Examining National Culture Of Qatar

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Abstract: Purpose – This paper aims to examine Hofstede's (1980, 2001) theory on national culture dimensions (Power Distance, Individualism-Collectivism, Uncertainty Avoidance, Masculinity-Femininity, and Long-Term Orientation) in order to investigate the national values of Qatar and whether it differ from the Arabic Countries score as described by (Hofstede 1980-2001). Design/methodology/approach – No empirical research on culture dimensions based on Hofstede's dataset of culture conducted in Qatar. Univariate statistics procedures used to test the hypotheses. Findings – The results of this investigation suggest that the score of Qatar national culture would different from the score of Arabic Countries which measured by Hofstede 1980. Research limitations/implications – The findings offer valuable insights on the cultural values of Qatar society. Practical implications – The results of this study will aid leaders, policy makers, organizations; will get benefit from this finding which give insight into national values of this society, as well as managers at international corporations can benefit from the findings of this research study if they have business with this country. Originality/value – The research considered as the first attempt to investigate the issue of national cultural values in Qatar.

Key words:

INTRODUCTION

Qatar as witnessed a rapidly change environment to achieve Qatar's National Vision 2030 as the framework within which national strategies and implementation plans can be developed. Since culture is thought to affect the way in which individuals interpret events and how they react to these events, it strongly influences how employees are likely to act as well as how they understand their own and others' actions.

More recent definition formulated by Edgar Schein, for example, was based on both literature and organizational studies and reads as follows:

A pattern of shared basic assumptions that was learned by a group as it solved its problems of external adaptation and internal integration that has worked well enough to be considered valid and, therefore, to be taught to new members as the correct way to perceive, think, and feel in relation to those problems. (Schein, 2004)

The purpose of this study is to empirically examine the national culture dimensions for Qatar based on Hofstede's (1980, 2001) theory of national culture dimensions. Qatar for development purposes, aims to attain modernization in many levels in spite of the conservation society, respectful traditions and prevailing of Islamic values. Therefore, Hofstede's theory should be able to gain an adequate understanding of a culture in a particular region or country of the world before making any business decisions.

According to Hofstede (2001), extensions to new countries or regions should include at least one or more of the countries from the original IBM set; therefore the new data can be anchored to Hofstede's existing framework. Since Arabic countries were included in Hofstede's original data set, an examination of Arabic countries was also included for comparative purposes. Conducting an extension of Hofstede's study by introducing data from Qatar significantly contributes to the interests of the scholarly community by providing an objective single view of culture in contemporary Qatar.

2. Literature review:

Hofstede 1980, introduce a unique and useful classification system to understand national culture, he defines culture as "the collective programming of the mind; which manifests itself not only in values, but in more superficial ways: in symbols (metaphors), heroes, and rituals". Hofstede contends that a person's behavioral patterns of thinking, feeling, and acting are based partially on mental programs, the source of which lie within the social environments in which one grew up and collected their life experiences. According to Hofstede "…programming starts within the family; it continues within the neighborhood, at school, in youth groups, at the workplace, and in both the local and extended living community".

The first four dimensions of Hofstede were conceived from the results of an attitude survey administered to 88,000 IBM employees in 71 different countries (Hofstede, 2001).The fifth dimension (long term versus short-

term orientation) was added later through the joint efforts of Hofstede and Bond (1988). The five national culture dimensions proposed by Hofstede are:

Power Distance (PDI).:

The central concept of power distance is defined as "the extent to which the members of a society accept that power in institutions and organizations is distributed unequally" (Hofstede, 2001).More precisely, it is a measure to determine the "interpersonal power" or influence between a boss and a subordinate in a hierarchy, as perceived by the subordinate (Hofstede, 2001).

Uncertainty Avoidance (UAI):

It refer to the extent that members of that culture feel comfortable with unknown situations (Hofstede, 2001).It explicit the degree to which individuals deal with the uncertainty and ambiguity in life. This dimension demonstrates "the degree to which members of a society feel uncomfortable with uncertainty and ambiguity, leading them to support beliefs promising certainty" (Hofstede, 2001).Hofstede suggests that societies that exhibit high uncertainty avoidance prefer to have many rules and procedures emphasizing on behavior, formalization of organizational structure, and standardization of procedures.

Individualism versus Collectivism (IDV).:

Individualism is the degree to which people in societies prefer to act as individuals rather than as members of groups. Individualism is the belief that everyone is expected to put their own interest ahead of that of the group (Hofstede, 2001).

