

Cultural Dimensions of Japan & East-Asian Cluster in Tourism

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ABSTRACT

As tourism become global phenomenon in a past few decades, it is not surprising why the interest in researching of this business sector has increased. On its development path, tourism has experienced a vast number of essential internal and external transformations: it has acquired different types of appearance and phenomena, served different means, broadened the volume in space and quantitative aspect, changed characteristics and structure, become enriched by new motives, acquired new functions, had various influences and served different aims and targets, never lost its economic characteristics while going through all of these. The basic characteristic of tourism as an economic and business activity is shown in the fact that on the one hand there exist tourists as consumers of tourist services who have money at their disposal to pay for such services and, on the other hand, there is tourism economy which has to fulfill various touristic needs. As important part, different cultural values affect the tourist satisfaction. The aim of this paper is to explore the values of different cultural theories applied to tourism business context in Japanese culture.

Keywords: Tourism, culture, Japan, East Asia, business, cultural theories, dimensions

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I. INTRODUCTION

Cultural difference plays an important role in business management in recent twenty years. The topic of cross-cultural management has become the topical area in modern business worldwide and in tourism sector in particular. Over the past decade(s) tourism has become one of the fastest developing economic sectors in the world which has averaged 5.6% per annum, in comparison with 1.8% for advanced economies, which makes it one of the world's largest industries. Over the years, international tourist arrivals have grown steadily - from 25 million international visitors in 1950 to an estimated 1035 million in the year 2012. As predicted by UNWTO the growth trends in world tourism will continue, reaching the total of 1.8 billion arrivals by 2030. In 2012, international tourists spent US\$386 billion in emerging market and developing countries. WTTC has estimated that over the last fifty years tourism and related activities have contributed 9% to the world's GDP (WTO Towards Earth Summit 2002; European Commission, UNWTO, 2013).

In this paper cross-cultural implication and cultural dimensions will be discussed from the aspect of business and tourism particularly, which presents a growing business activity, by analysing East-Asian cluster, with special emphasis to Japan. East-Asian cluster includes the following countries: China, Hong Kong, Macau, Japan, North Korea, South Korea, Mongolia, Taiwan, Vietnam, Laos and Cambodia.

East Asia covers about 28% of the Asian continent, with 22% of the whole world's population. Moreover, many of East Asian countries have been part of Chinese cultural influence, and therefore used Chinese writing, calendar, and religion.

After introduction, brief cultural background of East-Asian cluster and Japan will be given, followed by cultural theories and their application to doing business in Japan. Cultural theories such as Hofstede's cultural dimensions, Trompenaars' cultural dimensions, Edward T. Hall cultural dimensions, and Globe Study will be applied to access Japanese culture.

Furthermore, values of different theories will be compared and discussed and applied to tourism business context.

As a final section, paper will address the limitations, dilemmas and lessons learned.

II. CULTURAL BACKGROUND

East Asia is the eastern sub region of the Asian continent, which can be defined in either geographical or cultural terms. Geographically and geopolitically, it covers about 12,000,000 km² or about 28% of the Asian continent, about 15% bigger than the area of Europe.

Some Key-facts:

- Home to more than 1.5 billion people, about 38% of the population of Asia and 22% or over one fifth of all the people in the world
- Although the coastal and rivalry areas of the region form one of the world's most populated places, the population in Mongolia and Western China, both landlocked areas, is very sparsely distributed, with Mongolia having the lowest population density of a sovereign state.
- The overall population density of the region is 133 inhabitants per square kilometre (340/sq mi), about three times the world average of 45/km² (120/sq mi).
- Major religions include Buddhism (mostly Mahayana), Confucianism or Neo-Confucianism, Taoism, Chinese folk religion, Islam in China and Taiwan, Shinto in Japan, Shamanism in Korea, Mongolia and other indigenous populations of northern East Asia, and recently Christianity in South Korea.

III. CULTURAL THEORIES

3.1. Hofstede's Cultural Dimensions

Greet Hofstede has done a comprehensive study including seventy countries in order to measure how work values influence by the culture. He developed a model that consists of six dimensions: power distance, uncertainty avoidance, individualism versus collectivism, masculinity versus femininity, long-term orientation and indulgence versus restraint. These dimensions will be analysed in case of country Japan from the perspective of tourism.

3.1.1. Power Distance.

Power Distance (PDI) is an index indicating how less powerful members accept the fact of uneven power distribution.

