A Study of Cultural Differences Between Thai and Japanese Language Teachers in the Secondary Schools of Educational Service Area Offices 3 and 4: Hofstede's Cultural Dimensions Theory

การศึกษาความแตกต่างทางวัฒนธรรมของผู้สอนภาษาชาวไทยและชาวญี่ปุ่นในโรงเรียนมัธยมศึกษา สำนักงานเขตพื้นที่การศึกษาเขต 3 และ 4 โดยใช้ทฤษฎีมิติทางวัฒนธรรมของฮอฟสตีด

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บทคัดย่อ

งานวิจัยชิ้นนี้เป็นการศึกษาความแตกต่างทางวัฒนธรรมระหว่างอาจารย์ชาวไทยและชาวญี่ปุ่นที่สอนภาษาญี่ปุ่นในโรงเรียนมัธยมศึกษา โดยใช้ทฤษฎีมิติทางวัฒนธรรมของฮอฟสเตดเป็นทฤษฎีหลักในการศึกษา วัตถุประสงค์ในการศึกษาคือ เพื่อระบุปัจจัยความแตกต่างทางวัฒนธรรมระหว่างอาจารย์ชาวไทยและชาวญี่ปุ่นที่สอนภาษาญี่ปุ่นในโรงเรียนมัธยมศึกษา สำนักงานเขตพื้นที่การศึกษาเขต 3 และ 4 ตามหลักทฤษฎีมิติทางวัฒนธรรมของฮอฟสเตด สำหรับวิธีการดำเนินวิจัย ผู้วิจัยศึกษาด้วยวิธีการวิจัยทั้งในเชิงคุณภาพและเชิงปริมาณ พร้อมทั้งได้นำปัจจัยความต่างทางวัฒนธรรมของทั้งสองประเทศมาเปรียบเทียบกัน ในการวิจัยครั้งนี้มีกลุ่มตัวอย่าง 47 คน เป็นอาจารย์ชาวญี่ปุ่น ในโรงเรียนมัธยมศึกษา สำนักงานเขตพื้นที่การศึกษาเขต 3 และ 4 ของประเทศไทย อาจารย์ชาวไทยจำนวน 5 คนและอาจารย์ชาวญี่ปุ่น 5 คนที่เคยนำมาใช้เป็นกลุ่มตัวอย่างในการศึกษาครั้งนี้ เครื่องมือที่ใช้ในการวิจัยคือ การสัมภาษณ์ ซึ่งประกอบด้วยคำถามทั้งหมด 15 ข้อ ซึ่งอิงตามหลักทฤษฎีมิติทางวัฒนธรรม 6 ข้อของฮอฟสเตด ในส่วนของการรวบรวมข้อมูลและการเปรียบเทียบ ผู้วิจัยได้ใช้การวิเคราะห์ข้อมูลในเชิงคุณภาพ และการวิจัยในเชิงปริมาณโดยใช้ค่าเฉลี่ยและร้อยละในการวิเคราะห์ข้อมูล

การศึกษาแสดงให้เห็นถึงความแตกต่างกันอย่างมีนัยยะสำคัญระหว่างวัฒนธรรมไทยและวัฒนธรรมญี่ปุ่น ผลการศึกษาวิจัยจะส่งผลให้ครูผู้สอนภาษาชาวญี่ปุ่นมีข้อมูลเพียงพอที่จะสามารถเข้าใจสถานการณ์การสอนภาษาญี่ปุ่นของประเทศไทยในปัจจุบันได้ดียิ่งขึ้น รวมถึงการศึกษายังช่วยส่งเสริมทักษะการคิดเพื่อการพัฒนาของครูผู้สอน ในการเตรียมตัวเพื่อการทำงานร่วมกันอย่างมีประสิทธิภาพระหว่างครูสอนภาษาชาวญี่ปุ่นและชาวไทย โดยเป็นไปในแนวทางความร่วมมือที่ผสมผสานความหลากหลายทางวัฒนธรรมของเพื่อนร่วมงานในบริบทวัฒนธรรมการสอนที่แตกต่างกัน