Masculinity versus Femininity (MAS).:

Masculinity/femininity refers to dominant gender role patterns in societies (Hofstede, 2001). Men are supposed to be "assertive, tough, and focused on material success, whereas women are supposed to be more modest, tender, and concerned with the quality of work life" (Hofstede & Hofstede, 2005, p. 120). Hofstede 2001 demonstrated, people hold more skeptical views of others and most employees have inherent dislike of work and will avoid it if they can and for getting ahead in industry knowing influential people is usually more important than ability. (P.290-291)

Long-Term Orientation (LTO).:

This dimension was only recently added to Hofstede's national culture framework, measures people's consideration of the future. Hofstede and Bond (1998) explained that cultures with a LTO are characterized by values such as persistence, adaptations of traditions to new circumstances, perseverance toward slow results and the idea that most important events in life will occur in the future. Hofstede defined this dimension as "fostering of virtue oriented towards future rewards, in particular, perseverance and thrift" (2001, p. 359).

However, culture is a significant key to an organization's behavior and commitment; ability to adapt to changes; and insight into all parts of societal life. For this study, Hofstede's framework provides explicit constructs that managers and others can benefit from when examining the influence of culture on readiness and commitment to change.

3. Theoretical background:

As previously stated, people who make up organizations and it is they who are the real source of organizations. Culture has been alternatively defined as the manner in which a group of people solves problems and reconciles dilemmas (Trompenaars & Hampden- Turner, 1998), the collective mental programming of a people that distinguishes them from others (Hofstede,2001), and the fabric of meaning through which people interpret events around them (Geertz, 1973). Hence, we should expect national culture to be more crucial factor in implementing strategies.

Based on this foundation we attempt to investigate national cultural values as the deeper layer of culture of Qatar by adopting Hofstede's five dimensions of culture, and then compare these results with the Arabic countries score which was calculated by Hofstede 1980. Because Qatar has undergone an enormous amount of change in various ecological factors and has experienced continued diversification in the population. Simply stated, the country is not the same as the Arabic countries where Hofstede clams that this reign has the same culture. Figure 1, manifests the framework of this study were it has adopted the five dimensions of national cultural typology of Hofstede 1980, and Hofstede and Bond 1988, including.

This study sought to fill the gap in literature by conducting a single-country study to determine if the culture dimensions for Arabic Countries as determined by Hofstede's VSM had the applicability to encompass Qatar.
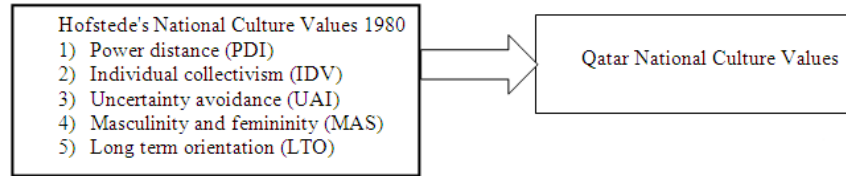
Fig. 1: Conceptual framework.

The model basically puts forward the proposition of, the national culture values of Qatar society according to the five dimensions of Hofstede 1980, is different comparing to the Arabic countries score of national culture values which revealed by Hofstede 2001. Therefore the hypothetical model as explicit in the figure (1) and it include these research question and hypotheses:

Research question: What is the Qatari score of national culture values basing on five dimensions of national culture as developed by Hofstede 1980 and does it different from Arabic Countries score.

So that we develop this hypotheses: The score of Qatar national culture would different from the score of Arabic Countries which measured by Hofstede 1980.

Research Methodology:

The study was cross-sectional, and based on a secondary analysis of data were obtained from well-established sources to increase validity and reliability. According to Cooper and Schindelar (2008), a dominant method for quantitative research is the survey measurement (p. 198). Thus, quantitative methods will be used to collect data for this study. Data sources will include Hofstede's Value Survey Module 94 to measure national culture dimensions. Participants (sample size N=1037) selected for the study are employees of Qataris public organizations from variety levels. Reliability test conducted by Cronbach's alpha indicate that 18 items reliable (.809). The validity and reliability of culture dimensions scales show high-level scores (House et al., 2004).