Compare to other Asian countries, such as China, Japan got a score of 54, which is a border line (The Hofstede Centre, 2016).

Japanese certainly have hierarchy, however, it is not as strong. Important to note, that Japanese are born with an ideology that everybody is born equal and an individual is a creator of its own successful future, if he works hard enough.

3.1.2. Uncertainty Avoidance.

Uncertainty avoidance measures how societies perceive the fact that the future cannot be known. With the score 92, Japan is the most uncertainty avoiding country in the world (compare to 85 in South Korea).

This fact is explained by continuous natural disasters. Almost every ritual or event is planned in detail and prescribed. In business, Japanese executives will not take a decision without detailed directions in case of risk. Therefore, it is hard to realize changes in Japan (The Hofstede Centre, 2016).

3.1.3. Individualism versus Collectivism.

This dimension measures the extent of interdependence a society maintains among its members.

Compare to China or South Korea, Japan has a high individualism dimension score of 46. Even though overall harmony and a shame of losing face in front of others are characteristics of a collectivistic society, Japanese do not have, for example, extended family system (The Hofstede Centre, 2016).

3.1.4. Masculinity versus Femininity.

A high score in Masculinity will indicate that culture is driven by competition and success. A Feminine culture will care about quality of life and see it as a main achievement.

Japan is amongst the most masculine cultures in the world with a score of 95. Interestingly though, being not very collectivistic one cannot see competitive behaviour. Yet, Japanese are very competitive when it comes to the competition between teams. Moreover, workaholism and long working hours is another dominant feature amongst Japanese, and as a result it is very hard for women to be successful in work life (The Hofstede Centre, 2016).

3.1.5. Long-term Orientation.

With score 88 Japan is one of the most long-term oriented cultures. It is not wrong to call Japanese fatalists. In business, Japanese invest heavily in R&D and aim to provide good quality and establish long-term commitments, rather than achieve high profits (The Hofstede Centre, 2016).

3.1.6. Indulgence versus Restraint.

This dimension is defined as the degree to which people try to control their desires and impulses. Japan is a Restraint society with a low score of 42 (yet the highest in comparison with China and South Korea). It is characterised by pessimism and cynicism. Japanese have little leisure time and act according to social norms which restrain them, and see indulging as something wrong (The Hofstede Centre, 2016).

3.2. Trompenaars Cultural Dimensions

In the studies of 'International Management' the cultural dimensions and country clusters of Hofstede are widely established. In addition, Fons Trompenaars, a Dutch researcher, is getting more and more attention. Being the son of a Dutchman and a French mother, Trompenaars early recognized that if something works in one culture, there is little chance that it could work in another. No 'Dutch' technique his father endeavoured worked very effectively in the French family of his mother. That was the point where Trompenaars started questioning if the 'Americanised' management techniques taught in business schools would work in any other country. Trompenaars's research was conducted over one decade and was published in 1994. Building highly on value orientations and the relational orientations of the well-known sociologist Talcott Parsons, Fons Trompenaars derived five orientations of human relationships that address the ways in which people deal with each other. These can be considered as the cultural dimensions that are equivalent to Hofstede's dimensions. Besides that Trompenaars looked at attitudes toward both time and the environment. The results of his research are a bundle of information facilitating the explanation how cultures differ and are offering practical ways in which Multinational Companies can do business in various countries. The following chapter examines each of the five relationship orientations as well as attitudes towards time and the environment on the example of Japan and the 'East-Asian' country cluster (Fred Luthans & Doh, 2012; Trompenaars & Hampden-Turner, 1998).

3.2.1. The universal versus the particular.

Universalism is the principle that ideas and practices can be applied everywhere without modification. Particularism is the belief that circumstances determine how ideas and practices should be put into operation. In cultures with high universalism, the emphasis is pointed on formal rules more than on relationships. Business contracts are followed very closely and people believe that "a deal is a deal." In cultures with high particularism, the main focus is on relationships and trust instead of formal rules. In a particularistic culture, legal contracts are often modified and as persons get to know each other better.

