Part 1

Concepts of Cross-Cultural Behaviour in Tourism

This part discusses the main general concepts in cross-cultural tourism behaviour that were identified on the basis of a very extensive and broad literature review. It has six chapters, as follows:

- **Chapter 1**, entitled culture, has been designed to specify clearly what is meant by the concept of culture and subculture. This chapter introduces the notion of cultural differences and dimensions, and introduces the intercultural interaction model. It presents the concepts of cultural differences and, subsequently, discusses cultural differences between Asian, European, US and Australian societies.

- **Chapter 2** explores the concept of social interaction. The specific emphasis is on cultural factors and the impact of cultural differences on tourist–host interaction. This chapter discusses interaction difficulties in inter- and cross-cultural tourist–host interaction. It also introduces the concept of culture shock and methods of measuring tourist–host contact. The intent is to demonstrate and emphasize that tourist–host social interaction is a cultural phenomenon.

- **Chapter 3** provides insights into the nature of cultural values. The purpose is to demonstrate the ways in which values differentiate cultures and the role they play in cross-cultural interaction. Different types of values are discussed and their classification presented. Various cultural dimensions are presented as identified by various researchers. A measurement of values is also evaluated. The major literature findings on the differences in cultural value patterns between Asian, European, US and Australian societies are illustrated as an example of the differences between various cultures. Concepts related to cultural values such as behaviour, rules,
norms and attitudes are also briefly discussed and their interrelationships shown.

- **Chapter 4** provides an explanation of the concept of rules of social interaction. The cross-cultural differences in rules of social interaction are presented.

- **Chapter 5** examines the concept of perceptions, and their relationship to the concept of culture and social interaction. Methods of perception measurement are introduced and the literature on tourists’ and hosts’ perceptions for Asia, Europe, the US and Australia discussed, along with cultural stereotyping and ethnocentrism.

- **Chapter 6** of the book focuses on satisfaction. This chapter deals with various aspects of satisfaction in relation to tourist holiday experiences, including satisfaction with interpersonal relations with hosts and the service provided by hosts. Methods of satisfaction measurement are presented.
Culture

Objectives
After completing this chapter the reader should be able to:

- define culture, its purpose and characteristics
- identify elements of culture
- understand subculture
- identify major cultural differences and cultural dimensions
- describe the intercultural model and the influence of cultural differences on an individual and social interaction
- understand the importance of cultural differences in behaviour.
Introduction

What is the influence of culture on social interaction? The first step is to determine what is meant by the concept of culture and how it can be defined. Various definitions of culture will be discussed and a final definition written for the purposes of general research use, and the specific analysis of culture in this book. We will then look at the relationships between culture and social interaction through the various dimensions modelled in current literature that define and explain the differences between various cultures. It is the differences that make the study of culture both interesting and rewarding so we will look at the essential nature of these differences, with a close focus upon the major cultural dichotomy – the difference between the East and the West.

Concept and definitions

Culture is a complex multidimensional phenomenon that is difficult to define, and the hundreds of different definitions presented in the literature reflect this. For example, Kroeber and Kluckhohn (1985) documented that there are over 160 definitions of culture. Because culture is broad in its scope, theorists have had difficulties in arriving at one central definition of culture and have had different views about what constitutes the meaning of culture. Several scientific fields such as sociology, psychology, anthropology and intercultural communication have their own definitions of culture. These definitions range from viewing culture as an all-inclusive phenomenon (‘it is everything’), to those that take a narrow view of the concept. However, despite the vast range of definitions of culture, it has been generally agreed in the literature that culture is a ‘theory’ (Kluckhohn, 1944), an ‘abstraction’ or a ‘name’ for a very large category of phenomena (Moore and Lewis, 1952). It has also been accepted that defining culture is difficult or even impossible (Edelstein et al., 1989). ‘Culture is like a black box which we know is there but not what it contains’ (Hofstede, 1980, p. 13).

Let us present some definitions of culture. We choose to focus on those features of culture that contribute most to culture’s influence on social interaction and to emphasize culture’s multifaceted nature.
Classic definition of culture

The classic definition of culture is:

*that complex whole which includes knowledge, beliefs, art, morals, law, customs, and any other capabilities and habits acquired by man as a member of society* (Tylor, 1924, p. 1).

This definition emphasizes the inclusive nature of the concept of culture under which many variables are included in ‘a complex whole’.

Human origin of culture

Since Tylor (1924), many anthropologists have redefined the concept of culture (Kroeber and Kluckhohn, 1952; Kroeber and Parsons, 1958; Mair, 1972; Piddington, 1960; Schneider and Bonjean, 1973). All definitions commonly point to the same feature of culture: its human origin (Moore and Lewis, 1952). It was agreed that humans have created culture. Culture is broadly viewed as ‘the human-made part of the environment’ (Herskovits, 1948, p. 17; 1955), as holding human groups together (Benedict, cited in Kluckhohn, 1944), and ‘the most complete human groups’ (Hofstede, 1980, p. 26). Culture is also viewed as a way of life of a particular group of people (Harris, 1968a; Harris and Moran, 1979; Kluckhohn, 1951a), a ‘design for living’ (Kluckhohn and Kelly, 1945), ‘standards for deciding what is . . . what can be . . . what one feels about it what to do about it, and . . . how to go about doing it’ (Goodenough, 1961, p. 522).

Behavioural anthropologists

The definitions of behavioural anthropologists indicate that culture is about human behaviour (Schusky and Culbert, 1987). Culture manifests itself in observable patterns of behaviour associated with particular groups of people (Bagby, 1953; Barnlund and Araki, 1985; Lundberg *et al.*, 1968; Merrill, 1965; Spradley, 1972). Culture determines human behaviour (Barnlund and Araki, 1985; Parsons and Shils, 1951; Peterson, 1979; Potter, 1989), is ‘indispensable to any understanding of human behavior’ (Nisbett, 1970, p. 223), it guides behaviour in interaction (Parsons, 1951), indicates a pattern of social interaction (Harris, 1983) and it ‘guides behavior and interprets others’ behavior’ (Kim and Gudykunst, 1988, p. 127). However, the behavioural anthro-
pologists’ definitions of culture have been criticized for not distinguishing between patterns for behaviour and patterns of behaviour (Goodenough, 1957, 1961).