5. Data Collection procedures:

The data collection for this study took approximately 30 days. The researcher began with the administration of Hofstede's (2001) VSM, the Arabic survey translation provided in the formal web site of Hofstede. The target population allocated into 10 ministries as a first stage of strata sample, and every ministry divided into four levels of job category as a second strata sample. Since the ministries have variance number of employees, therefore we adopted the proportionate stratified sampling to ensure each stratum is properly represented and this approach is more popular than any of the other stratified sampling procedures because it has higher statistical efficiency (Cooper and Schindler 2008 p391).

The participants was applied the survey by two ways, first paper-based format by distributing the questionnaire personally, second Online format, emails sent to participants including the invitation to participate and link of a web page guide them to the questionnaire .

Out of 1300 respondents received the questionnaire. Totally 1037 were usable due to incomplete responses, errors and skipped questions was the most common reason for missing data.

6. Data Analysis:

The data were entered and analyzed using the SPSS 16 , the first part of analysis procedures begin with the preparing the data for analysis process, the second part including the descriptive demographic profiles of the sample populations. Lastly the univariate analysis (mean, standard deviation, and frequencies) was used to characterize the sample.

6.1 The Demographic Context:

Demographic information encompasses gender, age, years of formal education, job and the long of working. More than 62% percent of the participant's ages were between 20-39 years old. The majority of the participants 70% reported they have high level of education (13 years or over). For marital status, 21% described themselves as single, 78% as married, 16% as divorced.

The majority of the participants (60%) were in Professionals (engineering, medical, law, academic, teachers). The participants long of working with current organization was 40% between 1-4 years , 23% between 5-9 years and 24% over 10 years in their present position, which reflected the professional knowledge and working experience also contributes to the worth of their respondents.

RESULTS AND DISCUSSION

The values Hofstede (2001, p. 502) reported for Arabic Countries in 2001 are significantly different from the ones found in the current study (Table 2). Hofstede's research showed the Arabic countries with a high power distance, high uncertainty avoidance, low individualism, high masculinity, and the dimension of long-term orientation was not reported. The Qatar reflected in the current study, showing a significant change in the personal values of Qataris workers, could be the result of a number of factors.

A key consideration in this comparison is the origin of the dimension scores published by Hofstede in 2001. According to Hofstede (2001), his Arab countries dimension calculations were performed on data that had been collected for number countries (Egypt, Iraq, Kuwait, Saudi Arabia, and United Arab Emirates)

The following section summarizes and discusses the results of the data collected from the Value Survey Module 94 tool questionnaire developed by Hofstede (1980, 2001) and Hofstede and Bond (1988)   for determined values (i.e. Power Distance, Uncertainty Avoidance, Individualism, Masculinity, and Long-Term Orientation) of Qatar State. The VSM 94 is an 18-item questionnaire developed for determined values of people from countries (Hofstede, 2005). Scores are computed based on five dimensions of national or regional culture; on the basis of four questions per dimension except the fifth dimension include two questions basing on the suggestion of Hofstede 2001.

Table 1 will explain the score of Qatar state resulted from this study and compare it to the scores of Arab Countries which published in Hofstede book 2001. This culturally comparative values score will useful to show the level of the Qatar values comparing to previous studies.

Table 1: Comparison of national culture score between Qatar and Arab Countries using VSM 94

Cultural Dimension	Qatar	Arabic countries
Power Distance	41	80
Individualism	78	38
Masculinity	32	53
Uncertainty Avoidance	55	68
Long-Term Orientation	41	Not reported

Note: The data in Column 3 and 4 are from Culture's Consequences: Comparing Values, Behavior, Instituions, and Organizations Across Nations (2nd ed.) (p. 500) Geert Hofstede, 2001, Thousand Oakes, CA: Sage Publication.

Power Distance:

Power Distance is the extent to which the less powerful members of institutions and organizations within a society expect and accept that power is distributed unequally (Hofstede & Hofstede, 2005).The Power Distance Index result for Qatar is 41 versus 80 for Arabic countries.

Individualism:

Individualism indicates that a person is expected to look after himself or herself and his or her immediate family only; collectivism stands for a society in which people from birth onward are integrated into strong, cohesive in-groups, which continue to protect them throughout their lifetime in exchange for unquestioning loyalty (Hofstede & Hofstede, 2005). The index formula is: $IDV = -50m(01) +30m(02) +20m(04) -25m(08) +130$, where $m(01)$ is the mean score for question 01, etc. (Hofstede, 2005).

