Intercultural differences between France and Uruguay with regard to a study exchange with a focus on classical cultural dimensions

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Eigenständigkeitserklärung

Wir versichern an Eides statt, dass wir die vorliegende Diplomarbeit „Interkulturelle Unterschiede zwischen Frankreich und Uruguay im Hinblick auf einen Studienaustausch mit Fokus auf klassische Kulturdimensionen" an der HLTW 13, Bergheidengasse 5-19, 1130 Wien, selbstständig verfasst haben, andere als die angegebenen Quellen und Hilfsmittel nicht benutzt und uns auch sonst keiner unerlaubten Hilfen bedient haben.

Wien, 27.03.2024

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Abstract (DEUTSCH und ENGLISCH)

This thesis focuses on the intercultural differences between the countries France and Uruguay, particularly with the prospect of a year-long abroad experience. In this paper the authors put emphasis on classic cultural dimensions to show variations in values, social norms and customs between these two nations. France, being renowned for its rich history, gastronomy and fashion, in contrast to Uruguay, a South American country known for its more laid-back lifestyle and strong sense of community. To demonstrate the differences, Hofstede's six dimensions of culture are used. These include Identity, Hierarchy, Gender, Truth, Virtue and Well-Being. By examining these dimensions and providing examples, this thesis aims to provide valuable insight especially for students preparing for a year abroad. Preparing to navigate and appreciate the diverse cultural landscape and possible challenges they will encounter. Through a deeper understanding of these cultural differences, students can enhance cross-cultural competence and have a mutual understanding and respect between France and Uruguay.

Die vorliegende Arbeit befasst sich mit den interkulturellen Unterschieden zwischen den Ländern Frankreich und Uruguay, insbesondere mit der Aussicht auf eine einjährige Auslandserfahrung. In dieser Arbeit legen die Autoren den Schwerpunkt auf klassische kulturelle Dimensionen, um die Unterschiede in Werten, sozialen Normen und Bräuchen zwischen diesen beiden Ländern aufzuzeigen. Frankreich, bekannt für seine reiche Geschichte, Gastronomie und Mode, steht im Gegensatz zu Uruguay, einem südamerikanischen Land, das für seinen entspannten Lebensstil und seinen starken Gemeinschaftssinn bekannt ist. Um die Unterschiede aufzuzeigen, werden die sechs Kulturdimensionen von Hofstede verwendet. Dazu gehören Identity, Hierarchy, Gender, Truth, Virtue and Well-Being. Durch die Untersuchung dieser Dimensionen und das Anführen von Beispielen soll diese Arbeit insbesondere für Studierende, die sich auf ein Auslandsjahr vorbereiten, wertvolle Einblicke vermitteln. Sie sollen in der Lage sein, sich in der vielfältigen kulturellen Landschaft zurechtzufinden und die möglichen Herausforderungen, denen sie begegnen werden, zu verstehen. Durch ein tieferes Verständnis dieser kulturellen Unterschiede können die Studierenden ihre interkulturelle Kompetenz verbessern und ein gegenseitiges Verständnis und Respekt zwischen Frankreich und Uruguay entwickeln.

Foreword

In this thesis the main focus is on cultural differences. The reason for that is, that nowadays it is more important than ever to understand and appreciate cultural differences. Globalization plays a big role in this because in an increasingly interconnected world, we encounter people from different parts of the world on a daily basis whether in a personal, professional or digital context. An understanding of other cultures is crucial in order to communicate and interact successfully.

Uruguay and France were chosen in this paper because both have a vastly different history and due to being on different continents, a lot of cultural differences as well. Also, both authors each have a personal connection to the country they are writing about. Christina Scholze spent a year in Uruguay in form of an exchange year. Therefore, got an insight into how life in a foreign country is experienced as well as the struggles and positive aspects that happen during an exchange year.

Vjosa Ljamaj is very interested in the country whose language she wants to learn and where she wants to spend part of her life as well. France's elegance, cultural diversity, art, history, and cuisine attracted her and led her to explore the country's roots in more detail.

To gain a better understanding of the culture of both countries, two interviews were conducted. One interviewee was a person who is Uruguayan and also did an exchange year in Austria. She helped to gain insights into exchange years and life in Uruguay. The second interviewee was a Hungarian who has been to France several times, lives by the same principles as the French and has a Parisian soul. He gave a perfect impression from a foreigner's view, of the various influential aspects of the French culture when he talked about leisure, fashion and the luxury industry and - not unexpectedly - the famous French cuisine.

Our goal when writing this paper was to present cultural differences as something positive and interesting with the example of countries that could not be more different from each other. We hope to achieve a mutual understanding of both cultures.

For reasons of better readability, the simultaneous use of male and female language forms is avoided. References to persons apply to both genders.

1 Introduction

This paper represents two very different countries with fascinating cultures that might seem very different at first. It also describes the topic of exchange years and the positive as well as the negative aspects that come along with it. Using Hofstede's six cultural dimensions, help to systematically examine the cultural differences between these countries.

The aim of this work is to provide students with a great understanding of these differences in order to better prepare them for the challenges and opportunities they will face during a study abroad. By explaining these cultural dimensions, we want to promote intercultural sensitivity and competence to gain a mutual understanding of both countries.

We therefore asked ourselves the following research questions:

Christina Scholze:

"To what extent can the specified cultural dimensions be experienced during a study exchange in Uruguay?"

Vjosa Ljamaj:

"What are useful facts about France that one can use to their advantage with regard to a study exchange, that will lead to a better understanding of the French?"

2 Hofstede's Cultural Dimensions

Geert Hofstede was a Dutch social psychologist born in 1928, who was a pioneering figure in the study of cultures across modern states. In 2020, he died peacefully, having lived a good life. (vgl.Hofstede G. J., Geert Hofstede, 2024)

This chapter comprises the general explication of each of Hofstede's Cultural Dimensions.

2.1 Hierarchy

2.1.1 High-Power Distance & Low-Power Distance

Generally speaking, Power Distance is an index that provides answers to a country's status of handling inequality, specifically explaining the relationship between subordinates and their higher ups in different aspects of life, e.g. work.

To determine the Power Distance Index (PDI), one might use various clusters of questions, as for instance used in Hofstede's study of IBM employees. In short, for each question and all countries a mean score or a percentage was calculated. Questions could be all answered with the same response scheme: 1,2,3,4, or 5. (vgl.Hofstede & Hofstede, Cultures and Organizations: Software of the Mind, 2nd ed., 2005, p. 41)

One cluster (from which the **PDI of a country** was computed) contained the following three questions:

1. How frequently, in your experience, does the following problem occur: Employees being afraid to express disagreement with their managers? (1 to 5 scale from "very frequently" to "very seldom" → answered by non-managerial workers)
2. Subordinates' perception of their boss's actual decision-making style (percentage choosing the description of either an autocratic or a paternalistic style, out of four possible styles plus a *none of these* alternative)
3. Subordinates' preference for their boss's decision-making style (percentage preferring an autocratic or a paternalistic style or, on the contrary, a style

based on majority vote, but not a consultative style) (Hofstede & Hofstede, Cultures and Organizations: Software of the Mind, 2nd ed., 2005, pp. 43-44)

TABLE 2.1 Power Distance Index (PDI) Values for 74 Countries and Regions

COUNTRY/REGION	SCORE	RANK	COUNTRY/REGION	SCORE	RANK
Malaysia	104	1–2	Colombia	67	30–31
Slovakia	104	1–2	Salvador	66	32–33
Guatemala	95	3–4	Turkey	66	32–33
Panama	95	3–4	East Africa	64	34–36
Philippines	94	5	Peru	64	34–36
Russia	93	6	Thailand	64	34–36
Romania	90	7	Chile	63	37–38
Serbia	86	8	Portugal	63	37–38
Suriname	85	9	Belgium Flemish	61	39–40
Mexico	81	10–11	Uruguay	61	39–40
Venezuela	81	10–11	Greece	60	41–42
Arab countries	80	12–14	Korea (South)	60	41–42
Bangladesh	80	12–14	Iran	58	43–44
China	80	12–14	Taiwan	58	43–44
Ecuador	78	15–16	Czech Republic	57	45–46
Indonesia	78	15–16	Spain	57	45–46
India	77	17–18	Malta	56	47
West Africa	77	17–18	Pakistan	55	48
Singapore	74	19	Canada Québec	54	49–50
Croatia	73	20	Japan	54	49–50
Slovenia	71	21	Italy	50	51
Bulgaria	70	22–25	Argentina	49	52–53
Morocco	70	22–25	South Africa[1]	49	52–53
Switzerland French	70	22–25	Trinidad	47	54
Vietnam	70	22–25	Hungary	46	55
Brazil	69	26	Jamaica	45	56
France	68	27–29	Estonia	40	57–59
Hong Kong	68	27–29	Luxembourg	40	57–59
Poland	68	27–29	United States	40	57–59
Belgium Walloon	67	30–31	Canada total	39	60
			Netherlands	38	61

Figure 4: PDI Values (1)

continued

TABLE 2.1 Power Distance Index (PDI) Values for 74 Countries and Regions

COUNTRY/REGION	SCORE	RANK	COUNTRY/REGION	SCORE	RANK
Australia	36	62	Ireland	28	69
Costa Rica	35	63–65	Switzerland German	26	70
Germany	35	63–65	New Zealand	22	71
Great Britain	35	63–65	Denmark	18	72
Finland	33	66	Israel	13	73
Norway	31	67–68	Austria	11	74
Sweden	31	67–68			

Scores for countries or regions given in **bold type** were calculated from the IBM database. Scores for other countries were based on replications or estimates.

Figure 1: PDI Values (2)

Table 2.1 shows the relative results of the countries' PDI based on the IBM study. Although it should be noted, that only the bold printed countries are results based on the answers of IBM's survey. The remaining ones are based on informed approximation or calculated from replications.

In conclusion, the PDI is an indicator of a country's dependence. In low-power distance countries, subordinates have a rather close relationship to their bosses, and they are not afraid to approach them. On the contrary, in high-power distance countries, employees have an emotional distance to their boss, and it is therefore rather difficult to approach them directly. However, there are two ways, in which subordinates respond to their boss being autocratic or paternalistic: they either prefer it or dislike it entirely (*counterdependence*).

All in all, power distance can be defined as how far the less powerful people in organizations (the place where people work) and institutions (basic elements of

society: family, work, community) expect and are willing to accept an uneven power distribution. (vgl.Hofstede & Hofstede, Cultures and Organizations: Software of the Mind, 2nd ed., 2005, pp. 43-46)

2.2 Identity

2.2.1 Individualist & Collectivist

When it comes to observing the importance of the individual and the group around the world, one will notice that most people live in societies, where the interest of the group weighs heavier than the interest of the individual. This attitude is called collectivism. Although the word "collectivist" does not refer to the power of the state over the individual, but to the strength of the group.

The majority are born and raised in a family, so they are the first group a person gets to know. Depending on the society, family structures vary. A family in which not only the parents and siblings live closely together, but also grandparents, aunts, etc., is also referred to as an *extended family*, which is common in the collectivist society. Children learn to think of themselves as part of a "we" group. This so-called *in-group* is what people have to stay loyal to, because it is a huge part of their identity. They are the ones to rely on when hardships occur. Breaking this loyalty is considered as one of the worst acts.

A minority of people grow up in individualist societies with parents and perhaps other siblings. Further relatives are often not present in their lives. In contrast to the extended family, this is referred to as the *nuclear family*. Children are supposed to think of themselves as "I". The purpose of their education is never to rely on a group, but to be independent. It is very common and even expected, that once they have completed their education and are financially stable, they leave their parents' home and maintain little or sometimes no contact at all with them. (vgl.Hofstede & Hofstede, Cultures and Organizations: Software of the Mind, 2nd ed., 2005, pp. 74-75)

TABLE 3.2 Key Differences Between Collectivist and Individualist Societies: General Norm and Family

COLLECTIVIST	INDIVIDUALIST
People are born into extended families or other in-groups that continue protecting them in exchange for loyalty.	Everyone grows up to look after him- or herself and his or her immediate (nuclear) family only.
Children learn to think in terms of "we."	Children learn to think in terms of "I."
Harmony should always be maintained and direct confrontations avoided.	Speaking one's mind is a characteristic of an honest person.
Friendships are predetermined.	Friendships are voluntary and should be fostered.
Resources should be shared with relatives.	Individual ownership of resources, even for children.
High-context communication prevails.	Low-context communication prevails.
Trespassing leads to shame and loss of face for self and group.	Trespassing leads to guilt and loss of self-respect.
Brides should be young, industrious, and chaste; bridegrooms should be older.	Criteria for marriage partner are not predetermined.

Figure 7: Key Difference Collectivist/Individualist

Table 3.2 shows the most important differences between individualist and collectivist societies.

2.3 Gender

2.3.1 Masculinity & Femininity

Women and men are biologically definite, and each gender has their own part in procreation, which is absolute. Further physical dissimilarities are merely statistical, for instance: women are on average shorter and weaker than men, but many women are taller and stronger than several men. In conclusion, the biological and statistical distinctness between women and men is the very same all over the world, but their

social roles depend on the society they live in. Every society has their own idea of which behavior suits which gender best.

In this chapter the terms masculine and feminine are used in the context of social and culturally defined roles. Male and female will be used in relation to the biological distinction.

Males can behave in a "feminine" way, just like the opposite gender the other way around. Depending on traditional and modern societies, a certain behavior can be viewed as more feminine or masculine. This is most noticeable in the employment sector. Males dominate as managers in Japan, but female managers are more common in Thailand and the Philippines.

There is a common trend in the distribution of gender-roles in both traditional and modern societies. It is taken for granted, that women look after the children and take care of chores. Meanwhile, men are supposed to work and stay assertive, in order to achieve their goals, outside of home. The way role-patterns are conveyed by the mother, or the father makes a keen impact on the way the child's intellectual application is programmed for life. The gender-role adaption that commenced in the family, continues to be a subject in school and in other peer groups. Gender-specific role-patterns in different societies can be observed above all in the media, in magazines, in children's books, and in TV-shows etc.