In this regard it can be said that the first typos feels obligated to adhere to standards, which are universally agreed to by the culture in which the person lives. Trompenaars (1998) describes this in his book as the 'Golden Rule'. A Universalist tends to go for rules and do not like exceptions that much. They have criteria and love to standardize things in very universal rules. On the other hand a particularistic culture knows that there is a rule but people like the exceptional case and go around of the rule, which means that those cultures tend to rise with more flexibility. In practice both kinds of judgements are used, and in most situations we encounter the fact that they reinforce each other (Fred Luthans & Doh, 2012; Warner & Joynt, 2002).

While doing business in universalistic cultures, Trompenaars recommends to individuals from particularist cultures to be prepared for rational, professional arguments and a 'let's get down to business' attitude. When parties from an universalist culture do business in a particularist environment, they should be prepared for personal meandering and should not regard personal, get-to-know-you attitudes as mere small talk or irrelevancies that seem to go nowhere (Trompenaars & Wooliams, 2003).

According to the research of Trompenaars, Japan is a country with an 'upper-middle' degree of universalism in comparison to other East-Asian countries as China or South-Korea which are individualist cultures. The particularist culture makes exceptions on cases possible and people do not always follow the rules or standards (Fred Luthans & Doh, 2012; Trompenaars & Hampden-Turner, 1998).

3.2.2. Individualism versus Collectivism/ Communitarianism.

The second dimension of culture, which is evaluated by Trompenaars in regard of 'Human Relationships', is the individualism and the collectivism, although in his more recent work Trompenaars has used the word communitarianism. For him, individualism refers to persons regarding themselves as individuals, while communitarianism refers to people regarding themselves as part of a group. Thereof the relationship with the group is of high importance which means that it is all about consensus and advancement of the group. While in individualistic cultures people rather go for autonomy and focus on the enhancement of each individual.

International management is seriously affected by individualism or communitarian preferences within various countries.

Fons Trompenaars endorses people from cultures with high individualism that when dealing with those from communitarianistic cultures, to have patience for the time taken to consent and to consult. The aim should be to build lasting relationships. In case of people from cultures with high communitarianism are doing business with those from individualistic culture, they should be all set to make quick decisions and commit their organization to these decisions. Moreover, communitarianists dealing with individualists should take into account that the reason they are dealing with only one negotiator, as opposed to a group, is that this person is respected by the represented organization and has its esteem and authority (Trompenaars & Wooliams, 2003).

In the chart above, which was adapted from information in 'Riding the Waves of Culture' (Trompenaars & Hampden-Turner, 1998), it can be clearly seen that Japan is a highly communitarian country. Having a look at the table below, the findings are slightly different, showing that cultural changes may be occurring more rapidly than many people realize (Fred Luthans & Doh, 2012).

3.2.3. Neutral versus Emotional.

Within a neutral culture people inhibit or do not show their emotions. The graph below shows that both the United Kingdom and Japan are high-neutral cultures. People in these countries try not to show their feelings; they act stoically and maintain their composure. An emotional culture is one in which emotions are naturally and openly expressed. Persons in emotional cultures regularly smile quite a lot, talk loudly when being excited and address each other with a great deal of enthusiasm. The Netherlands, Switzerland and Mexico are good examples of high emotional cultures (Fred Luthans & Doh, 2012; Trompenaars & Hampden-Turner, 1998).

When individuals from emotional cultures do business in neutral cultures Trompenaars recommends that they should put as much as they can on paper and submit it to the other side. These persons have to realize that lack of emotion does not result of a lack of interest or boredom. To be more precise this is just because people from neutral cultural backgrounds do not like to show their hand. On the contrary, when people from neutral cultures do business in emotional cultures, they should not be put off stride when the other side creates scenes or grows animated and boisterous. In this case the neutral party should try to respond warmly to the emotional affections of the other group (Trompenaars & Wooliams, 2003).

3.2.4. Specific versus Diffuse.

Trompenaars (1998) describes a **specific culture** as one in which individuals have a great public space in which they ready to let others enter and share as well as a very small private room they guard closely and share with only close friends and associates. Within a **diffuse culture** the public and private space are similar in size. The individuals guard their public space carefully, because of the fact that an entry into public space affords entry into private space as well. As seen in the figure below Austria, the United States, the United Kingdom as well as Switzerland are all specific cultures, while instead Venezuela, China, and Spain are diffuse cultures.

In specific cultures, people are often invited into a person's open, public space. These individuals of these cultures are often open and extroverted; but there is a strong separation of work and private life. On the opposite diffuse cultures, usually do not quickly invite people into their open respectively public space. This is because of the fact that once these people are in, it is easy to enter the private space as well. Personalities of these cultures seem frequently to be introverted and indirect nonetheless work and private life often are closely linked (Fred Luthans & Doh, 2012).