The Individualism Index for Qatar is 78 versus 38 for Arabic countries. In more individualistic societies, skills and rules are more important. Poor

performance can cause dismissals. Employees are more committed to their organizations, rewards are based on equity for all, and universalism prevails. Innovation and creativity is applauded and there is more mobility across occupations (Hofstede, 2001). people with high individualistic values put a higher value on feelings of enjoyment at their workplace. Hofstede, 2001)

Masculinity:

Hofstede (2001) explained that the reason for labeling this dimension masculinity versus femininity is that this dimension is the only dimension on which the men and women among Hofstede's sample (IBM employees) scored differently.

Masculinity indicates that emotional gender roles are clearly distinct: men are supposed to be assertive, tough, and focused on material success; women are supposed to be more modest, tender, and concerned with the quality of life (Hofstede & Hofstede, 2001). Femininity implies a society in which emotional gender roles overlap: both sexes are supposed to be modest, tender, and concerned with the quality of life (Hofstede & Hofstede, 2005).

The index formula is: ***MAS = +60m (05) –20m (07) +20m (13) –70m (18) +100***
, where m(05) is the mean score for question 05, etc. (Hofstede, 2001).

The Masculinity Index for Qatar is 33 versus Arabic countries 53. Hofstede (2001) states it as, Live in order to work. (high MAS) versus .Work in order to live. (Low MAS) (p. 318). The results of the current study showed a strong .Work in order to live, group of employees with a significantly lower MAS score than Hofstede reported in 2001.

Hofstede (2001), citing a .common trend among the vast majority of societies. (p. 280) regarding the distribution of gender roles, reports that masculine societies stress equity and performance; feminine societies stress equality and the quality of work life.

Successful managers in a high MAS society will be expected to exhibit only male characteristics, be mostly male, be accepting of the need to move their families for career advancement, and have higher job stress. Key phrases will be those such as .decisive, firm, assertive, aggressive, competitive, and just. (Hofstede, 2001, p. 318).

Successful managers in a low MAS society will be expected to stress equality and quality of work life, to employ more female managers, to resolve conflicts through compromise and negotiation, and to prefer fewer work hours. The socialization in a low MAS society will tend toward nontraditional gender roles with the genders sharing equal roles in work and family lives.

Uncertainty Avoidance:

Uncertainty Avoidance is the extent to which the members of institutions and organizations within a society feel threatened by uncertain, unknown, ambiguous, or unstructured situations (Hofstede, 2001). The index formula is:

$$UAI = 25m (11) + 20m (14) – 50m (16) - 15m (17) +120$$

In which m(13) is the mean score for question 13, etc. (Hofstede, 2005). The Uncertainty Avoidance Index for Qatar is 55 versus 68 Arabic countries.

Employees with low UAI demonstrate shorter average durations of employment, prefer smaller organizations (but little self-employment), technology is suspect; top managers are involved in strategy, and superiors. power depends on their position and relationships (Hofstede, 2001). Employees with high UA demonstrate strong employer loyalty and long average employment, show a preference for larger organizations (and self-employment), find technology appealing, involve top managers in operations, and superiors. power is dependent on their control of uncertainties (Hofstede, 2001).

The government is implementing more rules and regulations to guide their economic expansion that should assist workers in dealing with the rapid changes

Long-term Orientation:

Long-term Orientation means that a society values virtues which are oriented towards future rewards, in particular, perseverance and thrift (Hofstede & Hofstede, 2005). Short-term orientation implies a society values virtues related to the past and present, respect for tradition, preservation of "face," and fulfillment of social obligations (Hofstede & Hofstede, 2005).

The uncalibrated Long-term Orientation Index for Qatar is 41 and the score of Arabic countries not reported for this dimension.

This dimension has often been discussed when considering cultural bias in the minds of Western versus Eastern researchers (Hofstede, 2001). Families in high LTO societies tend to keep to themselves, to have relationships which are ordered by status, to stress thrift, and to place a large emphasis on saving. Managers in a high LTO society will be expected to focus on building relationships and their market positions. People, in general, will be expected to live as equals.

Low LTO society families show more respect and tolerance for other people, show more respect for tradition, to consider status as not a major issue in relationships, and to value leisure time (Hofstede, 2001, p. 360). In low LTO societies, managers will focus more on short-term results, on the .bottom line.

Discussion:

The purpose of this quantitative research was to examine empirically the complexities of Qatar culture, with particular attention to how Qataris define themselves via Hofstede's five cultural dimensions. Extend Hofstede's research by acquiring new culturally data within the Qatar culture.