The inconsistency between societies in their mental programming is more emotional than social, due to external factors that people are exposed to in playing their social roles. Therefore, the feelings that one experiences while fulfilling their role are internal, which leads to the resolution:

A society is considered feminine when emotional sex roles intersect, meaning that women and men are both equally concerned with the life standard, being modest and compassionate.

A society is considered masculine when emotional sex roles are evidently distinguishable. Men are supposed to be self-assured, resilient and have financial

success, whilst women are presumed to be concerned with life standard, being modest and compassionate. (vgl.Hofstede & Hofstede, Cultures and Organizations: Software of the Mind, 2nd ed., 2005, pp. 116-120)

TABLE 4.2 Key Differences Between Feminine and Masculine Societies: General Norm and Family

FEMININE	MASCULINE
Relationships and quality of life are important.	Challenge, earnings, recognition, and advancement are important.
Both men and women should be modest.	Men should be assertive, ambitious, and tough.
Both men and women can be tender and focus on relationships.	Women are supposed to be tender and take care of relationships.
In the family both fathers and mothers deal with facts and feelings.	In the family fathers deal with facts and mothers with feelings.
Both boys and girls are allowed to cry, but neither should fight.	Girls cry, boys don't; boys should fight back, girls shouldn't fight at all.
Boys and girls play for the same reasons.	Boys play to compete, girls to be together.
Bridegrooms and brides are held to the same standards.	Brides need to be chaste and industrious, grooms don't.
Husbands should be like boyfriends.	Husbands should be healthy, wealthy, and understanding, and boyfriends should be fun.

Figure 10: Key Differences Feminine/Masculine

This table (4.2) shows the most important differences between feminine and masculine societies.

2.4 Truth

2.4.1 Uncertainty tolerance & Uncertainty avoidance

There are various manners for humans in any country to handle uncertainty. It is normal that one cannot know what happens next, nor predict the day following or even the future. Still, everyone must live with this fact. Human societies have created ways and means such as technology, law, and religion to deal with the "fear" of the

unknown. Technology for instance helps with insecurities regarding nature. Law gives people a sense of security by influencing or guiding their behavior. Religion on its own accepts many uncertainties already, and some even ensure an afterlife, resulting into believers feeling less anxious about the future. Uncertainty is a *feeling* that is acquired and learned, which may differ from society to society and can be partially shared with a peer. Cultural inheritance of societies plays an important role in determining how people deal with this feeling, and fundamental institutions like the family or the school enhance that. Overall, it is irrational, and it leads to a common behavior in one society, which might seem puzzling for other societies. Thus, uncertainty avoidance can be described as the extent to which members of a culture are intimidated by vague or unfamiliar situations. Humans reveal this feeling through nervous stress, followed by other feelings such as restlessness and overwhelmingness. Cultures that are more anxious are inclined to be more eloquent. These are cultures, in which it is appropriate to talk with their hands, raise their voice while talking to other people and primarily show emotions. None of it is rude. It is just a part of a local culture. Countries with a higher uncertainty tolerance are often places, where it is socially disliked to show emotions or acting on them. Therefore, the stress cannot be released in activity, but must be processed individually and internally. A comparison between thirty-three countries of the Uncertainty Avoidance Index (UAI) with national standards for the Big Five personality test, revealed that in uncertainty avoidant cultures participants scored themselves higher on emotional instability (neuroticism) and lower on agreeableness.

This clarifies why people from high uncertainty avoidant countries appear to be more hostile, emotional, occupied, and doubtful, whereas people from countries with a high uncertainty tolerance stand out as laid-back, boring, collected, and indolent.
(vgl.Hofstede & Hofstede, Cultures and Organizations: Software of the Mind, 2nd ed., 2005, pp. 165-172)

The following table 5.2 illustrates the main differences between weak and strong uncertainty avoidance.

TABLE 5.2 Key Differences Between Weak and Strong Uncertainty Avoidance Societies: General Norm and Family

WEAK UNCERTAINTY AVOIDANCE	STRONG UNCERTAINTY AVOIDANCE
Uncertainty is a normal feature of life, and each day is accepted as it comes.	The uncertainty inherent in life is a continuous threat that must be fought.
Low stress and low anxiety.	High stress and high anxiety.
Aggression and emotions should not be shown.	Aggression and emotions may at proper times and places be ventilated.
In personality tests, higher scores on agreeableness.	In personality tests, higher scores on neuroticism.
Comfortable in ambiguous situations and with unfamiliar risks.	Acceptance of familiar risks; fear of ambiguous situations and of unfamiliar risks.
Lenient rules for children on what is dirty and taboo.	Firm rules for children on what is dirty and taboo.
Weak superegos developed.	Strong superegos developed.
Similar modes of address for different others.	Different modes of address for different others.
What is different is curious.	What is different is dangerous.
Family life is relaxed.	Family life is stressful.
In affluent Western countries, more children.	In affluent Western countries, fewer children.

Figure 13: Key Difference Unc-Tol/Unc-Avo

2.5 Virtue

2.5.1 Short-term orientation & Long-term orientation

Short-term and long-term orientation are especially in business a matter of subject, but not only in this area. These two new terms can be defined as follows: long-term orientation (LTO) can be described as the promotion of virtues aimed at future advantage, more specifically, persistence and thrift. On the contrary, short-term orientation promotes virtues connected with the past and present, more specifically, esteem for tradition, maintenance of "face" and the fulfillment of social duties.

Both poles of the dimension include values of Confucianism, which is an ancient Chinese belief system with its focus on practical ethics, without any religious content.

Sticking to the example of business, it is valid to say that in long-term oriented surroundings, family and work are not separated. Family enterprises are common and entrepreneurial operation is supported by the values of the LTO pole. To be a good beginning entrepreneur, it is crucial to be *persistent* about one's goals. Moreover, *ordering relationship status* contemplates the Confucian pressure on unequal relationship pairs. In order to facilitate the task of the entrepreneur, it is important to have a stable hierarchy and interdependence of roles. *Thrift* results in savings and the convenience of having sufficient capital for reinvestment. Another value is *having a sense of shame,* which assists interrelation through sensibility to social contacts and the stress of maintaining one's devotion.

The short-term orientation pool, on the other hand, assumes that a businessman, who has *personal steadiness and stability*, disheartens the initiative, risk-taking and volatility demanded from them in the changing market, if they are overloaded. Additionally, if *protecting one's face* is required, it can shift the focus from business and risk it even. Paying excessive *respect to traditions* hinders innovation. This can be proved by taking a glance at the economic success of the five dragons. These countries (Taiwan, South Korea, Hong Kong, Singapore, Japan) did not completely value the tradition (unlike other Western countries), but accepted the Western technological inventions. At last, *reciprocation of greetings, favors, and gifts* is a group custom more bothered with having good manners than performance.

Asian or long-term oriented businesses focus on having a strong market position at the expense of immediate outcome. Managers are in a position to permit time and resources to contribute to their businesses. On the other side, in short-term oriented cultures, enterprisers worry most about the outcome of the previous month, quarter or year. Control systems mainly concentrate on that, and managers are evaluated by it. Arguments

assist in this way of managing, by emphasizing the rational thought behind it, although it is a matter of cultural interference.

Overall, long-term orientation rejects the idea of a wide gap between economic and social affairs. However, short-term orientation represents distinction according to capabilities and an economic system, which is based on abilities and achievements. (vgl.Hofstede & Hofstede, Cultures and Organizations: Software of the Mind, 2nd ed., 2005, pp. 208-221)

TABLE 6.1 Long-Term Orientation Index (LTO) Values for 39 Countries and Regions

COUNTRY/REGION	SCORE	RANK	COUNTRY/REGION	SCORE	RANK
China	118	1	Slovakia	38	20–21
Hong Kong	96	2	Italy	34	22
Taiwan	87	3	Sweden	33	23
Japan	80	4–5	Poland	32	24
Vietnam	80	4–5	Austria	31	25–27
Korea (South)	75	6	Australia	31	25–27
Brazil	65	7	Germany	31	25–27
India	61	8	Canada Quebec	30	28–30
Thailand	56	9	New Zealand	30	28–30
Hungary	50	10	Portugal	30	28–30
Singapore	48	11	United States	29	31
Denmark	46	12	Great Britain	25	32–33
Netherlands	44	13–14	Zimbabwe	25	32–33
Norway	44	13–14	Canada	23	34
Ireland	43	15	Philippines	19	35–36
Finland	41	16	Spain	19	35–36
Bangladesh	40	17–18	Nigeria	16	37
Switzerland	40	17–18	Czech Republic	13	38
France	39	19	Pakistan	0	39
Belgium total	38	20–21			

Scores for countries or regions in **bold type** were calculated from the original Chinese Value Survey database. Scores for other countries or regions were based on replications.

Figure 16: LTO-Index

Figure 17: Empirical ResearchFigure 18: LTO-Index

2.6 Well-Being

2.6.1 Indulgence and Restraint

Other than the former dimensions, a Bulgarian linguist and polyglot Michael Minkov created a new dimension called *Indulgence versus Restraint*, which is based on his further work on cross-country analyses (with cross-national data taken from The World Values Survey). Lastly, it was added to Hofstede's Cultural Dimensions. (vgl.Hofstede G. J., Geert Hofstede, 2024)

Everyone, at least to some extent, seeks for contentment and enjoyment in their life. One might say that people from wealthier countries are on average happier than people from poorer nations, but it is quite the opposite.

To form this new dimension, Minkov used properties from The World Values Survey (WVS), measuring happiness. One of the items is to be in utter control of their own life. Simply living as one pleases, without any social restrictions, and the freedom of choice. The second item is associated with the importance of leisure. Moreover, friends are also seen as positive for happiness. On the other hand, teaching children the significance of thrift, is seen as negative. A high level of happiness can therefore be derived from spending money freely and having fun, whether alone or together. Factors that indicate a low sense of happiness include enjoying amusing activities, spending on diverse indulgences and a lack of freedom to act as one wishes, due to social norms and antipathy. (vgl.Hofstede, Hofstede, & Minkov, Cultures and Organizations: Software of the Mind, 3rd ed., 2010, pp. 278-281)

Michael Minkov defines these two poles as follows:

- Indulgence stands for a tendency to allow relatively free gratification of basic and natural human desires related to enjoying life and having fun.
- Restraint reflects a conviction that such gratification needs to be curbed and regulated by strict social norms. (Hofstede, Hofstede, & Minkov, Cultures and Organizations: Software of the Mind, 3rd ed., 2010, p. 281)

One more interesting fact of a country's indulgence or restraint tendency is that societies with a higher indulgence rate are not only happier, but they also have better health and are more positively oriented towards the future. In addition, apart from the education level, all factors mentioned above affect the birth rate of a country. Wealth and education possibilities seem to play a key role in this, but indulgence and restraint obtain a much larger part. Especially less developed nations with low education tend to bear many children. According to twenty-eight wealthy countries, education level and national wealth do not determine the birthrates as much as indulgence and restraint. Populations, where people have an adequate educational background (typical for industrialized countries), are more likely to decide against the conception of a child. (vgl.Hofstede, Hofstede, & Minkov, Cultures and Organizations: Software of the Mind, 3rd ed., 2010, pp. 289-290)

3 Method Chapter Uruguay

The origin of the word Method comes from the Latin word methodus "proceeding" and the ancient Greek word with the same spelling, meaning "to pursuit". This describes all research methods. The word empirical means "based on what is experienced or seen rather than on theory." (Cambridge Dictionary , 2024)

Empirical research is research that is based on observation and measurement of phenomena, as directly experienced by the researcher. The data thus gathered may be compared against a theory or hypothesis, but the results are still based on real life experience. (Emerald Publishing , 2024)

Empirical research

There are two ways to go about it. Either with qualitative research or quantitative research. An overview over what falls under qualitative and quantitative research is shown in this graphic.
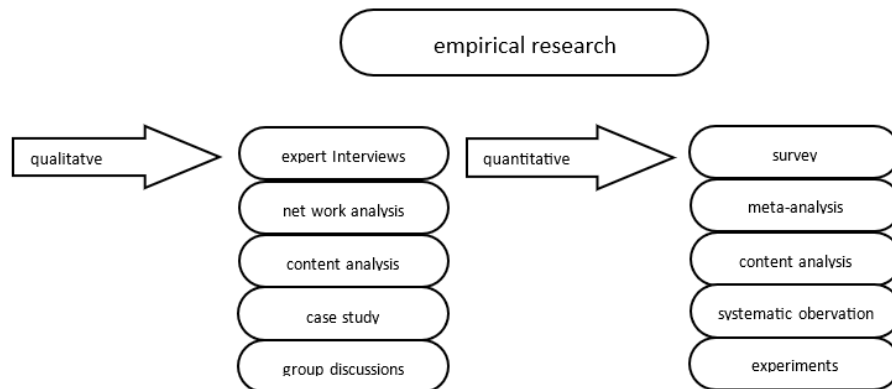
Figure 19: Empirical Research

In qualitative research the example or answer of an individual is taken and interpreted. Interviews are often used with this method, where open questions are asked and subjectively answered. In quantitative research, as much data and results as possible are collected in order to evaluate them further. In the field of social science surveys are often used for that purpose. There, the survey is sent to a wide range of people to

get as many answers as possible. Whether one or the other is used depends on both the topic and the research question. It has to be decided which of the two makes the most sense and is most effective to gain results for a particular paper or project.

Interview and Questionnaire

In this paper qualitative research was chosen as a method, to provide a better insight into an exchange year as well as into life in Uruguay. This was achieved with an expert interview. The interviewee was a person who lives in Uruguay and is Uruguayan but has also completed an exchange year in Austria. Because of the distance, the interview was conducted via Zoom. In order to gain a different perspective of life in Uruguay, a questionnaire was put together and sent to a family in Uruguay. The questionnaire contained 22 open questions about three of the main topics that are described throughout the paper.

