Welfare State scores were meaningfully related to other measures of societal and economical development. Countries with a high welfare state score were richer ($r = .77$; $p < .01$), more competitive ($r = .80$; $p < .01$), and more developed ($r = .65$; $p < .01$). They also tended to have a lower income gap ($r = -.54$; $p < .01$), and a higher life expectancy ($r = -.55$; $p < .01$). Additionally, countries with a high Welfare State score were freer both in 2006 ($r = -.48$; $p < .05$), and in the last three decades ($r = -.43$; $p < .05$), and offered more civil liberties ($r = -.51$; $p < .05$). Members from countries with a high degree of Welfare State also reported that they are more agreeable ($r = .79$; $p < .05$), less proud of their nationality ($r = -.58$; $p < .05$), less in favor of having the army rule their country ($r = -.65$; $p < .01$), and less inclined to spend time for religious services ($r = -.55$; $p < .01$).

Religiosity. Members of countries high on Religiosity attended religious services more often ($r = .78$; $p < .01$) and were less likely to describe themselves as atheists ($r = -.58$; $p < .01$). Additionally, religious countries were poorer ($r = -.71$; $p < .01$), less competitive ($r = -.65$; $p < .05$), and less developed ($r = -.75$; $p < .01$). They also tended to have a higher income gap ($r = .50$; $p < .05$), a lower life expectancy ($r = -.61$; $p < .01$), and less freedom in 2006 ($r = .40$; $p < .05$). Members of highly religious countries reported that they the typical member of their society is very agreeable ($r = .62$; $p < .05$) but rated themselves to be less agreeable ($r = -.50$; $p < .05$). They also reported be more proud of their nationality ($r = .71$; $p < .01$) and more in favor of having the army rule their country ($r = .71$; $p < .01$).

Authoritarianism. Authoritarian countries were poorer ($r = -.42$; $p < .05$), less competitive ($r = -.41$; $p < .05$), and less developed ($r = -.56$; $p < .01$). They also tended to have a higher income gap ($r = .49$; $p < .05$), and a lower life expectancy ($r = -.41$; $p < .05$). Members of authoritarian countries reported to attend religious services more often ($r = .61$; p

< .01), to feel proud of their nationality ($r = .56$; $p < .01$), and to favor having the army to rule their country ($r = .52$; $p < .05$). Interestingly, Authoritarianism scores were unrelated to measures of freedom or civil liberties. The following tables give the correlations of questionnaire measures to other cross-cultural measures.

Table Q4. Correlations to measures of economic and societal development

Scale	GDP ¹	GCI ²	HDI ³	Gini Index ⁴	Life Expectancy ⁵
N	25	25	25	25	25
Humane Orientation	-.29	-.30	-.49*	.02	-.46*
Humane Orientation Values	.13	-.06	.17	-.14	.14
Out-Group Humane Orientation	-.68**	-.62**	-.74**	.59**	-.66**
In-Group Humane Orientation	.02	-.02	-.19	-.12	-.18
Humane Orientation Scenarios	.27	.34	.02	-.32	-.05
Agreeableness	-.30	-.32	-.39	.33	-.28
Fairness	.39	.44*	.14	-.16	.05
In-Group-Collectivism	-.80**	-.70**	-.76**	.44*	-.54**
Institutional Collectivism	-.31	-.08	-.35	.02	-.27
Assertiveness	.29	.26	.26	-.04	.15
Patriotism	.31	.40*	.09	-.05	-.03
Welfare State	.77**	.80**	.65**	-.54**	.55**
Religiosity	-.71**	-.65**	-.75**	.50*	-.61**
Authoritarianism	-.42*	-.41*	-.56**	.49*	-.41*

Notes. Data from Kuwait was excluded from this analysis. ** $p < .01$; * $p < .05$; ¹ Gross Domestic Product per capita in US\$ in 2002; ² Growth Competitiveness Index 2005; ³ Human Development Index 2002; ⁴ Gini index of income equality 2002 (high numbers indicate low income equality); ⁵ Life expectancy at birth in years, 2006 estimate sources: ^{1,3,4} Human Development Report, 2004 (United Nations Development Program, 2004); ² Global Competitiveness Report 2005-2006 (Lopez-Carlos, Porter, and Schwab, 2005); ⁵ The World Factbook (Central Intelligence Agency, 2006)

Table Q5. Correlations to Freedom House and Civil Liberties ratings, and Agreeableness scores from other cross-cultural studies