Behaviouralists argued that cultural behaviour is learned, not inherited. Culture is a collection of beliefs, habits and traditions, shared by a group of people and learned by people who enter the society (Mead, 1951). It is possible to learn new cultural behaviour and unlearn old behaviour. This means that it is possible to learn cultural traits and integrate them when generating strategic marketing (Darlington in Joynt and Warner, 1996).

Functionalists
On the other hand, the definitions of functionalists emphasize the role of culture in understanding the reasons and rules for certain behaviour. Functionalists refer to culture as a set of rules for ‘fitting human beings together into a social system’ (Radcliffe-Brown, 1957, p. 102). These rules allow us to better understand and predict how others will behave and why. Culture is seen as something that ‘gives directions for the actors and how the actors should play their parts on the stage’ (Schneider, 1972, p. 38). Some definitions restrict the concept of culture to mental rules (Harris, 1983). Others stress that culture is the socially acquired ways of feeling and thinking (Harris, 1988; Nisbett, 1970; Radcliffe-Brown, 1957), and ways of doing (Sapir, 1921). Some functionalists see culture as the means through which human needs are met (Malinowski, 1939), and values are communicated (Dodd et al., 1990).

Behaviouralists and functionalists
The behaviouralists and functionalists agree that culture and behaviour are inseparable because culture not only dictates how we behave, it also helps to determine the conditions and circumstances under which the various behaviours occur; it helps to interpret and predict behaviour. In this way, interactional behaviour is largely dependent upon the culture in which the interactants have been raised. Consequently, culture is the foundation of interaction. So we can say that when cultures vary, interaction patterns also vary.
Criticism of behaviouralists and functionalists

The behaviouralist and functionalist definitions of culture have been criticized for not explaining cultural behaviour sufficiently.

- First, different observers may perceive and interpret the same behaviour differently.
- Secondly, behaviour may change over time across individuals and within individuals, and may depend on situations.
- Thirdly, there may be discrepancies between what people say, what they would do and what they actually do.
- Fourthly, the interpretation of behaviour may be influenced by stereotypes.

Cognitive anthropologists

The cognitive anthropologists refer to culture as cognitive knowledge, classifications and categories, existing in the minds of people (Goodenough, 1964a; Merrill, 1965; Schmidt, 1939). Hofstede (1991, p. 5) described culture as ‘the collective programming of the mind, which distinguishes the members of one group or category of people from another’. This definition stresses the mental conditions that cultural experiences impose. Keesing (1974) argued that culture is a ‘system of knowledge, shaped by … the human brain’ (p.89). He criticized Schneider (1972) for comparing culture to rules indicating how the actors should play on the stage. According to Keesing (1974) rules are created by a culturally patterned mind. Hofstede (1980) argued that culture includes systems of values; and values build blocks of culture. The cognitive anthropologists have been criticized for limiting the concept of culture to knowledge, and excluding people and their emotions from the concept, whereas in fact, many other senses contribute to peoples’ experiences. For instance, Cole and Scribner (1974) noted that peoples’ experiences are shaped by culturally and socially defined meanings and emotions.

Symbolists

The symbolists refer to culture as a system of symbols and meanings (Kim and Gudykunst, 1988; Radcliffe-Brown, 1957; Schneider, 1976) that influence experiences. Symbols help to communicate and develop attitudes toward life (Geertz, 1973) and allow for interaction in a socially accepted manner that is understood by the group (Foster, 1962).
Although meanings cannot be observed, counted or measured (Geertz, 1973), they help to understand others’ behaviour. The symbolic definition of culture has also been criticized. Levi-Strauss (1971) argued that symbols do not create culture because they are created by a culturally patterned human mind.

Culture as perceptions

Many definitions of culture indicate that culture is ‘the sum of people’s perceptions of themselves and of the world …’ (Urriola, 1989, p. 66). The similarity in people’s perceptions indicates the existence of similar cultures and sharing and understanding of meanings (Samovar et al., 1981).

Subjective culture

Triandis (1972) referred to a ‘subjective culture’ as a cultural characteristic way of perceiving the environment. The main elements of subjective culture are values, role perceptions, attitudes, stereotypes, beliefs, categorizations, evaluations, expectations, memories and opinions. The similarity in perceived subjective culture means similarity in perceiving all these elements. Members of a similar subjective culture have similar values, conform to similar rules and norms, develop similar perceptions, attitudes and stereotypes, use common language, or participate in similar activities (Samovar et al., 1981; Triandis, 1972). Triandis (1972) emphasized the importance of understanding how the elements of subjective culture affect interpersonal interactions. He reported that the similarities in subjective culture lead to frequent interaction among members of similar cultural groups. Triandis (1972, p. 9) also noted ‘when the similar behavior patterns obtained in one culture differ from the similar patterns obtained in another, we infer the existence of some differences in subjective culture’. According to Landis and Brislin (1983, p. 187), differences in subjective cultures ‘are more likely to occur … because of the differences in norms, roles, attitudes, and values between the … cultures’ that infer that ‘individuals belong to different cultures’.

Culture as differences between people

Culture is about differences and cultural differences are obvious (Wallerstein, 1990). Culture can be referred to as differences between
groups of people who do things differently and perceive the world differently (Potter, 1989). These differences indicate the existence of different cultures. As Triandis (1972) noted, if there were no differences, there would be no cultures. Hofstede (1980) gave evidence of the differences and similarities among cultures. In a similar way to Triandis (1972), Landis and Brislin (1983) reported the importance of understanding how the cultural differences affect interpersonal interactions. According to Landis and Brislin (1983), cultural differences can cause differences in interactional behaviours and misunderstanding in their interpretations and may even create conflict. In cross-cultural contact they tend to reduce interaction among members of different cultures. Therefore, the analysis of the interactional behaviour and its interpretation is critical (Albert and Triandis, 1979) for the analysis of cross-cultural contact.

Culture as information and communication

Culture has also been viewed as information (Kluckhohn and Kelly, 1945) and a communication system (Hall, 1959). Several anthropologists suggest a relationship between culture and language (Kluckhohn, 1944). Language, ‘the symbolic guide to culture’ (Sapir, 1964, p. 70) ‘transmits values, beliefs, perceptions, norms’ (Samovar et al., 1981, p. 141) and facilitates man’s perceptions of the world (Sapir, 1964). Cultural differences create differences in verbal communication. Differences in languages create different ways of expressing beliefs, values and perceptions.

