

Cross-cultural differences and corruption level in CEECs

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The starting point:

- the weakness of institutional framework within former communist countries from Central and Eastern Europe (CEECs)

- *European Commission, MCV Report,*

- *Freedom House, Nations in Transit Reports*

- **corruption perceived as a common characteristic of all CEECs, inherited from their former communist system**

But, important **differences** exists between CEECs :

| Decline | Improvement |
|--|---|
| judicial system independence and corruption in Slovakia and Romania | public governance in Czech Republic and Latvia |
| media freedom in Bulgaria and Poland | |

**Could we explain the differences
between CEECs related to their
corruption level ?**

**Their cultural profile may play a role in
this differences?**

In this paper we will use

-the **Institutional Anomie Theory** framework
(Durkheim, 1897/1966; Merton, 1968)

-the **cultural framework** (Hofstede, 1994; World
Value Survey)

in order to answer these questions

The plan of the paper



1. A brief presentation of anomie and corruption; the context of the CEECs
2. The research methodology: variables, data and model
3. Results and final remarks

1. Anomie and corruption

- Anomie - a sociological concept.
- Emile Durkheim (1897/1966) – **modernization determines institutional and cultural changes** : traditional social control is falling down, which leads to an increase of **deviance**
- Merton (1968) - **financial success became the central value**, while **the means to reach that are not important**

- Anomie - a kind of **lack of limitation of human desires**
- The individual begins to be **unsatisfied, to want for more and more**
- "a social situations when **desires of an individual can freely be expressed without being bound by rules**" (Aillet et al, 2000, p. 20).

- **conditions that favour anomie ?**
 - a democratic society - great mobility across social layers
 - globalization and expansion of neo-liberalism – may generate economical inequalities
- **The transition countries from Central and Eastern Europe (CEECs) represent an useful analysis framework of anomie.**

- the extent of anomie - a **consequence of their transition after 1990** (Zhao and Cao, 2010)
- The **new values for CEECs**: competition, individualism, a strong wish for money accumulation
-  the means used to achieve such goals became less important
-  corruption may appear

- But, if conditions for the appearance of anomie and corruption are the same for all CEECs (**systemic change**), how can we explain existing differences between these countries ?
- May **the cultural national** profile answer ?
- The cultural paradigm - a dominant collective mental framework that distinguishes a human society compared to another

- A strong relation between institutional and cultural context , a mutual influence

institutional
architecture



cultural paradigm

- also, the literature indicate a **correlation between cultural variables and non-ethical behaviours**
- **O'Fallon and Butterfield (2005); Shehu (2004); Forsyth et al. (2008) ; Melgar et al. (2010)**

2. The research methodology

Variables

- The dependant variable - the respondent bias towards ethical compromise.
- variables from **World Value Survey/ European Value Survey (WVS/EVS)**
 - *“claiming government benefits which you are not entitled to”*
 - *“cheating on taxes”*
 - *“accepting bribes”*

2. The research methodology

Variables

- **control variables at individual level (I):**
religiosity ("individual level of secularity"),
age, gender, family status
- **control variables at country level:**
 - Worldwide Governance Indicators (GI)
 - cultural variables (C) (Hofstede Model, 1980)
 - Post Materialism Index (PM) (Inglehart, 1997)
 - Human Development Index (HDI) (welfare evaluation)

2. The research methodology

The data

- **World Value Survey (WVS) and European Values Survey (EVS)**
- **twelve CEECs:** Bulgaria, Croatia, Czech Republic, Estonia, Hungary, Latvia, Lithuania, Poland, Romania, Slovakia, Slovenia, Russia (countries with a Cronbach Alpha coefficient greater than 0.5)

2. The research methodology

The model

- a hierarchical model, with the variables presented, who take into account the **Hierarchical status (HS) (manager/non-manager)**

3. Results and remarks

1. We find a **significant difference between managers and non-managers** : non-managers have a **bias toward ethical compromise weaker** compared to managers
 - no studies to confirm/infirm the result
 - managers are always under pressure linked to the good functioning of the business, pressures that might lead to a non-ethical decisions/behaviour (Joosten et al. , 2014)

3. Results and remarks

2. young people, having a high level of religiosity, are more oriented toward ethical compromise

- Cao (2004), Zao and Cao (2010) : aged women are less agreeing with ethical compromise.

3. Results and remarks

3. high Masculinity level (assertiveness, competition) is negatively correlated with ethical compromise

- Probably because competition implies existence and respects for clear standards in order to better identify and measure performance
- contradicts the results of [Mclaughlin \(2013\)](#) – a direct correlation

3. Results and remarks

- 3. **high Power Distance is also associated with the tendency toward anomic behaviours – the cultures that accept high inequalities, are more oriented to anomic behaviours**
- This results confirm the definition and the context of anomie (the economical asymmetries)

- The need to further develop more sophisticated models
- undertake the analysis integrating more countries and using GLOBE model results (House et al., 2004)