CULTURAL DETERMINANTS

OF

TOURIST-HOST CONTACT

VOLUME 1

YVETTE REISINGER

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TOURIST - HOST CONTACT

Volume 1

YVETTE REISINGER
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DECLARATION

The candidate hereby declares that the information reported in this thesis has not been submitted to any other university or institute for the award of a degree.

Yvette Reisinger

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ABSTRACT

This research was designed to investigate the cultural differences between Asian tourists and Australian hosts and the impact of these differences on tourist-host social interaction and satisfaction. The study aimed to achieve three major objectives:

1)   to identify the cultural differences between Asian tourists and Australian hosts;

2)   to identify the dimensions of the cultural differences between Asian tourists and Australian hosts; and

3)   to identify the key indicators of the cultural dimensions critical for an explanation of social interaction between Asian tourists and Australian hosts, and Asian tourist satisfaction.

An extensive literature review was researched to develop an instrument for the measurement of the differences and the level of satisfaction. The data used for this study were collected between August 1994 and January 1995, comprising 618 Asian tourists and 250 Australian hosts who were personally interviewed to complete a survey that measured their cultural values, rules of social interaction, perceptions of service, preferred forms of social interaction and satisfaction with interaction. Five Asian language groups were surveyed: Indonesian, Japanese, Korean, Mandarin and Thai.

The data were analyzed through the Mann-Whitney U Test, principal components analysis and LISREL. The analysis showed numerous significant cultural differences between Asian tourists and Australian hosts in five group indicators. These differences were grouped into distinct cultural dimensions, for the total tourist sample, host sample and each Asian language group. The strength of the correlations between dimensions and their indicators was measured and the key indicators critical for social interaction between Asian tourists and Australian hosts, and their satisfaction, were identified. Based on the results of the analyses, distinct cultural models of the tourist-host social interaction were developed separately for each sample. All goodness-of-fit indices were acceptable, indicating that the models fitted the data quite well.

Based on the findings, implications for tourism marketers and managers and future research were presented and discussed: 1) tourism marketers should focus upon the cultural differences between tourists and hosts; 2) principal components analysis is an effective technique for identifying the underlying dimensions of cultural differences; and 3) LISREL is a useful tool for identifying and evaluating cultural models.

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CHAPTER 1

THE PROBLEM AND ITS SETTING

1.1   INTRODUCTION

This chapter will present the context in which this study is undertaken, introduce the major

international markets that will generate tourists to Australia by the year 2004 and explain

the reasons for focusing on the Asian tourism marketplaces.   It will provide a brief

overview of Australia's potential to attract tourists from Asia, and present the factors that

will influence the growth in tourist arrivals from these markets.   As such, it will introduce

the problem and the purpose of the study, clarify the scope and boundaries of the study,

and discuss its importance.

1.2   BACKGROUND AND OVERVIEW

Tourism is the leading growth industry in Australia, and inbound international tourism is

the most dynamic sector in the Australian tourism industry.   Currently the rate of growth

in international tourist arrivals is high as evidenced by an increase of 14 per cent from

1993 to 1994 (ATC, 1994).   This growth resulted in an increase from 2.6 mln (1992) to

3.9 mln overseas tourists to Australia in 1995.   The latest forecasts indicate that

international tourist arrivals will more than double from 3.9 mln (1995) to 8.4 mln

overseas tourists by the year 2004 (ATC, 1994). Other industry projections suggest even

greater numbers of 10-12 million international tourist arrivals by the year 2000 (Garnault,

1992).

Currently, the Asian market (excluding Japan) is the largest market generating

international tourists with 28.2 per cent of market share (ABS, 1995). The Japanese

market is the second largest source of inbound tourism with 21 per cent of market share,

followed by New Zealand, Europe (excluding UK/Ireland), United Kingdom and Ireland,

United States and other countries (ATC, 1994). Table 1.1 shows the international tourist

arrivals to Australia in 1994/95 from the major countries of origin.

Table 1.1   International tourist arrivals to Australia by major countries of origin, 1994/1995

Ranking	Country	Arrivals	%
1	Asia (excl. Japan)	987,000	28.2
2	Japan	737,700	21.0
3	New Zealand	495,600	14.1
4	Europe (excl. UK/Ireland)	375,200	10.7
5	UK & Ireland	370,200	10.6
6	United States	291,800	8.3
7	Other Countries	192,600	5.5
8	Canada	54,700	1.6
Total		**3,504,800**	**100.0**

Source: Australia Bureau of Statistics Catalogue No 3401.0
*   year ended May 1995 (e.g. June 1994 to May 1995)*

The Asian market (excluding Japan) has also shown the strongest annual growth in tourist

arrivals to Australia, 31.2 per cent in 1994 (ATC, 1994). The average growth in

international tourist arrivals from other regions was between 5-12 per cent (ATC, 1994).

Among the Asian markets (excluding Japan), Singapore is the largest source of visitors

from Asia (5.5 percent of market share), followed by Taiwan, Korea, Indonesia, Hong

Kong, Malaysia, Thailand, China and the Philippines. Table 1.2 shows a breakdown of

Asian tourist arrivals to Australia in 1994/95.

Table 1.2   Asian tourist arrivals to Australia excluding Japan by major countries of origin, 1994/1995

Ranking	Country	Arrivals	Asian market %	International market %
1	Singapore	193,400	19.6	5.5
2	Taiwan	146,400	14.9	4.2
3	Korea	133,600	13.5	3.8
4	Indonesia	121,300	12.3	3.5
5	Hong Kong	116,700	11.8	3.3
6	Malaysia	104,600	10.6	3.0
7	Thailand	76,400	7.7	2.2
8	China	33,800	3.4	1.0
9	Philippines	23,300	2.4	0.7
10	Other Asia	23,000	2.3	0.7
11	India	14,100	1.4	0.4
Total		**987,000**	**100.0**	**28.2**

Source: Australia Bureau of Statistics Catalogue No 3401.0
year ended May 1995 (e.g. June 1994 to May 1995)

Australia is also the most popular tourist destination for the Japanese tourist market, which

was the number one source of international tourists to Australia during the last decade.

From 1981 to 1989 all major tourist markets to Australia doubled or tripled in size while

the number of Japanese tourists increased six times. Japanese tourist arrivals to Australia

have been growing at a rate of 10% in 1981, 22% in 1984, 48% in 1987 and 63% in 1988.

A slight downturn in this growth occurred in 1989 due to the national pilot strike. In

1994/1995 visitors from Japan represented 21 percent of all international visitors to Australia. Refer to Table 1.1.

According to the most recent predictions, the Asian market (excluding Japan) will also be the largest source of international tourists to Australia by the year 2004 and will contribute to even larger proportions of international tourists in the year 2004 (ATC, 1994). Forecasts indicate that arrivals from Asia (excluding Japan) will increase from nearly 1 mln in 1995 to 3 mln by 2004 (ATC, 1994).

Japan will remain among the main sources of tourists to Australia. Arrivals from Japan will increase from nearly three quarters of mln (1994) to nearly 2 mln by the year 2004 (ATC, 1994). For this reason, Japan still seems to be the single most important market for Australian tourism, even though other Asian countries have been the most recently growing markets (see Table 1.3).

Table 1.3   International tourist arrivals to Australia by major countries of origin, 2004

Ranking	Country	Arrivals	%
1	Asia (excl. Japan)	2,965,396	35.3
2	Japan	1,861,575	22.2
3	Europe (excl. UK/Ire)	857,432	10.2
4	UK & Ireland	831,933	9.9
5	New Zealand	712,184	8.5
6	United States	581,291	6.9
7	Other Countries	503,446	6.0
8	Canada	80,478	1.0
Total		**8,393,735**	**100.0**

Source: Australian Tourist Commission (1994) Tourism Market Potential Targets 1994-2000.

The Mandarin speaking market will be the largest source of Asian tourists to Australia

by the year 2004 (ATC, 1994). The Korean, Taiwanese, Indonesian, and Thai markets

will also continue to be very large sources of Asian visitors by 2004 (ATC, 1994) (see

Table 1.4).

Table 1.4   Asian tourist arrivals to Australia excluding Japan by major countries of origin, 2004

Ranking	Country	Arrivals	Asian market %	International market %
1	Taiwan	501,987	16.9	6.0
2	Korea	448,836	15.1	5.3
3	Indonesia	419,331	14.1	5.0
4	Singapore	321,633	10.8	3.8
5	Thailand	311,224	10.5	3.7
6	China	310,074	10.5	3.7
7	Hong Kong	275,944	9.3	3.3
8	Malaysia	240,432	8.1	2.9
9	Other Asia	71,201	2.4	0.8
10	Philippines	64.733	2.2	0.8
Total		**2,965,396**	**100.0**	**35.3**

Source: Australian Tourist Commission (1994) Tourism Market Potential Targets 1994-2000

The Japanese and other Asian markets will also be the two major markets generating

tourists to Queensland (QTTC, 1995), the major holiday destination for international

tourists. The percentage of Japanese tourists visiting Queensland increased to 78 per cent

in 1994, Korean to 59 per cent, Hong Kong to 47 per cent and Thai to 34 per cent (BTR,

1994).

The main reasons for the surge that occurred in Asian and Japanese tourist arrivals to

Australia during the last decade and the expected increase in their arrivals by the year 2004

relate to Australia being seen and promoted as a "safe and clean destination", with unique

nature, beautiful beaches, warm climate, friendly people, modern facilities and geographic proximity. Additionally, there has been a general "Australia" popularity boom in Japan over past years, and widespread publicity and aggressive marketing of Australia as a tourist destination. The Japanese government has endeavored to promote overseas travel by their people. The high spending power, favorable exchange rate and rising value of the Japanese yen has made overseas travel, including long-haul destinations, cheap for Japanese tourists. The consequence of traveling overseas is a willingness by the Japanese to experience Western civilization (Hendry, 1987; Leiper, 1985, 1987; Zimmerman, 1985), learn about foreign countries, their culture and to meet new people. The Japanese Ministry of Transport (MOT) aim is to increase Japanese outbound travel in the next decade from 11 million (1992) to 26 million (2000). Taking into account rapidly expanding Japanese outbound travel, the Japanese interest in Australia as a tourist destination and the extremely high annual growth in their arrivals to Australia, it can be concluded that Australia has great potential to attract even more Japanese tourists than is currently predicted, especially with Japan's own efforts to promote a steady growth in overseas travel and Australia's focused marketing to the Japanese.

The rest of Asia provides other big markets for tourism export. Industrial growth which begun in Japan has moved to Hong Kong, Taiwan, Singapore and South Korea. At present, the South-East Asian region experiences "the most intense economic growth the world has seen" (Garnault, 1992). South Korea and Taiwan represent new big Asian markets generating tourists to Australia. Australia is already the third most popular destination among Koreans, after Hawaii and Europe. Indonesia also represents a large

potential market for Australia. It is predicted that the Chinese market will show the largest growth rate in total arrivals to Australia by the year 2004 (ATC, 1994).

Australia benefits particularly from Japanese and Asian tourists with Japanese tourists spending more than double any other international tourist per night (BTR, 1994). Additionally, the average Asian tourist expenditure in Australia is higher than American tourist expenditure (BTR, 1994).

Despite the rapid growth in international tourist markets the international market share of Australian tourism is tiny - less than 1 per cent, and in terms of "long haul" international travel about 5 per cent. For instance, in 1994 Australia captured only 5.4% of the total outbound Japanese market. Australia's competing destinations are the United States (including Hawaii and Guam) and the short-haul destinations in Asia. Some of the European countries have also gained popularity with the Japanese and other Asian markets, and the opening of Eastern Europe may account for this popularity during the last four years.

The important fact is that the growth rate in the international tourist arrivals to Australia, including Japanese and other Asian tourist arrivals, is declining. Although Australia aims at 8.4 million international visitors by the year 2004 (ATC, 1994), it has been predicted that the growth rate in total international tourist arrivals to Australia will drop from 14.4% (1994) to 5.2% in the year 2004 and the growth rate in the Asian tourist arrivals (excl. Japan) will drop from 31.2% (1994) to 7.2% in 2004 (ATC, 1994). The rate of growth in

Japanese tourist arrivals which increased from 8.5% (1994) to 11.1% (1995) will drop to 4.1% in 2004 (ATC, 1994).

It is important to recognise the fact that there is considerable tourism demand capable of being re-directed to Australia. Australia is a relatively new tourist destination for the Japanese and Asian tourist with the "Australia boom" starting only several years ago, so that the total number of Japanese and other Asians who have visited Australia is still quite small. Considering that the "Australia boom" has not yet reached saturation point, and the number of Japanese outbound will increase to 16 million by 1996, and 26 million by the year 2001 (BTR, 1992), the potential to attract this untapped market is great.

Similarly, South Korea, Taiwan, and Indonesia also represent large potential markets for Australia. ATC research in Korea, a nation with 42.5 million people, has identified a potential travel market of three million, of which Australia could expect to get 30 per cent in the coming years. It is predicted that with annual growth as high as 42.3 per cent in 1994/1995, up to 450,000 Koreans will visit Australia by the year 2004 (ATC, 1994). "With a population of 180 million Indonesia is ripe as a tourist market. Even a modest target of one per cent could bring a potential 1.8 million people to our shores" (Maestracci, 1991, p.7). Current predictions indicate that 420,000 Indonesian tourists will visit Australia by the year 2004 (ATC, 1994).

In the light of these figures, Australia needs to do everything that is possible to stabilize the Japanese and other Asian tourist markets and to increase tourist arrivals from these

markets. Australia must find a way to compete successfully for an increasing international share of tourist arrivals and foreign exchange earnings, if it does not want to loose international tourists to other destinations which offer the same excellent tourism products and services. Efforts cannot be directed only to promotion of tourist facilities and national resources. Efforts must be made to appeal to the range of needs of specific markets of potential tourists. However, tourists' needs are multiple and culturally determined. The ability to attract specific markets does not always depend upon fulfilling tourists' material needs but also psychological needs.

This study addresses the importance of cross-cultural social contact between Asian tourists and Australian hosts and the socio-psychological effects of this contact on the development of tourist holiday satisfaction. It suggests that the cultural and linguistic diversity of the Japanese and other Asian markets will determine the tourists' needs and preferences and, consequently, influence their satisfaction level with an Australian holiday. In return, the level of satisfaction influences the rate of projected decrease in the Japanese and Asian travel growth to Australia. Many Australians are not aware of, or do not understand, the cultural gap which exists between Asian and Western societies. Australian tourism officials need to appreciate these differences, their nature and influences on the tourist's psychological make-up and travel decisions, and from this base move to accommodate the culturally different needs of the Asian and Japanese market. This is imperative for developing effective marketing strategies aiming at the Asian and Japanese market, to increase satisfaction and, consequently, repeat visitation.

The reasons for the above presented arguments are as follows:

Development of tourism in Australia has resulted in Australian hosts being exposed to tourists from a wide range of cultural backgrounds. In the 1990's, for the first time in the history of the Australian tourism industry, non-English speaking tourists outnumbered English-speaking tourists. Whatever the eventual flow figures of tourist arrivals to Australia, the culturally diverse visitors will be the future target of the Australian tourism industry, and these markets will be enhanced by special care of cultural interrelationships in order to satisfy their various needs. Therefore, the culturally diverse tourist is the focus of this study. Currently, the Asian and Japanese tourist markets are the focus of tourism marketers attention.

About 95 per cent of all Japanese tourists, and nearly 74 per cent of Asian tourists visit Australia for the purpose of holiday/pleasure (BTR, 1994) and there is evidence that most Japanese tourists would like to return to Australia (ATC, 1990; Langowoj-Reisinger, 1990).

The ability to attract specific markets does depend on fulfilling tourists' psychological needs. Satisfying psychological needs before the material needs are fulfilled is the most important aspect of Asian and Japanese life as indicated in the later part of this thesis which discusses the cultural differences between Asian and Australian populations (Chapter 7). One such need is a provision of psychological satisfaction. This satisfaction results from positive tourists' perceptions of their holiday.

A significant part of the tourist holiday is host contact. Hosts are people associated with the tourism and travel industry such as hoteliers, restaurateurs, shop assistants, customs officials, tour guides, taxi drivers and many others who provide services to tourists. These people greatly contribute to the perceptions the tourist develops of the visited destination, and influence overall tourist satisfaction with their holiday. Hosts can create favorable tourist perceptions of the destination visited by their efforts to understand the tourists' psychological make-up, and ability to satisfy tourists' psychological needs. For instance, by showing interest in the origin culture, appreciating the tourists' values, understanding their needs, and developing pleasant interpersonal relations with tourists, hosts may provide tourists with a high quality service and develop positive tourist perceptions of hosts that add to the tourists' satisfaction with their holiday.

The quality of services provided to tourists by hosts can differentiate tourist destinations. As a result of the competition among tourist destinations for international tourists, differentiation is one way of maintaining marketplace position. By incorporating intangible and psychological service features as peripheral value added additions to the core tourism product, the strategic advantage of the tourist destination is increased. Therefore, the perceptions of service provided to tourists by hosts are the focus of this study.

Considering that the type of overseas tourist to Australia has changed (tourists from Japan and Asia have replaced the traditional markets of New Zealand and the United Kingdom), attention has to be focused on meeting the culturally different Japanese and Asian tourist

need, with special emphasis upon the interaction between people. Recent studies of the Japanese and Asian markets indicate that an important reason for Japanese visitation to Australia is meeting new people and interacting with them (ATC, 1990; Langowoj-Reisinger, 1990).

1.3   PROBLEM

Despite strong internationally competitive advantages, there are certain problems which must be overcome if Australia wants to fulfill its tourism development potential.

The literature suggests that Australia has generally failed to recognize the importance of psychological aspects in the tourist holiday and has ignored the tourists' psychological needs, particularly, for interpersonal interaction with hosts. There is evidence of an implied need of the Japanese which has not been satisfied, in that Australian hosts have difficulties in meeting the tourists' desire to interact (BTR, 1989). Many problems related to Japanese and Asian tourist-Australian host contact have been uncovered. According to Japanese tour guides, Japanese tourists encounter difficulties in the area of interaction with Australian hosts. Although industry sources indicate that Japanese tourists have been satisfied with Australian hosts to some extent (ATC, 1990), there is also evidence that there is a certain dissatisfaction among Japanese tourists, in regard to the way they were treated by Australian hosts. Verbal complaints in particular have been received (McArthur, 1988; Langowoj-Reisinger, 1990) in which Japanese tourists perceived that

Australian hosts did not care about them and it was difficult for them to inter-communicate (Langowoj-Reisinger, 1990). To some extent, they were not impressed with the level of service provided by Australian hosts (McArthur, 1988). They did not accept the lack of communication, inappropriate manners, unprofessional approaches and inefficiency (Kennedy, 1988), and that tourism and hospitality employees did not display a positive attitude to Japanese tourists. Overall, they perceived strong anti-Japanese attitudes in Australia.

There are also many negative perceptions of Australian hosts in the eyes of other Asian markets. For instance, there are perceptions in Asia of anti-Asian attitudes in Australia with Asian people perceiving Australians as racists and socially unjust (Outside Images of Australia, 1992). Many Asians know of the White Australia policy and they have developed negative stereotypes and prejudices towards Australians. There is a view of Australians as insulting and criticizing of Asian countries such as Singapore, Malaysia and Indonesia (Garnault, 1992). Australians are also seen as not being committed to educating themselves about Asia and its culture (Singh, 1992).

There is a danger that the interaction between culturally diverse groups such as Australian and Asians may prove to be increasingly difficult, particularly as the Japanese and Asian tourist might not indicate all the reasons for their discontent, in that they traditionally never complain, try to save face and avoid embarrassment. Consequently, an unconditional prediction of further growth in tourist arrivals with the belief that Asian tourists do not have any negative perceptions of Australian hosts, would lead to

complacency and could have harsh consequences for the Australian tourism industry. The cultural differences between Asian tourists and Australian hosts may create negative perceptions of each other, and develop tourist dissatisfaction with mutual tourist-host contact. The negative perceptions of Australian hosts by Asian tourists may constrain Australia's efforts in achieving its objectives in the area of tourism development.

It seems that current tourism management and marketing techniques are inadequate in selling psychological experiences and performances. The challenge which underlies tourism management has its roots in the fact that the tourism product consists of services that are, as Bell (1973) noted, a game between persons. Tourism services are very much of social character. The process of service delivery is based on customer involvement and interaction between a customer and a service provider. The quality of this interaction adds to the tourist holiday satisfaction. Since it is more difficult to ensure a high degree of efficiency and customer satisfaction with an intangible service, rather than with the tangible product, the focus should be on the psychological service features and experiences associated with them. They add to the tourist holiday satisfaction and position the tourism product on the international market.

One of the ways to respond better to Japanese and Asian tourists' needs would be by assessing the tourist-host interaction during the service delivery through their perceptions of each other. This can be done by analyzing the influence of the differences and similarities between their cultural values.

A review of past studies indicates that social interaction depends on the differences in the participants cultural values, rules of social interaction, and perceptions of the contact between participants. For example, previous studies suggest that social interaction between tourists and hosts is influenced by the differences in tourists and hosts cultural values (Sutton, 1967; Taft, 1977). Therefore, it becomes important to examine tourist and host cultural backgrounds and determine their needs in regard to personal interaction. In this process, it is imperative to uncover problems in personal interaction between culturally diverse tourists and hosts, and to look at narrow aspects of this interaction. Considering that the main targets of the Australian tourism industry are tourists from Japan and the rest of Asia, it is important to look at cultural values which differ from those of Australians, and in being aware of these differences, help the Australian hosts to understand the Japanese and Asian tourists, assess their perceptions, the amount and type of interaction they would like to engage in, and the level of satisfaction from the interaction which may be achieved. Understanding the areas of potential dissatisfaction will help to eliminate tourist negative perceptions, and to provide tourists with total holiday satisfaction.

By taking into account cultural values and analyzing their influence on the tourist-host interaction, Australian hosts could better understand the Asian tourists' background, and their own background as well, and reasons for tourist perceptions and satisfaction with mutual contact. Australian hosts may be able to respond better to Asian tourists' needs and, consequently, attract more of them in the future.

1.4   RESEARCH QUESTIONS

The major research questions are:

1)   What are the major cultural values of Asian tourists and Australian hosts? Are there significant differences between cultural values of Asian tourists and Australian hosts?

2)   What are the main rules of social interaction of Asian tourists and Australian hosts? Are there significant differences between rules of social interaction between Asian tourists and Australian hosts?

3)   What are the perceptions of Asian tourists and Australian hosts of each other? Are there significant differences between their mutual perceptions?

4)   What are the preferred forms of social interaction between Asian tourists and Australian hosts? Are there significant differences in the preferred forms of social interaction between Asian tourists and Australian hosts?

5)   How satisfied are Asian tourists and Australian hosts with their mutual tourist-host contact? Are there significant differences in their satisfaction with various components of their social interaction?

6)   What are the dimensions of the cultural differences between Asian tourists and Australian hosts?

7)   What are the relationships between the dimensions of the cultural differences between Asian tourists and Australian hosts?

8)   What are the key indicators of cultural dimensions which are critical for the development of social interaction between Asian tourists and Australian hosts and satisfaction with this interaction? What are the relationships between these indicators and their dimensions?

9)   What are the models of cultural differences between Asian tourists and Australian hosts?

10)   How can tourism marketers use the knowledge of the cultural differences between Asian tourists and Australia hosts to develop marketing strategies which would improve the social contact between Australian hosts and Asian tourists, increase their satisfaction and, consequently, increase Asian tourist arrivals to Australia?

1.5   PURPOSE OF THE STUDY

The purpose of this study is to test the psychological and marketing concepts associated with tourist-host contact. The general purpose of the study is to test a theory of cultural differences in human values and their influence on social interaction, as suggested in the literature. The study aims to assess the utility of using cultural knowledge for better understanding social contact and satisfaction with that contact. The specific purpose of the study is to investigate how cultural values determine perceptions and interpersonal interaction between culturally diverse Asian tourists and Australian hosts, and evaluate the

utility of the cultural knowledge for achieving Asian tourist satisfaction with Australian hosts.

Further, the purpose of the study is to establish the major cultural differences among Asian tourists and Australian hosts, and to determine which of these differences have the most influence on interaction between Asian tourists and Australian hosts and their satisfaction. However, it is not just the presence or absence of the differences that influence interaction, but the degree of difference (Kim and Gudykunst, 1988). Therefore, the degree of the difference between Asian tourists and Australian hosts will be measured. The degree of the difference will be referred to as the level of "cultural heterogeneity" as opposed to the degree of similarity which is referred to as "cultural homogeneity". The degree of difference might range from very small to extreme (Porter and Samovar, 1988; Sutton, 1967). According to Kim and Gudykunst (1988), "....the amount of difference might range from no detectable difference to the most extreme differences one could imagine. Differences might be small on one dimension.....and large on another. This, then, brings into question which differences on which dimensions have the most influence....." (p.28). The number of potential combinations on which cultures differ may be large and the process of measurement complicated. As Kim and Gudykunst (1988) reported, there is no ready tool to measure the degrees of difference between cultures. Therefore, the purpose of the study is to identify those variables that make difference between Asian and Australian cultures significant.

The specific objectives of the study are as follows:

1) To determine the major cultural values of Asian tourists and Australian hosts, and identify the significant differences between their values.

2) To determine the main rules of social interaction of Asian tourists and Australian hosts, and identify the significant differences between their rules of interaction.

3) To determine the perceptions of Asian tourists and Australian hosts of each other, and identify significant differences in their mutual perceptions.

4) To determine the preferred forms of social interaction between Asian tourists and Australian hosts, and identify significant differences between their preferences.

5) To determine the Asian tourist and Australian host satisfaction with their mutual social contact and, identify significant differences between their satisfaction with the individual components of this contact.

6) To determine the dimensions of the cultural differences between Asian tourists and Australian hosts.

7) To determine the relationship between the dimensions of the cultural differences between Asian tourists and Australian hosts.

8) To determine the key indicators of cultural dimensions which are critical for the development of social interaction between Asian tourists and Australian hosts, and satisfaction with this interaction. To evaluate the relationship between these indicators and cultural dimensions.

9) To identify models of cultural differences between Asian tourists and Australian hosts.

10) To determine how marketers can use the knowledge of cultural differences between Asian tourists and Australian hosts to develop marketing strategies which would capture the Asian tourists' attention more effectively and, consequently, increase their arrivals to Australia.

The research proposes an interdisciplinary approach to investigate tourist-host contact through the use of the Rokeach (1973) instrument which measures human values. This instrument, which has been used in wide-ranging research, allows the synthesis of the concept of values with such socio-cultural and psychological concepts as rules of social relations and perceptions, to be applied in various areas of study, for example, psychology or marketing.

The study also aims to evaluate the apparent contradictions in opinions as to the Asian tourists' holiday satisfaction in Australia. It seems that one of the reasons for discrepancies in opinions, could be a lack of a proper technique for measuring international tourists' perceptions of specific aspects of hosts performance, together with a failure to perform an in depth analysis of the evidence. Data obtained from the previous studies may be misleading so that further data verification is needed.

1.6   DELIMITATIONS

Before discussing the limitations of this study, the differentiation between cross-cultural

and inter-cultural research must be drawn out.   Cross-cultural research refers to the

comparison of measured concepts, for example, values and attitudes, in more than two

cultures. For instance, Hofstede (1980) conducted a comparative cross-cultural study of

human values in the USA, Great Britain, Japan, Australia, and Hong Kong. In contrast,

inter-cultural research examines the concepts in two cultures, for example, Noesjirwan

(1977) examined the influence of culture on the social contact between Indonesians and

Australians. The present research can be classified as inter-cultural because it analyzes the

influence of culture on the interaction between two culturally different groups: Asians and

Australians. It can also be classified as cross-cultural as it treats the Asian market as

multiple cultures.

A limitation of the study is that data collection is confined to the Gold Coast region only,

Australia's major tourist destination for international tourists. It is argued that this region

is highly characteristic of Australian-Asian tourist contact.

Additionally, the study analysis is limited to Asian tourist markets. The study is restricted

only to the holiday market where the purpose of travel is relaxation and leisure. No

attempt has been made to analyze the influence of cultural values on tourist-host contact in

different types of travel arrangements, in relation to length of stay, other purposes of visit,

type of tourist, type of tourism development, rate of tourism growth, or in regard to

demographic characteristics, motivation and lifestyle. The assumption is made that regardless of the above factors there are certain dominant values in the tourist and host cultural background that influence their social interaction. This assumption is supported by findings from the literature review (e.g. Brewer, 1984; Boissevain and Inglott, 1979; Pi-Sunyer, 1978; Wagner, 1977). Certainly, there are individual and regional cultural differences. However, in daily contact situations with tourists at the visited destination, hosts do tend to distinguish tourists on the basis of their cultural background (Pizam and Sussmann, 1995).

1.7   IMPORTANCE OF THE STUDY

This study has both theoretical and applied significance. From a theoretical perspective the project's importance resides in understanding how the Rokeach's (1973) model of human values and, in particular, the identified differences in human values between nationalities, can be used in the tourism context to explain the perceptions and holiday satisfaction of international tourists.

The practical significance of the research emanates from the empirically grounded nature of this model which can be directly applied in a tourism context. The project will draw attention away from an abstract theory of human values and will concentrate on the practical implications of this theory for tourism purposes. The findings will enhance an understanding of the importance of tourist and host cultural backgrounds and their

influence on tourist and host perceptions of mutual interaction. The study hypothesizes that in order to attract greater numbers of tourists from non-English speaking countries, such as the Asian countries, it is necessary to learn about the cultural values of these countries and provide specialist assistance to Asian tourists according to their needs as shaped by their cultural values. The findings will indicate the major cultural values of Asian markets and will indicate which areas of interpersonal tourist-host interaction need to be improved to better satisfy the Asian tourists' needs. The findings will indicate aspects of human interaction that determine Asian tourist satisfaction with Australian hosts. Because the quality of social interaction is a very important aspect of Japanese and Asian life (Zimmerman, 1985), the results will provide valuable information for tourism managers as to how to manage tourist interaction, and to improve the Japanese and Asian tourist level of satisfaction with interpersonal contact. Furthermore, determination of major cultural values in terms of the different Asian tourist market segments will help tourism marketing organizations to decide which aspects of human interaction between tourists and hosts should be emphasized in marketing strategies for particular Asian markets, and to formulate marketing strategies that promise to meet the needs of Asian tourists in regard to interpersonal contact. As a result of understanding the key cultural values of Asian tourists and how these values influence their perceptions of Australian hosts, the Australian tourism and hospitality industry will be able to 1) improve social relations with Asian tourists; 2) differentiate services for Asian tourists' needs; 3) better respond to Asian tourists' needs; and 4) attract more Asian tourists in the future.

Overall, the practical importance of this study lies in addressing the current debate about how to achieve Asian tourist satisfaction with the Australian tourism product, and increase Asian tourist arrivals to Australia. This study will respond to industry needs by offering a solution to this debate, and as such is very timely. The study will be of benefit to tourism researchers, developers, managers, marketers and all those who are directly and indirectly employed in the tourism and hospitality industry, as it will give specific guidelines for meeting the needs of the Asian market in regard to interpersonal relations in the tourism context.

Consequently the study has an impact in four fields:

Tourism. The approach taken by the study is to determine how interpersonal relations influence Asian tourist visitation to Australia. It will also allow for fresh perspectives on a number of issues and, specifically, on the quality of the hosts' attributes for developing satisfying human interactions with hosts, tourist holiday satisfaction and repeat visitation.

Marketing. The study will have substantial implications for the development of new marketing strategies aimed at increasing Asian tourist arrivals to Australia. The findings of the study will allow for direct comparison of cultural values of various Asian markets.

Asian Studies. A more complete understanding of the Asian market will be achieved.

Communication. The study will broaden the knowledge of the theory and practice of the cross-cultural encounter, will provide data that can be used in inter-and cross-cultural communication and indicate specific skills necessary for communication with Asian markets in the tourism context.

1.8   THESIS STRUCTURE

The present chapter introduces the background, major problem and aims of the study. Chapter 2 presents the review of literature and empirical research findings related to the study purposes. Chapter 3 introduces the theoretical and conceptual framework of the study. Chapter 4 discusses the major methodological problems in inter-and cross-cultural research studies. Chapter 5 discusses the study methodology and evaluates the results of the pilot study. Chapter 6 presents the descriptive analysis of the tourist and host surveys and identifies the significant cultural differences between Asian tourists and Australian hosts. Chapter 7 presents the results of the principal components analysis and identifies the dimensions of the cultural differences between Asian tourists and Australian hosts. It describes the major cultural differences between Asian tourists and Australian hosts and presents the reasons for these differences. Chapter 8 presents the results of the structural equation modeling (LISREL), which identifies the correlations between the cultural dimensions and their the most significant indicators (in each sample), and determines the key indicators which are critical for the development of social interaction between Asian tourists and Australian hosts and their mutual satisfaction. Chapter 9 summarizes the

study findings, discusses the major marketing implications of the results and presents marketing strategies that should be developed in order to capture the attention of the distinct Asian tourist markets in a more effective and efficient way than is currently done. Chapter 9 also discusses the theoretical and practical importance of the study results and presents suggestions for further research in the area of inter-and cross-cultural tourism research.

1.9   SUMMARY

In this chapter an attempt has been made to present the context of this study, the problem and the purpose of the study.

In summary, the Japanese and the rest of South-east Asia market are the largest markets generating tourists to Australia. These markets will also be the largest sources of international tourists to Australia, including Queensland, by the year 2004. Australia has great potential to attract a larger number of tourists from Japan and Asia than it is currently doing. Success appears to be dependent on meeting the needs of the culturally different Japanese and Asian tourists, especially in terms of interacting with other people. Although industry sources indicate that Japanese and Asian tourists are satisfied with Australian hosts, there is also contrary evidence that many Japanese and Asian tourists have difficulties in interaction with Australian hosts resulting in many negative perceptions. It seems that achieving Asian tourist satisfaction with the tourist-host contact will depend on

the Australian hosts ability to recognize the cultural differences between Australian and Asian markets. Therefore, the primary aim of this study is to examine the influence of cultural values on social interaction between Asian tourists and Australian hosts and satisfaction with this interaction. The study has both theoretical and practical importance for tourism and hospitality managers, researchers and marketers. The problem and the purpose of the study were developed on the basis of an extensive and broad literature review that will be presented in the next chapter.

CHAPTER 2

LITERATURE REVIEW

2.1 INTRODUCTION

The purpose of this chapter will be to review existing literature on what has been published in the subject area of the research questions. This chapter will identify the important variables, and document the significant findings from earlier research that served as a foundation on which the subsequent theoretical framework for the current study will be based and hypotheses developed. The aim will be to critically evaluate the concepts outlined, the results found in past studies, and to show their relevance to the aims of this study.

The chapter is divided into seven major subsections: 1) sources of literature search; 2) culture; 3) contact; 4) values; 5) rules of social interaction; 6) perception; 7) satisfaction. In the subsections 2-7 the theory and research pertaining to the evaluation of the concepts analyzed in this study will be reviewed.

2.2   SOURCES OF THE LITERATURE SEARCH

Previous research, directly and indirectly related to the aims of the study, have been identified by a computer search using Dialog Information Services. Dialog Databases were examined by subject category such as Agriculture, General Business Information, International Business Information, Social Sciences and Humanities.   The studies identified have been obtained from a search of numerous abstracting journals: *Australian Social Science Abstracts; Abstracts in Anthropology; Communication Abstracts; Dissertation Abstracts International (Humanities and Social Science; European Abstracts); Geographical Abstracts; Indonesian Abstracts; International Bibliography of the Social Sciences Abstract; Leisure, Recreation and Tourism Abstracts; Linguistic and Language Behaviour Abstracts; Management and Marketing Abstracts; Masters Abstracts International; Psychological Abstracts; Social Sciences Abstracts; Sociological Abstracts.* Numerous indexes were also researched: *Australian Tourism Index; Index of Conference Proceedings; Hotel and Travel Index; Hospitality Index; Lodging and Restaurant Index; Social and Behavioral Sciences Documents; and Tourism and Travel Index.*   The following databases in CD-ROM format were also searched: AUSTROM including the Australian Public Affairs Information Service (APAIS) and LEISURE (tourism and recreation); ABI-INFORM, BUSINESS PERIODICALS INDEX, DISSERTATIONS ABSTRACTS (International and USA), PSYCLIT; SCIENCE CITATION INDEX; SOCIAL SCIENCE CITATION INDEX; SOCIAL SCIENCES INDEX; SOCIOLOGICAL ABSTRACTS. The *British Dissertation Index, Masters Abstracts International (Canada),* and *Union List of Higher Degree Theses* in Australian libraries

were also analyzed. An additional investigation was carried out to review manually numerous journals in the area of tourism, sociology, psychology, anthropology, and tourism marketing.

Although it was found that there is extensive work on tourism conducted in the German, French and Spanish languages, the literature review presented in this thesis is mostly based on work published in English speaking countries.

2.3   CULTURE

2.3.1 INTRODUCTION

The study's aim is to assess the influence of culture on social interaction, and an attempt will be made to specify what is meant by the concept of culture. Various definitions of culture are presented, cultural dimensions are introduced and the influence of cultural differences on interpersonal interactions discussed. This section will also identify major cultural differences between Western and Eastern societies, that can create difficulties in social contact between their members.

2.3.2 CONCEPT AND DEFINITIONS

Culture is a complex multidimensional phenomenon which is difficult to define and this is reflected by the hundreds of different definitions presented in the literature. 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 phenomenon (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). Some of the definitions of culture are presented below to better understand the place of culture in intercultural interaction.

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".

Since Tylor (1871), many anthropologists have redefined the concept of culture (Kroeber, 1948; 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). Culture was 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 was 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).

The definitions of behavioral anthropologists indicate that culture is about human behavior (Schusky and Culbert, 1987). Culture manifests itself in observable patterns of behavior associated with particular groups of people (Bagby, 1953; Barnlund and Araki, 1985; Lundberg et al., 1968; Merrill, 1965; Spradley, 1972). Culture determines human behavior (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 behavior in interaction (Parsons, 1951), indicates a pattern of social interaction (Harris, 1983), it "guides behavior and interprets others' behavior" (Kim and Gudykunst, 1988, p.127). However, the behavioral anthropologists' definitions of culture were criticized for not distinguishing between patterns *for* behavior and patterns *of* behavior (Goodenough, 1957, 1961).

The definitions of functionalists emphasize the role of culture in understanding the reasons and rules for certain behavior. 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-Whorf, 1921). Some functionalists saw culture as the means through which human needs are met (Malinowski, 1939), and values are communicated (Dodd et al., 1990).

The behaviouralists and functionalists agreed that culture and behavior are inseparable because culture not only dictates how we behave, it also helps to determine the conditions and circumstances under which the various behavior occurs, it helps to interpret and predict the behavior. Therefore, interactional behavior is largely dependent upon the culture in which the interactants have been raised. Consequently, culture is the foundation of interaction. When cultures vary, interaction patterns also vary.

The behaviouralist and functionalist definitions of culture have been criticized for not explaining cultural behavior sufficiently. Firstly, different observers may perceive and interpret the same behavior differently. Secondly, behavior 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 behavior may be influenced by stereotypes.

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 (1980) viewed culture as the collective programming of the mind which distinguishes different categories of people. 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 his comparison of 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.

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 behavior. The symbolic definition of culture has been also criticized. Levi-Strauss (1971) argued that symbols do not create culture because they are created by a culturally patterned human mind.

Many definitions of culture indicate that culture is "the sum of peoples' perceptions of themselves and of the world..." (Urriola, 1989, p.66). The similarity in peoples perceptions indicate the existence of similar cultures and sharing and understanding of meanings (Samovar et al., 1981). 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 that "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".

On the basis of the above it was agreed that culture can also 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 behaviors, 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 behavior and its interpretation is critical (Albert and Triandis, 1979) for the analysis of cross-cultural contact.

Triandis' (1972) and Landis and Brislin's (1983) findings created a foundation for the development of hypotheses for the present study stating that cultural differences between tourists and hosts decrease their social interaction.

Culture was also viewed as an information (Kluckhohn and Kelly, 1954) and 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) "transmit values, beliefs, perceptions, norms" (Samovar et al., 1981, p.141) and facilitates man's perceptions of the world (Sapir, 1964). Consequently, this indicates that the cultural differences create differences in verbal communication. Differences in languages create different ways of expressing beliefs, values and perceptions.

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

Culture has also been described in the material (the productive forces and everything necessary to support human life), and spiritual or non-material (morality, tradition, customs) forms (Urriola, 1989). Some writers refer only to material objects and artifacts (White, 1959), while others exclude material objects from the concept of culture (Goodenough, 1971).

There are many other definitions of culture. The majority refer to culture in psychological terms such as values, norms, rules, behavior, perceptions, attitudes, beliefs, symbols, knowledge, ideas, meanings, thoughts (Argyle, 1978; Bennett and Kassarjian, 1972; Camilleri, 1985; Ember and Ember, 1985; Kim and Gudykunst, 1988; Leighton, 1981; Moutinho, 1987; Mill and Morrison, 1985; Peterson, 1979; Robinson and Nemetz, 1988). The lack of agreement on any one definition of culture led anthropologists Kroeber and

Kluckhohn (1952) to review 500 definitions and uses of the concept. From their analysis

they proposed the definition which includes most of the major elements of culture:

"culture consists of patterns, explicit and implicit, of and for behavior acquired and transmitted by symbols, constituting the distinctive achievements of human groups, including their embodiments in artifacts; the essential core of culture consists of traditional (i.e., historically derived and selected) ideas and especially their attached values; culture systems may, on the one hand, be considered as products of action, and on the other as conditioning elements of further action" (p.181).

This definition created a basis for the development of a definition for the purpose of this

study that refers to culture as values, rules of social behavior, perceptions, and differences

and similarities between people. This definition of culture was chosen because it seems

that the cross-cultural tourist-host contact is influenced by the differences and similarities

in the tourists' and hosts' values, rules of behavior and perceptions.

In summary, there are many definitions of culture. The majority refer to culture in

psychological terms. Members of the same culture share the same cultural variables.

Members of different cultures differ on cultural variables. Since cultures vary one from

another, it is possible to identify those individuals from distinct and similar cultural

backgrounds. According to Segall (1984), the elements that constitute culture are

independent variables of culture. They are separated and often correlated factors (Munroe

and Munroe, 1980; Samovar and Porter, 1991). Therefore, by analyzing the correlations

between the cultural variables, it is possible to distinguish various cultures.

2.3.3 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 (e.g. racial, ethnic, regional, economic and social communities exhibiting characteristic patterns of behavior that distinguish them 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.

Figure 2.1 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 the dominant cultural patterns. Dominant culture indicates the form of public social interaction. 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.

In this thesis reference is made to the dominant culture of the tourists and hosts and the public form of social interaction in their cultures rather than the minor subcultures that define private patterns of social interaction. This thesis will present various guidelines in the dominant tourists' and hosts' cultures that affect their social interaction. However, it

Figure 2.1   Relationships between dominant cultures and minor subcultures
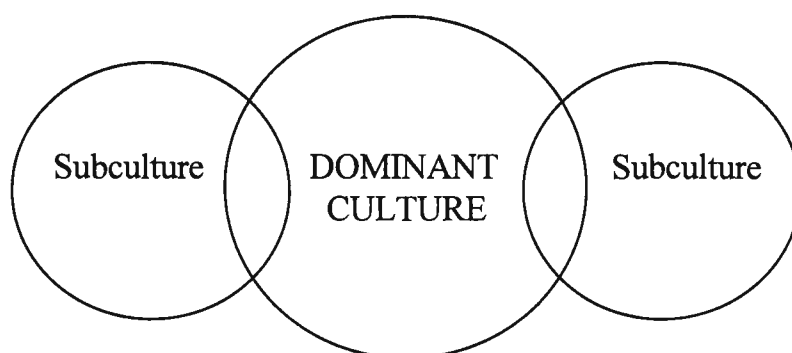
will not present all of them. Firstly, there are difficulties of categorizing people into cultural groups and labeling them according to characteristics noted in definitions. Secondly, culture is considered to be dynamic and constantly changing. Therefore, the major guidelines for social interaction in the major cultures may also change.

2.3.4   CULTURAL DIMENSIONS

There are many dimensions distinguishing various cultures (Ackoff and Emery, 1972; Cattell, 1953; Douglas, 1973, 1978; Hall, 1965; Inkeles and Levinson, 1969; Mead, 1967; Parsons and Shils, 1951). Only dimensions that may affect human interactions are introduced in this thesis. It seems that the major effect upon dealing with social life and human relationships have Hofstede's (1980), Kluckhohn and Strodtbeck's (1961) and Hall's (1976, 1977, 1983) cultural dimensions. These dimensions affect the rules of social interaction, the difficulties individuals have in relating to others, and individual

perceptions (Gudykunst et al., 1988b). It also seems that these dimensions can indicate the major cultural differences and their influence on cross-cultural tourist-host contact. Therefore, Hofstede's (1980), Kluckhohn and Strodtbeck's (1961) and Hall's (1976, 1977, 1983) cultural dimensions will be presented below.

According to Hofstede (1980), cultures can be compared and contrasted with one another on a variety of dimensions. Hofstede (1980) identified four dimensions of culture:

1) *Power Distance (PD)* the way in which interpersonal relationships develop in hierarchical society;

2) *Uncertainty Avoidance (UA)* the degree to which people feel threatened by ambiguous situations;

3) *Individualism-Collectivism (IC)* the degree to which individual goals and needs take primacy over group goals and needs;

4) *Masculinity-Femininity (MF)* the degree to which people value work and achievement versus quality of life and harmonious human relations.

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

1) *toward humans*: human beings may be perceived as good, a mixture of good and evil, or evil;

2) *toward nature*: humans may be subjected to nature, live in harmony with nature, or control nature;

3) *toward activity*: cultures may be "being", "becoming", or "doing";

4) *toward time*: past, present, and future;

5) *relationship among people*: lineal (hierarchical relationship); collateral (group

relationship); and individualism (the individual goals take primacy over group

goals).

Hall (1976, 1977, 1983) differentiated cultures in terms of:

1) *Context*: the level of information included in a communication message; low context

cultures (LCC) versus high context cultures (HCC);

2) *Space*: ways of communicating through handling of personal space;

3) *Time*: different perceptions and orientations towards time; monochronic cultures

(MTC) versus polychronic cultures (PTC);

4) *Information flow*: the structure and speed of messages between individuals.

The ways cultures differ on the above dimensions are discussed in Chapter 2.5.

2.3.5 INTER-CULTURAL INTERACTION MODEL

A model of intercultural interaction will be presented in this chapter. Intercultural

interaction refers to the direct, face-to face encounter between individuals from different

cultures. Culture is viewed as influencing individuals interactional behavior. The model

is based on Porter and Samovars' (1988) model of the differences between three cultures

and their members in an intercultural communication process. This model should assist in

understanding some of the consequences of people meeting together from different cultures.

Figure 2.2   **The intercultural interaction model**

Culture A
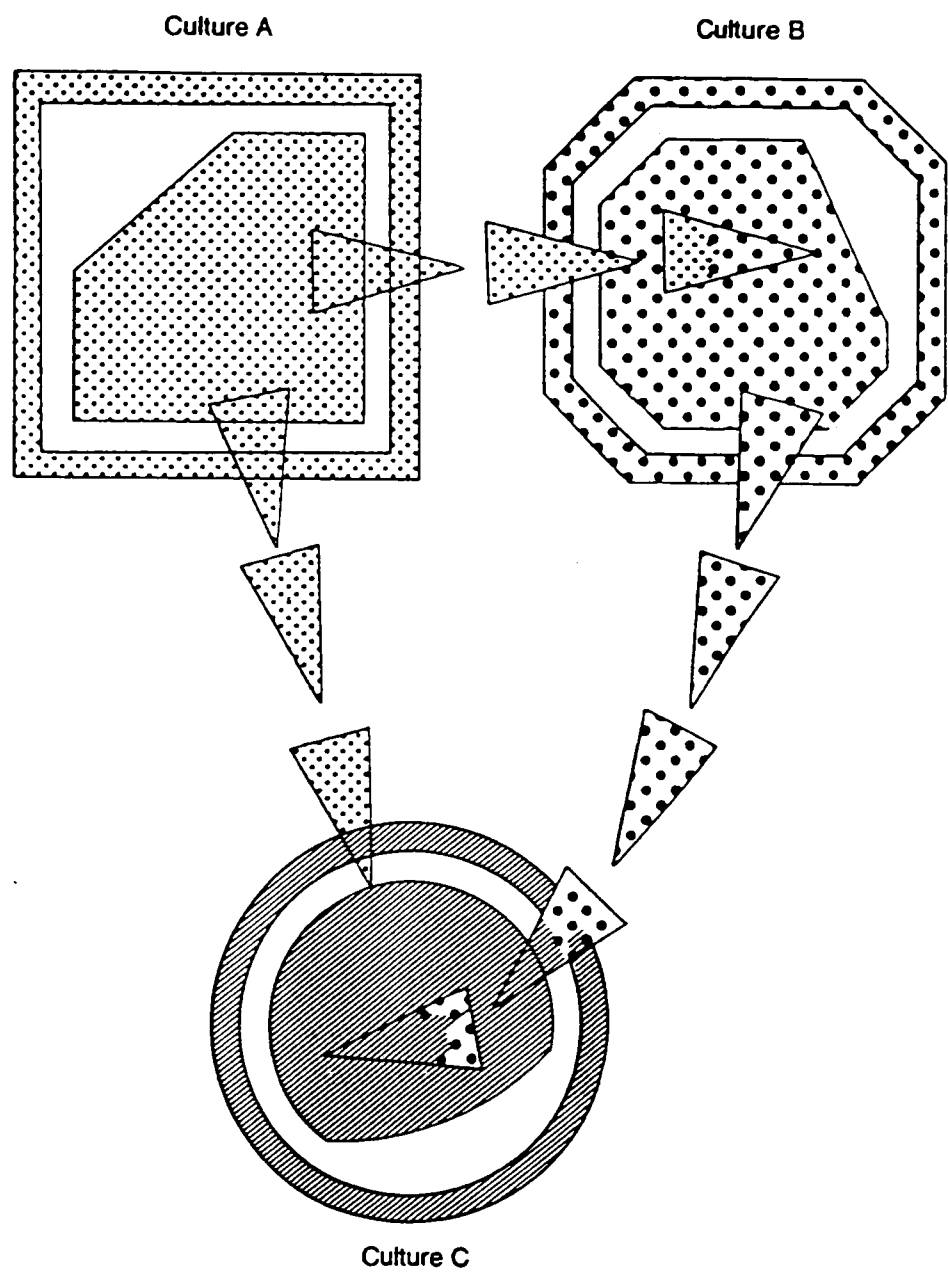
Culture B

Culture C

Source: Porter, R.E. and Samovar, L.A. (1988) Approaching Intercultural Communication. In Samovar, L.A. and Porter, R.E. (eds) *Intercultural Communication: A Reader.*

Figure 2.2 illustrates the influence of culture on individuals. Three distinct geometric shapes present three cultures. Cultures A and B are similar. Culture C is different from Culture A and Culture B, as represented by the different shape and also its physical distance from Cultures A and B. The outer shape represents the cultures. Within each culture A,B,C is another form similar to the shape of the culture. This inner shape represents the individual who is influenced by his or her culture. The shape of the culture and the shape of the individual are different for two reasons. Firstly, although culture is the dominant shaping force on an individual, within any culture, people vary from each other. Secondly, there are also other influences besides culture that affect the individual.

Interaction between the people from different cultures is represented by the arrows traveling between the cultures. When an individual from Culture A leaves its culture and reaches Culture B, his or her behavior must undergo changes subjected to a culturally different society. The individual's values, behavior and communication style often vary from those of Culture B. The degree to which culture influences social interaction between 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 extend 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 behavior, 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.

The intercultural interaction model suggests that there are variations in cultural differences during intercultural interaction. Intercultural interactions can occur in a wide variety of situations that range from interactions between people who are members of different dominant cultures with extreme cultural differences to interactions between people whose differences are reflected in the values and perceptions of subcultures. This model 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 (see Figure 2.3) and reported that the degree of difference between cultural groups depends on the comparison of their cultural dissimilarity.

Figure 2.3   The Samovar and Porter (1991) scale of cultural differences among cultures and subcultures

MAXIMUM

Western/Asian
Italian/Saudi Arabian
US American/Greek
US American/German
US American/French-Canadian
White Anglo-American/Reservation Indian
White Anglo-American/Black American, Oriental American,
          Mexican American, or Urban Indian
US American/British
US American/English-Canadian
Urban American/Rural American
Catholic/Baptist
Male Dominance/Female Equality
Heterosexual/Homosexual
Environmentalist/Developer

MINIMUM

The maximum difference was found between Asian and Western cultures. Therefore, the expectation in this study is to find the greatest variation among cultural factors representing these cultures. The members of cultural 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, 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, had divergent beliefs, values and attitudes and, therefore, might also differ significantly.

Samovar and Porter's (1991) scale allows us to examine cultural differences between nations and gain insights into the influence of these differences on social interactions in a cross-cultural context. The next sections will discuss the possible cultural differences between nations and will present the major differences between Asian and Western societies.

2.3.6 CULTURAL DIFFERENCES

Cultural dimensions create differences between various cultures. As Triandis (1972) noted, there are major differences across cultures. Cultures vary in important ways across societies in beliefs, values, norms, communication styles and many other assumptions (Kim and Gudykunst, 1988). The cross-cultural differences may be noticed in social

categories such as role, status, class, hierarchy, attitudes towards human, nature, activity, time, relationships between individuals, and many others. These differences are reflected in different patterns of verbal (language and paralanguage: intonation, laughing, crying, questioning), and non-verbal communications (body language such as facial expressions, head movements, gestures, use of space, use of physical distance between people). Standing, looking, touching is determined by culture. There are differences in use of time, in 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).

In every culture there are different rules of social behavior (Argyle, 1967; Triandis, 1972), 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 of conversation, degree of expressiveness, showing emotions, frankness, intensity, persistency, intimacy, as well as volume of interaction (Jensen, 1970). There are cross-cultural differences in expressing dissatisfaction and criticism (Nomura and Barnlund, 1983), describing reasons and opinions, exaggerations, and moral rules about telling the truth (Argyle, 1978). There are differences in joking, asking personal questions, complimenting and complaining, expressing dislike, showing warmth, addressing people, apologizing, farewelling, expressing negative opinions, and gift giving.

There are also distinct rules related to the concept of service. Wei et al. (1989) particularly 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). Cultural differences shape different cross-cultural interaction patterns (Triandis, 1977b) and influence cross-perceptions of contact participants. It is culture that conditions believing what is correct, true, valuable, and important (Kraft, 1978).

In the tourism context, cultural differences were found in the amount of leisure time among nations (Ibrahim, 1991), patterns of recreation (Rodgers, 1977), leisure and travel behavior (Ritter, 1987, 1989); vacation preferences (Richardson and Crompton, 1988a), importance of food (Sheldon and Fox, 1988), and benefits derived from traveling (Woodside and Lawrence, 1985).

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 misinterpretations, misunderstanding and confusion (Argyle, 1967) and affect 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 influence on the tourist-host social interaction when the tourists have 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 behavioral 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).

In summary, there are many cultural differences between various cultures. These differences influence patterns of social interaction and create interaction difficulties. Therefore, studies analyzing cultural differences, and their influence on tourist-host interaction, are justified.

2.3.7 CULTURAL DIFFERENCES

BETWEEN WESTERN AND EASTERN SOCIETIES

The review of popular and scientific literature indicates that there are many cultural differences in interaction patterns between Western and Eastern societies. Although the empirical findings of cross-cultural differences in rule-governed interaction patterns between Western and Eastern societies will be presented in the next chapter, the literature review indicates that many differences are observable. For instance, members of Western

societies are "touchy" and display their emotions in public as opposed to members of Eastern societies who are reserved, behave modestly, and regard the Western behavior as aggressive and unacceptable. Western societies are more direct in their behavior. Eastern societies are indirect in behavior and follow the ethic of not questioning, disagreeing, hurting feelings, and they strive to maintain harmony in human relations. They do not compliment as compliments can cause harm. Many Westerners are open in their relationships with others and they speak freely about their feelings and personal experiences. In Eastern cultures it is embarrassing to discuss personal matters in relationships. "Opening" themselves to others is an indication of weakness, so that person cannot be trusted. Westerners' friendliness and informality is expressed by referring to others by their first name. In Eastern societies such informality is regarded as impolite. For instance, the Chinese do not like to be touched, slapped on the back or even to shake hands. They avoid open displays of affection. The speaking distance between people is greater than in the West. They do not appreciate loud behavior (Wei et al., 1989). Also, for Westerners Eastern people often seem to laugh out of context. The Japanese smile often means embarrassment, instead of happiness.

There are many cultural differences in relation to interaction patterns between guests and service providers (Sheldon and Fox, 1988). These differences may lead to different perceptions of what constitutes proper guests' treatment and shape different attitudes of hosts to the tourists they serve (Richter, 1983). 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, such hospitality may be viewed as intrusion and lack of trust by Western tourists. Japanese hosts, on the other hand, take care of the affairs of their guests in advance and anticipate the guests' needs and even fulfill beyond needs (Befu, 1971), believing the hosts know best what the guests' needs are. Such an attitude may also be frustrating for Western tourists who think they know best what their needs are. Western tourists may regard Japanese hospitality as uncomfortable. On the other hand, the Western tradition of not anticipating the guests' needs in advance may negatively affect the Japanese tourists' satisfaction with the hospitality of the Western 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".

There are also many cultural differences in language use and vocabulary between Western and Eastern societies. The same words can have different meanings and implications. For instance, Eastern societies avoid direct negative answers. "Yes" may mean "no" or "maybe". Western societies mistake the Easterners "yes" for not being trustworthy. Fontaine (1983) listed difficulties in culturally and linguistically different countries due to differences in word use, styles of interaction and rules governing these interactions. The misinterpretations of words can lead to serious misunderstanding between Eastern and Western societies, particularly when one party tries to be as hospitable as possible toward guests.

Cultural differences between Western and Eastern societies lead to a different understanding of what constitutes appropriate behavior and friendship. For instance, qualities such as being yourself, open, friendly, outspoken, informal, truthful in interpersonal relations that are admired in most Western cultures, are less likely to be admired in Eastern societies that view Westerners as lacking grace, manners and cleverness (Craig, 1979). What Western societies regard as normal and acceptable behavior, the Eastern societies may regard as insulting and irritating. The understanding of friendship is also different. Americans regard friendships as superficial and without obligation. Chinese understand friendships in terms of mutual obligations and reciprocations (Wei et al., 1989). Due to such cultural differences, there is a great scope for the development of negative perceptions of Western hosts by Eastern tourists and vice versa. Insensitivity to these differences may cause misunderstanding and interaction difficulties between Western hosts and Eastern tourists.

Although there are many other cultural differences in interactional behavior between members of Western and Eastern societies that have direct impact on their social interaction, at this stage of analysis it can already be seen that the members of Eastern and Western cultures have totally opposite cultural orientations and expectations from social interaction. These cultural differences may have a negative influence on their cross-cultural contact. Therefore, it is important to analyze these differences and determine which of them have the most detrimental effects.

2.3.8 SUMMARY

Culture is a multivariate concept. Definitions of culture are complex, unclear and there is no consensus definition which should be widely accepted. Any group of people is characterized by various cultures. There is a dominant culture that influences the majority of people, and there are subcultures with regional differences. Also, there is not one pattern of social interaction in one culture. There are many interaction patterns within the same cultural group changing over time (Thomas, 1986). Researchers conceptualize culture as similarities in the cultural variables and distinguish cultures on the basis of cultural differences. The literature indicates, there are no transcultural variables by which the cultures could be completely distinguished and successfully compared. Cultural variables do not completely distinguish different cultural groups, as often there are overlaps on these variables. For instance, a few cross-cultural studies have shown similar interaction patterns shared in various geographical areas that do not have proximity to each other (Haire et al., 1966). The question arises as to 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. Because cultural variables are intangible and not easy to define, it is difficult to analyze their influence on social contact.

The complexity of the concept of culture and its variables indicates that it is difficult to write about it, analyze its variables, and make cross-cultural comparisons. These

difficulties create several methodological problems in analyzing culture and cross-cultural differences. They also indicate the need for the development a new more comprehensive definition of culture and identification of variables that would facilitate cultural comparisons in the cross-cultural studies.

Since culture influences social interaction, the next subsection will discuss the concept of social contact.

2.4   SOCIAL CONTACT

2.4.1   INTRODUCTION

This section will introduce the concept of social contact with specific emphasis on tourist-host contact. The factors that determine tourist-host contact will be discussed with specific emphasis on cultural factors and the impact of cultural differences on interaction in tourist-host contact will be presented. The outcomes of cross-cultural tourist-host contact and the concept of culture shock will be discussed. Although the outcomes of the tourist-host contact and the concept of culture shock are not directly related to the aims of this study (which concentrates mostly on the relationships between cultural backgrounds and degree of social interaction), these aspects will be briefly presented since they are ultimate results of the interrelationships between cultural background and social interaction. The measurement of tourist-host contact will be also discussed.