คำสำคัญ: ครูสอนภาษาชาวญี่ปุ่น มิติความหลากหลายทางวัฒนธรรมธรรมของฮอฟสเตด โรงเรียนมัธยมศึกษาในประเทศไทย

Abstract

This paper reports a study of cultural differences between Thai and Japanese language teachers by using Hofstede's cultural dimensions theory. The objective of this research is to identify the factors of cultural differences between Thai and Japanese language teachers in the secondary schools of educational service area office 3 and 4 based on Hofstede's cultural dimensions theory. A mixed of qualitative and quantitative research were used in this research and the factors of cultural dimensions of the two countries have been compared. The population of this research is 47 Japanese language teachers in the secondary schools of Educational Service Area Office 3 and 4 in Thailand. Five Thai teachers and five Japanese native teacherswere used as the sample of this study. The research tool was interview that included 15 questions based on Hosftede's Six Cultural Dimension Theory. The data was collected and compared by qualitative content analysis and by quantitative analysis using mean and percentage.

The findings of the study show significant differences between Thailand and Japan cultures. The research results will provide teachers with adequate data that they can get a better understanding of the current state of Japanese language teaching in Thailand. Furthermore, the findings can enhance teachers' development of thinking skills how both teachers can prepare themselves to work effectively together in a collaborative way with culturally diverse colleagues in the different cultural teaching contexts.

Keywords: Japanese language teacher, Hofstede's cultural dimensions, secondary schools in Thailand

1. Background of the Study

There are a number of native Japanese teachers teaching in Thaisecondary schools and having to sometimes bridge the cultural differences to cooperate with the others.This multinational teachers issue has been addressed by UNESCO (2011) when one of itscompetency frameworks for teachers was introduced, and it was stipulated that teachers needed to be equipped to achieve the goals of cross-cultural understanding and successful conflict resolution. However, there are many challenges in strong relationships building between Thai and Japanese teachers (Uchiyama, 2009; Katagiri, Laohaburanakit, Iketani & Nakayama, 2011; Matsu, Katsuki & Inone, 2014). Furthermore, teachers at the school level are a much more significant predictor of student performance, as well as performance improvement, after poverty and school type are taken into account (Rubinstein & McCarthy, 2014). The researchers indicated that some problems of working in schools were related to intercultural differences. However, only a small number of underlying factors have been looked at. Therefore, this study attempts to uncover additional factors in the cultural differences between Thai and Japanese language teachers in the Secondary Schools of Educational Service Area Office 3 and 4in Thailand, related to Hofstede's cultural dimensions theory,such as differences in culture and working styles.

2. Selected Literature reviews

2.1 Teaching Japanese as a Foreign Language in Thailand Secondary Schools

According to Ministry of Education (2008), Japanese language was assigned into the curriculums of secondary schools as an elective subject in 1981 and has gained a lot of importance. Japan Foundation (2012) showed that 70% of Japanese teachers were Thai, and 30% were Japanese at secondary school.

A survey results conducted by Katagiri (2010) found that the teachers' expectations were quite different between native and non-native teachers in Thailand. Thai teachers believe that a native Japanese teacher should have high competence as a perfect Japanese teacher, regardless of his/her education and/ or work experience. However, Japanese teachers believe that teachers will grow their teaching ability over time, as they can gain experience while teaching. Furthermore, Japanese teachers at Thai secondary schools mostly come from a wide array of educational and professional backgrounds.

An additional study by Katagiri et al. (2011) revealed a number of unpleasant feelings felt by Thai teachers toward Japanese teachers in Thailand. Some of these feelings include beliefs that Japanese teachers care too much about minor details, are overly stubborn and are ambiguous in their communication.In contrary, Japanese teachers also have negative feelings toward Thai teachers(Uchiyama, 2009).Matsuo et al. (2014) also found that some Japanese teachers feel difficulty in working with Thai teachers because Thai teachers do not communicate with enough information to them before asking suddenly for something.Thus, we can see that Thai and Japanese teachers have a number of issues with each other which can lead them to communication breakdowns and collaboration failures.