Other definitions of culture

Culture has also been compared to social interaction, rules about behaviour, perceptions, thoughts, language and non-verbal communication. These aspects of culture affect social interactional behaviour both directly and indirectly (Argyle, 1978).

Material and non-material culture

Two different forms of culture have been distinguished: material and non-material. The material form of culture refers to the productive forces and everything necessary to support human life; the non-material or spiritual form refers to morality, tradition, and customs (Urriola,
The non-material form includes cultural beliefs and values, attitudes, and perceptions. Some writers referred only to material objects and artifacts (White, 1959), while others excluded material objects from the concept of culture (Goodenough, 1971).

Cultural perspectives

Culture has been viewed from two perspectives. One perspective views culture as an ideological entity encompassing values, norms, customs and traditions (Rokeach, 1973). The other perspective views culture as a combination of ideological and material elements such as what and how people eat, what they wear and what they use (Assael, 1992; Mowen, 1993).

Tourism studies focus either on the ideological aspects of culture or a combination of ideological and material aspects of culture. For example, Pearce (1982b) analysed the social psychology of tourist behaviour. Reisinger and Turner (1997a,b; 1998a,b,c; 1999a,b) investigated cultural aspects of Asian inbound tourism to Australia as well as its perceptions of Australia’s attributes as a tourism destination (Reisinger and Turner, 2000).

Tourist, host and tourism culture

Tourist culture is the culture that tourists bring on vacation. It is the culture of their own or that of their country. Tourist culture explains tourist behaviour. The host culture is the culture of the host country with which tourists are in contact (Jafari, 1987). According to Jafari (1987), the behaviour of all participants involved in the tourism process creates a distinct ‘tourism culture’, which is distinct from that of their routine and everyday culture. Tourists behave differently when they are away from home because they are in a different state of mind and in the ‘play’ mode. Hosts behave differently because they offer the tourists hospitality services. However, both groups retain a residue of their own culture when in contact. Thus, the tourist culture should be analysed in relation to ‘residual culture’, which explains how tourists from different cultures behave. Jafari (1987) also suggested that tourist, host and residual cultures mix together and produce a special and distinguishing type of culture at each destination, which consists of the behaviour of tourists and hosts. Further, Pizam (1999) noted that tourists of
various nationalities possess simultaneously both ‘touristic cultures’ (i.e., the culture of group of tourists, backpackers, etc.) and ‘national cultures’. He asks the question: to what extent are ‘touristic cultures’ free of national cultures and reflected in the behaviour of all tourists regardless of nationality?

Industry, professional, functional and corporate culture

Like nations, industries, organizations and occupational groups have their own cultures. Industries such as tourism, banking, construction, retailing or pharmaceutical have their own cultures because they share different world-views on how to manage a business. For example, the tourism industry culture is more customer-oriented than banking culture. Corporations have different cultures as well because they are influenced by the different nature of the industry, business and product (Schneider and Barsoux, 1997). Different functions in organizations – finance, production, marketing, and research and development – are also characterized by distinct cultures: they have different task requirements, time frames and customers. For example, researchers and developers tend to take a more down-to-earth approach, advertisers are more creative. In addition, distinct professions such as doctors, lawyers or engineers also have their unique cultures because they differ in their beliefs and values and have different dress codes and codes of conduct.

The focus of this book is upon the national culture rather than the cultures of businesses, occupational groups or industries. Since the majority of definitions of national culture refer to culture in psychological terms such as values, norms, rules, behaviour, perceptions, attitudes, beliefs, symbols, knowledge, ideas, meanings and thoughts (Argyle, 1978; Bennett and Kassarjian, 1972; Camilleri, 1985; Ember and Ember, 1985; Kim and Gudykunst, 1988; Leighton, 1981; Mill and Morrison, 1985; Peterson, 1979; Robinson and Nemetz, 1988), these definitions have been used in this book to analyse the national culture of tourists and hosts. The definition presented on
page 11 summarizes all the various interpretations of culture discussed above. This definition refers to patterns of human behaviour and people’s values that determine their actions.

The above definition has been widely used by researchers recently. For example, Berthon’s (1993) saw culture as the result of human actions and showed the link between the ‘mental programming’ and the consequences of behaviour derived from this programming. Herbig (1998) defined culture as ‘the sum of a way of life, including expected behaviour, beliefs, values, language and living practices shared by members of a society. It consists of both explicit and implicit rules through which experience is interpreted’ (p. 11). Similarly, Pizam (1999) referred to culture as ‘an umbrella word that encompasses a whole set of implicitly, widely shared beliefs, traditions, values, and expectations that characterizes a particular group of people’ (p. 393). Potter (1994) reported that the extent to which people share meanings depends on their awareness of their own held values and beliefs and their awareness of others’ values and beliefs. Once they become aware of the differences in these beliefs and values, they can adjust their behaviour to enhance their abilities to work successfully with people from other cultures. According to Herbig (1998), cultural beliefs, values and customs are followed as long as they yield satisfaction. If a specific standard of conduct does not fully satisfy the members of a society, it is modified or replaced. Thus, culture continually evolves to meet the needs of society.

### Purpose of culture

The purpose of culture is to teach how to do things and how to think in order to organize the world (Dodd, 1998). Its purpose is to ‘establish modes of conduct, standards of performance, and ways of dealing with interpersonal and environmental relations that will reduce uncertainty, increase predictability, and thereby promote survival and growth among the members of any society’ (Herbig, 1998 p. 11). Culture indicates how to live. Culture guides people through life. According to Herbig (1998), culture influences behaviour and determines which behaviour is helpful and should be rewarded, and which is harmful and should be discouraged. Culture reinforces values (Dodd, 1998). It helps to decide what is appropriate and desired, and what is unaccep-
table. It tells what is correct, true, valuable and important (Kraft, 1978). Culture teaches significant rules, rituals, and procedures (Dodd, 1998). It dictates what clothes to wear, what kind of food to eat, what to say, how to serve guests or what to do at a dinner party. Culture dictates ideas and sets the rules that the majority of society obeys. ‘It creates a hierarchy of codes for regulating human interactions which offers order, direction and guidance’ (Herbig, 1998, p. 11). Culture teaches relationships with others and aspects of forming and maintaining relationships (Dodd, 1998). Culture makes the everyday life decisions easier. Cultural rules and norms help to achieve harmony in society. Without them society would be in disarray (Jandt, 1998). Culture provides the means for satisfying physiological, personal and social needs (Herbig, 1998).