2.4.2   CONCEPT AND DEFINITIONS

Most studies on social contact have been conducted in the United States. The concept is complex and there are many definitions of social contact (Cook and Sellitz, 1955). Social contact may refer to the:

"personal association taking place under certain circumstances; or to the interaction which covers a wide range of behaviors from observation of members of the other group without any communication, to prolonged intimate association" (p.52-53).

For the purpose of this thesis, 'contact' and 'interaction' will be used interchangeably. Each social contact is personal, always occurs between a minimum of two people, and is often referred to as an interpersonal encounter (Bochner, 1982). It has potential to be positive, negative, or superficial (Fridgen, 1991).

There are many kinds of social contact (Sherif and Sherif, 1953). Social contact can take place in the "multitude of different situations" and refer to a "multitude of different experiences" (Cook and Sellitz, 1955, p.52). In past studies "contact" has referred to a very brief trip, long-term friendships; it took place within the work situation, the residential neighborhood; between children, adults, college students, and so forth.

The theory of social contact can be applied in a tourism context. Social contact with tourists can range from tourist-host, tourist-tourist, tourist-potential tourist, to tourist-provider contacts (Fridgen, 1991). The tourist-host contact, which is the focus of this

study can be defined as the personal encounter that takes place between a tourist and a host.

There is ambiguity in defining the term tourist. Many researchers do not distinguish between different categories of tourists. They refer to tourists as sojourners or guests and to tourist-host contact as guest-host contact (e.g. Nozawa, 1991). There is also confusion in defining the term host. Many researchers refer to hosts either as (a) local residents; (b) people of the visited country; or (c) those employed in the tourism industry who provide a service to tourists. According to Leiper (1979), the term tourist (as well as host) should be defined clearly in order to understand the tourism industry. The nominal definition is that a tourist is a temporary visitor staying at least 24 hours in the region visited for the purpose of leisure (holiday, sport, study, recreation), business, family (visiting friends and relatives), or meeting and conferences (McIntosh and Goeldner, 1990). The operational definition of a tourist, which was developed for the purpose of this study, indicates that the tourist is a culturally different, temporary overseas visitor arriving in Australia for a minimum 24 hours and maximum 12 months for the purpose of holiday, business, study, family, sport, or conference. The host is a national of the visited country (Australia) who is employed in the tourism industry and provides a service to tourists such as hotelier, front office employee, waiter, shop assistant, custom official, tour guide, tour manager, taxi and bus driver. Nettekoven (1979) referred to this type of host as a "professional host".

Tourist-host contact occurs in a wide variety of settings, for example as the tourist travels in planes and buses, stays in hotels, dines in restaurants, visits tourist attractions, goes shopping or to nightclubs, talks to tour guides and so forth.

Tourist-host contact may take different forms. It may consist either of business transactions at stores, inquiries at the front office or just friendly greetings. There are different types of tourist-host contact, for example, inter- or cross-cultural contact. Inter-cultural contact refers to the direct face-to-face encounters between tourists and hosts who are members of different cultural groups, and it is experienced by tourists when they travel from a home culture to the host culture, and by hosts when they serve tourists from a foreign culture. Interaction occurs between people from two different cultures in inter-cultural contact, whereas in cross-cultural contact interaction occurs between people from more than two cultural groups. The type of tourist-host contact presented in this study can be classified as inter-cultural. It refers to interactions between two cultural groups: Australian hosts and Asian tourists. Since Asian tourists can represent several distinct cultural groups, this study can also be classified as cross-cultural as it refers to interactions between more than two cultural groups: Australian hosts and several Asian cultural groups.

In summary, the concept of tourist-host contact is similar to the concept of social contact. There are different forms and types of tourist-host contact. The inter-and cross-cultural tourist-host contact which occurs between tourists and hosts from two or more than two

different cultural groups is the focus of this study. Theories related to social contact between individuals from different cultural groups will be reviewed in the next section.

2.4.3   CONTACT HYPOTHESIS

One theory which is related to the social contact between people from different cultures is the "contact hypothesis". Several reviews of the literature on the contact hypothesis have been published (e.g. Allport, 1954; Cook, 1962; Rose, 1948; Saenger, 1953; Williams, 1947). The contact hypothesis states that social contact between individuals from different cultures results in mutual appreciation, understanding, respect, tolerance, liking (Bochner, 1982; Fulbright, 1976), develops positive attitudes (Fisher and Price, 1991), reduces ethnic prejudices, stereotypes, and racial tension (Cohen, 1971; Mann, 1959; Robinson and Preston, 1976) and improves the social interactions between individuals. It also contributes to cultural enrichment and learning about others (Li and Yu, 1974; Nunez, 1963; UNESCO, 1976; Vogt, 1977).

The contact hypothesis can be applied in a tourism context. The contact between tourists and hosts from different cultures can lead to enhancement of tourists' and hosts' attitudes toward each other; it can give them an opportunity to learn about the others' culture and foster social interaction (Bochner, 1982). There is empirical evidence that tourist-host contact results in a positive attitude change toward hosts (Pearce, 1982b), exchange of correspondence and gifts (Smith, 1957), and the development of an intense personal

relationship that persisted for up to four years (Smith, 1957). For instance, Israelis negative pre-holiday attitudes toward Egyptians changed after holidaying in Egypt (Amir and Ben-Ari, 1985) and Australians developed positive attitudes towards Israelis (Taft, 1979).

There is evidence that the length of contact determines the development of certain attitudes. The longer the contact the more favorable the attitudes developed (Li and Yu, 1974). For instance, those Australians and Papua New Guineans who had more time to interact, and became familiar with each other, had more positive attitudes (Feather, 1981). Many studies found that tourists developed friendships with hosts (e.g. Boissevain, 1979; Pearce, 1988) and the tourist-host contact resulted in psychological satisfaction (e.g. Stringer, 1981).

However, this contact hypothesis has been questioned. It has been suggested that contact between people from diverse cultures may also develop negative attitudes, stereotypes, prejudices, increase tension, hostility, suspicion, and often violent attacks (Bloom, 1971; Bochner, 1982; Mitchell, 1968; Pi-Sunyer, 1978; Tajfel and Dawson, 1965). It has been argued that the development of positive attitudes is not possible since the tourist-host contact is superficial. For instance, Israeli tourists did not develop positive attitudes after a visit to Egypt (Milman et al., 1990). Tourists can only modify their attitudes and be more confident in their beliefs (Triandis, 1972; Triandis and Vassiliou, 1967; Pearce, 1982c). Differences in national origin, cultural values (Feather, 1976, 1980a, 1980c, 1986a, 1986b) and cultural gaps (Jackson, 1989) generate clashes of values, conflict, and disharmonies

(Biddlecomb, 1981; Boissevain, 1979; Choy, 1984; Cooke, 1982; DeKadt, 1979; Hall, 1984; Ngunjiri, 1985; Peck and Lepie, 1977; Petit-Skinner, 1977; Pi-Sunyer, 1982; Reiter, 1977; Urbanowicz, 1977; Wood, 1984; Young, 1973). For instance, since tourists begun visiting Tahiti to see beautiful women, the Tahitian male has been forced into subservient roles, which contrasted with the traditional values of Tahitian society where men are dominant (Petit-Skinner, 1977). Due to the pursuit by tourists of certain liberal values, which were affronts to the Islam religion, host attitudes toward tourists became negative (Din, 1989). The hosts of the Arab States were not pleased having non-Islamic tourists, because the dress of women, the use of alcohol and the mixing of the sexes were areas tourists broke domestic social rules (Ritter, 1975). It was strongly argued that contact between people from different cultural backgrounds leads to tension, misunderstanding, stereotyping (Albers and James, 1983, 1988; Bochner, 1982; Brewer, 1984; Cohen, 1982a; Din, 1982b; Evans-Pritchard, 1989; Jordan, 1980; Macnaught, 1982; Mohamed, 1988; Sutton, 1967); tourist isolation, separation and segregation from the host community (Bochner, 1982); exclusion from mutual activities, feeling the sense of a social barrier, difficulty of forming personal friendships (Asar, 1952; Peterson and Neumeyer, 1948; Rathore, 1958; Schmoker, 1954); formality of contact (Taft, 1977); development of superficial relationships (Watson and Lippitt, 1955); problems of adjustment and language barriers (Arjona, 1956); feelings of inferiority, self-rejection (Bettelheim, 1943; Lewin, 1941); resentment (Jordan, 1980; Pearce, 1982b, Pi-Sunyer, 1973; Smith, 1977), irritation (Doxey, 1976); frustration and stress (Holmes and Rahe, 1967; Rogers, 1968; Taft, 1977). For instance, European tourists who experience more foreign culture contacts by traveling to another European country are more stressed than Americans (Harmon et al., 1970). The

contact between people from different cultures creates communication problems (Argyle et al., 1981; Klineberg, 1980; Porter, 1972) due to linguistic, gesture, spatial, time and status differences (Pearce, 1982b). It can generate orientation, luggage organization, safety and health problems (Downs and Stea, 1977; Harmon et al., 1970; Pearce; 1977b), lead to the loss of a sense of security and emotional well-being (Lynch, 1960); ethnocentrism and stereotyping (Triandis and Vassiliou, 1967). When there are differences in subjective cultures (Taft, 1977; Triandis, 1972) social contact can even be a threatening experience, participants may feel like outsiders, intruding, undermining values of the other culture (Bochner, 1982). Under such circumstances the tourist-host contact creates only disappointment, feelings of discouragement and dissatisfaction (Pearce, 1982b). Such contact may inhibit social interaction (Selltie et al., 1956) and future contact may be even lost (Kamal and Maruyama, 1990). It was argued that the more frequent the social contact is, the more negative the feelings that develop (Anant, 1971).

In less advanced countries, where cultural differences between tourists and hosts are greater than in more advanced countries, the negative effect of direct tourist-host contact is increased (Biddlecomb, 1981; Boissevain, 1979; DeKadt, 1979; Milman, 1990; Pearce, 1982b). Rich tourists who visit Third World countries have little respect for local values (Din, 1989). Tourists are often perceived as aggressive and insensitive (Lind and Lind, 1986). The tourist-host contact often generates exploitation, assault, victimization (Pearce, 1982b, 1988; Farrell, 1982) and numerous social problems. Pearce (1982b) suggested that while all of these processes need not be present at once, they occur due to

large cultural differences that are important elements shaping tourist-host mutual perceptions of each other.

The outcomes of cross-cultural contact depend on the attributes of the contact participants (Sutton, 1967), for example, tolerance, enthusiasm, interests, and generosity. For instance, the hosts' welcoming attitudes toward tourists, efforts to understand tourists' cultural backgrounds, and the tourists' respect and willingness to understand the hosts' culture, and pride in their own culture result in positive outcomes. Hosts' resentment to tourists, lack of appreciation of the tourists' cultural background, pride in one's own culture, arrogant behavior toward tourists, sense of superiority, and the tourists' lack of respect to the host's culture results in negative outcomes (Nozawa, 1991).

Social interaction and its outcomes depend on the degree of "interculturalness" in the encounter. This "interculturalness" depends on the differences and similarities of the interactants' backgrounds. Pearce (1982b) reported that the cultural differences in backgrounds between tourists and hosts create communication and interaction difficulties that occur due to lack of experience with the foreign culture. There is substantial evidence that communication skills, verbal and non-verbal, play a very important role in effectively dealing with members of other cultures (Kim and Gudykunst, 1988; Spitzberg and Cupach, 1984). However, while communication skills play an important role, the specific behavior that reflects these skills varies across cultures (Ruben, 1976). For instance, Asian women believe that revealing personal feelings violates cultural rules of politeness and respect. It is the role of friends and family members to sense that the other person is hurt

or angry, without a person having to express these negative feelings (Marshall, 1979). There is no current literature providing empirical evidence that cultural differences play an important role in tourist-host social interaction. Therefore, the issue of cultural differences in social conduct remains open for discussion and the differences in social interaction between tourists' and hosts' cultures yet to be analyzed.

In summary, the contact hypothesis suggests that contact between tourists and hosts of different cultural backgrounds may result in positive as well as negative outcomes. These outcomes result either in satisfaction or dissatisfaction with tourist-host contact. It was suggested that outcomes of the tourist-host contact are determined by the differences in the cultural backgrounds of tourists and hosts. The factors that determine tourist-host contact will be discussed in the next section.

2.4.4   FACTORS INFLUENCING TOURIST-HOST CONTACT

Past studies show that tourist-host contact depends on the nature of the contact itself and the social character or situation in which the contact occurs. It was agreed that tourist-host contact is:

1) brief (Fridgen, 1991);

2) temporary and non-repetitive (Sutton, 1967);

3) open to deceit, exploitation and mistrust because tourists and hosts do not have to take into account the consequences of their behavior such as dishonesty, hostility, cheating (Van den Berghe, 1980);

4) asymmetric in terms of meanings for both sides (Hoivik and Heiberg, 1980), different roles and goals, activities (Sutton, 1967), different situation status (Din, 1989; Shamir, 1978; Van den Berghe and Keyes, 1984), different motivations and behavior (Cohen and Cooper, 1986), different access to wealth and information (Van den Berghe and Keyes, 1984), different commitment and responsibilities (Cohen and Cooper, 1986; Hoivik and Heiberg, 1980) different socio-economic position and cultural identity (Din, 1989; Jafari, 1989);

5) unbalanced (Fridgen, 1991);

6) superficial: (Cohen and Cooper, 1986);

7) not intensive (Hoivik and Heiberg, 1980);

8) lacking spontaneity (Fridgen, 1991);

8) commercial, limited only to business transactions (Fridgen, 1991). However, requiring friendliness and strong concern for quality of service from service providers (Fridgen, 1991) for the purpose of profit (Cohen and Cooper, 1986; Jafari, 1989);

9) formal (deKadt, 1979) depending on the situation whether a) tourists buy goods or services; b) meet together at the place of tourist attraction that both use, for example, beach, golf-course; c) meet together during the exchange of information and ideas when the contact is the least formal;

10) competitive (Din, 1989);

11) involving an element of dreams and admiration (Hoivik and Heiberg, 1980);

12) demanding new experiences (Sutton, 1967) that may be positive, for example, when

hosts are professional in offering product, or negative when hosts are not capable

of meeting tourist demands, lack product knowledge, choices available, and so

forth; and

13) ambiguous (Hoivik and Heiberg, 1980).

It was agreed that due to the specific nature of the tourist-host contact this contact provides little opportunity for deep social interaction between tourists and hosts. "Any contact which is transitory, superficial, unequal is a primary ground for deceit, exploitation, mistrust, dishonesty and stereotype formation" (MacCannell, 1984, p.384-388).

Several points are needed to further address the nature of the tourist-host contact.

Firstly, it was also agreed that an intensive interaction is likely to develop between tourists and tourists, rather than tourists and local residents. It is even less likely to develop between tourists and "professional hosts". However, Nettekoven (1979) argued that since tourists are highly concentrated in places of tourist attractions, and are isolated in the "tourist ghettos" that employ most of the "professional hosts", these places offer the maximum opportunities for tourist-host encounters. Therefore, most encounters are with "professional hosts". Thus, it is the place and conditions in which the tourist-host contact occurs rather than its nature, that determines the intensity of the contact.

Secondly, it was agreed that the occurrence of the contact depends on the opportunity for contact (Amir, 1969; Stouffer et al., 1949) which is provided by the situation for the participants to get to know and understand one another (Cook, 1962). If no opportunity exists, no contact occurs. Studies showed that the differences in opportunities for contact are important (Kelman, 1962; Sellitz and Cook, 1962) because different opportunities for contact provide different chances for interaction (Schild, 1962). For instance, Crompton (1979a) found that social contact is positively related to the opportunity to interact with people. If opportunities for contact are provided, the contact may even develop positive attitudes and encourage future contact. Otherwise it may create negative attitudes (Kelman, 1962). However, other studies indicated that although the opportunities for social contact existed, people did not interact. Triandis (1977b) reported that people who know each other, or who belong to the same race or tribe and who meet under unusual circumstances are much more likely to interact than people who do not know each other or belong to different tribes. Weingrod (1965) reported that Iraqi settlers rarely visited the Moroccans, Tunisians and Hungarians who lived near them, but visited other Iraqi settlers who lived miles away. It appears that people prefer to develop social contact with their own national group or those with a similar background, who speak the same language even if they are not their friends, rather than with people from different countries. Therefore, it seems that although the opportunities for tourist-host contact exist, tourists and hosts may develop social contact with those of similar backgrounds, rather than with people from different backgrounds who speak different languages. Therefore, the opportunity for contact is not sufficient for the development of cross-cultural tourist-host contact. It is rather tourist and host cultural background that determines their interaction.

Thirdly, it was found that the interaction potential depends on the interpersonal attraction of the contact participants to each other (Triandis, 1977b). However, attraction is dependent upon the similarity of the interactants. The more similar they are, the more likely they are to agree with each others' view, beliefs, status, and so forth. However, these elements vary in importance between contact participants in different cultural settings.

Fourthly, it was found that social contact is positively related to social motivators such as the desire to interact with people of the host community (Cohen, 1971; Crompton, 1979a; Schul and Crompton, 1983). However, it can be argued that many tourists and hosts may encounter each other with no desire to interact at all. Also, some tourists may prefer to interact with fellow tourists of the same national background rather than with foreign hosts (Brislin, 1981). Others may prefer to engage in conversations with foreign hosts in shops or restaurants and exchange information about their own countries, but without committing themselves to follow-through (Schuchat, 1983). Only some tourists may like to interact, engage in deep and long interactions, know each other better, share personal experiences, and develop long-term friendships. However, this depends again on the cultural differences in developing and maintaining interaction, for example, differences in the meaning and understanding of "friendship" and "expectations" from interaction. Therefore, it is not just the social motivations that determine the tourist-host contact, but culture that influences these motivations.

Fifthly, specific rules determine the variance of behavior in many social interactions (Triandis, 1977b). Such rules concern introductions, greetings and farewells, names and

titles, behavior in public places, parties, and so forth. Observation and analysis of these rules can provide generalizations about the interactions between tourists and hosts in different kinds of settings. These rules are also determined by the influence of the tourist's and host's cultural background.

Sixthly, a number of researchers have pointed out that development of social contact depends on the attitudes of those interacting toward each other (Smith, 1955, 1957) and sociability (Williams, 1964). For instance, Stouffer, et al. (1949) found that those American soldiers who had more positive attitudes toward Germans had more contact with German civilians. Also, the intensity of attitudes plays an important role in the development of social contact (Amir, 1969; Guttman and Foa, 1951). For instance, Festinger and Kelly (1951) reported that those with more positive attitudes tended to be more active in social relations, and those with less positive attitudes tended to be less active. Negative attitudes prevented the development of interactions between the guests (children) and the hosts because they created reservation, suspicion, dissatisfaction and lack of understanding (Sapir, 1951). Similarly, Williams (1964) noticed that the more prejudiced a person was, the less likely the person would be involved in interaction. However, prejudice did not mean avoidance of contact. Even highly prejudiced people seek contact with others, for personal advantage (Williams, 1964).

Since attitudes influence perceptions and, as Bochner (1982) noted, it does not really matter which comes first, it can be argued that social contact depends on the interactants' perceptions of each other and the intensity of their perceptions. According to Triandis

(1977b), when a person evaluates another positively, he or she is likely to be evaluated by the other positively, and vice versa. Therefore, positive perceptions increase social interaction, and negative perceptions reduce social interaction. This means that in a tourism context the social contact between tourists and hosts will depend on their mutual perceptions and the intensity of these perceptions. For instance, Levine (1979) called for greater consideration of the hosts' attitudes, especially positive attitudes that determine whether the contact will occur. He also agreed that negative attitudes either jeopardize development of contact, or create an antagonistic relationship.

However, perceptions vary within cultures (Triandis, 1977b). Culture encourages the development of different perceptual maps of the environment that, in turn, guide the perception of the interpersonal cues[1]. The cultural environment determines selection of the interpersonal cue, its value for the perceiver, and the extent to which the perceiver considers it important. A cue is more likely to be selected and perceived as having value if it is familiar rather than unfamiliar to the perceiver. The cultural environment determines the extent to which stimuli are familiar and the extent to which they contain distinctive features (Gibson, 1969). Therefore, cultural factors create variations in the perception of cues (Triandis, 1977b), and it is culture that determines the tourists' and hosts' perceptions.

Further, Triandis (1977b) also noticed that the interaction potential increases when the interaction is rewarding. Whether or not the interaction is perceived as rewarding depends

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[1] For the literature on perceptual maps see Appleyard, 1970; Downs and Stea, 1977; Francescato and Mebane, 1973; Kates, 1970; and Pearce, 1977b.

on the perceived costs and benefits. If the perceived costs outweigh benefits the contact is perceived negatively and achieves negative outcomes. However, if the benefits perceived outweigh costs, the perceptions of contact are positive, despite initial negative perceptions (Ap, 1992) and contact can achieve positive outcomes. The greater the rewards received from the interaction, and the fewer the costs, the more likely the interaction will take place in the future. Since tourist-host contact can be compared to a social exchange (Sutton, 1967), the social interaction between tourists and hosts can be assessed in terms of the perceived costs and benefits. Tourist-host contact is often perceived negatively because there is always imbalance of benefits and costs for tourists and hosts in terms of psychological rewards from their mutual contact. The cultural similarity and differences between participants becomes crucial in assessing these costs and benefits. The more similar interactants are, the more likely they are to agree with each others views, and regard their interaction as rewarding. The more different interactants are, the more potentially costly their interaction is for them.

Triandis (1977b) also noted that the interaction potential depends on the resources that are exchanged in an interaction. Foa and Foa (1974) have identified six kinds of resources, including money, goods, services, love, status and information. They argue that the natural reaction of the receiver of certain resources is to return a resource of the same kind. However, it can be argued that the value and significance of the exchanged resources depends upon cultural beliefs. The appropriateness of certain exchanges in response to anothers' behavior is governed by culturally determined social rules and norms (Triandis, 1977b).

Next, social contact depends on the degree to which the participants are cooperative or competitive (Allport, 1954; Williams, 1947), share mutual interests, activities and have common goals (Sellitz and Cook, 1962). The status of the participants (Kelman, 1962; Kramer, 1950; Morris, 1956; Sellitz and Cook, 1962; Triandis and Vassiliou, 1967) is important. For instance, if one participant's status is lowered, then hatred may develop (Amir, 1969). The perceptions of the participants are also important. It was argued that positive perceptions will develop when:

a) contact participants have equal status;

b) contact occurs between members of a majority groups and higher status members of a minority group;

c) there is a favorable social climate that promotes interaction;

d) contact is intimate rather than casual or superficial;

e) contact is pleasant, mutually rewarding rather than stressful;

f) contact participants share common activities, interests and goals of higher importance to the group rather than the individuals;

g) contact participants cooperate rather than compete; and

h) contact participants share the same philosophies (Amir, 1969; Bochner, 1982; Robinson and Preston, 1976; Triandis and Vassiliou, 1967).

When positive perceptions develop the contact is perceived as a rewarding experience, friendships develop and the potential for future interaction is increased. However, since

elements such as the perceptions of status, casualness, intimacy, co-operation vary across cultures, it is the culture of a tourist and a host that determines their interaction.

According to Evans (1978) and Fridgen (1991), the intensity and duration of tourist-host contact is constrained by several factors:

1) temporal (e.g. time, different roles played by a tourist and a host);

2) spatial (e.g. physical such as distance, and social such as social positions of a

tourist and a host, social rules they have to conform to);

3) communication (e.g. different language and non-verbal behavior);

4) cultural (e.g. different values, perceptions, attitudes) .

Wilkinson (1989) cited Knox's (1985) list of 20 factors which can affect host-visitor interactions. These factors include e.g. language and communication, norms of friendliness, stereotypes, crowding and many other.

In general, tourist-host contact takes place under unfavorable conditions in the sense that they do not provide much opportunity for tourist-host interaction (Evans, 1978; Fridgen, 1991).

In summary, several factors determine tourist-host contact:

1) the nature of the contact itself and the social character of the situation in which the

contact occurs;

2) the opportunity for contact;

3) interpersonal attraction;

4) the social motivations;

5) social rules of behavior;

6) attitudes and perceptions;

7) perceptions of costs and benefits derived from interaction; and

8) other factors such as status, interests, goals

all of which are culturally influenced. Therefore, it is argued that social contact between tourists and hosts is mostly determined by cultural factors (Amir, 1969; Sutton, 1967; Taft, 1977). However, this contact takes place under rather unfavorable conditions because it is constrained by several factors of which the cultural factors seem to be of most influence in the cross-cultural setting. The role of cultural factors in determining tourist-host contact is discussed below.

2.4.5   CULTURAL FACTORS
AS DETERMINANTS OF TOURIST-HOST CONTACT

Although considerable work has been done on cross-cultural communication variables (e.g. Argyle, 1975, 1981, 1982; Argyle and Cook, 1976; Argyle et al., 1985a, 1985b), not much has been done on cross-cultural variables that determine tourist-host contact. As Amir (1969) noted, the influence of cultural variables is very important for the explanation

of social contact. The influence of cultural variables is particularly important when analyzing tourist-host contact where tourists and hosts are members of different cultural groups, speak different languages, and have different values and perceptions of the world (Bochner, 1982; Sutton, 1967). Particularly important are cultural values as they determine tourist-host contact (Sutton, 1967; Taft, 1977). Differences in cultural values create differences in mutual perceptions of status, common goals (Amir, 1969), interests, activities, and willingness to cooperate or compete.

The critical variable of social contact is the extent of similarity and differences between participants (Levine, 1979). According to Sutton (1967), there are three types of tourist-host contact depending on the similarities and differences in cultural backgrounds of tourists and hosts:

1) where the cultural background of tourists and hosts are the same, or similar;

2) where the cultural background of tourists and hosts are different, but the differences are small and supplementary;

3) where the cultural background of tourists and hosts are different, and the differences are large and incompatible.

In the first two types of contact tourists and hosts are not separated by cultural differences. They have similar backgrounds, so that, their social contact is most effective. According to Obot (1988), those with similar values are also perceived more positively than those with dissimilar values. And those who perceive their values to be similar are also likely to

interact more socially than those who perceive their values to be dissimilar (Feather, 1980b). Since the perceived similarities in values are positively related to the extent of the social contact (Feather, 1980b), it can be assumed that the similarities of the tourist and host cultural background, will be positively related to their social interaction. Perceived cultural similarity was also found to be positively related to the mutual attraction, liking, decrease in social distance, and increase in familiarity between the contact participants (Brewer and Campbell, 1976).

In the third type of tourist-host contact (Sutton, 1967) participants are separated by large cultural differences. According to Triandis (1977b), when people belong to different cultures, the more dissimilar they think they are, and the more likely it is that they will distort the meaning of each other's behavior. Similarly Sutton (1967, p.227) stated: "the greater the differences among the two cultures, the greater the probability that encounters...will lead to friction and misunderstanding", and misinterpretation of interaction. According to Feather (1980b), large differences in the perceived value system inhibit interaction. Therefore, for the purpose of this thesis it is hypothesized that the differences in cultural values between tourists and hosts tend to generate differences in the preferences for interaction and/or even inhibit it.

In general, the analysis of the cultural backgrounds of different nations and of different groups within each nation is necessary (Feather, 1980b; Sutton, 1967) in order to determine where differences in value priorities between these groups occur and what is their influence on individuals and social contact within these various groups (Feather,

1980b). Such analysis provides important information about the reasons for potential misunderstanding between different cultural groups. As Feather (1980b, p.2) reported "the whole question of which value discrepancies are the important ones for different groups and how these discrepancies are handled both between and within societies is one of great theoretical and practical importance".

The literature review reveals that there have been attempts to analyze the tourist-host contact and cultural factors determining this contact. However, there are many problems associated with the previous studies. For instance, past studies neither imply that cultural values may determine the amount (degree, frequency) of social contact or that similarities and differences in cultural values may either increase or decrease the amount of social contact, nor use tourists and hosts as a sample. They do not anticipate that dissimilarities in cultural values might also be attractive, draw attention, create positive perceptions of others and demand for cultural interaction. Thus, there is a need to examine cultural background and determine how the similarities and differences in the background affect the perceptions and the amount of the social interaction between tourists and hosts. Sutton's (1967) typology of tourist-host contact will be used as a base for the present study. Sutton's (1967) theory has helped in coming to an understanding of the tourist-host interaction in culturally different settings, and the role of cultural background in determining tourist-host contact. His theory was used to develop the hypotheses about the relationships between cultural background and the degree of tourist-host contact for this study.

In addition, it is important to note that the influence of cultural background on the tourist-host contact also varies with:

1) different types of tourists and hosts;

2) different types of travel arrangements (Nozawa, 1991; Sutton, 1967);

3) the role of the culture broker (e.g. tour guide) (Nozawa, 1991);

4) the stage of tourism development and the number of tourists and hosts at the

   destination visited (Husbands, 1986; Nozawa, 1991);

5) amount of information on each other (Nozawa, 1991); and

6) types of tourism.

These factors affect the extent to which tourists and hosts experience cultural differences in their interaction and social interaction. However, they will not be discussed in the present study since their discussion exceeds the scope of the investigation. Nevertheless, they should be examined in future cross-cultural tourist-host studies.

In summary, the influence of cultural factors is vital for the explanation of tourist-host contact in the cross-cultural setting. Similarities and differences in tourist and host cultural backgrounds determines the type and the degree of their social interaction. The similarity in cultural background is positively related to the similarity in perceptions, and facilitates interaction between tourists and hosts; the dissimilarity is negatively related to perceptions, and reduces interaction. The limitations of the past studies indicate the need

for exploring the relationships between cultural background and the degree of tourist-host contact. Sutton's (1967) theory of tourist-host interaction was used as a basis for the development of the theoretical and conceptual framework for this study. The specific aspects of the influence of cultural differences on tourist-host contact will be reviewed in the next section.

2.4.6   INTERACTION DIFFICULTIES
IN INTER-AND CROSS-CULTURAL TOURIST-HOST CONTACT

In inter-and cross-cultural tourist-host contact tourists and hosts are "...confronted with a culture different from their own in terms of customs, values, standards and expectations" (Mishler, 1965, p.555). Many situations are unfamiliar to them. They do not know how to interact and respond to each other. As Brislin (1981) indicated, the behavior that is regarded as desirable in one culture may be inappropriate in another. The cultural differences between tourists and hosts create tourist-host friction (Bryden, 1973), misunderstanding and even hostility (Bochner, 1982). Therefore, when there is a meeting of tourists and hosts from cultures that differ in interpersonal conduct, difficulties can occur with the tourist-host contact. According to Pearce (1982b), tourists always experience interaction difficulties in contact with hosts due to the cultural differences between tourists and hosts.

The main interaction difficulties created by differences in culture were found to be:

a) interpersonal communication and behavior (e.g. language fluency, polite language

usage, expressing attitudes, feelings, emotions);

b) non-verbal signals (e.g. facial expressions, eye gaze, spatial behavior, touching, posture,

gesture); and

c) rules and patterns of interpersonal interaction (e.g. greetings, self-disclosure, making or

refusing requests) (Bochner, 1982).

All of these elements vary across cultures (Furnham, 1979; Hall, 1959) and are likely to

cause misunderstanding.

Most inter-and cross-cultural tourist-host contacts are characterized by interaction

difficulties caused by cultural differences in rules of social interaction. Each culture has

its specific rules of proper introduction, expression of opinions, showing respect and so

forth. For instance, Bochner (1982) found that the most difficult social situation

encountered by foreign travelers in Britain was developing personal interactions. Stringer

(1981) reported that in bed-and-breakfast establishments even different customs of

handling cutlery and eating habits caused irritations, and were grounds for interaction

difficulties between tourists and hosts.

Further, cultural differences in rules of social interaction influence mutual perceptions of

tourists and hosts. The same rules of social interaction may create negative or positive

perceptions. Tourists and hosts who are skilled socially in rules of their own culture, may

be socially unskilled in the rules of a foreign culture because they do not have the skills to interact smoothly in a foreign culture (Pearce, 1980b). Therefore, they may feel inadequate, frustrated, embarrassed (Bochner, 1982) and develop negative perceptions of the nationals of a foreign culture. According to Pearce (1982b) and Sutton (1967), cultural differences are very important factors that influence interaction difficulties and shape perceptions of tourists. However, it can be argued that social interaction between tourists and hosts does not have to be characterized by difficulties. These difficulties may be significantly minimized or even eliminated when tourists and hosts are aware of the differences in their cultural backgrounds. Therefore, the understanding of cultural differences in background is the key feature for identification of interaction difficulties.

In summary, tourists and hosts from different cultural backgrounds can experience interaction difficulties due to differences in their cultures. Most difficulties occur due to cultural differences in rules of social interaction that shape tourist and host mutual perceptions. Since one of the most recognized difficulties encountered by travelers to foreign cultures, is culture shock, this concept will be discussed next.

2.4.7 CULTURE SHOCK

Many writers have studied culture shock (Adler, 1975; Bochner, 1982; Lysgaard, 1955; Oberg, 1960; Taft, 1977). Culture shock is one of the most recognized results of cross-

cultural encounters. Initially, the concept was used for analyzing the experiences of sojourners who lived for a significant period of time (longer than 12 months) in another culture, for example, diplomats or army officers. Culture shock was defined as "... the reaction of sojourners to problems encountered in their dealings with host members" (Bochner, 1982, p.172), and "the loss of equilibrium" due to "loss of familiar signs and symbols of social intercourse" because they "encounter ...differences in an alien culture" (Craig, 1979, p.159), lack of familiar cues about how to behave in a new culture (Oberg, 1960); "reaction to unsuccessful attempts to adjust to new surroundings and people" (Lundstedt, 1963, p.8).

Many symptoms of culture shock have been reported: strain, sense of loss arising from being in an unfamiliar environment, embarrassment, humiliation, depression, feelings of being rejected, confusion about one's own values, identity, anxiety, incompetence, frustration, negative feelings toward hosts, refusing to learn a new language, increase in irritation, fatigue, criticism, decline in initiatives, even preoccupation with cleanliness and worries (Bochner, 1982; Brislin and Pedersen, 1976; Oberg, 1960; Taft, 1977; Textor, 1966). Several types of culture shock have been distinguished. Byrnes (1966) identified role shock which occurs due to lack of knowledge about the rules of behavior. Smalley (1963) recognized language shock which occurs due to problems with an unfamiliar language and an inability to communicate properly. Guthrie (1975) distinguished culture fatigue - tiredness which occurs due to constant adjustment to a new cultural environment. Bennett (1977) identified transition shock - negative reaction to change and adjustment to a new cultural environment.

Many tourists experience culture shock when they travel to a foreign culture. Encounters with taxi drivers, hotel staff, receptionists, shop assistants, and customs officials may be stressful due to differences between tourist culture and the culture visited. Tourists do not know what to expect from their hosts and hosts often behave in ways which are strange to tourists. The same behavior may be considered appropriate in one culture, and inappropriate or even rude in another. Tourists often do not know how to greet others in a foreign culture, what is appropriate to say in conversation, or even when and how much to tip the waiter. There are many situations which are confusing and make the trip difficult. Therefore, tourists might have to adapt to new local values, rules and customs in order to interact successfully with the hosts of a foreign society.

When experiencing a new culture each traveler has to go through several stages of culture shock (Bochner, 1982). Brein and David (1971) presented a U-shaped pattern of discomfort of those living in a "strange" culture for the first time. In the first stage sojourners are optimistic, enjoy the travel and are looked after. In the second stage they experience difficulties coping with the new culture, feel frustrated, depressed and confused. In the third stage they have learnt to cope better, feel confident and satisfied, and look forward to returning home. In the last stage upon returning home they may suffer from a loss of status, or a less exciting life.

A similar pattern was introduced by Gullahorn and Gullahorn (1963) who proposed a W-shaped model of the sojourners adjustment process or feelings of satisfaction with holidays. In the first "honeymoon" stage tourists are excited and satisfied with new

experiences. In the second "hostility" stage tourists feel frustrated and unable to solve problems in familiar ways. In the third "humor" stage tourists adjust to the new culture. In the fourth "at home" stage tourists feel comfortable and able to solve problems. In the fifth "reverse culture shock" stage tourists feel confused, alienated and unable to fit into their own culture after returning home. In the sixth "readjustment" stage tourists learn to cope with the problems at home.

Similar patterns of culture shock and adjustment were proposed by Adler (1975), Oberg (1960) and Smalley (1963).

The U-curve and W-curve patterns have not always been observed in empirical research. As Church (1982) noted, support for the U-curve hypothesis is weak, inconclusive and overgeneralized. Not all studies have reported that sojourners begin their cross-cultural experiences with optimism (Klineberg and Hull, 1979). Even those who supported the U-curve pattern noted its significant dependence upon time and questioned its usefulness. The W-shaped curve has been criticized for being inaccurate, given the complexity of traveler types, individual differences and experiences. Evidence for the model was not found (Klineberg and Hull, 1979). Also, presently more travelers, including tourists, are better prepared for cultural difficulties in a foreign country, as they can get more professional advice before travel abroad and may not experience culture shock at all. Therefore, the W-shaped curve hypothesis might not be real (Brislin, 1981).

It has been argued that not every type of tourist has to experience culture shock. For instance, mass tourism offers only limited opportunities for tourist-host interaction. The short stay, organized in advance pre-purchased packaged and guided tours, and environmental bubble protect mass tourists from direct contact with a new culture and foreign hosts, stress and anxiety. However, individual tourists may suffer from the first stage of culture shock and find themselves in its disintegration (confusion) stage. Even those who are highly skilled in adjustment to new environments in their own culture, may find it difficult to cope and adjust to foreign culture due to cultural differences. Taft (1977) also argued that tourists who visit a large number of cultures in a short time can be in constant shock because they have little chance to adapt to each new culture. Some tourists may experience culture shock which is limited to the initial stage only (Gullahorn and Gullahorn, 1963; Taft, 1977). Others may never leave the "honeymoon stage" (Gullahorn and Gullahorn, 1963) or "enthusiasm and excitement" stage (Brein and David, 1971), particularly when their stay in a new culture is very short. Instead of being frustrated tourists may feel excited about new experiences in the foreign culture fulfilling their motivations (Mehrabian and Russell, 1974). The outcomes of tourist-host contact in these circumstances are usually positive and the opportunities for future tourist-host contact are increased.

In summary, culture shock is an outcome of the difficulties encountered in a foreign culture. It results from the interrelations between cultural differences and social interaction with foreigners. It may create difficulties in successful social interaction.

Many symptoms of culture shock have been reported. There are several stages of culture shock. Tourists experience culture shock when they travel to a foreign culture with different customs, rules and values. The duration of culture shock depends on the degree of cultural differences between the foreigners' and the receiving culture (Porter, 1972; Stewart, 1966). The extent and duration of culture shock determines the intensity and duration of social interaction. The greater the differences between tourist's and host's culture, the greater might be a culture shock experienced by tourists, and the greater the interaction difficulties tourists experience in everyday social situations (Bochner, 1982). As a result, the opportunity for long and deep tourist-host interaction diminishes. However, it was argued that those travelers who have at least one close friend from a host community, experience less culture shock than those with no friends from the host community (Sellitz and Cook, 1962). Therefore, it seems that the number of close friends from a host community may help to limit culture shock and to overcome the cross-cultural interaction difficulties. Additionally, since culture shock may create negative tourist and host perceptions, the number of close friends from a host community may also help tourists to overcome these perceptions. An analysis of the culture shock and its effect on the cross-cultural tourist-host contact can help to better understand tourist perceptions, post-contact evaluation of others, the degree of social contact, and assess satisfaction with it.

The next section will introduce the techniques which have been used in past studies to measure tourist-host contact.

2.4.8   MEASUREMENT OF TOURIST-HOST CONTACT

The literature review indicates that there is a problem with the measurement of social contact in general. There is a concern whether social contact should be measured by the number of people encountered; the status of individuals (Chadwick-Jones, 1962); nationalities (Triandis and Vassiliou, 1967); the degree of intimacy (Goldsen, 1956); or number of friends made. The measurement of social contact is even more difficult in the cross-cultural setting because of the differences in meanings of the variables measuring this contact in various cultures such as status, intimacy, friendship and so forth.

Allport (1954) reported that there are an unlimited number of variables that can measure social contact. He indicated 30 variables including area of contact, social atmosphere, status of the participants, and the culture of the individuals who are in contact. Cook (1962) suggested measuring social contact by analyzing such aspects as the characteristics of the contact situation, contact participants, their attitudes, requirements and expectations from the interpersonal interaction, and the influence of rules and norms. Cook (1962) called for the measurement of contact for different subjects for different characteristics. Allport (1954) suggested the measurement of contact by one or several variables in combinations.

The best known measurement of social interaction is that of Bales (1950) which is based on observation of interactions. This method, although useful, is difficult to apply to examine all possible types of interactions. Social contact was measured by a Social

Distance Scale (Triandis and Triandis, 1960) which was rejected as an invalid indirect measure of social contact between people of different cultural backgrounds. Further, social contact was measured by four physical social distance zones: intimate, personal, social, and public (Hall, 1966). The dependence of social distance zones on cultural background was observed. Little (1968) noticed that different social distance is preferred by different cultural groups. Also, Allport (1937) reported that these zones differ across various cultures. The distance that is considered intimate in one culture, may be considered more casual in another (Triandis, 1975). For instance, McAllister and Moore (1991) found that the social distance between Australians and Asian groups was greater than between Australians and Europeans. The greatest social distance was observed between Australians and the Vietnamese group. Therefore, they concluded that the Vietnamese group was the least welcomed in Australia.

Social contact was measured by the ability to speak a foreign language and, in particular, whether or not the English language was spoken in the home country. For instance, Asian groups, comprised of Vietnamese, Chinese and Japanese, and a Middle Eastern group comprised of Lebanese and Turks, have no knowledge of the English language, therefore, they were also least popular among Australian born people (McAllister and Moore, 1991).

The number of intimate friends made, was also used to measure social contact (Vassiliou et al., 1972):

a) *maximum contact* was established with those who had several intimate friends;

b) *some contact* with those who had no intimate, but few close acquaintances and many

      remote acquaintances; and

c) *no contact* with those who had no intimate friends, no close, no remote acquaintances.

This type of measurement is, however, not satisfactory for analyzing cross-cultural contact

since it does not take into account the cross-cultural differences in the meanings of friends

and acquaintances.

Social contact was also measured by:

a) the scale, frequency, and intensity of interaction (number of people, length of time);

b) the person who chooses to interact; and

c) the style of interaction based on the needs being met (Marsh and Henshall, 1987).

Direct and indirect measures of social contact were introduced. Feather (1980b) used

direct measures (measured on the Likert scale) that were concerned with the frequency

Australian expatriates had been invited:

a) into the homes of Papua New Guineans hosts;

b) to parties;

c) to play sport;

d) to share recreation facilities;

e) frequency they mixed at school; and

f) the number of good friends tourists had of hosts.

Indirect measures (also measured on the Likert scale) were concerned with:

a) knowledge and use of the host language; and

b) perceived social distance between tourists and hosts (similarity and differences in

characteristics and behavior).

Further, Feather (1980b) hypothesized that there is a relationship between the perceived similarity and differences between individuals, and the extent of their social interaction. Individuals who perceive their value systems to be similar are more likely to interact socially than individuals who perceive their value systems to be dissimilar. Feather's (1980b) hypothesis created the base for the development of a theoretical framework for the present study stating that social interaction between tourists and hosts is related to the degree to which tourists and hosts perceive differences in their own cultural backgrounds.

Direct and indirect measures of social contact were also introduced by Kamal and Maruyama (1990). They measure the amount of contact by:

a) time spent with hosts;

b) number of host friends;

c) interaction preferences; and

d) number of parties attended.

The amount of indirect contact was measured by:

a) free time spent on discretion;

b) the length of stay;

c) amount of previous contact with other cultures;

d) the difficulties of establishing friendships; and

e) the opinion about treating tourists as equals.

The intensity of social contact was measured by:

a) frequency;

b) importance;

c) nature (how familiar/novel the interaction is);

d) the direction of interaction (one-way versus two-ways);

e) the type of interaction (routine versus unique);

f) the form of interaction (face-to-face versus mail);

g) the duration (one year versus five years); and

h) the format (formal versus informal) (Black and Mendenhall, 1989).

The degree of social interaction was assessed by multiplying the frequency of interaction, importance, and nature of interaction (Black and Mendenhall, 1989).

Presently, there is little information on how to measure adequately and precisely cross-cultural tourist-host contact. It has been shown that the major variables that measure cross-cultural tourist-host contact have been suggested by Bochner (1982):

a) on whose territory the contact occurs;

b) the time span of the interaction;

c) its purpose;

d) the type of involvement;

e) the frequency of contact;

f) the degree of intimacy, status and power; and

g) distinguishing characteristics of the participants.

However, Bochner's (1982) measurement of tourist-host contact were criticized by Levine (1979) who argued that the critical variable of contact between stranger and host is not the length of time a stranger spends in the host country or the purpose of visit but the extent of stranger-host similarities/differences and the hosts' attitudes to the strangers. Therefore, Bochner's (1982) measurement may be invalid for cross-cultural tourist-host contact.

A preferable measure may be that introduced by Feather (1980b) and by Gudykunst (1979). Gudykunst (1979) analyzed cross-cultural contact by developing:

1) The cross-cultural interaction index (the amount and type of social interaction inferring the level of "difficulty" in interacting with people from different cultures);

2) The potential for cross-cultural interaction index (by using the following items):

   a) the proportion of free time spent with people from different cultures;

   b) the degree of difficulty in understanding people from different cultures;

   c) the number of hours spent together;

3) The number of cross-cultural friendships (the number of close and causal friends from another culture); and

4) The cross-cultural attitude.

Some of the Gudykunst (1979) indices have been adopted for the purpose of this study.

As indicated previously there are problems in measuring tourist-host contact and, specifically cross-cultural tourist-host contact. Firstly, none of the past studies measured data on the number of hosts the tourists meet, time they spent together, or the amount of contact. Secondly, there is only a general idea of the distributions of frequency and contact time, though much anecdotal information exists (Hoivik and Heiberg, 1980). Thirdly, past studies have been criticized for lack of reliable and valid measurement techniques for tourist-host contact (e.g. Bystrzanowski's study, 1989). Bystrzanowski (1989) showed that the extent of contact between tourists and hosts in Hungary, Poland, Florida and the Canary Islands was high and the only differences tourists and hosts perceived between themselves was the way of spending their leisure time, and attitudes toward nature. This study was subsequently criticized by Haywood (1990) for lack of appropriate measurement scale. Fourthly, the past studies do not incorporate variables that measure the influence of cultural differences in values on tourist-host contact. Fifthly, neither correlations with other technique items nor intercorrelations between items were analyzed. The problems of developing useful techniques for measuring cross-cultural tourist-host contact still exist.

In summary, there have been several attempts to measure tourist-host contact. However, measurement proved to be difficult because of the unlimited range of variables that may measure social contact. The measurement of cross-cultural tourist-host contact is even

more difficult because of the differences in the meanings of the measurement variables. The measuring techniques were criticized for being invalid and unreliable. Most of the past studies did not measure tourist-host contact in the cross-cultural context, and did not take into account the influence of cultural differences between tourists and hosts. In general, there is no standardized, reliable and valid technique that allows for the successful measurement of cross-cultural tourist-host contact and there is a need to develop such a technique.

2.4.9 SUMMARY

In this chapter the concept of social tourist-host contact was presented. The theories related indicated that tourist-host contact depends on the social situation, in which contact occurs (for example, extent in time, status of the participants, rules, and attitudes of participants); the characteristics of the contact participants (for example, the extent to which they differ, or resemble each other in cultural backgrounds); and the attitudinal and behavioral outcomes of the contact (for example, the potential it offers for future contact). It was shown that the cross-cultural tourist-host contact is characterized by interaction difficulties caused by cultural differences between tourists and hosts and suggested that cultural background does influence tourist-host contact. These differences may create misunderstanding, develop negative perceptions, even culture shock, and, consequently, may decide about the mutual perceptions and satisfaction with contact. Therefore, studies seeking to account for cultural influences on tourist-host contact are justified.

Also, much of the research on tourist-host contact analyzed its nature rather than its context. There are few studies on tourist-host contact in the cross-cultural context. There is also a lack of adequate technique that measures cross-cultural contact, and general information about the number of tourists and hosts interacting, time spent together, amount of tourist-host contact, and its frequency, and none measure the influence of cultural differences on the amount of contact. Although Feather (1980b) examined the influence of value similarity on social interaction in general, he did not measure the differences in these values and their impact on interaction, nor did he use the tourist and host as examples. Although Sutton (1967) analyzed the nature of tourist-host contact in relation to cultural differences between tourists and hosts, he did not examine the influence of these differences on tourist-host contact. The lack of controlled research studies in the past precludes in depth discussion and interpretation of the theories related to tourist-host contact. However, the importance of these past studies lies in offering a background for the development of several hypotheses, and a theoretical framework for the present study, which is mostly based on Sutton's (1967) and Feather's (1980b) findings.

Since cultural differences and the difficulties that tourists and hosts face in their social contact arise from differences in their values (Wei et al., 1989), the next section will discuss the concept of cultural values.

2.5   VALUES

2.5.1 INTRODUCTION

The previous section showed that social interaction is influenced by differences in cultural

background. Since most of these differences arise from cross-cultural differences in

values (Triandis, 1972), it is important to introduce the concept of values. Therefore, this

chapter will present the concept of values, the ways in which values differentiate cultures,

and the role they play in cross-cultural interaction.

2.5.2 CONCEPT AND DEFINITIONS

The concept of value is interdisciplinary, used for different purposes, in different contexts,

and in different meanings. There have been many attempts to characterize values, their

functions, and the ways in which they differ from other related concepts. According to

Adler (1956), the concept of value is broad, vague and lacking real meaning. Basically

every person has a unique set of values. Some values tend to permeate a culture. These

are called cultural values and derive from the larger philosophical issues that are part of a

culture's milieu.

The major problem with defining value is a lack of consensus about what constitutes value

and recognizing value priorities. For instance, values have been defined as the core of

culture (Kroeber and Kluckhohn, 1952); world views (Redfield, 1953); system and core of meaning (Kluckhohn, 1956; Sapir, 1949); specific preferences and beliefs about these preferences (Baier, 1969; Catton, 1959); standards and criteria (Rokeach, 1973); attributes of individuals (Barton, 1969) and collectives (Kluckhohn, 1951b). Therefore, attention has to be drawn to definitions that show an agreement in describing the concept of value (Feather, 1975; Rokeach, 1973, 1979).

Firstly, it is agreed that values possess a normative dimension. They inform a member of a culture about what is good and bad, right and wrong, true or false, positive or negative, and the like. They define what ought to be or ought not to be, what is useful and useless, appropriate and inappropriate, what are proper conduct, what types of events lead to social acceptance and satisfaction.

Kluckhohn (1951b) reported that values are general principles which define life situations, selection and decision making. Without values it would be impossible to measure order in social life as social values predict social life. Kluckhohn (1951b) saw values as attributes of people; as having affective, cognitive and conative elements. Kluckhohn (1951b, p.395) defined value as "a conception, explicit or implicit, distinctive of an individual or characteristic of a group, of the desirable which influences the selection from available modes, means and ends of actions". Although Kluckhohn's (1951b) definition was criticized for being ambiguous and confusing (Albert, 1968), his definition of value was supported by Rokeach (1973).

Rokeach (1973) defined value as "an enduring belief that a specific mode of conduct or end-state of existence is personally preferable to an opposite mode of conduct or end-state of existence" (p.5). He referred to values as "beliefs about desirable goals and modes of conduct" (Rokeach, 1979, p.41) such as to seek truth and beauty, to behave with sincerity, justice, compassion, humility, respect, honor, and loyalty. Rokeach (1973) also stressed that these desirable modes of conduct are abstract ideals which represent ideal existence such as security, happiness, freedom, equality, state of grace and salvation. In a similar way to Kluckhohn (1951b), Rokeach (1973) viewed values as "means and ends". Rokeach (1973) agreed with Kluckhohn (1951b) that values are socially shared, and are conceptions of the desirable, and with Williams (1970, 1979) that they are standards or criteria. According to Rokeach (1979, p.48) values are criteria that we "learn to employ to guide action,...to guide self-presentations,...to evaluate and judge ourselves and others by; to compare ourselves with others, not only with respect to competence...but also with respect to morality. We employ values as standards,...,to decide what is worth and not worth arguing about, worth and worth persuading and influencing others to believe in and to do....We employ values to guide...justification and rationalization of action, thought, and judgment. Thus, the ultimate function of human values is to provide us with a set of standards to guide us in all our efforts to satisfy our needs and at the same time to maintain and ...enhance self-esteem,... to make it possible to regard ourselves and to be regarded by others as having satisfied socially and institutionally...morality and competence". Therefore, values are determinants of social behavior (Rokeach, 1973).

A similar explanation of values is provided by Smith (1969) who stated that values play an important role in the evaluation process such as judging, praising or condemning. Williams (1979) and Triandis (1972) agreed with Kluckhohn (1951b) that values are preferences for actions and have strong affective components. Also Bailey (1991) agreed with Kluckhohn (1951b) that "values are individual attributes that can affect such things as the attitudes, perceptions, needs and motivations of people" (p.78). Triandis (1972) reported that values are abstract categories.

Rokeach (1979, p.49) believed that the main values can be ordered in a priority of relative importance with respect to other values to create a value system (Rokeach, 1973) which is an enduring organization of beliefs concerning preferable modes of conduct or end-states of existence along a continuum of relative importance. According to Rokeach (1973), a value system is the *system* of criteria by which behavior is evaluated and sanctions applied, a system of social guidelines that show the cultural norms of a society and specify the ways in which people should behave, a system of standards that permit individuals to make decisions about relationships with self, others, society, nature and God.

A value system is relatively stable over time. However, as a result of changes in culture the value priorities may be rearranged in the long-term (Rokeach, 1973). Changes in values affect thoughts, actions, attitudes, beliefs and social behavior. However, these changes depend on the intensity with which individuals within a culture hold these values.

Value systems may conflict, and cultural differences in value orientations may create disagreements. On an individual level, a person may feel a conflict about being polite versus being dishonest; on a societal level, members may feel a disagreement on the importance of values. When two people are from different cultures, value differences may jeopardize the achievement of successful interaction. Violations of expectations based upon a value system can produce hurt, insult and general dissatisfaction (Samovar and Porter, 1988).

In summary, the concept of value is very broad and not easily defined. Values are socially shared standards of behavior, beliefs about desirable behavior and preferable existence. They influence evaluation of ourselves and others, and they affect perceptions. As Samovar and Porter (1988) pointed out, they are the evaluative aspects of the belief/value/rule/attitude system. Values can be ordered in a priority by their importance. Clashes of values in intercultural interaction can create conflict.

2.5.3 VALUES AND CULTURE

Many writers suggest a relationship between values and culture. Culture is a system of shared values of its members (Bailey, 1991); culture and values held by its members are related (Hofstede, 1980); values are the core of culture (Kroeber and Kluckhohn, 1952); values depend on culture (Fridgen, 1991); culture is rooted in values (Hofstede, 1980).

Values are psychological variables that characterize people within the same culture with regard to similarities in peoples' psychological make-up. Rokeach (1973) argued that "...differences between cultures ...are concerning differences in underlying values and value systems" (p.26). Rokeach (1973) provided many examples of value differences between various cultural groups and concluded that values differentiate significantly among cultural groups. Values indicate cultural differences in thinking, acting, perceiving; understanding of attitudes, motivations and human needs (Rokeach, 1973). Similarly, Segall (1986) reported that people from different cultures possess different cultural values. Also, Chamberlain (1985) noted that differences in values are found between differing cultural groups and, therefore, they differentiate cultural groups. Williams (1979) argued that while there are some values that appear to be universal, societies differ in their patterns of cultural values. However, these differences involve not only differences in the relative importance of particular values but also differences in the extent to which members of each society adhere to particular values, differences in the degree to which the values are universally accepted within a society, and differences in the emphasis which each society places on particular values.

There is a distinction between value and value orientation. Value orientation is a "complex but...patterned-rank ordered principles,...which give...direction to the ...human acts...the solution of common human problems" (Kluckhohn and Strodtbeck, 1961, p.4). The human problems for which people in all cultures must find solutions are how to relate to:

1) *human nature* (is human nature evil, good and evil, or good; mutable or immutable?);

2) *nature* (is the relationship of people to nature one of subjugation, harmony, or

mastery?);

3) *activity* (do people appreciate the experience of being, being-in-becoming, or doing,

that is, accomplishment and action?);

4) *time* (is human nature oriented toward the past, the present, or the future?); and

5) *other people* (do people do what seems right to them - individualism, to social group

- collaterality, or to the elites of their social group - linearity?) (Kluckhohn and

Strodtbeck, 1961).

Variations in value orientations are the most important type of cultural variations and, therefore, the central feature of the structure of culture (Kluckhohn and Strodtbeck, 1961). Since different cultures find different solutions to human problems, the value orientation is a critical variable in the comparison of cultures (Zavalloni, 1980).

In this thesis it is proposed to treat values as one of the elements of culture, and to examine whether differences in values differentiate cultural groups. The concept of cultural values as used in this thesis is similar to the Rokeach (1973) concept of values. Like Rokeach (1973, 1979), the author of this thesis argues that values influence means and ends, guide interaction patterns, represent criteria for evaluation of self and others and standards for these evaluations, can be put in a priority of importance, and can differentiate various cultures. The concept of cultural values as used in this thesis is also similar to Kluckhohn's (1956, 1959) and Kluckhohn and Strodtbeck's, 1961) value orientation.

Since values may be applied to individuals (personal values) and groups (cultural values) (Kluckhohn, 1951b) that mutually influence each other (Barth, 1966; Meissner, 1971), cultural values can be seen as yardsticks around which personal values develop. Therefore, by examining personal values it is possible to analyze cultural values of a particular society. However, it has to be noted that dominant cultural values kept by society need not to be identical or even similar to individual personal values.

In summary, values create culture and characterize people within the same culture. Values are critical variables for a comparison of cultures. The concept of cultural value, used in this thesis, is similar to the Rokeach's (1973) concept of value and Kluckhohn's (1951b) value orientation.

2.5.4   THE RELATIONSHIP BETWEEN VALUES
AND OTHER RELATED CONCEPTS

Many writers suggested relationships between values and other concepts such as behavior, attitudes, perceptions, beliefs, rules, norms, interests, motivations, or needs (e.g. Allport, 1961; Campbell, 1963; Kluckhohn, 1951b; Maslow, 1943, 1959; Moutinho, 1987; Rokeach, 1973; Stewart,1972; Williams, 1968; Zavalloni, 1980). For the purpose of this study, the relationships between values and the concepts of behavior, rules and perceptions will be outlined. The aim will not only be to show the superiority of the value concept to

these concepts but also to justify choosing the value concept as a dominant cultural variable in differentiating cultures.

Values are related to behavior (Kluckhohn, 1951b; Rokeach, 1973) because they are cultural determinants of behavior (Zavalloni, 1980). Values prescribe behavior that members of the culture are expected to perform (Samovar and Porter, 1988). They specify which behaviors are important and which should be avoided within a culture. They guide and rank behavior (Fridgen, 1991; Peterson, 1979). Most people follow normative values that indicate how to behave. Failure to do so may be met with sanctions. The differences in values reflect differences in behavior (Rokeach, 1973). Therefore, values are superior to behavior.

Values are also related to rules and norms. Values provide a set of rules for behavior (Samovar and Porter, 1988) that guide behavior (Stewart, 1972). Since values refer to desirable modes of behavior unlike norms that refer to *just* modes of behavior (Stewart, 1972), values decide about the acceptance or rejection of particular norms (Williams, 1968). Values are more personal and internal than rules and norms. They can better explain behavior than rules and norms, therefore, they are superior to rules and norms.

Values are also related to attitudes because they contribute to the development and content of attitudes (Samovar and Porter, 1988), they determine attitudes (Rokeach, 1973). Attitudes are learned, within a cultural context, and tend to respond in a consistent manner with respect to value orientations. For instance, valuing harmony indicates an attitude

toward people and the nature of the relationship between people. Similarity in terminal values determine harmonious interpersonal interaction (Sikula, 1970). Values are standards, as opposite to attitudes. Values refer to single beliefs that focus on general situations and objects, as opposite to attitudes that refer to a number of beliefs and focus on specific objects and situations. There are fewer values than attitudes because people have only several values concerning a desirable behavior, and as many attitudes as encounters. Values determine attitudes (Allport, 1961). Value is a more dynamic concept than attitude. Values provide more information about persons, groups and cultures than attitudes (Rokeach, 1968a, 1968b). Therefore, values are more useful than attitudes in understanding behavior. Although Campbell (1963) argued that value and attitude concepts are similar, and Newcomb et al., (1965) recognized values as special cases of attitudes, it was agreed that values are superior to attitudes. Since attitudes influence perceptions (Bochner, 1982), values also determine perceptions (Samovar and Porter, 1988). Therefore, the concept of value is also superior to the concept of perception. Since values vary from one culture to another, behavior, rules and attitudes also differ across various cultures. In addition, differences between values and attitudes allow for a clustering of societies (Ronen and Shenkar, 1985).