Scale	Freedom House 2006 ¹	Freedom House 1972–2005 ²	Civil Liberties ³	Agreeableness National Character ⁴	Agreeableness Ind. Level Aggregate ⁵
N	25	25	22	16	17
Humane Orientation	.42*	.24	.15	.63**	-.20
Humane Orientation Values	-.31	-.20	-.30	-.49	.49*
Out-Group Humane Orientation	.67**	.55**	.57**	.63**	-.47
In-Group Humane Orientation	.15	.16	-.07	.23	.04
Humane Orientation Scenarios	.09	.03	-.06	.09	.10
Agreeableness	.34	.20	.08	.60**	-.15
Fairness	-.14	-.30	-.30	.00	.34
In-Group-Collectivism	.66**	.60**	.59**	.68**	-.65**
Institutional Collectivism	.52**	.43*	.57**	.28	-.37
Assertiveness	-.31	-.43*	-.36	-.41	.48
Patriotism	.16	.06	-.02	.27	.34
Welfare State	-.48*	-.43*	-.51*	-.36	.79**
Religiosity	.40*	.22	.39	.62*	-.50*
Authoritarianism	.29	.14	.28	.38	-.46

Notes. Data from Kuwait was excluded from this analysis. ** $p < .01$; * $p < .05$; ¹ Freedom House rating 2006 (low numbers indicate high levels of freedom); ² Average Freedom House ratings 1972 to 2005 (low numbers indicate high levels of freedom); ³ Index of Civil Liberties, 1994 (low numbers indicate high levels of freedom); ⁴ National character agreeableness scores; ⁵ Aggregate individual level agreeableness scores sources: ¹ Freedom House (2005, 2006); ³ Gupta, Jongman, and Schmid (1994); ⁴ Mc Crae and Terraciano (2005) ⁵ Terraciano et al. (2005)

Table Q6. Correlations to measures from the World Values Survey

Scale	Subjective Well-Being ¹	Religious Service	Atheists ³	Pride in Nationality ⁴	Favor Army Rule ⁵
N	22	22	21	22	21
Humane Orientation	-.20	.28	-.19	.41	.46*
Humane Orientation Values	.14	-.24	-.20	.04	-.32
Out-Group Humane Orientation	-.14	.45*	-.01	.48*	.73**
In-Group Humane Orientation	.03	.14	-.16	.29	.33
Humane Orientation Scenarios	-.01	-.16	.04	-.12	.01
Agreeableness	-.02	.41	-.26	.43	.59*
Fairness	.21	-.03	-.16	-.06	.04
In-Group-Collectivism	-.48*	.46*	-.06	.48	.64**
Institutional Collectivism	-.43*	.03	.34	.08	.45*
Assertiveness	.29	-.19	-.19	-.05	-.55*
Patriotism	.24	-.22	.14	.07	-.20
Welfare State	.41	-.55**	.18	-.58**	-.65**
Religiosity	-.36	.78**	-.58**	.71**	.71**
Authoritarianism	-.15	.61**	-.31	.56**	.52*

Notes. Data from Kuwait was excluded from this analysis. ** $p < .01$; * $p < .05$; ¹ Composite index of subjective well-being based on happiness and life satisfaction scores; ² Percentage of respondents attending religious service at least once a month; ³ Percentage of respondents saying that they are “a convinced atheist”; ⁴ Percentage of respondents saying that they are “very proud” of their nationality; ⁵ Percentage of respondents thinking that having the army rule the country is “fairly good” or “very good”

source: World Values Surveys and European Values Surveys, 1981-2004 (European Values Study Group and World Values Survey Association, 2006)

Appendix R Intercorrelations of Questionnaire Measures

Table R1 gives the intercorrelations between the questionnaire measures. The paper focused on correlations of Humane Orientation scales to other measures. Out of interest, we will briefly examine the intercorrelations of the other questionnaire measures as well.

In-Group Collectivism and Institutional Collectivism were positively correlated ($r = .48$; $p < .05$). They were both negatively related with Assertiveness ($r = -.46$; $p < .05$ resp. $r = -.55$; $p < .01$). Countries high on In-Group Collectivism had low levels of Welfare State ($r = -.77$; $p < .01$). Also, members from countries high on In-Group Collectivism assessed their countries to be less religious ($r = .76$; $p < .01$), and more authoritarian ($r = .58$; $p < .01$). Agreeableness was positively related to Religiosity ($r = .45$; $p < .05$). Fairness was correlated to Patriotism ($r = .47$; $p < .05$), and Welfare State ($r = .57$; $p < .01$). In other words, members of a country with a high Fairness score tended to have a better Welfare State and members that are typically proud of their nationality. Countries with a high degree of Welfare State also tended to be less religious ($r = -.73$; $p < .01$), and less authoritarian ($r = -.51$; $p < .01$). Religiosity and Authoritarianism were positively related ($r = .67$; $p < .01$).