Culture also makes it possible for human society to communicate using verbal and nonverbal systems of expressive behaviour (Herbig, 1998); ‘Culture explains how a group filters information’ (p. 12); A culture encourages a particular communication style; Culture has the power to shape perception, develop feelings, images, and stereotypes (Dodd, 1998).

Culture bonds people together (Dodd, 1998) and identifies the uniqueness of the group of people. According to Leavitt and Bahrami (1988), culture identifies the uniqueness of the social unit, its values and beliefs. Members of the same culture share similar thoughts and experiences. Shared cultural norms give the members of a society a sense of their common identity (Herbig, 1998). Culture helps to define who they are (Jandt, 1998). However, few humans are consciously aware of their own culture. Only when one is exposed to foreign culture and becomes uncomfortable in it does one become aware of their home culture and the cultural differences between one’s own and a foreign culture. Culture is ‘the instrument by which each new generation acquires the capacity to bridge the distance that separates one life from another’ (Herbig, 1998, p. 11)

Characteristics of culture

According to Herbig (1998), the following provide a set of characteristics for culture:
1. **Functional**: each culture has a function to perform; its purpose is to provide guidelines for behaviour of a group of people.

2. **A social phenomenon**: human beings create culture; culture results from human interaction and is unique to human society.

3. **Prescriptive**: culture prescribes rules of social behaviour.

4. **Learned**: culture is not inherited and/or received by succession; it is learned from other members of the society.

5. **Arbitrary**: cultural practices and behaviours are subject to judgment. Certain behaviours are acceptable in one culture and not acceptable in other cultures.

6. **Value laden**: culture provides values and tells people what is right and wrong.

7. **Facilitates communication**: culture facilitates verbal and nonverbal communication.

8. **Adaptive/dynamic**: culture is constantly changing to adjust to new situations and environment; it changes as society changes and develops.

9. **Long term**: culture developed thousands of years ago; it was accumulated by human beings in the course of time and is the sum of acquired experience and knowledge.

10. **Satisfies needs**: culture helps to satisfy the needs of the members of a society by offering direction and guidance.

**Subcultures**

There is a distinction between dominant and variant cultures (Kluckhohn and Strodtbeck, 1961), or public and private cultures (Goodenough, 1971). Each dominant culture consists of several subcultures. Subcultures can be based on race, ethnicity, geographic region or economic or social class.

Race refers to a genetic or biological similarity among people (Lustig and Koester, 1993). For example, many western European countries include people from the Caucasian race. Race also refers to a group of people descended from the same ancestors. Race is sociohistorical in nature. It recognizes the evolution of different racial categories over time and the existence of different racial categories (e.g., white and black) in different cultures (Jandt, 1998).
Ethnicity refers to a wide variety of groups of people who share a language, history and religion and identify themselves with a common nation or cultural system (Lustig and Koester, 1993). Ethnic differences can be identified by ‘colour, language, religion, or some other attribute of common origin’ (Horowitz, 1985, p. 41). Since ethnic cultural traits are passed on to children, ethnicity also refers to the shared descent or heritage of a group of people (Jandt, 1998). For example, Slovaks, Croatians and Serbians represent three ethnic groups, each with their own culture, who lived as one nation in former Yugoslavia.

Geographical region refers to geographic differences within countries or similarities between countries. According to Schneider and Barsoux (1997), regional subcultures evolve due to differences in geography, history, political and economic forces, language and religion.

Economic and social class recognizes differences in the socio-economic standing of people. Regional differences evolve due to differences in people’s income and wealth.

Each subculture community (e.g., racial, ethnic, economic, social or regional) exhibits characteristic patterns of behaviour that distinguish it from others within a parent culture. Each subculture provides its members with a different set of values and expectations as a result of regional differences. Therefore, the major dominant culture differs from minor variant subcultures.

Subcultures can be represented by a small group, such as a few people, or a large group such as a major religious order. People can be members of many different groups at the same time. A person might identify with being a white French-American, a Christian, and a member of the middle class. Subcultures provide their members with norms and rules that tell people how to behave, interact and think within these subcultures.

The attempt to distinguish a dominant or typical cultural pattern for any culture is extremely difficult or even impossible because of the heterogeneity of many societies. The ethnic variety can be found in all countries; for example, Australia and Canada have British, Germans, Italians, Greeks, Turks, Serbs, Croats, Polish, and many other nationalities. Some societies like the United States contain over 125 ethnic groups and nearly 1200 different religions (Samovar et al., 1998). Thus, the
analysis of the whole country’s culture must be limited to the dominant culture of this country.

Figure 1.1 presents a model of the relationships between two subcultural groups. Each subculture has its own unique pattern of values, expectations, and interactions yet both groups share dominant cultural patterns. Moreover, dominant culture directs the form of public social interaction, whereas the variant minor subcultures indicate the forms of private social interaction. Therefore, interaction between people who appear to be from the same dominant culture may not be easy, because in reality they may be members of various subcultures and their backgrounds may be so different that they may not be able to relate appropriately.

![Figure 1.1 Relationships between dominant cultures and minor subcultures](image)

The focus of this book is on the dominant culture of the tourists and hosts and the public social interaction between their cultures. We concentrate on the various guidelines in dominant tourists’ and hosts’ cultures that affect their social interaction. The minor subcultures and private patterns of social interaction are not analysed here.

**Cultural differences**

Cultural differences manifest themselves in many ways. Scollon and Scollon (1995) identified numerous aspects of culture that are significant for the understanding of cultural differences (see Table 1.1).