Hofstede, 2001; acknowledged that the VSM identifies fundamental differences in the way people in various countries perceive and interpret their worlds. These different value structures have profound consequences for the validity of the transfer of theories and technologies from one country to another.

The research question was addressed: How Qatari people define themselves according to the five dimensions of national culture as developed by Hofstede 1980-2001, and does it different from the Arabic Countries score, which reported in Hofstede study 1980?. The findings of this research indicate that there are significant differences in Hofstede's cultural dimensional indices between Qatar as the current study sample and the Arab Countries score where Hofstede (2001, p. 502) was reported. In fact, findings of the current study do not support any of these assumptions in the literature about cultures being stable over time. Certainly the recent transformation of Qatar economically has never been seen in the world's history of economic development and this fact led to transform the cultural values of this country. The differences can be seen on every dimension as the following illustration:

Power Distance:

Power distance is the extent to which the less powerful members of organizations within a society expect and accept that power is distributed unequally (Hofstede, 2001). Power distance was given a value of 41 by respondents in this study as measured by the scores in the VSM 94. While the Arabic countries score was 80. This result indicates that respondents of the Qataris in this sample (Medium PD) suggest that their expectation is that there will be more equality in power. When a person exhibits high power distance with or attachment to the organization, he/she is more likely to accept unequal distributions of power. It might take away decision making, control mechanism, or power from them. Low PDI societies generally have younger leaders, value freedom as being more important than equality, and assume that all people should have equal rights (Hofstede, 2001). These societies stress rewards and blame the system when things go wrong. Managers in higher PDI societies were found to influence their subordinates more through sanctions and assertive reasoning as compared to low PDI managers who influenced more through bargaining and reasoning (Hofstede, 2001).

Power distance between less educated and non managerial employees and superiors tended to be larger than between more educated and managerial employees and their superiors (Hofstede, 2001). Since the majority of the sample of this study comprised of educated people (70% have 13 years of education or over). Beside the wealth influence (Qatar consider within the highest level of GDP) where it's understood that people in welfare countries feel more equity (Hofstede, 2001). Furthermore in Islam all believes are equal before God as well as the tribal traditions which dominated this country, emphasize to respect people and in particular have positive attitudes toward older people. Therefore it's not surprising that these reasons reduce power distance. According to Hofstede (1984), individuals with low power distance cultures are less likely to tolerate class distinctions, are more likely to prefer democratic participation, and are less afraid of disagreeing with superiors. However, this difference in Qatar culture may due to factors that might strongly influence power distance such as economic system, environment, social system etc.

Individualism:

The results of the VSM 94 scores indicated that respondents put less value on the group and more on the individual. Individualism was given a high score of 78 as measured by VSM 94, While the Arabic countries score was 38 (Hofstede 2001) which suggests that people may consider personal issues relating to their time, individual opportunities, and following one's own interests more valuable than the emotional and social ties to work that collectivism societies value (p. 235-240). High individualism is positively related to independence and power seeking. It means focusing on personal goals and this leads to competitiveness.

Workers in societies that are more collectivist tend to act in the interest of their group rather than themselves (Hofstede, 2001). This group consideration extends to management hiring and promotion decisions and to considering a person's family in making decisions. Training, innovations, and social mobility are all affected by the need to consider the group's needs, not the individual's. Triandis, et al. (1993) described the antecedents of collectivism to include a scarcity of resources, large families, and most of the workers being involved in agricultural work that requires cooperation (p. 368). Triandis continued by defining individualism antecedents as including mobility (both social and geographical), affluence, urbanism, exposure to today's mass media, and workers who are pursuing individual careers. Introducing such technologies in more collectivist countries represent one of the main forces toward a shift of societal norms in those countries (Hofstede 2001 p213).

Masculinity and Femininity:

Masculinity was given a relatively low score of 33 by respondents in the study as measured by the VSM 94 While the Arabic countries score was 38 as reported in (Hofstede 2001). Hofstede (2001) explained that the reason for labelling this dimension masculinity versus femininity is that this dimension is the only dimension on which the men and women among Hofstede's sample (IBM employees) scored differently. In the organizational context, the masculine features of competitiveness and willingness to make tough decisions, contrast with feminine traits necessary for nurturing teams and fostering collaboration across and outside the organization. But if rules, policies, guidelines or procedures exist, then treating people equally and fairly is important for

organizational characteristics. Hofstede (2001) states it as Live in order to work. (high MAS) versus .Work in order to live. (Low MAS) (p. 318). The results of the current study showed a strong level of femninity Work in order to live. Hofstede (2001), reports that masculine societies stress equity and performance; feminine societies stress equality and the quality of work life. In fact the low MAS society will be expected to stress equality and quality of work life, to employ more female managers, to resolve conflicts through compromise and negotiation, and to prefer fewer work hours. The socialization in a low MAS society will tend toward nontraditional gender roles with the genders sharing equal roles in work and family lives. Hofstede (2001) links societies with high MAS as striving more for personal success, as opposed to high FEM societies reflecting more welfare-oriented societies.