The expert interview and questionnaire express subjective opinions and should not be taken as generalization throughout the paper.

4   Going abroad for an exchange year

Students who want to embark on an exchange year and are between the ages 14 and 18 will live with a host family in the new country and get enrolled in a local high school. However, there is also the possibility to go abroad while studying at a university. Then students will either live on campus of their university in the foreign country or in an apartment. Whether they attend school or university, spending a year in a different country, no matter how near or far that country is, it is a unique and enriching experience.

Most people who spend time abroad will gain more independence and self-confidence, because they learn to cope with being apart from family and friends, as well as being away from their familiar environment, often for the first time. Navigating life in a foreign country also enhances the skill of adapting to new and unfamiliar situations. The next few chapters will highlight other aspects of going abroad as an exchange student to Uruguay.

4.1 Language

Perfecting an already learned language or learning a completely new language might seem frightening and difficult at the beginning, however, by living in that country for a while and constantly talking and listening to native speakers, the language will come easy and naturally. "Yo creo que la comunicación es lo más importante en el año de intercambio. […] también es una forma de demostrar cariño a la otra persona, demostrando que querés hablar su idioma o aprenderlo." (Interview)

4.2 Meeting People

Meeting new people is also a very important aspect of a year abroad. During the first few weeks, seeing new faces can be quite overwhelming, but after a while finding friends is easy and can make the year even more enjoyable. It is also a good opportunity to try new things. Apart from trying new food, trying new activities such as joining a club or team can help students connect with their peers and form friendships.

4.3 Traditions and Values

Learning, understanding, and appreciating new traditions and values is also a big part of an exchange year by taking part in celebrations like Christmas and New Years. As well as country specific traditions for example Thanksgiving and the fourth of July in the United States and Día de Los Muertos in Central and South American countries. Exchange students have the opportunity to learn about a different culture, in a way that can only experienced while living in that country. The insights they get by living there cannot be compared to just visiting the country. This will also widen their horizon and open their mind to new perspectives which hopefully leads to a broader understanding of the world. "Ahora quiero como estudiar en otros lados o viajar. Hacer cosas en otros lados, no estar [en Uruguay] 10 años estudiando" (Interview)

4.4 Later in life

After having completed an exchange year, many positive aspects remain relevant even later in life. For example, the skill to adapt in various situations. But also having cultural skills and knowing how to act in different cultural contexts are important skills, especially in a diverse, multicultural workplace. Having lived in a different country can make people more aware of global and international issues. Referencing an exchange year on a resume makes it more interesting and different from other applicants and creates a good foundation for a professional future. "Pero yo creo que me cambió psicológicamente que tengo como la cabeza más abierta que no quiero quedarme en Uruguay. Quiero como salir más al mundo." (Interview) (vgl. AFS, 2023)

4.5 Challenges during an exchange year

Although there are many positive aspects as to why an exchange year is worth it, the difficulties and challenges should not be underestimated. Being away from family at such a young age, with many students being under 18 when taking part in an exchange year, homesickness plays a big role. Knowing that the life continues in the home country, but they can't be a part of it, can be very difficult. The host family obviously

can't replace the family from the home country. One thing that many people might not think about, is that there are often times when nothing is happening and even time spent with family and friends can feel lonely. "Es difícil el estar sola, pero a la vez acompañada porque tenés una familia o vas a la escuela, pero a la vez no es tu familia de toda la vida, entonces es raro." (Interview) Although those are real aspects of an exchange year, this shouldn't discourage anyone from doing one. One should be aware of those challenges, but it is important to know that those feelings are only temporary and will either go away or won't seem like a big issue after a while.

4.6 Culture Shock U/W Curve

The challenges as well as the positive aspects are illustrated in this graph. It is separated into five stages and considers how exchange students feel during their time abroad. The black line has the shape of a "U" in the first half which is the time spend in the foreign country.
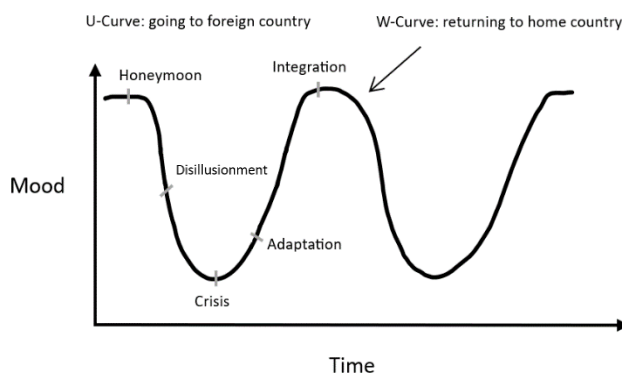
Figure 22: U/W Curve

4.6.1 Honeymoon

During this stage everything is new and exciting. This is the first time meeting the family, starting school and learning about the culture of the foreign country. "Primero yo creo que estás con la emoción de que te vas de intercambio, la ilusión de que vas a conocer a mucha gente, que va a ser todo muy lindo, que es así." (Interview) This first stage is usually shortly lived when after a while a new routine is established.

4.6.2 Desillusionen and Crisis

In the second stage the life there isn't new anymore and signs of homesickness can occur during that time. "[…] después como que bajas a tierra, te das cuenta de que, estás lejos de tu familia, que tienes que aprender un idioma, que tenés que aprender a andar sola en la calle." (Interview)

4.6.3 Adaptation

During the adaptation stage the student is growing accustomed to the new lifestyle and the language and finds that things get easier. Time often flies by during this time. "Después que son los últimos meses que es todo precioso, sabes mejor el idioma, te adaptaste mejor con la familia, tenés una relación linda con amigas, todo muy lindo." (Interview)

4.6.4 Integration

Typically exchange students leave before they arrive at this stage. However, sometimes, right at the end of the exchange year, this can be achieved. In this stage, people are fully immersed/integrated in the foreign country. In the graph, a second "U" can be seen, which together with the first one forms a "W" hence the name. This shows the time back in the home country. There, the cycle repeats itself and is considered a reverse culture shock. "Llegas a tu casa que obviamente es muy lindo también, pero sabes que no vas a poder regresar de nuevo. Ósea, de la misma forma. Sí, obviamente puedes viajar, conocer y visitar, pero no vas a ir a una escuela, no te vas a quedar con tu familia diez meses." (Interview)

5   Exchange Student Statistics

To give a better understanding of how popular exchange years have become in the 21st century, the following chart demonstrates this, using Germany as an example.

The chart depicts German exchange students per year who have spent a minimum of 3 months abroad. Two bar charts can be seen which a) show exchange students from public school programs with organizations and b) show the total number of exchange students in Germany including certain private organizations.

It is important to note that there is no data known from the year 2005/06 so the number shown is an estimation. The striped bars show the number of students during the height of the Covid-19 pandemic and due to fewer available human resources during that time, exchange organizations could not provide data to the same extent and depth as in the previous years. The numbers from those two years are an extrapolation.

On the x-axis are the years from 2002/03 to 2020/21 listed and on the y-axis are the numbers of exchange students. Since the school year 2002/03, the numbers rose steadily until 2010/11 where they reached a

Figure 25: German exchange students from 2002-2021

peak. After that, a slow decline in numbers can be observed until the year 2016/17 where the numbers plateaued until 2019/20. This is followed by a rapid decline when the numbers went from 16.750 to as low as 5.100. This decline can of course be led back to the pandemic which started in March of 2020. (vgl. Thiemann & Terbeck, 2022)
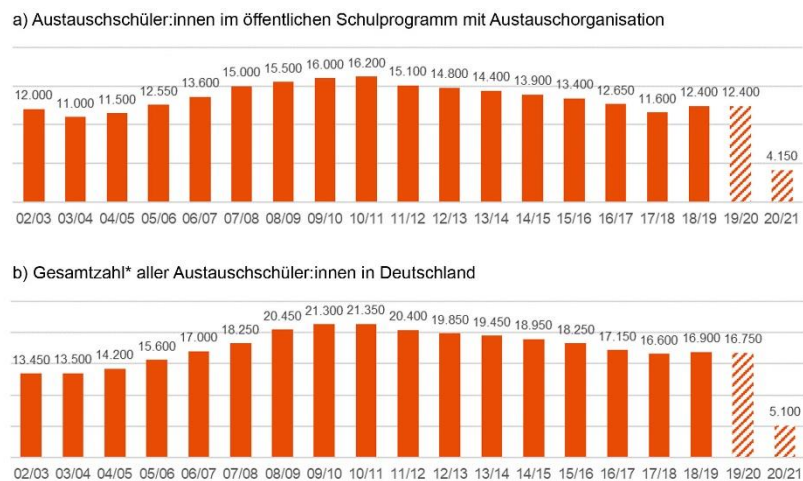
6   Geographical Description

Uruguay is a country located in the southeast of South America. It's one of the smallest countries on the continent and has two neighboring countries: Brazil and Argentina. In the northeast it borders Brazil, to the southeast is the Atlantic Ocean and Argentina and Uruguay are separated by the Río de la Plata in the west. The official name of the country is *República Oriental del Uruguay*, but it is commonly referred to as just Uruguay. The capital is Montevideo which is a port city. Uruguay has 3.4 million inhabitants, about 2 million of which live in the capital. Its area covers 193.356 sq km and the currency is *Peso Uruguayo* (1 Euro equals roughly 41 Pesos). Uruguay is on the southern hemisphere, which means that the winter months are from June to August and the summer months from December to March. In the winter the temperature never goes below 0°C but in summer it can reach up as high as 40°C. (vgl. James, Vanger, & Weinstein, 2023) (vgl. Augustyn, 2023)

6.1   History

Due to its geographical position, Uruguay has struggled since the colonial period to be an independent country. In 1820 the country was still considered part of Portugal and was occupied by Brazil. In 1825 Uruguay announced itself independent and joined the United Provinces of the Río de la Plata. Because of that Brazil declared war which ended 3 years later in 1828. It was decided that Uruguay would not be part of Argentina or Brazil but would become an independent country. Afterwards only the Republic of Buenos Aires wanted to invade Montevideo because both cities have harbors close to each other and both rely heavily on export and import. Even though Uruguay was much smaller compared to Argentina, economically both countries were on the same level. The vast majority of the 19th century was marked with civil wars, anarchy and general chaos in Uruguay. Only after the turn of the century things started to calm down, and the era of modernization and industrialization began. In 1929 the global economic crisis hit Uruguay hard, and big economic problems led to a dictatorship. This lasted until the late 1930s when the Uruguayan people peacefully

transitioned back to democracy and reestablished their freedom. In the 60/70s there was a lot of political turmoil, due to the sudden death of the then president. Attacks and kidnappings, as well as other criminal behavior multiplied fast, and the political climate was polarizing. Following other countries in South America, Uruguay established an authoritarian regime with the military taking over the government. Freedom was taken away and Uruguay experienced a massive wave of repression. The country once known as "the Switzerland of South America" had now one of the most feared regimes ever known. Over 10 years later, in 1984, Uruguay went back to being a democratic country which it has been ever since. (vgl. Stüwe & Rinke, 2008)

6.2 Current Politics

The current President is Luis Alberto Lacalle Pou. He has officially been in office since March 1st, 2020, and is part of the *Partido Nacional*, which is one of the conservative right-wing parties. The president gets elected for five years and can get reelected once. The next election will be held in October 2024. In 1970 compulsory voting was enforced which means that if a person is over 18 and has the Uruguayan citizenship, they are obligated to vote. If not, they will be charged with a fine.

Other big parties in Uruguay are *Partido Independiente* and *Frente Amplio* which are both center and center left parties. The latter was the party in power from 2005 until 2020 and is still the biggest party in Uruguay, but with the lost election, the party also lost their majority which led to *Partido Nacional* being the current party in power. (vgl. International IDEA, 2023)

7 School

Culture can clearly be seen through many aspects in life, but school is – especially for younger people – a very important aspect and not to be underestimated. School is usually the first time where kids encounter other kids the same age and not only learn to write and calculate but also learn to work together and create friendships. A lot can be said about the culture of a country by the dynamics in school.

7.1 Educational System in Uruguay

School in Uruguay is mandatory from the age of 6 to 14. In total Uruguayan kids spend 12 years in school which are split in six years of Elementary/Middle school and six years of High school which are again split into two cycles of three years each (*Ciclo básico* and *Ciclo superior*). In *Ciclo superior* students have to choose one of four specializations (*Húmanistico, Artistico, Ciencias* y *Biología*). This decision determines which field students can study at university later on. Uruguay has one of the highest levels of education in South America with generally a good public school system.

School uniforms are mandatory throughout all 12 years but vary depending on which school the student attends. The uniform for the first six years consists of a white tunica which the children wear over their normal clothes and a dark blue bow around the neck. The uniform for the last six years consists most commonly of blue or grey trousers for boys and trousers or skirts for girls and a polo shirt in school colors with the school logo for both genders.

Schools suffer from outdated or altogether lack of learning materials and underpaid and undervalued teachers. The latter has led to more and more protests over the years where teachers took to the streets for salary increases and more financial aid for public schools.

7.2 Hierarchy in schools

According to Hofstedes definition, hierarchy consists on one side of high power distance and on the other of low power distance. In Uruguayan schools, low power distance can be observed especially by looking at the student-teacher-relationship. Virtue is divided in short-term orientation and long-term orientation. On the example of schools, long-term orientation can be seen by the decision of the specialization in high school.

One thing that is immediately noticeable is that students refer to their teachers by their first name and generally have a rather informal way of talking to each other. Overall, it seems like the teacher is more of a friend to their students rather than an authority figure. Whereas in middle-European countries with a high-power distance e.g., Austria or Germany, countries with high power distance are, where the formal way of talking is not only expected in situations like school but seen as disrespectful if done otherwise.

7.3 Virtue in schools

Schools show signs of long-term orientation when it comes to the specialization which students have to choose. As explained above, students who attend their last three years stand before a very important decision as this specialization determines which university they will be able to attend and therefore influences at least the next five to seven years of their life. Considering that most of those students are about 15 or 16 years old at that time, it is a long-term decision that they are making.