Czinkota and Ronkainen (1993), Hofstede (1991) and Trompenaars (1993) suggested a range of elements that generate cultural differences (see Table 1.2).
### Table 1.1. The aspects significant for the understanding of cultural differences (Scollon and Scollon, 1995)

<table>
<thead>
<tr>
<th>Ideology</th>
<th>Socialization</th>
<th>Forms of discourse</th>
<th>Face systems</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>History and worldview, which includes:</strong></td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>Beliefs</td>
<td>Education</td>
<td>Functions of language:</td>
<td>Social organization, which includes:</td>
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<td></td>
<td></td>
<td>Information and relationship</td>
<td>Kinship</td>
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<tr>
<td>Values</td>
<td>Enculturation</td>
<td>Negotiation and ratification</td>
<td></td>
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<tr>
<td>Religion</td>
<td>Acculturation</td>
<td>Group harmony, individual welfare</td>
<td></td>
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<tr>
<td>Primary and secondary socialization</td>
<td>Non-verbal</td>
<td>Kinesics: body movement</td>
<td></td>
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<tr>
<td></td>
<td>communication:</td>
<td>Proxemics: the use of space</td>
<td>The concept of the self</td>
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<td></td>
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<td>Concept of time</td>
<td></td>
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<tr>
<td>Theories of the person and of learning</td>
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</table>

### Table 1.2. The elements that generate cultural differences (Czinkota and Ronkainen, 1993; Hofstede, 1991; Trompenaars, 1993)

<table>
<thead>
<tr>
<th>Language</th>
<th>Social institutions/Social strata or classes/Family structure</th>
<th>Customs</th>
</tr>
</thead>
<tbody>
<tr>
<td>Economics</td>
<td>Values</td>
<td>Material items</td>
</tr>
<tr>
<td>Religion</td>
<td>Attitudes</td>
<td>Aesthetics</td>
</tr>
<tr>
<td>Politics</td>
<td>Manners</td>
<td>Education</td>
</tr>
</tbody>
</table>
Cultural differences in communication

The cultural differences are reflected in communication patterns such as:

- different patterns of verbal communication (language and para-language: intonation, laughing, crying, questioning), and
- different patterns of non-verbal communication (body language such as facial expressions, head movements, gestures, use of space, use of physical distance between people) (Bochner, 1982).

Differences in verbal communication are related to the differences in the features of language such as:

- phonology (differences in sound)
- morphology (differences in meaning units)
- semantics (differences in meanings of words)
- syntactics (differences in the sequence of the words and their relationships to one another)
- pragmatics (differences in effects of language on perceptions) (Lustig and Koester, 1993).

Whorf (1956) hypothesized that there are differences in the manner by which language influences and determines the ways in which people think, due to:

- variations in vocabulary (different words are used to express the same meaning)
- variations in linguistic grammar (due to differences in time, social hierarchy, and cultural characteristics)
- linguistic relativity and intercultural communication (differences occur due to ethnic, social class, generation, political reasons, different dialect, accent and jargon).

Differences in non-verbal communication occur due to differences in:

- body movements (kinesics)
- emblems (gestures)
- illustrators (visual representation of the verbal message)
- affect displays (facial and body movements)
- regulators (synchronizers of conversation e.g., head nods, eye contact)
- adaptors (body movements as a reaction to an individual’s physical or psychological state)
- space (proxemics)
- use of personal space (intimate/personal/social/public)
- territoriality
- touch
  - the meanings of touch
  - differences in touch (whom, where, when)
- time
  - time orientations (past/present/future)
  - time systems (technical, formal/informal)
  - time perceptions (long/short)
  - use of time (commitment/no commitment)
- voice
  - vocal communication (high/low, fast/slow, smooth/staccato, loud/soft)
- other non-verbal codes
  - chemical code system (natural body odour, tears, sweat, smells)
  - dermal code system (blushing, blanching, flesh)
  - physical code system (facial features, skin and hair colour, body shape)
  - artifactual code system (clothing, buildings, furnishing, jewellery, lighting, cosmetics) (Lustig and Koester, 1993).

Cultural differences also occur in:

- persuasion (presentational/analogical)
- argumentation (evidence, warrants, claims, making conclusions)
- structure of conversation (topics discussed, the ways topics are presented, value of talk and silence, rules of conversations) (Lustig and Koester, 1993).

Cultural differences in social categories

Cross-cultural differences may be noticed in social categories such as role, status, class, hierarchy, attitudes towards human nature, activity, time, and relationships between individuals (Kim and Gudykunst, 1988). Cultural differences can also be found in standing, looking, touching, perceiving sense of shame, feelings of obligations, responsibility, saving face, avoidance of embarrassment, confrontation, taking initiatives, responses, and external appearance (Argyle, 1967, 1978; Damen, 1987; Dodd, 1987; Gudykunst and Kim, 1984a; Hall, 1955, 1959; 1976, 1983; Taylor, 1974; Thiederman, 1989).
Cultural differences in rules of social behaviour

Cultural differences occur in rules of social behaviour (Argyle, 1967; Triandis, 1972), particularly in:

- ways of defining interpersonal relations and attributing importance to social interactions (Wagatsuma and Rosett, 1986),
- techniques of establishing and preserving relations (Argyle, 1967)
- interaction patterns such as greetings, self-presentations (Argyle, 1967)
- beginning a conversation, degree of expressiveness, showing emotions, frankness, intensity (Jensen, 1970)
- persistency and intimacy, as well as volume of interaction (Jensen, 1970)
- expressing dissatisfaction and criticism (Nomura and Barnlund, 1983)
- describing reasons and opinions (Argyle, 1978)
- exaggerations (Argyle, 1978)
- moral rules about telling the truth (Argyle, 1978)
- joking, asking personal questions, complimenting and complaining, expressing dislike, showing warmth, addressing people, apologizing, farewelling, expressing negative opinions and gift giving.