2.2 Hofstede's cultural dimensions theory

Hofstede (2001) looked into the aspects of culture that affect work performance, and found six primary cultural dimensions that affect dynamics in the workplace. In the 1970s, Hofstede got access to a large survey database about values and related sentiments of people in over 50 countries around the world (Hofstede, 1980).The followings are the six primary cultural dimensions that the researcher applied to the workplace at school.

2.2.1 Power Distance

This dimension deals with the fact that all individuals in societies are not equal. "Power distance (PDI)" is defined as the extent to which the less powerful members of institutions and organizations within a country expect and accept that power is distributed unequally.Therefore, they have the hierarchy systems everywhere such as family, army,and firms. If an organization has a fewdecision-makers, it is easy to say that the power is centralized; the decisions come only from the leaders and managers. Therefore, the employees are often waiting for the leaders to give orders.

2.2.2 Individualism and Collectivism

Individualism (IDV) is the degree to which organizational and societal institutional practices encourage and reward collective distribution of resources and collective action. In Individualist societies people are supposed to look after themselves and their direct family only.More generally, personal attitudes are

important for individualistic cultures.

Collectivism is the degree to which individuals express pride, loyalty, and unity in their organizations or families as a societal. In Collectivist society's people belong to 'in groups' that take care of them in exchange for loyalty.Managers would assume that employees are willing to make personal sacrifices in their goals and desires in order to fulfill obligations toward others in the organization.

2.2.3 MasculinityandFemininity

Masculinity (MAS) and Femininity is the degree to which an organization or a society minimizes gender role differences while promoting gender equality. Hofstede et al. (1998) revealed that men's values from one country to another contain a dimension from very assertive and competitive and maximally different from women's values on the one side, to modest and caring and similar to women's values on the other.

2.2.4 Uncertainty Avoidance

Uncertainty avoidance(UAI) is the extent to which members of an organization or society strive to avoid uncertainty by relying on established social norms, rituals, and governmental practices. People in high "uncertainty avoidance" cultures actively seek to decrease the probability of unpredictable future events so that they will not feel higher stress, emotionality, anxiety, neuroticism and intolerance of deviant persons and ideas.Hofstede(2011) mentioned that teachers were supposed to have all the answers; for example, schools that have detailed policies and procedures would be described as demonstrating a high degree of uncertainty avoidance.In contrast, people in low uncertainty avoidance think thatthe uncertainty inherent in life is accepted and each day is taken as it comes, so they feel ease, lower stress, self-control, and low anxiety.

2.2.5 Longversus Short-term Orientation

Long Term Orientation (LTO) is the degree to which individuals in organizations or societies engage in future-oriented behaviors such as planning, investing in the future, and delaying individualand collective gratification. In addition, encourages and rewards group members for performance improvement and excellence. Normative societies who score low on this dimension, for example, prefer to maintain time-honored traditions and norms while viewing societal change with suspicion. The long-term pole corresponds to Bond's Confucian Work Dynamism. Values found at his pole were perseverance thrift, ordering relationships by status, and having a sense of shame. Short-term were reciprocating social obligations, respect for tradition, protecting one's 'face' and personal steadiness and stability.

2.2.6 Indulgence or Restraint

This dimension is defined as the extent to which people try to control their desires and impulses, based on the way they were raised. Relatively weak control is called "indulgence" and relatively strong control is called "restraint".

2.3 Related researches

Many studies have been carried out to investigate differences between Thai and Japanese cultures. Petison (2010), for example, examined the relationship between Thai suppliers and Japanese buyers using Hofstede's cultural dimensions theory. He found that Thai adhere very strongly to power hierarchies within management systems. Japanese, sometimes unaware of this way of thinking, will make a critical comment in a situation the Thai workers find offensive. This situation can cause a Thai supervisor to "lose face", something which Thai people are extremely sensitive to.