Uncertainty Avoidance:

This study valued uncertainty avoidance as measured by the VSM 94, at a relatively high 55, while the Arabic countries score was 68 as reported in (Hofstede 2001). Employees with high UAI demonstrate strong employer loyalty and long average employment, show a preference for larger organizations (and self-employment), find technology appealing, involve top managers in operations, and superiors.

The current study shows Qatar has high UAI, closely to the previous study of the Arab countries in Hofstede's score. This reflects a society that has a lower satisfaction with their home lives, many rules, children being taught that the world is hostile, and a fear of failure used as a motivator (Hofstede, 2001, p. 169). Managers in a high UAI society will prefer larger organizations with appealing technological capabilities and they will be involved in operational decisions, not just strategy. This would suggest that this sample's participant, with a higher UAI of 55, would have a preference for loyalty to their employers, value longer employment durations, be more task oriented, and value more highly formalized management structures (Hofstede, 2001, p. 169-170). However, as with other Muslim countries including Arab speakers demonstrate high UAI (Hofstede, 2001).

Long-Term Orientation:

Long-term orientation was given a relatively low 41 by respondents in the study as measured by the VSM 94, while this dimension was not examined in Hofstede study to the Arabic countries due to this dimension developed in 1988. Hofstede (2001) noted that this dimension "is also related to the ability to solve well-defined problems" (p. 351). A long term perspective would help someone see the problem as part of the process and persevere through it. Long-term Orientation means an orientation towards future rewards, in particular, perseverance and thrift (Hofstede & Hofstede, 2005). This dimension has often been discussed when considering cultural bias in the minds of Western versus Eastern researchers (Hofstede, 2001). Families in high LTO societies tend to keep to themselves, to have relationships which are ordered by status, to stress thrift, and to place a large emphasis on saving. Managers in a high LTO society will be expected to focus on building relationships and their market positions. Low LTO society families show more respect and tolerance for other people, show more respect for tradition, to consider status as not a major issue in relationships, and to value leisure time (Hofstede, 2001, p. 360). In low LTO societies, managers will focus more on short-term results, on the bottom line, and separate family and work life. People, in general, will be expected to order their lives based on abilities.

Conclusion:

Regarding the first research question, this study found distinction results of Qatar cultural values which distinguished from the Arabic Countries score which reported in Hofstede study 1980. The results of the current study indicate that (PDI= 41, IDV=78, MAS=32, UAI=55, LTO=41) for Qatar culture, while it was (PDI= 80, IDV=38, MAS=53, UAI=68, LTO=not reported) for the Arabic Countries.

Qatar national culture would different from the score of Arabic Countries which measured by Hofstede 1980, which supports the hypothesis of the differences in the results between Arabic countries score as reported in Hofstede 2001 and Qatar state score of the current study in spite the culture assumed to be same due to the fact that Qatar is one of the Arabic Countries. The explanation for this situation can offered as Qatar consider as new economic power, small size and population beside the openness policy of the government to attract the foreign brains to enhance the development strategy, and achieve high range of investment in human and resources of the country. Furthermore, this distinction due to the wealth influence (Qatar consider within the highest level of GDP, (68876$) per capita (Qatar annual report 2008), in 2010, beside Qatar has the third largest reserves of natural gas in the world) where it's understood that people in welfare countries feel more equity (Hofstede, 2001). Furthermore in Islam all believes are equal before God as well as the tribal traditions which dominated this country, emphasize to respect people. Therefore it's not surprising that these reasons reduce power distance. In addition, Hofstede (2001), the more economically developed countries, score closer to the individualist end of this dimension. Hofstede (2001, p. 253) argues that increasing national wealth leads to greater individualism because increased resources reduce dependence on the group.