Recommendations of Trompenaars are that in case those individuals from specific cultures do business in diffuse ones, they should respect a person's age, title and background connections. Furthermore people should never get impatient in case the counterparty is being circuitous or indirect. When individuals from diffuse cultures plan to do business in specific cultures, they should try to be efficient and get to the point, learn to structure meetings with the prudent use of agendas. These people should consider not using their titles; acknowledge achievements or skills that are irrelevant to the issues being discussed (Trompenaars & Wooliams, 2003).

3.2.5. Achievement versus Ascription.

This dimension focuses on what gives people status, on the one hand we have the achievement oriented cultures in which people are accorded status based on how well they perform their functions. On the other hand there are ascribed cultures in which status is attributed based on who or what a person is. Achievement cultures grant high status to high achievers, such as the company's number-one salesperson or other successful persons. Ascription cultures accord status based on age, gender or social connections. Austria, the United States, Switzerland, and the United Kingdom are achievement cultures, while Venezuela, Indonesia, and China are ascription cultures (Trompenaars, 1997).

It is recommended that individuals from achievement cultures doing business in ascription cultures have to make sure that their group has older, senior and formal position holders who can impress the other side. Furthermore the status and influence of their counterparts in the other group must be respected. In an contrary situation, when individuals from ascription cultures do business in achievement cultures, Trompenaars recommends that, the people involved should make sure that their group has sufficient data, technical advisers and knowledgeable people to convince the counterparty that they are proficient. Furthermore they should respect the knowledge and information of their counterparts on the other team (Trompenaars & Wooliams, 2003).

3.2.6. Sequential versus Synchronic.

Besides from the previous five relationship oriented dimensions, another main cultural distinction is the aspect of how people deal with the concept of time.

Fons Trompenaars has pinpointed two different approaches (1) the sequential and (2) the synchronous.

In cultures where sequential approaches are predominant, individuals are likely to do only one activity at a time, to keep appointments strictly and to show a strong preference for following plans as they are laid out and not to deviate from them.

In cultures with synchronous approaches it is usual that people have a tendency to do more than one activity at a time. In addition it needs to be pointed out that appointments are approximate and may be rescheduled at a moment's notice as well as schedules in overall are secondary in contrast to relationships. Individuals in synchronous-time cultures will often interrupt their doing to meet and greet other people coming into their office (Trompenaars & Hampden-Turner, 1998).

A further time-related contrast of interest is the extent to which cultures are present- or past-oriented contrary to future-oriented cultures. In nations such as the United States, Italy and Germany, the future is more important than the past or the present. In other countries such as Venezuela, Indonesia and Spain, the present is most vital. In between, France and Belgium, where all three time periods are of the approximate equal importance. International businesses have to adjust to these cultural differences creating challenges due to the fact that different weights or emphases are given to different time periods (Trompenaars & Hampden-Turner, 1998).

In his book Trompenaars mentions that when doing business with future-oriented cultures, effective international businessmen should emphasize the opportunities and limitless scopes that any agreement can have. Specific deadlines must be agreed on for getting things done. Managers must be aware of the core competence or continuity that the other party intends to carry with it into the future.

Doing business with past- or present-oriented cultures, the author recommends that emphasis should be put on the history and tradition of the culture. Managers have to find out whether internal relationships will sanction the types of changes that need to be made as well as agreements on in principle future meetings but deadlines for completions are not to be fixed (Trompenaars & Wooliams, 2003).

3.1.3. Internal versus external control.

The last dimension examined by Trompenaars is about the ways in which people deal with their environment. Explicit attention should be directed to whether persons are believe in controlling outcomes -inner-directed- or are allowing things go their own way - outer-directed (Trompenaars & Hampden-Turner, 1998).

Executives who trust in the control of their environment are more than likely to opt for the first choice. Those who think that they are controlled by their environment and cannot do lots about it would go for the second choice. The table below shows the countries of which the respondents believed that what is happening to them is a result of their own decisions (Fred Luthans & Doh, 2012).

Having a look at the United States, it can be stated that executives feel strongly as masters of their own fate. This helps them explaining their dominant attitude towards their environment and discomfort when things appear to get out of control (Fred Luthans & Doh, 2012).