Petison (2010) also found that Thai people do not feel uncomfortable with uncertainty, while Japanese believe that avoiding uncertainty is very important. Thus, Japanese tend to spend a lot of time collecting and looking at every piece of information they can, in order to avoid uncertainty. Lack of information often makes Japanese nervous and can cause serious conflict.

A final finding from Petison (2010) showed that Thai society tends to be more short term oriented. They focus more on taking life one day at a time. There is even a Thai term, "Mai Pen Rai", or "do not worry", to describe this way of thinking. Thai tend to be good at problem solving at the point a problem arises. Japanese, on the other hand, believe that good planning is the best approach to problem solving. Thus, there is sometimes conflict between Thai, who might think Japanese people worry too much, and Japanese, who might think that Thai people do not work hard enough or prepare well enough.

Onishi (2009) analyzed various causes of workplace conflict between Japanese managers and local staff of Japanese manufacturers in Thailand using Hofstede's theory. He found that Thai workers who work for a Japanese boss display higher levels of concern for uncertainty avoidance. In these situations, Thai tend to be much more concerned about their positions and roles in their company. They do spend considerable time preparing, planning, and trying to define and fulfill their responsibilities at work.

McCann, Honeycutt and keaton (2010) compared individualism and collectivism levels of America, Thailand, and Japan. They found that Japanese display very high levels of self-sacrifice for their in–groups especially at workplace. Theyalso found that Thailand also tends to strive for equality and similarity in society, which was surprising to the researchers, who expected to find more examples of power hierarchies in the country.

3. Objective

The objective of this research is to identify the factors of cultural differences between Thai and Japanese language teachers in the secondary schools of educational service area

4. Terminology

Secondary Educational Service Area Office 3 and 4refers to The Office of the Basic Education Commission supervised approximately 33,000 schools all over the country through 175 Educational Service Areas (172 ESAs in the 76 provinces and the remaining three areas in Bangkok) in 2004. The Secondary

Educational Service Area Office 3 and 4 consists of Nonthaburi, Ayuttaya, Saraburi, Pathumtani, and Nakonayok provincial secondary schools.

Non-native teacher refers to the teacher who is not native Japanese, his/her first language is not Japanese, and that person is a Thai teacher in this study.

Native teacher refers to native Japanese language speaker whose first language is Japanese and that person is a Japanese teacher.

Hofstede's cultural dimensions theory is a framework for cross-cultural communication, developed by Geert Hofstede. In the 1970s, Hofstede got access to a large survey database about values and related sentiments of people in over 50 countries around the world (Hofstede, 1980). These people worked in the local subsidiaries of one large multinational corporation: IBM. It describes the effects of a society's culture on the values of its members, and how these values relate to behavior, using a structure derived from factor analysis in the workplace. In his research, he developed six cultural dimensions for which he could assign scores to, to get a general idea about a given culture's values and behaviors.

5. Research methodology

In this study, a mixed of qualitative and quantitative research was conducted.

5.1 Participants

The population of this research was 47 Japanese language teachers in secondary schools of Educational Service Area Office 3 and 4 in Thailand. Five Thai teachers and five Japanese native teacherswere chosen to be the sample of this study by purposive selection method.

5.2 Research Instruments

The research instruments used in this study consisted of interviewthat is based on Hofstede's Value Survey Model 2013 (VSM 13). The interview is consisted on 18 questions including three socio-demographic questions. A semi-structured interview was conducted. It was used to collect information on the cultural differences between native and non-native speaking Japanese language teachers in the secondary schools of Educational Service Area Office 3 and 4. The instruments' validity and reliability checkswere done in The Indexed Objective Congruence (IOC) method was checked by three educational experts for the content validity.

5.3   Data Collection Procedure

The data collection was implemented for one month in October 2015.Qualitative analysis was done by collating data from the responses of the interview. The interview was semi-structured and open-ended questions. The data was collected and compared by qualitative content analysis and by quantitative analysis using mean and percentage.