As for the perspective of an exchange student, the hierarchy will be very noticeable at an early stage during the exchange year. Depending on whether the home country has low or high power distance, the culture shock will be bigger or smaller. Virtue however doesn't have an impact on the exchange student because they will only be in Uruguay for a year and then return to their home country to continue their education there.

8 Family life

Family plays a big role in Latin American culture and Uruguay is no exception. Family is a high priority and is part of their identity as well. As in many other cultures, family gives the feeling of belonging, support, and stability. It is important to note that every family is different and therefore has different dynamics and values. It does not mean that every family is exactly this way.

Spending a lot of time with each other as a family is the norm in Uruguay. The core family – depending on the family members schedules – has at least one meal together each day, usually lunch or dinner. Traditional activities which are enjoyed all around the world like playing board games or watching TV are very popular. Also going on vacation is done not only with the core family but often grandparents, aunts and uncles, as well as cousins come along.

Uruguayans often also have a very close relationship with their extended family, and visit regularly, in some families every weekend. Generally, families tend to be much larger than in European countries. Having many siblings as well as aunts and uncles is very common. Family reunions with the extended family are often over lunch with the typical barbeque "*Asado*".

8.1 Asado

Asado is the traditional barbeque where the whole family comes together to enjoy a meal. This tradition can be traced back to the nineteenth century to the *gauchos uruguayos* (comparable to north American cowboys). Before the country was populated, herds of cows and other wild animals lived on the fields and became the staple food for the *gauchos*. They would come together and sit around an open fire to grill. (Questionnaire)

Today the asado is made on a big brick stone grill with coal. Usually, every house has one and it is used frequently. The typical meat that is used is beef and lamb but also

chorizos. In Uruguay some beaches even have a special area with public asado places where families often go to grill in the summertime.

All in all, asado is a very important aspect of their culture to this day because it brings the family together. So much so that in Uruguay they don't say "*vamos a juntarnos*" instead they say "*vamos a hacer un asado*" which already implies that family and friends are coming together. Generally, these reunions usually last several hours. (Questionnaire)

8.2 Identity in family life

In general, many people identify themselves with their family. Especially in big families the sense of belonging and community is very high. The family is the first social group young kids experience growing up. The interactions and relationships that are built within a family shape a person and to a certain extent influence how they interact with other people later in life. Having a healthy and loving relationship not only within the core family, but also within the extended family is also very important for the development of a child.

8.3 A study in Identity

A study was made about identity where 76 countries from around the world were analyzed and split into either individualist or collectivist. The lower the index, the more collectivistic is a country. According to that study, Uruguay has an index of 36 out of 100. With that the country is clearly on the collectivist side. This isn't surprising considering that all the Latin American countries which participated in that study are on the collectivist side. Interestingly, countries in middle America and countries that are in the north of Latin America have the lowest index out of all 76 countries. This means that the northern countries are considered to be even more collectivist than the southern countries on that continent. (vgl. Hofstede, Hofstede, & Minkov, Lokales Denken, globales Handeln, 2017, S. 113-117)

One possible explanation for Uruguay being a collectivist country is that that Uruguay tends to have a lot of big families. In big families the way of thinking becomes more collective, and the individuals are seeing themselves as part of the group. Opinions and thoughts are shared and exchanged and usually discussed within the group where often a unanimous opinion is formed. This of course does not mean that nobody has their own opinions. On the contrary, the more people, the more opinions there are but by discussing them in a group a consensus can be found.

8.4 Hierarchy in family life

Hierarchy in the family would be low power distance. Families are a very tight knit group with their rules and customs but in general they have a relaxed relationship with each other. Parents are seen as equals. Decisions that concern the whole family are also discussed with the whole family. Everybody gets greeted the same no matter the age or gender. Everybody talks to each other in the same way meaning that nobody gets formally addressed in any way.

From the perspective of an exchange student, the feeling that family is a very big part of their life and identity is very noticeable right from the start. The sense of collectivism is also very apparent especially if the exchange student comes from a more individualistic country and this can be a very big culture shock. At first, it can be intimidating especially the aspect of seemingly always meeting new people but over time it will get easier. The hierarchy within the core family usually is low power distant which is a very easy family dynamic to enter into.

9 Gender Roles in Uruguay

Uruguay has a long tradition of patriarchy but over the course of time the country has evolved into a more equal society between both genders. What opinions teenagers and young adults have about gender roles nowadays, will be explained in this chapter.

A Uruguayan study called "*Masculinidades jóvenes desde una perspectiva de género*" was published in May 2017 and surveyed teenagers and young adults between the ages 12-29 on the topic of gender roles.

9.1 Stereotypes of gender

Gender constitutes a construction that assigns opportunities and responsibilities. The roles are determined based on the biological sex of people. Historically the entire identity of a women was exclusively reproduction and care tasks within the home. Men were the counterpart to women and took over the role of the sole provider in an economical and materialistic sense. Even with women fighting for their rights and society slowly becoming more equal, with this being the norm for over hundreds of years worldwide, it is not easy to deconstruct that belief system.

9.2 Gender statistics

It is important to emphasize that the survey is from the year 2013 which means that the following numbers may have changed over the years. It serves as a general presentation to get a better understanding of this rapidly changing topic.

The first graphic shows teenagers and young adults who either "agree" or "strongly agree" with the phrase: "Raising children should be a primary task for women." 37,3% of women agree that it is their main responsibility to take care of the children. Whereas only 26,5% of men think this which is 10.8% less men than women.
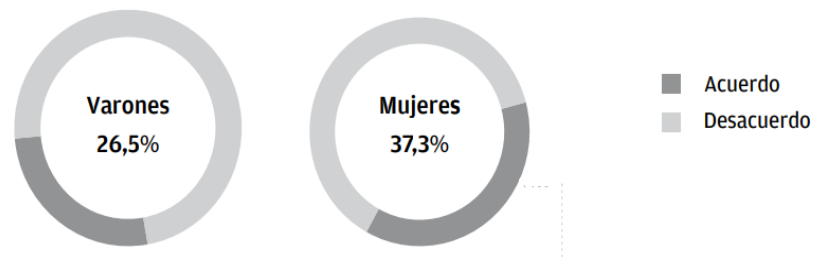
Figure 28: Raising children should be a primary taks for women

The following graphic had the statement "Women should choose careers that do not interfere with the family." Three out of ten people agree, regardless of gender. However, the distribution of men and women in different careers represent a bias based on sex. As seen in the graphic, there is almost no difference in percentage.

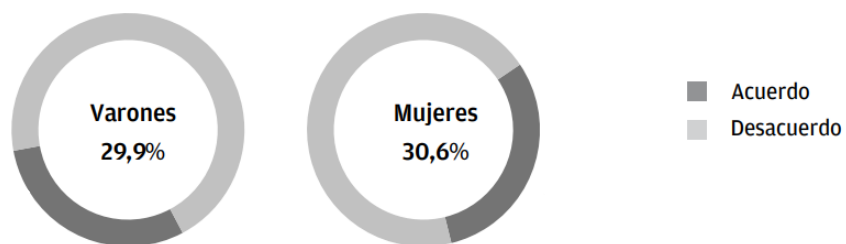**Figure 31: Women should choose careers that do not interfere with the family**

Another Graphic depicts that 88,5% of men and 96,6% of woman agree with the statement: "Women should share household chores with men to develop inside as well as outside the home".
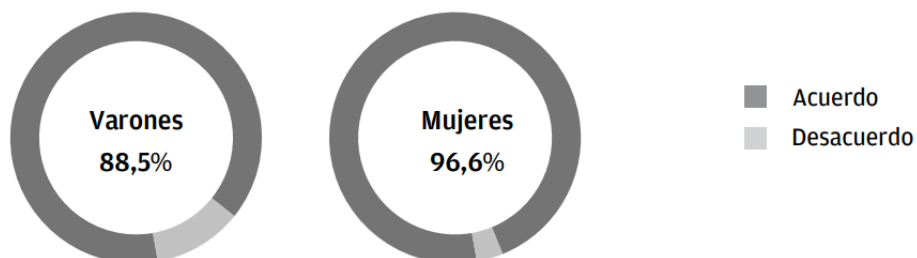

Figure 34: Women should not share chores with men to develop inside as well as outside the home

(vgl. Katzkowic, La Buonora, Semblat, & Pandolfi, 2017)

Today typical gender roles already look a little bit different: "Creo que los roles de genero están bastante equilibrados en estos momentos. Tanto el hombre como la mujer de la casa trabajan y comparten las tareas del hogar y cuidado de los niños en mayor o menor medida*"*. "En general el que trabajaba era el hombre y el que cuidaba a los niños era la mujer, pero hoy está bastante equilibrado." (Questionnaire)

Also in the workplace the distribution of gender has changed over the years: "Generalmente los hombres ocupan los puestos de liderazgo, aunque cada vez más mujeres ocupan puestos de gerencia. Particularmente en mi trabajo los puestos se otorgan por capacidad y no por género." "Dicen que existe una brecha salarial de género, pero a mí no me consta ya que en mi trabajo los sueldos son iguales para los dos géneros." (Questionnaire)

9.3 Gender dimensions in Uruguay

Uruguay is seen as a feminine country. This was the outcome of a study where 76 countries took part. It makes sense, considering that one aspect of a feminine country is that you live in a friendly and harmonious environment in the private life, including family life, as well as the professional life. That does not mean that this isn't the case in masculine countries. It is one aspect that is not as much considered there. Uruguay is a very open and friendly country which can be seen in the family dynamics. This then translates over to the professional life where it is often important to have a good relationship with the employer. There is a low power distance which can be observed. A good collaboration with colleagues and job security are also important aspects. (vgl. Hofstede, Hofstede, & Minkov, Lokales Denken, globales Handeln, 2017, S. 158)

From the point of view of an exchange student, gender roles are very clear early on.

How the family divides the domestic tasks depends on whether the man, women or both go to work and what kind of field they work in.

Nowadays there isn't a clear separation of gender roles anymore and there are many factors that play into it, but usually this doesn't affect an exchange student in any way.

10 Spare time

With Uruguay having the Atlantic Ocean on one side and the Río de la Plata on the other, going to the beach in summertime is a very common and a much-enjoyed past time activity. With kilometers of sandy beaches, it also has the feeling of a "real" beach. In summertime, when families live near a coast, they usually go to the beach every weekend and spend many hours there. It is also a popular place for younger people to spend time. Beaches usually have a designated place to play sports, mainly volleyball and football – as they are extremely popular sports in Uruguay. Often, beaches also have arcades with claw machines for younger kids to be entertained, ice cream shops as well as small markets who sell fresh fruits. As mentioned earlier, there are places where people can have asado. People usually take folding chairs and parasols with them as well as different kinds of snacks and mate.

10.1 Mate

Mate is a traditional beverage that, like asado, also has a long history. It was already being drunk by indigenous people before the colonialization. Even with this long tradition, mate was only able to establish itself in a few countries of South America. Argentina and Uruguay are the counties with the most people drinking mate, but in some parts of Brazil and Chile mate is also a known beverage.

In general mate is a big part of Uruguayan and Argentinian culture. However, there is a difference in the preparation as well as where the mate is drunk. "Nosotros tenemos más el mate incorporado, lo llevamos a todos lados y los argentinos también, pero solamente cuando están en sus casas." (Interview) As for the taste, some people like it, some people don't, and it can take a while to get used to it. It has a unique, bitter taste to it because of the yerba which are herbs that is put into the mate. There are many kinds of yerba with some being more bitter than others.

10.1.1 Social aspect of mate

When there is a gathering of some sort like for asado, on the beach, even on car rides or some other place, there is always at least one person with mate. The mate is then shared in the *ronda*. In those gatherings they often sit around in a circle and one person turns into the *cebador* which is usually the person who brought the mate and thermos flask. This person hands out the mate to everyone sitting in that group. When the mate is handed by the *cebador*, it gets drunk and returned so that water can be added and can be handed to the next person.

Of course, it is fine to decline a mate when someone offers is. In the *ronda*, the *cebador* will just hand the mate to the next person and will probably ask in the next round again. So, leaving out turns is also fine. There are also many Uruguayans who don't enjoy mate and either never drink it or only drink it sometimes when it is offered to them. But they would probably never prepare a mate for themselves.

10.2 Greeting

In Uruguay and many other countries in Latin American it is custom to greet each other with one kiss on the cheek when saying hello and when saying good-bye. Everybody gets greeted this way no matter the age or gender. Even when people meet for the first time, they greet each other like this. In many other countries, extending the hand or a simple "hello" is the norm, but this would be considered as either way too polite and distant or as rude.

When coming to Uruguay or any Latin American country for that matter, it can be strange to greet people this way. Especially when coming from Northern or Middle European or Asian countries. As those countries tend to have a more distant or formal way of greeting. At first it might feel a little bit awkward but after a while it will become more natural to greet people this way.