In summary, cultural values are related to the concepts of behavior, rules and perceptions. They are superior to these concepts. Thus, they can be used as major cultural variables for explaining cultural differences.

2.5.5 TYPES OF VALUES AND THEIR CLASSIFICATION

Many researchers have attempted to classify and distinguish various types of values (Albert, 1956; Allport et al., 1960; Levitin, 1973; Parsons, 1951, 1953; Parsons and Shils, 1951; White, 1951). One description of value and value differences has been provided by Rokeach (1968b, 1971, 1973, 1979). Rokeach as well as others (Kluckhohn, 1951b; Kluckhohn and Strodtbeck, 1961; Lovejoy, 1950; Rokeach, 1973) agreed that there are two types of values: *instrumental* (about broad modes of conduct) and *terminal* (about end-states of existence), or in other words: means and ends. Instrumental values are concerned with preferable modes of conduct or means of conduct (to be honest, obedient, ambitious, independent, to love). These values may be moral (to behave honestly, to be helpful, loving) and be of a social form; or not be concerned with morality (to be ambitious, self-controlled, logical, imaginative) but with competency or self-actualization and be of a personal form. Terminal values are concerned with goals or the end-state of existence (salvation, world peace, freedom, comfortable life, true friendship). They may be personal (individual security, freedom, happiness, salvation) and social (national security, social recognition, true friendship), and they are worth striving for. Peoples' attitudes and behavior depend on whether their personal or social values have priority (Rokeach, 1973). The number of values is limited by a man's biological and social make-up and his needs. The total number of terminal values that a person possesses is about 18, instrumental values between 60-72 (Rokeach, 1973).

Kluckhohn (1956, 1959) and Kluckhohn and Strodtbeck (1961) identified five basic value orientations; which were described earlier (p.101).

Another classification of the value dimensions along which various cultures differ has been provided by Hofstede (1980). Hofstede (1980) identified four dimensions along which he distinguished cultural differences in work-related value orientations in 40 countries:

1) *Power Distance (PD)* - the extent to which a society accepts the unequal distribution of power in institutions and organizations;

2) *Uncertainty Avoidance (UA)* - the extent to which a society feels threatened by uncertain and ambiguous situations and tries to avoid them;

3) *Individualism-Collectivism (IC)* - the extent to which people emphasize their own needs;

4) *Masculinity-Femininity (MF)* - the extent to which a culture values "masculine" behaviors such as assertiveness, acquisition of money and material possessions, lack of care for others and the quality of life.

Recent evidence suggests that Hofstede's (1980) dimensions are applicable not only to work-related values but to cultural values generally (Forgas and Bond, 1985; Hofstede and Bond, 1984).

The Hofstede (1980) cultural dimensions gained acceptance as distinguishing cultural groups according to differences in cultural values. Hofstede's (1980) cultural dimensions were related to various concepts, for example, the power distance dimension was related to the concepts of "freedom", "power", "respect", and "wealth" in Triandis' (1972) study. However, Hofstede's (1980) dimensions were criticized for not being exhaustive.

Values can also be classified according to their importance within a society. Samovar and Porter (1988) distinguished *primary*, *secondary*, and *tertiary* values. Primary values are at the top of the value hierarchy because they are the most important. They specify what is worth the sacrifice of human life, or worth dying for. Secondary values are very important, but they are not strong enough for the sacrifice of human life. Tertiary values are at the bottom of the value hierarchy (e.g. hospitality to guests may be a tertiary value). Whether a value is primary, secondary or tertiary depends upon the culture in which the person resides.

In summary, basically there are two types of values: instrumental and terminal. The best known classifications of values are that of Kluckhohn and Strodtbeck (1961) and Hofstede (1980). Their value classifications gained acceptance as dimensions that best differentiate cultural groups.

2.5.6 MEASUREMENT OF VALUES

There are two types of value measurement: 1) *direct*; and 2) *indirect*. One of the direct measurements is survey research when the respondents are asked to rank values according to the importance of values (Rokeach, 1973), or rate them on a Likert scale (Millbraith, 1980; Moum, 1980). Values can also be measured indirectly by asking the respondents about their desired values (self-description) and desirable values (ideological statements), or by describing third people. As Hofstede (1980) pointed out, the respondents' perceptions of third people are influenced by the respondents' values. Values can also be assessed through open-ended questions, essays, by observing peoples' choices (Williams, 1978), their interests, type of rewards and punishments for particular actions, by analyzing historical and literary documents, art, myths, and legends.

Values were measured in various cross-cultural studies. Different techniques of measurement have been used. Among well known techniques are: the Allport-Vernon Values Scale (Allport et al., 1951), its most recent version Allport-Vernon-Lindzey Values Scale (Allport et al., 1960), the Ways to Live Test (Morris, 1956), the Survey of Interpersonal Values (Gordon, 1960), the description of value orientations (Kluckhohn and Strodtbeck, 1961), Personal Value Scales (Scott, 1965), ranking procedures (Kohn, 1969; Rokeach, 1973), the antecedent-consequent procedure (Triandis et al., 1972a), Osgood's semantic differential technique (Osgood et al., 1957), the Value Survey of Rokeach (1973), ideographic procedures (Zavalloni, 1980), and a variety of questionnaire measures and procedures developed for specific purposes (Mirels and Garrett, 1971; Scott, 1965).

Not all of these techniques gained universal acceptance. For instance, Morris (1956) ways of living test was criticized for being suited to only highly educated respondents. Kluckhohn and Strodtbeck's (1961) value orientation survey is appropriate only for peasant populations. Scott's (1965) Personal Value Scale is a normative rather than an ipsative test (forced-choice format). Although, the Allport-Vernon-Lindzey's (AVL) Test is regarded as one of the best available tests for the assessment of values (the test-retest and split-half reliabilities ranged from 0.84 to 0.95, and the validity has also been assessed successfully) (Graham and Lilly, 1984), this test was also criticized for using an ipsative scoring method. According to Hicks (1970), the ipsative measure is a very serious limitation of the instrument and should not be used. High scores on one scale can only be obtained if scores on the other scale are low, forcing negative intercorrelations among the scales. Since the scores are dependent, it is also not appropriate to use ipsative scores for prediction and examination of group differences (Graham and Lilly, 1984). Therefore, the only way to avoid this shortcoming is to normalize the scores from the ipsative scale.

The best available instrument for measuring human values is the Rokeach Values Survey (Rokeach, 1973). In his value survey Rokeach (1973) introduced two lists of 18 alphabetically arranged instrumental and terminal values. These two sets of values are accompanied by short descriptors that were added after tests showed they improved the reliability of the instrument. The terminal values include such concepts as salvation, equality, world of peace, lasting contributions, comfortable life, exciting life, and social recognition that refer to preferred end-states of existence. The instrumental values include such concepts as being courageous, responsible, honest, polite, and clean that describe

preferred modes of conduct. Rokeach (1973) asked the respondents to arrange values in order of importance to them from 1-18. Rokeach (1973) found that the highest valued terminal values were: a world of peace, family security, and freedom. The highest valued instrumental values were: honesty, ambition, and responsibility. Rokeach (1968b, 1973, 1979) used his value survey in wide-ranging research to investigate topics such as a relationship between values, attitudes and behavior; the distribution of value priorities at different times; political ideologies; the effect of inconsistencies among the individual values; value educations; and institutional values.

Although the RVS was criticized for certain shortcomings (an evaluation of this instrument is presented in chapter 5), several researchers have used the RVS to measure human values (e.g. Feather, 1970a, 1970b, 1971c, 1972a, 1972b, 1972c, 1980a, 1980b, 1980c, 1986a, 1986b; Ng et al., 1982). The results of the studies indicated numerous cultural differences in values between various Western and Asian countries. The RVS was also used to construct the "List of Values" (Kahle and Timmer, 1983) that included values such as a sense of belonging; fun and enjoyment; warm relationships with others; self-fulfillment; being well respected; sense of accomplishments; security; self-respect; and excitement. The "List of Values" was used several times for marketing research purposes. In addition, it has to be noted that the most recent value studies applied a rating rather than a ranking system (e.g. Braithwaite and Law, 1985).

In general, the best technique for measuring values is a survey. Feather (1975) and Rokeach (1973) reported that value surveys are very useful in studying adult values. The

value surveys were praised for not only measuring a person's value but also perceived values of others (Feather, 1970b, 1971c, 1972a, 1972c). However, the value surveys were criticized for their content being removed and being to far from what is meant by "the desirable". According to Rokeach (1973), a person's belief does not imply that the belief is to be desirable. Therefore, it was argued that the value surveys do not have a high priori validity. Cantril (1965) noted that cross-cultural value surveys attempting to determine cultural differences in values do not allow for explanations of these differences either.

Various analytical procedures have been used to analyze values. In the earlier studies Jones and Bock (1960) applied multiple discriminant analysis. Bales and Couch (1969) applied factor analysis and reduced 900 different statements of values to four basic values such as authority, self-restraint, equality, and individuality. In more recent studies researchers have used multidimensional scaling techniques such as factor analysis, cluster analysis, discriminatory and smallest space analysis (e.g. Feather and Peay, 1975; Hofstede and Bond, 1984; Ng et al., 1982; Schwartz and Bilsky, 1986).

Not many value studies have been done in tourism. Shih (1986) used a Values, Attitudes, and Lifestyles (VALS) technique to assess whether personal values affect the selection of Pennsylvania as a holiday destination. Four groups of nine life style segments emerged including experientials who focus on interpersonal relationship experiences. Pizam and Calantone (1987) developed a value scale related to tourist vacation behavior. They used numerous scales from previous studies measuring values: the RVS, Scott's Personal Values Scales (Scott, 1965), Webster, Sanford and Freeman New "F" Scale (Webster et

al., 1955), Rosenberg's Self Esteem Scale (Rosenberg, 1965), Bales and Couch Value Profile (Bales and Couch, 1969), and Rehfish' Rigidity Scale (Rehfisch, 1958). The original scale consisted of 23 bipolar statements on a 1-9 scale that were related to various aspects of vacation travel behavior. Pizam and Calantone (1987) found that travel behavior was significantly associated with a person's general and vacation-specific values. They concluded that values predict travel behavior.

In general, it is difficult to measure and analyze values in cross-cultural research. Values are abstract constructs, not easily observed, difficult to translate into different languages, and their interpretations depend on the cultural backgrounds of respondents and researchers. "Often values...and evaluations of the behaviors of strangers are based on the values and belief system of the observers" (Damen, 1987, p.192). Therefore, there is a problem of matching researchers' value interpretations and respondents' behavior. There is also a problem of confusing values with other related concepts. A number of studies that claimed to measure values, assessed specific attitudes and interests (Feather, 1980c). Problems in choosing which particular values should be assessed (Rokeach, 1973) adds to the difficulties in measuring values. Past study findings also suggested that values that are central to the individual receive high rankings. Atkinson and Murray (1979) found that social values such as love, family, or friendship were given a higher priority than economic values. Leisure value have been ranked lowly (Bharadway and Wilkening (1977). Chamberlain (1985) recommended focusing on values which are less central to the individual.

The choice of technique to measure values in cross-cultural research also creates problems. Only techniques which are appropriate to the cultures that are being compared and that are equivalent across cultures (Feather, 1975) should be chosen. Problems also concern the 'emic' versus 'etic' approach, the appropriate equivalence of measures and meanings, ways of maximizing reliable and valid measurements, and the logic of comparative analysis. Studies that use multiple methods of measurement of values give the best understanding of cultural values (Feather, 1986b) (see Chapter 4 for the discussion about problems in inter-and cross-cultural studies).

In summary, there are numerous direct and indirect methods of measuring values. Many of these methods have been criticized for various reasons. The survey method was assessed as the best technique for measuring human values and the best known survey for measuring human values is the Rokeach Value Survey (Rokeach, 1973). Cultural differences in values between various countries were identified. There are also numerous analytical procedures to examine values. Not many studies examine human values in a tourism setting. In general, measuring and analyzing values in cross-cultural research is difficult and creates many problems.

2.5.7   DIFFERENCES IN CULTURAL VALUE PATTERNS

BETWEEN EASTERN AND WESTERN SOCIETIES:

EMPIRICAL AND NON-EMPIRICAL EVIDENCE

This chapter will attempt to summarize the available empirical and non-empirical evidence of differences in cultural values between Eastern and Western societies. It will focus mostly on the United States as representative of Western culture and Southeast Asian countries as representative of Eastern cultures.

2.5.7.1   EARLY STUDIES

Several multinational studies have been conducted (Eckhardt, 1971; Rusett, 1968; Stewart, 1971; Vincent, 1971). There were some attempts to cluster countries (Cattel, 1950; Hofstede, 1980; Rummel, 1972; Russett, 1968; Sicinski, 1976; Sirota and Greenswood, 1971). Gordon (1967) clustered Chinese, Japanese, Filipino and Indian together. Ando (1965) clustered together: Indian and Filipino; Japanese and Norwegian; and as distinct, Chinese and American. Hofstede (1980) clustered 40 countries into eight cultural areas including Asian, Near-Eastern and Anglo groups. Russett (1968) and Tung (1989) made a distinction between Eastern (Asian) and Western clusters. Australia fell into the Western cluster. The cross-cultural differences in values between the countries belonging to these clusters were analyzed (Ando, 1965). The Eastern clusters were characterized as more

conservative, pessimistic, conformist, compulsive, socially oriented, nationally dissatisfied, and unstable as opposed to Western clusters (Eckhardt, 1971).

Eastern values were presented in the light of major religious philosophies. Smart (1968) described Eastern values in terms of major Eastern religions like Buddhism and Hinduism. Ryan (1985) assessed how religious philosophies influenced the Chinese way of life, thinking and behavior. For instance, Confucius dictated the correct naming, use of precise words, speaking with a proper degree of hierarchy, respect and ability to foresee how their own behavior affects others. It restricted the expression of emotions. Taoism stressed emotional calm, being in harmony with nature, discouraged assertiveness and self-expression. Buddhism emphasized common coexistence. Buddhists (Chinese, Koreans, Japanese) were described as people who do nothing to hurt others, respect life, morality, control one's own feelings and thoughts, and practice proper conversation. Taoism dictated leading a simple, close to nature life, and avoiding social obligations. Shintoism dictated the worship of ancestors. Differences between Eastern and Western approaches to the concept of self were noted (Chung, 1969; Hsu, 1971a). Western cultures emphasized individual autonomy, and development of an ego. The Eastern cultures stressed belongingness, and ego that protects from creating conflict. The Japanese were presented as people and society oriented, receptive to nature, achievement oriented, less materialistic (Kikuchi and Gordon, 1966, 1970; Stoetzel, 1955), independent and open to experience (Jones and Bock, 1960). The Chinese were presented as self-sufficient and progress-oriented.

The early studies, mentioned above, indicated cultural differences in values between Eastern and Western cultures. These studies also showed that the differences between Western and Eastern cultures are related to Kluckhohn and Strodtbeck's (1961) five value orientations: 1) human nature, 2) nature, 3) time, 4) human activities, and 5) other people. These are presented below.

2.5.7.2 KLUCKHOHN AND STRODTBECK'S VALUE ORIENTATION

1. *Orientation toward human nature*

Western societies perceive man as good, while Eastern societies perceive man as good or bad. For instance, the Chinese assume that a man is either born good or bad. The orientation toward man's nature has a significant impact on peoples' attitudes to each other and consequently on their interpersonal contact. However, no studies have been done on the cultural differences between Eastern and Western value orientation towards human kind.

2. *Orientation toward nature*

Western societies believe they can control nature, while Eastern societies believe people should live in harmony with nature and worship it (China, Japan). The Eastern societies see nature as a creation of God and life as God's will. They regard members of Western societies, who imply the alternatives for God and spiritual dimensions, as untrustworthy, unintelligent, and biased. The orientation towards nature affects people's attitudes to

religion, aesthetics, material possession, life quality and, consequently, interpersonal relations.

3. *Orientation toward time*

Western societies are future time-oriented. They perceive time as a scarce resource and try to use it effectively. Eastern societies are past and tradition oriented. They worship ancestors and have strong family traditions (e.g. China). They attach relatively small importance to time schedules and punctuality. They perceive time as circular rather than lineal (e.g. Indonesian). However, in Western influenced Hong Kong the majority of Chinese act according to precise time schedules. Time orientation has a significant impact on people's attitudes to tradition, ceremony, etiquette and, consequently, on interpersonal relations.

4. *Orientation toward human activities*

Western cultures are "doing" and "action" oriented. They emphasize activity, task completion, goals achievements, getting things done, and competition (Kluckhohn and Strodtbeck, 1961). Eastern cultures are "being" oriented. They emphasize passivity, defensiveness, strive for social harmony in interpersonal relations at the expense of efficiency. They are people oriented and harmony oriented. Members of Eastern cultures try to be humble, tolerant, and refrain from open confrontations. They emphasize individual obligations to society and group harmony. As Beatty et al. (1991) reported, people who value highly other people and warm relationships with others also give more gifts and put more effort into gift selection, than people who exhibit more self-centered

and self-concerned values. An understanding of the activity orientation can give insight into the people approach to work and leisure. In the "being" oriented societies decisions are most likely to be emotional and people oriented. In the "doing" oriented societies decisions are most likely to be economically driven and task oriented. The activity orientation dimension has a significant influence on interpersonal relations.

5. *Orientation towards other people*

This dimension appears to be the most crucial in governing human interactions and the most differentiating between Eastern and Western cultures. Kluckhohn and Strodtbeck (1961) distinguished three types of orientations towards other people: 1) *individualistic* (individual goals take primacy over group goals); 2) *collateral* (the individual is part of "social order which results from laterally extended relationships" (p.18), e.g. preference for group consensus, agreement with group norms); and 3) *lineal* (stresses the "continuity of the group through time in ordered positional succession" (p.19), for example, stresses submission to the elders or superior position).

There is empirical evidence of cultural differences between Eastern and Western societies in governing interpersonal relations, as related to Kluckhohn and Strodtbeck's (1961) fifth value orientation. For instance, according to Hofstede (1980), Western cultures such as Australia emphasize individualism in interpersonal relations. Eastern cultures emphasize both collaterality and linearity. There are studies that support Hofstede's (1980) statement and give evidence that collaterality in interpersonal relations in Eastern cultures is characterized by smooth interpersonal relations, group harmony, and concern for the

welfare of others. DeMente (1991c) observed traditional Chinese values, such as politeness, thrift, and saving face, and reported that causing someone else embarrassment is regarded as inappropriate behavior. Lynch (1964), Bulatao (1962), Jocano (1966), Hollnsteiner (1963) emphasized the Filipino pattern of "smooth interpersonal relations", the importance of "being together", emotional closeness with the family, and friendly relations outside the family. Komin (1990) emphasized the Thais patterns of "smooth interpersonal relations": being polite, kind, pleasant, conflict-free and superficial. Gardiner (1972) found that Thai people value smiling as an important element in interpersonal relations. Forrest (1971) indicated that the Vietnamese frequently display affection and they are ready for social contact with strangers.

There is also evidence that Eastern cultures employ linearity in interpersonal relations which are characterized by hierarchy of society, obedience and loyalty to authority, feelings of duty, responsibility, submission to the group and elders, desire to comply, and respectful conduct. Leung (1991) reported that the prevalent Confucian value teaches modest behavior and that the superiority of higher status can not be challenged. Earle (1969) indicated that the Chinese scored highly on the authoritarianism and dogmatism scales. According to Meade (1970), the Chinese operate with greater cohesiveness of judgment under authoritarian leadership. Hare and Peabody (1971) noted that Filipinos agreed with both anti-authoritarian and authoritarian scales. According to Ettenson and Wagner (1991), in Chinese culture politeness and deference to authority are considered to be virtues. Huyton (1991) noted that one of the aspects of a Confucian value characteristic for the Chinese people is that of filial piety - giving of unquestioning respect to parents

and the elderly through understanding and expectations of authority. Forrest (1971) reported the importance of filial piety, desire to comply and submissiveness to authority in the Vietnamese culture. Lynch (1970) stressed the importance of conformity, endurance and deference with regard to the Philippino "smooth interpersonal relations". Noesjirwan (1970) found that Asian students in Australia were significantly more dependent on authority than Australian students. Doi (1981) emphasized that Eastern countries are more conforming and that people depend more on each other. According to Yau (1988), values which are important for the Chinese are group orientation, face saving, deference to age and authority, and connections. Huyton (1991) noted that the needs to maintain harmony, saving own and others face, the needs for prestige and social respect manifest themselves by a Chinese student being both unwilling and unhappy to answer questions in public. According to the Chinese, it is better to perform acts of self-effacement rather than break the group harmony. Several studies have noted the importance of external control in Hong- Kong (Hsieh et al., 1969), and in Thailand (Reitz and Graff, 1972).

Harmony in interpersonal relations appears to be an extremely important value in Eastern cultures. The Eastern cultures emphasize self-restrain, avoidance of negative emotions, criticism, negative opinions, complaints, and conflict in interpersonal relations. Members of Eastern cultures try to "save face", avoid embarrassment, and maintain harmony in interpersonal relations (Dodd, 1987). Openly disagreeing or saying "no" is considered rude and damaging to social harmony (Elashmawi, 1991). Criticizing in public makes people lose face and damages their relationships with those who criticize. For instance, in China one confirms a negative statement with a "yes" (Leung, 1991). The Thai response

to criticism, where criticism is rare and face saving common, was rigidity and withdrawal as opposed to the American response which was an increased cognitive flexibility (Foa et al., 1969). The Easterners (Hong Kong, Japan, Thailand, Vietnam) admission to failure and criticism were limited to protect the individuals from loss of face, the Westerners reaction to failure was an attempt to improve performance. Gardiner (1968) found that Thai students regarded "keeping calm" and "facial expressions" as the most acceptable expressions of anger. Forrest (1971) noted that the Vietnamese talked around the subject. Ellis and Ellis (1989, p.24) reported that the "Japanese place more emphasis on good human relationships than on money". Social relations are seen in Japan as mutual responsibilities and the smallest favors put the receiver in debt. The Japanese are sensitive to fulfilling their social obligations and are concerned with apologies for not meeting their obligations. Therefore, the Japanese tend to apologize if repayment is not possible (Coulmas, 1981). Wagatsuma and Rosett (1986) noted that the Japanese apologized by acknowledging their fault even when the other party was at fault, in order to indicate their will to maintain or restore relations. Americans blamed others even when they knew they were at fault. Barnlund and Yoshioka (1990) noted that the Japanese offered compensation for the other person in order to maintain harmony in relations, Americans, on the other hand, gave explanations and justified their acts. Huyton (1991) noted that for the people of Hong Kong harmony in social relations is paramount. In Western societies interpersonal relationships are seen as creating frictions and these societies are less concerned with apologies, they value self-esteem. Lynch (1970) indicated that Philippinos avoided social disruption, embarrassment or disagreement which could bring shame. The Philippine and Indonesian concept of shame are very similar as well as the Chinese and

Japanese concept of "saving face" However, these concepts appear to be in contrast with the Western emphasis on truthfulness or forthrightness.

2.5.7.3 HOFSTEDE'S CULTURAL DIFFERENTIATION

The literature indicated that there is also empirical evidence of cultural differences between Eastern and Western societies as related to Hofstede's (1980) cultural dimensions of power distance (PD), uncertainty avoidance (UA), individualism-collectivism (IC), and masculinity-femininity (MF). These dimensions reflect value differences that also influence interpersonal interactions.

Hofstede (1980) reported that in the *high PD cultures* (Malaysia, Philippines, Singapore, Indonesia, Hong Kong) societies hold that people are not equal but that everyone has a rightful place. Societies value obedience, conformity, authority, supervision, cooperation; there is a social hierarchy and inequality. In *low PD cultures* (Australia, USA, Canada) societies hold that inequality should be minimized. They value independence, personality, consultancy, instead of autocratic decision-making; there is a strong ethic of competition. It was found that members of low PD cultures respect equality as antecedents to freedom, while members of high PD cultures view servitude and money as antecedents to freedom (Triandis, 1972).

In the *high UA cultures* (Japan, Korea) societies feel that uncertainty in life is a threat that must be fought. Therefore, they try to avoid uncertainty and ambiguity by avoiding conflict, disapproving competition, not tolerating deviant behaviors and ideas that are considered dangerous, providing greater stability, and not risk-taking. Societies are characterized by a high level of anxiety, aggressiveness, emotional restraint, loyalty, consensus, and group decisions. They believe in absolute truths, knowledge and the attainment of expertise. They emphasize a need for hard work, they are achievement motivated, and desire law and order. They have a strong need for written rules. They are nationalistic, suspicious toward foreigners, conservatist, concerned with security in life. They are pessimistic about the future. Japan scored the highest on the UA dimension (92/100). This indicates that the Japanese highly avoid ambiguism and uncertain situations (Gudykunst et al., 1988b). In the *low UA cultures* (Singapore, Hong Kong) societies tolerate ambiguity and uncertainty, take more risk, accept deviant behaviors, and new ideas are not threatening. People are less stressed, aggressiveness is socially disapproved. Societies stress advancement, individualism and competition. There are as few rules as possible. Societies believe not so much in expertise as in common sense. Conflict is natural. People are optimistic about the future, accept foreigners with different ideas. However, the degree of uncertainty avoidance varies in collectivistic cultures (Kim and Gudykunst, 1988). Australia scored between high and low on the UA dimension.

In the *highly individualistic cultures* (the United States, Australia, Canada) societies emphasize, individual goals, concerns, rights and needs. Importance is attached to freedom, challenge, autonomy, initiative, individual decisions, activity, achievement, own

opinion, pleasure and financial security. People are self-oriented, and emphasize the right to private life and opinion. The social ties are loose. In *highly collectivistic cultures* (Indonesia, Taiwan, Korea, Singapore, Thailand, Hong Kong, Philippines, Malaysia) societies emphasize group goals, rights, needs, decisions and consensus. Individual initiative is discouraged and people are "we" oriented. The social ties are tight. There is a distinction between in-groups and out-groups. The in-group members are expected to look after the other members, in exchange for absolute loyalty. Friendships are predetermined by stable long relationships. Hofstede (1980) found that East Asian countries are particularly high on collectivism and English-speaking countries are particularly high on individualism.

In the *highly masculine cultures* (Japan scored the highest on the masculinity index 95/100, all other Asian countries got medium scores), societies are money and possessions oriented. Emphasis is on performance, growth, ambition, independence, living to work, successful achievement, excellence, dominance, and assertiveness. People accept the companies interference in their private lives. There is high job stress, sex roles are differentiated and unequal. In the *high feminine cultures* (Thailand, Taiwan, Korea) societies are people oriented. The emphasis is on quality of life, welfare of others, sympathy for the unsuccessful. Sex roles are equal. Australia scored between high and low on the masculinity index.

The Hofstede's (1980) dimensions are very useful in explaining the cross-cultural differences in interpersonal interactions. Many studies have been done on cross-cultural

differences based on Hofstede's (1980) cultural dimensions. Table 2.1 presents a ranking

of forty countries on Hofstede's (1980) four value dimensions.

Table 2.1   Ranking of forty countries on Hofstede's (1980) four value dimensions

Country	Power Distance	Uncertainty Avoidance	Individualism	Masculinity
Argentina	25	10	23	18
Australia	*29*	*27*	*2*	*14*
Austria	40	19	18	2
Belgium	12	3	8	20
Brazil	7	16	25	23
Canada	27	31	4	21
Chile	15	8	33	34
Colombia	10	14	39	11
Denmark	38	39	9	37
Finland	33	24	17	35
France	9	7	11	29
Germany	30	21	15	9
Great Britain	31	35	3	8
Greece	17	1	27	16
Hong Kong	*8*	*37*	*32*	*17*
India	4	34	21	19
Iran	18	23	24	28
Ireland	36	36	12	7
Israel	39	13	19	25
Italy	23	17	7	4
Japan	*22*	*4*	*22*	*1*
Mexico	2	12	29	6
Netherlands	28	26	5	38
New Zealand	37	30	6	15
Norway	34	28	13	39
Pakistan	21	18	38	22
Peru	13	7	37	31
Philippines	*1*	*33*	*28*	*10*
Portugal	16	2	30	33
Singapore	*6*	*40*	*34*	*24*
South Africa	24	29	16	12
Spain	20	9	20	30
Sweden	35	38	10	40
Switzerland	32	25	14	5
Taiwan	*19*	*20*	*36*	*27*
Thailand	*14*	*22*	*35*	*32*
Turkey	11	11	26	26

USA	26	32	1	13
Venezuela	3	15	40	3
Yugoslavia	5	5	31	36

Source: Hofstede, G. (1980) Culture's Consequences: International Differences in Work-Related Values, p.315. * A low ranking (e.g. 3) indicates a high rating on that dimension.

The differences between British, Hong Kong, Malaysian, and Indonesian cultures have been researched (Wright et al., 1978; Wright and Phillips, 1980). The four cultures scored similarly on Hofstede's (1980) UA and M/F; and differently on the PD and I/C dimensions. The Asian cultures differed on power distance. These findings were supported by Hofstede (1980) who also indicated differences in the PD and I/C dimensions in Hong Kong Chinese and other Asian cultures. Some studies indicated differences in PD and I/C in the Chinese and Australian cultures (Hofstede, 1980; Kroger et al., 1979). Chinese culture was characterized by high power distance and authority differences with strong collectivist social structure, accepting inequality, solidarity, and group orientation. The Australian culture was characterized by small power distance and strong individualism, low tolerance of inequality and authority, loose social networks and weak sense of social obligations. The Chinese also seemed to emphasize social values in human interactions, while Australians competitiveness and individualism. Hsu (1971a) showed that in the Chinese culture individualistic behavior is regarded to be at the expense of others, therefore, the concept of "personality" does not exist at all. Hsu (1953, 1971b, 1972, 1981) also noted that the Chinese are very socially and psychologically dependent on others. They give support for parents, tradition, duty, obligations, acquiring

wisdom; they are emotionally restrained, and partially socially withdrawn. They are concerned with self-control, and social conformity accompanied by shyness.

According to studies that analyzed the I/C dimension (Bond and Forgas, 1984; Chua and Gudykunst, 1987; Gudykunst and Nishida, 1986; Hui and Triandis, 1986; Kim and Gudykunst, 1988; Kluckhohn and Strodtbeck, 1961; Marsella et al., 1985; Okabe, 1983; Schwartz, 1990; Ting-Toomey, 1985, 1988; Triandis, 1988), this dimension is the major dimension that differentiates cultures. The I/C dimension explains the cross-cultural differences in interaction patterns (Hui and Triandis, 1986). Its understanding enables us to predict implications for social interactions (Triandis, 1988). For instance, individualists confront others, feel responsible for their own success and failures (Hui and Triandis, 1986), and are concerned only with self-face maintenance (Kim and Gudykunst, 1988). Therefore, they experience separation and distance from their ingroups (Hui and Triandis, 1986). Collectivists consider the implications of their own behavior for others, share material and non-material resources with others, are controlled by shame, emphasize harmony in relations with others (Hui and Triandis, 1986), are concerned with both self- and other face maintenance, and also with reciprocal obligations (Kim and Gudykunst, 1988). Therefore, they experience closeness with their in-groups.

There are other empirical studies concerning cultural differences in interpersonal interactions between Eastern and Western societies which use Hofstede's (1980) cultural dimensions. For example, since interpersonal relationships are culture bound (Ting-Toomey, 1991), different values are placed on *interpersonal styles* in different cultures

(Argyle, 1972). Individualistic cultures are concerned with individualized relationships; collectivistic cultures with group relationships (Hui and Triandis, 1986; Triandis, 1988). A further example, interpersonal relationships in Japan differ depending on the role of the individual and group interaction (Damen, 1987). In Japan there is a distinction between the "omote" (public, formal) and "ura" (private, informal) style of interaction (Okabe, 1983). Argyle (1986) and Argyle et al. (1986) found that in the collectivistic Japan and Hong Kong cultures maintaining harmonious relations are highly endorsed. These cultures perceive ingroup relationships as more intimate than individualistic cultures (Gudykunst and Nishida, 1986). In Japan and Korea the human relations are treated as more personal than in individualistic cultures (Gudykunst et al., 1987). The importance of time invested in building trustful relationships is crucial to the Japanese (Elashmawi, 1991).

There are cultural differences in *network patterns* (Yum, 1985). Asians develop close networks and Confucianism provides them with basic rules for social relationships (Yum, 1985, 1987). Successful relationships begin with the establishment of a personal bond between participants, and thereafter are based on the careful maintenance of these personal ties. The personal face-to-face contact is a vital aspect of all relationships in China (DeMente, 1991c).

There are cultural differences in *self-presentation* (Tu, 1985). In individualistic cultures (e.g. Australia) self-presentation is of importance. In collectivistic cultures (e.g. China, Korea and Japan) self-presentation depends on the situation.

There are cultural differences in *self-disclosure*. Members of individualistic cultures tend to self-disclose more in intimate topics than members of collectivistic cultures (Ting-Toomey, 1991) and they use open communication systems in relationships. For instance, the Japanese are more subtle and discrete in managing relationships than Americans or French, as they put emphasis on group harmony and cohesion (Ting-Toomey, 1991).

Several studies suggest that there are cultural differences in *interacting with strangers and with in-group members* (Leung and Bond, 1984; Triandis, 1972).

There are cultural differences in *experiencing emotions* (Schrerer et al., 1986) and anxiety. For instance, Asians experience greater anxiety in interaction with strangers and guilt compared to Caucasians, regardless of whether they are less assertive or not, because they emphasize preserving harmony in relationships, particularly in those that involve conflict and that are threats to interpersonal harmony (Zane et al., 1991).

There are cultural differences in the *feelings of responsibility for the other people* (Argyle, 1972). In individualistic cultures people help those who depend on them; in collectivistic cultures helpfulness is a function of reciprocity (Berkowitz and Friedman, 1967).

The *understanding of morality* is also different. The Koreans emphasize "personal welfare" and Americans "puritanical morality" (Retting and Pasamanick, 1962). The Chinese show a great moral ethic value and a strong group orientation (Hsu, 1953).

There are cultural differences in *accepting compliments*. The Japanese are less likely to accept compliments and complain less often in interactions than Americans (Barnlund and Araki, 1985).

There are cultural differences in *perceptions of social interactions*. Social interactions in China are perceived in terms of collectivism and social usefulness as opposed to Western societies that perceive social interactions in light of competitiveness, self-confidence, and freedom (Kim and Gudykunst, 1988). Similar interaction episodes also have different meanings for people from different cultures (Kim and Gudykunst, 1988).

Although the Hofstede's (1980) theory of cultural differentiation has been criticized (for its data being collected in a multinational corporation and not being representative of other members of the cultures; for the questionable validity of the items used to construct the indices; and the theory developed from a Western science point of view), evidence suggests that his cultural dimensions are cross-culturally universal. Hofstede's (1980) dimensions correlated positively with the Eastern instrument for measuring Eastern values. The Eastern instrument for measuring Eastern values was developed by a group of researchers interested in Chinese culture at the Chinese University of Hong Kong (1987). This instrument was developed on a basis of 40 important Chinese values clustered into four factors: integration (tolerance, harmony with others, noncompetitiveness, intimate friendships), Confucian work dynamism (ordering relationships, a sense of shame, reciprocation and protecting face), human heartedness (patience, courtesy, sense of righteousness), and moral discipline (moderating, keeping oneself disinterested and pure,

having few desires, prudence) (Chinese Culture Connection, 1987). Hofstede's (1980) I/C and M/F dimensions correlated positively with the integration dimension, PD correlated with moral discipline, and M/F correlated with the human heartedness dimensions. Only the Confucian work dynamism did not correlate highly with any of Hofstede's (1980) four dimensions.

In addition to the value dimensions presented above, Samovar and Porter (1988) distinguished *formality* as another dimension that differentiates cultures. They reported that cultures tend to range from very formal (e.g. Japan) to very informal (e.g. US). The degree of formality associated with a culture may be recognized by the way in which people are able to interact with one another. In formal cultures all human behavior greeting, addressing, dressing, touching is performed according to strict social rules as opposed to informal cultures where little attention is paid to formal rules. For instance, in formal cultures titles are always used in face-to-face encounters to identify people and their positions in society.

2.5.7.4   HALL'S CULTURAL DIFFERENTIATION

Hall (1976) distinguished cultural differences between societies on a basis of the different style of communication. Hall (1976) distinguished between the *low-context cultures (LCC)* and *high-context cultures (HCC)*. There is empirical evidence of the cultural differences in communication between Eastern and Western societies as based on Hall's

(1976) cultural differentiation. According to Hall (1976), these differences are related to communication. According to Hall (1983) and Ting-Tomey (1985), in the LCC (Australia, USA) most of the information is contained in verbal messages, very little in the contextual message. There is a tendency to emphasize line logic, explicit direct verbal communication, and clear intentions. In the HCC (China, Japan, Korea, Taiwan, Vietnam) very little information is coded in the verbal message, most information is coded in the non-verbal, contextual message. There is a tendency to emphasize spiral logic, implicit indirect non-verbal communication, not clear intentions, discretion in expressing own opinions (Ting-Tomey, 1991), use of an indirect communications system (Hall, 1976; Gudykunst et al., 1988b). Since the HCC value face saving, honor shame and obligations that reflect status, position and power, they use smoothing strategies to manage conflicts in interpersonal relations (Kim and Gudykunst, 1988). Members of HCC are also more cautious in initial interactions and have greater tendency to make assumptions based upon a stranger's cultural background. They also ask more questions (Gudykunst, 1983b). However, direct questions are considered by Asians to be rude (Elashmawi, 1991). Similarly, Hofstede (1980) indicated that Western cultures (Australia, USA) belong to LCC where there is a need for explicit instructions, signs, procedures that explain how to behave. By contrast, the Japanese, Chinese, Southeast Asians, Indonesians, Micronesians, and Indians belong to HCC that expect others to sense the rules of behavior (Dodd, 1987). According to Triandis et al. (1988) and Schwartz (1990), the dimension of I/C and M/F can explain communication differences between cultures.

The literature indicates evidence of cultural differences in communication between Japanese and Americans (Barnlund, 1989; Gudykunst and Nishida, 1983; Okabe, 1983). The differences in communication between Australians and Asians have not yet been explained. Noesjirwan (1978) examined communication in in-group and out-group relationships and found that Indonesian members of the group should adapt to the group (collectivism). In Australia the group members are expected to "do their own thing" even if they must go against the group (individualism).

Similarly to Kluckhohn and Strotdbeck (1961), Hall (1983) also acknowledged the importance of time in differentiating cultures. According to Hall (1983), Western cultures are *monochronic*: task, time schedules and procedures oriented; the human relations are time dependent. Eastern cultures are *polychronic*: people, human relations, and family oriented; the human relations are not time dependent. The meetings of these two types of cultures may bring serious value clashes and dissatisfaction with interpersonal relations. Therefore, knowledge of a culture's time orientation can provide insight into people's orientation.

2.5.7.5 ARGYLE'S CULTURAL DIFFERENTIATION

Argyle (1986) differentiated cultures according to the acceptable level of physical contact between people in their interpersonal interactions. Asian cultures are *non-contact cultures*: people touch less, face each other less directly, and stand further apart (Argyle

and Cook (1976). For instance, in Japan people do not look each other in the eye much (Morsbach, 1973). Too much gaze is regarded as disrespectful, threatening, or insulting by Asians (Argyle and Cook, 1976). However, too little gaze is interpreted as not paying attention, impolite, insincere, dishonest or shy. Western societies belong to *contact cultures* where people touch more, face each other more directly and stand closer.

2.5.7.6   JAPANESE CULTURE AND VALUES

The review of popular literature revealed that much has been written on Japanese culture and values (Argyle, 1975; Befu, 1980; Benedict, 1946, 1974; Doi, 1971, 1973a, 1973b; Fontaine and Severance, 1990; Graburn, 1983; Hendry, 1987; Izard, 1969; Lebra, 1976; Lundberg, 1990; Moeran, 1983, 1984; Morsbach, 1981; Nakane, 1973; Neustupny, 1987; Ramsey, 1984; Vogel, 1965; Zimmerman, 1985). It is agreed that there are cultural differences between Japanese and Western societies in cultural motivations, morality, displaying emotions, courtesy, shame, humility, verbal and nonverbal communication, gift giving, correct protocol of presentation, meanings of concepts such as duty (giri), face (kao), sense of obligation and loyalty to others (gimur), situational interaction, rituals, attitudes to strangers, and importance of status. It was reported that the Japanese value peacefulness, passivity, collectivism, reciprocal obligation and hierarchical structure (Isomura et al., 1987). They are expected to conform and cooperate with one another, to avoid conflict and competition. They emphasize harmony. Their behavior is formal to reduce conflict and embarrassment. Japanese subordinate individual interests to group

goals and remain loyal to the group (Moeran, 1984). "Seishin" spirit teaches them order, individual sacrifice, self-discipline, dedication, hierarchy, loyalty, devotion, discipline, responsibility, goodwill, group activity, be 'beautiful' for themselves and others, disregard for material disadvantages (Moeran, 1984). It stresses the importance of duty ("giri"), indebtedness ("on"), and obligation (Lebra, 1976). Buddhism teaches the Japanese to be integrated with nature, that a stranger is not an enemy but a friend, and the aim is to reach consensus and compromise (Schinzinger, 1983). Confucianism and Buddhism prescribe collectivism, a hierarchical structure of authority, status and obedience of superiors (Chinese, Japanese, Korean and Indo-Chinese). Differences in status influence the differences in non-verbal behavior (Matsumoto and Kudoh, 1987). The importance of status was explained in terms of high scores on PD and masculinity, and low scores on individualism. Benedict (1946), Lebra (1976) and Nakane (1973) described Japanese culture as collectivistic emphasizing conformity, belongingness, empathy and dependence, however, with the tendency to more individualistic attitudes, and achieving individual goals and profits. Triandis (1972) reported that the Japanese value courage, sense of justice, love, companionship, trust, friendship; are concerned with war and peace. Laughter is not only associated with funny events but also satisfaction and happiness. Responsibility, achievement, aesthetic and general satisfaction are emphasized and to lie is criminal. Rules are desired and success depends upon thinking, learning, research, cooperation, high motivation and will power. Comfort is not valued as opposed to self-adjustment, advancement and serenity. However, Frager (1970) reported a high degree of anticonformity among the Japanese (inability to adapt) that correlated with a measure of alienation. Mouer and Sugimoto (1979) indicated that the Japanese are group oriented,

emphasize harmony in interpersonal relations, solidarity, loyalty, belongingness to society, an informal level of socialization, and that society is closed to outsiders. Kracht and Morsbach (1981) reported reciprocal dependency, passivity in being loved, cooperation and conformity, suppression of open conflict and competition, formal behavior, harmonious relationships, support for group welfare, perceptions of Westerners as "odd" people due to their insistence on individualism, differentiation between what people say and actually do, between tatamae (outside behavior) and honne (real intentions), between formal and informal behavior, dependence of attitudes and behavior in situations.

Also, much has been written on Japanese tourists (Kennedy, 1988; Langowoj-Reisinger, 1990; Leiper, 1985, 1987; Lethlean, 1988; Maurer, 1988; McArthur, 1988; McGee, 1988a, 1988b; McGown et al., 1988; Moeran, 1983; Morris, 1988; Polunin, 1989; Warner, 1986; Watson, 1986). For instance, Ziff-Levine (1990) noted that the Japanese evaluate new ideas (e.g. product/service) by giving consideration to the effect on others and relations with them. He emphasized that Japanese tourists are not leisure oriented but activity-oriented unlike the Western tourists who travel to do nothing on their holidays. He reported the importance of shopping to the Japanese tourists while on a vacation, obligatory gift giving, polite inexplicitness motivated by not wanting to humiliate, offend, or disturb the harmony of the group. He stressed the importance of trust and relationship building. Langowoj-Reisinger (1990) noted the importance of the service providers' attributes to the Japanese tourists in Australia. Unfortunately, no empirical evidence about the Japanese tourist values system was found.

2.5.7.7 OTHER ASIAN CULTURES AND VALUES

Past studies also indicate that there is some work done on Korean values (Kim, Q.Y., 1988). For instance, Koreans believe in inequality among people based on virtue, loyalty to authority, filial piety to parents and sincerity to friends. The fundamental value is secular personalism - a commitment to personal relations (Kim, Q.Y.,1988). There is little evidence for individualism (Bellah, 1970). Thai values were also described and the nine major Thai values are: the Ego, grateful relationships, smooth interpersonal relationships, flexibility and adjustment, religion-psychical orientation, education and competence, interdependence, fun and pleasure, achievement-task orientation (Komin, 1990). There is work done on expression of anger among Thais (Gardiner, 1968). There is research on Vietnamese values (Iwao, 1986; Redick and Wood, 1982; Truny, 1988); Chinese values (Bond and Wang, 1983; Craig, 1979; Eberhard, 1971; Hsu, 1981; Redick and Wood, 1982; Shenkar and Ronen, 1987); and Singapore Malay and Indian values (Craig, 1979).

2.5.7.8 AUSTRALIAN CULTURAL PATTERN

There have been some studies done on Australian values and Australian identity (Bennett et al., 1977; Carroll, 1984; England, 1975; Feather, 1975; Hofstede, 1980; Spillane, 1984; White, 1981). Australian contemporary values have been described as those of: achievement, success, activity, work, humanitarianism, democracy, equality, aggressiveness and independence-all deriving from a value of self-reliance (Elashmawi,

1991). Many commentators have referred to egalitarianism in Australian society and the Australian concern for mateship (Encel, 1970; Hancock, 1930; Lipset, 1963, Taft and Walker, 1958; Ward, 1958). Mateship was related to true friendship, loneliness, hardship of outback life, need for companionship, joint activities, support, equality, reciprocal favors, conformity to group norms. According to some theorists, mateship is related to the collectivistic and egalitarian values and contradicts a successful achievement value. However, Lipset (1963) found no evidence for this. He found that Australians are more egalitarian but less achievement oriented, universalistic and specific than the Americans. Other theorists have noted the tendency for Australians to appraise those successful in sport, to be critical and less respectful for successful intellectuals "tall poppies", and to play down and devalue their accomplishments (Encel, 1970; Sharp, 1992). Others found the tendency for admiration for the "Aussie battler" and those who stand out against authority (Feather, 1986b). Feather (1985) noted that in Australia there is a conflict between collectivistic ideology that favors mateship, group solidarity and equality, and a system that rewards personal accomplishments and individual enterprise. There is also a conflict between masculine, assertive values and feminine, communal values (Feather, 1986a). Australia's affluence and stability promotes less concern for safety and security at the personal and national levels and more concern with love, affiliation, self-definition, and self-fulfillment (Feather, 1975, 1980a, 1986a; Feather and Hutton, 1973).

Several studies on Australian values have been conducted by Feather (1970a, 1972a, 1972b, 1972c, 1980a, 1986b, 1986b) and Rim (1970). The results of these studies showed that Australians place importance on friendships and equality more than Americans and

Israelis. Australians are less achievement oriented than Americans but more than Canadians and Israelis. Australians ranked family, security, happiness and intellectual values lower than do the other groups. Australians ranked exciting life, world of beauty, inner harmony, mature love, the friendships, and being cheerful higher than Americans; and comfortable life, salvation and ambition lower than Americans (Feather, 1975).

The value differences between Australians, Papua New Guineans, and Chinese were compared. Australians were concerned with love, accomplishments, self-respect, friendships, happiness, pleasure, and being cheerful when compared with the Papua New Guineans. The Chinese assigned more importance to scholarship (wisdom, being capable, imaginative, intellectual, and logical), respect, hard work and self-restraint (e.g. social recognition, being ambitious, self-controlled), and national security than Australians (Feather, 1986a). These differences were consistent with the study by Hsu (1972) who reported that the Chinese are more situation-oriented, more concerned with appropriate behavior in relation to others and more emotionally restrained. They are more socially and psychologically dependent on others and they form a big network of relationships. They support respect for parents, tradition, duty, obligations and the getting of wisdom. Scholarship is the most important criteria for membership in the highest social class. Therefore, it brings power, prestige and wealth. The Chinese are also more concerned with freedom. Australians, as compared with the Chinese, are more individually centered, less concerned with scholarship and ranked self-related values and excitement (happiness, inner harmony, exciting life) as more important, and they emphasized affiliate and altruistic values (being cheerful, forgiving, helpful and loving). Some of these differences

overlap with findings for the Australian and Papua New Guineans students (Feather, 1976, 1980a) and are consistent with those that one would expect on the basis of the analysis of cultural differences between Western and Eastern cultures presented previously.

The four most important terminal values for the Australian sample were: happiness, inner harmony, freedom, and true friendship. For instance, friendship emerged as a strong value, reflecting the cultural emphasis on mateships. The four least important terminal values for the Australian sample were: pleasure, social recognition, national security, and salvation. For the Chinese sample, the four most important terminal values were: true friendship, wisdom, freedom, and mature love. The four least important terminal values were: family security, a comfortable life, an exciting life, and salvation. The four most important instrumental values for the Australian sample were: being honest, loving, broadminded, and cheerful; and the four least important instrumental values were: being logical, polite, clean, and obedient. The four most important instrumental values for the Chinese were: being ambitious, broadminded, intellectual and courageous; and the four least important instrumental values were: being forgiving, helpful, clean, and obedient.

Feather and Hutton (1973) applied the RVS to compare Australians and Papua New Guineans students' values. The Australian students showed concern with self-definition and self-fulfillment, gave much lower priorities to equality, national security, salvation, social recognition, and comfortable life. Noesjirwan (1977) studied differences between Indonesian and Australian values. Maxwell (1979) and Nurmi (1986) analyzed the

similarities and differences between the Australian and Finish values. Hofstede (1980) found that there are value differences between South Asians and Australians.

In summary, past studies revealed that there are many empirical and non-empirical studies of cross-cultural differences between Eastern and Western societies. Many of the differences are related to Kluckhohn and Strodtbeck's (1961), Hofstede's (1980) and Hall's (1966, 1976) cultural dimensions. It seems that the main Eastern values are: strong sense of belonging to the society and groups, closeness to outside world, submission, cooperation, conformity, sharing, loyalty to superiors and ancestors, solidarity, supporting welfare of others, harmonious interpersonal relations, saving face, reciprocity, dependency, suppression of open conflict and competition, differences between real intentions and actual behavior, formal and informal behavior, in situational behavior, living with harmony with nature, belief in supernatural forces, present and past orientation, non-materialistic orientation. Egoism and selfishness are regarded as the worst traits. Eastern societies are sensitive to outside opinions, value cleverness, morality, reserve, and emotional restraint. These values contrast with the rights of the individual in Western societies. Individualism is viewed by Eastern societies as shortsighted because all concerns are limited to the demands of one person.

However, the results of past studies do not account for a wide range of differences in value priorities within the Australian and Asian communities. Therefore, the results can not be generalized to all Australian and Asian cultural groups. Also, most of the studies used

samples that had involved young Australians, students, or immigrant groups within Australia (Feather, 1975). No study has compared Australian and Asian values in a tourism setting. It seems that there is a need for such a study examining not only the cultural differences in values between Australian and Asian markets, but also the extent of these differences within a particular market.

2.5.8   SUMMARY

Values are culturally determined standards of socially desirable behavior. They determine rules of social behavior and perceptions. They characterize people within the same culture and distinguish those from other cultures. They are superior in differentiating cultures and explaining cultural differences. There are various methods and techniques for measuring values. The best known and accepted is the Rokeach Value Survey (1973). This technique was used in numerous studies to identify cultural differences between countries. Measuring values in cross-cultural research creates numerous problems. There is empirical evidence of the differences in cultural value patterns between Eastern and Western societies, including differences in interpersonal relations. The evidence is based mostly on the Kluckhohn and Strodtbeck's (1961), Hofstede's (1980) and Hall's (1966, 1976, 1983) cultural dimensions. There is much written on Asian culture and values in the popular and empirical literature. There have been several studies concerning Australian values. However, past studies did not account for a mixture of different cultural groups and nationalities and a wide range of differences in value priorities between Asian

societies. Not many studies examined human values in a tourism setting. No study has been done on the cultural differences between Australians and Asians in a tourism setting. The analysis of past studies generated several comments which are presented below.

1.   There is a general division into "Western" and "Eastern" cultures. There is no consensus between researchers as to which countries exactly constitute these cultures. There is a tendency to lump all Asian countries together, regardless of the differences between them. As West (1989) pointed out, although the Asian nations do have much in common e.g. geographical location, religious influences, or "look", the diversity in their languages, political and socio-cultural systems are "greater than the differences between them and ourselves" (West, 1989, p.4). For instance, although the Philippines, Thailand, and Malaysia share a similar geographical location, they are under Hindu and Buddhist influences, and are different in their cultural patterns. "Linguistically, culturally, historically, politically, even physionomically, West Asia, South Asia, Central Asia, Southeast Asia, and Northeast Asia have very little in common" (West, 1989, p.5). There are cultural differences in values that distinguish countries in the Asian region. However, there is little understanding of these differences in Australia. As Singh (1992) pointed out, Australia lacks basic knowledge and understanding about the Asian region and its people. There is also little understanding of the differences between Asia and the rest of the "non-Western" region. "The people of Iran, India, Indonesia, and China have no more in common culturally than the people of Japan, Canada, Mexico and France" (West, 1989, p.5).

2.   The term "Far East" (that includes the regions of Northeast Asia: China, Japan, Korea, Taiwan) and "East Asia" (that includes the regions of Southeast Asia: Vietnam, Cambodia, Indonesia, Thailand, and the Philippines, Malaysia, Singapore, and Brunei) would describe more precisely these two large geographical regions most often associated with the Pacific region. However, these terms have different geographical meanings for Australians, Americans, and Europeans. Whichever of these terms is used it should be remembered that there are large cultural differences in values that distinguish countries in the Asian region. These countries are as different as are Americans and Europeans (West, 1989). Australia belongs to the same Asian region, but it is neither historically nor culturally a part of East Asia.

3.   Past studies were conducted by Western researchers who used Western measuring instruments, applied Western standards of judgment, and described the Asian cultures in Western terms. Therefore, past studies have an ethnocentric influence and as a result, the interpretations of the past studies' results may be misleading and generalizations cannot be made. Thus, cross-cultural studies measuring Asian values carried out by Western researchers need verification.

4.   In many past studies an etic instead of emic approach was used. Any analysis of foreign cultures is relative and must be viewed from the perspective of the described culture. According to Hofstede (1980, p.375), cross-cultural studies should "make people sensitive to see the relativity of their own values when they are reflected through the mirror of another culture". When dealing with foreign people one should place

themselves within the foreign cultures to enrich their own insights (Miller, 1961). It is inappropriate to "see other cultures in terms of their own" (Nurmi, 1986), and to infer that any one culture is superior to another.

5.   Past studies indicate cultural differences between Eastern and Western societies, but do not give explanations for these differences.

6.   Many methodological problems were found in past studies. For instance, past studies were based mostly on student and child samples. Therefore, the results can be applied to these types of individuals only. Samples were often small and none of the studies measured tourists' values. There could be many methodological problems that generated bias in findings that the researchers did not want to mention (see Chapter 4 for a discussion about the methodological problems in inter-and cross-cultural research).

7.   There are also some inconsistencies in the findings of past studies. These inconsistencies might be either due to methodological problems or to Western influences on the Asian region. As a result of recent socio-economic changes, industrialization and opening Asia to the world, many Asian respondents might be influenced by Western values. Therefore, again, the results of the studies are valid to a certain extend only.

8.   Most of the past studies referred to American not Australian cultural patterns. Although it was assumed that Australian cultural patterns are similar to American patterns

(Eckhardt, 1971), some studies indicated that there is a distinction between American and Australian cultural values (e.g. Hsu, 1972; Feather, 1986a).

9.   There is a lack of adequate conceptualization of cultural values. Only very few intercultural studies measuring the importance of values for social interaction were conducted. As Parson (1959) pointed out, knowledge of values is critically important to intercultural social interaction. In other words, the "cultural context" of social interaction should be adequately examined. There is a need for an intercultural study that would specifically investigate differences and similarities in cultural values, and the influence of these differences on social interaction between individuals from different cultures. There is also a need for such a study specifically in a tourism setting. A larger sample from different countries would substantially increase the reliability of such a study.

10.   Past studies generated important questions: a) whether or not Asian and Australian cultural patterns differ in the tourist-host situation; and b) whether or not there are significant differences in cultural values between Asian tourists and Australian hosts. The present study will attempt to answer these questions.

Since cultural values determine the rules of social interaction (e.g. Argyle et al., 1986) which indicate what is permitted or not between those in contact (e.g. Argyle and Henderson, 1984), the next part of the literature review will examine the concept of rules, and their influence on social interaction.

2.6   RULES OF SOCIAL INTERACTION

2.6.1   INTRODUCTION

The aim of this chapter will be to introduce the concept of rules of social interaction and to present the cultural differences in rules of social interaction between Eastern and Western societies.

2.6.2   CONCEPT AND DEFINITIONS

The literature review indicates that the concept of "rule" is widely used and has been discussed by many writers: Berne (1966); Garfinkel (1967); Goffman (1961; 1969); Harre (1972, 1974); Harre and Secord (1972); Segal and Stacey (1975); Toulmin (1974). Since, cultural systems can be analyzed in terms of the rules (Kim and Gudykunst, 1988), this concept is presented below.

Rules were defined as directives for peoples' behavior and guidelines for their actions (Harre and Secord, 1972). Rules apply to most social relationships, they indicate to participating persons what actions are appropriate or inappropriate in social interaction, how people ought or ought not to behave (Argyle and Henderson, 1985b). They define the responsibilities and obligations within a given social relationship (Kim and Gudykunst, 1988). Rules allow coordination and exclusion of certain behaviors (Argyle et al., 1986).

Kim, Y.Y. (1988) defined rule as a system of expected patterns of behavior that serves to organize interaction between individuals in the host country. "Knowing the rule...provides some ground for expectations one may have of the behavior of other people who accept the rule" (Harre and Secord, 1972, p.182). Since rules determine expectations (Harre and Secord, 1972) and "frame the expectational levels of the interactants in terms of what constitute appropriate or inappropriate behaviors in a situation" (Gudykunst et al., 1988b, p.68), the rules are future oriented and can predict behavior.

In this thesis, rules are conceptualized as guidelines that direct behavior of the individuals in relationships and make actions consistent with the expectations of the other member of the relationship (Moghaddam et al., 1993); prescriptions for obligated, preferred, or prohibited behavior (Shimanoff, 1980); and regulations in the sense that they are prescriptions that are used to regulate, evaluate and predict social conduct (Searle, 1969).

There are many kinds of rules: interpersonal (should be nice to each other) and task rules (should help). There are rules that require reward (should support) and rules that prevent conflict (should cooperate). There are "rules for actions" and "rules for conduct" (Martin, 1971). There are "enabling rules" (for actions that create episodes), and "restricting rules" (that limit the appropriate behavior). There are explicit (e.g. school and work rules) and implicit rules (e.g. rules of etiquette). Rules can explain formal episodes and enigmatic episodes that are social acts not governed by explicit and formal rules (Harre and Secord, 1972). There are specific and general rules (Collier et al., 1986).

Rules apply to situations and relationships. There are rules that indicate how people should or should not behave in certain situations such as how people should greet each other, exchange gifts, what people shall do, say, the mood that is appropriate, how to initiate conversation, and what to talk about during conversations. Rules may relate to general or specific social situations. Rules also indicate how people should or should not behave in relation to others such as guests, strangers, or friends. Rules govern verbal and non-verbal behavior. As Argyle and Henderson (1985a, 1985b) noted, rules are important components of relationships.

Relationship rules apply to all levels of behavior, both verbal and non-verbal. Relationship rules can be explicit, formally coded within the written or spoken language, directly stated, and are usually well known, as in the case of public or institutional regulations. They can also be implicit, informal, not visible, coded in non-verbal behavior, indirectly stated, and are usually learned through the process of socialization, observing the actions of others, as in the case of rules related to intimacy levels, status, and dominance (Kim, Y.Y., 1988; Moghaddam et al., 1993). In voluntarily relationships, there is less need for the behaviors to be regulated by explicit rules, as opposed to involuntary, or permanent behaviors where there is greater need for explicit rules to guide interactions. Therefore, it is common, that in cultures where the relationships are involuntary (collectivistic), there is a need for more explicit relationships rules, as opposed to individualistic cultures. Since the tourist-host contact is a form of voluntary relationship, there is less need to regulate it by explicit rules, the implicit rules play a more important role in this contact (Kim, Y.Y., 1988; Moghaddam et al., 1993).

There are three orders of rules (Harre, 1974). First order rules constitute the etiquette for social situations...(p.162). Rules of etiquette differ across cultures. The second order rules "construct social relations...by maintaining hierarchy" (p.163). These rules specify "how rights and privileges...are to be socially distributed" (Goodenough, 1971). The first and second order rules define what is appropriate. The third order rules apply to self-presentation or self-performance and create a self-image (Goffman, 1969). In this thesis reference is made to only the first and second order rules because these rules provide guidelines for socially accepted behavior and indicate how people should or should not behave in relations with others.