In contrary it needs to be pointed out that many Asian cultures do not share this view. These cultures believe that things move in natural waves and people have to 'go with the flow'. This flexible attitude is characterized by the willingness to compromise and the importance to keep up the harmony with nature and the environment (Trompenaars & Hampden-Turner, 1998).

In this regard Trompenaars recommends, when dealing with individuals from cultures that believe in dominating the environment, to test the resilience of the opponent, to win some objectives and to always lose from time to time.

In case of dealing with people from a culture which believes in allowing things to take their natural course, it is essential to be polite as well as persistent. Furthermore the maintenance of good relationships with the other party and the endeavour to win together and lose apart are of great importance (Trompenaars & Wooliams, 2003).

3.3. Hall's Cultural Dimensions

Edward Hall was an anthropologist who defined and explained a few cultural factors. The most common used are context, space and time. Edward Hall performed research in several societies, particularly United States, Japan, Germany and France. The focal point was interpersonal communication between participants, including the time and space. These key factors are often used in cross-cultural management theory (Chanlat, Davel, & Dupuis, 2013, p.20-28).

3.3.1. Context.

According to Hall, the context has the basic role in defining cultural differences. The context is information that surrounds a communication and helps convey the message (F Luthans & Doh, 2012). The high-context cultures mean highly code, implicit and indirect way of communication and sending message. The example is Japan and Arab countries. The low-context cultures are United States and Canada, where the communication between parties is explicit and more précised.

The communication in East Asian countries could be explained as high-context. A lot of characteristics are the same for China, Japan and South Korea. East Asian cluster have extensive information network among family, friends, colleagues, business partners and other parties who are involved in communication and relationship.

The preparation for meeting and hierarchy in China is very important. The translator is recommended for negotiation with Chinese, because the English is on low level in different part of China. The decisions are made on collectivism approach by group. The concept that explains relationship in China is called *Guanxi*, where the most significant is interpersonal and social relations, as well as informal connection for doing business (Lee & Dawes, 2005).

The communication in South Korea is influenced by Confucian values and characterized by high level of context. South Korean people are focused on face connection and try to save face if it is possible (Merkin, 2009).

In Japan the day usually starts with the "honorifics" that are formal forms of address attached to the name and try to establish daily feedback how things are going. Japanese use non-verbal methods in communication, such as eye to eye contact, tone of voice and facial expressions. The trust is very important and recommended to be developed before starting a business (Hall, 1966).

3.3.2. Space.

The space is the second cultural dimension according to Hall which is elaborated in his study "Proxemics". The space is used in daily communication, living and also as working space. The space could be observed as center of power or territorial space, like in United States and Japan (clearly delineated personal space between partners in communication). The other example is center of community or communal space that is comfortable for partners in communications (Latin America and Arab countries) (Hall, 1966) .

East Asian countries are recognized as high population countries on small space. A large number of cities in China, South Korea and Japan have a high population density per square meter in the world. The people do not require too much space for living and working. The offices are often in one room with a lot of employees. Those facts had cultural and sociological impact on space in doing business. Personal space in Japan exists, but distance between partners in communication is not significant as other way of communication, such as intimacy or body language. The personal space in Japan is low and totally opposite to Americans that required high personal space and long distance to speaker (Hall, 1976).

3.3.3. Time.

Monochronic time is focused on doing one thing at the time, while polychronic time pays attention on many things at once. East Asian countries are recognized as the polychronic cultures with following characteristics (Hall, 1987):

- Are committed to people and human relationships,
- Change plans often and easily,
- Are more concerned with those who are closely related (family, friends, close business associates) than with privacy,
- Borrow and lend things often and easily,
- Base promptness on the relationship,
- Have strong tendency to build lifetime relationship.

3.4. Globe Study

The empirical Globe Study stands for Global Leadership and Organizational Behavior Effectiveness Research Program and did research on culture and leadership. The study has performed for fifteen years and include more

than sixties countries. In Globe Study research is used interviewed method. The target group was managers in different area of business (F Luthans & Doh, 2012).

Globe Study measures cultural practice in countries regarding following dimensions: Power Distance, Uncertainty Avoidance, Humane Orientation, Collectivism I (Institutional), Collectivism II (In-Group), Assertiveness, Gender Egalitarianism, Future Orientation and Performance Orientation.