Table R1. Scale Intercorrelations at the aggregate level

	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
(1) HOG	1.00													
(2) HOV	-.23	1.00												
(3) HOO	.59**	-.27	1.00											
(4) HOI	.74**	.09	.46*	1.00										
(5) SHO	.61**	-.23	.08	.56**	1.00									
(6) AGR	.82**	-.18	.67**	.66**	.35	1.00								
(7) FAI	.43*	-.13	-.03	.38	.82	.35	1.00							
(8) IGC	.44*	-.39	.71**	.18	-.12	.48*	-.34	1.00						
(9) ITC	.46*	-.53**	.44*	.25	.45*	.35	.26	.48*	1.00					
(10) ASS	-.41*	.58**	-.52**	-.28	-.25	-.45*	.01	-.46*	-.55**	1.00				
(11) PAT	.43*	-.30	-.01	.23	.54**	.28	.47*	-.12	.30	-.12	1.00			
(12) WEL	-.15	.06	-.60**	.00	.46*	-.19	.57**	-.77**	-.17	.21	.34	1.00		
(13) REL	.38	-.30	.59**	.09	-.19	.45*	-.15	.76**	.24	-.24	-.10	-.73**	1.00	
(14) AUT	.30	-.16	.57**	.22	-.07	.36	-.04	.58**	.34	-.07	-.14	-.51**	.67**	1.00

Notes. Data from Kuwait was excluded from this analysis. ** $p < .01$; * $p < .05$

(1) HOG = Humane Orientation; (2) HOV = Humane Orientation Values; (3) HOO = Out-Group Humane Orientation; (4) HOI = In-Group Humane Orientation; (5) SHO = Humane Orientation Scenarios; (6) AGR = Agreeableness; (7) FAI = Fairness; (8) IGC = In-Group Collectivism; (9) ITC = Institutional Collectivism; (10) ASS = Assertiveness; (11) PAT = Patriotism; (12) WEL = Welfare State; (13) REL = Religiosity; (14) AUT = Authoritarianism

Table R1 (normal type sized table). Scale Intercorrelations at the aggregate level

	Humane Orientation	Humane Orientation Values	Out-Group Humane Orientation	In-Group Humane Orientation	Humane Orientation Scenarios
Humane Orientation	1.00				
Humane O. Values	-.23	1.00			
Out-Group Humane O.	.59**	-.27	1.00		
In-Group Humane O.	.74**	.09	.46*	1.00	
Humane O. Scenarios	.61**	-.23	.08	.56**	1.00
Agreeableness	.82**	-.18	.67**	.66**	.35
Fairness	.43*	-.13	-.03	.38	.82
In-Group-Collectivism	.44*	-.39	.71**	.18	-.12
Institutional Collectivism	.46*	-.53**	.44*	.25	.45*
Assertiveness	-.41*	.58**	-.52**	-.28	-.25
Patriotism	.43*	-.30	-.01	.23	.54**
Welfare State	-.15	.06	-.60**	.00	.46*
Religiosity	.38	-.30	.59**	.09	-.19
Authoritarianism	.30	-.16	.57**	.22	-.07

Notes. Data from Kuwait was excluded from this analysis. ** p < .01; * p < .05

	Agreeableness	Fairness	In-Group Collectivism	Institutional Collectivism	Assertiveness
Agreeableness	1.00				
Fairness	.35	1.00			
In-Group-Collectivism	.48*	-.34	1.00		
Institutional Collectivism	.35	.26	.48*	1.00	
Assertiveness	-.45*	.01	-.46*	-.55**	1.00
Patriotism	.28	.47*	-.12	.30	-.12
Welfare State	-.19	.57**	-.77**	-.17	.21
Religiosity	.45*	-.15	.76**	.24	-.24
Authoritarianism	.36	-.04	.58**	.34	-.07

Notes. Data from Kuwait was excluded from this analysis. ** p < .01; * p < .05

	Patriotism	Welfare State	Religiosity	Authoritarianism
Patriotism	1.00			
Welfare State	.34	1.00		
Religiosity	-.10	-.73**	1.00	
Authoritarianism	-.14	-.51**	.67**	1.00

Notes. Data from Kuwait was excluded from this analysis. ** p < .01; * p < .05

Appendix S Partial Correlations

When examining the relationship between two variables it is possible that the observed relationship is caused by a third variable. A third variable might also mask a relationship between two variables. Therefore, the method of choice is to control for the effect of the third variable by calculating the correlations between the two measures with the third variable partialled out.