Rules are developed to understand events, actions and behavior; to define the meaning of a situation and action within that situation. Rules provide recipes of how to achieve an end-state (Kim, 1988) of existence. Thus, rules are developed to achieve certain goals in situations and relationships such as harmony of interaction (Moghaddam et al., 1993), satisfaction with interaction, or as Goffman (1971) puts it, to achieve "public order". Rules solve problems of social behavior and make interaction easier, more predictable (Cohen, J.B., 1972), and more understandable to others (Kim, Y.Y., 1988). They set up expectations, provide meanings and standards of evaluation. "Without a knowledge of the rules, we can not understand the intention and meaning of an act" (Noesjirwan and Freestone, 1979, p.20) and can not evaluate the behavior of others.

Rules are created by mutual consent of society and, therefore, they are socially accepted. Behavior that conforms to socially accepted and shared rules is more predictable

(Shimanoff, 1980). However, rules are "conditional". They can be followed, or can be broken (McLaughlin, 1984). They may be modified, changed, or ignored.

Rules vary in respect to clarity and range (Gudykunst et al., 1988b). For instance, the high context cultures have a more specific and greater range of rules because these cultures need more rules to coordinate activity and accuracy with implicit understanding than the low-context cultures (Hall, 1976). Rules also vary with respect to the degree of consensus. For instance, in high context cultures there is a need for more accurate understanding of rules in a communication system (Cushman and Whiting, 1972).

There is a distinction between rules, commands, laws, and norms. Rules are general and can be followed, commands are specific and must be followed (Harre and Secord, 1972). Rules are not enforceable, law is enforceable (Harre and Secord, 1972). Rules show reasons for behavior and can be changed whereas laws show causes of behavior and cannot be changed. Norms are special rules and refer to regularities in behavior. They are "generalizations which guide behavior" (Moutinho, 1987, p.7). The violation of a norm brings sanctions. The violation of rule have only consequences because rules may be subjected to different interpretations. Like rules, norms describe how a person is expected to act in various situations in interactional contact (Brislin, 1981). Norms contain a statement of the ideal behavior. They involve beliefs related to values (Triandis, 1972). They are "specifications of values relating to behavior in interaction" (Peterson, 1979, p.137).

There are two fundamental norms that influence cultural interaction: 1) "norm of justice"; and 2) "norm of reciprocity". There are two norms of justice: norm of equity (indicates the concept of "deservingness") accepted in individualistic cultures; and norm of equality (indicates even distribution regardless of the contribution) accepted in collectivistic cultures. These two types of norms explain the cultural differences in the meaning of fairness. The individualistic cultures reward people on a basis of their contribution. The collectivistic cultures reward people regardless of their contributions (Gudykunst et al., 1988b). The norm of reciprocity means that people should help and not injure those who have helped them (Gouldner, 1960). Members of individualistic cultures stress a voluntary reciprocity norm (Ting-Toomey, 1986). Members of collectivistic cultures emphasize an obligatory reciprocity norm (the debtors should repay the debt and engage in face-saving activities). They practice long-term reciprocity unlike the members in individualistic cultures who practice short-term reciprocity (based on monochronic values of time) (Hall, 1983). Also, the individualistic cultures with low power distance follow symmetrical reciprocity that does not reflect status, unlike the collectivistic cultures with high power distance that follow the complementary reciprocity that reflects role, status and power (Gouldner, 1960).

Rules that govern social situations and interactions are culturally determined. Culture provides the "rules of the game" (Kim, Y.Y., 1988). Rules vary along cultural dimensions, or as Harre (1972) puts it, rules have cultural dimensions. Rules are ordered and patterned by underlying principles of cultural values (Barth, 1966; Noesjirwan and Freestone, 1979). Therefore, rules vary according to the dominant values and culture

(Mann, 1986). Together with values they define the dominant culture (Goodenough, 1971).

In all cultures there are rules of social interaction and rules of social situations. Some of these rules are universal and apply to nearly all situations and cultures, while others apply to specific situations and cultures only. For instance, Argyle et al. (1979) studied the rules of 25 social situations and found that rules "should be friendly", "should keep to pleasant topics of conversation" apply to all social situations. Pearce (1988) reported that the universal social rules tourists and hosts agreed to follow are: to be polite, honest, open, friendly and genuine. Hosts reported that visitors should treat them with respect.

Social interaction rules are generally understood by the members of the same culture (Gudykunst et al., 1988b). However, since cultures differ, there are different rules of social interaction within culturally different groups. For instance, there are cultural differences in rules regarding social distance, bodily contact, and self-presentation (Argyle, 1972). For instance, in Eastern cultures there are more rules regarding "losing face" than in Western cultures because self-presentation is of great importance. There are different rules about proximity (Hall, 1966), use of space and privacy (Argyle, 1972), gestures, facial expressions, expressions of intimacy, status, and politeness (Argyle, 1972), eye and body movements (Goffman, 1963), gift giving, tipping, eating and drinking, service, work and leisure, time, and many others. Certain cultures have developed specific rules related to entertaining guests (Argyle, 1972). The social situations rules also differ across cultures.

Since different cultures have different rules of interaction, the expectations and meanings of rules differ across cultures. The rules that are socially accepted in one culture may have quite different meanings in another and thus lead to confusion. Therefore, people may have difficulty interacting with those from different cultures and in turn suffer misunderstanding, tension, and even conflict. This is specifically relevant to tourist-host contact. Many tourists and hosts reported interaction difficulties due to cultural differences in rules of social interaction (Pearce, 1982b). Difficulties also occur because rules are not written but held unconsciously (Noesjirwan, 1978).

People often break the rules, either because they ignore them or because they are unaware of the cultural differences in the meanings of rules, and breaking rules disrupts interaction (Goffman, 1963). Tourists often break social rules on the streets, in shops, banks, at meal times, at religious services by inappropriate clothes, or gestures. Pearce (1988) reported that American tourists often seriously breach social rules by excessive drinking which was embarrassing to hosts in New Zealand farms. Tourists break the social rules because they do not know what rules apply to social encounters in the receiving countries, and they are socially unskilled in culturally different countries. Unfortunately, due to the special character of the tourist-host contact, tourists have little opportunity to learn about the rules and proper interaction with culturally different hosts. The lack of cultural awareness in social rules develops stereotypes of tourists as ignorant, abusing, with little respect to the host community. Such stereotypes add to a negative tourist evaluation by hosts and development of negative hosts' attitudes toward tourists. Unfortunately, cultural

awareness of the differences in rules develops when they are already broken (Argyle, 1972).

Learning rules of the host culture requires a deep cultural understanding not only of the verbal and non-verbal patterns, but also how and why the natives interact the way they do. Cultural understanding can make a stranger able to share and understand the experiences of the natives (Kim, Y.Y., 1988). Such deep understanding of the foreign interaction rules requires the broad knowledge of historical, political, economic, religious and educational practices; the natives' values, beliefs, attitudes, and thought patterns. Without such knowledge it is impossible to make sense of the rules and behaviors of those who are culturally different, and understand and deal successfully with them (Kim, Y.Y., 1988). Knowledge of the cultural rules of social interaction can facilitate an understanding of tourists' and hosts' behavior in tourism social situations (Levine, 1979). However, such knowledge can never be complete, and the knowledge of others' rules can be understood only in relative terms (Kim, Y.Y., 1988). Since tourism development creates increasing opportunities for cross-cultural contact between tourists and hosts who will be interacting on a regular face-to-face basis (Machlis and Burch, 1983), there is a need to develop cultural awareness and learn the rules of social interaction within cultures in order to facilitate this contact.

Cultural differences exist not only in rules but also in the expected consequences for action due to different rules (Applegate and Sypher, 1988; Cronen et al., 1988). In every culture the rules have specific consequences, and these consequences are visible and measurable

(Kim, Y.Y., 1988). For instance, there are sanctions for violations of the rules. These sanctions are clearly defined for the violations of the explicit rules. They are not clearly defined for violations of implicit rules. However, since compliance with implicit rules is also necessary for developing and maintaining smooth relationships, violations of both explicit and implicit rules lead to disruption and deterioration of the relationships.

There are several ways of investigating and measuring the rules of social interaction. For instance, one can ask to rate the appropriateness of the social rules in a specific situation. If there is an agreement between respondents one can conclude that a rule exists (Argyle et al., 1981). In order to ascertain the existence of interaction rules in interaction between tourists and hosts, one can also ask them to rate the social rules. One can also refer to the rules applied in social interactions with strangers (Pitt-Rivers, 1968) since the concept of tourist is similar to the concept of a stranger. However, since people from different cultures hold different beliefs about the appropriateness of rules in interaction, tourists and hosts may also apply different interaction rules, each according to their own standards.

In summary, rules are socially accepted prescriptions for behavior that indicate what is appropriate and not appropriate, and how people ought or ought not to behave in social interactions and situations. There are many kinds of rules, including explicit and implicit rules. Rules are developed to understand the meaning of behavior and achieve harmony in interpersonal relations and satisfaction with relations. Rules are created by mutual consent of society. There is a distinction between rules, norms, laws and commands. Rules that

govern social interactions and situations are culturally determined. Although some of the rules are universal, there are different rules of social interaction across various cultures. Rules have different meanings in various cultures. Therefore, difficulties may occur in social interactions between participants from different cultures. Differences in rules of social interaction and differences in their interpretations may lead to confusion, conflict and negative evaluation of contact participants. Rules are often broken due to lack of knowledge of the cultural differences in rules. There are sanctions for breaking the rules. There is a need to understand how and why culturally different people behave the way they do in order to understand their experiences.

2.6.3 CROSS-CULTURAL DIFFERENCES
IN RULES OF SOCIAL INTERACTION

There are many studies done on rules of social relationships. These studies indicate that there are cultural differences in the rules of social relationship between Eastern and Western societies (e.g. Hofstede, 1980; Foa et al., 1969; Nakamura, 1964). Many empirical and non-empirical writers have discussed the rules of social relationships in Japan (Argyle et al., 1978; Befu, 1971; Benedict, 1967; Lebra, 1976; Morsbach, 1977; Nakane, 1973; Shimoda et al., 1978), and in Hong Kong (Bond and Wang, 1983; Dawson et al., 1972; Meade and Barnard, 1973; Whitney, 1971). They reported that there are a number of rules specific to each culture. For instance, the Japanese have more rules of endorsement than other cultures (Argyle et al., 1986). They have many rules in respect to

public criticism, about the exchange of obligations, repaying "debt", and rewards (Befu, 1971), gift-giving and receiving, etiquette (Benedict, 1967; Morsbach, 1977), restraining emotions, and suppressing natural feelings (Argyle et al., 1986). However, rules concerning emotions are difficult to decode because of the so called Japanese "display rules" (Shimoda et al., 1978). The Japanese also have more specific rules related to human interaction and situation rather than to person (Argyle et al., 1978). According to Doi (1973a), the Japanese have more formal rules regulating public interactions than rules guiding private interactions because they control themselves more in public and more things are prohibited in public. The Japanese also have more work and group relational rules. Lebra (1976) stated that the Japanese have more rules regulating relations with supervisors and subordinates that concern roles and specific behavior in particular situations. The reason for this is the Japanese concern with order and hierarchy in society. The Japanese have more rules about restraints and obedience since they endorse obedience significantly more than other cultures. They also have more rules concerned with loyalty and group harmony since they emphasize loyalty to group and concern for harmonious relations. According to Lebra (1976), the Japanese have more rules of conflict avoidance and they value "face saving" to maintain harmony in interpersonal relations. In Hong Kong there are more rules respecting privacy, parents, ancestors, and obligations.

In general, Eastern cultures such as Hong Kong have many rules dealing with public and human interaction, regulating conflict, avoiding public disagreement and criticism, maintaining group harmony, restraining emotional expressions, saving face, hierarchy and

power differences, obeying people in authority, prohibiting jokes, teasing, and teaching positive regard (Argyle et al., 1986).

The findings of the past studies are related to the Hofstede's (1980) cultural dimensions. They indicate that Eastern cultures endorse rules underlying collectivistic values. Members of collectivistic cultures high on uncertainty avoidance (who desire less ambiguity in relationships, are more cautious about strangers, draw sharper distinctions between in-groups and out-groups, and perceive in-group relationships to be more intimate) need more rules concerning the out-groups than members of individualistic cultures. In collectivistic high power distant cultures (where the relationships between superiors and subordinates differ) there is a need for more formal rules for hierarchical work relations. In high-context cultures (where members are more cautious in initial interactions with strangers, make more assumptions about strangers based on their backgrounds, and ask more questions about strangers than do members of low-context cultures) (Gudykunst, 1983a), there is a need for more rules concerned with strangers. Members of collectivistic cultures (who tend to not commit themselves in relationships with individuals from out-groups) use indirect forms of communication and tend to have less self-disclosure in the relationships. In masculine cultures there are more rules of performance, than rules maintaining harmonious relations. Members of collectivistic cultures who emphasize multiple relationships need more rules regulating social relations. In collectivistic cultures with high power distance (where members are willing to spend more time to cultivate social relationships and reciprocate social information) there are more rules governing these relationships, unlike in individualistic cultures with low power

distance (where most of the time is spend on developing personalized relationships, self-disclosure, and risk-taking in exchanging information on one's private life (Gudykunst et al., 1988b). In collectivistic cultures (Hong Kong, Japan) rules of "public criticism" are endorsed by avoiding public confrontations and negative criticism, unlike in individualistic cultures where people are less concerned with public criticism. In collectivistic cultures that emphasize group harmony more rules are related to harmonious relations, unlike in individualistic cultures that emphasize self-assertion and self-reliance (DeRiviera, 1977). Members of high uncertainty avoidance cultures (Japan) also support rules of conforming behavior and they need more formal rules to maintain social order, unlike the members of low uncertainty avoidance cultures who tolerate violation of rules of behavior and deviation from the formal rules of interaction.

The important role of rules in the relationships of people within various cultures was demonstrated by the British researchers Argyle and Henderson, 1984, 1985a, 1985b; Argyle et al., 1985b; Argyle et al., 1986. For instance, Argyle and his colleagues examined the presence and nature of relationship rules in England, Italy, Hong Kong and Japan (Argyle et al., 1986). Subjects were asked to rate the importance of common and relationship specific rules on a 9-point bipolar scale. The results showed that all cultures had rules for social relationships. These rules were seen as important elements of interpersonal relationships in all four cultures, and there were numerous similarities among the cultures in relation to certain rule endorsement. For instance, there were consistent rules for professional formal relationships such as watching one's personal appearance, showing courtesy and respect, and avoiding social intimacy. It was found that

the universal rules that are highly endorsed across most of the social relationships and common to all situations are: 1) one should respect other's privacy; 2) one should look the other person in the eye during conversation; 3) one should not discuss what is said in confidence; 4) one should or should not indulge in sexual activity; 5) one should not criticize the other in public; 6) one should repay debts, favors, or compliments no matter how small (Argyle and Henderson, 1984; Argyle et al., 1985b). The only rule endorsed in all four cultures for all social relationships was respect for privacy (Argyle et al., 1985b). However, this rule might have different meanings in different cultures. It was also found that there are also specific rules for social relationships in the four cultures. For instance, the rules for close friendships endorsed in Japan were quite different to those endorsed in Italy. The Japanese place less emphasis on the expression of emotion, opinions, showing affection, and requesting help and advice than did Italians. There was a noticeable difference in rules relating to intimacy. There were also differences in rules between Eastern and Western clusters. In the Eastern clusters there were more rules about obedience, avoidance of conflict and saving face, maintaining harmonious relations in groups, restraining emotional expressions. However, these differences were less noticed in Hong Kong due to the influence of Western cultural values. In Hong Kong rules about showing respect for parents were important. In Japan there were more rules for hierarchical work relations, fewer for family, more rules concerned with avoidance of conflict and out-groups. Although reward and control rules were found in each culture, the Japanese did not have many rules about exchange of rewards (Argyle et al., 1986). This finding is not supported by the well known custom of gift exchange in Japan

(Morsbach, 1977), and may result from a bias due to not including all Japanese culture specific rules in the measuring instrument.

The findings for Hofstede's (1980) masculinity, power distance, and uncertainty avoidance dimensions were not supported in Argyle's et al. (1986) study, probably, due to the wider range of relationships examined by Argyle and the fact that Hofstede's (1980) study was limited to work relationships only. The Argyle et al. (1986) study had a British origin and it did not include many Japanese specific rules such as: should express humility, should use indirect form of refusal, can ask strangers personal questions, and should not express personal opinions (Naotsuka and Sakamoto, 1981).

The analysis of cultural differences in rules of social relationship led to the development of an hypothesis for this study, stating that there are differences in rules of social relationships between Australian hosts and Asian tourists.

In summary, there are universal and culture specific rules of social relationships. There are cultural differences in the rules of social relationship between Eastern and Western societies.

2.6.4   SUMMARY

Rules of social relationship play a central role in human interactions. Their goal is to guarantee harmonious interactions. They create the framework in which the relationship is guaranteed stability, by coordinating behavior and avoiding conflict (Argyle et al., 1986). Past studies show differences in rules of social relationships between various cultures. No study has been conducted on the rules governing social interaction in a tourism setting, between tourists and their hosts. Argyle et al. (1986) suggested an analysis of the rules governing contact with strangers such as foreigners, including international tourists. Such an analysis would be useful for understanding and interpreting social interaction between culturally different tourists and hosts. Knowledge of the rules of social relationship governing cross-cultural tourist-host interaction would be an important element for improving tourists' and hosts' relationships with each other (Argyle, 1981; Brislin and Pedersen, 1976). It would also positively influence the tourists' and hosts' mutual perceptions. Therefore, the concept of rules of social interaction is utilized in this study.

Because the concept of perception is inherent within tourist-host contact, this concept will be reviewed in the following part of the literature review.

2.7   PERCEPTION

2.7.1   INTRODUCTION

The aim of this section is to explain the concept of perception with specific reference to

tourist-host contact. The relationship between culture, social interaction and perception

will be discussed, along with techniques for measuring perception. Numerous studies

analyzing tourists' and hosts' perceptions will be outlined. The full review of the concepts

related to perception such as attitude, image, stereotype, and attribute, that can also

determine the tourist-host contact, will not be presented in this chapter due to the limited

scope of the study. For a comprehensive review of these concepts references will be made

to various authors.

The concept of perception was chosen for this study analysis as its use is most appropriate

in the context of tourist-host relationships (Ap, 1992). Ap (1992) reported that the concept

of perception can be used more effectively in the analysis of tourist-host contact than the

concept of attitude. There are several reasons why this is so. Firstly, there is a clear

distinction between the terms: perception and attitude. By definition, perception

represents the process by which meaning is attributed to an object, event or person

encountered in the environment, whereas attitude represents a predisposition to think and

act in a certain way towards an object, event or person (Kurtz and Boone, 1984). An

attitude, as opposed to perception, is created on the basis of experience, during the process

of learning, and acquiring knowledge (Moutinho, 1987). Perception can be created

without experience and knowledge of the object/person. Secondly, tourists and hosts may attribute meanings to each other (perceive each other) without having previous experience and knowledge of each other. Thirdly, not *all* tourists and hosts meet and experience each other. Those who do, may have only very limited experience which does not allow for the acquiring of a complete and accurate knowledge of each other. Fourthly, the decision to travel comes from a perception in the first instance, and attitudes develop later after travel has commenced. Thus, this chapter will concentrate on the concept of perception and will present studies on its various aspects. It has to be noted that in many studies the terms perception and attitude have been used interchangeably, often mistakenly.

2.7.2 CONCEPT AND DEFINITIONS

In general terms, perception is the process through which people see the world around themselves (Schiffman and Kanuk, 1987). In academic terms, perception is a "process by which an individual selects, organizes, and interprets stimuli into a meaningful and coherent picture of the world" (Schiffman and Kanuk, 1987, p.174). Samovar and Porter (1991) defined perception as the process by which stimuli are selected from the external environment and interpreted into meaningful internal experiences. Mitchell (1978) referred to perceptions as "those processes that shape and produce what we actually experience". Similar definitions have been introduced by Moutinho (1987, p.11) and Markin (1974). Cole and Scribner (1974) reported that "...perceptions, memory, and thinking all develop as part of the general socialization...and are inseparably bound up

with...social relations...". Perceptions were also defined as "the impressions people form of one another and how interpretations are made concerning the behaviour of others" (Hargie, 1986, p.47). Particularly important are first impressions because they decide whether one associates with others (Huston and Levinger, 1978). For instance, first impressions of taxi drivers, security officers, airline hostesses, baggage assistants, registration staff, and so on, decide whether or not tourists will be willing to interact with hosts in the future.

Perceptions and their meanings are subjective. The meaning of the object or event differs depending on the perceiver. People differ in their perceptions because they have different views of the world (Krech and Crutchfield, 1948; Robertson, 1970). These views reflect the environment in which people live. For instance, the perceptions of tourists and hosts may vary depending on the external and internal environment in which they live. The environment, culture, determines which stimuli will be chosen, and how they will be interpreted and judged. According to Schiffman and Kanuk (1987) and Cohen, J.B. (1972), perceptions depend on peoples' value orientations, expectations, experiences, and interests that are culturally determined. The stronger the cultural value orientation, the higher awareness of stimuli relevant to the value. For instance, those who value the most interpersonal interaction with other people, are very highly aware of the stimuli relevant to their interpersonal values. Therefore, it is vital to understand the individual value orientation that affects perceptions.

Subjective perceptions also differ from objective reality. For instance, the perceptions of tourists who had never experienced the product before (or had very limited experience with it), and whose perceptions are mostly created on the basis of the knowledge gained from promotion instead of first hand experience, may differ from the perceptions of tourists who had experienced the product. In the absence of actual experience (for example, first time visitors), the product is assessed on the basis of subjective perceptions, not reality. The same applies to the perceptions of people. In the absence of actual experience with hosts, tourists evaluate their hosts on the basis of their subjective perceptions. The construction of "perceptual mapping" allows for finding out individual subjective perceptions and deciding what can be done to maintain, change, or use the perceptions as criteria for evaluation.

The concept of perception is very important for social interaction (Cook, 1979), its initiation, maintenance and termination (Forgas, 1985) because the way people perceive each other determines the way they interact with each other. As Singer (1982, p.54) pointed out, "individuals... can only act or react on the basis of their perceptions...". This means that perceptions can predict attitudes towards interaction with others. Therefore, perceptions of other people are vital for the analysis of social interaction. Thus, tourist and host perception are vital for the analysis of their social contact.

There are three types of perceptions that play an important role in social interaction: a) perceptions of other people (for example, tourist perceptions of hosts and host perceptions of tourists); b) perceptions of one's own (tourists' perceptions of themselves and hosts'

perceptions of themselves); and 3) perceptions of the perceptions, called metaperceptions, that indicate how others perceive they are perceived (tourist perceptions of how they are perceived by hosts). According to Hargie's (1986) theory of metaperceptions, if the tourists like their hosts, tourists will perceive that their hosts like tourists, and vice versa. Similarly, if tourists perceive hosts positively, tourists will perceive that hosts perceive tourists also positively, and vice versa. This theory has vital consequences for the assessment of tourist and host perceptions. Similarity in perceptions may determine tourist and host mutual acceptance, affiliation, treatment (Huston and Levinger, 1978; Rokeach et al., 1960) and, consequently, satisfaction with interaction. In this study the perceptions of other people (tourist and host perceptions of each other) will be analyzed.

Perceptions may be negative or positive, and vary in intensity depending on the environmental influences on judgment. It is critical to develop positive perceptions in the minds of potential tourists. For instance, the tourists' positive perceptions determine the selection of the tourist destination (McLellan and Foushee, 1983). The more favorable perceptions, the greater the likelihood of choosing a product from similar alternatives (Goodrich, 1978). Similarly, tourists' positive perceptions of hosts determine the outcome of the decision to interact with hosts. The more favorable is the perception of the host, the greater is the probability of choosing particular hosts from others for social interaction.

Perception affects satisfaction. As Mayo (1975) reported, tourists usually do not have knowledge about the destinations they have not previously visited. However, they hold perceptions of alternative and "ideal" destinations. The differences between their

perceptions and reality affect the tourist holiday satisfaction (Phelps, 1986). The smaller the differences between actual and ideal perceptions, the higher the tourist satisfaction. The perceptions of destination which promise to be similar to an "ideal", provides tourists with the greatest satisfaction (Mayo, 1975). On the other hand, the greater the gap between actual and ideal perceptions, the less likely the destination provides tourists with satisfaction and the less likely tourists will chose the destination for visitation (Crompton, 1979b). The same rule applies to tourist-host contact. The perceptions of hosts may determine the degree of tourist holiday satisfaction and the actual selection of a holiday destination. The smaller the gap between the actual and ideal perceptions of hosts, the greater the satisfaction tourists can achieve from interacting with hosts, and the more likely tourists opt for repeat visitation, and vice versa. The destination which promises interaction with "ideal" hosts and provides tourists with the greatest satisfaction, has the greatest chance for repeat visitation. Consequently, it is vital to analyze the tourists' perceptions of their hosts.

In summary, perception refers to the process of attributing meanings to the environmental stimuli, internal experience, impression, and interpretation of others behavior. Perceptions are subjective, depend on the environmental influences acting upon the perceiver, and they differ from reality. Perceptions may be positive or negative. There are three types of perceptions that play an important role in social interaction: perceptions of others, of one's own, and metaperceptions. The perceptions "of other people" are analyzed in this study. The concept of perception is important for social interaction. The positive perceptions of

others determines the decision to interact socially with others. Positive tourist perceptions of hosts also determines tourist satisfaction and the selection of a holiday destination.

2.7.3   RELATIONSHIP BETWEEN CULTURE,
SOCIAL INTERACTION AND PERCEPTION

Perceptions are shaped by a number of external (for example, economic, social, cultural, geographical) and internal (for example, demographic, psychographic, behaviouristic) environmental factors. According to Samovar and Porter (1991), one of the major elements that directly influences the meaning of perception is culture. Culture strongly influences the environment in which people are raised, it exposes them to experiences and produces meanings. Culture teaches people how to perceive experiences and interpret meanings. The ways in which people learn to perceive the world indicate how they should behave. People usually behave in a way in which they learned to perceive the world. In the judgmental processes of own and others' behavior, people respond to stimuli learned from their culture. Which stimuli reach awareness and influence the judgmental aspect of perceptions and the attachment of meaning to the stimuli depends upon culturally determined perceptual processes (Samovar and Porter, 1988). People respond to stimuli that are important to them. Culture determines which stimuli and criteria of the perceptions are important. In similar cultures people are exposed to similar experiences and respond to similar stimuli. Different cultures tend to expose themselves to dissimilar

experiences as people respond to different stimuli and their perceptions of the external world vary.

There are cross-cultural variations in the perceptions of social objects and events. These cross-cultural variations in perceptions create barriers to social interaction (Samovar and Porter, 1988). Since social interaction is based on the culturally conditioned perceptions of other people, people bring their unique perceptions of the world to their social contact with others. They are affected in their interaction processes by their culture, which has taught them to perceive others from their own unique perspectives. The way they perceive others is determined by cultural values they have adopted as they grew. Therefore, cultural variations can explain differences in perceptions. Often, culturally determined perceptual differences create problems in cross-cultural social interaction. Only a knowledge and understanding of cultural factors can facilitate social interaction across cultural boundaries.

The relationship between culture, social interaction and perception has been noted by many researchers. Several empirical studies have been done on the influence of culture on perceptions (Mayo and Jarvis, 1981; Schneider and Jordan, 1981). Redding (1980) and Mayo and Jarvis (1981) pointed out that culture causes different nationalities to perceive differently. People who grow up in different environments perceive differently because they interpret causes differently (Segall et al., 1990). Richardson and Crompton (1988a) suggested that differences in perception between French and English Canadians were caused by the differences in their cultures causing a different response to market strategies.

Keown et al. (1984) reported the influence of culture on differences in tourist perceptions of retail stores in 12 selected countries. Singer (1982) pointed out, that differences in cultural values create differences in peoples' perceptions. For instance, the culturally determined aesthetic values determine the perception of physical appearance and attractiveness. Ritchie (1974) found significant differences in individual perceptions of leisure activities that were caused by differences in personal values and cultural backgrounds. People with significant differences in personal values had significantly different perceptions. Tajfel (1969) reported that perceptions are influenced by cultural similarity and familiarity. Perceived cultural similarity and familiarity in values decides about acceptance (Rokeach et al., 1960) and the liking of others (Byrne, 1961; Byrne and Nelson, 1964; Freedman et al., 1981; Robinson and Nemetz, 1988). The cultural familiarity of physical appearance generates positive affiliation between people. According to Huston and Levinger (1978), people desire to associate with those who are physically attractive to them and will give such people preferential treatment. Perceived cultural dissimilarity and lack of familiarity results in negative perceptions and inhibits affiliation (Robinson and Nemetz, 1988).

Perhaps the most important influence on perceptions and initial contact is the similarity of attitudes. Those with positive attitudes toward each other perceive more of the others' behavior because more signals can be filtered (Hargie, 1986). Since attitudes influence perceptions, it seems that those with positive perceptions receive and understand more signals about anothers behavior, than those with negative perceptions. The receiving of these signals and their judgments depends on their meanings to the receiver. If the

meanings are culturally similar and familiar, positive perceptions develop. If the meanings are culturally dissimilar, negative perceptions result.

Important signals that directly influence perceptions of others in social interaction are verbal and non-verbal signals, and interaction patterns. For instance, the perception of language is vital to the language user. The more someone else's language is familiar and culturally similar, the more positive is the perception of the language and the user of that language, and the reverse (Robinson and Nemetz, 1988). However, the same verbal signals may contain different cultural messages. In one culture loudness may be perceived as strength, in another as aggressiveness. Also, the meanings of non-verbal signals such as use of time, space, gesture may be perceived positively or negatively depending on culture. The emotions expressed can be perceived variously. For instance, the Japanese may be perceived as happy, whereas, their smiles or giggles may also be perceived as embarrassment (Robinson and Nemetz, 1988). The sequence of events and the appropriateness of the behavior in social interaction can also be perceived differently (Robinson and Nemetz, 1988). For instance, in some cultures gifts should be opened and shown (France), in other cultures gifts should be acknowledged and put away (Japan). People who behave according to norms of social appropriateness are liked more than those who violate such norms (Huston and Levinger, 1978). Those who do not comply to rules, and do not follow the expected sequence of events might be perceived as bad-mannered. Also, people traits can be perceived differently in various cultures. For instance, formality of Japanese behavior might be perceived negatively by Australians because it is associated with a negative value, and informality with a positive value. The expectations from

interactions as well as experiences (Freedman et al., 1981; Zimbardo and Ruch, 1977) can also differ. For instance, the culturally determined goals and roles played in interactions, create expectations about interactions and influence interactional patterns. Interaction skills and the skills necessary to avoid difficulties in social situations; as well as personalities, motivations, and many other aspects (Shibutani, 1962) can vary across cultures and create differences in perceptions. However, as Robinson and Nemetz (1988) pointed out, the perceptions of culturally different people might be inaccurate because of situation and environmental factors.

Perceptions depend also on the amount, source of information and the way the information is interpreted in various cultures. For instance, people who are believed to be helpful might also be perceived as good. Marketing efforts such as advertising (Gartner and Hunt, 1987), travel agents (Perry, 1978), and travel brochures (Phelps, 1986) play important roles in the development of tourist perceptions. Unfortunately, there is often a disparity between information presented in travel brochures and reality (Phelps, 1986). This disparity can be caused by the culturally influenced media and the need for a certain type of information only. Thus, the information presented in the media can also influence the perceptions of others.

Perceptions can be distorted by such things as biased sources of information, culturally influenced stereotypes, physical appearance, quick jumping to a conclusion, and hallo effect when the evaluation on a multitude of dimensions is based upon only a few dimensions. Therefore, perceptions can be inaccurate (Cook, 1979) and often negative.

However, they can be changed through culturally correct and unbiased advertising through media, personal communication, or persuasion.

The development of negative perceptions of culturally different people depends upon: 1) the degree of cultural (dis)similarity in the signals and meanings; and 2) the knowledge of the others' culture and its influence on the meanings of the signals (Robinson and Nemetz, 1988). According to Robinson and Nemetz (1988), cultural similarities bring people together, dissimilarities separate people. The interaction is more likely to progress when people come from similar backgrounds (Forgas, 1985). When there are great cultural dissimilarities between perceivers, the probability of negative perceptions of each other is high. Perceived cultural dissimilarity in values generate perceptual mismatching in interpretations (Robinson and Nemetz, 1988), and consequently cross-cultural misunderstanding. Negative perceptions last longer and it is very difficult to change them once they are developed (Robinson and Nemetz, 1988).

In order to avoid negative perceptions of people with different cultural backgrounds it is important to understand the target culture, how and why people from other cultures perceive the way they do, the reasons for cultural dissimilarities, and consequently modify one's own cultural understanding (Robinson and Nemetz, 1988). It is particularly important to know *how* differences in cultural backgrounds determine differences in perceptions, and *which* cultural factors create positive and negative perceptions. Such understanding could facilitate the development of positive perceptions and deepen understanding between culturally different people.

In summary, there is a relationship between culture, social interaction and perception. Perceptions are determined by culture. Differences in culture create different rules of social interaction and influence the development of different perceptions. Cultural similarity generates positive perceptions, dissimilarity results in perceptual mismatches. Knowledge of the others' culture and its influence on interaction behavior is necessary to avoid negative perceptions of others.

On the basis of the reviewed studies it was hypothesized for the purpose of this study the differences in cultural values between Australian hosts and Asian tourists generate different perceptions between Australian hosts and Asian tourists, which, in turn, determine social tourist-host interaction.

2.7.4   PERCEPTION MEASUREMENT

Measurement of perception focuses on the measurement of a respondents' feelings or beliefs about the object, event or person. The most common measurement techniques are: open-ended questions, interviews, Likert Scale (requires to indicate a degree of agreement or disagreement with a variety of statements related to the perception of an object/person); Thurstone Scale (requires to generate a large number of statements or adjectives reflecting all degrees of favourableness toward an object/person and for classification of them according to their degree of favourableness or unfavourableness, usually on a bipolar scale, with "very favorable" at one end and "very unfavorable" at the other end and neutral

in the middle); Semantic Differential Scale (requires to rate perceptions on a number of five-or seven-point rating scales bounded at each end by polar adjectives or phrases (monopolar or bipolar); multidimensional scaling gives a visual comparison of the perceptions of different object/person by plotting the mean ratings for each object/person on each scale.

However, social perceptions, such as perceptions of people, differ from the perceptions of physical objects and, in consequence, are more difficult to measure. The perception of objects is directed at immediate, observable surface characteristics such as size, or volume. The perception of people is concerned with characteristics which are not immediately observable, but must be inferred such as intelligence and attitude. Therefore, social perception judgments are more complex and difficult to make than judgments about physical objects. Since social perception is based on inferences about hidden qualities, more mistakes are made in perceiving people than in perceiving objects (Forgas, 1985). Additionally, perceived similarities and differences between perceivers and the people perceived can be important sources of bias. Such personal bias and the difficulty of detecting them and then correcting mistakes, are serious threats to the accuracy of judgment and the measurement of social perceptions.

One technique which has been introduced to avoid bias in measuring social perceptions, is a comparison of pre-and post-travel perceptions. This technique was proposed to understand how perceptions develop and change over time and have been used numerous times within the tourism context (Pearce, 1980a; Langowoj-Reisinger, 1990; Shipka,

1978; Steinkalk and Taft, 1979). Researchers found that tourist pre-travel perceptions of the visited hosts change as a result of their holiday experience. However, Yum (1988) argued that the travel experience can not bring changes in post-travel perceptions. Tourists can only modify their perceptions of hosts (Pearce, 1982c), regardless of whether their perceptions are negative or positive. This view suggests that pre-and post-travel perceptions are similar and the apparent change in post-travel perceptions is not significant. For example, Pizam et al. (1990) found that the travel experience did not change the attitudes of US students towards the USSR and the Soviet people. Similarly, Milman et al. (1990) found that the travel experience did not change the attitudes of Israelis towards Egypt and the Egyptian people. Consequently, it can be noted that tourist-host contact does not always result in positive/negative change in perceptions/attitudes.

In summary, there are several techniques for measuring perceptions. Perceptions of people are more difficult to measure than perceptions of physical objects. The measurement of social perceptions may be subject to bias. The analysis of social perceptions over time has been proposed to avoid this bias.

2.7.5 TOURISTS' PERCEPTIONS OF HOSTS

There are some studies which suggest that tourists form perceptions of their hosts. Unfortunately, most studies analyze the perceptions of international students rather than tourists, since the researchers did not distinguish between different types of travelers.

The perception of hosts is an important part of the overall tourist perception of their holiday because hosts are part of the tourism product. As Gee (1986) noted, the concept of tourist perception of hosts is important because these perceptions may detract from, or contribute to the success of the tourist destination (Hunt, 1975). They can influence the tourists' choice of holiday destination and may motivate repeat visitation. Tourists are inclined to visit a destination where they believe the hosts are friendly and courteous (Gee, 1986). For instance, when hotel employees are perceived as professional and welcoming, tour guides as knowledgeable about their product, shop assistants as concerned with tourists' needs and helpful, then the tourism product quality is enhanced, the tourists' needs are satisfied, and their repeat visitation is encouraged. However, when hosts are perceived negatively, tourists are discouraged from visitation. Therefore, negative perceptions influence tourist dissatisfaction (Mill and Morrison, 1985) and lead to criticism.

Several studies have been done on the importance of tourist perceptions of the host community. According to Hoffman and Low (1978), the tourist's perception of local people was the important variable in the decision to return to the destination. The tourists to Phoenix, Arizona, who perceived residents as friendly were likely to rate the destination

as excellent, whereas those who perceived the locals as neutral were less likely to rate it as excellent. Similarly, Ross (1991) reported similar findings for tourists who visited North Queensland, Australia. Pearce (1980a) pointed out, that the degree of liking or disliking of people encountered on holidays influences the tourists' perceptions of the region visited. Pearce (1980a, 1982b) also suggested that the tourist pre-travel favourability toward the visited nationality influenced the tourist's more positive post-travel evaluation. "When the pre-travel favourability is initially high, tourists will be mentally prepared ... to evaluate visited people positively" (Pearce, 1980a, p.14). In other words, the post-travel evaluation of the host community depends on the tourists' pre-travel perceptions. If the pre-travel perceptions are favorable, the evaluation and attitudes towards the host community will be also favorable, and the probability of achieving tourist satisfaction high.

Several studies on international tourist perceptions of their hosts have been done. One of the largest studies was carried out by the British Tourist Authority (1972a, 1972b, 1972c) in which American (1972a), Canadian (1972b), and European tourists (1972c) were surveyed about their perceptions of the British people. Shipka (1978) surveyed European tourists about their perceptions of Americans. These studies showed that many tourists hae clear perceptions of the hosts and the countries they visit.

In Australia, the most recent and relevant research on international tourist market perceptions was conducted by the Australian Tourist Commission (ATC, 1989, 1990). During airline disruptions Australian hosts were perceived as not caring and unable to serve tourists properly. For this reason many Japanese tourists chose other destinations for

their holiday. Wilson (1988, p.49) reported that the "Japanese perceptions of anti-Asian attitudes held by some Australians" deterred Asian tourists from visiting Australia. Kennedy (1988) reported that Japanese tourists perceived Australian hosts as rude, bad mannered, and lazy. McArthur (1988) reported that Japanese tourists were dissatisfied with the lack of professional service at restaurants and shops, language and communication difficulties, and poor organization of tours. However, the ATC study (1990) challenged many negative opinions and showed that not only do Australian hosts meet Japanese expectations but they surpass them, declaring 90% of surveyed Japanese tourists were satisfied with Australian friendliness, politeness, sincerity and helpfulness, and 82% of Japanese tourists were impressed by the tour guides performance. Furthermore, most Japanese tourists wanted to interact with Australian hosts. These findings were supported by the BTR (1992) study indicating that 89% of Japanese tourists were satisfied with the service provided in hotels and restaurants while only 22% were dissatisfied with the service provided in shops. Similarly, Langowoj-Reisinger's (1990) study showed that Japanese tourists perceived Australian hosts as professional, friendly, honest, patient, polite, helpful, concerned about customers, punctual, good looking, with humor, formal and not exploitative financially, however, less able to speak the Japanese language than expected. As per other Asian tourist markets, 83% were satisfied with the service provided in hotels and restaurants, and 43% were dissatisfied with the service in shops (BTR, 1992). Indonesians perceived Australians as more friendly and less naive, arrogant, or insular than in the past (Broinowski, 1992). However, Hong Kong tourists perceived Australian hosts as unfriendly (Lam, 1992).

The important element of the ATC study (1989, 1990) was the presentation of the vital role of tourist perceptions of Australian people, as one of the motives for tourist visitation to Australia. Tourists' perceptions involved hosts with whom tourists came into direct contact while holidaying in Australia, and their abilities to serve the tourists and to develop positive tourist-host relationships that make tourists feel happy and welcome. Until the ATC study findings, there was little research done on tourist perceptions of hosts and detailed information on the Asian tourist market available to the Australian tourist industry. The ATC study was most innovative in its approach to Asian tourist market research. The concept of measuring tourist perceptions and satisfaction with hosts in Australia was initiated, and the findings showed that the "people factor" and the issue of satisfaction with service is of great significance to the Australian tourism industry. At this point the importance and relevance of the ATC study to the present study has to be acknowledged. However, there are many other aspects that could have been covered in that study such as factors influencing the perceptions of the interpersonal element of service provision. Such analysis would enable a deeper understanding of the important factors influencing the interaction between tourists and hosts and the service provided to tourists. Also, the majority of tourists visiting Australia are non-English speaking, from totally different cultural backgrounds, and the influence of culture on the interpersonal contact between culturally different tourists and hosts needs to be analyzed. Clarification of the problems specifically related to the social contact between Australian hosts and Asian tourists in regard to service provision is desirable. What do Asian tourists perceive as most important in social contact, what are their values, how do they relate to others, how do they perceive Australian hosts, do they want to interact with Australian hosts, are

there any obstacles to mutual interaction between Asian tourists and Australian hosts? What causes Asian tourist dis/satisfaction with interpersonal contact? These are only a few of the questions which should be answered, in order to better clarify the problems in satisfying Asian tourist needs and increase their visitation rates to Australia.

In summary, it is difficult to make a general conclusion about tourist perceptions of their hosts since there is a little research in this area. However, it seems that the tourist perceptions of hosts are an important part of the overall tourist holiday perception. Perceptions of hosts may determine the tourist's holiday satisfaction and attract or deter tourists from a destination. There are studies that show the vital role of tourists' perceptions of hosts such as the ATC study (1989, 1990), conducted in Australia.

2.7.6 HOSTS' PERCEPTIONS OF TOURISTS

The hosts' perception of tourists refers to how tourists are seen by their hosts. Host perceptions of tourists have been studied more frequently than the tourists' perceptions of hosts (Pearce, 1982b). However, the examination of the literature reveals major drawbacks in past studies. Firstly, there is a problem in defining the concept of "hosts". Some studies refer to hosts as *host communities* or *local residents*, others to *service providers* and *people in the tourism trade*. Therefore, there is a major conceptual problem in the previous studies analyzing host perceptions. Secondly, many studies are concerned

with perceptions in developed economies only (Doxey, 1974; Perrin et al., 1975; Pizam, 1978) and little is known about perceptions in the developing countries.

The literature review indicates that many host communities perceive the tourists to be different to themselves. It was found that in the destinations where the majority of the tourists were of different nationality, tourists were perceived to be different on a variety of characteristics, such as behavior, attitudes, ways of spending leisure time, and morality. In destinations that were visited mostly by domestic tourists, the residents perceived only small differences between themselves and the tourists (Pizam and Telisman-Kosuta, 1989).

The perceptions of tourists vary from negative to positive (Belisle and Hoy, 1980; Cohen, 1971; Pearce, 1982b; Pi-Sunyer, 1978; Pizam, 1978; Sethna and Richmond, 1978; Smith, 1989; Thomason et al., 1979). Many positive perceptions of tourists have been noted in technologically developed countries. For instance, despite negative social effects of tourism development, Londoners were happy about the tourist presence (English Tourist Board, 1978). Although Americans complained about the increase in the number of tourists, they developed friendships with tourists (Rothman, 1978). Arab males developed friendships with Western tourist girls visiting Israel (Cohen, 1971). Positive perceptions of tourists and the development of friendships between tourists and hosts have also been noted in technologically unsophisticated countries (Boissevain, 1979). According to Sutton (1967), these positive perceptions have been developed because the opportunity for exploitation and mistrust did not exist, and a sense of welcoming and of a pleasant

atmosphere was created. Negative perceptions of tourists have also been noted in technologically undeveloped countries (Pi-Sunyer, 1978). French tourists were perceived as pushy, Germans as stingy and Italians as untrustworthy. Tourists did not seem to be welcome in Bali. The Balinese hosts' friendly attitude to tourists was superficial (Francillon, 1975). The Basques found tourists "unpleasant and conflictful" (Greenwood, 1972).

A number of studies indicated that hosts' developed negative perceptions of tourists in the destinations receiving a great number of tourists such as Spain, Greece, Hawaii, and the Caribbean (Bryden, 1973; Kent, 1977; Matthews, 1977) and that due to tourism development the hosts' perceptions of tourists became complex (Schild, 1962; Yum and Wang, 1983). According to Butler (1980), as tourism expands "the large numbers of visitors and the facilities provided for them can be expected to arouse some opposition and discontent among permanent residents" (p.8). Feelings of anxiety, jealousy, xenophobia, disinterest, rudeness and even physical hostility develop among host communities (Pearce, 1982b; Smith, 1977, 1989). Smith (1977) reported that as the tourist numbers increased Eskimo hosts began to resent tourists due to lost privacy. Hosts felt social stress when tourists invaded their day-to-day life (Smith, 1977). There was a perception that tourists were responsible for the deterioration in the hosts' standard of living. Negative perceptions of tourists were also emphasized by Taft (1977). Many studies indicated that with the development of mass tourism, tourists are no longer seen as individuals but as an exploitative out-group. Mass tourism results in a growing lack of concern, loss of empathy, and even intolerance toward outsiders (Pi-Sunyer, 1978). The positive

perceptions of tourists disappear and turn into negative stereotypes (Pi-Sunyer, 1978). The Catalan community locals showed dislike towards tourists (Pi-Sunyer, 1978). Negative perceptions justified discrimination of tourists in the area of services and prices (Pi-Sunyer, 1978). Similarly, as the number of Japanese tourists increased in Australia, the public became histeric, intolerant and biased against the Japanese who were being abused and insulted (White, 1988). People in the service sector displayed negative attitudes toward Japanese tourists on the Gold Coast in 1988 and 1989. Many Japanese tourists were going back home complaining (McArthur, 1988), dissatisfied, with negative perceptions of Australian hosts. All these factors create serious problems in the perception of tourists. Therefore, it is important to determine hosts' perceptions of tourists and whether or not tourists are accepted by hosts.

In summary, many studies have been done on hosts' perceptions of tourists. Hosts may perceive tourists either positively or negatively. It is important to understand the hosts' perceptions of tourists as they are the key point for identification of the tourists' perceptions of hosts.

2.7.7 PERCEPTION VERSUS OTHER RELATED CONCEPTS

There are other concepts such as attitude, image, stereotype, and attribute that are related to the concept of perception. These concepts can also influence tourist-host contact. Their

presentation here is brief and limited to the references made to various authors because their use is less appropriate for the analysis of tourist-host contact for the reasons mentioned below.

2.7.7.1   ATTITUDE

Pearce (1988) reviewed many of the tourism research studies and noted that the attitude concept has tended to be used generically, without clear definitions and distinction from such concepts as values or beliefs. For this reason the concept of attitude is discussed below.

Fishbein and Ajzen (1972) compiled more than 500 different definitions of attitude. It was found that attitude is related to perception (Fishbein, 1967) and consists of similar components to perception (Campbell, 1947; Krech and Crutchfield, 1948; Moutinho, 1987; McGuire, 1969; Newcomb et al., 1965). Attitude as perception, may be negative and positive, may vary in intensity, and can be changed through persuasion, advertising, media, or personal communication (Fridgen 1991). Attitude is formed on a basis of perception and motivation (Chon, 1989). It is possible to predict attitude from perception. Similarly for perception, attitude is the most accurate predictor of interactional behavior (Chon, 1989; Rokeach, 1973). According to Campbell (1950), attitudes are often defined in terms of the probability of the occurrence of a specified behavior in a specified situation.

Major techniques for attitude measurement are similar to those of perception measurement. A well known technique is Bogardu's (1925) Social Distance Scale, in which subjects are asked to indicate whether they would be willing to be in close relationships with members of a particular group. The Semantic Differential technique is a very well known, accepted and reliable method of measuring attitudes (Snider and Osgood, 1969). Several multi-attribute models that attempt to relate attitudes to behavior (Fishbein and Ajzen, 1975) have been developed. Some measures focus mostly upon the affective components of attitudes. Many studies of attitudes use a combination of different measurements in order to gain more accurate and reliable data, and reach accurate conclusions that can be generalized across a whole spectrum of respondents.

The literature reveals that there are many studies done on attitudes and they can give some insights into the analysis of tourist-host contact. However, many of these studies are concerned with overseas student attitudes rather than tourist attitudes.

Much of the research has been done on the hosts' *attitude* toward tourists (Pi-Sunyer, 1978; Rothman, 1978), tourists' post-travel attitude change (Anastasopoulos, 1992; British Tourist Authority, 1972a,1972b,1972c; Chon, 1991; Cort and King, 1979; Milman et al., 1990; Pearce, 1980a, 1982b, 1988; Pizam et al., 1991; Shipka, 1978; Smith, 1955, 1957; Steinkalk and Taft, 1979; Stringer and Pearce, 1984); local residents' attitudes to the impact of tourism and tourists (Bystrzanowski, 1989; Milman and Pizam, 1988; Pizam, 1978; Sheldon and Var, 1984; Thomason et al., 1979), students-tourists attitudes to hosts (Pizam et al., 1991; Steinkalk and Taft, 1979; Smith, 1955, 1957); influence of social

interaction on tourists' attitudes (Sheldon and Var, 1984), influence of seasonality on attitudes (Sheldon and Var, 1984), and the influence of tourist-host ratio on attitudes (Long et al., 1990). The interesting finding was that those employed directly in the tourism industry have more positive attitudes towards tourists than those not so employed (King et al., 1993; Milman and Pizam, 1988), probably due to greater experience with dealing with tourists and easier access to information about tourists. However, Liu and Var (1986) did not agree that dependence on tourism is a significant factor in developing positive attitudes toward tourists. Some researchers tried to explain the positive and negative attitudes to tourists as a function of the stage of tourism development (Belisle and Hoy, 1980). Several researchers explained the role of positive attitudes towards tourists in determining a tourist visitation to a destination (Hoffman and Low, 1978; Ritchie and Zins, 1978) and evaluation of tourist area (Gearing et al., 1974). Pleasant attitudes to tourists ranked second in a list of ten tourism attributes of a holiday destination (Goodrich, 1978).

The reviewed studies revealed that there are more studies done on tourist post-travel attitudes than on pre-travel perceptions. These post-travel attitudes are conditioned by the pre-travel perceptions. When pre-travel perceptions are favorable, more positive attitudes develop, and vice versa. The major limitation of these past studies is that most of them are descriptive in nature and focus on differences in attitudes. There has been little attention paid to inferential studies, and explanations of these differences. Also, most of the studies have small sample sizes and focus on students rather than tourists. Consequently, further studies, mostly inferential, focusing on perceptions rather than attitudes, involving tourists rather than students, with larger samples sizes, are needed.

Although attitude was proposed to be a socially used concept (Thomas and Znaniecki, 1918), it was argued, that it has no status as a scientific construct and that it is ambiguous (Blumer, 1955). Ap (1992) reported that the concept of attitude cannot be used effectively in the analysis of tourist-host contact (refer to pages 164 and 165). The use of an attitude concept is limited in the analysis of tourist-host contact for other reasons:

1) it is difficult to predict behavior from attitudes (Cialdini et al., 1981; Fishbein and Ajzen, 1975, 1980; Fridgen, 1991; Robertson, 1985). For instance, what people did do and what they said they would do are not the same thing (LaPiere, 1934);

2) a stay-at-home control sample is needed to evaluate the effect of contact on attitudes (Campbell and Stanley, 1966);

3) travel motivations should be taken into account in order to understand attitudes and their effect on tourist-host contact, clarify the purpose of the contact and its meanings for the participants (Triandis and Vassiliou, 1967).

Due to problems with the attitude concept that limit its use in the analysis of tourist-host contact and the shortcomings of the past attitude studies in a tourism context, the attitude concept was not chosen for this study.

2.7.7.2   IMAGE

The concept of perception is also related to the concept of image. Image plays an important role in evaluating tourist behavior and satisfaction. Therefore, in assessing

tourist-host contact, image determines destination choice, successful tourism development, tourism marketing strategies, and travel decision making. The importance of image has been recognized in the tourism literature (Ashworth and Goodall, 1988; Britton, 1979; Crompton, 1979b; Echtner and Ritchie, 1991; Goodrich, 1978; Hunt, 1975; Mayo, 1973, 1975; McLellan and Foushee, 1983; Moutinho, 1984; Pearce, 1982a; Schmol, 1977; Woodside and Lysonski, 1989).

The most common method for measuring image is to ask the respondents to choose adjectives from a given list that best describe various national groups or destinations (Katz and Braly, 1933). However, this method has been criticized for forcing respondents to choose from a given list. Another method requires respondents to judge how far apart different groups are on a scale from very similar (1) to very different (9).

Since the concept of image is very similar to the concept of perception, and there is a lack of image studies related to tourist-host contact, this concept has not been chosen for the purposes of this study.

2.7.7.3   STEREOTYPE

The concept of perception is also related to the concept of stereotype (Fridgen, 1991; Lippman, 1965; Pool, 1978; Triandis, 1972). Stereotyping refers to the attribution of certain traits, labeling and perceptions of people on the basis of common characteristics.

A large number of stereotypes are negative and refer to unfavorable traits of members of groups (Pepitone, 1986) and create distrust, lead to discrimination, rude and hostile behavior (Fridgen, 1991). For instance, the common stereotype of the tourist is one who is rich, loud and insensitive to host community needs, being devoid of human qualities, and faceless strangers (Pi-Sunyer, 1978). The classic stereotype of the host is one who is poor and has power to exploit guests during economic transactions (Frankowski-Braganza, 1983).

According to Zawadzki (1948), stereotypes have a "kernel of truth" in their description of the characteristic of the group. However, they are in many cases inaccurate (Brislin, 1981). They develop without any proof in reality (Katz and Braly, 1933; LaPiere, 1936; Pepitone, 1986). Hosts develop stereotypes from gossip, government propaganda, observing tourists, and personal past experience in dealing with tourists. Tourists develop stereotypes of hosts from tourist literature, the media, educational sources, prior travel experience, or other holidaymakers. Stereotypes can be "...sources of misunderstanding which can be reduced by direct knowledge of culture and subculture" (Bochner, 1982, p.51).

Negative stereotypes are maintained when social contact is minimal. Therefore, it is difficult to foster interaction if stereotypes are negative. However, stereotypes can be adjusted in accordance with observed behavior (Frankowski-Braganza, 1983). Stereotypes are also reciprocal and difficult to change.

Stereotypes are important for the study of tourist-host contact because they are useful in the description of tourists (Brewer, 1984) as well as hosts. Brewer (1984) made the distinction between "general" and "specific" stereotypes which residents have of tourists. Because a depth of knowledge of future hosts and potential tourists is unavailable, stereotypes can form the core of the perceptions tourists and hosts use to interact. Therefore, as MacCannell (1984) noted, tourists and hosts are vulnerable to stereotypes which can easily influence perceptions tourists and hosts hold of each other, and even decide about tourist visitation. For instance, positive stereotypes may attract tourists. For instance, stereotypes of Tahitian women as beautiful helps attract many tourists (Petit-Skinner, 1977). Stereotypes are also useful in distinguishing various categories of tourists (Pi-Sunyer, 1978). In general, they can be used to explain tourist and host behavior and guide hosts and tourists in their mutual interaction. They can show a convenient way to interact during superficial and short-term relationships, and can establish a base for later understanding (Frankowski-Braganza, 1983). They provide a model for the tourist-host interaction (Frankowski-Braganza, 1983) because they provide an effective way of dealing with unknown people and managing unfamiliar interactions (Lippman, 1922).

Numerous studies have investigated the stereotypes of national groups and different types of stereotypes have been identified (Brewer, 1978; Boissevain and Inglott, 1979; Buchanan and Cantril, 1953; Callan and Gallois, 1983; Chandra, 1967; Jahoda, 1959; Nunez, 1977; Pi-Sunyer, 1978; Triandis, 1972; Triandis and Vassiliou, 1967; Turner and Ash, 1976). In many destinations residents have been found to have specific stereotypes of the tourists by nationality. Tourism industry employees also suggested that tourists of

different nationality behave differently. For instance, the Japanese were always described as traveling in groups, bowing to everybody they meet, spending and photographing heavily (Cho, 1991). Ritter (1989) described the Japanese as neither pioneers nor adventurers and whose travel can be traced to the cultural background of Japan, who prefer to travel in groups for a short time only, because a long holiday and being away from a group means painful separation and psychic lack of well being. Koreans were portrayed as being proud, willing to accept everything that has commonalties with the Korean way of life. They were described as preferring to travel in groups, fond of traveling to Asian countries with Confucian philosophy (Business Korea, 1991). According to Kitano (1981), Asians were perceived as "exotic" people, who all looked alike. "Koreans were mistaken for Japanese, who in turn were taken for Chinese, who in turn, were seen as still another nationality",... "even though their languages and cultures may be totally different" (Kitano, 1981, p.126).

Although most of the Asian stereotypes were negative (Kitano, 1981), there have been also a few positive stereotypes. The Chinese and Japanese were perceived as hard-working, quiet, achievement oriented, and with a minimum number of social problems. The Japanese perceived Australians as significantly more friendly, good, pleasant, beautiful, trustworthy, kind, powerful, and strong (Pittam et al., 1990). Australians perceived Japanese as significantly more gentle, educated, rich, powerful, successful, and ambitious than themselves. The Japanese were also perceived to be progressive, alert, scientifically minded, courteous and artistic. Australians perceive themselves as happy-go-lucky, and pleasure-loving (Callan and Gallois, 1983; Kippax and Bridgen, 1977).

They were also perceived to be materialistic and ambitious. The Japanese perceive themselves as reserved, formal, cautious and evasive (Barnlund, 1975). Iwawaki and Cowen (1964) suggested that the Japanese are more suppressive, cautious and meticulous.

Although stereotypes have been assessed as important in the study of tourist-host contact, they can be inaccurate, create misunderstanding and negative perceptions. Thus, they have not been chosen for this study.

2.7.7.4   ATTRIBUTE

The concept of perception is related to the concept of attribution as well. Attribution is a process of ascribing characteristic qualities to people or things. Tourists and hosts attribute their behavior and try to explain what causes their behavior. The process of attribution is important for an understanding of inter-and cross-cultural tourist-host contact and tourist and host satisfaction with each other. According to Valle and Wallendorf (1977), tourist behavior may be attributed either to the tourist (an internal attribution such as personality), or the situation or environment (an external attribution such as cultural environment). Tourists who attribute their dissatisfaction to the external environment can be more dissatisfied than tourists who attribute their dissatisfaction to themselves (Francken and Van Raaij, 1981). However, Bochner (1982) noted that hosts and tourists may be biased in their attributes because they have less knowledge about those who are perceived than about themselves. This particularly applies to culturally different tourists

and hosts who have little access to information about each other. Therefore, since people attribute differently, misunderstanding may occur (Triandis, 1975). The scope for misunderstanding may be particularly great when different attributions are made by tourists and hosts from different cultures. Therefore, although the attribution process can be useful for understanding the tourist-host contact, it has not been chosen for this study.

2.7.8 SUMMARY

It is evident from the reviewed studies that the analysis of perception is vital for the assessment of social interaction between tourists and hosts. Tourist and host perceptions differ across cultures. Cultural similarity in perceptions generates positive perceptions and encourages social interaction. Cultural dissimilarity results in negative perceptions and discourages social interaction. Perception of hosts is a vital component of the total tourist holiday perception. Tourist perceptions of hosts affect tourist holiday satisfaction and repeat visitation.

There have been many studies done on tourist and host perceptions as well as attitudes, images, stereotypes, and attributes. The ATC study (1990) has to be acknowledged as it has shown the vital role of the perceptions of people in achieving tourist holiday satisfaction and repeat visitation. No study has been done on the cultural factors that determine tourist and host perceptions and, consequently, their contact.