11 Covid-19

Covid-19 is an illness which was first discovered in China at the end of 2019. It turned out to be a highly contagious disease, spreading fast all over the world. Only a few months later, the outbreak was officially declared a pandemic on 11th March 2020, with worldwide lockdowns starting soon after. Also, because of the sudden outbreak hospitals where severely understaffed and overloaded with the unexpected rise in patients. (vgl. WHO, 2023)

11.1 Covid-19 in Uruguay

Uruguay was one of the least affected countries in Latin America during that time. As seen in this graphic, which show the number of Covid cases from July 2020 per million inhabitants.
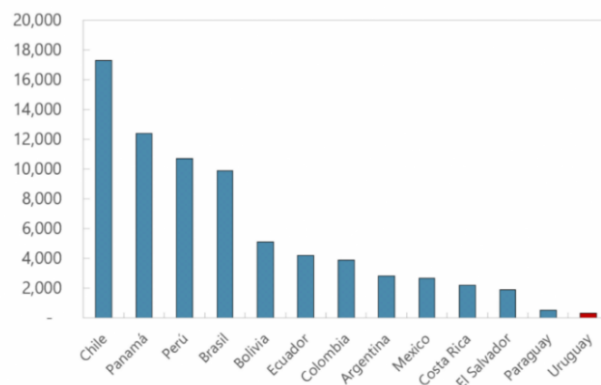

Figure 37: Covid-Cases from July 2020 in Latin American countries

(vgl. Berkmen & Che, 2024)

One of the reasons why Uruguay was one of the countries least affected, was because the president, who took office just weeks before the outbreak, acted right from the start. On March 13th, when the first four cases were confirmed in Uruguay, he immediately called a health emergency for the country and canceled all social events that were planned to take place in the near future. A partial border closure to Brazil and Argentina -which had a considerably higher number of cases than Uruguay- was

enforced, as well as a mandatory quarantine for travelers. Shortly after, a campaign was launched to raise awareness about health and hygiene protocols, as well as school closures for an undetermined period of time. The early awareness of the seriousness of the situation helped Uruguay to keep the cases down.

Uruguay's school year starts in the beginning of March, which means that the students had just had their summer vacation but didn't come back to school to start the next year, having lessons online instead.

According to the article "*El secreto del éxito de Uruguay Contra el COVID-19*" from August 2020, there were three main aspects that Uruguay made use of during that time: the fast adaptation to the measures, taking scientific advice and incorporating it into the decision-making process and last but not least, not shying away from using progressive technology to stay on top of the situation.

The government also prioritized the news and published news daily in order to keep the public informed about the pandemic and the current situation in the country, but also, to prevent misinformation from spreading and causing fear during those uncertain times. They also created an App called "*Coronavirus UY*" which provided an overview over how many people were currently infected. It also showed a map of the country with a traffic light system. There, all the provinces where either in red, orange, or green depending on how many people were infected in that province. It also alerted the people when they may have been in contact with a positive case.

Considering that the article is from August 2020 and the country started acting in March, barely six months earlier and all this had already been put into place. This led to Uruguay experiencing a rather "normal" life during the years when the pandemic was at its peak. Of course, the cases also rose later on, and. However, right from the start, the country had a better foundation to build upon than many other countries had at that time. This came first and foremost from the population trusting the government. "El estado estuvo presente en todo momento. Hasta con créditos para

ayudar a los empresarios afectados y con ayuda a las personas necesitadas."
(Questionnaire) (vgl. Berkmen & Che, 2024)

The chart below depicts how much the population trusts the government on a scale from 1-5 with 5 being the highest. Seven Latin American countries were asked from 2018 to 2020. Uruguay is the front runner from the selected countries.
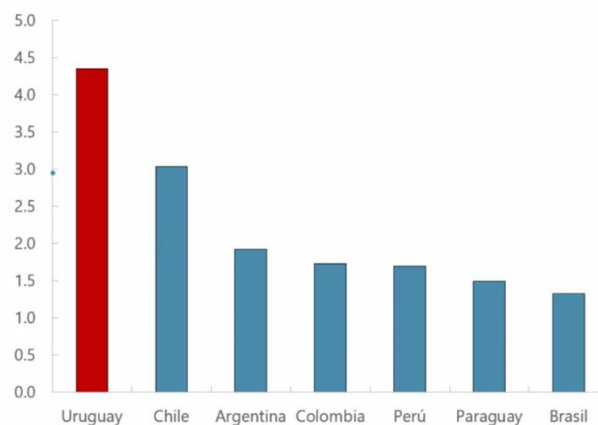

Figure 40: Trusting the government in Latin American countries

(vgl. Berkmen & Che, 2024)

The current president of Uruguay was officially in office on March 1st, 2020, and not even two weeks later, the Covid outbreak happened. Even with a new president and a different party in power, the public still had great confidence in them.

11.1.1 Identity during Covid

As explained before, Uruguay is a collectivistic country, which turned out to be a good attribute for the country during that time because they collectively tried to prevent the virus by wearing masks and later getting the vaccine. The solidarity and pursuit of the same goal contributed to prevent the virus. The society wasn't split like many other countries experienced during that time. The working together instead of against each other played a big part the return to normal life.

11.1.2 Virtue during Covid

With Covid, Uruguay had a Short-Term-Orientation perspective when preventing the Virus. With this, the country wasn't alone because most countries acted right away, immediately setting regulations into place. This was necessary because of the unprecedented circumstance the world was in. Also, with nobody knowing how the virus was going to develop, a short-term orientation was important.

11.1.3 Well-being during Covid

The dimension difference between indulging and restraint. In the case of Uruguay, people at first where quite restrained and took the guidelines and mandates seriously, but after a while people started to get bored and they wanted to go out again. "Acá lo tomamos como que es una enfermedad más, aunque al principio nos asustó a todos, pero después, al pasar los meses salíamos igual y no pasó nada." (Interview)

11.1.4 Truth during Covid

During the times of Covid, Uruguay shows uncertainty avoidance. The immediate action that was taken by the government and the president right from the beginning are good examples for this. Of course, there always was uncertainty with Covid and nobody ever knew what would happen next, however by having a set plan right from the beginning, there was an attempt to gain control and bring some certainty into the chaos.

12 Method Chapter France

12.1 Overview

The methodology of a scientific paper can be described as the process of collecting information in order to answer one's own research questions. (vgl.Günther, 2024) A basic distinction is made here between empirical and non-empirical research methods, although non-empirical research methods are less common and, if used, only in the fields of mathematics, theology, and philosophy.

12.2 Empirical research methods

The area of empirical research comprises qualitative and quantitative methods.

Qualitative research includes literature research, qualitative observations, and interviews. These techniques provide subjective experiences and a profound comprehension in various fields such as social sciences, as well as the emphasis on interpretation and the importance of explanations.

On the other hand, quantitative research focuses on the analysis and evaluation of figures and data. Mathematical models and statistics are often used to interpret and recognize relationships and patterns in data. Quantitative research methods therefore include quantitative observations, content-analyses, and surveys. (vgl.Günther, 2024)

Methods for collecting empirical evidence

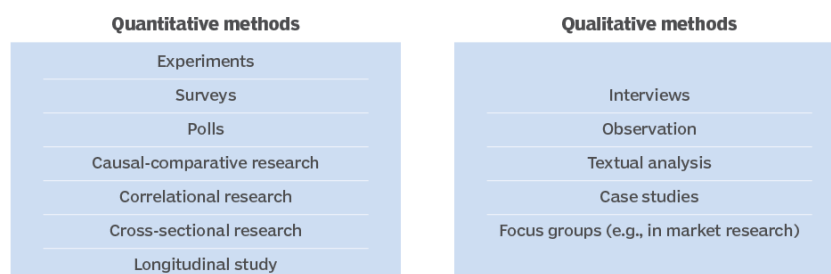| Quantitative methods	Qualitative methods
Experiments	Interviews
Surveys	Observation
Polls	Textual analysis
Causal-comparative research	Case studies
Correlational research	Focus groups (e.g., in market research)
Cross-sectional research	
Longitudinal study	

Figure 43: Empirical Research Methods

12.3 Expert interview

An interview with an expert serves for answering one's own research question or proving hypotheses. While a quantitative interview only permits responses in the form of "yes" and "no" to its questions, a qualitative interview is based on open questions, meaning the interviewee has the freedom to respond openly. (vgl.Gebhardt, 2024)

The qualitative method proved to be well suited for the last chapter on France, which deals with the topics of leisure, fashion, and cuisine.

13 Introduction to France

13.1 Geographical situation

With 549,190 square kilometers France is the biggest west European country, however with 66 million inhabitants, not densely populated. Paris with 2.2 million inhabitants has the most inhabitants, followed by Marseille (855,000) and Lyon (500,000). The neighboring countries are Belgium and Luxembourg in the northeast, Germany, Switzerland, and Italy in the east, and Monaco, Spain, and Andorra in the south. 56 % of land serve as cultivated land, while 25 % are woods. Agriculture is the main financial source of income. No country in Europe offers as much cultivation area as France does. France is shaped by the north and the south of Europe like no other country. Due to the diversity of climatic, geological, and geographical conditions, agriculture is well developed. It offers a wide variety of cultivation products, which explains the richness of French cuisine. Paris is a world metropolis and has its own special charm. Yet small villages, which are part of France's 33,000 municipalities, are dominating. (vgl.Bailey, 2017, pp. 31-40)

13.2 History overview

At the beginning, it should be noted, that France without the cultural influences of other countries wouldn't be the same country as it is today. France plays an influential role in the development of occidental culture in every part of its history.

After the breakdown of the Roman Empire, the Franks took over the leadership and Christianity began to spread. In the 8th century Charlemagne created a European great power, which later on comprised France and Germany. After his death, his sons took over and separated the empire in East and West Franconia and the Middle Kingdom, Lorraine. This was regulated in the Treaty of Verdun. Afterward, during the 11th and 13th century, the 7 Crusades took place. The French king's dominion grew to the Mediterranean Sea and with that, economic prosperity increased. The construction of gothic churches began (which was style-defining in Europe), and the first universities

were built in the cities. The early 14th century was the time of the breakout of the plague, which eliminated one third of the French population. The Hundred Years' War started with the English wanting to claim the French throne. Charles VII drove the English army back to the English Chanel, and Burgundy, Provence and Brittany became part of the empire. Later the Renaissance played an important role in the cultural and economic development. In 1598 Catholicism became the state religion. In 1661 Louis XIV, also the so-called *Sun King,* ruled over the empire. Barely any king ruled as long as him. In the enlightenment era, people started liberal thinking, which was in the dislike of the monarchy.

Furthermore, the French Revolution, played an important part in the history of the development of a liberal and democratic system in Europe. In 1789, the values of liberty, equality, and fraternity (*liberté, égalité, fraternité*) formed the foundation of political trade in Europe and built the future political structure of many European countries. (vgl.Bailey, 2017) By the end of the Revolution, Napoleon Bonaparte was the sole ruler of France, whose leadership was characterized by contentment within the country but conflict with other European powers. Napoleon was then sent into exile in St. Helena, where he died in 1821. To this day, he remains a significant historical figure. (vgl.Plasse, 2024) After Maximilien de Robespierre's reign of terror, the Corsican revolutionary and General took control of the country and brought the country many war victories and power. After his time, his nephew, who led the second kingdom, lost the war against Prussia, and France lost Elsas Lorraine to Germany. In the 3rd republic the inhabitants of Paris were terrified of the idea of a third kingdom and therefore created the *commune* as a state government, which only lasted a short time. During the 19th century, the politics in France changed continuously. The Eiffel Tower was built 100 years after the French Revolution, and this event marked the beginning of a new era. People found work in the development of industrialization. The period during the first world war, particularly between Germany and France, had its bad sides, such as the loss of 1.3 million French citizens, but also its good sides. Elsas Lorraine was French land again, and many foreign authors, black musicians and artists found a home

in Paris. In 1942, France was completely occupied by the Germans, which resulted in a movement called the *Résistance,* which fought against the occupation*,* under the leadership of General Charles de Gaulle. After the war, women gained the right to vote for the first time. France's condition became stable, and later in 1951 the European Coal and Steel Community was founded, which rebuilt the relationship between France and Germany. 30 golden years of economic success and modernization started. Today France is one of the richest countries, although medical institutions are short of money and the taxes, just as the unemployment rate, remain high. (vgl.Bailey, 2017)

13.3 Politics

The French political system is known for its strong protection of civil and political rights, and democratic procedures. Since 2017, Emmanuel Macron is the chief of state of France. The president is elected by a two round-system every 5 years, concluding that Macron was reelected in the elections of April 2022. The government follows a strict policy of *laïcité*, which means that state affairs and religion are strictly separated from each other. Unlike the National Assembly (Lower House), where there are 577 elected members with five-year terms, the Senate (Upper House) is an indirectly elected body, where the members serve a year longer than those of the Lower House.

Journalists in France often face assault during their work, while the media has the freedom of publishing various political views.

During the time of COVID-19 and due to several terroristic attacks, the government has taken measures such as limiting constitutional protections and empowering law enforcement to violate personal freedom. (vgl.France: Freedom in the world 2023, 2023)

Furthermore, France was also one of the founding members of the European Coal and Steel Community (ECSC) in 1951, which laid the foundation for today's European Union, of which it has been a member ever since. In the European Parliament, which is

based in Strasbourg, France is represented by 79 members and last held the Presidency of the European Council from January to June 2022. As far as the European Commission is concerned, Thierry Breton was elected as one of its members and is responsible for the internal market.

In general, French citizens have different opinions about their country's relationship with the EU. In 2005, the majority voted against a European constitution, mostly the far left and the far right political wings. This conviction has remained to the present day. (vgl.Sandberg, 2023) (vgl.Frankreich – EU-Mitgliedsländerprofil, 2023)

14 France's culture based on Hofstede's Cultural Dimensions

14.1 Hierarchy in France

L'Esprit de la Révolution de 1789, Pierre Louis Rœderer:

> *the emotion that stirred the first outbursts of the revolution, aroused its most*
> *violent efforts, and obtained its greatest successes was the love of equality. . . .*
> *The first motive of the revolution was impatience with inequalities.*
> (Rosanvallon, 2013, p. 4)

Although the French motto has been *Liberté, Egalité, Fraternité* since the revolution in 1789, there are still significant inequalities within the country. At the outburst of the French Revolution, equality was contemplated as more fundamental.