The results of the current study showed a strong level of femininity in Qatar culture. Hofstede (2001), reports that feminine societies stress equality and the quality of work life. Hofstede (2001) links societies with high MAS as striving more for personal success, as opposed to high femininity societies reflecting more welfare-oriented societies. The results show Qatar has high UAI, closely to the previous study of the Arab countries in Hofstede's score. This reflects a society that has a lower satisfaction with their home lives, many rules, children being taught that the world is hostile, and a fear of failure used as a motivator (Hofstede, 2001, p. 169). This would suggest that this sample's participant, with a higher UAI, would have a preference for loyalty to their employers, value longer employment durations, be more task oriented, and value more highly formalized management structures (Hofstede, 2001, p. 169-170). However, as with other Muslim countries including Arab speakers demonstrate high UAI (Hofstede, 2001). Lastly, LTO dimension was not examined in Hofstede study to the Arabic countries due to this dimension developed in 1988. This study reveals that Qatar distinguished as low level of LTO. Low LTO society families show more respect and tolerance for other people, show more respect for tradition, to consider status as not a major issue in relationships, and to value leisure time (Hofstede, 2001, p. 360). In low LTO societies, managers will focus more on short-term results, on the bottom line, and separate family and work life. People, in general, will be expected to order their lives based on abilities.

Concerning the second research question, this study has developed and tested a model of national culture dimensions and commitment to change. The results reveal partial support for the developed model. The national culture dimensions (PDI and UAI) has significant and negative effect on affective commitment to change (ACC), while, (IDV and MAS) has significant and positive effect on ACC. However, the results didn't prove that LTO has a significant effect on ACC.

Regarding the third research question, this study has developed and tested a mediated model of national culture dimensions, readiness for change and commitment to change. The results reveal partial support for the developed mediated model. Yet, there is evidence from data analysis that appropriateness readiness for change (ARC) successfully impact the relationship of the national culture dimensions (IDV, UAI, MAS, LTO) and affective commitment to change, but it fail to mediate this relationship PDI and ACC significantly. While, self-efficacy readiness for change (SERC) couldn't impact this relationship successfully.

The motivation of this study was the lack of empirical evidence regarding the relationship between national culture dimensions and commitment to change in one hand and the relationship between national culture dimensions and commitment to change when readiness to change intervene as mediating variable. To perform these objectives it was necessary to assess the national culture characters of Qatar society as the case of this study. Using a well known Hofstede culture classification for this purpose, was validates the importance of a cultural perspective in explaining employee support to change implementation.

Finally, the five dimensions (power distance, individualism, uncertainty avoidance, masculinity, and long-term orientation) differ enough to give Qatar a specific cultural dimension profile. This study produces the identity description regarding Qatar which aspires to establish its relationships with the entire world because of its advance economic and oil industry. Using a well known Hofstede culture classification, was validates the importance of a cultural perspective in identifying the character of Qatar society. The unique contributions of this research study was growing empirical base of literature on national culture and organizational change studies. The findings of this study support the previous studies like Rangarajan (2004), who considers organizational readiness for change as a condition impacted by a variety of organizational antecedent variables such as culture. The results from data analysis show partial support for a relationship between national culture dimensions and individual readiness to change as well as commitment to change.

The findings suggest that individualism practices have strongly encourage individual readiness and commitment to change practices. As well as the findings also pointed out that uncertainty avoidance values increase levels of change phobia. Therefore, policy makers should establish an institutional system to rationalize and systemize mechanisms that contribute to reveal the ambiguity and make the change plans as clearer. Concentrating on readiness for change factor provide a diagnostic framework in order for of the cultural determinants of readiness and commitment to change. Therefore, organizational change leaders can use these results to guide them in adopting a strategic perspective that concern the dominant national culture to improve organizational change implementation. For instance, societies with high uncertainty avoidance practices should adopt readiness for change programs that emphasize institutional policies to improve the presence of uncertainty avoidance practices.

In summary, predicting organizational behaviour toward change using cultural values is important for leaders of change implementation. It also helps organizations adopt proper strategies with regard to given cultural values in order to overcome the attitudes of resistance to change.

Limitations and future research:

As mentioned previously, this study is single country based, in spite the assertion of Hofstede to do culture investigation between two countries or more. This shortage handled by depends on the literature to compare the results of this study with previous works.

Future research is needed to understand national culture dimensions for multicultural countries like using more than five dimensions to increase validity of measuring national culture and due to argument that five dimensions are not enough to measure the national culture.

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