Since perceptions affect satisfaction, the last part of the literature review will examine the concept of tourist satisfaction in reference to tourist-host contact.

2.8   SATISFACTION

2.8.1   INTRODUCTION

The aim of this chapter will be to explain the concept of satisfaction in relation to tourist-host contact. Reference will be made to the quality of interpersonal interaction between a tourist and a service provider in the service delivery process and tourist satisfaction with service. The techniques for measuring satisfaction will be introduced.

2.8.2   CONCEPT AND DEFINITIONS

Although the literature review indicates that some efforts have been made to analyze the concept of satisfaction (e.g. Allen et al., 1988; Chon, 1987; Dorfman, 1979; Geva and Goldman, 1991; Hughes, 1991; Lewis and Pizam, 1982; Lopez, 1980; Loundsbury and Hoopes, 1985; Mayo and Jarvis, 1981; Pearce, 1980a, 1984; Pizam et al., 1978; Pizam et al., 1979; Pizam, 1994; Pizam and Milman, 1993; Whipple and Thach, 1988), this concept is still "undefined and methods of measurement are not provided" (Engledow, 1977, p.87). The difficulties in defining satisfaction occur as a result of lack of research in forming a

definition (Swan and Combs, 1976) and ignorance of consumer satisfaction in general

(Pizam et al., 1978). The existing definitions create confusion. For instance, according to

the normative standard definition (Cadotte et al., 1982) satisfaction refers to the

comparison of expectations with experiences in terms of performance: when experiences

differ negatively from expectations, dissatisfaction occurs. It was noted that satisfaction is

primarily a function of pre-travel expectations and post-travel experiences (LaTour and

Peat, 1980; Moutinho, 1987; Swan and Martin, 1981; Whipple and Thach, 1988) and

tourist satisfaction has been defined as the result of the comparison between a tourist's

experience at the destination visited and the expectations about the destination (Pizam et

al., 1978). When experiences compared to expectations result in feelings of gratification,

the tourist is satisfied; when they result in feelings of displeasure, the tourist is dissatisfied

(Pizam et al., 1978). Similarly, Hughes (1991) noted that tourists whose expectations are

fulfilled by their experiences report satisfaction, those whose expectations are not fulfilled

report dissatisfaction. "The greater the disparity between expectations and experiences,

the greater the likelihood of dissatisfaction" (Hughes, 1991, p.168). According to Shames

and Glover (1988), satisfaction results only when the expectations are met or exceeded.

According to Knutson (1988a), the best way to satisfy customers is to exceed their

expectations. According to Knutson (1988a), there are ten laws that help to achieve

customer satisfaction such as focusing on customers' perceptions, creating positive first

impressions and fulfilling guests' expectations.

The concepts presented above have been criticized. Hughes (1991) and Olander (1977)

reported the relativity of the satisfaction concept. Hughes (1991) found that even though

experiences did not fulfill tourists' expectations, tourists may still be satisfied. He distinguished three levels of 'positive satisfaction': very satisfied, quite satisfied and satisfied. Hughes (1991) noted that those who rate their expectations and experiences as very similar express high satisfaction, those who rate their expectations and experiences as only "somewhat" alike report a lower level of satisfaction. The level of satisfaction decreases when expectations are not fulfilled. Pearce (1988) suggested that satisfaction or fulfillment of expectations may also depend on how much people value the outcome or result of those expectations. In other words, satisfaction depends on peoples' values or beliefs. This notion was supported by Olander (1977) who pointed out, that satisfaction should be assessed in relation to certain standards such as values or beliefs.

Satisfaction was also defined as differences between expectations and actual performance (Oliver, 1980; Van Raaij and Francken, 1984). This definition was also criticized for assuming that expectations are adequate predictors of satisfaction. In fact, the most satisfying experiences are those not expected. Therefore, the definitions of satisfaction based on experiences and expectations can be regarded as inadequate.

The concept of satisfaction was also related to the concept of perception. Hughes (1991) noted that satisfaction is primarily determined by tourists' perceptions. Therefore, in order to assess satisfaction there is a need to analyze perceptions. Many scholars agreed that satisfaction derives from the differences between expectations and perceptions (Nightingale, 1986; Parasuraman et al., 1985). Moutinho (1987) and Van Raaij and Francken (1984) referred to satisfaction as the degree of disparity between expectations

and perceived performance. Therefore, in order to assess satisfaction there is a need to compare expectations with perceptions. For the purpose of this study, a comparison between tourist expectations and perceptions is made to assess tourist satisfaction. Tourist expectations of hosts will be assessed from tourist cultural values and rules of behavior, perceptions will be assessed on the basis of the hosts' performance.

Satisfaction also refers to the process of comparison between what one expects with what one receives (Oliver, 1989). If one gets what one expects, then one is satisfied, and vice versa. The equity definition of satisfaction (Swan and Mercer, 1981) compares perceived input-output (gains) in a social exchange: if the gains are unequal, the larger is dissatisfaction. For instance, if tourists receive less than they pay for, the input-output balance is inequitable, and tourists are dissatisfied. Satisfaction is, therefore, a "mental state of being adequately or inadequately rewarded..." (Moutinho, 1987, p.34). However, as it was pointed out before, satisfaction depends on how much people value the result of such exchange (Pearce, 1988).

Tourist satisfaction often refers to the "fit" between expectations and the perceived evaluative outcome of the experience (Chon, 1989; Langowoj-Reisinger, 1990) and "fit" to the environment (Hughes, 1991). The degree of "fit" depends on the tourists' expectations and the ability of the environment to meet these expectations. For instance, the "fit" between tourists and hosts increases when hosts are able to meet tourists' expectations. As the degree of fit increases, tourist satisfaction also increases. According to Hughes (1991, p.166), the optimal "fit" between individuals' expectations and the

environment occurs when the attributes of the environment are congruent with the individuals' beliefs, attitudes and values. In other words, the optimal "fit" between tourists and their environment is achieved when the host environment reflects the values of its visitors (Hughes, 1991). This means that maximum satisfaction with tourist-host contact can be achieved when there is a "fit" between tourists' expectations and the hosts' attributes. When the tourists' expectations and the hosts attributes "fit" together, the highest satisfaction with tourist-host contact can be achieved. According to Pearce and Moscardo (1984), tourist satisfaction is higher if the value system of the tourist fits into the value system of the host. Where values and value orientations do not fit, mismatch can lead to feelings of stress, anxiety, uncertainty and result in dissatisfaction. Therefore, one condition of tourist satisfaction with hosts is the match between tourists' and hosts' value orientations.

The concept of satisfaction has also been explained by the process of attribution. An attributional definition of satisfaction refers to positive or negative disconfirmation of the expectations. "A negative disconfirmation (when actual is not as expected) results in dissatisfaction. A positive disconfirmation (when actual is better than expected) results in satisfaction" (Hunt, 1991, p.109). A disconfirmed expectation can be attributed to external forces (e.g. specific situation) or internal forces (e.g. characteristics of an individual) (Pearce and Moscardo, 1986, p.22). Tourist satisfaction may be attributed either to the tourist (an internal attribution) or the situation, environment (an external attribution) (Valle and Wallendorf, 1977). Tourists who attribute their dissatisfaction to external factors (e.g. facilities, service) can be more dissatisfied than tourists who attribute

their dissatisfaction to internal factors (e.g. themselves) (Van Raaij and Francken, 1984). This observation has some implications for satisfaction with tourist-host contact. Those tourists and hosts who attribute their (dis)satisfaction to external attribution (e.g. differences in their cultural values) can be more (dis)satisfied than those who attribute their (dis)satisfaction to internal attribution (e.g. own personality). It can be argued that cultural values can be seen as internal attributes. However, since culture belongs to the external environment which influences the tourist behavior, it is assumed that the influence of cultural differences on the tourist experiences is attributed to external forces. Understanding the attribution process is extremely important in explaining the concept of satisfaction with tourist-host contact, because it allows for gaining more insights into the causes of tourist and host (dis)satisfaction.

It was also noted that tourist satisfaction is dependent on the pre-travel favourability toward the destination visited, which contributes to the post-travel evaluation of the destination (Pearce, 1980a). If the pre-travel favourability is initially high, tourist post-travel evaluation is positive (Pearce, 1980a). In other words, positive pre-travel perceptions result in satisfaction and positive post-travel evaluation. This observation supports Hughes' (1991) view that satisfaction depends on perception. However, according to Pearce (1980a), the initial favourability is not always a guarantee of satisfaction. Since the pre-travel perceptions can change due to travel experience. In addition, the holidays which leave the tourist a little unsatisfied generate more return visits than holidays with the highest satisfaction scores. This view was supported by Langowoj-

Reisinger (1990) who determined that although Japanese tourists were dissatisfied with some areas of service, they wished to come back to Australia for a holiday.

The outcomes of (dis)satisfaction may be various. According to Moutinho's (1987) theory, tourists may either change destination or continue visitation, with or without interaction with hosts. Extremely dissatisfied tourists may choose to change a destination for their holiday. The dissatisfied tourists may either change a destination or decide to continue visitation with no intention for further interaction with hosts. Satisfied and extremely satisfied tourists may either continue visitation with the intention of further interaction or may change a destination. According to Pearce's (1988) theory, the satisfied tourists may either return to a destination, recommend it to other tourists, or express favorable comments about it. The dissatisfied tourists may not return to a destination and may not recommend it to other tourists. They may also express negative comments about a destination and damage its market reputation.

The literature review indicates that there is an assumption by researchers that satisfaction is a unit-faceted concept. However, this is mistaken because satisfaction is a multi-faceted concept which consists of a number of independent components (Hughes, 1991; Pizam et al., 1978). Total holiday satisfaction should be assessed by referring to many separate aspects of the holiday experiences such as facilities, natural environment, services and many others. Individual components of satisfaction with these experiences should be analyzed. The identification of satisfaction with separate components of a total tourist holiday, can indicate the aspects of the holiday responsible for (dis)satisfaction. It can also

reduce misunderstanding of which component causes (dis)satisfaction within the whole product (Whipple and Thach, 1988).

The vital component of tourist holiday satisfaction is satisfaction with hosts. For the purpose of this study hosts are referred to as service providers. Service providers are part of a tourist holiday and they are the first contact point for tourists, and remain in direct contact with tourists through an entire visit. Consequently, the tourists' perceptions of service providers may significantly affect total holiday satisfaction. Tourist satisfaction with service providers is important because it may determine whether repeat visitation will occur or not. As Gee (1986) pointed out, tourist perceptions of hosts are the most important of overall tourist perceptions. International visitation can be increased through positive tourist perceptions of their hosts and satisfaction with hosts can also generate repeat purchases of the same product, increased tourist spending and extend the length of tourist stay.

In order to analyze tourist satisfaction it is also necessary to take into account different dimensions of satisfaction (Pizam et al., 1978) such as the instrumental (satisfaction with physical performance, e.g. loudness) and expressive (satisfaction with psychological performance, e.g. comfort) dimensions (Swan and Combs, 1976). Satisfaction with hosts should be analyzed by measuring satisfaction with both the hosts' physical (e.g. appearance, promptness) and psychological (e.g. hospitality) performance.

By identifying various performance dimensions of satisfaction, it is possible to analyze the causes of (dis)satisfaction (Ojha, 1982) with hosts. According to Ojha (1982, p.23), there are tourists who are satisfied in spite of the problems with physical product, and there are tourists who are dissatisfied in spite of the best product. The best physical product may not compensate for psychological dissatisfaction. Therefore, the psychological dimension of satisfaction is extremely important. As Ojha (1982, p.24) pointed out, satisfaction "does not come only from good sights but from the behavior one encounters, the help one receives, the information one gets and the efficiency with which his needs are served". Similarly, Pizam et al. (1978) emphasized the vital role of the psychological determinant of satisfaction such as hospitality of the host community defined as willingness to help tourists, friendliness, and courtesy toward tourists. The procedural fairness definition of satisfaction (Goodwin and Ross, 1989) indicates that satisfaction also derives from the perceptions of being treated fairly. Therefore, it seems, that the expressive dimension of satisfaction (satisfaction with psychological performance) should be measured when analyzing tourist satisfaction with hosts.

In summary, there are many definitions of satisfaction. None of the definitions gives a clear explanation of the concept of satisfaction. It has been agreed that satisfaction is the result of the comparison between expectations and experiences. Those whose expectations are fulfilled by experiences report satisfaction, and vice versa. Satisfaction was also defined as a difference between expectations and perceived performance, and the "fit" between tourists' expectations and hosts' attributes. The highest satisfaction can be

achieved when there is a fit between a value system of a tourist and a value system of a host. Also, tourists who attribute their dissatisfaction to the influence of external factors such as cultural influences can be more dissatisfied than those who attribute their dissatisfaction to internal factors. Total tourist satisfaction should be assessed by measuring tourist satisfaction with the individual components of the holiday experiences. Satisfaction with hosts is one of them. Satisfaction with hosts should be analyzed by measuring satisfaction with the hosts' physical and psychological performance.

2.8.3   SATISFACTION VERSUS CUSTOMER SERVICE QUALITY

The concept of satisfaction is often related to the satisfaction with social relationships (Dorfman, 1979) and customer services (Whipple and Thach, 1988). Therefore, it seems that tourist satisfaction can be assessed in terms of satisfaction with social interaction between tourists and hosts in the process of service delivery to tourists. As Urry (1991) pointed out, services offered to tourists are high contact services and are characterized by a direct person-to-person interaction. Tourist-host interaction can be examined in terms of tourist-service provider contact and satisfaction with this contact. The satisfaction with a tourist-service provider contact depends on the quality of services offered to tourists (Urry, 1991). Therefore, the concept of service, service quality, and satisfaction with service will be discussed below.

The concept of service has received substantial attention as a critical point in the fields of tourism (Fick and Ritchie, 1991; Ostrowski et al., 1993), hospitality (Lewis and Chambers, 1989; Saleh and Ryan, 1991) and recreation (MacKay and Crompton, 1988). Service represents one of the main aspects of product delivery. Service has been defined as "any activity or benefit one party can offer to another that is essentially intangible and does not result in the ownership of anything. Production may or may not be tied to a physical product" (Kotler et al., 1989, p.725). The unique characteristics of services, i.e. intangibility, perishability, inseparability of production and consumption, and heterogeneity are constantly acknowledged in the services marketing literature (e.g. Berry, 1980; Eiglier and Langeard, 1975; Lovelock, 1991). These characteristics make it difficult to evaluate services (Zeithaml, 1981). The marketing and consumer behavior literature provides discussion on the differences between goods quality and service quality. The criteria of service quality are still not adequately determined. Defining quality service and providing techniques for its measurement is a major concern of service providers and researchers. It becomes a particularly complex issue in a high contact service industry such as tourism.

In general, within the service industry the focus of activities and operations is on the service process or encounter which has been defined as the moment of interaction between the customer and the firm or the dyadic interaction between customer and service provider (Czepiel et al., 1985; Shostack, 1985; Solomon et al., 1985; Surprenant and Solomon, 1987). Shostack (1985) defined this encounter as a period of time during which a consumer directly interacts with a service. The extent of personal interaction and time

vary among services. Classification schemes and other definitional frameworks for analyzing services are numerous (Cowell, 1984; Lovelock, 1991; Shostack, 1987). A major distinction between service types is the extent of personal contact which is required by the nature of the encounter. Mills' (1986) work is often cited in this regard. He divides services into three primary categories: maintenance-interactive, task-interactive, and personal-interactive. The first type is of a simple nature, is characterized by little uncertainty in transactions (fast food restaurant services). The second type is characterized by greater risk in transactions, depends upon the service providers for information and expertise (banking services, brokerage firms) and, in consequence, a more intense interaction between the service provider and the customer is required. Personal-interactive services represent the most intense interaction of the three types. As Mills noted (1986), professionalism is the distinguishing characteristics of these services, often a contract binds such a transaction, there is a high degree of customization, information exchange, and trust underlying this type of service encounter. Tourism and hospitality services are characterized by a very high personal contact between service providers and customers. This contact and process of service delivery are key factors in the tourism services marketing concept as it is the service encounter, which is the focus of service quality analysis.

Service quality has been discussed by many theorists (e.g. Gronroos, 1978, 1982, 1984; Lehtinen and Lehtinen, 1982; Lewis and Booms, 1983; Sasser and Arbeit, 1978; Sasser et al., 1978; Parasuraman et al., 1985, 1986, 1988). As Parasuraman et al. (1985) noted,

service quality is an elusive construct, not precisely defined and not easily expressed by consumers.

There are many dimensions of service quality as there are perspectives on the topic. According to Lehtinen and Lehtinen (1982), there are three distinct quality dimensions: *physical*, which includes the physical aspects of the service: *corporate*, which involves the service organization's image or profile; and *interactive*, which derives from the interaction between contact personnel and the customer. This interaction has been referred to the service encounter. Researchers agree that this interaction is central to service, and service quality occurs during the interaction between the consumer and the service provider. Therefore, the quality of this interaction is vital in the assessment of overall quality of service (Crosby and Stephens, 1987; Parasuraman et al., 1985, 1988; Solomon et al., 1985; Urry, 1991).

Martin (1987) distinguished other dimensions of service quality: procedural and convivial. The *procedural* dimension is mechanistic in nature and deals with systems of selling and distributing a product to a customer. The *convivial* dimension is interpersonal in nature and emphasizes the service providers' positive attitudes to customers, behavior and appropriate verbal and non-verbal skills. It deals with the service providers' personal interest in the customer, being friendly, appreciative of the customer, suggestive, being able to fulfill the customers' psychological needs and meet their expectations, naming names, gracious problem solving, appreciating of customer's needs, tactfulness, courtesy, attentiveness, guidance, and tone of voice. This dimension stresses the customer's need to

be liked, respected, relaxed, feel comfortable, important, pampered, and welcoming (Martin, 1987). Callan (1990, p.48) referred to service quality as "a responsive, caring and attentive staff", "staff who get things done promptly and provide honest answers to problems", "treating others in a kindly fashion", "hospitality which leads the guest to feel at home, well cared for and anxious to return" , "the elimination of all criticism", "making the recipient feel thoughtful, efficient, correct and magnanimous". According to Hochshild (1983), service also requires the need to smile, in a pleasant and involved way to customers. Pizam et al. (1978) emphasized the role of the hospitality factor in service provision: 1) employee's willingness to help tourists, courtesy toward tourists, and friendliness; and 2) resident's willingness to help, be courteous and hospitable. Knutson (1988a) indicated prompt and courteous service as important for client's satisfaction with service quality. Saleh and Ryan (1992) noted that staff appearance is even more important than the range of facilities being offered. The above presented service dimensions indicate that the vital elements of service quality are the service providers' attributes such as being caring, polite and attentive.

Gronroos (1984) distinguished technical and functional service quality. *Technical* quality represents what the consumer actually receives from the service as a result of the interaction with the service provider. *Functional* quality represents the manner (or performance) in which the service is delivered by the service provider to a customer. Gronroos (1984) also stressed the vital role of the service providers in service delivery.

A related concept to service quality is customer satisfaction. Since service quality depends vastly on the interpersonal element of service performance (Bitner et al., 1990) which is essential in the determination of customer (dis)satisfaction (Bitner et al., 1990), the quality of human interaction between customer and service provider in the delivery of a service is an important element in the assessment of overall satisfaction with service quality (Crosby and Stephens, 1987; Parasuraman et al., 1985,1988). Therefore, the quality of social contact between a tourist and a service provider in the delivery of a service to tourists is a vital determinant of tourist (dis)satisfaction with the tourist-host contact.

The subjective nature of service quality, as opposed to goods quality, makes it multidimensional concept and difficult to evaluate. Lewis and Booms (1983) highlighted the subjective nature of service quality by noting that there is an element of "appropriateness" about service quality. They noted that evaluation of service quality depends upon "what is acceptable and what is not" (p.100). This idea was expanded by Parasuraman et al. (1988) who reported that service quality is determined by a subjective customer perception of service. Service perception is often referred to the perception of the interaction between a customer and a service provider. The tourism and hospitality industry relies very heavily on the development of positive perceptions of service providers. Perceptions of service providers are part of the overall perceptions of a tourism product. Pearce (1982b) illustrated the role of many people associated with the travel and hospitality industry such as restaurateurs, salesmen, hoteliers and others in contributing to the overall tourist perceptions of service. Sutton (1967) reported that competency in providing services is an important element influencing positive tourist perceptions of

service. Pearce (1982b) indicated variables that create negative tourist perceptions of service such as annoyance by not being able to achieve a certain standard of service, impoliteness, or feelings of discontent. The positive perceptions of the service such as the service providers' friendliness, responsibility, or courtesy encourage repeat visitation of the host region and repeat purchase of the same product. Negative perceptions deter visitation and discourage repeat purchasing. Therefore, the way tourists perceive the service provider, influences the success of a particular tourist destination.

Further, the unique characteristics of the service transaction between a customer and a provider and the subjective nature of service quality was expanded in the service quality theory and model conceptualized by marketing researchers including Parasuraman et al. (1985, 1986, 1988, 1990) and Berry et al. (1990). They concluded important research which resulted in the development of the SERVQUAL model of service quality. Two major contributions to the theory of service quality have resulted from the SERVQUAL model. One was the incorporation of aspects of consumer behavior into the concept of service quality; the other was the discussion of specific dimensions or factors which both consumers and service providers use to assess and evaluate service performance and quality standards. From the standpoint of consumer behavior, the Parasuraman et al. (1985, 1988) model defines service quality as the differences between one's expectations or desires from the service provider compared to the perceptions of the outcomes of the service performance or encounter. Parasuraman et al.'s (1985) conceptual model of service quality was based on the gaps in service quality between perceptions and

expectations on the part of management, consumers and service providers. They identified

five gaps in service quality:

* between management perceptions of consumer expectations and consumer expectations;
* between management perceptions of consumer expectations and service quality
        specifications;
* between service quality specifications and actual service delivery;
* between actual service delivery and service quality communicated externally to
        customers; and
* between consumer perceptions of service and consumer expectations from service.

According to Parasuraman et al. (1985), these gaps have an impact on the consumer's

evaluation of service quality. Service quality as perceived by a consumer depends on the

size and direction of the fifth gap, which by itself, is a function of the other four gaps.

Since personal constructs of the consumer define quality, the evaluation of quality is

largely dependent on the consumer. It is a challenge for the service providers to

understand this process.

Parasuraman et al. (1985, 1986) distinguished in his SERVQUAL model the ten most

important criteria in assessing service quality by consumers, namely, reliability,

responsiveness, competence, access, courtesy, communication, credibility, security,

understanding and knowing the customer, and tangibles. Since many of these service

quality determinants were dependent they were reduced to only five: tangibles, reliability,

responsiveness, assurance and empathy. The reliability determinant was assessed by

consumers as the most important criteria in assessing service quality. However, the relative importance of the service quality determinants may differ prior to and after service delivery because evaluation of service quality is not only based on the outcome of a service, but also on the process of service delivery (Parasuraman et al., 1985, 1988). Therefore, the significance of the service quality dimensions is that they apply to the process by which the service is delivered rather than an outcome of a service.

SERVQUAL has been widely applied in empirical studies in various disciplines and been shown to be highly valuable. The SERVQUAL model has been shown to be appropriate for a wide range of services (e.g. retail, securities, brokerage, product repair and maintenance). Fick and Ritchie (1991) tested the SERVQUAL instrument with customers in four tourism service sectors: airline, hotel, restaurant and skiing. They found that the measurement scale was useful to compare between travel sectors, or across firms within the same sector. However, the scale did not appear to be entirely valid for all tourism service sectors. Saleh and Ryan (1991) applied a modified version of the SERVQUAL to the hotel industry. In both studies it was shown that experiences with service transactions in the service encounter depended upon the perceptions of the quality of service offered by employees who work in the hospitality and tourism industry (hosts) and are responsible for creating and delivering service. Particularly, this quality depended on the ability of hosts to evaluate the tourist's needs and satisfaction and to deliver individualized service.

Notwithstanding its growing popularity and widespread application SERVQUAL has been subjected to a number of theoretical and operational criticisms. It was criticized for being

based on a disconfirmation model rather than an attitudinal model. In the first model customer satisfaction is operationalized in terms of the relationships between expectations and outcomes. Cronin and Taylor (1992) claimed that perceived quality is best conceptualized as an attitude and criticized Parasuraman et al. (1988) for their hesitancy to define perceived quality in attitudinal terms, even though they had claimed that service quality was similar in many ways to an attitude. The SERVQUAL was also criticized: for little evidence that customers assess service quality in terms of perception-expectation gaps; for focusing on the process of service delivery, not the outcomes of the service encounter; for an unstable and contextual number of dimensions (the number of dimensions comprising service quality vary across situations and industries); for items which do not always load on to the factors which one would *a priori* expect; for inappropriate operationalization of the term expectations; for its four to five item scale which does not capture the variability within each dimension; for a standardized clustered item order which generates a systematic order bias; for assessing services that are delivered during only one encounter; for the reversed polarity of items in the scale which causes respondent error; for a 7-point Likert scale, lack of verbal labeling for points 2 through to 6, for problems with interpretation of the meaning of the midpoint of the scale; for double administration of the instrument which causes boredom and confusion; and for the overall SERVQUAL score which accounts for a disappointing proportion of item variances (Buttle, 1994). This criticism should be of concern to users of the instrument. However, as SERVQUAL undoubtedly has had a major impact on business and academic communities, and is rapidly reaching an institutionalized status, it may be useful in a revised form depending on the situation.

Further, following discussion on service quality, Norman (1984) reported that a service encounter is several consecutive and simultaneous "moments of truth" in an interpersonal environment, which are assessed by how closely expectations are met. The conclusion is that service quality is delivered over several moments-of-truth or encounters between service staff and customers, and depends upon the interpersonal skills and the environment in which the service is delivered.

Similarly, Gronroos (1982) reported that consumers compare service expectations with perceptions of the service they receive in evaluating service quality. Lewis and Booms (1983) noted that delivering quality service means conforming to customer expectations. Eiglier and Langeard (1987) stated that service quality is the capacity to meet customers' expectations. When customer expectations are not met, service quality is perceived as poor. When customer expectations are met or exceeded, service quality is perceived as high. However, according to Lewis (1987), the differences between perceptions and expectations can measure the "existence or non-existence" of quality regardless of what quality is.

Since it has been shown that the service quality dimensions form the basis of a consumer's judgments as to service quality, the logical step is to attempt to answer the question: what are the consumer perceptions of these dimensions and what are the factors that influence generation of particular perceptions? The goal of this study is to identify these perceptions: the consumer perceptions of the fulfilled expectations from the service and

service encounter as well as those of the service providers, and factors that determine these perceptions.

In order to facilitate the evaluation of service quality, Nelson (1974) distinguished two categories of properties of consumer goods: *search properties*, which are attributes a consumer can determine prior to purchasing a product (for example, size, color, feel), and *experience properties*, which are attributes that can only be assessed after purchase or during consumption (taste, wearability). Darby and Karni (1973) added to Nelson's properties a third category: *credence properties*, which the consumer finds impossible to evaluate even after purchase and consumption. These properties define consumer service quality and the degree of difficulty of service evaluation. In general, those services that are high in experience properties are difficult to evaluate; and those services that are high in credence properties are the *most* difficult to evaluate. Since most services contain a high percentage of experiences and credence properties, service quality is more difficult to evaluate than quality of goods (Zeithaml, 1981) that contain a high percentage of search properties. Most of Parasuraman's et al. (1985, 1988) ten service quality determinants, except tangibles and credibility, contain a high percentage of experience properties and, therefore, can only be evaluated after the purchase. Two of the service quality determinants, that of competence and security, contain a high percentage of credence properties and, as a result, cannot be evaluated even after purchase.

The services marketing literature indicates that there is a difference between the concepts of service quality and satisfaction with service. *Satisfaction* is a psychological outcome

deriving from an experience. It is an "emotional state that occurs in response to an evaluation of the interactional experiences" (Westbrook, 1981). *Service quality* is concerned with the attributes of the service itself (Crompton and MacKay, 1989). There is also a relationship between these two concepts. Service quality it is a way of thinking about how to satisfy customers so that they hold positive perceptions of the service (Ostrowski et al., 1993). Satisfaction depends on the quality of service attributes (Crompton and MacKay, 1989). Usually a high quality of service attributes results in high satisfaction.

Since service quality depends on the customer perception of service, the positive perception of service quality enhances customer satisfaction, and a negative perception creates dissatisfaction with the service. Parasuraman et al. (1985) reported that the perception of service quality can range from ideal through satisfactory to totally unacceptable quality. The range depends on the discrepancy between the service expectations (ES) and service perceptions (PS). When ES>PS, perception of service quality is less than satisfactory and tends toward totally unacceptable quality; when ES=PS, perception of service quality is satisfactory; and when ES<PS, perception of service quality is more than satisfactory and tends toward ideal quality. Similarly, Smith and Houston (1982) claimed that when expectations from service are not fulfilled dissatisfaction with service results (negative disconfirmation), when expectations are met or exceeded, satisfaction with service results (positive disconfirmation). Thus, customer satisfaction (CS/D) typically is modeled as a function of disconfirmation arising from

discrepancies between prior expectations and actual performance (Cardozo, 1965; Oliver, 1980).

On the one hand it is possible that a perceived high quality service may result in low satisfaction. The mechanistic system of service delivery may be of high quality, however, the interpersonal dimension of service may be of a low quality and result in low satisfaction with total service. On the other hand, the service provider's attitudes, behavior and verbal skills may give the customer more satisfaction than the pure mechanistic system of delivery of service. As Crompton and MacKay (1989) indicated, the positive social interaction between a consumer and a service provider may compensate even the low quality of service and result in high satisfaction. The high quality convivial dimension of service (interpersonal) may compensate the low quality procedural dimension of service (Martin, 1987). Therefore, the perceptions of the interpersonal element of service delivery is an essential element in the determination of tourist satisfaction with service.

Service quality and satisfaction depend on the differences between customer's perceptions and the provider's perceptions of the customer experiences; and specifically, the extent to which the service provider accurately understands the nature of the tourist's needs. Saleh and Ryan (1991) found that hotel providers and their guests evaluated service performance much the same way. However, they reported differences between providers and guests for gaps between expectations and performance. Vogt and Fesenmaier (1995) found that service providers did not understand the level at which customers evaluated their

experiences. They reported the importance of *who* delivers the service opposed to *what* is delivered. They noted the importance of considering both the customer and the provider in defining service quality, being more aware of the tourists' needs, and including all types of employees involved in delivering services to tourists.

Service quality is a necessary, but not sufficient condition for interaction to take place (Crosby, 1989). There are many other factors that contribute to the development of quality interpersonal interaction and satisfaction, such as, similarity in attitudes (Johnson and Johnson, 1972), similarity in appearance and lifestyle (Crosby et al., 1990; Evans, 1963), mutual disclosure (Derlega et al., 1987), or cooperative versus competitive behavior. The major determinant of interaction quality and satisfaction, is the similarity of the cultural value system of a tourist and a host (Pearce and Moscardo, 1984). There is a link between cultural values, service, social interaction and satisfaction. Culture determines perceptions of service quality and, consequently, satisfaction with social interaction in a service delivery. As Feather (1982) noted, satisfaction depends on cultural values. Knowledge of cultural values gives an insight to understanding expectations from service and perceptions of service. Therefore, culturally determined perceptions of service delivered to tourists during their interaction with service providers determine tourist satisfaction with the tourist-host contact.

Service perceptions and, in particular, the perceptions of a customer-service provider interaction in the process of service delivery and satisfaction with this interaction have still not received enough research attention in the area of tourism. There is a need to analyze

the tourists' perceptions of services offered in their host destinations. The examination of service perceptions would provide valuable information for hospitality and marketing strategists, particularly if there are differences in service perceptions due to differences in cultural background. Differences in cultural values would help to identify the factors contributing to differences in perceptions, and in turn, help to assess the effectiveness of the service providers' performance from the perspective of the culturally different customer. The examination of the tourist perceptions of the service providers' performance would also enable detection of negative perceptions, change or modify them if necessary, and therefore, better respond to the culturally different tourists' needs.

In summary, the concept of tourist satisfaction can be analyzed in terms of satisfaction with the service offered to tourists by the service providers. Satisfaction with service is a function of: 1) interaction between a service provider and a customer: a) a discrepancy between expectations and perceptions performance (disconfirmation model), b) a service provider and its performance (performance model) or a sum of satisfaction with different service attributes, for example, service providers' performance; and c) consumer alone or individual differences among consumers (individual differences model) (Jayanti and Jackson, 1991).

Satisfaction with service depends on the quality of service. The quality of service is determined by the interpersonal interaction between a service provider and a customer and, more specifically, the customer perceptions of the service providers' attributes. Ten

determinants of service quality have been identified of which the majority are related to the interpersonal element of service performance. The tourist perception of these determinants contribute to the overall tourist perceptions of service and satisfaction with service. A positive perception of service quality results in satisfaction, and a negative perception creates dissatisfaction. Service quality maybe perceived as satisfactory or more than satisfactory when expectations are met or exceeded. Service quality is perceived as less than satisfactory when expectations from the service are not fulfilled. The positive perceptions of the interpersonal element of service are extremely important because they may compensate the low mechanistic process of service delivery, and result in high tourist satisfaction. Although the most important aspect of service quality is a customer orientation, in defining service quality and satisfaction it is very important to consider both the customer and the provider; and include all types of hosts who deliver service to tourists. Similarity in cultural values determine the perceptions of service quality and satisfaction with service.

2.8.4 SATISFACTION MEASUREMENT

There are two distinct approaches to the measurement of satisfaction (Maddox, 1985). The first approach is to measure the overall satisfaction with the object or person. Such measurement is normally easy and requires a minimum respondents' effort (Maddox, 1985). However, the problem is in choosing from among a number of techniques measuring overall satisfaction. Usually a scaling technique is used. However, there were

many discussions about the appropriateness of the measuring scales. Pizam et al. (1978) argued that satisfaction should be measured on a Likert interval scale. Dann (1978) criticized this type of measurement for being highly skewed because tourists may express various degrees of satisfaction with various components of their holiday experiences. Interviewing techniques and direct questions related to satisfaction were also criticized for being responsible for skewed answers. It was agreed that an indirect rather direct technique (for example open-ended questions) are more useful (Dann, 1978). The problem is also with assessing validity and reliability of these scales. For instance, Maddox (1985) examined the construct validity of several methods and scales measuring satisfaction. Respondents were asked to indicate their satisfaction on graphic, face, and delighted-terrible (DT) scales. The DT (verbal) appeared to be better than graphic and face scales (non-verbal scales).

Another problem in measuring overall satisfaction is the complexity and difficulty of measuring satisfaction with people rather than physical objects. The measurement of satisfaction with psychological characteristics such as intelligence or hospitality is more difficult than with physical characteristics such as size or volume. The physical characteristics can be observed and quantified as opposed to psychological characteristics which must be inferred. Therefore, more errors are made when measuring satisfaction with people. Biases occur due to the differences between observers in assessing the inferred qualities and these personal biases are threats to the accuracy of measurement.

Also, the measurement of satisfaction in a tourism context is difficult because the tourism product consists mostly of services that are intangible and perishable in nature. In addition, the measurement of satisfaction with the expressive performance of services (for example, atmosphere of hospitality, reputation) is even more difficult than with the instrumental performance of service (speed).

The second approach to measuring satisfaction is to measure satisfaction with various dimensions contributing to overall satisfaction (Maddox, 1976; Smith et al., 1969). Since the tourism product is a composite of many interrelated components, the measurement of satisfaction with the tourism product requires the identification of individual components of this product and measurement of satisfaction with each component (Pizam et al., 1978). For instance, satisfaction with the total tourism product can be analyzed by measuring satisfaction with facilities, natural environment, or services offered. Satisfaction with services can be evaluated by measuring satisfaction with the interpersonal element of service such as the social interaction between tourists and service providers. This interaction can be, in turn, analyzed by measuring satisfaction with particular service providers such as tour guides, shop assistants, waitresses, and custom officials and their attributes, for example: politeness, friendliness, and professionalism. For instance, satisfaction with a tour guide can be measured by the satisfaction with the tour guide's knowledge of the historical, geographical and cultural environment (Almagor, 1985), knowledge of the culture being visited and the visitor culture, organizational and communication skills (Hughes, 1991; Pearce, 1984). Hughes (1991) noted that satisfaction is a multifaceted concept.

Measuring tourist satisfaction with a particular component of the tourism product is important because this measurement has a significant impact on tourist satisfaction with the total tourism product. If the individual components of a tourism product are not identified and satisfaction with the total product only are measured, "a hallo effect" may occur. This means that dissatisfaction with one component may lead to dissatisfaction with the total product. The measurement of separate components of satisfaction can help to develop an understanding of which component of a tourism product creates (dis)satisfaction and which one should be changed or modified. More adequate definition of the satisfaction concept can also be developed.

One of the common measures of (dis)satisfaction are complaints. However, this measure is very subjective and may present a biased view due to high dissatisfaction rates that may not lead to many complaints (Gronhaug, 1977). According to Roth et al. (1990), the most frequent consumer response to dissatisfaction is to "do nothing" (Roth et al., 1990). However, complaints should be monitored because dissatisfied guests complain widely to friends (Maddox, 1985), and the consequences of such complaints can be very negative. The complaints from the "matched" tourists (whose expectations can be met by tourism management) (Pearce and Moscardo, 1984, p.23) are easier to handle, and the needs of the "matched" tourists can be satisfied quickly. The expectations and needs of the "mismatched" tourists are more difficult to meet and satisfy (Pearce and Moscardo, 1984, p.23). Such "mismatched" tourists can be tourists from different cultural backgrounds.

Another reason why complaints should not be used as a measures of satisfaction is because they do not always indicate *real* dissatisfaction. Complaints can be caused by misunderstandings arising out of intercultural differences encountered during an overseas trip (Hanningan, 1980). International tourism more than any other area is affected by cross-cultural differences (Hanningan, 1980). The complaints of international tourists do not always express tourist dissatisfaction. Most often they express the intercultural difficulties encountered in a foreign country rather than dissatisfaction. Therefore, once again, an understanding of the cultural factors that influence the international tourists' (dis)satisfaction is vital for any international tourism study.

Some researchers question the usefulness of satisfaction measurement at all because "the expectations indicators are three times as powerful in explaining satisfaction than objective conditions" (Gauthier, 1987 p.1). This means that the measurement of satisfaction with actual experiences is not useful. Satisfaction should be measured on the basis of expectations. Moreover, the lack of a stable technique for satisfaction measurement over time makes the use of a technique difficult. Pizam et al. (1978) highlighted many difficulties in measuring tourist satisfaction. Pizam et al. (1979) criticized Dann (1978) for a) overlooking the measurement of various elements of tourism satisfaction; b) confusing the terms of motivation to travel, objective of travel, and satisfaction from travel; c) not providing information about the "push factors" such as values or beliefs that have great influence on the tourist's experiences; d) commitment to the "domain approach" to tourism satisfaction, which assumes that tourism satisfaction is not a function of satisfaction with the services offered but a function of overall life

satisfaction; and e) ignoring the Likert type scales as appropriate instruments for measuring tourism satisfaction.

Despite the problems and difficulties, tourism managers should be concerned with measuring tourist satisfaction. As was stated previously satisfaction determines whether the tourist becomes a repeat visitor. "Vacation (dis)satisfaction...underlines the vacationer's decision process" (Van Raaij, 1986; Van Raaij and Francken, 1984), and influences the purchase intention (Moutinho, 1987). Monitoring tourist satisfaction can provide invaluable information for detecting problems that cause (dis)satisfaction with holidays. "Remedial action could be initiated before a crisis occurs" (Maddox, 1985, p.2). Also, it is important to know possible consequences of tourist (dis)satisfaction.

In summary, there are basically two approaches for measuring satisfaction. The first is to measure overall satisfaction, the second is to measure satisfaction with various elements contributing to overall satisfaction. Measuring satisfaction with people is difficult since the psychological characteristics of a person must be inferred and depend on the differences between perceivers. Measuring satisfaction with a tourism product is complex because the tourism product consists mostly of intangible services, requires the identification of individual components of services, and measurement of satisfaction with each component. The measurement of satisfaction with the psychological components of service is more complex than with physical components. There are various techniques for measuring satisfaction. Many of them have been criticized for creating problems and

difficulties in measurement. Indirect rather direct techniques are more useful for measuring satisfaction. Ratings are better than graphic and face scales. Complaints are not good measures of dissatisfaction. In the cross-cultural setting the complaints of international tourists express intercultural difficulties rather than dissatisfaction. Tourist satisfaction should be measured because such measurement can detect the causes of tourist (dis)satisfaction and predict its consequences.

2.8.5 SUMMARY

The concept of satisfaction and its measurement is complex. There are many definitions of satisfaction. The definitions that best fit the purpose of this study are those that refer to satisfaction as 1) a comparison between tourists' expectations and perceptions; 2) a comparison between tourists' expectations and perceptions of hosts' attributes; and 3) a fit between a value system of a tourist and a value system of a host. Tourist satisfaction can be measured by analyzing satisfaction with the services offered to tourists. Tourist-host contact can be analyzed in terms of a tourist-service provider interpersonal interaction in the process of service delivery. Satisfaction with this interaction is determined by the perceptions of service quality and the service providers' attributes. The major determinants of service quality are: reliability, responsiveness, competence, access, courtesy, communication, credibility, security, understanding and knowing the customers, and tangibles. The positive perceptions of the interpersonal criteria can compensate the low quality of technical service and result in high satisfaction with a service. Similarity in

cultural values between a customer and service provider determine the positive perceptions of service quality and satisfaction with it.

Measurement of satisfaction with the interpersonal element of service is difficult. Many methods of satisfaction measurement have been introduced. Many have been criticized. It was agreed that the concept of satisfaction should be measured in more detail and for specific dimensions (Pizam et al., 1978) as it is a major contributor to post-holiday perceptions (Pearce, 1980a), and indicates the potential for future tourist visitation.

The major studies that are of importance to the present study are those of Pearce (1980a, 1981, 1982b, 1982c), Parasuraman et al. (1985, 1986, 1988), and Bitner et al. (1990). Pearce (1982b) illustrated the role of service personnel such as hoteliers, restaurateurs, custom officials, taxi drivers in tourist perceptions and satisfaction with service. Pearce (1980a) measured tourist holiday satisfaction with the tourist-local interaction contact, and found that tourists' evaluation of the hosts depended on the tourists' perceptions toward the visited nation, and holiday satisfaction. Parasuraman et al. (1988) identified dimensions of service quality to explain the causes of tourist dis/satisfaction with services. Bitner et al. (1990) collected 700 critical incidents from high-contact services such as hotels, restaurants and airlines and distinguished very satisfactory and unsatisfactory services. None of the researchers measured tourist satisfaction with tourist-host contact as determined by cultural values. The concept of satisfaction with the tourist-host contact as influenced by cultural values, has not been sufficiently researched. As Pearce and Moscardo (1984) emphasized cultural values of a tourist and a host determine their

interaction quality and satisfaction. Therefore, there is a need to introduce this concept as it would provide a measure of the extent to which the culturally different tourist perceives that their needs are satisfied through their contact with hosts. Satisfaction with tourist-host contact could be measured by satisfaction with service providers' attributes, or interaction and communication (Neumeyer and Neumeyer, 1958), the opportunity to meet friends (Dumazedier, 1974), enjoyment of good fellowship (Bultena and Klessing, 1969), or belongingness to group, gaining attention, recognition and respect (Walshe, 1977).

2.9   SUMMARY OF THE LITERATURE REVIEW

The above chapter reviewed existing literature on the social contact and factors that influence this contact. Specific reference was made to tourist-host contact in the cross-cultural context. The literature suggests that social contact is influenced by numerous factors. In the cross-cultural context the social contact between individuals of different cultural backgrounds is determined mostly by the culture of the contact participants, specifically, the cultural similarities and differences in the contact participants' background. The influence of cultural similarities and differences on tourist-host contact are important when tourists and hosts are members of different cultural groups and speak different languages. The type of the cross-cultural tourist-host contact and the degree of tourist-host interaction depends on the similarities and differences in cultural backgrounds of tourists and hosts (Sutton, 1967). Differences in cultural background can generate interaction difficulties between tourists and hosts, including culture shock. The modified

Porter and Samovar's (1988) model explains the influences of culture on the interactional process, suggests the cultural variations in social interactions between people from different cultures, and dependence of this interaction on the cultural similarities and dissimilarities. Maximum cultural differences were found between Asian and Western cultures. There is a need to analyze cultural background of tourists and hosts and the influence of cultural factors on their social contact (Feather, 1975, 1976).

The analysis of cultural value orientations can determine the similarities and differences in cultural backgrounds (Hall, 1976, 1977; Hofstede, 1980; Kluckhohn and Strodtbeck, 1961; Rokeach, 1973). Cultural values were assessed as the most important variables in differing cultures. The differences in cultural values between various countries were presented. Cultural values determine rules of social behavior which vary across cultures and generate interaction difficulties. Different rules of social behavior between Asian and Western societies and interaction difficulties were presented. Rules of social interaction influence the development of social perceptions and they also differ across cultures. Cultural values are the major determinants of these perceptions. Therefore, in different cultures there are variations in social perceptions. The cultural similarities in perceptions develop positive perceptions, dissimilarities create perceptual misperceptions. Cultural similarities in perceptions also encourage social interaction, dissimilarities discourage it. The understanding of perceptions is a key point for identification of the effects of these perceptions on satisfaction with social interaction. Tourist perceptions of hosts determine the tourist's total perceptions and satisfaction with their holiday.

Satisfaction is a function of culturally determined expectations and perceptions, or a fit

between a tourist value system and a host value system (Pearce and Moscardo, 1984).

Tourist satisfaction with hosts depends on the quality of services offered to tourists by

service providers, specifically, the perceptions of the service providers' attributes such as

friendliness, and helpfulness. The major criteria of service quality as related to the

interpersonal element of service performance were identified (Parasuraman et al., 1985,

1988). The positive perceptions of service providers' attributes create positive perceptions

of service quality and result in satisfaction with service. The negative perceptions of

service providers' attributes create negative perceptions and dissatisfaction with service.

Similarities in cultural values create positive perceptions and result in satisfaction,

dissimilarities create negative perceptions and result in dissatisfaction. The satisfaction

with the interpersonal element of service, may compensate the low quality of the

mechanistic aspect of service delivery and generate total holiday satisfaction.

No specific study has been done on the influence of differences in cultural values on the

social interaction between Asian tourists and Australian hosts. The literature search found

a significant amount of research on social interaction, mostly in the United States. Limited

research has been carried out in the area of social interaction in a cross-cultural setting.

There are some tourist-host contact studies. However, very little research exists of tourist-

host contact in a cross-cultural context. Dimanche (1994) reported that researchers in

consumer behavior and marketing should "start examining the impact of cultural

differences on the quality of cross-cultural interactions between tourists and locals

working in the tourism industry" (p.127). However, there is also a lack of adequate

technique for measuring cross-cultural tourist-host contact. Gudykunst (1979) and others introduced several cross-cultural indices to measure cross-cultural tourist-host contact. However, no technique has been universally accepted due to measurement problems. The cultural differences in values between various countries have been examined (Hall, 1976, 1983; Hofstede, 1980; Kluckhohn and Strodtbeck, 1961). Several studies analyzed Australian cultural values in comparison to Asian values. The Rokeach Value Survey was assessed as the best technique for measuring cultural values. This technique has been used in numerous studies to identify cultural differences between various societies, including Western and Asian countries. Not many value studies have been done in tourism. There is no study that analyses the influence of cultural values on tourist-host social interaction nor the differences between Australian hosts' and Asian tourists' cultural values. Many past value studies have been criticized for major methodological problems. Several studies have examined rules of social situations and interactions (Argyle et al., 1979; Argyle, 1986; Argyle et al. 1986) in various countries. Differences in rules of social interaction between Asian and Western countries have been found. These differences were caused by the differences in cultural values between those countries. Numerous studies have been done on tourist and host perceptions (Pearce, 1982b), attitudes, images, and other concepts related to perceptions. However, no study has identified the tourist and host mutual perceptions in terms of services offered to tourists by hosts and the influence of cultural factors on these perceptions. No study has used major criteria of service quality as related to an interpersonal aspect of service (Parasuraman et al., 1985, 1988) in order to assess the perceptions of service in a tourism context. The perceptions of a tourist-service provider contact in the process of service delivery has still not received enough attention.

No study has measured tourist satisfaction with tourist-host contact in a cross-cultural context, specifically, the interpersonal component of service as perceived by a specific tourist market.

In general, the literature search found a lack of controlled research study similar to the present study. This precludes deeper analysis and interpretation of the theories related to the degree of tourist-host contact. The major problem with past studies is little consensus between theorists and researchers on how to conceptualize and measure tourist-host contact. The literature review indicates that there is a link between cultural values, rules of social interaction, perceptions, social contact and satisfaction. The potential number of theories that can be developed to explain tourist-host contact is limitless. One can either explain tourist-host contact in terms of theories related to specific conditions (for example, rate of tourism development), or a single theory that conditions the development of tourist-host contact upon the influence of the same factors (for example, culture). There is evidence that there is no viable model of tourist-host contact in a cross-cultural context and there is a need to develop such a model. Therefore, the next chapter will focus on the development of such a model by integrating several streams of research in areas other than tourism (culture, psychology, sociology), as presented above. Once the model is developed and the factors that influence the tourist-host contact determined, testable hypotheses will be developed to see if the new model is indeed viable.

CHAPTER 3

THEORETICAL AND CONCEPTUAL FRAMEWORK

3.1   INTRODUCTION

In the previous two chapters, the purpose of the study has been explained and numerous

theories related to tourist-host contact presented. The purpose of this chapter will be (1) to

present a theoretical and conceptual framework for this study based on findings presented

in the literature review; (2) to describe the model of tourist-host contact which underlies

the concepts of the study and which provides a framework for the research design and data

analysis, and (3) to state the basic research intent guiding the study.

3.2   MODEL OF TOURIST-HOST CONTACT AND ITS GOALS

The model that is presented in the next section is a broad conceptual framework designed

to permit explanation of what determines tourist-host contact in a cross-cultural context.

However, in order to understand this model, one should firstly understand the general

concept of the social contact itself and analyze its determinants. Only then can one

analyze the concept of the tourist-host contact, its specific nature, the conditions under

which it takes place and the factors that influence this contact. All external and internal factors should be taken into account. Terms such as contact, tourist and host should be defined clearly.

In the present model the emphasis is on cultural rather than social, economic, environmental or other determinants of social contact. The aims of the model are both theoretical and practical. Theoretical aims include identification of the cultural determinants of the tourist-host contact which would be of importance to future thought and research in the area. Practical aims include establishing procedure which would be of help in the evaluation of tourist-host contact. The goal is to come to an *understanding* of which cultural determinants influence tourist-host contact and how they influence the degree of tourist-host contact. From that understanding it may be possible to *predict* the consequences of this influence.

3.3   DEFINITION OF TERMS

Several theoretical constructs are used in this study and their definitions and the reasons for their selection are presented below.

International tourist - a temporary overseas visitor (culturally different) arriving in a different country (Australia) for a minimum 24 hours and maximum 12 months, for the

purpose of leisure (recreation, holiday, health, study, religion, and sport), business, family, and meeting (McIntosh and Goeldner, 1990).

Host - a national of the visited country, working in the tourism industry, associating, taking care of, and providing service to tourists such as hoteliers, front office employees, waiters, shop assistants, custom officials, tour guides, taxi and bus drivers.

Contact - interpersonal interaction or association between people. For the purpose of this study interaction and contact are used interchangeably.

Inter-cultural contact - involves "direct face-to-face encounters between individuals with differing cultural backgrounds" (Kim, Y.Y., 1988, p.12).

Inter-cultural tourist-host contact - a personal encounter between international tourists and hosts who are members of two different cultural groups. This contact is experienced by tourists when they travel from their home culture to the culturally different culture of hosts, and by hosts when they deal with culturally different tourists. It occurs as tourists travel in planes, buses, stay in hotels, dine in restaurants, go shopping, visit tourist attractions, talk to tour guides, bus drivers and others. It takes forms ranging from observation, greetings, inquiries, casual conversations, exchange of postcards, business transactions, or even intimate associations. The amount, duration and intensity varies. In this study tourist-host contact occurs between two cultural groups: Australian hosts and

Asian tourists. Therefore, the type of contact analyzed in this study can be classified as inter-cultural.

Cross-cultural tourist-host contact - a personal encounter between international tourists and hosts who are members of more than two different cultural groups. Since the Asian tourist market is heterogeneous, the tourist-host contact chosen for the study analysis can also be classified as cross-cultural contact. The type of the contact analyzed occurs between one cultural group of Australian hosts and more than one different cultural group of Asian tourists.

Culture

1) system of commonly accepted cultural values

2) system of commonly accepted rules which regulate social interaction and to which the members of a particular culture conform

3) system of commonly accepted ways of perceiving that reflect cultural values

4) similarities and differences in cultural values between people.

This definition of culture was chosen because the tourist-host contact can be assessed through tourist and host cultural values, rules of social interaction and perceptions of each other and the influence of the similarities and differences in the tourists' and hosts' cultural values.

Cultural values - strong beliefs (opinions, mental images) of what is important, appropriate and socially accepted in life, in a wide range of situations; influence perceptions; criteria for evaluation; determine satisfaction.

Cultural values were chosen because they represent culture in general (Peterson, 1979; Leighton, 1981; Moutinho, 1987), predispose to social interaction, determine the rules of interaction, motivate it and indicate standards for its evaluation. They represent individual attributes that influence perceptions. They can be used to analyze cross-cultural-differences between people and make comparisons.

Rules of social interaction - principles to which interpersonal interaction should conform, standards of behavior, customs.

Rules of social interaction were chosen because they provide directives and regulate social interactional contact (Gudykunst et al., 1988b); they indicate what is permitted and not permitted in personal interaction; and represent a base for expectations from interaction. Because the rules of social interaction differ in various cultures, as well as the interpretations of their appropriateness in social situations, rules can be used to analyze cross-cultural differences in peoples' interactions.

Perceptions - feelings, impressions, thoughts, beliefs; which depend on external factors such as the cultural environment, and internal factors such as the characteristics of

perceivers; predispositions to act in a predictable manner; influence evaluation and satisfaction; can be changed over time.

Perceptions were chosen because they indicate the impressions people form of one another; they allow for interpretation of others interaction, provide information about predisposition to interact in a certain way and satisfaction with interaction. In general, they play an important role in interpersonal and inter-cultural interaction (Cook, 1970).

<u>Satisfaction</u> - positive feelings, reactions, contentment obtained from fulfilling needs and wants considered important; creates desire and intentions for repeat purchase or visit; depends on amount of benefits the individual can get from the comfort of fulfilling needs and wants; can cause feelings of happiness and peace of mind.

Satisfaction was chosen because it is a function of expectations and perceptions, and shows the fit between a tourist value system and a host value system.

All the above presented concepts have been discussed in detail in Chapter 2. All these concepts have been investigated across a wide variety of contexts. They can be used to analyze cross-cultural differences between various cultural groups. They enable comparisons between various cultures. They can be measured. The differences in cultural values, rules of social interaction and perceptions across various cultures allow for a measurement of cross-cultural tourist-host contact. These concepts will be operationally defined in Chapter 5.

There are also other cultural variables such as needs, motivations, beliefs, attitudes, norms, or interests that may also influence tourist-host contact. However, they have been excluded from the analysis of tourist-host contact for the following reasons. Needs a) can not be used to determine cross-cultural differences between people; and b) are influenced by values that are better predictors of cross-cultural differences (Rokeach, 1973). Motives are also influenced by values (Rokeach, 1973). Beliefs a) are directed toward only specific object/person (Rokeach, 1973); and b) are not accepted by all members of a social group (Moutinho, 1987). Attitudes a) focus on specific objects/people; b) refer to a number of beliefs; c) are not standards; d) are influenced by values; e) provide less information about cultures (Rokeach, 1968b); and f) are a lower version of values (Campbell, 1963). Norms a) do not provide accurate descriptions of interactional behavior (Stewart, 1972); and b) their acceptance or rejection depends on values (Williams, 1968). Interests a) are not standards; and b) do not have "ought" character (Rokeach, 1973).

3.4   THEORETICAL FRAMEWORK

The findings of the literature review constituted a theory stating that social contact is influenced by numerous external and internal factors. One of the external factors, which is the most intense determinant of tourist-host contact, is culture. Culture is a multifaceted concept and consists of numerous elements. The most important element of culture that can differ between various cultural groups are human cultural values. Cultural values determine rules of social interaction and influence peoples' perceptions. These perceptions

decide about (dis)satisfaction with social contact and decide about the potential for future contact.

Individuals who belong to a similar culture share similar cultural values and behave according to similar rules. Individuals who belong to different cultures have distinct cultural values and behave according to different rules. The level of social interaction between individuals depends on the inter/cross-culturalness which is influenced by the extent to which the individuals share the same cultural values. Therefore, the social contact between people of different cultural backgrounds is determined by the similarities and differences in their cultural backgrounds. The similarities in cultural background create similar rules of social interaction, develop similar perceptions and generate a similar level of satisfaction with social cross-cultural contact. The differences create different rules of social interaction, develop different perceptions and generate different levels of satisfaction with cross-cultural contact.

The conceptual framework for this study states that the cross-cultural tourist-host contact is influenced by the two cultures: the culture of tourists and the culture of hosts. The culture of tourists and hosts determine their cultural values, rules of social interaction, and perceptions, which in turn, determine interpersonal interaction and (dis)satisfaction with this interaction (see Figure 3.1). Samovar and Porter's (1988) model of cultural differences among cultures provides insight into the effects of cultural differences between tourists and hosts and their mutual contact.

Figure 3.1   **The relationship between
the tourist and host cultural background,
social interaction and satisfaction with interaction**
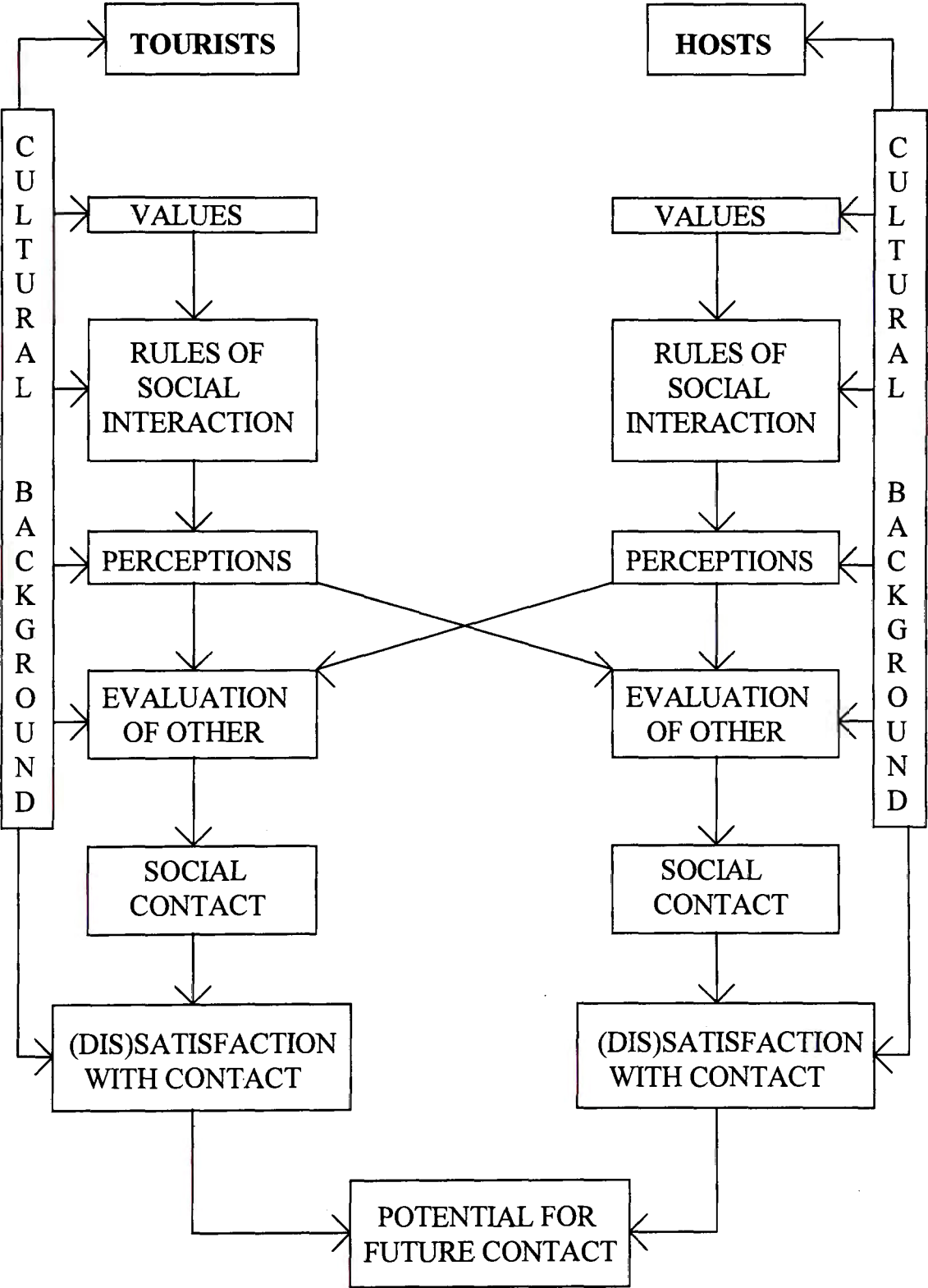
If there are similarities in cultural values, tourists and hosts will apply similar rules of social interaction and their mutual contact will be perceived in a similar way. Their social interaction and satisfaction will be enhanced (if their mutual perceptions are positive). If there are differences in cultural values between tourists and hosts, they will apply different rules of social interaction and their mutual contact will be perceived in a very different way, depending on how big the differences are between their cultural values. If the differences in cultural values are insignificant, the tourist-host interaction will be perceived in accordance to similar rules of socially accepted behavior and as culturally appropriate. Consequently, tourist-host contact will not be separated by a cultural distance between tourists and hosts. Tourists and hosts will be satisfied with their mutual contact (if their mutual perceptions are positive). However, if the differences in cultural values between tourists and hosts are significant, tourists and hosts will apply distinct rules of social interaction, their interaction will be perceived differently, often as inappropriate and against values and rules. Therefore, tourist-host contact will be separated by a cultural distance between tourists and hosts. They will likely to be dissatisfied with their social contact. (see Figure 3.2).