A survey on the "perception of inequality and feelings of injustice" in 2009, showed that almost 90 % of the respondents said, that income-distribution should be reduced, and an even higher percentage, stated that an equal society needs to guarantee the basic needs of everyone. Still there are 57 % that think, income inequalities are inevitable in an effective economy. Furthermore, 85 % disclosed that when it comes to individual achievements, income differences are acceptable. The general issue that arises is that, although inequality is overall rejected, the mechanisms that lead to inequalities are completely acknowledged. Global situations are criticized while looking at social facts and data, still the French connect some situations to a personal choice and behavior. Obvious and major problems like the big gap between the poor and the rich are addressed, while individual behavior in everyday life is justified by simple excuses. Take for instance the grave judgment of the education system in France. Nevertheless, individual parents try to get their children into better schools by finding a way around zoning regulations for schools. But traditional inequality between social groups has been extended by inequalities within groups. For instance, an average manager might not have the same income as a different type of manager. This so-

called intragroup variation is willingly accepted, as it is a result of character traits rather than a social cause. (vgl.Rosanvallon, 2013, pp. 4-6)

Besides, wealth has been constantly increasing among the French. The top 1 % (the richest households) have seen their living standard rise by 4.8 %, due to the removal of the wealth tax and the flat tax subtraction of 30 % on capital. On the other hand, the poorest households experienced a decrease of the living standard by 0.6 % annually. (vgl.Goals, 2024, p. 18)
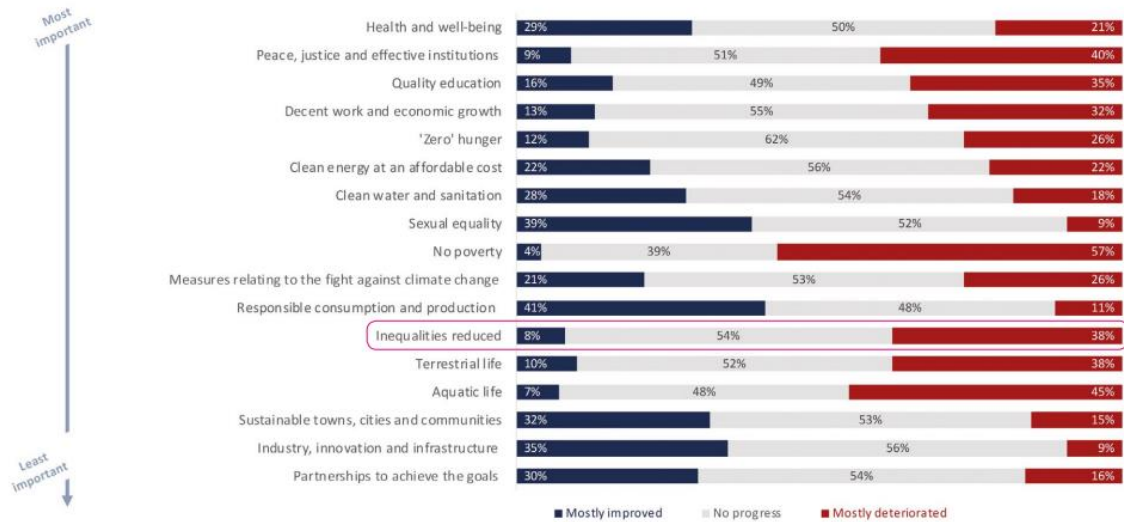

Figure 46: IFOP-Survey

Figure 47: IFOP-Survey

In conclusion, it is safe to say that France is a *high-power distance* country.

14.2 Identity in France

This chapter focuses on the traditional French family, particularly children from birth to adulthood, while vividly illustrating cultural identity.

14.2.1 The French Family

To begin with, it is important to realize, that French families are very secretive and rather reserved. They usually live their whole life in the same area. When a mother expects her child, she is already well aware of her parenting style, and the father's authority is unquestioned. The child must be educated to survive in French society, to acquire certain behaviors and to set goals, that are essential to be the impeccable French citizen contributing to the state in the future. French parents expect their children to participate in a network of relationships, from which their "identity" comes from. Even in school they are taught, that knowledge is essential, but what they happen to think about it, is not. The key point is that the French primarily worry about France "losing its identity". Despite all this, French parents are caring and affectionate. It is not their aim to raise a responsible child, who will one day reward their efforts by taking care of them when they are old. As they grow up, there is a fundamental rule that all French children have anchored in themselves, namely, not to talk to other children in the park and not to share their toys with them. *Bien élevé* or well brought up is the term in France, describing the perfect behavior of a French child. Take for instance a family dinner in a restaurant. The little ones will sit silently next to their parents for hours without moving. This concludes from the seriousness of the French word *education*, which means training in manners, style, morals, and general behavior. The constant pressure to be perfect, criticism and pointing out of bad taste, stupidity, inappropriate reactions, and anything that detracts from their perfect appearance, is an inherent part of childhood.

14.2.2 The rallye

Far before adolescence starts, the young French are supposed to meet the right people, as education cannot be left out to chance, therefore their social life must be organized. Parisian mothers of the upper classes have a unique system to make sure of that. Mothers with daughters of an age of approximately 11-years old get together and make lists of French families they know of, with daughters of the same age, who will

form a *rallye*. They are selected to meet and spend time with each other, and at 13 others will be invited for dance-classes. Over the years the group will enlarge and by the age of 18, balls with over 200 people in the most exquisite places will be held. To one's regret, it is the foreigners who are left out, as they are rather "not suitable" for making friends with their children.

14.2.3   French Mothers-in-law

The foreign wives of Frenchmen, in particular, experience their mother-in-law crossing the insult barrier. They have numerous rules that do not exist in other countries, and the most important thing is not only to mold their daughters-in-law, but also to ensure they raise their grandchildren properly and do not disgrace the family. Another great matter is the appearance. Even the smallest errands must be done in appropriate clothing. All in all, this is considered as a good relationship, since there are worse cases, where a foreign woman is not accepted at all. (vgl.Platt, 1996, pp. 125-131)

Finally, the results unmistakably reveal France as an *individualist* country.

14.3 Gender in France

Continuing from the analysis of the identity dimension, this chapter deals with genderroles, stereotypes, and inequality.

To begin with, it is worth to mention that France is still one of the more advanced countries regarding gender equality, but there are still attitudes about the roles of men and women that laws cannot legislate away.

14.3.1   Gender gap in the professional field

The acquisition of gender stereotypes begins at an early age, because young children also learn from the world around them. By classifying what they see as female or male and adapting their behavior accordingly, they associate a caregiver with "female". Women dominate in France as day-care center employees while the percentage of

men in this field is below 10. Parenting tasks are more likely performed by women than men, as men see themselves as the main financial providers.

Most of the jobs are relatively occupied by either men or women, influencing the career choices of young people. Apart from the field information technology, significant progress has been made in the higher qualified professions. However, the large gender gap among people with less education continues to lead to gender segregation in lower skilled jobs.

14.3.2   Gender roles between students

After 9th grade boys and girls can choose between entering high school or vocational school. Over 20 %, mostly young people from working-class backgrounds, end up in vocational training programs that are almost exclusively dominated by men or women, which leads to difficulties in career opportunities, especially for girls. It is common that females do better in school, and the fact, that in France public educational institutions by law are coeducational, could give the impression, that females are at advantage in school or even, that they have greater advantages than males. In reality, teachers are less supportive of girls, especially in subjects that are seen as competitive. Due to this discouragement, girls often choose a less competitive educational trail, which affects their salaries and future careers.

However, looking at the toy and games industry, improvements have been made, due to customers complaining about sexual stereotyping in toys. (vgl.Marie-Cécile & Wisnia-Weill, 2024)

Additionally, France is the first country in the world to protect the right of abortion in its constitution. (vgl.Survey - Gender Inequality, Abortion in the Constitution, Feminist Foreign Policy: which opinions in France, Germany and Italy?, 2024)

In conclusion, France's culture can be viewed as both, feminine and masculine, although it is considered more as a feminine culture.

14.4 Truth in France

In the following chapter, uncertainty avoidance is presented by using the example of French managers and the indirect communication style in France.

14.4.1   Le Patron

200 chief executives, directors, and chairmen from Germany, the UK, and France have participated in a survey, where they have been asked various questions about their leadership rules. In this research French chiefs are labeled as the "autocrats".

To begin with, it is safe to say that French leaders enjoy having the upper hand without having to be consulted beforehand. Being challenged about the decisions they make is very unpopular. Almost two-thirds consider "the freedom to make decisions with minimal interference" as one of the three best things about being the head. In addition, being in a state of power is also more likely to be chosen by the French as the top three best things about being a leader. Moreover, deciding upon their team is just another benefit of their job. However, the tendency to make independent decisions could lead to conflicts within the management team, which is a great concern for French leaders. (vgl.Browaeys & Price, 2011, pp. 190-191)

14.4.2   Indirect communication

The development of the behavioral codex, that sets the norm for the French language, is the key to exploring the preferred indirect form of communication. Behaviors that extend to communication are standardized with keywords like *bienséance*, *politesse* or *décence*. From one perspective, the indirect communication style, due to modesty and restraint (*politesse*), can make the impression of a decent behavior. From another perspective, adherence to communication- and language rules is part of *bienséance*, although there are not always specific rules. They are recognized as morally and ethically correct. The behavior in relation to the indirect communication form is also seen as aesthetically playful, which allows the person to present themselves. As the epitome of the morally perfect *honnête homme* is the person, who can express himself

skillfully, prudently and with restraint. Participants in a discussion, who are influenced by specific or vague rules, change their communicative behavior and language accordingly. In this regard the indirect form is considered as a type of adjustment. At the same time it offers individuals the opportunity to self-assertion, meaning that they can criticize central rules in a hidden way. As a result, indirect communication is being idealized as moral-ethical behavior that promotes sociability, but it is also being viewed as a necessary pretense and an unavoidable social evil. (vgl.Bernsen, 2021)

Overall, it is unsurprising that France scores high on uncertainty avoidance.

14.5 Virtue in France

The French attitude to various aspects of life is characterized, among other things, by a long-term orientation. To better illustrate this dimension, the example of corporate culture in France is cited.

14.5.1   The French business culture

If one takes a closer look at the hierarchy of a French firm, it can be compared to a monarchy or the government: from top to bottom. The *PDG* (CEO) passes every decision on the way down, as if it only came from him. He would lose face, if he had nothing to say or to decide. Often face, honor, and relationships are more important than business. Many French managers would rather lose a deal than a bit of their authority. Furthermore, an adequate quality of life, with the focus on social rights for all, is valued more than individual, selfish financial success. Companies are much more focused on continuity and there are more protocols and stages in the decision-making processes. In meetings, French employees prefer to go several times over every aspect of a project. They usually have their own private network for information since they rarely consider business with a stranger. Another key consideration in France is the importance of *logique* (logic). The mode of reasoning of the French mind is known as inferable. From a particular principle or a theory, they proceed to demonstrate its

application in practical situations with factual examples. If the French want to politely disagree with someone, no matter the situation, they will most likely say *"Ce n'est pas logique"* (It's not logical). They are rich in theory, their thinking process is complex, and they will avoid dealing with a certain problem or topic until they have considered all the possibilities of coming up with the wrong. They approach a matter indirectly, in nuances, and address all the complexities involved. (vgl.Platt, 1996, pp. 203-215)

> Therefore, French ingenieurs design systems that aim at being 100 percent perfect. If you ask them to design something fast, such as a computerized billing system that is only 80 percent perfect but will have a short time-to-market, they won't be much interested. They will ask themselves, 'Why did I go through these very tough long studies, if people ask me to do something which only partially solves the problem? (Platt, 1996, p. 213)

Overall, it is safe to say that employees in France think in longer timeframes and change careers far less frequently than employees in countries where short-term orientation is dominant.

14.6 Well-Being in France

The final dimension deals with, how freely people can satisfy their basic needs and desires, and how strictly social norms are followed. It is surprising that France, with its high standard of living, scores rather low on the indulgence vs. restraint scale, meaning that the French population is less happy and optimistic in comparison to other countries.

The main restraint on well-being is in fact the top-down hierarchy in French society, which especially limits their psychological freedom. These hierarchies are mainly ingrained by the education system in France. Another reason for unhappiness is the high-power distance in the work environment. Most of the French, work in a system, where the power distribution is rather low and unequal. (vgl.Brulé, 2024)

To demonstrate this better, a part of the World Happiness Report, specifically the Happiness Index, provides scores of different countries according to a survey, in which respondents are asked to rate their current lives on a scale from 0 to 10. The most recent value for the Happiness Index in France (2023) is 6.61, which is considered average.

(vgl.France Happiness index, 2024)

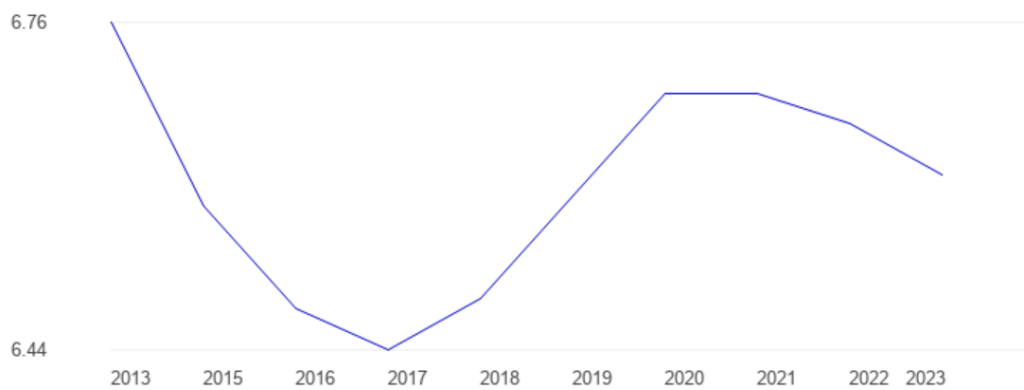The chart below illustrates France's values over a period of ten years.

Figure 48: Historical Chart

15 The French Art of Leisure, Fashion, and Culinary Mastery

France has been known for centuries for its unique lifestyle and rich history. It is the leading country in many areas of life, such as luxury brands, culinary, *haute couture* and much more. All these elements are rooted in the culture and history of France and represent taste, aesthetics, and a sense of detail. This can be described as *art de vivre* (art of living). (vgl.De Kerviler & Batat, 2020)

15.1 Leisure: Pétanque

Pétanque is a popular game that was invented by the French near Marseille and has evolved over the years from its predecessor, the "*Jeu Provençal*". The earlier version of the game required a three-step run-up before throwing the boule. After an accident, in which a great player became handicapped, new rules for the game were developed, where the player does not have to move. Additionally, the pitch was shortened from its previous length, to 12 meters. This is where the word pétanque; "*pieds tanqués*" (feet planted) comes from: the southern French dialect.