Cultural differences in service

There are also differences in understanding the concept of service. Wei et al. (1989) emphasized the influence of cultural differences on the interaction processes between a service provider and a visitor. ‘Interacting with service personnel is a primary way in which visitors form an impression and make judgments about their hosts’ (Wei et al., 1989, p. 3). Poor quality service may create unpleasant encounters between tourists and hosts, low morale, and unfriendly attitudes (Wei et al., 1989). Sheldon and Fox (1988) identified many cultural differences in relation to interaction patterns between guests and service providers. These differences may lead to different perceptions of what constitutes proper guests’ treatment, and can shape different attitudes of hosts towards the tourists they serve (Richter, 1983). What is important for guests from the US may not be of the same level of importance for Japanese or Chinese customers. For instance, the Chinese host ignores the expectations of their guests. By escorting their guests everywhere, providing them with a very tight itinerary, and not leaving an opportunity to experience the Chinese life style privately, the Chinese hosts believe they provide their guests with a courtesy.
However, American tourists may view such hospitality as an intrusion and lack of trust. Japanese hosts, on the other hand, take care of the affairs of their guests in advance and anticipate the guests’ needs and even fulfil beyond needs (Befu, 1971), believing the host knows best what the guests’ needs are. Such an attitude may also be frustrating for American tourists who think they know best what their needs are. American tourists may regard Japanese hospitality as uncomfortable. On the other hand, the American tradition of not anticipating the guests’ needs in advance may negatively affect the Japanese tourists’ satisfaction with the hospitality of the American host. As Wei et al. (1989, p. 3) noted, ‘the cultural differences in expectations regarding service levels between hosts and visitors left many with negative impressions’.

The cultural differences listed above may be produced by regional, ethnic, religious, gender, generation and social classes differences. However, these are not discussed in this book.

Cultural problems

Cultural differences can cause problems in social interaction between participants of different cultural backgrounds. For instance, different patterns of verbal and non-verbal communications may create serious errors and lead to misinterpretation, misunderstanding and confusion (Argyle, 1967) and affect the perceptions of others (Jensen, 1970; Samovar et al., 1981; Wolfgang, 1979). If the contact participants do not conform to each other’s cultural patterns of interaction and expected standards, and assume that they are culturally the same or similar, they may reject each other (Argyle, 1967).

Cultural differences have particular influences on tourist–host social interaction when the tourists have a distinctly different cultural background from hosts. According to Pizam and Telisman-Kosuta (1989), in the destinations where the majority of tourists were foreigners, the residents perceived the tourists to be different from themselves in a variety of behavioural characteristics, such as attitudes or morality. However, in the destinations where the majority were domestic tourists, the differences between the tourists and the residents were perceived as only minimal (Pizam and Telisman-Kosuta, 1989). As such, these differences have marketing implications for the tourism and hospitality sector.
Cultural dimensions

The examination of cultural differences indicates that there are a very large number of elements that differ between cultural groups. The question is whether these differences can completely and adequately distinguish between all cultures. How many of the cultural elements need to be different in order to determine cultural differences? Also, the cultural elements vary in their degree of importance and impact on social behaviour. Which cultural elements have the most significant effect on social behaviour and to what degree should they be different in order to indicate cultural differences between people? Which elements should be used to successfully compare cultures?

There are many dimensions on which cultures differ (Parsons and Shils, 1951; Cattell, 1953; Hall, 1965; Mead, 1967; Inkeles and Levinson, 1969; Ackoff and Emery, 1972; Douglas, 1973, 1978). It seems that the most frequently used are the Parson’s (1951) pattern variables, Kluckhohn and Strodtbeck’s (1961) value orientations, Stewart’s (1971) cultural patterns, Hall’s (1960, 1966, 1973, 1976, 1977, 1983), Hall and Hall’s (1987), Hofstede’s (1980, 1984, 1991, 2001) dimensions of cultural variability, Trompenaars’ (1984, 1993, 1997), Hampden-Turner and Trompenaars’ (1993) and Maznevski’s (1994) cultural dimensions. These dimensions provide ways to understand how people’s behaviour and communication differ across cultures and how they deal with social life and human relationships. They affect social interaction, the difficulties individuals have in relating to others and individual perceptions (Gudykunst et al., 1988b). They can also indicate how the major cultural differences influence the cross-cultural interaction between international tourists and local hosts. Therefore, these cultural dimensions are presented below.

Parson’s (1951) pattern of variables

Parson differentiated cultures according to the choices an individual makes prior to engaging in action.

- **Affectivity-Affective Neutrality**: the degree to which people seek gratification (immediate/self-restraint)
- **Universalism-Particularism**: modes of categorizing people or objects (general/specific)
Diffuseness-Specificity: types of responses to people or objects (holis-tic/particular)

Ascription-Achievement: ways of treating people or objects in terms of qualities ascribed to them (inherent/group qualities)

Instrumental-Expressive: nature of the goals people seek in interactions with others (means to another goal/an end goal)

Structural Tightness: the degree to which the norms, rules and constraints are placed on people’s behaviour (tight/loose)

Kluckhohn and Strodtbeck’s (1961) cultural dimensions

Kluckhohn and Strodtbeck (1961) differentiated cultures on the basis of value orientations.

- **Toward Humans**: human beings may be perceived as good, a mixture of good and evil, or evil; changeable, unchangeable
- **Toward Nature**: humans may be subjected to nature, live in harmony with nature or control nature
- **Toward Activity**: cultures may be ‘being’, ‘being-in-becoming’ or ‘doing’
- **Toward Time**: past, present and future
- **Toward Relationship among People**: linear (hierarchical relationship), collateral (group relationship), individual (the individual goals take primacy over group goals)
- **Toward Space**: public, private, mixed.

Stewart’s (1971) cultural patterns

The four major elements of Stewart’s cultural patterns are.

- **Activity Orientation**: how people view actions and how they express themselves through activities (being/becoming/doing)
- **Social Relations Orientation**: how people relate to one another (formal/informal, direct/indirect, egalitarian/hierarchical)
- **Self-orientation**: how people view themselves, what motivates their actions, who is valued and respected (group/self-orientation, changeable/not changeable)
- **World Orientation**: how people locate themselves in relation to the spiritual world and nature (subjugation to nature/living in harmony with nature/controlling nature).
Hall’s (1960, 1966, 1973) and Hall & Hall’s (1987) cultural dimensions

1.1.1.1 According to Hall, cultures can be differentiated on the basis of orientation toward.

- **Human Nature**: agreements
- **Activity Orientation**: monochronic/polychronic
- **Human Relationships**: amount of space, possessions, friendship, communication
- **Relation to Time**: past/future
- **Space Orientation**: public/private.

Hall’s (1976, 1977, 1983) cultural dimensions

Hall also differentiated cultures in terms of.