As Jafari (1989, p.32) noted, in cross-cultural contact tourist and host cultures are usually "two opposing states of mind with contrasting rules and values". Therefore, misunderstanding between tourists and hosts may occur. They may perceive and evaluate each other differently, often negatively. A genuine interest in a person may be perceived as an invasion of privacy, gift giving may be perceived as a bribe, and calling by first name as impolite. Under these circumstances the tourist-host contact is reduced, dissatisfaction

Figure 3.2 **The relationship between cultural similarities and differences in values, rules of social interaction, perceptions, social interaction and satisfaction with interaction**
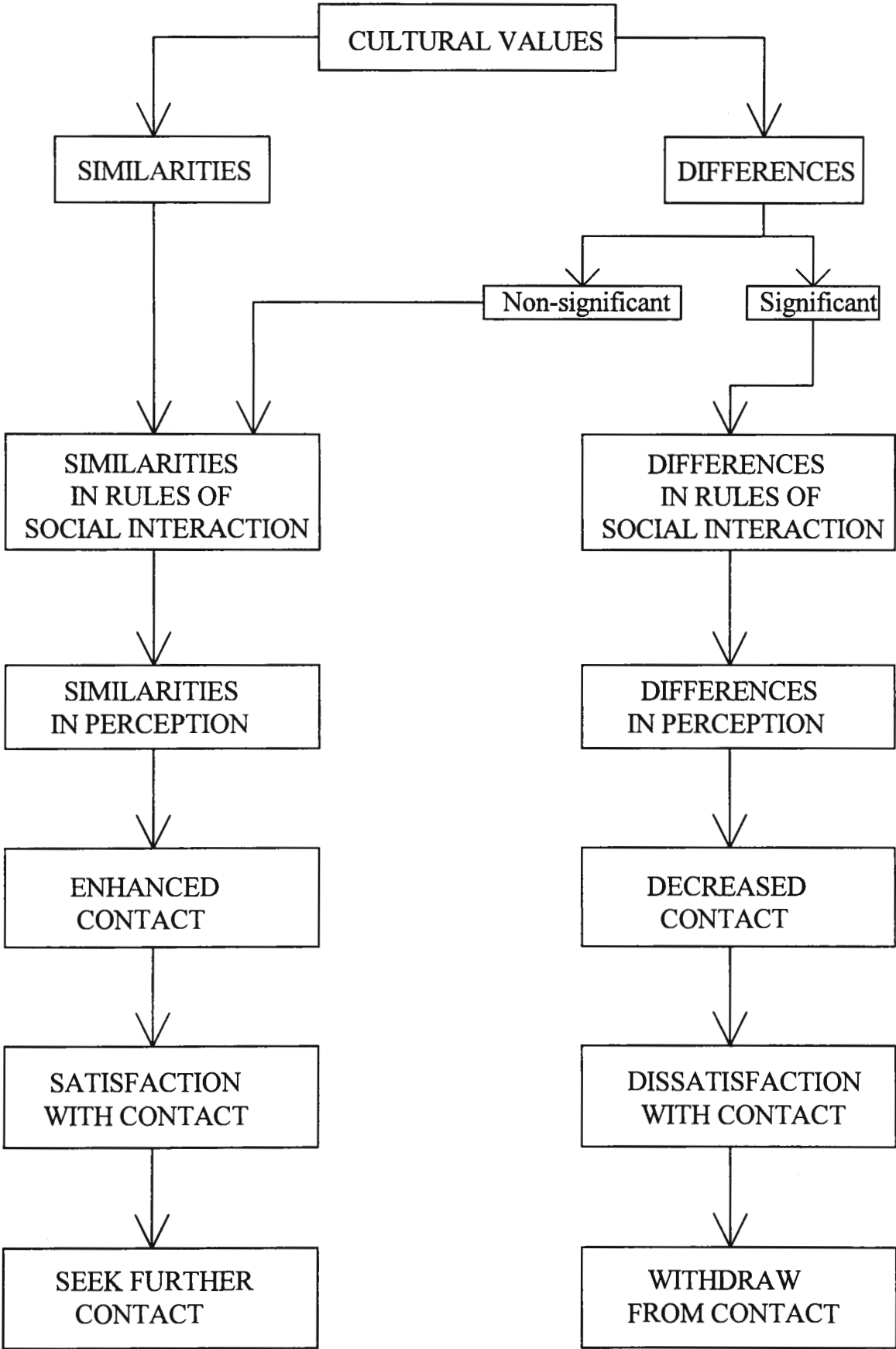
with contact may result, tourists and hosts may withdraw from interaction and seek no further contact with each other. Figure 3.2 represents the underlying assumptions which describe the relationships explored in this study.

The above theoretical and conceptual frameworks offer a ground for explanation of the tourist-host contact, and its outcomes, with a central focus on the cultural influences of the contact participants, and integrate the cultural elements into a comprehensive model. Based on the linkages between the variables, it is possible to draw a diagram that represents the overall structure of the present theory, as shown in Figure 3.3. The model presented below clarifies the relationships among the variables: cultural values, rules of social interaction, perceptions, social contact and satisfaction with contact.

Figure 3.3   Model of the conceptual framework
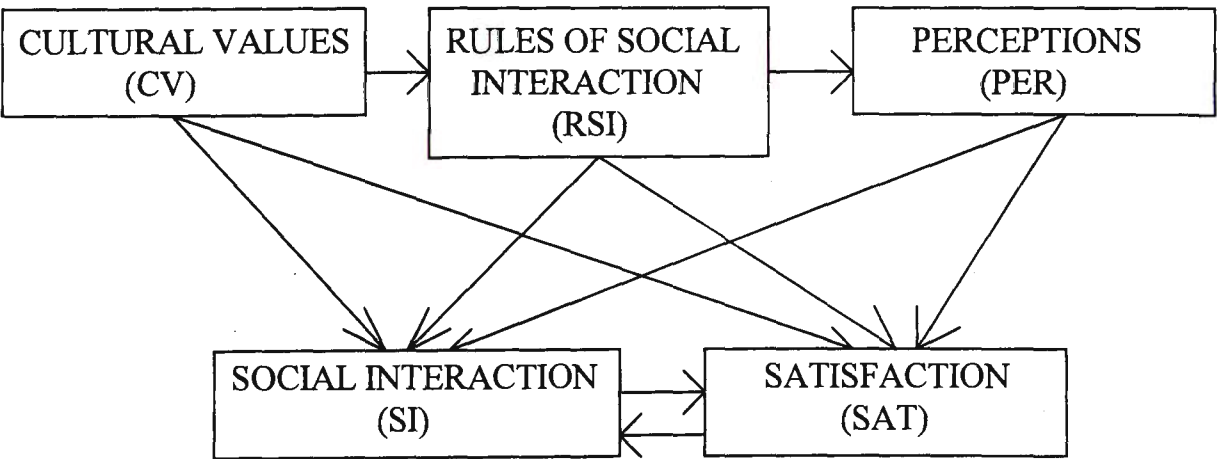
3.5   THE ATTRIBUTES OF THE MODEL

On the whole, the theory presented meets the challenge currently facing the fields of cross-cultural research in a tourism context, that is, to find a model that would 1) explain cross-cultural tourist-host contact; 2) consolidate numerous multidimensional and multifaceted concepts from various disciplines into one model; 3) make use of key abstract terms; 4) indicates potential for future research activities across the human sciences as related to the concepts analyzed.

The theory argues that the cross-cultural tourist-host contact, whether it is a psychological, social or anthropological phenomenon, it is mostly a cultural phenomenon which can be presented in a single framework. Although tourist-host contact depends on such factors as cultural values, rules of social relations, and perceptions, cultural values are the most intense determinants of tourist-host contact and they influence the interpretations of the other variables such as rules of social interaction and perceptions. Cultural values are main variables that describe, clarify, and explain the tourist-host contact in a cross-cultural setting. Since each of the individual cultures influence the individual differently, their interpretation is different. Therefore, these variables should be analyzed as part of a system rather than separately. The model helps to analyze these variables as a system, by describing their mutual influence and the specific nature of the relationships between them.

The theory shows how cultural differences in the individuals' backgrounds can explain the interactional patterns in a general cross-cultural setting. However, since the conceptual framework presented in this study is designed specifically for the explanation of tourist-host contact in a cross-cultural context, caution must be exercised in making such generalizations. The variables used may be inappropriate for the evaluation of social contacts such as parent-child or patient-doctor, where perhaps a different set of variables would be more relevant. However, with a different set of variables, the same general approach to the explanation of such social contacts in a cross-cultural setting would be useful.

The theory clearly suggests that, if individuals from different cultural backgrounds are to interact with each other and be satisfied with mutual contact, they must above all understand their own and others' cultural backgrounds. Specifically, if tourists and hosts with different value orientations are to interact socially and be satisfied with their mutual contact, they also must understand their own and others' cultural backgrounds, and in particular the differences in cultural values.

3.6   VARIABLES

The theoretical concepts of cultural values, rules of social interaction, perceptions, tourist-host contact, and satisfaction, that have been defined in this chapter, represent variables for the present study.

The major dependent variable (criterion) in this study is the tourist-host social interaction (SI). The second dependent variable is satisfaction with tourist-host contact (SAT). The independent variables are cultural values (CV), rules of social interactions (RSI) and perceptions (PER). The rules of social interactions and perceptions may also be treated as dependent variables since they depend on the cultural values. The control variables such as demographic and socio-economic characteristics of the subjects, or length of stay, type of travel arrangements and others are held constant in order to neutralize their effect.

Cultural values, rules of social interactions, perceptions, satisfaction and tourist-host social contact represent variables which will be measured on an interval scale. The geographic and demographic characteristics of the subjects, their age, and occupations will be presented by the discrete categories.

3.7 BASIC RESEARCH INTENT

The model speculates that the theoretical constructs are linked with one another by the nature of their relationships as indicated in Figure 3.3. Therefore, the purpose of this section will be to demonstrate a series of speculative hypotheses which test these linkages.

The basic speculative hypotheses to be tested in the present study are as follows:

1: There are significant differences in cultural values between Asian tourists.

2: There are significant differences in cultural values between Asian tourists and Australian hosts.

3: There are significant differences in rules of social interaction between Asian tourists and Australian hosts.

4: There are significant differences in perceptions between Asian tourists and Australian hosts.

5: There are significant differences in the preferred forms of interaction between Asian tourists and Australian hosts.

6: There are significant differences in satisfaction with social contact between Asian tourists and Australian hosts.

7: There are dimensions of the significant cultural differences between Asian tourists and Australian hosts.

8: There are correlations between the dimensions of the significant cultural differences between Asian tourists and Australian hosts.

9:   There are major indicators of each cultural dimension which are critical for the development of Asian tourist - Australian host social interaction and satisfaction.

10:   It is possible to develop models of the cultural differences between Asian tourists and Australian hosts.

3.8   CONCLUSIONS FROM RESEARCH INTENT
AND THEIR RELATIONSHIPS TO THE PURPOSE OF THE STUDY

The above speculative hypotheses have been developed to meet the purpose of the study which is to test a theory of the influence of cultural differences between Asian tourists and Australian hosts on their mutual contact and satisfaction with this contact. The speculative hypotheses aim to investigate whether there are significant cultural differences in cultural values, rules of social interaction, perceptions, preferred forms of social interaction and satisfaction with interaction. If there are, then the hypotheses will test which of these cultural differences influence the most social contact between Asian tourists and Australian hosts and in what way. The expectations are that there are significant differences in cultural values, rules of social interaction and perceptions between Asian tourists and Australian hosts. These differences influence the tourist and host preferences for social interaction and satisfaction with this interaction. It is expected that the correlations between cultural values, rules of social interaction, perceptions, social

interaction and satisfaction, as presented in the speculative hypotheses, will be supported by the study analysis.

3.9 SUMMARY

The questions addressed in this study concern the cultural factors which influence the interpersonal interaction between Asian tourists and Australian hosts, and the influence of these factors on the tourist and host satisfaction with their interaction. The above chapter presented the guiding speculative hypotheses for the preceding discussion, and provided a framework for the research design and statistical analysis of the data which will be discussed in the next chapters.

CHAPTER 4

METHODOLOGICAL PROBLEMS

IN INTER-AND CROSS-CULTURAL RESEARCH

4.1   INTRODUCTION

The purpose of this chapter will be to identify major methodological problems that must

be addressed in inter-and cross-cultural research. The problems will be identified in each

successive stage in the research process. Suggestions will be made for overcoming these

problems. Inter-and cross-cultural research is defined as research that has culture as its

independent or dependent variable.

4.2   THE CRITERION PROBLEM

The criterion problem occurs due to the fact that

1)   the concept of culture is not adequately defined and there is no wide spread

agreement as to the operational definition of culture in the area of research

2)   the existing definitions of culture are by themselves culturally influenced.

They include variables that are more or less specific to the culture in question

(Elashmawi, 1991).

3)   the definitions of culture are affected by the culture of the researchers

4)   many theorists use the terms culture, country, nation and society interchangeably
        due to the beliefs that geographical borders provide a defined unit for cross-
        cultural research analysis

5)   there is a tendency to treat cultures and societies as culturally homogeneous
        (Hodgkin, 1974). Whereas, in fact, there are many various cultures with
        subcultures and regional differences between people

6)   the impact of cultural factors may be or may not be related to the theory of
        research

7)   the theories and practices used in research and interpretation of the results are
        subjective to cultural bias and ethnocentrism of researchers (Burnett et al., 1991).
        Therefore, they lack either generalizations or specific applications to other settings.
        Ethnocentrism means that the research study is centered around one culture or
        language. Ethnocentrism "obstructs the development of objective assessment of
        cultural differences" (Stewart and Bennett, 1991, p.164). "The patterns of other
        cultures may be ignored in deference to the naturalness of the reference culture.
        Or the other cultures may simply be treated as deviations from reality or normality
        rather than as variations" (Stewart and Bennett, 1991, p.161).

8)   each culture can be approached from either an *emic* (its native members) or *etic*
        (the observers) point of view (Harris, 1988; Triandis et al., 1972b).

The above criterion problems question the external validity for any criteria used in inter- and cross-cultural research. Therefore, cross-cultural research:

1) should be based on a clear conceptualization of culture (Kim, Y.Y., 1984, 1988)

2) a definition of culture should be developed and be specifically related to the research study purposes; reasons for choosing certain elements of culture for the research analysis should be justified

3) research should be designed, conducted and interpreted from each culture's perspective and not from a single culture (e.g. researcher's culture)

4) research should identify whether the study is cross-cultural or cross-national. Reasons for choosing a specific unit for the research analysis should be identified.

5) there is a need to remember that cultures and subcultures are heterogeneous due to regional differences

6) research should mention whether the theory tested is free of concepts that are culturally related or not

7) a multicultural research team should be used and different national theories combined together in order to develop an adequate theoretical framework which can be accepted transculturally

8) explanation should be given about which approach has been chosen for the research analysis, *emic* (culture is analyzed in its own terms) or *etic* (culture is analyzed in a universal perspective)

9) criterion should be validated.

4.3   SIMPLICITY OF METHODOLOGY

The second major problem that occurs in cross-cultural research is the simplicity of the research methodology. In general, cross-cultural research is more difficult than domestic research, and therefore, its design is usually simple. A review of cross-cultural research indicates that:

1)   most cross-cultural research is static, one-shot and after-the fact (Nasif et al., 1991)

2)   they are influenced by the ethnocentric views of the researchers

3)   many are replicated in various countries (Adler, 1983b)

4)   the choice of cultures to be studied is due to convenience

5)   much research lacks functional equivalence (the concepts measured cannot be compared) since they have different meanings in various cultures

6)   the concepts are measured at the researchers' convenience

7)   the results often reflect the effects of the time the research has been conducted

8)   most cross-cultural research studies are single-discipline and are not able to explain the diversity of issues.

Therefore, in order to overcome methodological simplicity the cross-cultural research should be:

1)   dynamic and repeated over time

2)   carried out by several researchers from different cultures

3)   should not be replicated in various cultures

4)   reasons for choosing cultures to be studied should be explained

5)   the concepts measured should be adequately defined and have similar meanings in various cultures

6)   a system for measuring the concepts should be developed

7)   validity and reliability should be measured

8)   the research should be multidisciplinary, based on the various disciplines such as sociology, psychology, anthropology, economics, and political science in order to capture a worldview of the phenomenon under study.

4.4   PROBLEMS OF SAMPLING

The problem regarding sampling relates to the selection of an appropriate sample for the stated objectives of the study, the number of cultures included in the study, the selection of cultures and the subjects of the study, the independence of cultures and the subjects, sample size and the representativeness of the samples. In general,

1)   the number of cultures included in cross-cultural research is low (it is usually two) (Nath, 1968). A small number of cultures can be used primarily in pilot studies but not for testing of substantive cultural hypotheses (Adler, 1983b; Sekaran, 1983; Triandis et al., 1972b).

2)   selection of subjects is based on their availability and convenience (Adler, 1983b)

3)   subjects represent only a limited segment of the culture

4)   often it is unclear which subjects represent a culture, often subjects are not equivalent in their characteristics

5)   subjects are selected mostly from students or managers who are unrepresentative

of the central tendency of the culture and compared with well-established findings

which are more representative of a central tendency of the culture in question

(Nath, 1968; Sekaran, 1983)

6)   subjects are not independent and are not equivalent of nations being studied. Even

the matched samples are often not independent due to cultural diffusion (adopting

similar practices in different cultures). Therefore, they cannot be compared

(Ronen, 1986; Sekaran, 1983).

7)   research fails to mention how representative the sample is and only a few studies

have taken steps to ensure representativeness of samples (e.g. Haire et al., 1963).

The reasons for this is the lack of adequate secondary sources of data on

population abroad and the unreliability of existing statistics which only allow for

simple sample designs (Wilson, 1958).

Therefore,

1)   a larger number of cultures should be selected (Sekaran, 1983)

2)   the selection of cultures and subjects should not be based on convenience (Adler,

1983b). Random sampling should be used. When random sampling is not

possible, the description of samples in detail is required as it potentially influences

the interpretation of the results (Sekaran, 1983).

3)   subjects should represent several samples of the culture

4)   subjects should be described in detail and be equivalent in their characteristics

5)   subjects should be selected from a wide variety of socio-economic and

        demographic groups who are representative of the central tendency of the culture

6)   subjects chosen from nations being studied should be similar and independent.

        Matched samples should be used (Sekaran, 1983) to enable comparison.

7)   steps should be taken to ensure representativeness of the sample. Access to more

        adequate secondary sources of population should be provided.

4.5   PROBLEMS OF INSTRUMENT DEVELOPMENT AND TESTING

Another problem in cross-cultural research is the:

1)   lack of an equivalent instrument to measure the concepts in different cultures

        (Adler, 1983b; Hofstede, 1980; Ronen, 1986; Sekaran, 1983). The instruments are

        typically developed in western cultures (particularly the United States).

2)   most studies use a survey instrument. The limited number of empirical studies

        that have been completed in Australia (Rao, 1976) have used a survey method

        almost exclusively.

3)   lack of equivalence of translation, particularly equivalence of cultural meanings

        (words rather than meanings are translated). This equivalence is also called

        experiential equivalence (Adler, 1983b; Sechrest et al., 1972).

4)   lack of conceptual equivalence which refers to the degree that two concepts exist

        and are equivalent in the cultures under study (Sechrest et al., 1972)

5) lack of equivalence in construct operationalisation (the concepts are measured differently) (Hui and Triandis, 1985)

6) lack of item equivalence (the concepts are measured by different instruments in different cultures) (Adler, 1983b; Hui and Triandis, 1985)

7) lack of equivalence of variables (the same variables are measured). This problem occurs because there are no transcultural-cultural variables that could be used to compare and distinguish various cultures (Adler, 1983b).

8) lack of equivalence of scaling, also called scalar equivalence (the constructs are not measured on the same metric scale and the instruments do not produce the same measurement effects in different cultures) (Adler, 1983b; Hui and Triandis, 1985)

9) lack of equivalence of language used with subjects from different language groups (Brislin et al., 1973; Prince and Mombour, 1967; Werner and Campbell, 1970)

10) lack of vocabulary, idiomatic and grammatical-syntatical equivalence (Sechrest et al., 1972)

11) lack of pre-testing of different forms of the instrument and its linguistic constructions

12) lack of reliability and validity measurements.

The above problems create questions of validity of the measuring instruments. Therefore, in order to avoid these problems it is suggested that:

1) a transcultural instrument should be developed to measure concepts in different cultures. Also, the instruments that have been previously used in cross-cultural

research and were successfully validated should be incorporated wherever possible.

2)   various research instruments should be used to strengthen the research results

3)   "translations must utilize terms referring to real things and real experiences which are familiar in both cultures, if not exactly equally familiar" (Sechrest et al., 1972, p.47). Brislin (1970, 1980) indicated that the basic translation method to increase the equivalence of meanings is a back-translation method when the instrument is translated from the original language to the target language by one bilingual person and translated back to the original language by a bilingual "blind" translator to check whether the target language matches the original language. The process should be repeated several times before a satisfactory version results. The differences between the original and the back-translated version should be compared. Efforts should be made to chose words whose meanings are the same in various cultures (Nath, 1968). However, the purpose of translation should be to achieve equivalence of concepts and not words (Nath, 1968). Brislin (1986) developed 12 detailed guidelines for quality translation. However, since there is no criterion of translation quality (Spilka, 1968), back-translation is not foolproof. Brislin (1970, 1986), Brislin et al. (1973), and Campbell et al. (1970) pointed out that several techniques are available, including the bilingual technique, the committee approach, and pre-test procedure, or combinations of these, as alternatives to back-translation. The bilingual technique uses bilinguals who take the test in the two languages. In the committee approach, a bilingual group translates from the original to the target language. The pre-test procedure consists

of field-testing the translation to ensure complete comprehension of the text by subject. Triandis et al. (1972b) suggest the development of several versions of the same instrument, together with the use of multistage iterative translations, in which one starts from the original language O1, employs bilinguals to translate to T1, a new set of bilinguals to go to O2, and monolingual judges who assess the similarity of 01 and 02, and make modification of O, and make it similar to a T. However, such translation is extremely difficult because the bilinguals' conceptual structures differ from those of monolinguals (Lambert et al., 1958).

4) careful attention should be paid to translation and conceptual equivalence to increase the power of statistical tests

5) a construct must be operationalised in the same way in different cultures so as to increase the equivalence in construct operationalisation across cultures

6) constructs should be measured in different cultures by the same instrument, the items should be identical in the different cultures; each item should have the same meanings to people in both cultures in order to compare test scores in two cultures

7) the equivalence of variables should be increased by the assessment of the content validity of the instrument. The use of open-ended questions should improve comparability. More general dimensions improve cross-national validity (Nath, 1968).

8) the scaling equivalence can be increased by using standardized instruments employing Likert scales. The Likert type of rating approach is the best (Munson and McIntyre, 1979). The semantic differential scale (Osgood) also appears to be

cross-cultural (Nath, 1968). The scales should be developed individually in each culture.

9) detailed guidelines on methods of translation, including back translation and the bilingual techniques (Brislin, 1980), decentring (Werner and Campbell, 1970) and rules for writing translatable English (Brislin et al., 1973) should be available. For instance, Triandis et al. (1972b) have proposed a procedure which requires translation of a substantial portion of the etic items by the method of decentring (Werner and Campbell, 1970) from one language to another until there is a set of items that is not particularly appropriate to any one culture but is acceptable to all. Further, they have proposed to obtain a new sample of persons and give them the etic items plus those emic items that appeared to be most appropriate to their culture. Another proposed procedure avoided translation of a text, except for instructions about the research process. However, this procedure was described by Brislin (1980) as highly complex, because it required the researchers to take a set of proposed etic (universal) concepts and to develop corresponding emic have (culture specific) items in the particular cultures being studied.

10) the vocabulary, idiomatic and grammatical-syntactical equivalence should be increased by hiring professional linguists for the assessment of the translated instrument

11) different forms of the instrument should be pre-tested in order to ensure proper reliability and validity of the translated instrument. Pre-testing should be repeated several times.

12)	translated instruments need to be validated, the reliability of the questionnaire

items need to be measured in order to assess the quality of the results, particularly

of studies indicating cultural differences.

## 4.6	PROBLEMS OF DATA COLLECTION

The methodological problems in the data collection stage occur because:

1)	the research setting, research design, administration, instrumentation, and timing

are not equivalent (Adler, 1983b)

2)	subjects' responses are not equivalent (Adler, 1983b)

3)	there is a considerable time elapse between the data collection stage in different

countries (Sekaran, 1983)

4)	since different cultures use and view time differently (Roberts and Boyacigiller,

1984) data collected cannot be collected at the same time and compared

adequately

5)	since different cultures have a different understanding of power and authority

(Hofstede, 1980), the status and authority of the researcher may affect the data

collection from subjects. For instance, the casual behavior of the Western

interviewer may affect the responses of Eastern subjects who prefer a more formal

style of interviewing.

6)   most studies focus on a relatively short-time span, they are often cross-sectional,

        conducted only at a one point in time, as a result broader generalization is difficult

        (Lawson and Phillips, 1971; McAdam, 1971; Montial, 1988; Nasif et al., 1991)

7)   most research is based on secondary data collected by independent researchers

        from different cultures

8)   there is no equivalence in rapport between the researchers and the respondents

        due to the differences in background characteristics, psychological and behavioral

        factors and, as Hudson et al. (1959) reported, different motivation and goals

        orientation.

In order to avoid these methodological problems, the goal in cross-cultural research should

be to:

1)   ensure equivalence, but not standardization (Adler, 1983b) in the research setting,

        research design, administration, instructions and timing of data collection

        (Sekaran, 1983)

2)   the equivalence of subjects' responses should be enhanced by increasing the

        subjects' familiarity with the instrument, decreasing the level of their anxiety,

        increasing equivalence of characteristics of the person conducting the research and

        the characteristics of the presentation (Adler, 1983b). However, standard scores

        should be applied carefully in order to not eliminate all cultural differences

        (Triandis et al., 1972b).

3)   there should be uniform data collection procedures in different cultures

4)   equivalence of timing of data collection should enhance the data collection process

and comparability of the data collected (Roberts and Boyacigiller, 1984)

5)   using trained local researchers and providing adequate instructions should

minimize the response bias due to personal and psychological effects (Sekaran,

1983)

6)   longitudinal data collection techniques, focused on a longer period of time, should

be used to get more dynamic and valid results and allow for a better generalization

of the results (Adler, 1983b; Sekaran, 1983)

7)   research should be based on primary data collected by a multicultural team of

researchers (Sekaran, 1983)

8)   adequate interviewer selection and training should be provided to achieve

motivational and goals equivalence of the respondents in various cultures.

4.7   PROBLEMS OF DATA ANALYSIS

Methodological problems in the data analysis stage occur because:

1)   most cross-cultural research is not empirical

2)   research is qualitative, highly conceptual and theoretical, and lacks data analysis

(Nasif et al., 1991)

3)   much research is descriptive and based on subjective opinions and, consequently,

the use of non-parametric statistics for data analysis is preferred (Nasif et al., 1991)

4)   most research is limited to univariate and bivariate statistical techniques (mostly

correlations) which are inappropriate for the investigation of a complex concept

such as culture (Adler, 1983b).

There is a need for:

1)   more empirical cross-cultural research

2)   more quantitative research with more sophisticated data analysis

3)   more exploratory and causal research based on objective data collection and

parametric statistics for data analysis

4)   more multivariate and more powerful techniques for statistical analyses such as

multiple regressions, cluster analyses, factor analyses, component analyses and

multidimensional scaling should be used in cross-cultural research (Sekaran,

1983). Many scholars identified the importance of using multiple methods in

identifying cultural differences (Brislin, 1980; Sekaran, 1983; Triandis, 1980b;

Webb et al., 1966). According to them, research is strengthened if it provides

results that are based on multimethod measurement of a variable.

4.8   PROBLEMS OF LEVEL OF ANALYSIS

Since cross-cultural research deals with a societal level in many studies the terms used for

describing individuals are used to describe society or culture. Hofstede (1980) reported

that the inferences about the culture are made from individual level data. In order to avoid

this problem multi-level and cross-level research should be conducted (Mossholder and Bedeian, 1983).

4.9   PROBLEMS OF GENERALIZATION OF FINDINGS

Most cross-cultural research is conducted only at one point in time, involving a comparison of two cultures and use of limited samples. Therefore, their findings cannot be stated in general terms (Nath, 1968). A multi-trait multi-method matrix design suggested by Campbell and Fiske (1959) should be used as it offers a suitable validation process utilizing a matrix of inter-correlations among tests representing at least two traits, each measured by at least two methods (Nath, 1968).

4.10   PROBLEMS OF INTERPRETATION

The interpretation of the results can introduce ethnocentric biases. In order to avoid such bias the data collected should be shown to persons from different cultures, who have different kinds of bias. Blind interpretations could also be helpful.

4.11 PROBLEMS OF ETHICS

A number of ethical issues arise in cross-cultural research (Goodenough, 1980; Sarbaugh, 1984). The anonymity of the respondents should be guaranteed. The respondents should be informed of the consequences of the research. The respondents should be assured that they will not be affected by the research process and its outcomes. The privacy of the individuals and the right to refuse to participate in the research should be respected. Different cultures have different understanding of confidentiality, privacy and anonymity. The researchers should respect their standards. Therefore, pre-testing and careful interviewing of subjects should be conducted to determine the conditions under which the instruments are most acceptable, by the culturally different respondents.

4.12 SUMMARY

This chapter provided a review of methodological problems in cross-cultural research. These problems occur in respect to criterion, methodological simplicity, sampling, instrumentation, data collection and analysis, levels of analysis, generalization and interpretation of findings, and ethics. The suggestions for reducing the extent of these problems were presented. According to Berrien (1970), the best cross-cultural research is that which 1) engages the team efforts of two or more investigators from different countries; 2) is supported by institutions in the respected countries; 3) addresses problems of a common concern; 4) is timely and relevant to social problems; 5) uses a definition of

the problem which is jointly developed; 6) employs comparable methods of data collection and analysis; 7) data is collected by the collaborative team; 8) results are interpreted according to the standards of the respected cultures; 9) the chosen interpretation is acceptable to a world community.

CHAPTER 5

METHODOLOGY AND PILOT STUDY

5.1   INTRODUCTION

This chapter will describe the methodology of this study. It will discuss the rationale for the type of research design selected, provide a detailed description of the questionnaire construction, sampling technique, method of data collection and data recording. It will also evaluate the study design in the light of the major methodological problems that occur in inter-and cross-cultural research discussed in Chapter 4.

5.2   CRITERION

The major criterion for this study is culture. The definition of culture was developed specifically for the study aims. Reasons for choosing the particular definition of culture and cultural indicators to be studied were presented in Chapter 2. Although the cultural variables to be studied were not transcultural (no such variables have been identified yet), the concepts measured were adequately defined and previously tested as to their validity and reliability and, therefore, assessed as very useful for the present study purposes.

Domain cultures rather than subcultures were analyzed. The term cultural groups was used in relation to groups with distinct languages. Reasons for choosing specific language groups were identified in Chapter 1. The research was designed, conducted and interpreted from each cultural group's perspective. The culture of the researcher was distinct from the cultures under study, thus, the interpretation of the results was not culturally biased. The conceptual framework was developed on a basis of different theories tested previously in various cultures. The emic approach (culture was analyzed in its own terms) has been chosen for the research analysis.

5.3 TYPE OF RESEARCH DESIGN

This study is to be described as exploratory with a large descriptive component. The study aims to gain insights into social contact between Asian tourists and Australian hosts, the variables which affect this contact, and to seek relations between these variables rather than to predict relations and assess their causality. As such it is designed to clarify concepts related to the cross-cultural tourist-host contact, formulate the problem for more precise investigation at a later date, and generate hypotheses for further study. A literature review was initially performed to learn about possible determinants of the cross-cultural social contact, followed by a survey of selected respondents in an attempt to determine whether the suggested "hypotheses" were relevant to the current study.

5.4   SAMPLE POPULATION AND FRAME

The total population investigated in this study consisted of Asian tourists visiting the Gold Coast region, with the sampling element being the individual Asian tourist. For the purpose of this study, the Asian tourist was defined as a temporary visitor from South-East Asia staying at least 24 hours and minimum 12 months on the Gold Coast, Queensland, and whose purpose of journey can be classified under one of the following headings: a) holiday; b) business; c) study; d) visiting friends and relatives; 5) sport. This definition was based on the United Nation's (1963) and World Tourism Organization's guidelines for defining the international tourist (McIntosh and Goeldner, 1990; Mill and Morrison, 1985). Since it was impossible to survey the entire population, only those Asian tourists who visited the Gold Coast between August 1994 and January 1995 were sampled.

The other relevant population investigated consisted of Australian hosts working in the tourism and hospitality industry on the Gold Coast, with the sampling element being the individual Australian host. For the purpose of this study, the Australian host was defined as a direct provider associated with one of the sectors of the tourism and hospitality industry such as a) accommodation; b) food and beverage; c) retail; d) transportation; e) tourist attractions; f) tour operations; and g) customs; and whose aim was to provide services, activities, and products that are consumed and or/purchased directly by the Asian tourists in any particular place. This definition was evolved from Gee et al.'s (1989) concepts of various components of the travel industry.

5.5   SAMPLING DESIGN

Asian tourists were surveyed in a variety of source locations on the Gold Coast, where

there is a large concentration of Asian tourists. A probability rather than non-probability

sampling design was chosen in the form of a stratified random sample. The total

population of Asian tourists was divided into mutually exclusive and exhaustive stratas

(Asian language groups) which represented distinct Asian tourist markets. The five Asian

language groups under study were: Indonesian, Japanese, Korean, Mandarin and Thai

speaking. The selection of cultural language groups was not based on convenience or

availability but on the statistical data showing the arrivals of international tourists to

Australia from major countries of origin. This data was used to choose the major Asian

markets generating tourists to Australia. A random sample of respondents was chosen

from each strata.

Although various secondary data on population and statistics were utilized, the sample

elements were not selected in proportions that reflected the size of each major Asian

tourist market on the Gold Coast. The emphasis was on getting a maximum number of

respondents from different language groups rather than achieving sample proportionality

to the total population. Table 5.1 shows the actual proportions of Asian tourist markets

visiting the Gold Coast in 1994/1995 and the sample size drawn from each market.

Table 5.1   Proportion of Asian tourist markets visiting the Gold Coast
in 1994/1995 by country of residence
and the sample size drawn from each market

Market	Total arrivals to Australia	% visiting Gold Coast	Total visiting Gold Coast	Sample size	%
China	33.800	n/a	n/a	16	2.6
Hong Kong	116.700	83	96.861	16	2.6
Indonesia	121.300	79	95.827	102	16.5
Japan	737.700	72	531.144	111	18.0
Korea	133.600	91	121.576	171	27.7
Malaysia	104.600	82	85.772	6	1.0
Philippines	23.300	n/a	n/a	0	0.0
Singapore	193.400	92	177.928	77	12.5
Taiwan	146.400	95	139.080	16	2.6
Thailand	76.400	83	63.412	100	16.2
India	14.000	n/a	n/a	2	0.3
Other Asia	23.000	88	20.240	1	0.2

Source: Australia Bureau of Statistics (1991)
Australia Bureau of Statistics (1995) Catalogue No 3401.0
year ended May 1995 (e.g. June 1994 to May 1995)

An attempt was also made to choose respondents from a wide variety of socio-demographic backgrounds: of different gender, age, from various social and educational backgrounds. This was done to ensure the samples representativeness of the central tendency of their culture. The respondents were equivalent in their characteristics in terms of the purpose of travel and length of stay on the Gold Coast. The respondents' characteristics were described to enhance measures of sample representativeness. The study's findings tended to apply only to the older Asian tourist, above 30 years of age, holidaymakers with a university degree and the Australian respondents, under 30 years of age with a high school education only. The responses could vary for different age groups with different educational backgrounds and different purpose of travel.

Australian hosts were surveyed in a variety of sectors of the tourism and hospitality industry on the Gold Coast. A stratified random sampling was chosen. Again,

disproportionate samples were taken from each strata because proportionate samples would have resulted in small samples. Since the actual number of Australian hosts employed in various sectors of the tourism and hospitality industry on the Gold Coast was not available Table 5.2 shows the samples drawn from each sector only.

Table 5.2   The samples of the Australian hosts drawn from each sector of the tourism and hospitality industry

Sector	Sample size	%
front office	46	18.4
food and beverage	49	19.6
sales	44	17.6
tour guiding	18	7.2
custom officials	0	0.0
transport	20	8.0
entertainment	16	6.4
travel coordination	3	1.2
ride operation	10	4.0
housekeeping	44	17.6
Total	**250**	**100.0**

5.6   INSTRUMENT

The study required the development of an instrument which could 1) measure cultural values, rules of social interaction, perceptions of service, amount of tourist-host contact and satisfaction with contact; 2) allow for the identification of the differences in the above group variables; and 3) obtain a description of individual or group characteristics. The measuring instrument had to be a) reliable; b) valid; c) economical in terms of cost, time and effort; d) concise enough to avoid reluctance from respondents; e) easily understood; and f) easily scored and interpreted.

The survey questionnaire technique was chosen for the pilot study for the following reasons: 1) it is relatively inexpensive; 2) can be administered relatively quickly; 3) can be administered to a large number of respondents; 4) it permits the collection of responses which could be coded and analyzed; 5) it eliminates interviewer bias; and 6) enables standardization and uniformity of the response format.

However, several real drawbacks are associated with this type of technique. Surveys are never precisely indicative of the reality. The researcher must rely on the respondents for both honesty and accuracy. Therefore, there is some potential for bias in the results. Further, surveys are less useful than other methods of inquiry, such as participant observation and ethnographic studies because they are unable to examine *complex* patterns of social behavior and interactions and, in particular, the non-verbal behavior. Surveys can be intrusive if not administered skillfully, so that, the response rate can be substantially reduced. The public often resists answering them. They are over-used due to their popularity with researchers in many applied social science fields.

In the final analysis, a survey questionnaire used in the pilot study was supplemented with a personal structured interview to collect the data necessary to answer the questions in the main study. An interview survey questionnaire technique was determined to be the most appropriate method of collecting data in the main study for the following reasons: 1) it enables relatively quick data collection from a large sample of tourists and hosts; 2) it enables surveying tourists who are temporary visitors only and lack a fixed address; 3) it

enables contact with tourists whilst exposed to hosts; 4) it enables data collection in foreign languages; and 5) it is relatively easy and inexpensive.

5.6.1   QUESTIONNAIRE CONSTRUCTION: PILOT STUDY

To accomplish the objectives of the measuring instrument and to test its validity two pilot studies have been conducted. The first pilot study was conducted in three stages: in each stage a separate instrument measuring independently a) cultural values, b) rules of social behavior, and c) perceptions of service was tested. The second pilot study was conducted in one stage only to test the entire developed instrument.

The first pilot study was conducted between 1st September and 15th October 1993. The aim of the pilot study was 1) to explore cultural values, rules of social interaction and perceptions of service; 2) to decide about the questions that could be asked in order to measure the above concepts; 3) to assess the reliability and validity of the developed questionnaire; and 4) to decide whether further study can be carried out by using this questionnaire. Three distinct survey questionnaires were designed for the pilot study. The first measured cultural values, the second measured rules of social interaction, and the third measured perceptions of service.

Before the description of the pilot surveys and the outcomes of the pilot study are presented, the circumstances under which the pilot study took place are described.

In the first pilot study, two steps were involved in the pre-testing stage. First, informed associates were asked for their opinions and critical appraisal of the preliminary instruments. Second, the questionnaires were administered to tourists who were also asked to critically evaluate the content of the questionnaires for clarity, style, meaningfulness and ease or difficulty of their completion.

Given the aims of the pilot study, together with limitations of time and finance, a non-probability, cross-sectional convenience sample was used to maximize the number of respondents. This sampling method was chosen as the objective of the pilot study was exploratory and the results would not be analyzed to represent the total population. The total population for the investigation were the tourists visiting the Gold Coast, Queensland. The sample frame, Coolangatta Airport, was chosen because of a large concentration of tourists. The sample units were departing tourists because they had more time available to answer questions than arriving tourists. In total, 108 respondents participated in the three stages of the first pilot study.

As a result of the first pilot study, several changes were made in wording, phrasing and overall presentation of the surveys. The description of the three survey questionnaires used in the first pilot study and its outcomes are presented below.

5.6.1.1   CULTURAL VALUES : SOURCES AND CONTENT OF ITEMS

The purpose of the first survey used in the first pilot study was to measure cultural values. The Rokeach Values Survey was chosen as the most appropriate instrument measuring human values (Rokeach, 1973). Rokeach (1973) introduced two lists of 18 terminal (e.g. salvation, equality, world of peace) and instrumental (e.g. being courageous, responsible, honest, polite) values (see Appendix A1 and Chapter 2 for a detailed description of the RVS). In order to measure these values Rokeach (1973) asked the respondents to arrange values in order of importance to them from 1-18. The RVS is considered to be the best available instrument for measuring personal and social values, because it is "based on a well-articulated conceptualization of value" and its success in "finding specific values that differentiate various political, religious, economic, generation and cultural groups" (Braithwaite and Law, 1985, p.250). The RVS is relatively economical because respondents have to deal with only 36 concepts in all, each being presented by two or three short phrases. However, the instrument used in the pilot study was a slightly modified version of the original RVS. The original RVS required respondents to rank both terminal and instrumental values in order of importance from 1 to 18 (ranking scale). The survey used in the pilot study required respondents to rate each value on a scale from 1 to 9 (rating scale) from "least important" to "extremely important". The reasons for choosing the rating rather than ranking procedure are presented below. Rokeach (1973) argued that the ranking procedure yields a hierarchy of values understandable to groups with little education. However, many researchers have questioned the meaningfulness of the ranking procedure (Gorsuch, 1970; Keats and Keats, 1974; Lynn, 1974). According to them, the

ipsative nature of the ranking procedure results in problems with statistical analysis by assuming independence between the separate values. The ranking system creates problems in placing several values in the same rank of importance. The ranking system does not provide an opportunity for assigning the same rank to two or more values. The ranking procedure also becomes difficult to use if the set of values to be ranked increases in size. Therefore, in order to avoid both of these difficulties, the rating rather than ranking procedure was chosen for the purposes of the pilot study. The rating procedure is not ipsative, since rating of one value is not constrained by the rating of other values. The rating procedure is also easier to apply to large sets of values. Thus, the rating task can be accomplished quickly and can give the same rating to as many different values as respondents wish to give, unlike the ranking procedure where respondents are forced to discriminate among all of the different values. Ratings may also be subjected to more powerful statistical techniques than ranks. The only disadvantage of the rating procedure is that it does not capture Rokeach's concept of a value system as well as a ranking procedure since it does not discriminate between all values. Respondents may also be inclined to use only a small part of the rating scale if the scale is too long. Given that the RVS ranking scores could meaningfully be converted into rating scores, and vice versa, and that there is evidence to suggest the rating and ranking procedures generate similar results (Hofstede, 1980), the decision was made to convert the ranking scale into a rating scale.

Feather (1986b) believed that use of the RVS would be inappropriate in less developed societies and for groups with low verbal comprehension. Also, some of the values might

be misunderstood or may even be irrelevant to some cultures. Therefore, in addition to 18 terminal and 18 instrumental values, the pilot survey included six "other" values: 3 "other terminal values" and 3 "other instrumental values". These were introduced to give the respondents an opportunity to nominate other values respondents considered as being important to them.

The modified RVS (the first survey used in the first pilot study) was administered to forty four tourists waiting at their departure flights at Coolangatta Airport between 8th September and 10th September 1993. The face-to-face survey method was chosen to ensure an adequate respondents' identification, high response rate, clarification of problems in understanding the instrument items, low cost and promptness. It took ten minutes to complete the questionnaire. Confidentiality was maintained. The pilot survey responses were analyzed using SPSS/PC+ software.

The 36-item RVS scale produced a Cronbach Alpha value of 0.9597 (standardized Alpha of 0.9637) that indicated that the RVS measured the true scores for values important to tourists with 95.97% accuracy and only 4.03% of random error could be expected. Although a number of theorists have suggested that any reliability test which is higher than 0.95 must be treated with caution because it is likely that "other" factors influence correlation coefficients (Graham and Lilly, 1984), for exploratory research an acceptable level for Alpha values is considered to be between 0.5 and 0.6. Therefore, it is clear that the RVS used in the first pilot study was an extremely reliable instrument, which produced very little random error in the test results. Furthermore, theorists also suggest that

correlation coefficients tend to be 'less' reliable when estimated from small samples (Graham and Lilly, 1984). This contradicts the results of the present study.

The reliability of the RVS test was significantly enhanced by the 9-point rating scale and the high number of items included in the test. The test had a sufficient number of items (36) to capture the essence of the domain under study. The reliability of the test was also enhanced by the homogeneity of the items. In general, items that have more in common, and correlate highly produce a more reliable test. The items in the scale had comparable variances and there was little difference between alpha and the standardized item alpha. Thus, the reliability of RVS was exceptionally good, indicating homogeneity of items. In other words, the items were testing the same characteristics: values.

In addition, the heterogeneity of respondents (the wide variety of respondents in terms of age and occupation) that created differences in scores, also added to the reliability. Although some respondents used only 2 or 3 ratings to score all values, and in extreme cases only 9's were used, most of the scores were spread out across the entire range of a scale and each item was scored in the correct direction, indicating a good understanding of the instructions by respondents. Further, the majority of respondents had sufficient time to consider the questionnaire items carefully. The wide range of items and the correct response format added to reliability. Clearly, the high alpha value indicated that the test results could be expected to be the same in a repeat usage of the same instrument and the scale as a whole could be considered as internally consistent, accurate, stable and reliable.

An examination of the correlation matrix revealed that most of the variables did correlate with other variables, indicating homogeneity in the scale. Table 5.3 summarizes the inter-item correlation and reveals a moderate level of aggregate correlation between items.

Table 5.3   Inter-item correlations in the RVS used in the pilot study

Correlation	Pairs	Percentage
Below 0.3	159	25.2
Range 0.3-0.6	363	57.7
Above 0.6	108	17.1
Total	**630**	**100.0**

When examining the relationships of individual items with the total scale five items did not correlate well with the scale:

item 2 (*exciting life*, r=0.2175),

item 14 (*salvation*, r=0.2575),

item 31 (*imaginative*, r=0.2772),

item 16 (*social recognition*, r=0.3607), and

item 11 (*mature love*, r=0.4068).

These items did not focus on the domain of important values and did not contribute greatly to overall reliability. In fact, Alpha Cronbach could be increased beyond 0.9597 if these variables were to be removed from the scale. Table 5.4 shows the possible improvements to reliability after these variables were removed.

Table 5.4   Possible improvements to reliability when five items are removed from the RVS used in the pilot study

Variable		Correlation with Scale	Alpha if deleted
item 2	(*an exciting life*)	0.2175	0.9615
item 14	(*salvation*)	0.2575	0.9625
item 31	(*imaginative*)	0.2772	0.9605
item 16	(*social recognition*)	0.3607	0.9605
item 11	(*mature love*)	0.4068	0.9603

By simultaneously removing the above five items from the analysis Cronbach Alpha was raised to 0.9679 and all of the remaining items correlated with the scale at 0.5071 or higher. At this stage Alpha Cronbach could only be improved if item 1 (*a comfortable life*) and item 5 (*a world of beauty*) were also excluded from the scale. Table 5.5 shows the possible improvement to reliability after removing items 1 and 5 from the scale.

Table 5.5   Possible improvements in reliability when the other two items are removed from the RVS used in the pilot study

Variable	Correlation with Scale	Alpha if deleted
item 1 (*a comfortable life*)	0.5071	0.9681
item 5 (*a world of beauty*)	0.5086	0.9682

If items 1 and item 5 were to be removed from the scale Cronbach's Alpha would increase to 0.9685 and all remaining items would correlate with the scale at 0.5290 or higher.

However, the elimination of seven variables is an inductive process and would give only a marginal improvement in reliability. Therefore, deleting original Rokeach items from a vary stable scale is unwarranted. Given the small sample size of the pilot study, the strong deductive theoretical reason for originally selecting the questions and the already high reliability of the pilot test, it was justifiable to keep all variables in the test.

It has to be noted, that Rokeach's initial tests of the survey (1973, p.31-36) produced reliability scores between 0.6 and 0.7 on a sample of 1400 American adults (using a test-retest method). Feather (1971d) reports that Rokeach (1971) found reliabilities from 0.51 (*a sense of accomplishment*) to 0.88 (*salvation*) for the terminal values, and from 0.45 (*responsible*) to 0.70 (*ambitious*) for the instrumental values. The median reliabilities found were from 0.78 to 0.80 for terminal value systems and from 0.70 to 0.72 for instrumental value systems. Rokeach found that test-retest reliabilities for single terminal values and for terminal value systems were consistently higher than those for single instrumental values and for instrumental value systems. This difference in stability was explained by a smaller number of terminal values than instrumental values and the more important role the terminal values play in a person's value-attitude system. In general, the initially tested reliability of the RVS was described as "reasonably" high (Thompson et al., 1982). Thus, in comparison to the initial tests of the RVS, the reliability of the test used in the first pilot study was higher.

The validity of the first RVS test used in the first pilot study was also evaluated. It was concluded that the RVS was valid for measuring tourist values. All test items were

adapted from RVS (1973) that measured human values and which were tested for their reliability and validity. Rokeach (1973) selected the terminal values from several hundred compiled from the value literature, personal experience, the terminal values expressed by a representative sample of 30 graduate students and 100 American citizens. Instrumental values were chosen from a list of 555 personality trait names that Anderson (1968) derived from the 18000 trait names compiled by Allport and Odbert (1936). The Rokeach (1973) selection was based on a long list of criteria. Rokeach (1973) selected those considered to be important across culture, status and sex, and avoided those that were linked with a social desirability response bias (Rokeach, 1971).

Although Rokeach (1973) acknowledged that his process of value selection was largely intuitive and subjective, all values on the test had meanings and importance to the respondents. None of the items were obvious candidates for deletion or amalgamation. The respondents did not have difficulties with the wording of the value items and they found no difficulty with the format of the values label, followed by explanations. The instrument used in the first pilot study measured values adequately. The test had a sufficient number of items. It was free from ambiguity. The respondents understood the concepts measured. Unfamiliar jargon was excluded, questions were asked in a very direct and easy form. The comprehensive instructions and a test form facilitated answering the questions.

However, Gorsuch (1970) expressed reservations about the RVS instrument, particularly, the self-ipsatising nature of the instrument that makes the correlations between the items

less strong than they would be with other measurement techniques. Therefore, the relative independence of the items and the absence of strong underlying structure noted by Rokeach (1973) and Feather and Peay (1975) seems to be more a function of the ranking procedure than of the values being ranked.

The findings of the literature review give many good reasons for defending the RVS (1973). Rokeach (1973) himself claimed that the 36 item test provides "a reasonably comprehensive" coverage of the most important human values (p.27). Many other researchers agreed that the values selected indeed cover a broad spectrum of values (e.g. Gorsuch, 1970) and when compared with the empirically derived responses reported by Scott (1959), give an impression of representativeness. Therefore, despite the criticism, the RVS has clear conceptual advantages over other instruments: it is comprehensive, the test items are representative of the subject matter of interest, they are adequate and relevant to the purpose of the measurement, and they also match the requirements of the present study. The RVS captures the concept of a hierarchy of values, it covers a wide range of values and provides results that could be compared.

The various research conducted on the basis of RVS suggest that Rokeach values are so fundamental that they can be regarded as universal values (Ng et al., 1982). Thus, the issue of outdating of the test-items was not relevant in the pilot study because the literature indicates that all items were universal across cultures and time. Although Braithwaite and Law (1985) identified additional values such as physical well-being, individual rights, thriftiness and carefreeness as important missing values in RVS, Feather (1975, 1986b)

reported that adding new values would make the rating and ranking procedures more difficult. Feather (1975, 1986b) considered that RVS covered a sufficiently wide enough range of values.

However, the respondents often expressed doubts about the similarities between the major concepts and explanations. Very few respondents took advantage of nominating extra terminal and instrumental values. Of the six values added to the survey (health, solidarity, wealth, assertive, humble and tolerant), the value of health or physical well being did appear to be important to tourists. However, of the 44 respondents, only 15 thought it important enough to write down and score. Of the additional values many seem to have existing equivalents within the test (to a certain degree), for example: thrifty and responsible, assertive and capable, tolerant and forgiving, wealth and a comfortable life, solidarity and equality, carefreeness and pleasure, individual rights and freedom. Therefore, their inclusion did not seem to be useful. The six items that supplemented the Rokeach scale were excluded from any further analysis on the basis that they added little value to the research.

In conclusion, the first pilot instrument measuring cultural values, based on the RVS, was assessed as highly reliable and valid for measuring values in further and more detailed investigation. The instrument should be administered to a larger sample and that a probability sampling method be used. The shorter measuring scale (to facilitate more the process of rating), preferably with an even number of categories (in order to force respondents to indicate a position on the attitude scale) should be used. Although an even

number scale (forced scale) can have a negative effect on the reliability of the measurement, it can facilitate significantly the statistical analysis by avoiding the neutral category. Also, by not including the neutral category such as "don't know", or "no opinion" the respondents could be provided with the opportunity to think about the issue so that they can frame their preferences, however slight they might be. This tactic is much better than allowing the researcher to infer the majority opinion from the responses of those taking a stand on the issue. However, the above argument can be questioned because by including a neutral category or "no opinion" category among the responses and, consequently, forcing a respondent to make a choice when his or her preference is vague or even non-existent, response error can be introduced into the results. Further, it makes it harder for respondents to answer, and it may turn them away from the whole survey. The problem with respect to which form better captures the respondents' true position on an issue is still not solved by researchers. The subjective decision was made to not include the neutral category in the scale and to introduce a 6-point measurement scale.

The reliability of the test could also be enhanced by standardizing the conditions under which the measurement would take place. The response quality could be enhanced by using motivated persons to conduct the research. The internal consistency of the test could be improved by distinguishing those items that differentiate high and low scores and dropping those that have little discriminatory power. However, it can be argued that by eliminating the items with little discriminatory power the amount of theoretically useful information is reduced. Broadening the sample of items and adding more questions to the questionnaire would be irrelevant as the original questionnaire was assessed as sufficiently

covering the concept of human values as represented in the literature, and adding more questions would make it difficult to respond to. Although the RVS is a Western instrument for measuring values, it was decided to use this instrument for measuring Australian hosts' as well as Asian tourists' values. The RVS is: (1) reliable and valid; (2) its items can be translated into Asian languages; (3) concept equivalence can be achieved; and (4) the Australian and Asian values can be compared. There is an Eastern equivalent of the RVS developed on the basis of 40 important Chinese values (see Chapter 2). However, this instrument could not be used in the present study as it would not permit adequate measurement of Western values and made the comparison between Asian and Australian values difficult.

5.6.1.2 RULES OF SOCIAL INTERACTION: SOURCES AND CONTENT OF ITEMS

The purpose of the second survey used in the first pilot study was to measure rules of social interaction. The instrument which was proposed to be used consisted of 34 rules of social relationships (see Appendix A1). The items were adopted from Argyle's et al. (1986) study on cross-cultural variations in relationship rules in which the presence and nature of relationship rules in England, Italy, Hong Kong and Japan were examined. In Argyle's et al. (1986) study subjects were asked to rate the importance of common and relationship specific rules on a 9-point bipolar scale (for detailed description of Argyle's et al. (1986) instrument and their study results see Chapter 2). According to Argyle et al.

(1981) the best way to identify the social rules is to ask people to rate their importance in a particular social context.

In the pilot study the respondents were asked to specify intensity of their attitudes on specific rules by rating the rules on a 5-point Likert scale, ranging from 1 (strongly disagree), through 3 (neither agree nor disagree) to 5 (strongly agree). The 5-point Likert scale was used because the range of opinion on most issues can be captured best with five or seven categories (Aaker, 1990). The five categories are the minimum needed to discriminate effectively among individuals. This number can be easily read by the interviewer and understood by the respondent. Although a seven-or-nine-category scale is more precise often it can be difficult for respondents to read (Aaker, 1990). The Likert scale is highly reliable when assessing peoples' attitudes (Davis and Cosenza, 1988), simple and has higher reliability than some of it's rival scales (Judd et al., 1991), and it "...improves the levels of measurement in social research through the use of standardized response categories in survey questionnaires" (Babbie, 1992, p.65). This scale is also relatively easy to construct, administer and enables easier compilation of data. Respondents are increasingly becoming familiar with the use of such a scale and comfortable in responding within it.

Although the method of rating the rules according to their importance has several advantages, it also has some limitations. The list of rules may not accurately represent the relative content and proportion of appropriate rules, and may not include rules specific to certain cultures. Therefore, an effort has been made to include rules that are applicable to

tourist-host interaction only, and exclude rules that govern family invitations, social visitation, or sexual activity. Since the instrument used to measure rules of social interaction was of Western origin, the rules specific to Asian cultures such as the clear indication of intentions, conforming to rules of etiquette, conforming to the status of the other person, having a sense of shame, and avoiding embarrassment were included. They were chosen from the literature on interpersonal relations in Asian cultures, and the focus group discussions with Asian university students.

Thirty two respondents completed the second questionnaire in the first pilot study. The survey responses were analyzed using SPSS/PC+ software. The reliability of the instrument was evaluated by using the Cronbach Coefficient Alpha Formula because this formula is "the preferred measure of internal consistency reliability" (Judd et al., 1991, p.52). The alpha value gained from the deletion of individual items was computed. Other methods of reliability measurement such as split-half and parallel form tests were disregarded for the reasons discussed previously. The content and face validity of the survey was evaluated.

The initial Alpha Cronbach was 0.5808 indicating that the instrument measured the overall true scores for rules important to tourists with 58.08% accuracy, and 41.92% of random error could be expected to occur when the scale was administered repeatedly. Due to a high random error in the test results, the test could not be used with the same confidence as the RVS test at different times under different conditions. It was decided that the instrument was capable of being improved. However, since the reliability values between

0.5 and 0.6 are considered acceptable for exploratory research, it was decided that the reliability result for the second pilot survey was good. Data on the reliability of the original Argyle (1986) instrument was not available.

The initial correlation matrix revealed that many variables did not correlate highly with other variables. Such correlations indicated a low degree of inter-item correlation and certain heterogeneity in the scale. Table 5.6 summarizes the inter-item correlation and reveals a low level of aggregate correlation between items.

Table 5.6   Inter-item correlations in the rules of social relationship survey used in the pilot study

Correlation	Pairs	Percentage
Below 0.3	153	80.6
Range 0.3-0.6	36	18.9
Above 0.6	1	0.5
Total	**190**	**100.0**

The only explanation for an initial relatively low reliability of the instrument is the inclusion of 14 items that did not correlate well with the scale:

item 1 (*should address the other person by the first name*),

item 2 (*should shake hands on meeting*),

item 3 (*should look in the eye during conversation*),

item 4 (*should think about own needs first*),

item 10 (*should apologize even if not at fault*),

item 17 (*should be neatly dressed when with the other person*),

item 19 (*should conform to the status of the other person*),

item 20 (*should swear in front of the other person*),

item 21 (*should avoid making fun of the other person*),

item 22 (*should avoid arguments*),

item 26 (*should ask the other person for financial and material help*),

item 33 (*should show emotion in public*),

item 34 (*should talk about sensitive issues*).