To play the game, a circle on the pitch must be drawn, from where the players later throw their boules from. Afterward, the *cochonnet*, a small target ball, will be thrown, whereby the distance must be within the range of 6 to 12 meters. Each player has 3 boules, so up to 3 points per round are possible. As this is not a turn-based game, the player must try to get as close to the target as possible, until he succeeds or until he runs out of boules. The aim of the game is therefore to be closer to the target than the opponent, at the end of each round. The player, first to reach 13 points, wins the game. (vgl. Interview)

15.2 Leisure: Famous Events

In France, major Christian holidays such as Easter or Christmas are very sacred, as the history of France has its deep roots in Christianity. There are also numerous cultural

events, such as the Fashion Week in Paris or the Festival de Cannes, which are known worldwide. In addition to well-known festivals, it's worth mentioning some lesser-known events of cultural significance, such as the Journées Européennes des Métiers d'Art, also known as the European Arts and Crafts Days, the La Nuit Blanche in Paris or the Salon du Dessin, where art enthusiasts gather and enjoy an exhibition of exquisite drawings. (vgl. Interview)

15.3 Fashion and luxury industry

"France is the major player in the luxury industry for many decades now. The origin dates back to the 17th century, when Louis XIV began to standardize manufacturing techniques for glassmaking, sewing, and other crafts, by uniting the most skilled craftsmen, designers and workers. And capitalizing on this know-how, he started exporting these products all over the world. This being the era of the Renaissance and royal courts, people around the world were deeply mesmerized by the new materials like silk and the quality and craftsmanship. These sought-after products such as jewelry, clothing and accessories, became a symbol of status and wealth, elegance and uniqueness, and the luxury industry, as we know it today, was born.

Major brands known, for their luxury products symbolizing wealth, like Chanel, Hermès, Louis Vuitton, Dior, and Yves Saint Laurent, just to name a few, are originated from Paris, and millions of tourists travel annually to the capital of France to get the "bag of their dreams" or to buy the dress they have always wanted. And the industry capitalizes heavily on this, with influential marketing and creating high demand, which keeps the business blooming this way." (Interview)

15.4 French Culinary

"The French cuisine is known for its distinct style of cooking that embraces the use of herbs and spices with a wide range of ingredients like meat, seafood, vegetables, and fruits. And it's mostly known for the invention of the four mother sauces: the Béchamel, the Espagnol, the Velouté and the Hollandaise. Main ingredients for most of

its iconic dishes are butter and even more butter, cream and wine, and there is a huge emphasis on the presentation and attention to detail, to create visually pleasing and delicious dishes.

The Michelin Guide started out as an aid for early motorists, encouraging them to take road trips. This way Michelin wanted to boost their tire sales, by providing them with useful information about petrol stations, how to change tires, what sights to visit and where to find accommodation after a long day. After two decades, they decided to change the profile of the guide and started including restaurants according to specific categories, and that's where the fate of the little red book really took off. They started employing mystery restaurant inspectors, as they realized the impact of the guide on the masses and the gastronomy industry. They later started ranking establishments by stars, as we know, and having a Michelin star as a restaurant owner became a prestigious and acknowledged thing that draws eyes of potential customers, when choosing a place to eat cautiously, while on holiday, or just for the sake of being a foodie and enjoying the best a restaurant has to offer." (Interview)

16 Results

The scope of this thesis is a description of intercultural differences between the countries France and Uruguay, with a focus on using the experience made by the author during a one-year student exchange. Differences between the two countries are displayed by using classic six cultural dimensions as described by Hofstede to show variations in values, social norms and customs between. These include Identity, Hierarchy, Gender, Truth, Virtue and Well-being. By examining these dimensions apprehension of France, being renowned for its rich history, gastronomy and fashion, in contrast to Uruguay, a South American country known for its more laid-back lifestyle and strong sense of community was at least partly confirmed.

The result of this paper could serve as valuable input for students planning exchange years in one of the two countries. From raising awareness, to the advantage of preparation prior to exchange years to successfully navigate and appreciate the diverse cultural landscape and possible challenges they will encounter. Through a deeper understanding of these cultural differences, students can enhance cross-cultural competence and have a mutual understanding and respect between France and Uruguay. Similar research approaches might be useful for other countries as well and the paper might serve as starting point for further in-depth evaluation of cultural differences between France and Uruguay as well as other countries to support successful implementation of exchange years.

17 Attachments

17.1 Interview Uruguay and Exchange Year

Interviewer: Christina Scholze
Interviewee: Angelina Pons
Date: January 04, 2024
Place: 1100 Vienna/Uruguay via Zoom

Christina: Hola. Gracias que estás haciendo la entrevista conmigo. Empezamos: ¿De dónde eres? Y ¿Cuándo/dónde y por qué hiciste un año de intercambio?

Angelina: Bueno, soy de Uruguay, hice el intercambio el año pasado. Elegí Austria porque no lo la conocía la verdad. Lo conocía por Christina que había venido acá y me dieron a elegir varios países y me intereso este porque empezaba a buscar y vi muchas imágenes lindas, muchos paisajes. Creo que fue por eso también. Y bueno, el idioma no lo sabía, pero también lo quería aprender o hacer el intento por lo menos.

Christina: Eso suena muy bien. América del sur y Europa en general son diferente en muchos aspectos. ¿Qué diferencias culturales – en comparación con Uruguay – notaste desde el principio?

Angelina: Bueno, desde el principio está obviamente el cambio de horario, las comidas, que ustedes tienen 3 comidas y nosotros tenemos cuatro. Por ejemplo, la cena, ustedes la tienen a las 6 de la tarde y nuestra cena puede ser de 10 a 11 de la noche. Y a las 6 de la tarde tenemos una merienda. Otra diferencia fue el reciclaje que también me di cuenta que ustedes tienen muy seleccionados lo que es el vidrio, el papel y todas esas cosas. Nosotros metemos todo dentro de una bolsa, toda la basura junta y ya está.

Christina: Ustedes también tienen una manera diferente de saludar que en Austria. ¿Cómo era eso para ti?

Angelina: Me había olvidado, pero es verdad que es algo muy distinto que cuando yo llegué a Austria no sabía cómo saludar. Con un beso en el cachete o agarrar la mano, darle un abrazo. Era incómodo. Que cuando llegue acá a Uruguay no sabía cómo saludar porque me parecía raro darle un beso a alguien, aunque lo conocía. Pero también son costumbres que te acostumbras cuando estuve en Austria nunca he dado un beso, me parecía raro.

Christina: ¿Qué diferencias viviste en el liceo?

Angelina: La diferencia en la escuela, fue que cuando entraba el profesor o el maestro, todos se levantaban y le decían, "Buenos días, señor profesor", y nosotros no, nada. Hasta ahora no entiendo por qué lo hacen.

Christina: ¿Y eso fue un poco raro para ti no, al principio en el liceo?

Angelina: Es muy raro, entraban los profesores y yo sentada y todos me decían, "párate, párate". Otra diferencia fue el tema de salir, del alcohol y todas esas cosas. Pues yo creo que en Austria teniendo más que 18 o no te puedes comprar alcohol o comprar un cigarrillo o algo y acá sí. Puedes ir con 13 años y te van a dar igual o también el tema de salir que yo vi que como que mis amigas [de Austria] no salían mucho. Y acá nosotros salimos desde los 14 años. Y sí, es grande, es como que tenemos más libertad, pero en sí no, porque en realidad es horrible. Creo que esas son las diferencias más graves.

Christina: Hablaste un poco sobre el idioma que también es un gran parte de un intercambio. ¿Ya sabías alemán antes de venirte o aprendiste todo durante el intercambio?

Angelina: No sabía nada, nada, nada, nada, nada. No sabía ni decir ni "Sí" ni "No". Lo aprendí en Austria, que todavía me queda mucho por aprender también, pero lo sigo estudiando de a poco. Pero lo importante es que con mi familia [anfitriona] me supe comunicar muy bien. A veces con mis amigas también, pero me defendí un poquito más con el inglés, me sale mejor que el alemán.

Christina: ¿Y dirías que tu inglés también ha mejorado durante el año?

Angelina: Sí, sí creo que aprendí dos idiomas en un año la verdad.

Christina: Qué bien. ¿Piensas que es importante aprender el idioma de un país si vives ahí?

Angelina: Muy importante porque yo creo que la comunicación es lo más importante en el año de intercambio. Porque gracias a eso es cómo te unís con la familia y con los amigos. Sí, creo que es muy importante. También es una forma de demostrar cariño a la otra persona, demostrando que querés hablar su idioma o aprenderlo.

Christina: Sí, estoy de acuerdo. Y da motivación, aprender el idioma si después puedes hablar con tus amigos y con la familia. Bueno, te mandé una foto de la U/W Curve. ¿Si la mires dijeras que se aplica y si es así? ¿Cómo?

Angelina: Yo creo que sí. Es bastante hecha la realidad. Bueno, primero yo creo que estás con la emoción de que te vas de intercambio, la ilusión de que vas a conocer a mucha gente, que va a ser todo muy lindo, que es así. Pero también después como que bajas a tierra, te das cuenta de que, estás lejos de tu familia, que tienes que aprender un idioma, que tenés que aprender a andar sola en la calle. Muchas cosas. Y también lleva un proceso, mucho tiempo. Y, después que son los últimos meses que es todo precioso, sabes mejor el idioma, te adaptaste mejor con la familia, tenés una relación linda con amigas, todo muy lindo. Pero después llega el tiempo que te tenés que ir. Bueno y te vuelves a poner triste capaz un poquito. Llegas a tu casa que obviamente es muy lindo también, pero sabes que no vas a poder regresar de nuevo. Ósea, de la misma forma. Sí, obviamente puedes viajar, conocer y visitar, pero no vas a ir a una escuela, no te vas a quedar con tu familia diez meses.

Christina: Sí eso pasó a mí cuando regresé último julio, ves todas las personas que habías extrañado, pero no se siente lo mismo. Bueno. ¿Hubo algunos momentos que te desafían especialmente? ¿Cuáles fueron y cómo los manejaste?

Angelina: Creo que fue aprender el idioma. Y el estar sola, pero a la vez acompañada porque tenés una familia o vas a la escuela, pero a la vez no es tu familia de toda la vida, entonces es raro. Yo creo que lo más difícil fue aprender el idioma porque

después las personas que tuve fueron muy lindas conmigo. Y da un poco el miedo andar sola porque [Viena] es una ciudad muy grande a comparación donde yo vivo por lo menos. Me recuerdo que sacaba fotos a todos los caminitos para que no me perdiera.

Christina: Sí, me recuerdo. ¿Cómo era volver a casa? ¿Tuviste dificultades acostúmbrate a casa de nuevo?

Angelina: Sí, porque obviamente la vida sigue y yo cambié también obviamente. Pero sí, me costó un poquito. Yo creo que también fue más porque estaba un poco triste de que se terminó mi intercambio.

Christina: Eso entiendo muy bien. ¿Notaste alguna diferencia entre la familia anfitriona y tu familia en términos de cómo los padres interactúan entre sí y con los niños?

Angelina: Yo creo que sí, pero no es porque sean de Uruguay o de Austria, sino porque mis papás están separados en Uruguay y en Austria estaban juntos, entonces creo que fue eso la diferencia no más. Porque [en Uruguay] hacemos muchos planes familiares todos los domingos, todo el fin de semana. Fue un poco distinto porque vivía con hermanos pequeños en Austria. Era porque era diferente la familia, no por las costumbres.

Christina: Ya hace un medio año volviste a Uruguay. ¿Cómo ha cambiado tu vida desde tu año de intercambio?

Angelina: Bien, o sea, tengo ganas de volver y de hacer lo mismo, trabajar o lo que sea allá. Pero yo creo que me cambió psicológicamente que tengo como la cabeza más abierta que no quiero quedarme en Uruguay. Quiero como salir más al mundo. Creo que fue un cambio lindo.

Christina: ¿Y afecta o ha afectado tu año de intercambio a tus planes de futuro?

Angelina: Mucho la verdad que sí, porque yo toda la vida quise estudiar como medicina. Soñaba con ser médica o lo que sea. Y ahora como que no sé. Como que dude que no sé si quiero estudiar 10 años en Uruguay y estar acá estudiando. Ahora

quiero como estudiar en otros lados o viajar. Hacer cosas en otros lados, no estar acá 10 años estudiando. Pero bueno, voy a probar.

Christina: Qué lindo. Ahora seguimos con tu vida en Uruguay. Empezamos con la familia, las familias suelen ser bastante grandes y pasan mucho tiempo juntas. ¿Por qué crees que es así?

Angelina: No sé bien porque estoy acostumbrada a eso, pero yo creo que Uruguay es muy familiar y se lleva bien. Todos nos llevamos bien, con todo, todos nos conocemos o tenemos algún conocido de algún lado, entonces creo que es por eso. Y bueno, siento que la personalidad de Uruguay es pasar en familia o en familia muy grande.

Christina: ¿Qué valores y tradiciones son muy importante en las familias?

Angelina: Las tradiciones que tenemos, obviamente es el mate, no sé si lo van a conocer todos, pero es una bebida que se toma de noche, tarde de día, todo el tiempo. Otra tradición es que comemos mucha carne. Y todos los domingos solemos hacer como un asado que, no sé, es como una barbacoa o algo así. Después, otra tradición es que cuando llueve vamos a comprar torta fritas para comer, para acompañarlas con el mate.

Christina: Bueno, cambio de tema. Covid estuvo muy presente en todo el mundo. Ahora que han pasado algunos años tengo algunas preguntas sobre el tema. ¿Cuál fue tu reacción principal a Covid?