- **Context**: the level of information included in a communication message (low/high context)
- **Space**: ways of communicating through handling of personal space (personal/physical)
- **Time**: different perceptions and orientations towards time (monochronic cultures (MTC) versus polychronic cultures (PTC))
- **Information flow**: the structure and speed of messages between individuals (covert/overt messages)
- **Language**: high context cultures (HCC) versus low context cultures (LCC).

Hofstede’s (1980, 1984, 1991) cultural dimensions

According to Hofstede, cultures can be compared and contrasted with one another on five dimensions.

- **Power Distance (PD)**: the way in which interpersonal relationships develop in hierarchical society
- **Uncertainty Avoidance (UA)**: the degree to which people feel threatened by ambiguous situations
- **Individualism-Collectivism (IC)**: the degree to which individual goals and needs take primacy over group goals and needs
- **Masculinity-Femininity (MF)**: the degree to which people value work and achievement versus quality of life and harmonious human relations
Confucian Work Dynamism: the extent to which the Chinese values apply in the country in which they reside (Long-term Time Orientation).

Adler’s (1986) cultural dimensions

Adler distinguished cultures on the basis of:

- human activity
- space
- time
- human nature
- relationships with nature
- human relationships.

Argyle’s (1986) cultural differentiation

Argyle differentiated cultures according to the degree of formality and an acceptable level of physical contact between people.

- Formality: formal/informal cultures.
- Touch: contact/non-contact cultures

Schein’s (1992) cultural dimensions

Schein distinguished cultures on the basis of the following dimensions.

- The Nature of Human Relationships: individualism/groupism, participation and involvement, role relationships
- The Nature of Human Activity: doing/being/being-in-becoming, work/family/personal
- The Nature of Human Nature: evil/good/mixed
- The Nature of Relations with Environment: control/harmony/subjugation
- The Nature of Time: past/present/near or far-future, monochronic/polychronic, planning/development, discretionary time horizons (function/occupation/rank), temporal symmetry/pacing
- The Nature of Reality and Truth: external physical/social/individual reality, high/low context, moralism/pragmatism
- The Nature of Space: intimacy/personal/social/public, high/low status.
Trompenaars’ (1984, 1993) cultural dimensions

Trompenaars compared cultures on orientation towards.

- **Human Nature**: universalism/particularism
- **Relation to Nature**: internal/external, inner/outer directed
- **Activity Orientation**: achievement/ascription, analysing/integrating
- **Human Relationships**: equality/hierarchy, individualism/collectivism and communitarianism, affective/neutral
- **Relation to Time**: sequential/ synchronic, past/present/future.

Maznevski’s (1994) cultural dimensions

Maznevski differentiated cultures on the basis of orientations toward.

- **Human Nature**: good/evil, changeable
- **Relation to Nature**: subjugation/mastery/ harmony
- **Activity Orientation**: doing/being, containing and controlling (thinking)
- **Human Relationships**: individual/collective, hierarchical.

The ways cultures differ on the above dimensions are discussed in Chapter 3.

### Inter-cultural interaction model

The intercultural interaction model, which is presented below, is based on Porter and Samovar’s (1988) model of the differences between three cultures and their members in an intercultural communication process. This model assists in understanding some of the consequences of culturally different people interacting together (see Figure 1.2).

Figure 1.2 illustrates the influence of culture on individuals. Three distinct squares present three distinct cultures: Culture A, B and C. Within each culture A, B, C there is an inner form, which represents the individual who is ‘travelling’ between the three cultures and is influenced by these cultures. The shape of the dominant culture and the shape of the individual are different. Although culture is the dominating shaping force on an individual there are also other influences besides culture that affect the individual such as social, economic, political or environmental.
The differing shadings and shapes of the individual represent the influence of different cultures on an individual. When an individual from Culture A leaves its culture and reaches Culture B, his or her behaviour changes because of the influence of a culturally different society. The individual’s values, behaviour and communication style differ from those of Culture B. The degree to which culture influences an individual from Culture A and an individual from Culture B is a function of the dissimilarity of Cultures A and B.

In general, all interactions are viewed to a certain extent as ‘intercultural’, and the degree of their ‘interculturalness’ depends upon the degree of heterogeneity between cultural backgrounds of the individuals involved in interactions; their patterns of beliefs, verbal and non-verbal behaviour, perceptions, and attitudes. An underlying assumption is that individuals who belong to the same culture share greater commonality than individuals who belong to different cultures.
There are variations in cultural differences during intercultural inter-
action. Intercultural interactions can occur in a wide variety of situations
that range from interactions between people who are members of differ-
ent dominant cultures with extreme cultural differences (e.g., interactions
between Western tourists and Asian hosts) to interactions between people
whose differences are reflected in the values and perceptions of subcul-
tures (e.g., interactions between American tourists and British hosts).
This supports Sutton’s (1967) theory of various degrees of differences
in cultural backgrounds of the contact participants. Samovar and
Porter (1991) presented these differences along a minimum-maximum
dimension and reported that the degree of difference between cultural
groups depends on the comparison of their cultural dissimilarity.

The maximum difference was found between Asian and Western cul-
tures (Samovar and Porter, 1991) (see Figure 1.3). The members of cul-
tural groups with minimal differences had more in common than
members of groups at the middle or maximum end of the scale. The
members of similar cultural groups spoke the same language, shared
the same religion, experiences and perceptions and saw their worlds as
similar. However, it was noted that although these groups were similar,
they were also culturally dissimilar to some extent and had divergent
beliefs, values and attitudes and, therefore, might also differ significantly.

Samovar and Porter’s (1991) scale allows us to examine cultural dif-
fferences between nations and gain insights into the influence of these
differences on social interactions in a cross-cultural context. Examples
of the cultural differences between nations and, in particular, between
Asia, Europe, the US and Australia are discussed in Chapters 3–6.

importance of understanding the cross-cultural
differences in behaviour

Members of the American, European and Asian societies have opposite
cultural orientations and expectations due to social interaction. The cul-
tural differences between the members of these societies can have a direct
impact on their social interaction in the tourism environment. Due to
cultural differences Asian, European, US and Australian societies may
have a different understanding of what constitutes appropriate beha-
viour. Qualities such as being yourself, open, friendly, direct, confident,
outspoken and informal, truthful in interpersonal relations that are admired in the American culture are not admired in Asian societies that view Americans as aggressive, lacking grace, manners and cleverness. What one culture regards as normal and acceptable behaviour the other one may regard as insulting and irritating. Therefore, it is important to analyse the cultural differences in behaviour and understand which of these differences have the most detrimental effects.