The evaluation score is between 1 and 7, while the result for different countries and cluster is marked from A to D. A means significantly high score, than followed by B, C and D.

- **Assertiveness** – how aggressive and confrontational should one be with others – the average score for countries are 5.32 and all countries in East Asia have high level of assertiveness.
- **Gender Egalitarianism** - How nearly are men and women – the low value of indicator means that woman has a lower status in the society in general. China and Taiwan have the lower value of indicator, where the gender discrimination is still presented.
- **Future Orientation** - How much should one work and safe for the future, rather than just live for the present – All countries have the score more than 5 and they are strongly future and oriented societies.
- **Performance Orientation** - How much should people be rewarded for excellence and improvement – the countries are innovative oriented with the high value of these indicators. The higher the score the greater performance orientated society is supposed to be. Compared to other indicators, this is the highest value for all countries.
- **Power Distance** – Should leaders have high or low power over others - the average score for all countries is 2.80 and explains small power distance of Government to societies and explains that observed countries are democracy oriented societies.
- **Uncertainty Avoidance** - How much should social norms and rules be used to reduce future uncertainty – the indicator shows that institutional background is high in Confucian Asia countries.
- **Humane Orientation** - How much should people be encouraged to be generous, kind and fair to others – the indicator shows that countries are high human oriented societies.
- **Collectivism I (Institutional)** - To what extend should society and institutions reward loyalty – all countries are group oriented societies.
- **Collectivism II (In-Group)** - To what extend do individuals value loyalty to their family or organization. The high indicator explains that Confucian Asian countries are group oriented societies.

IV. COMPARISON OF THE CULTURE THEORIES

In this chapter the aim was to find similarities between the different theories in order to show how interrelated they are and which connections might stand out. The following table is a summary of the used theories in this assignment compared by the most known cultural dimensions from Hofstede, Trompenaars, Hall and Globe Study.

Table 1. Comparison of theories

Japan	Hofstede	Trompenaars	Hall	Globe Study
Power distance	Middle/ High	Low		Small
Individualism (vs. Collectivism (Institutional/ In-Group))	Middle (Collectivism)	Collectivism		Middle (Collectivism)
Masculinity (vs. Femininity)	High (M)	High		
Uncertainty Avoidance	High	Middle-High		High
Human Orientation				High
Long Term Orientation	High – Future Oriented			High
Universal (vs. Particular)		Universal		
Indulgence (vs. Restraint)	Lower-Mid			
Neutral (vs. Emotional)		Neutral	Neutral	
Specific (vs. Diffuse)		Diffuse		
Achievement (vs. Ascription)/ Performance Orientation	Achievement	Ascription		High (Performance Orientation)

Internal (vs. External Control)		Middle		
Context			High	
Space			Small	
Sequential (vs. Synchronic)/ Time			Polychronic	
Assertiveness				Middle
Gender Egalitarianism				Middle

According to the cultural dimensions of Hofstede, Japan is considered – other than other Asian countries – as a country with a middle degree of power distance (54/ 100 points). Thereof it can be said that Japan has a higher power distance than Germany (35/ 100 points), but shows a lower one in comparison to other East-Asian countries as China and South Korea.

As also shown in the figure below, Japan has a very high degree of Uncertainty Avoidance. Unilateral decision-making and exertion of power should be prevented through a decision making process involving multiple levels of the hierarchy and the permission of the top-management. Furthermore Japan has a lower-medium degree of Individualism which means that the Japanese culture has collectivistic traits. But in comparison China and South Korea are way more collectivistic. Even though overall harmony and a shame of losing face in front of others are characteristics of a collectivistic society, Japanese do not have, for example, extended family systems (ZfIM, 2016).

Of the seven value dimensions outlined by Trompenaars, two reflect closely the Hofstede dimensions of Collectivism/Individualism and to a lesser extent power distance. Trompenaars and Hampden-Turner's communitarianism/individualism value orientation seems to be virtually identical to Hofstede's Collectivism/Individualism.

Their achievement/ascription value orientation, which describes how status is accorded, appears to be linked to Hofstede's power distance index, at least if one accepts that status is accorded by nature rather than achievement, and that this reflects a greater willingness to accept power distances.

It is, however, not a complete match, as Hofstede's power index does not only relate to how status is accorded, but also to the acceptable power distance within a society, an area that is not touched upon by Trompenaars and Hampden-Turner.