Angelina: Estaba muy asustada porque no entendía lo que era o lo que hacía. Siempre llevaban como esas noticias de que se muere las personas. No sé. Era muy grave. Y estábamos todos asustados sin saber qué hacer o cómo cuidarnos, y creo que por eso fue muy asustado.

Christina: ¿Qué pensaste sobre el cierra del Liceo?

Angelina: Fue muy aburrido y también muy triste. Y de mi parte yo no aprendí. Aprendí muy poco. Porque al no tener a un profesor explicándote o enseñándote tener que hacerlo vos sola o buscar tutoriales por algún lado, fue un poco difícil y estresante.

Christina: ¿Cuál fue la reacción general de personas de tu edad?

Angelina: Fua no sé. Yo vivo en un pueblo chiquito, no sé tomo tanto en cuenta al encierro. Yo creo que nos juntábamos igual. Pero sí, yo creo que no lo vivimos tan dramático como lo vieron otros países. Acá lo tomamos como que es una enfermedad más, aunque al principio nos asustó a todos, pero después, al pasar los meses salíamos igual y no pasó nada.

Christina: ¿Pudiste estudiar bien en casa?

Angelina: Sí, no sé si hubiera aprendido de la misma manera, pero estudié bien. Mi habitación era mi escuela. Habían llamadas [con los profes], pero nadie se conectaba a esas llamadas o no ponía la Cámara, o sea que es lo mismo. Creo que fue muchas tareas. Y teníamos una aplicación con un programa que se llama "*Crea*", que creo que no lo conozcan, ustedes. Es una aplicación donde subir todas tus tareas o te aparecen las actividades que te mandan tus profesores.

Christina: Así que muy simular cómo en Austria. ¿Cómo manejaste que no pudiste ver a tus amigos?

Angelina: Fue un poco triste. Pero tampoco mucho porque nos juntábamos igual. Así que la vida no cambió tanto para nosotros.

Christina: Un tema un poco más lindo: el tiempo libre. Sin el aspecto de Covid. ¿Qué te gusta hacer en tu tiempo libre?

Angelina: En mi tiempo libre voy mucho al gimnasio. También me gusta pasear con mis amigos. Bueno, irme de viaje por supuesto. Ya esas cosas o ir de compras, pero acá no hay muchas compras como en Viena. Hay poquitas.

Christina: ¿Qué son actividades populares en general?

Angelina: Lo popular, ir a la playa con tus amigas y de noche salir de fiesta. También hacemos fogones en la playa. Dar vueltas. Que estamos en la moto y salimos a dar vueltas por el pueblo o pasear.

Christina: Bueno y las últimas preguntas son sobre el mate. ¿Puedes explicar que es la ronda?

Angelina: Bueno, obviamente estamos en ronda y va en orden el mate. Así que ninguna puede tomar dos veces es una falta de respeto. Tiene que ir una y una y una y todo así ir hablando. Obviamente que algunas toman más de un mate en esa ronda, pero no hay ninguna regla es eso no más. Y una diferencia entre el mate uruguayo y argentino es que los argentinos lo toman en la casa solamente. Obviamente que tomamos en la casa, pero vamos de viaje y los llevamos también al termo y el mate. Entonces cuando vos ves a alguien afuera en un viaje con el termo y mate, casi siempre es uruguayo. Nosotros tenemos más el mate incorporado, lo llevamos a todos lados y los argentinos también, pero solamente cuando están en sus casas.

Christina: ¿Por qué piensas que el mate es tan popular con la gente viejo, pero también con los jóvenes?

Angelina: Yo creo que es una costumbre de nosotros. Que estamos desde muy chicos con el mate y, nuestros padres, lo que sea, están tomando mate y nos ofrecen a nosotros. Al principio no nos gusta porque es amargo. Casi siempre cuando somos chicos tomamos mate con azúcar que ahí sí nos gusta. Pero no sé, es una costumbre que tenemos desde chico y nunca cambió.

Christina: Bueno, muchas gracias por la entrevista.

Angelina: Fue un placer

17.2 Questionnaire Uruguayan Family

Roles de genero

¿Cómo deberías describir los roles de género generalmente en la sociedad uruguaya?

Creo que los roles de genero están bastante equilibrados en estos momentos. Tanto el hombre como la mujer de la casa trabajan y comparten las tareas del hogar y cuidado de los niños en mayor o menor medida.

¿Cómo han cambiado con el tiempo?

Ha evolucionado mucho. Hace 40 años atrás era mucho más patriarcal.

¿Cómo son los roles de género típicamente en la familia? (¿Quién trabaja, ¿quién cuida a los niños?)

En general el que trabajaba era el hombre y el que cuidaba a los niños era la mujer, pero hoy está bastante equilibrado.

¿Hay licencia de maternidad? Si es así, ¿se paga y por cuánto tiempo?

Existe en Uruguay licencia por maternidad que es paga y dura como mínimo 3 meses.

¿Cuál es la distribución de los roles de género en el trabajo?

Generalmente los hombres ocupan los puestos de liderazgo, aunque cada vez más mujeres ocupan puestos de gerencia. Particularmente en mi trabajo los puestos se otorgan por capacidad y no por género.

¿Cuál es el gender pay gap (brecha salarial de género) en Uruguay?

Dicen que existe una brecha salarial de género, pero a mí no me consta ya que en mi trabajo los sueldos son iguales para los dos géneros.

¿Es un gran problema en Uruguay?

Yo creo q no.

Vida de familia

¿Cómo describirías una familia uruguaya típica?

La familia uruguaya es tranquila, le gusta la casa y juntarse con familia y amigos.

¿Qué es el asado? ¿Por qué piensas es un aspecto importante de la cultura y en la familia?

El asado es tan importante culturalmente porque es unión alrededor de la mesa con la familia y los amigos. En Uruguay no se dice "vamos a juntarnos", se dice "vamos a hacer un asado". Es una tradición que se remonta al siglo XIX a los primeros pobladores ya que los animales vacunos estaban por todos lados y era el alimento que había en estas tierras. Los gauchos uruguayos se juntaban alrededor del fuego y el asado.

¿Es la familia parte de tu identidad? ¿En qué manera?

Para mí y mi familia es muy importante compartir en familia. Juntarnos todas las semanas a compartir con los tíos y primos y juntarnos a cenar todos los días en casa.

¿Cuáles son tus cosas favoritas para hacer con la familia?

Juntarnos a comer, salir de vacaciones y jugar juegos de mesa.

¿Por qué, según tu opinión, hay tantas tradiciones en Uruguay con un aspecto social? (Asado, Mate...)

Porque nos une a todos los uruguayos en las mismas tradiciones y ahí no hay diferencias de género, clases sociales y religiones.

¿Tienes la sensación de que se están perdiendo peculiaridades locales del idioma (acento del Río de la plata) a través de la influencia de las redes sociales? Si es así, ¿se está perdiendo un pedazo de la identidad uruguaya?

Las sociedades a través de los tiempos cambian y evolucionan o involucionan. Con el idioma y las palabras pasa lo mismo creo que en cualquier sociedad del mundo. Y las redes sociales aceleran esos procesos de cambios.

Covid-19

¿Cuál fue la reacción general ante Covid?

En Uruguay se hizo un trabajo muy bueno desde el gobierno con respecto a la pandemia, que fue reconocida en todo el mundo.

¿Qué hizo Uruguay para limitar/controlar la pandemia?

Se trabajó en la libertad responsable donde todos nos cuidábamos entre todos. Manteniendo distancia y teniendo una buena higiene. Además, se buscó muy rápido las vacunas.

¿Hubo apoyo financiero del estado?

El estado estuvo presente en todo momento. Hasta con créditos para ayudar a los empresarios afectados y con ayuda a las personas necesitadas.

¿Cómo ha afectado Covid la vida diaria de la familia?

No nos afectó tanto ya que seguimos trabajando cada uno en sus trabajos. Solo los estudiantes lo tuvieron que hacer de forma remota online.

¿La pandemia ha tenido en general un impacto financiero en las familias? ¿En qué manera?

En nuestro caso al no poder salir de vacaciones y no salir a comer afuera etc., pudimos ahorrar, porque nuestros ingresos no se detuvieron en pandemia.

¿Cuáles fueron los desafíos de estar en casa por tanto tiempo con toda la familia?

Personalmente mí me gustó estar en familia más tiempo de lo normal.

¿Han cambiado las relaciones familiares? ¿Cómo?

No, todo siguió igual, incluso mejor al haber tenido una estudiante de intercambio en pandemia.

¿Qué cambios has notado con relación al trabajo y la vida diaria?

Los grandes cambios fueron la posibilidad de trabajar desde casa que antes prácticamente no existía.

¿Ha cambiado la relación laboral con el tiempo? ¿Era posible trabajar desde casa?

En ese aspecto cambió porque no era posible el trabajo desde casa y hoy muchas personas lo hacen.

17.3 Interview France

Interviewer: Vjosa Ljamaj
Interviewee: Tamás Bánhegyi
Date: March 21, 2024
Place: 1150 Vienna

[Vjosa Ljamaj:]

What is the origin of Pétanque and how do you play it?

[Tamás Bánhegyi:]

So the game as we know it today was born near Marseille and has evolved from an earlier version that's called the Jeu Provençal where the playing field is longer, and the players do a three-step run-up before throwing the boule. And the legend says that there's been a great player who became handicapped and couldn't walk anymore. So together with a local coffee owner, they developed new rules to the game where the player is stationary (hence the word Pétanque comes from the South French dialect pieds tanqués), where the feet are planted. And they also cut the playing field's length to like 12 meters. So how you play it, is you have to draw up a circle on the field where the players have to throw the boules from first. Then you have to throw the target, that's called the cochonnet, on the playing field between 6 to 12 meters. Each player has three boules, and the goal is to be as close to the target as possible, by the end of the round. And it's not a turn-based game, meaning you have to try to get closer until you succeed, or you are out of your three shots. So you can score up to three points in a round, if all your boules are closer than your opponents. The first player to reach 13 points wins the game.

[Vjosa Ljamaj:]

All right thank you, which festivals and cultural events are most anticipated in France?

[Tamás Bánhegyi:]

France has its deep roots in Christianity, so all the major religious holidays like Easter, Pentecost and Christmas are important. But there are also a lot of major cultural events that are well-known to the world, like the Paris Fashion Week or the Festival de Cannes. And there are also a few lesser-known events like the Nuit Blanche in Paris or the Journées Européennes des Métiers des Art (the European Arts and Crafts Days), or the Salon du Dessin for drawing enthusiasts.

[Vjosa Ljamaj:]

Now, talking about the fashion and luxury industry in France, which is very well-known, what is the origin of the luxury industry and how did it evolve over the centuries?

[Tamás Bánhegyi:]

France is the major player in the luxury industry for many decades now. The origin dates back to the 17th century, when Louis XIV began to standardize manufacturing techniques for glassmaking, sewing, and other crafts, by uniting the most skilled craftsmen, designers and workers. And capitalizing on this know-how, he started exporting these products all over the world. This being the era of the Renaissance and royal courts, people around the world were deeply mesmerized by the new materials like silk and the quality and craftsmanship. These sought after products such as jewelry, clothing and accessories, became a symbol of status and wealth, elegance and uniqueness, and the luxury industry, as we know it today, was born.

[Vjosa Ljamaj:]

And how would you describe its impact on the world today?

[Tamás Bánhegyi:]

Well, major brands, known for their luxury products symbolizing wealth, like Chanel, Hermès, Louis Vuitton, Dior, and Yves Saint Laurent, just to name a few, are originated from Paris and millions of tourists travel annually to the capital of France to get the "bag of their dreams" or to buy the dress they have always wanted. And the industry

capitalizes heavily on this, with influential marketing and creating high demand, which keeps the business blooming this way.

[Vjosa Ljamaj:]

Continuing with the French culinary, my question would be, what is the French cuisine known for?

[Tamás Bánhegyi:]

Well, the French cuisine is known for its distinct style of cooking that embraces the use of herbs and spices with a wide range of ingredients like meat, seafood, vegetables, and fruits. And it's mostly known for the invention of the four mother sauces; the Béchamel, the Espagnol, the Velouté and the Hollandaise. Main ingredients for most of its iconic dishes are butter and even more butter, cream and wine, and there is a huge emphasis on the presentation and attention to detail, to create visually pleasing and delicious dishes.

[Vjosa Ljamaj:]

Is there a special dish typically known for France or do you have a preferred personal favorite?

[Tamás Bánhegyi:]

Well, my personal favorite is the Boeuf Bourguignon. It's a rich slow cooked beef stew with red wine, carrots, onions, and mushrooms, and it's typically served with mashed potatoes. Mashed potatoes with a lot of butter are really an amazing thing.

But there is also the Escargots, which is cooked snails with garlic and parsley butter or there's the Cuisses de Grenouille, which is frog's legs, and that's where the French get their English nicknames from, because in the Second World War when the English and French fought against each other, the English named the French, frogs, because they were eating frogs.

[Vjosa Ljamaj:]

Now coming to an end with my last question; could you explain the famous Michelin Guide?

[Tamás Bánhegyi:]

The guide started out as an aid for early motorists, encouraging them to take road trips. This way Michelin wanted to boost their tire sales, by providing them with useful information about petrol stations, how to change tires, what sights to visit and where to find accommodation after a long day. After two decades, they decided to change the profile of the guide and started including restaurants according to specific categories, and that's where the fate of the little red book really took off. They started employing mystery restaurant inspectors, as they realized the impact of the guide on the masses and the gastronomy industry. They later started ranking establishments by stars, as we know, and having a Michelin star as a restaurant owner became a prestigious and acknowledged thing that draws eyes of potential customers, when choosing a place to eat cautiously while on holiday, or just for the sake of being a foodie and enjoying the best a restaurant has to offer.

[Vjosa Ljamaj:]

Thank you very much.

[Tamás Bánhegyi:]

Thank you too.

18 Abbildungsverzeichnis

19 Literaturverzeichnis

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