6. Data Analysis

The researcher analyzed the differences between Thai and Japanese teachers from the interviewanswers. Firstly, the analysis was implemented by describingall the data. The data were analyzed for values of work

and categorized based on the theory of Hofstede'ssix cultural dimensions.Then, the researcher looked at the content of interview answers on each of the cultural dimensions to compare the results withthe original study.The next step, the researcher compared the results and analyzed the gaps between Thai and Japanese teachers.Finally, based on the process above, the researcher was able to identify the factors of cross-cultural differences among Japanese language teachers in the Secondary Educational Service Area Office 3 and 4 in Thailand.

6.1 Categorization of each factor to Hofstede's six dimensions

Related to the study objectives, eighteen questions were chosen from Value Survey Module (VSM) (Hofstede, 2013) to follow along the Hofstede's dimensions. Question numbers 1 to 3 were socio-demographic questions: the respondent's gender, age, education level, kind of job, present nationality, and nationality at birth.The question numbers 4 to 18 were analyzed in this section. The content questions classified to each dimension were selected based on Hofstede's manual VSM 2013 because in comparisons of matched samples from ten people, the ideas will not be the same as the answers from the several questions which belonged to the same dimension usually varied. Therefore, the 14 questions formed up six clusters of several questions each.

6.1.1 Power distance

In this section, questions 5, 9, 14, and 17 were classified. The following question and answer samples are shown below.

Q5.   Do you have a boss (direct superior) you can respect? If yes, how? Why do you respect him/her?

A5.   Both of Thai and Japanese teachers answered yes, they have a boss that they can respect. They gave the reasons that it was because of the boss had characters or behaviors as a superior role person should have such as challenging, humble, hardworking, caring, and so on.

Q9.   Have you ever been asked or consulted by your boss for decision making involving your work? If yes, how did he/she ask, and in which situation?

A9.   This answer showed big difference between Thai and Japanese. Most of Japanese teachers thought that Thai teachers were their bosses, but sometimes Japanese teachers were consulted about Japanese native's field of expertise such as Japanese competition, exchange programs and so on. However, one Japanese teacher thought Thai teacher was just a co-worker not a boss because Japanese teachers considered their ages as hierarchy. On the other hand, Thai teachers answered they had never been asked by a boss for decision making except something about their works. Thai people intended to have their roles more clearly like Japanese' because Thai people relationship is based on hierarchical levels of superiority or subordination concepts.

Q14.   How in your experience, are subordinates afraid to contradict their bosses? Please give some reasons.

A14.   Both of them are afraid to get conflict with other teachers or bosses. Japanese think that they need to respect Thai teachers and should not hurt their pride because Thai teachers' educational

experience is longer than Japanese teachers and they have some advantages that were mentioned in Chapter 2 regardless their Japanese language skills.

Q17.   Do you think an organization structure in which certain subordinates have two bosses should be avoided at all cost? If yes, why?If no, why not?

A17.   Nobody answered that it was bad organization structure to have two bosses because if each boss had good points for subordinates and it would be good for bosses to share responsibility. In addition, Thai teachers mentioned that we need to cooperate and do our best to accomplish the works, no matter whoever would be the bosses. It means they have to obey the boss anyway. It shows Thai's hierarchy is much stronger than Japanese's.

6.2.2 Individualism vs. Collectivism

In this section, questions 4, 7, and 10 were classified as follows.

Q4.   Do you have sufficient time for your personal or home life?

A4.   All respondents answered they had enough time for their personal or home life.

Q7.   Do you have security of your employment?

A7.   Japanese teachers answered that they had security of employment as long as they did not have any problems in the school, then their employment contract would be extended. Thai teachers have more employment security as they are government officers under a lifetime employment system. Japanese teachers thought they were less secured than Thai teachers because of the difference of employment system between Thai and foreigners.

Q10.   Do you care if your job is respected by your family and friends? If yes, why?If no, why not?

A10.   Japanese teachers do not care about other people's ideas about their jobs because they are satisfied with their works as a teacher right now. All Japanese respondents who work outside of Japan chose to stay in Thailand by themselves. Thus, Japanese language teachers in Thailand have independent minds. Thai teachers also agree in the same ideas as Japanese. Some of them referred that people should not look down upon their jobs but should be proud of them. However, two of Thai teachers answered that they did mind about their family's opinions. Younger people need their family suggestion that is why collectiveness still remains in Thailand. We can see many family gatherings with strong relationship with their families in Thailand. That is also shown collectivism.