These items did not contribute greatly to overall reliability. In fact, alpha Cronbach could be increased beyond 0.5808 if these variables were removed from the scale. The elimination of these items resulted in alpha equal to 0.7751 for 20 items with the standardized item alpha of 0.7785. The improvement in reliability gained from deleting 14 items might be warranted if the resultant instrument were to be used to measure the rules of social relationships used by domestic tourists. However, given the instrument is to be used in a study of Asian tourists, it was necessary to keep these items in the instrument. According to the literature, the 14 items mentioned above are very characteristic of Asian culture and the removal of these items from the instrument would decrease instrument reliability.

There are several factors that contributed to the instrument's reliability: 1) 34 items sufficiently captured the domain of measurement; 2) a wide variety of respondents' backgrounds created variability in the scores; 3) a large number of distinct items had

scores which spread over the entire range of the scale indicating the respondents' good understanding of instructions, response format and items; 4) the ability of the field worker to relate the concept of measurement to the respective respondents, motivated respondents to answer the questions with interest; 5) external factors that could jeopardize the respondents' answers (time constraints, children) and influence the accuracy of the responses were missing; and 6) there was correct data classification and coding.

In respect of validity, all the questionnaire items were derived from the exhaustive literature search on rules of interpersonal relations, including Asian rules. The majority of the questionnaire items were adapted from Argyle's (1986) instrument that measured 33 common rules of social relationships and which were tested for reliability and validity. The selection process of the questionnaire items covered the most common and important rules of social interaction. Therefore, it was believed that the instrument items were chosen appropriately. Although the items were not exhaustive, adding more items to the instrument would make it more lengthy and difficult to respond to. Therefore, it was accepted that the test was constructed with a sufficient number of items. The test was also free from ambiguity. All items were useful and enabled the respondents to understand the concept measured. The constant wording structure throughout the entire questionnaire facilitated responding to the questions. Comprehensive instructions on how to answer the questions were given. Questions were general and did not relate to personal experiences. They were "user friendly" and unfamiliar jargon was excluded. Question content was not loaded in one direction. Wording was not emotionally slanted towards particular answers.

Questions were asked in a very direct form and the initial sequence of questions captured the respondents attention and motivated them to answer the questions. Sensitive questions were positioned at the end of the questionnaire. Since the field researcher asked the respondents' about *their* rules of social interaction, it is expected that the respondents understood the relationship of the questions with the concept being measured, and that they gave truthful responses. A test format enhanced the ease of answering the questions and enhanced validity. The issue of changes in time and outdating of items was not relevant. Therefore, the survey was assessed as a valid measure of the rules of social relationships that can be used by tourists. Since Argyle et al. (1986) and Argyle (1986) used similar items to measure differences in the rules of social relationships across various cultures, it was assumed that the instrument is also able to measure cross-cultural differences in rules of social relationships in a tourism context.

In general, the second survey used in the first pilot study to measure rules of social interaction was assessed as adequate for measuring tourist rules. The reliability of the instrument was found to be questionable and capable of improvement. The questionable reliability of results most certainly stems from the small sample size and from the items not specific to the culture of the respondents. It was decided that the larger sample size would increase the cultural variations among the groups and add to the reliability of the instrument. The overall assessment of the instrument validity found it acceptable. It was concluded that the instrument can be used for measuring tourists' rules of social interaction in further investigation. The measuring instrument is practical, easily scored and interpreted, and inexpensive to administer. A probability sampling method should be used

in order to generalize the results to the whole spectrum of tourists. The items related to specific groups of respondents should be included. A 6-point measurement scale should be used for the reasons discussed on pages 289 and 290. Once refined, the instrument can be utilized to survey any social or cultural grouping. Since there is no universal instrument by which rules used by tourists can be validly measured, and Argyle's et al. (1986) test proved to be adequate in measuring cross-cultural differences in rules of social relationships, it was decided to use his instrument for the purpose of the main study.

5.6.1.3 PERCEPTIONS OF SERVICE: SOURCES AND CONTENT OF ITEMS

The purpose of the third survey used in the first pilot study was to measure perceptions of service. The instrument items were adopted from Parasuraman's et al (1986) study on service quality dimensions. The questionnaire items in the instrument represented ten dimensions (criteria) of service quality:

Dimension of service quality	Example
TANGIBLES	physical appearance
RELIABILITY	ability to perform the service
RESPONSIVENESS	willingness to help customers
	ability to provide prompt service
	ability to solve problems quickly
	willingness to answer the questions
COMPETENCE	skills and knowledge how to perform the service
COURTESY	politeness, respect, consideration, friendliness
CREDIBILITY	trustworthiness, honesty, refraining from pressuring to buy
SECURITY	confidence
ACCESS	approachability, ease of contact, ease to talk to
COMMUNICATION	keeping customers informed, listening to them, giving adequate explanations
UNDERSTANDING THE CUSTOMER	making effort to know customers and their needs

For a detailed description of Parasuraman's et al. (1985, 1988) instrument and their study results see Chapter 2.

The items were rated on a 5-point Likert scale: 1 was assigned for "not at all important", 5 for "extremely important"). Although in the original study the items were rated on a 7-point scale ranging from 7 (strongly agree) to 1 (strongly disagree), the 5-point Likert scale was used to ease the response process. The 7-point scale was also questioned by the critics of the Parasuraman's et al. (1985, 1988) model. The last question was related to general satisfaction with service and rated on a 100 point-scale.

Thirty six respondents completed the third survey in the first pilot study. The responses were analyzed using SPSS/PC+ software. The reliability of the instrument was assessed by using the Cronbach Coefficient Alpha Formula to determine the internal consistency of the results. The content and face validity of the instrument was evaluated.

The Alpha Cronbach was 0.9705 and standardized item Alpha (when all items had a variance of 1) was 0.9713 suggesting high reliability of the measuring instrument. Although the obtained reliability correlation was exceptionally high (97%), the high figures of alpha values should be treated with a certain degree of skepticism as the correlation coefficients were estimated from a small sample. Item 31 (*pressure to buy*) violated one of the assumptions of Cronbach Alpha, that the items on the scale should be positively correlated with each other as they are essentially measuring items related to customer service.

The correlation matrix showed high correlations amongst the variables. This indicated a high degree of inter-item correlation and homogeneity in the scale. The variables which correlated highly with other variables were:

item 12 (*believable*),

item 3 (*helpful*),

item 8 (*responsive*),

item 10 (*capable*),

item 14 (*reliable*),

item 18 (*welcome*),

item 27 (*individualized attention*), and

item 34 (*problem solving*).

The least correlation, and in many cases negative correlation, with other variables were item 31 (*pressure to buy*) and item 35 (*general satisfaction*). Item 35 (*general satisfaction*) essentially correlated with all variables and not any one item in particular.

In respect to validity, an exhaustive search of the literature in the area of service quality for all possible items to be included in the instrument was performed. A systematic and thorough examination of relevant textbooks, keywords and consultation with the academics who research the area of service quality indicated numerous items that could represent the criteria of service quality. Parasuraman's et al. (1986) study on criteria of service quality appeared to be the best for developing the pilot questionnaire. Since the reliability and validity of Parasuraman's et al. (1986) instrument was confirmed, the items

adapted from their instrument and included in the pilot survey were appropriate, representative of the concept measured and covered the most important criteria of service quality. After the scale was pretested on a set of respondents, no criticism or suggestions as to the content or wording of the scale were reported. All items were well understood by the respondents and the test appeared to convince respondents that it was valid. The questionnaire format enhanced the ease of answering the questions. The issue of outdated items was not relevant. Clearly, the questionnaire items matched the requirements of the test. It was assumed that the instrument validly measured the tourists' perceptions of service quality and was adequate to be used repeatedly in administration at different times to different groups of tourists.

In conclusion, the third survey used in the first pilot study to measure service perceptions was adequate for application in a tourism context. The overall reliability and validity of the instrument was acceptable. However, further refining of the questionnaire was required and it was recommended that the sample size should be increased considerably in order to become more confident about the reliability and validity of the test and to precisely determine dimensions that underline service quality. A probability sampling method should be used in order to generalize the findings to the whole spectrum of tourists. A decision should be made as to whether the variables that did not correlate with any other should be eliminated from the questionnaire. These variables might need to be rewritten or eliminated. Item 22 (*confident*) and item 16 (*respectful*) were kept in the questionnaire. The name of item 11 (*professional*) was changed into "capable of performing the service". These variables might correlate significantly in the major study

once a larger sample size is used. Also, these variables appeared in Parasuraman's et al. (1986) original test and they enhanced its reliability. It was hoped that they would contribute to the reliability of the instrument used in the main study. Item 25 (*formal*) was eliminated from the questionnaire as it did not correlate with any other variable in the pilot study and did not occur in Parasuraman's et al. (1986) test. A closer analysis was done specifically on item 31 (*pressure to buy*) and item 35 (*general satisfaction with service*). Item 31 (*pressure to buy*) was excluded from the questionnaire since the relationship was low between it and the other variables. Item 31 (*pressure to buy*) did not measure the same domain as the other variables and was not relevant to the survey. Item 35 (*satisfaction with service*) was kept in the questionnaire since it measured the overall satisfaction with all items. However, since this variable was scaled in a totally different way (the first 34 items were scored on a 1-5 point scale, item 35 was scored on a 1-100 point scale) and caused problems in interpreting results, the decision was made to measure all variables on the same 6-point scale for the reasons explained on pages 289 and 290.

Also, the additional variables: knowledge about Asian culture and customs, knowledge about Australian history and culture, and ability to speak the Asian language were added to the questionnaire. These variables were chosen from the focus group discussions with the Asian tour guides who indicated the need to include those variables when evaluating Asian tourists' perceptions of Australian service providers. These variables had also been separately found to be very useful in measuring Japanese tourist perceptions of the Australian service providers' attributes (Langowoj-Reisinger, 1990).

Since there is no universal instrument that would validly measure perceptions of service in a tourism context, it was suggested that, once refined, the instrument used in the third pilot survey could be used to carry out further research into tourist perceptions of service quality for the purposes of the main study (see Appendix A1).

5.6.2 STRUCTURE AND LAYOUT OF THE QUESTIONNAIRE: MAIN STUDY

The questionnaire for the main study consisted of two major parts: a tourist and a host questionnaire. The host questionnaire contained 20 questions, the tourist questionnaire contained 26 questions (see the original questionnaire, its translated forms and cover letter in Appendix A1, A2, A3). The majority of the questions on both questionnaires were identical to permit comparison of answers. Both questionnaires contained questions regarding cultural values, rules of social interaction, perceptions of Australian service providers, amount of contact experienced, degree of interaction difficulties, forms and degree of interaction preferred, and satisfaction with contact. Both parts of the questionnaire contained questions regarding socio-cultural and demographic characteristics of the respondents, and perceptions of the degree of the cultural differences between Asian tourists and Australian hosts. Closed ended questions only were asked. In total, 129 variables were measured in the host survey and 145 in the tourist survey.

The tourist questionnaire was translated into five Asian languages: Indonesian, Japanese, Korean, Mandarin and Thai. These languages were chosen because the majority of the

South East Asian tourists to Australia speak those languages. The traditional rather than modern Mandarin was chosen because this language is spoken not only by tourists from mainland China, Singapore and Vietnam but also from Hong-Kong and Taiwan. The translation from the English language into Asian languages and back-translation from Asian languages to the English language was done by the government professional translation agency in the Immigration Office in Brisbane and academics from Griffith University, Brisbane. The back-translation from the English language into the Japanese and Mandarin languages has been done twice due to the difficulties in achieving equivalence of concepts. Solutions to the problems in achieving equivalence of concepts were sought. After the translation and back-translation were done, the questionnaire was printed as a set of 16 cards for each of the Asian and the English languages, plus one universal cover card.

Attention was given to the physical appearance of the cards. There was a need to establish the researcher's credibility and motivate the respondents to complete the questionnaire accurately and completely. The high quality of the cards reflected the importance and seriousness of the study and influenced the respondents' co-operation. Therefore, the cards were professionally designed, printed and laminated. They contained the University logo. Efforts were made to set similar layout and spacing in each translated version. The cover card was brief and it consisted only of two paragraphs. It identified the academic institution for which the project was being undertaken and the purpose of the study. The respondents were asked to answer the questions with confidentiality guaranteed. Respondents were also thanked in advance for completing the questionnaire.

5.6.3 SCORING METHOD

Cultural values were measured in terms of their importance to respondents. As a result of the recommendations of the pilot study the items were rated on a 6-point scale; 1 was assigned to a value rated as the least important, 6 was assigned to a value rated as the most important. This scale allowed for measurement at the interval scale and for appropriate statistical analysis.

The *rules of social interaction* were also measured in terms of their importance on a 6-point interval scale. A value of 1 was assigned to a rule regarded as the least important, a value of 6 was assigned to a rule regarded as the most important.

Perceptions of service were measured in terms of the service attributes on a 6-interval point scale. A value of 1 was assigned to an attribute perceived very low, for example, the least friendly, a value of 6 was assigned to an attribute perceived very high, for example, very friendly.

Tourist-host contact was measured on interval and ratio scales:

a) a number of service workers/tourists contacted was measured on a scale from 1 to 10+

b) a number of close friends made was measured on a scale from 1 to 10+

c) opportunity to talk was measured on a scale from 1 to 10+

d) interaction without conversation was measured on a scale from 1 to 10+

e) amount of time spent on talking was measured on a scale from 1 to 15+ (in minutes)

In the answers to items a), b), c), d), e) respondents often indicated a value of "0", thus, "0" was included in the subsequent analysis of these items.

f) degree of interaction difficulties was measured on a 6-point scale (a value of 1 was assigned to a response rated very low, for example, not possible to interact, a value of 6 was assigned to a response rated very high, for example, very easy to interact).

g) knowledge of foreign language was measured on a 6-point scale (a value of 1 was assigned to a response rated as very low, for example, do not speak foreign language at all, a value of 6 was assigned to a response rated very high, for example, speak foreign language fluently).

The *preferred forms of interaction* such as

a) to be invited home;

b) to play sport together;

c) to share recreation facilities;

d) to take part in family celebrations and parties;

e) to have a close personal relationship;

f) to share a meal;

h) to chat on a street;

i) to talk in shops, restaurants, hotels;

k) to exchange gifts and correspondence;

l) to have only business contact; and

m) to have no contact at all

were measured on a 6-point scale. A value of 1 was assigned to a response rated very low, for example, don't want this form of interaction at all, a value of 6 was assigned to a response rate rated very high, for example, want this form of interaction very much.

The variables measuring the tourist-host contact and the preferred forms of interaction were adapted from the literature on social contact and social relationships, and the direct and indirect measures of this contact (Black and Mendenhall, 1989; Feather, 1980b; Gudykunst, 1979; Kamal and Maruyama, 1990; McAlister and Moore, 1991; Vassiliou et al., 1972) (see Chapter 2.4.8).

The total *degree of preferred interaction* was measured on a 6-point scale. A value of 1 was assigned to a response rated very low, for example, none, a value of 6 was assigned to a response rated very high, for example, maximum interaction.

Finally, seven components of *satisfaction with tourist-host contact* such as satisfaction with:

a) service providers/tourists

b) the opportunity to talk to service providers/tourists

c) the number of friendships made with service workers/tourists

d) the amount of time spent with service workers/tourists

e) service workers' ability to speak Asian languages/tourists' ability to speak English
   language

f) service workers' knowledge of Asian culture/tourists' knowledge of Australian culture

g) the services provided to tourists by Australian service workers

were measured on a 6-point scale. A value of 1 was assigned to a response rated very low, for example, very dissatisfied, a value of 6 was assigned to a response rated very high, for example, extremely satisfied.

In summary, by using two techniques to collect the data the quality of responses was enhanced, the response rate was increased and bias was minimized. The measured items were comparable across various cultures. The measuring scales, adapted from the various studies, guaranteed validated results. Back-translation and additional checking by blind translators achieved the equivalent of meanings. A high quality instrument was developed due to the very detailed process of translation, checking and back-translation which were repeated several times. The translation guidelines, detailed description of the meanings of the concepts to be studied, and the purpose of the study were provided to the translators. The reliability and validity of the translated constructs was ensured by double pre-testing of the instrument on a similar sample of respondents. The equivalence of variables was proved by the successful content validation and pre-testing.

However, there were some problems which could be attributed to the respondents' ways of answering the questions and which could affect the reliability of the study results. Firstly, Western measuring instruments/scales were used since there are no transcultural instruments that could be used in this study. However, since the major parts of the

instruments that could be used in this study. However, since the major parts of the instrument were previously used in cross-cultural research and successfully validated, it was believed that the instrument produced reliable data. Secondly, although all questionnaire items were correctly understood by the respondents and contributed to the total scores, the nature of the structured questionnaire could be questionable. Since the instrument did not require answers to open-ended questions response comparability was not easy. The use of open-ended questions should be used to increase the equivalence and improve the responses comparability. Thirdly, the scales were not developed individually in each culture. Fourthly, most of the respondents stated one rating on each item only. The same ratings of two different respondents might be interpreted differently. Fifthly, some ratings could be based on guessed responses. Sixthly, respondents could have different attitudes to ratings. Some might feel their negative answers might embarrass the researcher and the Australian tourism industry. The necessity of saving face, avoiding conflict and maintaining positive human relations could generate more favorable ratings than should be expected. On the other hand, some respondents might tend to rate more negatively in order to help the researcher to indicate strongly problems which the respondents faced in Australia and which they might be shy to talk about directly in front of Australian tourism industry officials, or their own tour company's management. Some respondents might also exaggerate the answers to influence quick intervention by tourism industry officials.

Further, the ratings might also be influenced by the "closed" nature of the Asian people. According to the Asian interviewer, it is very difficult to survey Asian people as it required

them to "open themselves". Their answers might be influenced by this fear of "opening". Further, the ratings might also be influenced by the respondents attitudes to the surveys. According to the Asian interviewer, the Asian tourists "pay big money for their holiday in Australia and they do not want to be hassled by Australian researchers and surveys. Asian tourists want to be left alone. They want to be taken care of by the Asian tour companies only, and they do not care about Australian surveys". If this was the case, the respondents ratings could be significantly influenced by their negative attitudes to the surveys conducted in Australia.

In order to verify if the surveys were correctly presented to the respondents, the respondents were asked to supply their first name on the last page of each questionnaire. They were free to give any other name if they wished to stay in cognito. They were also asked to provide their phone numbers (to hotels). Although they have been reassured about confidentiality of their responses, their responses might also be influenced by the fear or lack of trust of those who could have access to their statements.

All the above mentioned factors could have an impact on the reliability of the ratings. However, since the respondents were well informed about the purpose of the survey, and the researcher respected their right to refuse to participate in the survey, it was hoped that those who agreed to answer the questionnaire gave trustworthy and adequate responses. Therefore, it was hoped that the study results are reliable and could be generalized to the full spectrum of Asian tourists.

5.6.4 RELIABILITY ANALYSIS OF THE TOURIST AND HOST SURVEYS

The Alpha Cronbach and split-half reliability tests, for both the tourist and host surveys applied in the main study, were computed using both the SPSS for Windows Release 6.0 (Norusis, 1993) and GB-STAT for Windows Version 5.0 (Friedman, 1994) statistical computer packages. Since the instrument used in the study was multidimensional, that is, measured a sample of items from different dimensions (cultural values, rules of social behavior, perceptions of service, social interaction and satisfaction with interaction), five distinct alphas were computed to assess the reliability of those dimensions, for both the tourist and host surveys. Computation of the total instrument reliability should not be performed in such a case because it is not possible to infer the causal-effect of the first three dimensions on the other two, although there might be correlation between all of these dimensions. The theoretical concept of reliability and methods of estimating reliability are presented in Appendix B1.

The tourist and host surveys used in this study were highly reliable in measuring tourist and host cultural values, rules of social behavior, perceptions of service, social interaction with hosts, and satisfaction with this interaction. The coefficient alphas for five dimensions, including split-half reliability, for the tourist survey are presented in Table 5.7 and for the host survey in Table 5.8.

The instrument used in the main study was highly reliable in its time, frame and place of coverage. The instrument reliability was enhanced due to the length of the test (25

questions), large number of items (145 in the tourist survey and 129 in the host survey), wide range of item format and response format, moderate difficulty of the instrument, large sample size, wide cross-section of the sample, and relatively small sample error.

Table 5.7   **Reliability analysis of the tourist survey**

Dimension		Coefficient Alpha	Split-half reliability
Values Scale		0.9497	0.9023 (part 1)
36 items	std	0.9509	0.9319 (part 2)
	SEM	0.9908	
Rules Scale		0.9048	0.8400 (part 1)
34 items	std	0.9032	0.8532 (part 2)
	SEM	1.3718	
Perceptions Scale		0.9567	0.9385 (part 1)
29 items	std	0.9576	0.9337 (part 2)
	SEM	1.0457	
Interaction Scale		0.8558	0.8423 (part 1)
29 items	std	0.8706	0.8923 (part 2)
	SEM	1.8759	
Satisfaction Scale		0.8876	0.8689 (part 1)
7 items	std	0.8879	0.8184 (part 2)
	SEM	1.0427	
Total		0.9431	
	SEM	1.5317	
No of cases 618			
No of items 145			

std- standard deviation
SEM - standard error of measurement

The statistics for each scale used in the tourist survey are presented in Appendix B2.

Table 5.8   **Reliability analysis of the host survey**

Dimension		Coefficient Alpha	Split-half reliability
Values Scale		0.9462	0.8938 (part 1)
36 items	std	0.9497	0.9250 (part 2)
	SEM	0.8946	
Rules Scale		0.8418	0.7916 (part 1)
34 items	std	0.8471	0.7445 (part 2)
	SEM	1.3249	
Perceptions Scale		0.9230	0.8925 (part 1)
29 items	std	0.9291	0.8853 (part 2)
	SEM	1.0376	
Interaction Scale		0.7513	0.6443 (part 1)
19 items	std	0.8253	0.7375 (part 2)
	SEM	2.1983	
Satisfaction Scale		0.8394	0.8132 (part 1)
7 items	std	0.8412	0.7077 (part 2)
	SEM	1.1743	
Total		0.9237	
	SEM	1.4463	
No of cases 250			
No of items 129			

std - standard deviation
SEM -standard error of measurement

The statistics for each scale used in the host survey are presented in Appendix B3.

5.7   PROCEDURE

Once a set of cards for tourists and hosts was prepared, a second pilot study on 20 Australian tourists and 30 Asian tourists was conducted. Since there was no problem with the survey, the decision was made to supplement the survey questionnaire with a personal structured interview to obtain information from the respondents. Personal interview was used:

1) to supplement the response rate from the questionnaire and achieve a higher total response rate;

2) to control the environment in which the survey was conducted;

3) to obtain more complete responses;

4) to provide greater sensitivity to any misunderstanding by respondents;

5) to provide information on non-verbal behavior of respondents; and

6) to reveal information about feelings and emotions regarding different subjects.

Although the personal interview technique made the data collection process more costly, time-consuming, prone to interviewer bias, reduced anonymity, and might contaminate the results by the efforts of the respondents to please the interviewer, it was felt that the combination of survey questionnaire and personal interview was the most suitable technique of data collection for the main study. Given that many Asian tourists do not speak English, it was essential to ensure that they could understand the questionnaire and the tasks required.

Professional interviewers were sought through advertising in the local media. The positions were advertised twice. Of 25 respondents, one native English-speaking and five Asian speaking interviewers were chosen. All interviewers were female in their 40's, had completed a tertiary education and had vast interviewing experience. The interviewers were instructed on how to conduct the interview. The initial test of chosen staff showed no problems in interviewing and it was decided to continue with a survey on a large scale. Personal face-to-face interviews with Asian tourists were conducted by the Asian interviewers, interviews with Australian hosts were conducted by an Australian interviewer. The interviews with Asian tourists were conducted in places of the most frequent Asian tourist visitation such as theme parks (Seaworld, Movieworld), restaurants, shops, and international hotels accommodating Asian tourists. The Australian hosts were interviewed in various tourist attractions, hotels, restaurants, bars, shops, bus and airport terminals. The places of interview were spread all over the Gold Coast [1].

The surveys were conducted on every day of the week, in an attempt to include a cross-section of respondents, between August 1994 and January 1995. Upon completion of the questionnaire all respondents were asked to indicate their first name, the name of their hotel or the company they worked for, and an address or phone number by which each respondent could be contacted. On average, it took twenty to twenty five minutes to complete the questionnaire. Asian tourists received small souvenirs for their participation

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[1] Considerable co-operation was given by: ANA Hotel Gold Coast, Gold Coast International Hotel, Chevron Hotel, Royal Pines Resort, Travelodge Surfers Paradise, Beachcomber Hotel, Warner Bros Movieworld, Seaworld Theme Park, Currumbin Bird Sanctuary, "Alder" Duty Free Shop, Gold Coast Limousines, Avis, and Thrifty.

in the research. After the survey was completed, a follow-up process took place by phoning the respondents randomly and checking the accuracy of their statements.

In general, the data gathering process for this study was assessed as adequate and successful. The data collection settings, procedures and timing was equivalent for all cultural groups. The purpose and the importance of the research was presented to the respondents, interviewers and tour companies to ensure a high response rate. Equivalence of responses was achieved through an explanation of the study purposes and adequate instructions as to how to answer the questions. These minimized the response bias due to misunderstanding of the questions, the characteristics of the interviewer and the presentation of the survey.

All questionnaires were completed entirely, there were no partial responses.

However, there were some difficulties experienced in the data collection process. According to the interviewers Asian tour companies were not interested in the study since "they can do the research by themselves" and "they know better what their clients need". Often, despite permission to survey tourists, access to their clients was not facilitated.

Another problem in data collection was the difficulty in finding the right professional interviewers. Out of 25 applications, three potential interviewers were selected due to their professional experience and foreign language skills. However, some of them had difficulties in accessing tourists and convincing tour companies to participate in the

survey. It was necessary to readvertised the positions again until interviewers with excellent interpersonal skills were found.

Other problems included difficulty in accessing tourists during the non-holiday period, pre-arranged tours limited the number of places visited by the Asian tourists and, consequently, the number of places for interviewing, and the short time of visitation and strict itineraries limited the number of surveyed Asian respondents.

The physical conditions in which the questionnaire was delivered were not favorable. The majority of Asian tourists were interviewed outside the place of their residence, in the open-air. They were exposed to many factors such as weather, noise or family activities that could distract them from the survey and distort the responses. The interviewers were constrained in their work by the tourists tight time schedule which allowed for approaching tourists only at a specified time of day, mostly after lunch when tourists were relaxing.

5.8   SAMPLE SIZE

The data collection process resulted in surveying 868 respondents in total: 250 Australian hosts and 618 Asian tourists from five different language groups (106 Indonesian, 108 Japanese, 172 Korean, 130 Mandarin speaking, and 102 Thai). This number was regarded as satisfactory in the light of the difficulties experienced and discussed previously.

However, the question is whether the achieved sample size is adequate for the purpose of this study. The sample size plays an important role in the estimation and interpretation of the results, and provides a basis for estimation of sample error.

In respect to the physical size of the sample, statistical theory does provide some tools and a structure with which to address the question of sample size. The minimum sample size needed for various statistical techniques used in data analysis is presented below.

STATISTICAL ANALYSIS	MINIMUM SAMPLE SIZE
Factor Analysis	5 observations for each parameter
	(Hair et al., 1987; Tabachnik and Fidell, 1989)
Regression Analysis	5 times more cases for each independent
	variable (Tabachnik and Fidell, 1989)
Maximum Likelihood Estimation (MLE)	100
	400-500 (max) because the MLE becomes 'too sensitive'
	making goodness-of-measures poor (Hair et al., 1987)
Structural Equation Model	200 (Hair et al., 1987)
When dividing sample into groups	100 or more in each group (Sudman, 1976)
When comparing between major groups	20-50 in each subgroup (Aaker, 1990)
Other purposes	100-200

The size of the sample used in this study satisfies Sudman's (1976) requirement for a minimum size of 100 in each group to be compared. The Asian tourists sample (618) is large enough and can be divided into groups, each with a minimum sample size of 100 or more. The sample size used in this study also satisfies the regression analysis requirements (Tabachnik and Fidell, 1989) for five times more cases than independent variables if all variables were used, and the MLE analysis requirement for a size of 100 (Hair et al., 1987). As to the requirement for factor analysis, there are 618 cases with 145 variables in the tourist sample, this translates into approximately 4.3 cases per variable, a

number not sufficient but close to Tabachnik and Fidell's (1989) guidelines. However, final evaluation of the sample size will depend on the final variable and group size choices. Therefore, the correlation matrices will be analyzed and the results presented in subsequent chapters. If the variables are not independent, smaller sample sizes may be used.

Further, the question of an adequate sample size relates to the degree of sampling error. According to Tilley (1990), the larger the sample size, the smaller the error. The absolute error cannot be directly reduced with an increase in sample size as the relationship is not linear. Any sample size, small or large, provides estimates of population parameters subject to error. It is impossible to eliminate error because the sample by itself never represents the population's parameters if the variance is greater than zero. Also, there is a scope for non-sampling error to occur during such a research process. While sampling errors are caused by improper sampling procedures, non-sampling errors are caused by faulty methodological procedure which can affect the total error. Thus, the question about the right sample size relates to the accuracy with which the sample reflects the population from which it is drawn and to achieving a minimum degree of absolute error (right methodology and right sampling technique) as much as to the physical measurement of the sample size. Consequently, in order to evaluate the adequacy of the sample size in the present study, the study methodology and sampling technique, including sampling errors, were assessed.

5.9   DATA ORGANIZING AND ERROR CHECKING

Data were checked for missing values, omissions, ambiguity, inconsistencies and any other errors in the responses. The data have been examined to ensure that all the desirable variables to be used in the analysis were included. Two data sets were created (one list for a host survey and one for a tourist survey). Although many variables were identical in the tourist and the host surveys, these variables were given distinct names for comparison purposes. Since the questionnaire was structured and coding of variables was planned in advance, the questionnaire had categories that have been already built into the answers. A code-book was constructed which contained general instructions on how each variable was coded. The coded data was rechecked visually for the detection of any possible clerical errors.

Two statistical packages were used for data input, namely the Statistical Package for Social Sciences (SPSS) for Windows Release 6.0 (Norusis, 1993) and the GB-STAT for Windows Version 5.0 (Friedman, 1994) package for ease of creating graphs. Data spreadsheets were created for each package. Individual records were created for each respondent in each package. In total, two files, one tourist file and one host file, were generated in both packages. The host file recorded 250 cases and contained 129 variables for each case. The tourist file recorded 618 cases and contained 145 variables for each case (for a list of variables in each file see Appendix C1 for a list of variables in the tourist survey and Appendix C2 for a list of variables in the host survey). The stored data were subjected to final screening for completeness, consistency and accuracy.

Univariate descriptive statistics were inspected for accuracy of input: a) the range of each variable was checked for out-of-range values; b) frequency counts were performed and the distribution of each variable was analyzed to detect irregular answers, outliers, and cases with extreme values; c) the means and standard deviations were computed. Inspection of z scores and graphical methods such as histograms, box plots, and normal probability plots were also used to find univariate outliers, to assess normality of the distribution. Normality of the distribution has also been assessed statistically by computing the skewness of each variable. Since the significance levels of skewness are not so important in large samples (Tabachnik and Fidell, 1989), their actual size and the visual appearance of the distribution, that is, actual departure from normality were analyzed. The results of this analysis are presented in the next chapter.

5.10   SUMMARY

In this chapter the data collection methodology of the study was described. The study is exploratory in nature. The research was original and was not a replication of any past studies. The samples of respondents and cultures were distinct from those used in previous studies. The population for investigation consisted of Asian tourists and Australian hosts. Reasons for choosing the particular sample of respondents and cultures were explained. The sample was surveyed on the Gold Coast. A probability stratified sample was collected by a questionnaire instrument where items were adopted from the Rokeach Value Survey (1973), Argyle's et al. (1986) study on cross-cultural variations in

relationship rules, Parasuraman's et al. (1986) study on service quality dimensions and the literature on social contact and its direct and indirect measures. The instrument was pre-tested twice. The first pilot study tested the reliability and validity of the three separate surveys independently measuring values, and perceptions of service. The second pilot study tested the entire instrument. The questionnaire consisted of a host and a tourist survey. The tourist survey was translated into five Asian languages. The host survey measured 129 items, the tourist survey measured 145 items. The items were measured mostly on interval and ratio scales. Similar meanings of the concepts measured were maintained across various cultures. The study results do not reflect the effects of the time the research was conducted, since there were no changes in the concepts measured and their meanings over time. Similar samples of cultures and respondents could be used in a repeat measure. Survey and personal face-to-face interviews were used to achieve a high quality of responses and response rate. The interviews were conducted between August 1994 and January 1995. 250 Australian hosts and 618 Asian tourists participated in the survey. The SPSS and GB-STAT statistical packages were used for data input. Univariate descriptive statistics were inspected for accuracy of input. Normality of the distribution has also been assessed.

CHAPTER 6

DESCRIPTIVE ANALYSIS

OF THE TOURIST AND HOST SURVEYS

6.1   INTRODUCTION

The objective of this chapter is to describe the variables measured in the study. Since the host and tourist data files contain two separate components of measurement i.e. 1) individual descriptors such as age, nationality, education, occupation, and 2) group indicators of cultural values, rules of social interaction, perceptions, amount and forms of interaction, and levels of satisfaction, the preliminary descriptive analysis of the variables associated with each of these two components are presented.

The construction, measurement and reasons for choosing the two components of measurement have been presented in the literature review (Chapter 2) and the study methodology (Chapter 5) in relation to the purpose of the study (Chapter 1).

6.2 DESCRIPTIVE ANALYSIS OF THE INDIVIDUAL VARIABLES:

TOTAL TOURISTS VERSUS TOTAL HOSTS

An examination of the characteristics of the total tourist and total host samples indicate that:

TOURIST DESCRIPTORS

Figure 6.1

LANGUAGE SPOKEN
by Asian Tourists

Percent Frequency Bar Graph

1 = Indonesian   3 = Korean   5 = Thai
2 = Japanese   4 = Mandarin
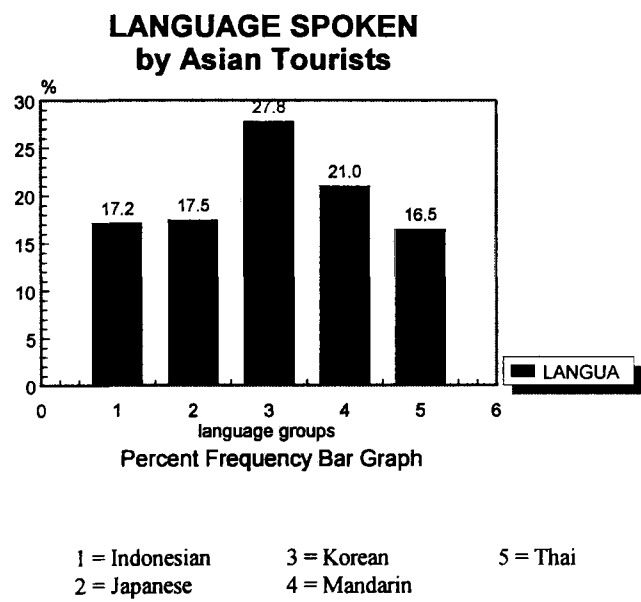
The Asian language groups are evenly spread. The majority of the Asian tourists spoke Korean (approximately 28%), followed by Mandarin (21%), Japanese (17.5%), Indonesian (17.2%) and Thai (16.5%) languages (see Figure 6.1).

Figure 6.2

**NATIONALITY
of Asian Tourists**

Percent Frequency Bar Graph

1 = China	5 = Japan	9 = Singapore	13 = Vietnam
2 = Hong Kong	6 = Korea	10 = Sri Lanka	
3 = India	7 = Malaysia	11 = Taiwan	
4 = Indonesia	8 = Philippines	12 = Thailand	
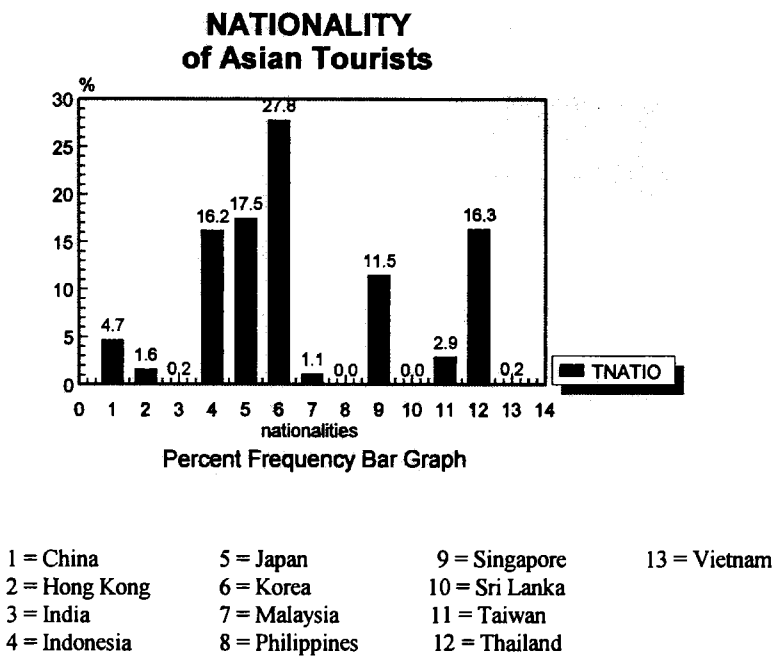
The majority of the Asian tourists were of Korean (approximately 28%), Japanese (17.5%), Thai (16.3%), Indonesian (16.2%), and Singaporean (11.5%) nationality (see Figure 6.2).

Figure 6.3

**COUNTRY OF RESIDENCE
of Asian Tourists**

Percent Frequency Bar Graph

1 = China	5 = Japan	9 = Singapore	13 = Vietnam
2 = Hong Kong	6 = Korea	10 = Sri Lanka	
3 = India	7 = Malaysia	11 = Taiwan	
4 = Indonesia	8 = Philippines	12 = Thailand	
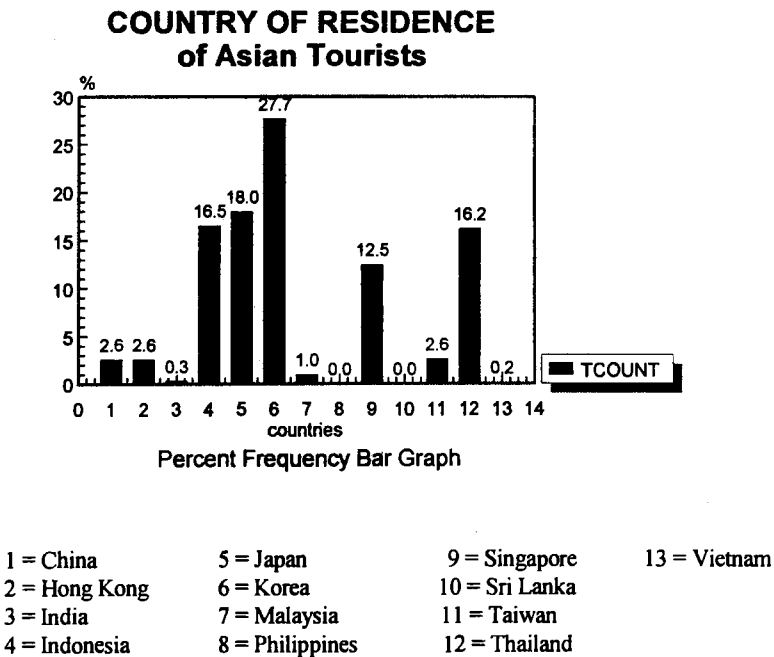
The country of residence and nationality were as expected fundamentally the same. The largest numbers of Asian tourists resided in Korea (approximately 28%), Japan (18%), Indonesia (16.5%), Thailand (16.2%), and Singapore (12.5%) (see Figure 6.3).

Figure 6.4

PURPOSE OF TRAVEL TO AUSTRALIA
by Asian Tourists

Percent Frequency Bar Graph

1 = holiday   3 = study   5 = sport
2 = business   4 = visiting friends and relatives
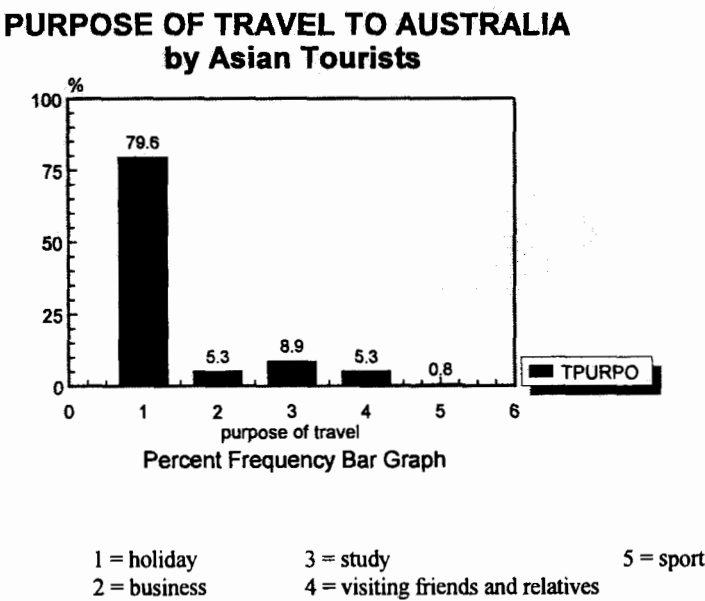
The main purpose for visiting Australia by all Asian tourists was holiday travel (about 80%) (see Figure 6.4).

Figure 6.5

LENGTH OF STAY IN AUSTRALIA
by Asian Tourists

Percent Frequency Bar Graph
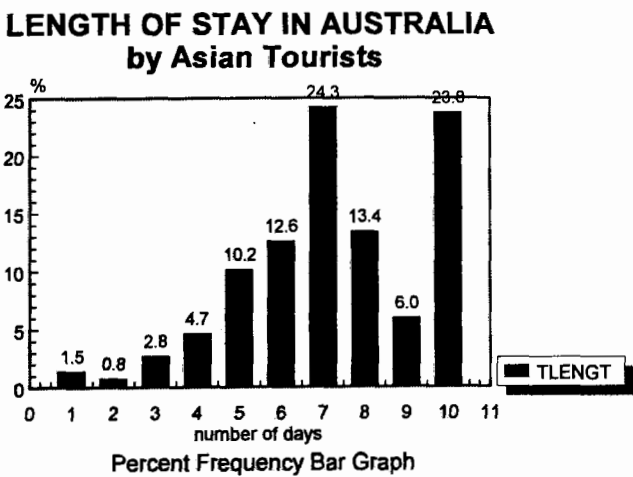
The majority of the Asian tourists (approximately 80%) stayed in Australia for more than

five days, 24% stayed for seven days. Only 20% of tourists stayed for less than five days.

Japanese, Korean and Thai tourists stayed for more than seven days, Indonesian and

Mandarin speaking tourists stayed for more than 10 days (see Figure 6.5).

Figure 6.6

PREVIOUS VISITATION TO AUSTRALIA
by Asian Tourists

Percent Frequency Bar Graph
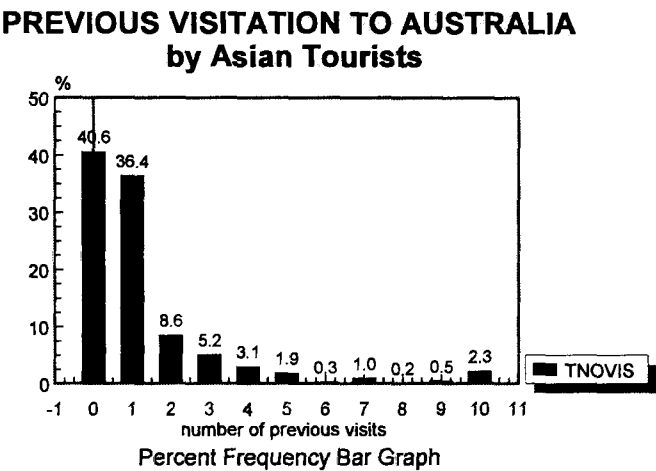
A large number of the Asian tourists (approximately 41%) had never visited Australia

before and approximately 36% had visited once. Very few Asian tourists had visited

Australia two or more times previously. The majority of the Indonesian, Korean and Thai

tourists had never visited Australia before, 43% of the Mandarin speaking tourists and

69% of the Japanese tourists had visited once before (see Figure 6.6).
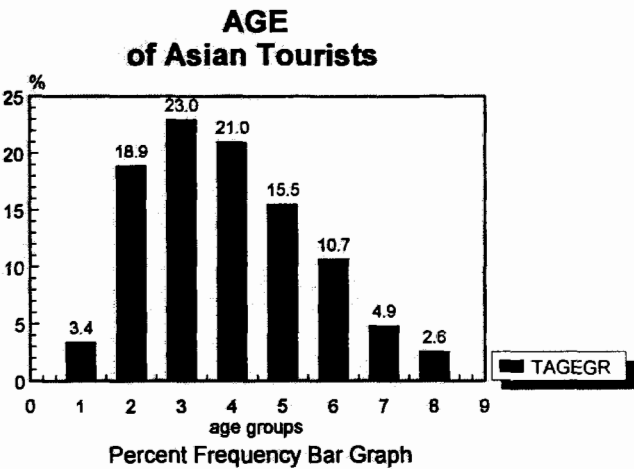
Figure 6.7

**AGE
of Asian Tourists**

Percent Frequency Bar Graph

1 = under 18 years	4 = 32-38 years	7 = 53-59 years
2 = 18-24 years	5 = 39-45 years	8 = 60 and over
3 = 25-31 years	6 = 46-52	

Clearly, the age of Asian tourists is close to normally distributed with a tendency toward older ages above 30 years (approximately 55%), with a substantial but smaller younger age group below 30 years. Mandarin speaking tourists were slightly younger than the other Asian tourist markets (see Figure 6.7).

Figure 6.8
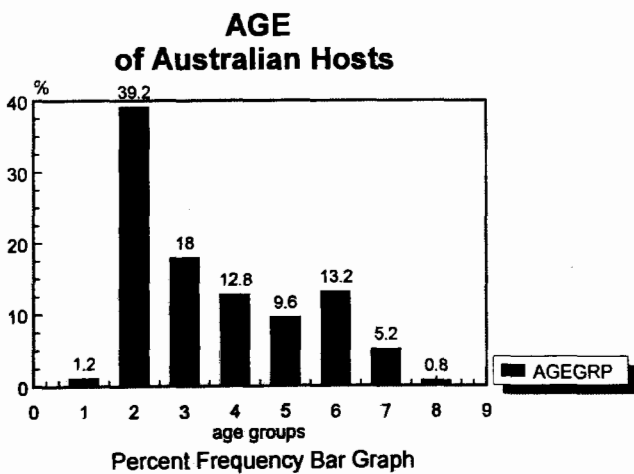
**AGE
of Australian Hosts**

Percent Frequency Bar Graph

1 = under 18 years	4 = 32-38 years	7 = 53-59 years
2 = 18-24 years	5 = 39-45 years	8 = 60 and over
3 = 25-31 years	6 = 46-52 years	

The Australian hosts tend to be younger, under 30 years of age (approximately 60%), with

a substantial but smaller older age group extending into 60 years old (see Figure 6.8). In

comparison, the total Gold Coast population tends to be older with a substantial middle

age group between 32-52 years (approximately 30%) and older age group between 53

years and over (approximately 35%). Only one third of the Gold Coast population (35%)

is under 31 years old (ABS, 1991).

Figure 6.9

EDUCATION
of Asian Tourists

Percent Frequency Bar Graph

1 = primary school   3 = non degree (TAFE, college)   5 = post-graduate degree
2 = high school   4 = university degree
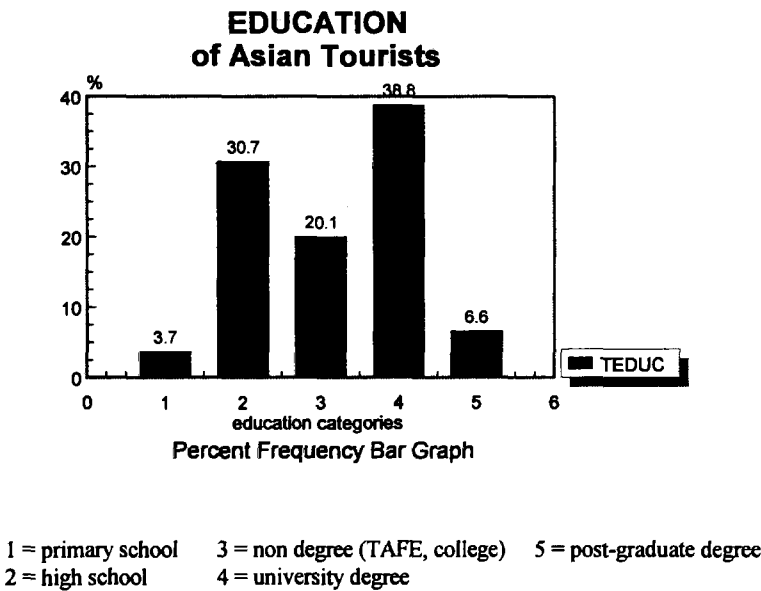
The majority of the Asian tourists (approximately 45%) had higher and post-graduate

degrees. This high percentage was not related to study as a reason for travel, because only

a small percentage (8.9%) of the Asian tourists came to Australia for the purpose of study.

One third of the Asian tourists (approximately 31%) had completed a high school

education. The Indonesian, Japanese and Thai samples had nearly twice as many

respondents with a university degree than a high school degree. The Korean and

Mandarin speaking samples had nearly similar proportions of those with a high school and university degree level of education (see Figure 6.9).

Figure 6.10

**EDUCATION
of Australian Hosts**

Percent Frequency Bar Graph

1 = primary school   3 = non degree (TAFE, college)   5 = post-graduate degree
2 = high school   4 = university degree
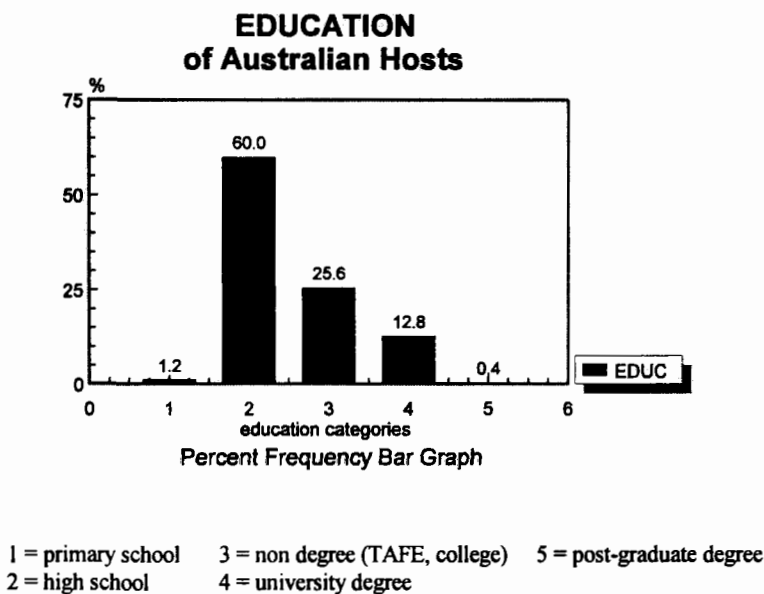
In contrast, more than three times fewer Australian hosts (approximately 13%) than Asian tourists had university and post-graduate degrees, and twice as many (60%) had completed a high school education only (see Figure 6.10). In comparison, the majority of the Gold Coast population (more than 60%) tends to have completed only a primary school education and about 15% a high school education only. A very small number of the Gold Coast residents (4.4%) have university and post-graduate degrees (ABS, 1991).

Figure 6.11

OCCUPATION
of Asian Tourists

Percent Frequency Bar Graph

1 = manager/administrator	5 = clerk	9 = homemaker
2 = professional	6 = salesperson/service worker	10 = student
3 =semi-professional	7 = machine operator/driver	11= unemployed
4 = tradesperson	8 = laborer	12 = retired
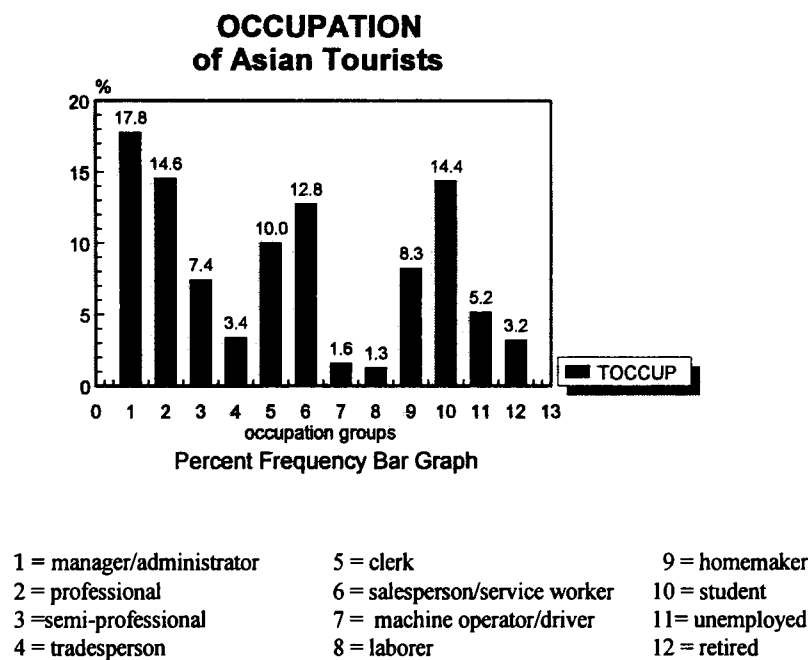
There is a wide range of occupational groupings within the total Asian tourist sample. The largest group of Asian tourists (17.8%) was employed in administration and management, professional (14.6%), education (14.4%), sales/service (12.8%) and other sectors of the tourism and hospitality industry (see Figure 6.11).

Figure 6.12

OCCUPATION
of Australian Hosts

Percent Frequency Bar Graph

1 = front office	5 = custom officials	9 = ride operation
2 = food and beverage	6 = transport	10 = housekeeping
3 = sales	7 = entertainment	
4 = tour guiding	8 = travel coordination	
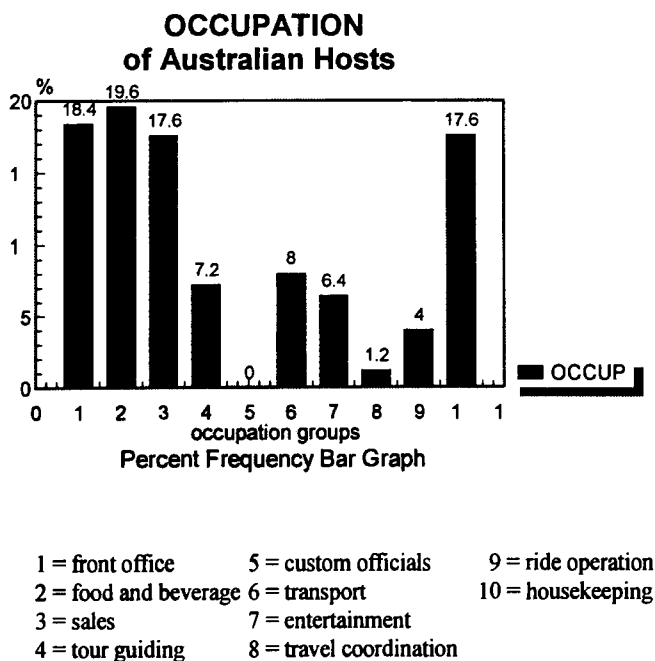
The range of occupational areas of the Australian hosts is also widely dispersed. The largest group of Australian hosts was employed in food and beverage (19.6%), front office operations (18.4%), sales (17.6%), housekeeping (17.6%), transportation (8%), tour guiding (7.2%), entertainment (6.4%) and other sectors (see Figure 6.12). In comparison the majority of the total Gold Coast population (21%) is employed in sales/service, with trade (15%), clerical (14%), administration (12%), labor (12%), and professional (9%) (ABS, 1991).

Figure 6.13

DIFFERENCE IN BEHAVIOUR BETWEEN AUSTRALIANS AND ASIANS
According to Asian Tourists

Percent Frequency Histogram

1 = very similar   6 = totally different
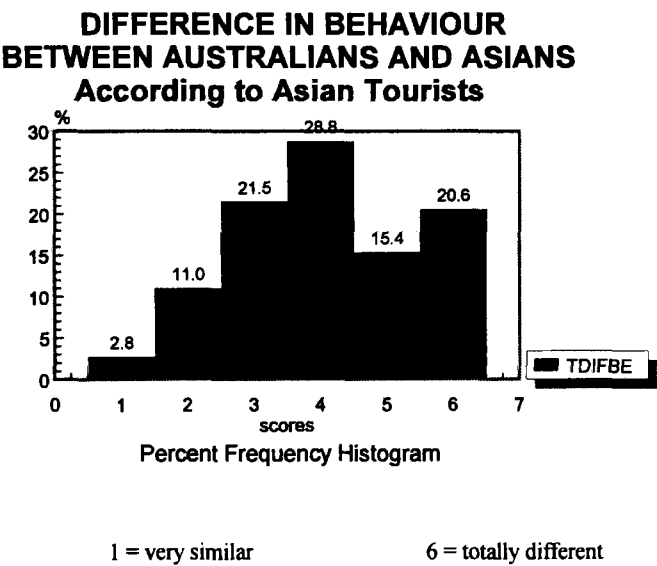
The Asian tourists' beliefs about the differences in behavior between Australians and Asians tend to be binomally distributed with a tendency toward higher scores. The majority of the Asian tourists (65%) believed that their behavior was different and totally different from the behavior of Australian people, and approximately 35% believed it was similar and very similar (see Figure 6.13).

Figure 6.14

**DIFFERENCE IN BEHAVIOUR
BETWEEN AUTRALIANS AND ASIANS
According to Australian Hosts**

Percent Frequency Histogram

1 = very similar   6 = totally different
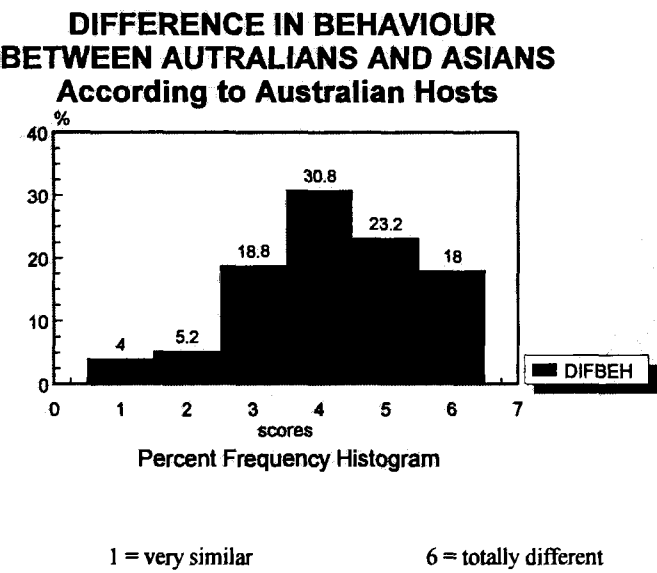
The Australian hosts beliefs tend to be more normally distributed, also with a tendency toward higher scores indicating differences in behavior. The majority of the Australian hosts (72%) believed that the behavior of Asian people was different and totally different from Australian behavior. Only a small group of the Australian hosts (28%) believed that the behavior of Asian people was similar and very similar (see Figure 6.14).

Figure 6.15

**NUMBER OF AUSTRALIAN SERVICE WORKERS
WHO SERVED Asian Tourists (per week)**

Percent Frequency Bar Graph
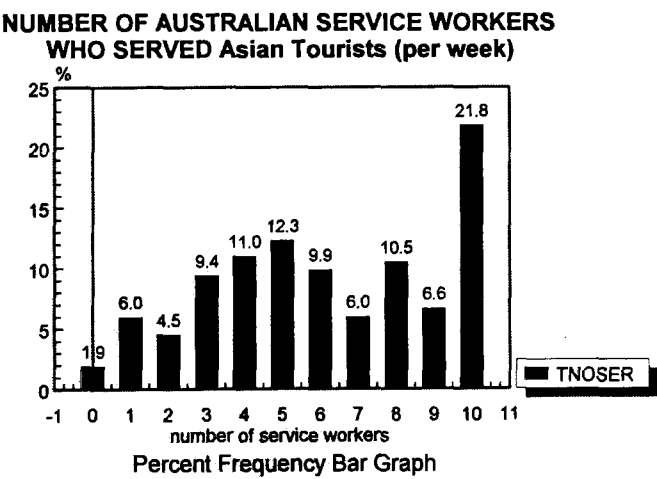
The majority of the Asian tourists (45%) had been served by less than five Australian service workers per week. One third of tourists (33%) had been served by six to nine workers, and only 22% had been served by 10 and more service workers per week (see Figure 6.15).