We hypothesized that Patriotism exerts a bias effect on Humane Orientation. Therefore, we recalculated the correlations with Patriotism partialled out. Table S2 gives the correlations of Humane Orientation measures to other questionnaire scales when Patriotism was controlled for. For orientation, table s1 gives the original correlations. No major differences emerged. The relationship of Humane Orientation scales to Fairness got a bit weaker and the relationship to Religiosity got a bit stronger. Overall, there was no evidence that Patriotism had substantive moderating influences on the correlations of interest.

In the GLOBE study, In-Group Collectivism, Institutional Collectivism, and Assertiveness were found to be related to Humane Orientation. These relationships were also replicated in this study. Table S3 gives the correlations of Humane Orientation measures to other cultural dimensions when In-Group Collectivism, Institutional Collectivism, and Assertiveness were controlled for. The relationship of Humane Orientation measures to Agreeableness and Patriotism remained the same. The relationship to Fairness got a bit stronger. The relationship of Welfare State, Religiosity, and Authoritarianism to Humane Orientation scales got weaker, especially with respect to the Out-Group Humane Orientation scale. None of the correlations of Welfare State, Religiosity, and Authoritarianism to Out-Group Humane Orientation remained significant when Collectivism and Assertiveness were partialled out. This exemplifies the high degree of interrelatedness of these scales.

National wealth has a profound impact on a lot of cultural aspects. Hofstede (2001) advised to control for GDP per capita. If correlations hold after GDP is partialled out, the relationship between two measures cannot be accounted for by differences in national wealth. Table S4 gives the correlations of Humane Orientation scales to other measures when GDP per capita is controlled for. The results closely resembled those when the Collectivism measures and Assertiveness were partialled out. The relationship of Humane Orientation scales to Fairness and Patriotism got stronger and the relationship to Welfare State, Religiosity, and Authoritarianism got weaker. When interpreting the relationship of Welfare

State, Religiosity, and Authoritarianism to Humane Orientation, and especially to Out-Group Humane Orientation, it is important to bear in mind that national wealth acts as a moderator. In other words, the relationship between the two variables is not significant if national wealth is hold constant.

Table S1. Correlations of dependent and independent variables

	Humane Orientation	Humane Orientation GLOBE ¹	Out-Group Humane Orientation	In-Group Humane Orientation
Agreeableness	.82**	.55**	.67**	.66**
Fairness	.42*	.38	-.02	.38
Patriotism	.43*	.44*	.00	.22
Welfare State	-.15	-.16	-.59**	.00
Religiosity	.38	.43*	.60**	.09
Authoritarianism	.30	.19	.55**	.23

Notes. Data from Kuwait was excluded from this analysis. ** $p < .01$; * $p < .05$; ¹ Correlation to Humane Orientation Societal Practises scores from the GLOBE study

Table S2. Correlations of dependent and independent variables: Controlled for Patriotism

	Humane Orientation	Humane Orientation GLOBE ¹	Out-Group Humane Orientation	In-Group Humane Orientation
Agreeableness	.80**	.50*	.70**	.64**
Fairness	.28	.22	-.03	.32
Welfare State	-.35	-.36	-.63**	-.08
Religiosity	.47*	.53**	.60**	.12
Authoritarianism	.40	.29	.56**	.27

Notes. ** $p < .01$; * $p < .05$; ¹ Correlation to Humane Orientation Societal Practises scores from the GLOBE study

Table S3. Correlations of dependent and independent variables: Controlled for In-Group Collectivism, Institutional Collectivism, and Assertiveness

	Humane Orientation	Humane Orientation GLOBE ¹	Out-Group Humane Orientation	In-Group Humane Orientation
Agreeableness	.76**	.43*	.49*	.64**
Fairness	.65**	.50*	.31	.47*
Patriotism	.47*	.45*	.05	.18
Welfare State	.23	.11	-.22	.16
Religiosity	.17	.35	.22	-.01
Authoritarianism	.09	-.05	.36	.21

Notes. ** $p < .01$; * $p < .05$; ¹ Correlation to Humane Orientation Societal Practises scores from the GLOBE study

Table S4. Correlations of dependent and independent variables: Controlled for Gross Domestic Product per capita (GDP)

	Humane Orientation	Humane Orientation GLOBE ¹	Out-Group Humane Orientation	In-Group Humane Orientation
Agreeableness	.80**	.51*	.67**	.70**
Fairness	.61**	.56**	.36	.40
Patriotism	.57**	.59**	.30	.22
Welfare State	.12	.12	-.14	-.02
Religiosity	.25	.32	.22	.15
Authoritarianism	.20	.08	.40	.27

Notes. Data from Kuwait was excluded from this analysis. ** $p < .01$; * $p < .05$; ¹ Correlation to Humane Orientation Societal Practises scores from the GLOBE study