6.2.3 Masculinity-Femininity

In this section, questions 6 and 8 were classified as follows.

Q.6.   Do you get recognition for good performance including having chance for promotion? If yes, can you give me example how do they assess?

A6.   Thai teachers' performances were evaluated by their bosses. They mentioned that it was very

important for Thai teachers to show their contributions to school, or become famous outside of the school, or be outstanding in the school. However, all Thai teachers thought that it was hard to compete with Japanese teachers.

Q.8.   Do you mind to have unpleasant people to work with? If yes, why?If no, why not?

A8.   Three Japanese teachers answered they do care to work with unpleasant people. They were so frustrated and stressful that it was hard to talk to unpleasant people. Other two teachers pointed that nothing will change because of different values, age, or position. Another teacher did not care because they did not take it seriously. It describes that Japanese teachers are self-assured nevertheless they answered Yes or No. In contrast, all Thai teachers answered they did care. They stated there were various kinds of people so that they have to adapt themselves to coexistence and prosperity. Therefore, people do not need to show personal emotion or feeling about other people to accomplish their works in the working place. They stressed about importance of harmony and caring people. That means Thai has a strong femininity culture.

6.2.4 Uncertainly Avoidance

In this section, question 15, 18 were classified.

Q15.   Do you think that one can be a good manager without having a precise answer to every question that a subordinate may raise about his or her work? If yes, why?If no, why not?

A15.   All Japanese teachers answered that they did not think one could be a good manager without having a precise answer to every question. Because the answer was not only one reason and it is important for the subordinates to find out the answers themselves as well. The managers should give accurate direction to solve the problems not to only give answers to subordinates. Japan scored very high in this dimension. High-scored society people felt stressful about sudden situa tion and they think it should be avoided. Thai teachers also answered that boss did not need to have all answers to all questions. However one Thai teacher believed that a good leader should answer all questions to subordinates because they should know everything in details. Further more, she gave a very strong opinion that the boss should not neglect subordinates or should not say "I don't know" when they faced problem. If they did, the subordinates would not rely on their leader any more.

Q18.   Do you agree a company's or organization's rules should not be broken - not even when the employee thinks breaking the rule would be in the organization's best interest? If yes, why?If no, why not?

A18.   All respondents answered that rules should not be broken. If there are some problems, they should talk to the boss before something bad would happen. Subordinates should not judge by themselves. Therefore, Japanese teachers are strongly avoiding uncertain situation. Thai teachers mentioned that people should follow the rules otherwise the organization would fall apart. Rules

are important to be used for controlling everything in an organization. No different idea in this question was raised.

6.2.5 Longversus Short-term Orientation

In this section, questions 13 and 16 were classified as follows.

Q13.   How proud are you to be a citizen of your country?

A13.   All Japanese teachers are proud of being Japanese citizens. One teacher thinks that Japanese are very punctual and have better skills compared with Thai people. Thai teachers are also very proud of being Thais and mention about loving nation, religion, and king. We can see many royal family pictures all over Thailand and national anthem is sung twice every day. It shows Thai's patriotic spirit is more than Japanese's.

Q16.   Do you agree persistent efforts are the surest way to results? If yes, why?If no, why not?

A16.   Most of Japanese teachers said that it was not the best way that persistent efforts were the surest way to results because it depended on the situation and possibility. But all Thai teachers said that it was because they believed that "No pain, no gain", or if people do not work hard, they will not get anything, or the result would not show up suddenly but people could be successful at last. They have totally different ideas.

6.2.6 Indulgence or Restraint

In this section, questions 12 and 11 were classified as follows.

Q11.   In your private life, how important is each of the following to you? [Choices of a) keeping time free for fun, b) moderation: having few desires and doing a service to a friend or family, and c) thrift: not spending more than needed].