Trompenaars and Hampden-Turner's other dimensions seem to focus more on some resulting effects of underlying value dimensions. For example, their neutral/emotional dimension describes the extent to which feelings are openly expressed, i.e. a behavioral aspect rather than a value in itself.

Their universalism/particularism value orientation, describing a preference for rules rather than trusting relationships, could be interpreted as part of Hofstede's uncertainty avoidance dimension on the one side, and to some extent the collectivist/individualist dimension.

Furthermore, as shown in the comparison of Table 1, Collectivism and Uncertainty Avoidance show similar results from all four theories. 'Gender Egalitarianism' and 'Assertiveness' represent Hofstede's earlier dimension of "Masculinity" (Ahlstrom & Bruton, 2009).

In this regard Trompenaars and Hofstede made presented similar finding. Having a look the score of the Japanese on the achievement dimension the outcomes are much more significant in the studies of Hofstede and Globe study than of Trompenaars. Within Trompenaars studies different outcomes were presented diminishing the significance of the results. A possible explanation could be that Japanese people have a great 'Achievement' culture in work-life but personal relationships still play a major role.

Besides that Luthans and Doh (2012) have suggested that what is possible is that the differences may be due to the different time frames of the two studies, indicating that cultural change has taken place. In turn this implies that Hofstede's findings are becoming out of date. For example Mexico's integration into the global economy may be generating a move away from communitarian values. In other words, Cultures do not stand still; they evolve over time, albeit slowly. What was a reasonable characterization in the 1960s and 1970s may not be so today, which also has its implications on tourism, too.

In overall it can be said that the works of Hofstede and Trompenaars provide a springboard, not a definitive characterization, of how to view groups of countries, partially because some of their information intersects and partially because they seem to fill in the blanks left by the other research. Future investigations may be in order, since culture is extremely hard to effectively categorize with so few dimensions due to the complicated nature of the underlying motivations of societies.

Furthermore, as the world becomes more integrated due to globalization, people travel a lot, even at the most distant places, it can be postulated that cultures are beginning to change in order to effectively play the game.

The results shown in this chapter are still very relevant to current beliefs, since it takes quite some time for an entire country's culture to be significantly altered. It is just as important to recognize that influences on countries that were not present during these studies could alter some perspectives, and to keep in mind that not all people within a country adhere to cultural beliefs.

In other words, when seeking out business opportunities abroad, one should become familiar with the individuals involved and not simply use stereotypes or generalizations to communicate effectively.

V. CONCLUSION

As seen in this assignment cultures can be similar or quite different across countries.

The challenge for MNCs is to recognize and effectively manage the similarities and differences. Generally, the way in which MNCs manage their home businesses often should be different from the way they manage their overseas operations.

Culture is fundamental to differences in business around the world. Managers can make numerous pitfalls associated with culture. The success of an international active manager is based on the way he or she is analysing the culture of different societies. The presented frameworks can be used helping to understand different cultural setting. As a result, a business people will get an enhanced understanding of the environment he or she is operating in.

There are many similarities between the different cultural approaches. All of those theories have one common aim, to explain and give important guidelines for cross-cultural behaviour. However, each researcher emphasizes on his own focus and own interpretation.

Geert Hofstede's cultural theory created the basis for many efficient multicultural cooperation and communication strategies around the world but for today's business purposes his survey results might be out-dated. However, knowing this pioneer-theory helps understanding the current cultural metamorphosis.

Trompenaars theory with its seven dimensional model based on his personal experiences explains how to understand the different types of cultures. Those are classified by their personal relationships, time and nature. His theory helps to develop strategies for doing business in a successful manner. Nowadays the theory of Hofstede is maybe the most popular theory of cultural behaviour in the world.

Edward T. Hall's theory with its three dimensions is very manageable but nevertheless covers the most important dimensions that surround each of us. But as already mentioned, it is difficult to get rankings of Hall's Dimensions, therefore it might only be useful as another theoretical framework for dealing with cultures.

In our opinion the Globe Study is the best cultural theory for business purposes. First, the research is actualized and current and on a regular basis trying to involve a lot of countries and a lot of different perspectives into account. This shows that a huge variety of insights are given by this study. Secondly, the study is based on the main findings from the above mentioned famous and most important researchers which give the study a very profound starting base. That is why this study serves perfectly for tourism business purposes as they focus also on organizations and leadership styles.

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