Tourism cross-cultural studies

The role of cultural differences in determining tourist behaviour has not been paid much attention in tourism research (Pizam, 1999). This is unfortunate because cultural differences are especially relevant to the tourism industry. The tourism industry is increasingly experiencing globalization; cultural characteristics represent an attractive element of the tourism product itself, and tourism is a service industry where people from different cultures can meet (Pizam, 1999).
In the tourism context, cultural differences have been analysed in the:

- patterns of recreation (Rodgers, 1977)
- amount of leisure time among nations (Ibrahim, 1991, Szalai, 1972)
- vacation travel preferences: (a) availability of vacation time and use of that time for vacation travel; (b) actual amount of vacation time; (c) amount of travel undertaken; (d) length; (e) distance, and (f) cost of the most recent trip (Richardson and Crompton, 1988a,b)
- vacation travel patterns (Sussmann and Rashcovsky, 1997; Groetzbach, 1981, 1988; Chadee and Cutler, 1996)
- benefits derived from travelling (Woodside and Lawrence, 1985)
- leisure/recreation choice criteria (Pitts and Woodside, 1986)
- attitudes towards and preferences for selected vacation travel attributes (Ah, 1993; Yuan and McDonald, 1990; Yang and Brown, 1992)
- perceptions/stereotypes/image (Brewer, 1978; Boissevain and Inglott, 1979; McLellan and Foushee, 1983; Pi-Sunyer, 1978; Pizam and Telisman-Kosuta, 1989; Pizam and Sussmann, 1995; Pizam and Reichel, 1996; Pizam and Jeong, 1996; Pizam, Jansen-Verbeke, and Steel, 1997; Pizam, Milman and King, 1994; Reisinger and Waryszak, 1994a,b, c; Wagner, 1977, Wee, Hakam and Ong, 1986)
- vacation travel in the US (Goodrich, 1985)
- awareness of, and visitation to, selected attractions (Couturier and Mills 1984)
- values, rules of social interaction, service perceptions, satisfaction with interaction between Asian tourists and Australian values (Reisinger and Turner, 1997a,b; 1998a,b, c; 1999a,b; Reisinger and Turner, 2002a,b)
- motivation (Lee, 2000; Mattila, 1999)
- destination image (Chaudhary, 2000; Baloglu and Mangaloglu, 2001)
- contents of tour packages (Enoch, 1996)
- tourists’ role preferences (Yiannakis, Leivadi and Apostolopoulos, 1991)
- importance of food and foodservice preferences (Sheldon and Fox, 1988)
- service quality (Armstrong, Mok, Go and Chan, 1977), and many others.

These and other studies are described in more detail in further chapters. The major finding of these studies is that national cultures influence tourist and host behaviour. Therefore, national culture of tourists warrants more detailed examination.
Culture and tourism marketing management

One of the most important aspects of successful international tourism development is to understand the cultural differences between international tourists and a host society. These differences are particularly related to cultural values and the needs and perceptions of international tourists and hosts. Hosts can regard tourism products and services as being satisfying for domestic tourists within a cultural context of a host society. However, international tourists might not regard the same products and services as adequate and satisfying. The aim of tourism marketing is to satisfy the needs and wants of various groups of international tourists. Successful international tourism marketing depends upon the understanding of the cultural background of tourists whom marketers attempt to target, and how this background determines the expectations of these tourists. If the tourism products or services do not adequately satisfy international tourists’ needs and fail to address adequately the cultural values of the tourist society, tourism marketers and managers must revise and/or adjust their product offerings.

It is not suggested here that the total tourism product should be adjusted to match the international tourists’ expectations. Many international tourists travel overseas to experience culture of a host destination and learn about the cultural differences in traditions, food or dance. Many travellers are motivated by the cultural uniqueness of the foreign tourism product. Rather it is suggested that marketers need to address a potential tourist market from a cultural point of view prior to marketing to it.

Cross-cultural differences are not only limited to language, food or dance, but are also experienced in a variety of human interactions between international tourists and local hosts, including their non-verbal behaviour, religious beliefs, time orientation, attitude to privacy, their manners, customs, forms of address, body language or gestures. These cultural elements are potential grounds for cultural misunderstanding and conflict between international tourists and locals. They can induce fear often accompanied by stress and generate tourist dissatisfaction with a tourism product. These experiences and feelings are culturally conditioned, subjective and dependent upon time and space. Marketers and managers must study them to be able to learn about others and one’s own, recognize the differences, understand how cultural factors influence the others’ behaviour, and implement strategies that would successfully target the particular cultural group.
Summary

Culture is a multivariate concept. There are many definitions of culture. These definitions are complex, unclear and there is no consensus definition that can be widely accepted. The majority refer to culture in psychological terms. There is a dominant culture that influences the majority of people, and there are subcultures with regional differences. Any group of people is characterized by various cultures. Members of the same culture share the same cultural orientation. Cultures differ on a variety of cultural elements. The maximum cultural differences were found between Asian and Western societies. Cultures can be distinguished on the basis of cultural dimensions. Cultural differences are especially relevant to the tourism industry. There have been studies done, which identify cultural differences in the tourism context. Tourism marketers and managers must be aware of the cultural differences between international tourists and local hosts to be able to provide an adequate and satisfying product to tourists.

Discussion points and questions

1. Explain what culture is and what are its major elements.
2. Does culture have a purpose?
3. Can cultural elements completely distinguish between different cultural groups?
4. How many of the cultural variables need to be different in order to assess cultural differences? Since they vary in their degree of importance and impact on the interaction patterns, to what degree should these variables be different to indicate cultural differences in social interaction?
5. Are there any transcultural variables by which cultures could be successfully compared?
6. Why is the examination of cultural differences especially relevant to the tourism industry?
7. Give examples showing the differences in social behaviour between international tourists and local residents.
8. Is the assessment of cultural differences between international tourists and hosts always easy and possible?
9. Can one claim that national culture determines tourist behaviour?

10. How important is the understanding of cultural differences for tourism marketers and managers?

Further reading