A11.   Japanese teachers chose moderation and keeping time free for fun the most. The Japanese teachers felt free and intended not to be controlled. Thai teachers answered that all choices are important.

Q12.   Do other people or circumstances ever prevent you from doing what you really want to? If yes, please give examples.

A.12   Japanese teachers said that they were prevented from what they wanted to do because time schedules were not suitable for them, or they did not have enough money. Two of them are married, so they need to spend time with their family, doing things together, and so on. Three Thai teachers felt free but the other two teachers felt stressful of having pressure at workplace from the students, or having conflicts with co-workers.

Table 1 below displays the mean and percentage results of each answer of Hofstede cultural dimensions. The Japanese teachers' highest dimensions were uncertainly avoidance andthe lowest one was individualism. The Thai teachers' highest dimension was long term orientation although Hofstede result showed Thailand is short term and the lowest one was one of indulgence. The big difference between Thai teachers and Japanese teachers was long term vs short term orientation.

Question	dimension	Japanese	Thai	Total
5	(PDI)	4:5(80%)	4:5(80%)	8:10(80%)
9	(PDI)	5:5(100%)	4:5(80%)	9:10(90%)
14	(PDI)	5:5(100%)	4:5(80%)	9:10(90%)
17	(PDI)	0:5(0%)	0:5(0%)	0:10(0%)
4	(IDV)	4:5(80%)	4:5(80%)	8:10(80%)
7	(IDV)	3:5(60%)	5:5(100%)	8:10(80%)
10	(IDV)	0:5(0%)	2:5(40%)	2:10(20%)
6	(MAS)	3:5(60%)	5:5(100%)	8:10(80%)
8	(MAS)	3:5(60%)	2:5(40%)	5:10(50%)
15	(UAI)	4:5(80%)	4:5(80%)	8:10(80%)
18	(UAI)	4:5(80%)	4:5(80%)	8:10(80%)
13	(LTO)	5:5(100%)	5:5(100%)	10:10(100%)
16	(LTO)	1:5(20%)	5:5(100%)	6:10(60%)
11	(IND)	-	-	-
12	(IND)	3:5(60%)	2:5(40%)	5:10(50%)

Table 1: The result of interview questions.

7 .Discussion

According to Petison (2010), the research found that Thai adhere very strongly to the power hierarchies within management systems.Japanese, sometimes are unaware of this way of thinking, they will make a critical comment in a situation that the Thai workers find it offensive.However, McCann et al. (2010) found that Thailand also tends to strive for equality and similarity in society.In this research, Thai teachers also show higher adherence to power hierarchies than Japanese teachers. Thai teachers tend to wait for their directors' or department leaders' advice or suggestions; thereby it will take a long time to make decisions. Thai teachers show much more tolerance for things such asmissing deadlines.

Onishi (2009) found that Thai workers who work for a Japanese boss display higher levels of concern for uncertainty avoidance. Japanese teachers did not show as high a tendency for uncertainty avoidance as showed in Hofstede's original survey result or Onishi's, but they did show a higher tendency toward it than Thai teachers did at the workplace. Japanese teachers said that they try to make students follow rule very

strictly in the classroom to avoid uncertain situations.

A final finding from Petison (2010) and Hofstede found that Thai society tend to be more short term oriented. However, this research showed Thai teachers have long term and Japanese teachers have short term oriented mind.

McCann et al. (2010) found that Japan is collectivism but this research showed that Japanese teachers are individualism.

8. Conclusion

In the light of the research findings, it is concluded that theanswers from the interviews are mostly match the cultural values interpretation of Hofstede and do not show much differences between Thailand and Japanmore than Hofstede original results.The differences between Thai and Japanese teachers identifiedin this research affect directly to bothteachers, they have to be aware of cultural differences especially when teachers have the high intercultural sensitivity. They need to communicate with each other realizing that there are different cultures or traditions between them. The findings will be more helpful for them to understand each other better and to be able to work together collaboratively in the same working place with less conflict. In addition, Japanese teachers will be able to stay and work happily in Thailand much longer than before.

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