Figure 6.16

NUMBER OF ASIAN TOURISTS SERVED
by Australian Hosts (per week)

number of tourists served
Percent Frequency Bar Graph
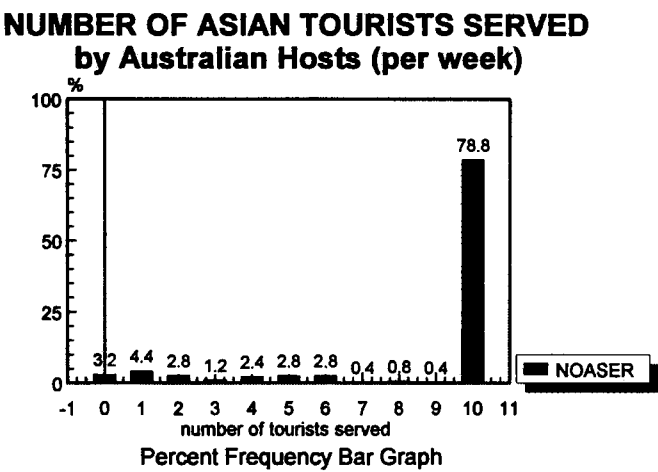
The majority of the Australian service workers (approximately 80%) had provided service to 10 and more Asian tourists per week (see Figure 6.16).

Figure 6.17

NUMBER OF FRIENDS MADE WITH AUSTRALIAN HOSTS
by Asian Tourists

number of friends
Percent Frequency Bar Graph
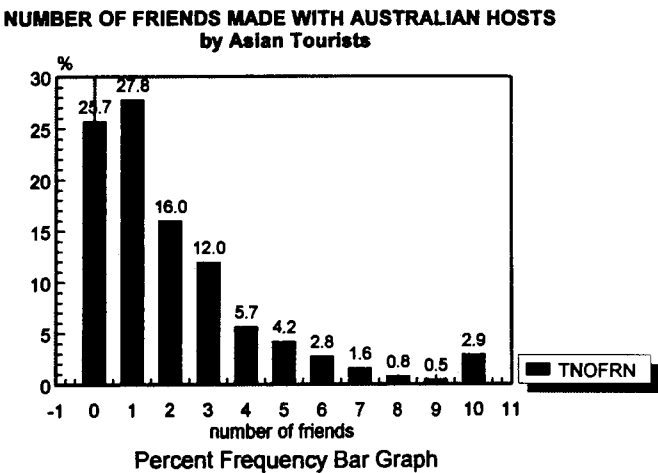
About 26% of the Asian tourists did not make any friends of Australian hosts, 28% made

friends of one host, and many tourists made friends of two and more hosts (see Figure

6.17).

Figure 6.18

NUMBER OF FRIENDS MADE WITH ASIAN TOURISTS
by Australian Hosts

Percent Frequency Bar Graph
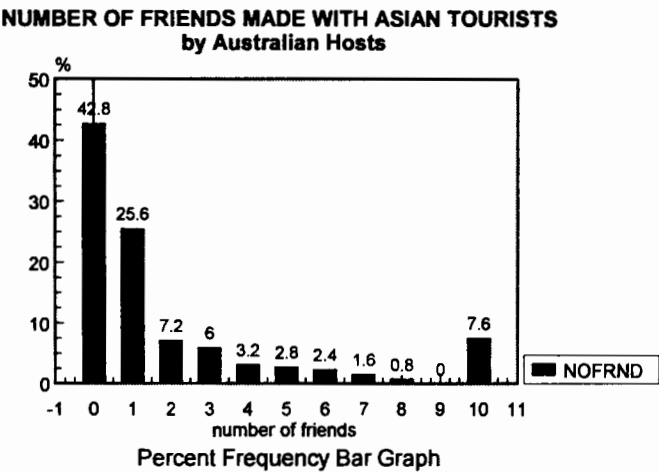
About 43% of the Australian hosts did not make any good and close friends of Asian

tourists at all, 26% made close friends of one tourist only, and a very small number of

hosts made friends of two or more tourists (see Figure 6.18).

Figure 6.19

TIME SPENT TALKING WITH AUSTRALIAN HOSTS
by Asian Tourists (in minutes)

Percent Frequency Bar Graph
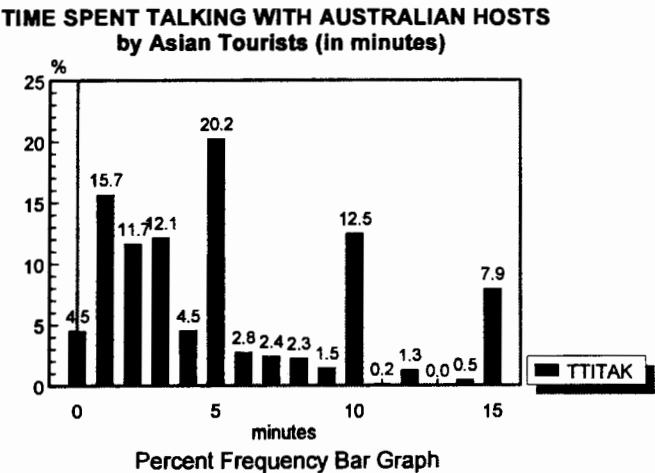
Many Asian tourists (approximately 70%) spent five or less than five minutes on talking to Australian hosts, 12.5% of tourists spent 10 or more, and only 8% spent 15 or more minutes (see Figure 6.19).

Figure 6.20

TIME SPENT TALKING WITH ASIAN TOURISTS
by Australian Hosts (in minutes)

Percent Frequency Bar Graph
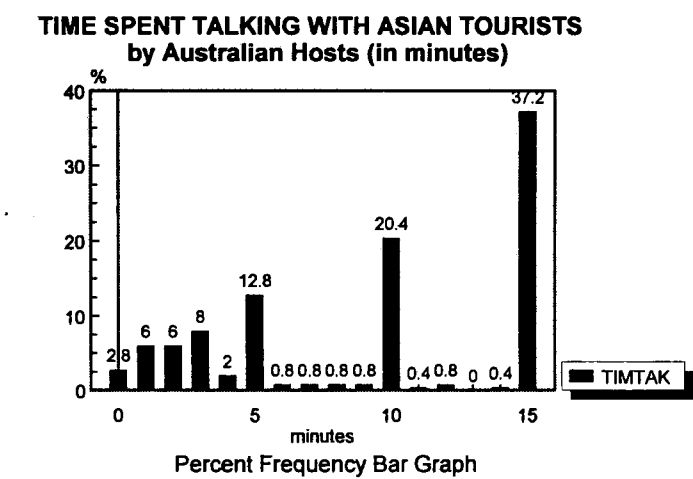
In contrast, nearly half the number of Australian hosts (38%) than Asian tourists spent five or fewer minutes on talking to Asian tourists, nearly double the number (20%) spent 10 or more minutes, and five times more (37%) spent 15 and more minutes talking to Asian tourists (see Figure 6.20).

337

Figure 6.21

NUMBER OF CONVERSATIONS WITH ASIAN TOURISTS
by Australian Hosts (per day)

Percent Frequency Bar Graph
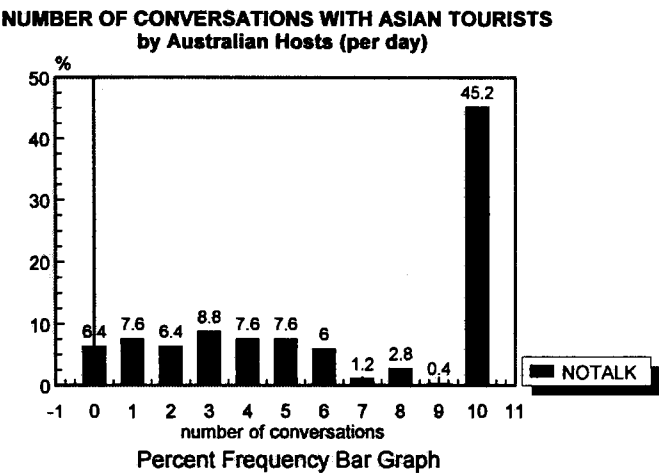
Further, 45% of the Australian hosts conducted more than 10 conversations per day with Asian tourists (see Figure 6.21)

Figure 6.22

NUMBER OF INTERACTIONS WITHOUT CONVERSATION
WITH ASIAN TOURISTS by Australian Hosts (per day)

Percent Frequency Bar Graph
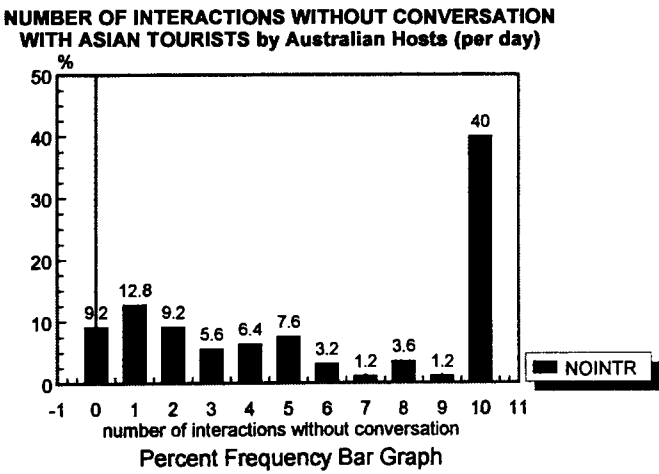
and 40% of the Australian hosts interacted without conversation more than 10 times per day with Asian tourists (see Figure 6.22).

Figure 6.23

DIFFICULTY OF INTERACTION WITH AUSTRALIAN HOSTS
According to Asian Tourists

Percent Frequency Histogram

1 = not possible   6 = very easy
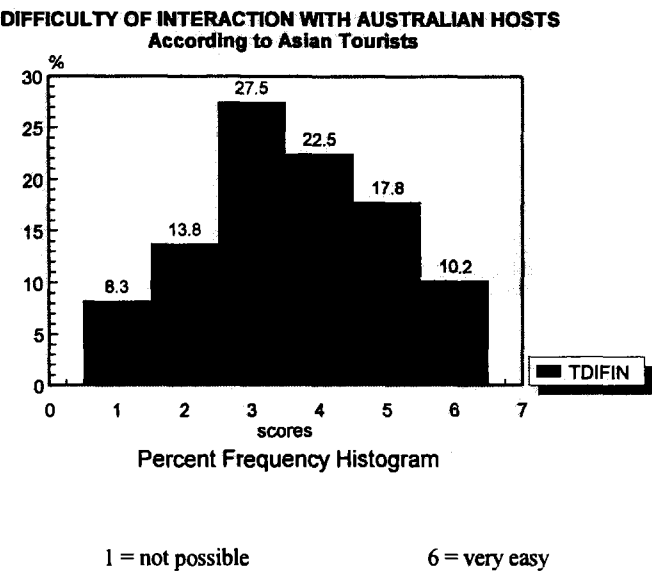
The degree of difficulty of interaction with Australian hosts by Asian tourists appears to be distributed approximately normally with a tendency towards higher scores, indicating that a narrow majority of the Asian tourists (50.5%) believed that it was easy and very easy to interact with Australian hosts (see Figure 6.23).

Figure 6.24

DIFFICULTY OF INTERACTION WITH ASIAN TOURISTS
According to Australian Hosts

Percent Frequency Histogram

1 = not possible   6 = very easy
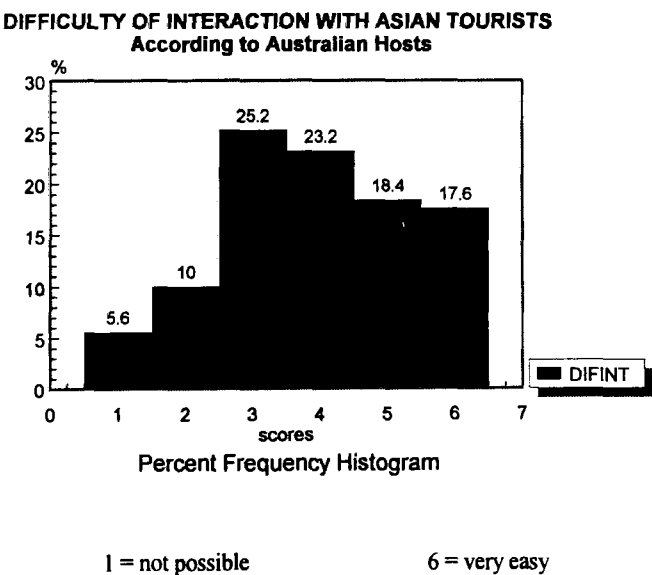
A similar pattern can be observed in the distribution of the degree of difficulty of interaction with Asian tourists by Australian hosts. The majority of Australian hosts (59.2%) believed that it was easy and very easy to interact with Asian tourists. However, more Australian hosts than Asian tourists believed that their interaction with Asian tourists was easy, and more Asian tourists (49.6%) than Australian hosts tourists (40.8%) believed that it was difficult or not possible at all (see Figure 6.24).

Figure 6.25

ABILITY TO SPEAK THE ENGLISH LANGUAGE
by Asian Tourists

Percent Frequency Histogram

1 = not at all   6 = fluently
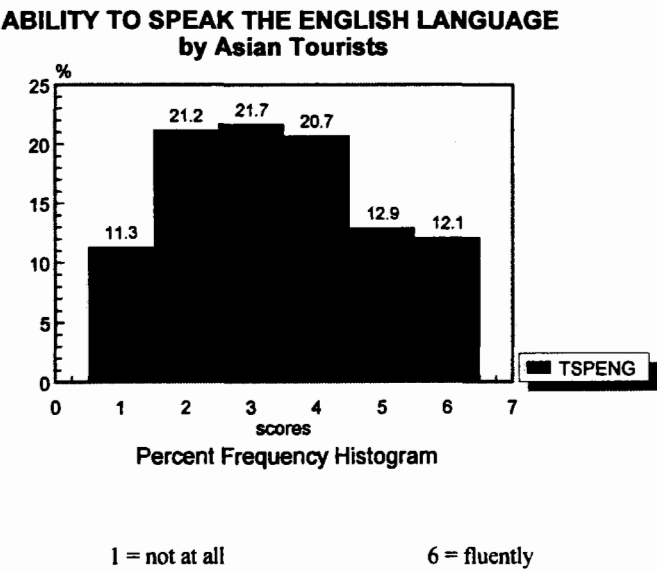
The majority of the Asian tourists (approximately 42%) had an average ability to communicate in English and 25% spoke English well or very well. Only 11.3% of Asian tourists did not any speak English at all (see Figure 6.25).

Figure 6.26

ABILITY TO SPEAK ASIAN LANGUAGES
by Australian Hosts

Percent Frequency Histogram

1 = not at all   6 = fluently
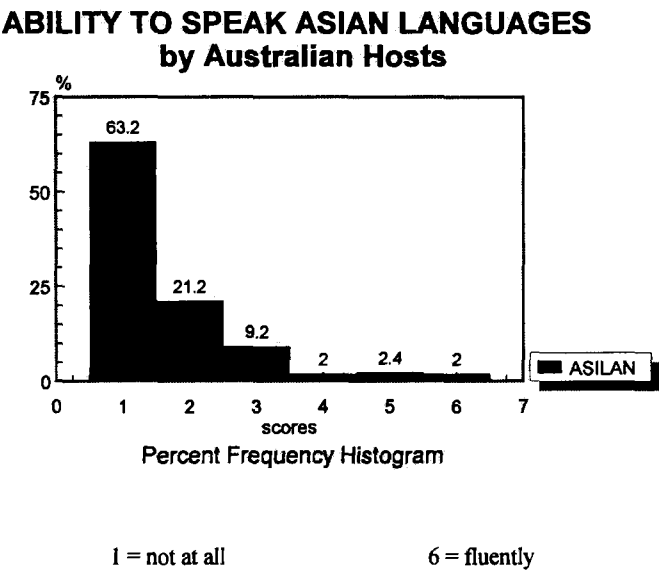
In contrast, only 2% of the Australian hosts spoke an Asian language fluently, 21% spoke

very little. The majority of the Australian hosts (63%) did not speak any Asian language at

all (see Figure 6.26).

Figure 6.27
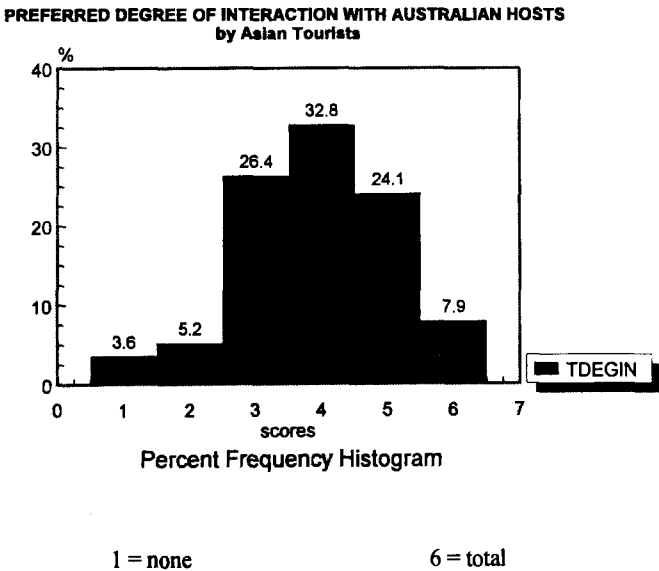
PREFERRED DEGREE OF INTERACTION WITH AUSTRALIAN HOSTS
by Asian Tourists

Percent Frequency Histogram

1 = none   6 = total

The distribution of the preferred degree of interaction with Australian hosts by Asian tourists is close to normal with a slight tendency toward higher scores indicating that the majority of the Asian tourists (approximately 59%) preferred a moderate degree of interaction with Australian hosts. However, many tourists (32%) would like to experience interaction at a higher level (see Figure 6.27).

Figure 6.28

PREFERRED DEGREE OF INTERACTION WITH ASIAN TOURISTS
by Australian Hosts

Percent Frequency Histogram

1 = none   6 = total
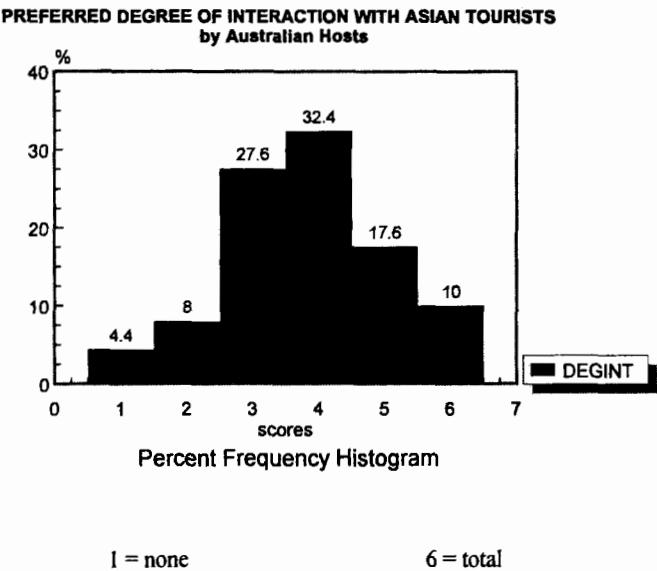
A very similar pattern occurs in the distribution of the preferred degree of interaction with Asian tourists by Australian hosts. Australian hosts (60%) preferred a moderate degree of interaction with Asian tourists. However, many hosts (approximately 28%) would like to experience more interaction (see Figure 6.28).

6.3   DESCRIPTIVE ANALYSIS OF THE INDIVIDUAL VARIABLES:

ASIAN LANGUAGE GROUPS VERSUS AUSTRALIAN HOSTS

INDONESIAN TOURISTS

The Indonesian sample tended to be older than the Australian sample with the majority

(51%) of the former being 25-38 years of age and 39% of the later being 18-24 years of

age. The Indonesian sample had a very high percentage of those with a university degree

(46%), while the Australian sample had a very high percentage with a high school

education only (60%). The largest subgroup of the Indonesian tourists were represented

by   managers/administrators   (36%),   followed   by   students,   professionals,   semi-

professionals, sales representatives and tradespeople.   The largest subgroups of the

Australian providers were represented by food and beverage workers (approximately

20%), front office, housekeeping, retail and transport employees. The largest group of

Indonesian tourists came from Indonesia (93.4%), and a smaller number came from Hong

Kong (1.9%) and India (1.9%). The majority of the Indonesian tourists (92.5%) were of

Indonesian nationality and a small number (5.7%) were of Chinese nationality. Of the

Indonesian tourists, 78% came to Australia for the purpose of holiday, and only a small

percentage came for business (8.5%) and study (8.5%) purposes. The majority of the

Indonesian tourists (43%) were on their first trip to Australia. However, a big percentage

(32%) had visited Australia once before. The majority of the Indonesian tourists (82%)

stayed in Australia for more than 6 days, the biggest group (38%) stayed for 10 or more

days (see Table 6.1 and Table 6.2).

Table 6.1 **Socio-demographic characteristics of Indonesian tourists**

Indonesian tourists	Number	%	Indonesian tourists	Number	%
Age			**Nationality**		
under 18 years	13	12.3	China	6	5.7
18-24	16	15.1	Indonesia	98	92.5
25-31	25	23.6	Malaysia	1	0.9
32-38	29	27.4	Singapore	1	0.9
39-45	12	11.3	**Purpose of visit**		
46-52	7	6.6	holiday	83	78.3
53-59	3	2.8	business	9	8.5
60 and above	1	0.9	study	9	8.5
Education			visiting friends/relatives	5	4.7
primary school	4	3.8	sport	0	0.0
high school	26	24.5	**Previous visitation**		
non degree	20	18.9	0	46	43.4
university degree	49	46.2	1	34	32.1
post-graduate degree	7	6.6	2	8	7.5
Occupation			3	7	6.6
manager/administrator	38	35.8	4	5	4.7
professional	10	9.4	5	2	1.9
semi-professional	8	7.5	6	1	0.9
tradesperson	7	6.6	7	1	0.9
clerk	5	4.7	8	1	0.9
salesperson/service worker	8	7.5	9	0	0.0
plant/machine operator	1	0.9	10	1	0.9
laborer/related worker	3	2.8	**Length of stay**		
homemaker	2	1.9	1	5	4.7
student	24	22.6	2	4	3.8
unemployed	0	0.0	3	2	1.9
retired	0	0.0	4	4	3.8
Country of residence			5	4	3.8
Hong Kong	2	1.9	6	13	12.3
India	2	1.9	7	15	14.2
Indonesia	99	93.4	8	12	11.3
Japan	1	0.9	9	7	6.6
Malaysia	1	0.9	10	40	37.7
Singapore	1	0.9			

Table 6.2   **Socio-demographic characteristics of Australian hosts**

Australian hosts	Number	%
Age		
under 18 years	3	1.2
18 - 24	98	39.2
25 - 31	45	18.0
32 - 38	32	12.8
39 - 45	24	9.6
46 - 52	33	13.2
53 - 59	13	5.2
60 and above	2	0.8
Education		
primary school	3	1.2
high school	150	60.0
diploma	64	25.6
university degree	32	12.8
post-graduate degree	1	0.4
Occupation		
front-office	46	18.4
food and beverage	49	19.6
retail	44	17.6
tour guide	18	7.2
custom	0	0.0
transport	20	8.0
entertainment	16	6.4
travel operations	3	1.2
ride operations	10	4.0
housekeeping	44	17.6

JAPANESE TOURISTS

The Japanese sample also tended to be older than the sample of Australian service providers with more than 56% of the former being 25-38 years of age compared with nearly 31% of the latter. Nearly 30% of the Japanese sample was between 18-24 year old, compared with 39% of the Australian sample. The Japanese tourist sample had a very high proportion of those with a university degree (52%) compared with only 13% in the Australian sample, while the Australian sample had a very high proportion of those with a high school education (60%) compared with 31% in the Japanese sample. The largest sub-groups of the Japanese tourists were professionals (22%), followed by salespeople and service workers and clerks, while the largest sub-groups of the Australian providers were food and beverage staff (approximately 20%), followed by front office, housekeeping, retail and transport employees. All Japanese tourists came from Japan (100%). The majority of the Japanese tourists were of Japanese nationality (99.1%) and a very small number were of Hong Kong nationality (0.9%). The majority of the Japanese tourists (nearly 90%) came to Australia for the purpose of holiday, a very small number came to visit friends and relatives (3.7%). The majority of the Japanese tourists (nearly 70%) were on their second trip to Australia, less than 15% were on their first trip. The majority of the Japanese tourists (more than 84%) stayed in Australia for more than 5 days, the biggest group (18.5%) stayed for 7 days (see Table 6.3 and Table 6.2).

Table 6.3   **Socio-demographic characteristics of Japanese tourists**

Japanese tourists	Number	%	Japanese tourists	Number	%
Age			**Country of residence**		
under 18 years	3	2.8	Japan	108	100.0
18 - 24	32	29.6	**Nationality**		
25 - 31	48	44.4	Japanese	107	99.1
32 - 38	13	12.0	Hong Kong	1	0.9
39 - 45	6	5.6	**Previous visitation**		
46 - 52	4	3.7	0	16	14.8
53 - 59	2	1.9	1	75	69.4
60 and above	0	0.0	2	6	5.6
Education			3	3	2.8
primary school	0	0.0	4	3	2.8
high school	33	30.6	5	2	1.9
non degree	18	16.7	6	0	0.0
university degree	56	51.9	7	1	0.9
post-graduate degree	1	0.9	8	0	0.0
Occupation			9	0	0.0
manager/administrator	8	7.4	10	2	1.9
professional	24	22.2	**Length of stay**		
semi-professional	4	3.7	1	1	0.9
tradesperson	1	0.9	2	0	0.0
clerk	22	20.4	3	7	6.5
salesperson/service worker	23	21.3	4	9	8.3
plant/machine operator	1	0.9	5	11	10.2
laborer/related worker	0	0.0	6	18	16.7
homemaker	13	12.0	7	20	18.5
student	7	6.5	8	16	14.8
unemployed	3	2.8	9	12	11.1
retired	2	1.9	10	14	13.0
Purpose of visit					
holiday	97	89.8			
business	1	0.9			
study	3	2.8			
visiting friends/relatives	4	3.7			
sport	3	2.8			

KOREAN TOURISTS

The Korean sample also tended to be older than the sample of Australian providers with 52% of the former being 39-52 years of age compared with 23 % of the latter. Only 13% of the Korean sample was between 18-31 years old, compared with 57% of the Australian sample. The Korean tourist sample had comparatively similar proportions of those with a high school education (35.5%) and a university degree (27%), while in the Australian sample there were many more with a high school education (60%) than those with a university degree (13%). The largest sub-groups of the Korean tourists were semi-professionals (15%), followed by the unemployed, clerks, students and sales representatives, while the largest sub-groups of the Australian providers were food and beverage staff (approximately 20%), followed by front office, housekeeping, retail and transport employees. The largest group of the Korean tourists came from Korea (99.4%) and a very small number from Japan (0.6%). All Korean tourists (100%) were of Korean nationality. The majority of the Korean tourists (83%) came to Australia for the purpose of holiday and visiting friends and relatives (10.5%), and 65% were on their first trip, while 21% were on their second trip to Australia. A majority of Korean tourists (91%) stayed in Australia for more than 5 days, the biggest group (32%) stayed 7 days (see Table 6.4 and Table 6.2).

Table 6.4 **Socio-demographic characteristics of Korean tourists**

Korean tourists	Number	%	Korean tourists	Number	%
Age			**Country of residence**		
under 18 years	1	0.6	Korea	171	99.4
18 - 24	10	5.8	Japan	1	0.6
25 - 31	12	7.0	**Nationality**		
32 - 38	28	16.3	Korean	172	100.0
39 - 45	49	28.5	**Previous visitation**		
46 - 52	40	23.3	0	112	65.1
53 - 59	21	12.2	1	36	20.9
60 and above	11	6.4	2	11	6.4
Education			3	9	5.2
primary school	12	7.0	4	1	0.6
high school	61	35.5	5	2	1.2
non degree	39	22.7	6	0	0.0
university degree	47	27.4	7	0	0.0
post-graduate degree	13	7.6	8	0	0.0
Occupation			9	0	0.0
manager/administrator	11	6.4	10	1	0.6
professional	17	9.9	**Length of stay**		
semi-professional	26	15.1	1	3	1.7
tradesperson	5	2.9	2	0	0.0
clerk	20	11.6	3	4	2.3
salesperson/service worker	18	10.5	4	9	5.2
plant/machine operator	2	1.2	5	29	16.9
laborer/related worker	2	1.2	6	14	8.1
homemaker	14	8.1	7	55	32.0
student	19	11.0	8	23	13.4
unemployed	25	14.5	9	3	1.7
retired	13	7.6	10	32	18.6
Purpose of visit					
holiday	143	83.1			
business	4	2.3			
study	7	4.1			
visiting friends/relatives	18	10.5			
sport	0	0.0			

MANDARIN SPEAKING TOURISTS

The majority of the surveyed Mandarin speaking tourists (85.2%) were between 18 and 38 years of age. The majority (60%) of the Australian hosts were in the same age group. The Mandarin sample had similar proportions of respondents with a high school (36.2%) and university education (32.3%). In contrast, the Australian host sample had 60% of respondents with a high school education only, 12.8% with a university degree. The biggest group was represented by students (23.1%), followed by managers (20%) and professionals (13.8%). About 75% of the surveyed hosts were employed in the front office, food and drinking establishments, sales and housekeeping sectors of the tourism industry. Citizens of Singapore comprised the majority of the sample (58.5%), followed by Taiwan (12.3%), China (11.5%), Hong Kong (10.8%), Malaysia (3.8%), Indonesia (2.3%), and Vietnam (0.8%). The majority of the surveyed Mandarin speaking tourists (53.8%) were of Singapore nationality, followed by Chinese (17.7%), Taiwanese (13.8%), Hong Kong (6.2%), Malaysian (4.6%), Indonesian (1.5%), Indian, Philippine and Vietnamese (0.8%) nationality. Nearly 75% arrived in Australia for the purpose of holiday and 19.2% came for the purpose of study. Nearly 94% stayed in Australia for more than 5 days, the biggest group (32%) stayed for more than 10 days. A very high percentage, 81.5%, of the Mandarin speaking tourists were repeat visitors (see Table 6.5 and Table 6.2).

Table 6.5   Socio-demographic characteristics of Mandarin speaking tourists

Mandarin tourists	Number	%	Mandarin tourists	Number	%
Age			**Nationality**		
under 18 years	3	2.3	China	23	17.7
18 - 24	40	30.8	Hong Kong	8	6.2
25 - 31	40	30.8	India	1	0.8
32 - 38	32	24.6	Indonesia	2	1.5
39 - 45	9	6.9	Japan	1	0.8
46 - 52	3	2.3	Malaysia	6	4.6
53 - 59	1	0.8	Singapore	70	53.8
60 and above	2	1.5	Taiwan	18	13.8
Education			Vietnam	1	0.8
primary school	3	2.3	**Previous visitation**		
high school	47	36.2	0	24	18.5
non degree	31	23.8	1	56	43.1
university degree	42	32.3	2	18	13.8
post-graduate degree	7	5.4	3	9	6.9
Occupation			4	7	5.4
manager/administrator	26	20.0	5	3	2.3
professional	18	13.8	6	0	0.0
semi-professional	5	3.8	7	1	0.8
tradesperson	4	3.1	8	0	0.0
clerk	11	8.5	9	3	2.3
salesperson/service worker	14	10.8	10	9	6.9
plant/machine operator	4	3.1	**Length of stay**		
laborer/related worker	3	2.3	1	0	0.0
homemaker	10	7.7	2	0	0.0
student	30	23.1	3	2	1.5
unemployed	2	1.5	4	5	3.8
retired	3	2.3	5	6	4.6
Purpose of visit			6	11	8.5
holiday	97	74.6	7	25	19.2
business	3	2.3	8	24	18.5
study	25	19.2	9	15	11.5
visiting friends/relatives	3	2.3	10	42	32.3
sport	2	1.5			
Country of residence					
China	15	11.5			
Hong Kong	14	10.8			
Indonesia	3	2.3			
Malaysia	5	3.8			
Singapore	76	58.5			
Taiwan	16	12.3			
Vietnam	1	0.8			

THAI TOURISTS

The Thai sample also tended to be older than the sample of Australian hosts with nearly 59% of the former being 32-52 years of age compared with nearly 36% of the latter. Only 35% of the Thai sample was between 18-31 years old, compared with 57% of the Australian sample. The Thai sample contained 45% with a university degree and 22.5% with a high school education, while among the Australian hosts there were five times as many with a high school education (60%) as those with a university degree (13%). The largest sub-groups of the Thai tourists were managers/administrators (26.5%), followed by professionals, sales representatives, homemakers, and students, while the largest subgroups of the Australian providers were food and beverage staff (approximately 20%), followed by front office, housekeeping, retail and transport employees. The largest group of Thai tourists resided in Thailand (98%) with a very small number in Japan (1%) and China (1%), and 99% of Thai tourists were of Thai nationality. The majority of Thai tourists (71%) came to Australia for the purpose of holiday and business (16%) and 52% were on their first trip to Australia, while 23% were on their second trip. Finally, 32% of the Thai tourists stayed in Australia for seven days (see Table 6.6 and Table 6.2).

Table 6.6   **Socio-demographic characteristics of Thai tourists**

Thai tourists	Number	%	Thai tourists	Number	%
Age			**Country of residence**		
under 18 years	1	1.0	China	1	1.0
18 - 24	19	18.6	Japan	1	1.0
25 - 31	17	16.7	Thailand	100	98.0
32 - 38	28	27.5	**Nationality**		
39 - 45	20	19.6	Hong Kong	1	1.0
46 - 52	12	11.8	Thailand	101	99.0
53 - 59	3	2.9	**Previous visitation**		
60 and above	2	2.0	0	53	52.0
Education			1	24	23.5
primary school	4	3.9	2	10	9.8
high school	23	22.5	3	4	3.9
non degree	16	15.7	4	3	2.9
university degree	46	45.1	5	3	2.9
post-graduate degree	13	12.7	6	1	1.0
Occupation			7	3	2.9
manager/administrator	27	26.5	8	0	0.0
professional	21	20.6	9	0	0.0
semi-professional	3	2.9	10	1	1.0
tradesperson	4	3.9	**Length of stay**		
clerk	4	3.9	1	0	0.0
salesperson/service worker	16	15.7	2	1	1.0
plant/machine operator	2	2.0	3	2	2.0
laborer/related worker	0	0.0	4	2	2.0
homemaker	12	11.8	5	13	12.7
student	9	8.8	6	22	21.6
unemployed	2	2.0	7	35	34.3
retired	2	2.0	8	8	7.8
Purpose of visit			9	0	0.0
holiday	72	70.6	10	19	18.6
business	16	15.7			
study	11	10.8			
visiting friends/relatives	3	2.9			
sport	0	0.0			

6.4 CROSS-TABULATIONS

AND MEASUREMENT OF ASSOCIATION BETWEEN VARIABLES

The variables measured in the host and tourist surveys were cross-tabulated except for the group variables as this would be meaningless. In respect of the host sample, out of 1477 contingency tables developed, 293 indicated associations between the variables measured, 15 tables only indicated associations above Cramer's V=0.3.

The highest association was noted between the:

* time spent on talking with Asian tourists - number of conversations with Asian tourists (Cramer's V=0.39590; p=0.00000), and

* time spent on talking with Asian tourists - Australian hosts' ability to speak the Asian language (Cramer's V=0.37084, p=0.00000).

There was no association between measured variables above the Cramer's V=0.4 and higher.

The results were what would be expected. They showed that the time the Australian hosts spent on talking with Asian tourists was correlated with the ability of Australian hosts to speak Asian languages, as well as the number of conversations with tourists.

In respect of the tourist sample, out of 2285 contingency tables developed, 1390 indicated associations between the measured variables: 1227 tables showed extremely weak

associations (Cramer's V=0.00000-0.19999), 152 tables showed very weak associations (Cramer's V=0.20000 - 0.29999), seven tables showed weak associations (Cramer's V=0.30000 - 0.39999), one table showed moderate association (Cramer's V=0.4 - 0.49999), one table showed very high association (Cramer's V=0.8-0.89999), and two tables showed extremely high associations (Cramer's V=0.90000-0.99999).

The moderate association (Cramer's V=0.4-0.49999) was noticed between the

* difficulty of interaction - knowledge of the English language (Cramer's V=0.43671, p=0.00000).

The very high association (Cramer's V=0.8-0.89999) was noticed between the

* nationality - country of residence (Cramer's V=0.85534, p=0.00000).

The extremely high associations were noticed between the:

* nationality - language spoken (Cramer's V=0.97559, p=0.00000), and

* country of residence - language spoken (Cramer's V=0.97547, p=0.00000).

The results indicated that the difficulty of interaction with Australian hosts experienced by Asian tourists was correlated with the ability of Asian tourists to speak English. Thus, both the host and tourist populations, saw their mutual interaction to be dependent upon their abilities to speak foreign languages. Also, a very high correlation between nationality and a country of residence implied that nearly all tourists of the same nationality lived in the same country. Extremely high correlations between nationality and a language spoken, and a country of residence and a language spoken implied that nearly all tourists of the

same nationality country of residence spoke the same language. Consequently, the language spoken is a very appropriate discriminating variable of Asian tourist groups.

6.5   ASSESSMENT OF DISTRIBUTION NORMALITY

A test of normality for each variable was produced. Inspection of graphical methods such as histograms and the median and box and whisker plots showed that many variable distributions were positively and negatively skewed. There were also variations in the rating of variables (different length of the boxes). The normal probability and detrended normal plots indicated that the data from a sample of hosts and tourists were not normally distributed. The points did not cluster around a straight line, and the deviations from a straight line were not randomly distributed around zero. The measure of skewness indicated that the data were highly skewed, either negatively or positively.

Since some data were not normally distributed, the question was posed as to the need for data transformation. As a rule, when outliers have been sampled from a target population, the variables should be transformed into z scores to reduce the outliers influence and to change the shape of the variables distribution to more nearly normal. Transformation is undertaken when the distribution is skewed and the mean is not a good indicator of the central tendency of the scores in the distribution. According to Tabachnik and Fidell (1989), when some variables are skewed and others are not, or variables are skewed very

differently, transformation can substantially improve the results of analysis. Tabachnik and Fidell (1989) recommend to use a log transformation if the distribution differs substantially from normal (p.84).

However, although data transformation is suggested as a remedy for outliers and for failures of normality, it is not universally recommended. The reason is that an analysis is interpreted from the variables that are in it and transformed variables are harder to interpret. For instance, the logarithm of scores may not be as easily interpreted as the raw scores. The degree of difficulty in interpreting the results depends also on the scale in which the variables are measured. If the scale is meaningful, transformation often hinders interpretation of the variables. Further, if all variables are skewed to about the same moderate extent, improvement of analysis is only marginal. Moreover, if the population from which the sample has been drawn produces some skewed variables, transforming them in the sample will interfere with their inter-correlations in multivariate analysis, and hence change the final interpretation of results. Therefore, although transformation has to be considered in all situations because it may have improved the analysis and reduced the influence of outliers, it should not be automatically performed as it may influence the outcome of the analysis.

In the study some variables were skewed and others were not. The square root, logarithm and reciprocal transformations were applied to achieve a normal distribution. A spread-versus-level plot for the transformed data was obtained which indicated that the transformation was not successful. This had several implications for the study. First, the

arithmetic mean could not be used to test for independence of the sample groups, tourists and hosts, by applying a t-test. Consequently, a non-parametric Mann-Whitney U Test was selected. (The results of the Mann-Whitney U Test are discussed in the subsequent chapter). Second, further multivariate analysis could be performed without worrying about the influence of the transformed variables on their inter-correlations and interpretation. Thirdly, since it is almost impossible to find data that are exactly normally distributed (Norusis, 1993) and it is sufficient that the data are approximately normally distributed, the interpretation of the final results based on the interpertation of the *real* variables made the outcomes of the study more reliable and valid.

6.6 THE MANN-WHITNEY U TEST RESULTS

The Mann-Whitney U Test was selected because it is one of the most powerful of the non-parametric tests, and it is a most useful alternative to the parametric t- test to test the hypothesis whether two independent groups come from the same population. This test avoids the t-test assumptions by not requiring normality of the distribution, and does not call for variables to be measured on an interval scale; an ordinal scale is sufficient. The results of the Mann-Whitney U Test identified significant differences between the group indicators (cultural values, rules of behavior, perceptions of service, forms of interaction, satisfaction with interaction) between Australian hosts and all Asian tourists. These differences are presented in Tables 6.7-6.11.

Table 6.7   **The Mann-Whitney U Test**
of the significant differences in cultural values
between Australian hosts (N=250) and all Asian tourists (N=618)

Cultural Values	z-test	2-tailed probability
equality	-2.8793	0.0040**
family security	-2.8891	0.0039**
freedom	-6.5026	0.0000***
happiness	-3.2357	0.0012**
inner harmony	-2.1927	0.0283*
mature love	-3.4440	0.0006***
pleasure	-2.0275	0.0426*
salvation	-5.5966	0.0000***
self-respect	-6.7442	0.0000***
true friendship	-2.4880	0.0128*
ambitious	-2.2367	0.0253*
clean	-2.7369	0.0062**
honest	-3.1904	0.0014**
independent	-3.7725	0.0002***
intellectual	-2.1053	0.0353*
loving	-2.6717	0.0075**
polite	-3.3062	0.0009***
self-controlled	-2.4574	0.0140*

*$p<0.05$ **$p<0.01$ ***$p<0.001$

The most significant differences between Australian hosts and Asian tourists (at $p<0.001$) were noted in cultural values such as:

freedom, mature love, salvation, self-respect, being independent, and polite.

Table 6.8   **The Mann-Whitney U Test**
of the significant differences in rules of social interaction
between Australian hosts (N=250) and all Asian tourists (N=618)

Rules of Social Interaction	z-test	2-tailed probability
should address by first name	-5.6758	0.0000***
should shake hands	-6.8501	0.0000***
should look in the eye	-9.5694	0.0000***
should indicate intentions clearly	-5.8349	0.0000***
should obey instructions	-6.3291	0.0000***
should criticize in public	-7.0109	0.0000***
should compliment other	-7.9697	0.0000***
should compensate if at fault	-3.0403	0.0024**
should take others' time	-3.2099	0.0013**
should develop relationship	-5.6425	0.0000***
should acknowledge birthday	-2.5842	0.0098**
should conform to etiquette	-3.9182	0.0001***
should conform to status	-2.0481	0.0405*
should swear in public	-5.4757	0.0000***
should avoid arguments	-6.6947	0.0000***
should avoid complaining	-2.9989	0.0027**
should have a sense of shame	-5.6699	0.0000***
should ask personal questions	-5.2496	0.0000***
should respect others privacy	-6.3187	0.0000***
should show interest in others	-7.1359	0.0000***
should respect others	-8.1729	0.0000***
should show emotions in public	-3.9084	0.0001***

*$p<0.05$ **$p<0.01$ ***$p<0.001$

The most significant differences in rules of social interaction between Australian hosts and Asian tourists (at $p<0.001$) were related to:

addressing by first name, shaking hands, looking in the eye during conversation, indicating intentions clearly, obeying instructions, criticizing in public, complimenting other people, developing a close personal relationship, conforming to etiquette, swearing in public, avoiding arguments, having a sense of shame, asking personal questions, respecting others privacy, showing interest in others, respecting others, and showing emotions in public.

Table 6.9 **The Mann-Whitney U Test**
of the significant differences in perceptions of service
between Australian hosts (N=250) and all Asian tourists (N=618)

Perceptions	z-test	2-tail probability
neatly dressed	-5.2277	0.0000***
perform service required	-6.2694	0.0000***
responsive to tourists' needs	-6.6850	0.0000***
prompt service	-7.5167	0.0000***
service on time	-7.5816	0.0000***
find solutions to problems	-5.0824	0.0000***
answer questions	-4.5351	0.0000***
provide accurate information	-6.4345	0.0000***
polite	-3.0413	0.0024**
respectful	-5.0529	0.0000***
considerate	-3.2617	0.0011**
treat as guests	-4.8425	0.0000***
trustworthy	-3.7197	0.0002***
concerned about tourists' welfare	-5.4387	0.0000***
approachable	-3.5354	0.0004***
easy to find	-7.7714	0.0000***
easy to talk to	-2.9905	0.0028**
keep tourists informed	-4.8190	0.0000***
listen to tourists	-5.7517	0.0000***
need adequate information	-3.2087	0.0013**
understand tourists' needs	-5.6261	0.0000***
anticipate tourists' needs	-5.0024	0.0000***
need individualized attention	-4.2763	0.0000***

*p<0.05   **p<0.01   ***p<0.001

The most significant differences in perceptions of service between Australian hosts and Asian tourists (at p<0.001) were noted in:

> physical appearance, ability to perform service required, to be responsive to tourists' needs, provide prompt and punctual service, ability to solve problems, answer all questions, provide accurate information, to be respectful, treat tourists as guests, be trustworthy, concerned about tourists' welfare, be approachable, easy to find, able to keep tourists informed, listen to tourists, understand and anticipate tourists' needs, and give them individualized attention.

Table 6.10   **The Mann-Whitney U Test**
of the significant differences in the preferred forms of interaction
between Australian hosts (N=250) and all Asian tourists (N=618)

Preferred forms of interaction	z-test	2-tailed probability
invite home	-9.8994	0.0000***
play sport together	-3.6514	0.0003***
take part in family parties	-7.9068	0.0000***
have close relationship	-7.8447	0.0000***
share a meal	-5.6582	0.0000***
exchange gifts	-2.4978	0.0125*
have business contact only	-2.6874	0.0072**

*p<0.05 **p<0.01 ***p<0.001

The most extreme differences in the preferred forms of interaction between Australian

hosts and Asian tourists (at p<0.001) were found in:

being invited home, playing sport together, taking part in family parties, having

a close relationship, and sharing a meal together.

Table 6.11   **The Mann-Whitney U Test**
of the significant differences in satisfaction with interaction
between Australian hosts (N=250) and all Asian tourists (N=618)

Satisfaction Components	z-test	2-tailed probability
with tourists/hosts	-4.9786	0.0000***
with time spent together	-3.4804	0.0005***
with language skills	-1.9804	0.0477*

*p<0.05 **p<0.01 ***p<0.001

The most extreme differences in satisfaction between Australian hosts and Asian tourists

(at p<0.001) were noted in:

satisfaction with each other and satisfaction with time spent together.

Tables 6.7-6.11 indicate that 73 out of 117 (62.4%) areas of measurement showed significant cultural differences between Australian hosts and total Asian tourists. The number of these differences in each group indicators is presented below.

Number of the significant differences between Australian hosts and Asian tourists

Group indicators	Max	Number of significant differences
Cultural values	(36)	18
Rules of social interaction	(34)	22
Perception of service	(29)	23
Forms of interaction	(11)	7
Satisfaction with interaction	(7)	3
Total	**(117)**	**73**

Since the major question to be answered in the present study was whether differences between Australian hosts and Asian tourists were culturally based, the total population for investigation was not total Asian tourists but each Asian language group (irrespective of which country was place of residence). Consequently, the main question was whether the group indicators differed between Australian hosts and distinct Asian language groups. The Mann-Whitney U Test identified significant differences in the group indicators between Australian hosts and Asian language groups. These differences are presented in Tables 6.12-6.16.

Table 6.12   The Mann-Whitney U Test of the significant differences in cultural values between Australian hosts and Asian language groups

Cultural Values	Australian N=250 z-test	Indonesian N=106 2-tailed P	Australian N=250 z-test	Japanese N=108 2-tailed P	Australian N=250 z-test	Korean N=172 2-tailed P	Australian N=250 z-test	Mandarin N=130 2-tailed P	Australian N=250 z-test	Thai N=102 2-tailed P
a comfortable life	-4.7238	0.0000***	-2.5075	0.0122*			-2.6456	0.0082**		
an exciting life			-3.3024	0.0010**						
a sense of accomplishment			-4.4861	0.0000***			-2.0409	0.0413*		
a world of peace			-2.9240	0.0035**	-6.3830	0.0000***				
a world of beauty	-2.8774	0.0040**	-2.0683	0.0386*	-4.6920	0.0000***			-2.1745	0.0297*
equality			-2.1251	0.0336*	-6.0600	0.0000***				
family security	-2.7762	0.0055**			-2.1175	0.0342*	-3.0855	0.0020**	-2.1865	0.0288*
freedom	-5.1382	0.0000***	-5.0767	0.0000***	-6.0769	0.0000***	-3.8423	0.0001***	-2.7319	0.0063**
happiness			-2.5396	0.0111*	-2.4995	0.0124*	-2.8594	0.0042**	-2.9954	0.0027**
inner harmony	-3.0547	0.0023**	-3.5166	0.0004***	-5.6991	0.0000***				
mature love					-5.0685	0.0000***			-2.9125	0.0036**
national security	-2.7512	0.0059**	-5.1696	0.0000***	-4.3183	0.0000***			-2.2418	0.0250*
pleasure	-2.9058	0.0037**			-2.6703	0.0076**				
salvation	-6.4409	0.0000***	-2.5621	0.0104*	-3.0199	0.0025**	-4.7571	0.0000***	-2.3616	0.0182*
self-respect			-7.3253	0.0000***	-6.5936	0.0000***	-3.4943	0.0005***	-4.1201	0.0000***
social recognition							-2.5315	0.0114*	-3.5890	0.0003***
true friendship			-2.8356	0.0046**	-2.7791	0.0055**				
wisdom			-2.5979	0.0094**						
ambitious			-3.5374	0.0004***	-4.0088	0.0001***				
broad-minded	-2.5435	0.0110*			-3.2975	0.0010***				
capable			-3.9604	0.0001***						
cheerful			-3.4611	0.0005***	-3.1197	0.0018**				
clean			-4.8754	0.0000***	-2.9952	0.0027**				
courageous			-2.0392	0.0414*	-1.9648	0.0494*				
forgiving										
being helpful										

	Coef.	p	Coef.	p	Coef.	p	Coef.	p	Coef.	p
being honest			-3.0717	0.0021**	-2.2908	0.0220*	-2.7773	0.0055**		
imaginative	-4.4416	0.0000***			-4.3014	0.0000***			-3.5222	0.0004***
independent			-5.2670	0.0000***	-8.2276	0.0000***				
intellectual	-5.7225	0.0000***	-2.0953	0.0361*	-3.9945	0.0001***	-3.2961	0.0010***	-6.3474	0.0000***
logical	-5.2832	0.0000***	-4.5980	0.0000***	-5.5056	0.0000***			-4.4635	0.0000***
loving			-2.0136	0.0441*	-5.4486	0.0000***				
obedient	-4.9728	0.0000***	-3.5076	0.0005***	-3.5372	0.0004***	-2.6497	0.0081**	-4.4670	0.0000***
polite			-4.9286	0.0000***	-4.2962	0.0000***				
responsible										
self-controlled	-5.4453	0.0000***					-1.9729	0.0485*	-3.3837	0.0007***

*p<0.05   **p<0.01   ***p<0.001

The most significant differences between Australian hosts and Indonesian tourists (at p<0.001) were noted in cultural values such as: a comfortable life, freedom, salvation, being imaginative, intellectual, logical, obedient, and self-controlled.

The most significant differences between Australian hosts and Japanese tourists (at p<0.001) were noted in cultural values such as: accomplishment, freedom, inner harmony, national security, self-respect, being ambitious, capable, cheerful, clean, independent, logical, obedient, and polite.

The most significant differences between Australian hosts and Korean tourists (at p<0.001) were found in cultural values such as: world peace, beauty, equality, freedom, inner harmony, mature love, national security, self-respect, being ambitious, broad-minded, imaginative, independent, intellectual, logical, loving, obedient, and polite.

The most extreme differences between Australian hosts and Mandarin speaking tourists (at p<0.001) were noted in cultural values such as: freedom, salvation, self-respect, and being intellectual.

The most extreme differences between Australian hosts and Thai tourists (at p<0.001) were noted in cultural values such as: self-respect, social recognition, being imaginative, intellectual, logical, obedient, and self-controlled.

Table 6.13   The Mann-Whitney U Test of the significant differences in rules of social interaction between Australian hosts and Asian language groups

Rules of Social Interaction	Australian N=250 z-test	Indonesian N=106 2-tailed P	Australian N=250 z-test	Japanese N=108 2-tailed P	Australian N=250 z-test	Korean N=172 2-tailed P	Australian N=250 z-test	Mandarin N=130 2-tailed P	Australian N=250 z-test	Thai N=102 2-tailed P
address by first name			-6.1023	0.0000***	-8.3412	0.0000***			-3.7470	0.0002***
shake hands			-8.8582	0.0000***	-5.4023	0.0000***	-2.4938	0.0126*	-7.4257	0.0000***
look in the eye when talking	-5.1820	0.0000***	-3.8950	0.0001***	-9.6644	0.0000***	-5.8250	0.0000***	-7.9859	0.0000***
think about own needs first	-4.0913	0.0000***								
express personal opinion	-2.1195	0.0340*								
indicate intentions clearly			-3.9699	0.0001***	-4.4905	0.0000***	-3.8902	0.0001***	-5.7440	0.0000***
obey instructions	-3.8450	0.0001***	-5.5915	0.0000***	-4.2260	0.0000***	-4.1147	0.0000***	-3.9381	0.0001***
criticize in public	-4.5963	0.0000***	-6.3964	0.0000***	-4.7652	0.0000***	-5.4255	0.0000***	-3.5090	0.0004***
compliment others	-3.5678	0.0004***	-4.6637	0.0000***	-5.2648	0.0000***	-6.3873	0.0000***	-7.4903	0.0000***
apologize if not at fault	-3.4911	0.0005***								
compensate if at fault							-3.0729	0.0021**	-3.7894	0.0002***
repay favors	-4.9134	0.0000***	-10.0368	0.0000***	-2.0506	0.0403*	-3.2679	0.0011**		
take others' time	-3.8227	0.0001***	-4.8123	0.0000***						
develop relationship	-4.1721	0.0000***	-5.1028	0.0000***	-3.1120	0.0019**	-4.9036	0.0000***	-2.1531	0.0313*
touch others in public	-3.3076	0.0009***	-3.1914	0.0014***	-8.0089	0.0000***			-1.9890	0.0467*
acknowledge birthday			-4.6700	0.0000***			-3.2585	0.0011**		
be neatly dressed			-6.7514	0.0000***						
conform to etiquette	-2.8342	0.0046**			-5.6607	0.0000***	-2.1628	0.0306*		
conform to status	-2.9024	0.0037**							-2.4155	0.0157*
swear in public			-7.1019	0.0000***	-7.2469	0.0000***			-2.6867	0.0072**
avoid making fun of others										
avoid arguments	-4.8713	0.0000***	-8.7151	0.0000***	-4.1797	0.0000***	-2.8550	0.0043**	-2.8116	0.0049**
avoid complaining			-4.3486	0.0000***					-2.1332	0.0329*
avoid embarrassment	-2.8042	0.0050**	-2.8271	0.0047**						
have a sense of shame	-10.0054	0.0000***	-4.9329	0.0000***			-2.0890	0.0367*	-4.4133	0.0000***
ask for financial help										

ask for personal advice	-4.9486	0.0000***								
ask personal questions	-2.7263	0.0064**	-5.3662	0.0000***	-4.3362	0.0000***	-3.0175	0.0025**	-2.3112	0.0208*
respect others privacy	-2.5725	0.0101*	-6.5136	0.0000***	-5.7548	0.0000***	-3.1573	0.0016**	-4.0743	0.0000***
show interest in others	-6.0914	0.0000***	-7.0193	0.0000***	-4.1389	0.0000***	-4.9615	0.0000***	-2.6247	0.0087**
show respect to other person	-3.9175	0.0001***	-8.6815	0.0000***	-7.5776	0.0000***			-2.7790	0.0055**
show affection in public	-3.5177	0.0004***					-3.1737	0.0015**		
show emotions in public	-3.4997	0.0005***			-2.5811	0.0098**			-3.7109	0.0002***
talk about sensitive issues	-2.4671	0.0136*					-4.9540	0.0000***		

*p<0.05   **p<0.01   ***p<0.001

The most significant differences between Australian hosts and Indonesian tourists (at p<0.001) were noted in rules of social interaction such as: looking in the eye when talking, thinking about own needs first, obeying instructions, criticizing in public, complimenting others, apologizing if not at fault, repaying favors, taking others' time, developing relationship, touching others in public, avoiding arguments, having a sense of shame, asking for personal advice, showing interest in others, showing respect to other, showing affection and emotions in public.

The most significant differences between Australian hosts and Japanese tourists (at p<0.001) were noted in rules of social interaction such as: addressing by first name, shaking hands, looking in the eye when talking, indicating intentions clearly, obeying instructions, criticizing in public, complimenting others, repaying favors, taking others' time, developing relationship, touching others in public, acknowledging birthdays, being neatly dressed, swearing in public, avoiding arguments and complaints, having a sense of shame, asking personal questions, respecting others privacy, showing interest in others, and showing respect to others.

The most significant differences between Australian hosts and Korean tourists (at p<0.001) were noted in rules of social interaction such as: addressing by first name, shaking hands, looking in the eye when talking, indicating intentions clearly, obeying instructions, criticizing in public, complimenting others, touching others in public, conforming to social etiquette, swearing in public, avoiding arguments, asking personal

questions, respecting others privacy, showing interest in others, and showing respect to others.

The most extreme differences between Australian hosts and Mandarin speaking tourists (at $p<0.001$) were noted in rules of social interaction such as: looking in the eye during conversations, indicating intentions clearly, obeying instructions, criticizing in public, complimenting others, developing relationship, showing interest in others, and talking about sensitive issues.

The most extreme differences between Australian hosts and Thai tourists (at $p<0.001$) were noted in rules of social interaction such as: addressing by first name, shaking hands, looking in the eye during conversation, indicating intentions clearly, obeying instructions, criticizing in public, complimenting others, compensating if at fault, having a sense of shame, respecting others privacy, and showing emotions in public.

Table 6.14   The Mann-Whitney U Test of the significant differences in perceptions of service between Australian hosts and Asian language groups

Perceptions	Australian N=250 z-test	Indonesian N=106 2-tailed P	Australian N=250 z-test	Japanese N=108 2-tailed P	Australian N=250 z-test	Korean N=172 2-tailed P	Australian N=250 z-test	Mandarin N=130 2-tailed P	Australian N=250 z-test	Thai N=102 2-tailed P
neatly dressed	-3.7682	0.0002***			-4.2984	0.0000***	-3.9828	0.0001***	-3.8142	0.0001***
perform service required	-4.9592	0.0000***	-6.1264	0.0000***	-4.0958	0.0000***	-2.0194	0.0434*	-5.0836	0.0000***
responsive to tourists' needs	-4.7588	0.0000***	-5.1393	0.0000***	-4.4884	0.0000***	-4.3885	0.0000***	-4.6192	0.0000***
require help			-3.3434	0.0008***						
prompt service	-5.4736	0.0000***	-7.7897	0.0000***	-4.7742	0.0000***	-3.0103	0.0026**	-5.6819	0.0000***
service on time	-2.9663	0.0030**	-9.8747	0.0000***	-5.1173	0.0000***	-4.0533	0.0001***	-4.8469	0.0000***
find solutions to problems	-2.7179	0.0066**	-7.5429	0.0000***	-2.7369	0.0062**			-3.3311	0.0009***
answer questions			-5.6903	0.0000***	-2.1862	0.0288*	-2.2167	0.0266*	-4.0910	0.0000***
provide accurate information			-6.6894	0.0000***	-4.0227	0.0001***	-4.1171	0.0000***	-6.2823	0.0000***
friendly					-0.0740	0.9410			-2.2812	0.0225*
polite	-2.7038	0.0069**	-4.2897	0.0000***					-3.0995	0.0019**
respectful	-3.8656	0.0001***	-4.7987	0.0000***	-3.4284	0.0006***			-4.4386	0.0000***
considerate					-4.0210	0.0001***			-2.8425	0.0045**
treat as guests	-2.1094	0.0349*	-5.2074	0.0000***			-3.7711	0.0002***	-5.2502	0.0000***
trustworthy	-3.9011	0.0001***	-3.0651	0.0022**					-4.6410	0.0000***
confident			-2.3836	0.0171*					-2.1169	0.0343*
concerned about tourists' welfare	-3.2631	0.0011**	-7.0856	0.0000***	-3.4079	0.0007***	-2.9422	0.0033**	-2.1992	0.0279*
approachable	-2.4615	0.0138*	-3.3905	0.0007***	-4.3101	0.0000***				
easy to find	-4.7217	0.0000***	-7.9118	0.0000***	-5.5936	0.0000***	-3.8126	0.0001***	-5.1343	0.0000***
easy to talk to					-3.6239	0.0003***			-2.8766	0.0040**
keep tourists informed			-5.8712	0.0000***	-4.5932	0.0000***			-4.5663	0.0000***
listen to tourists	-2.2921	0.0219*	-5.8598	0.0000***	-4.1253	0.0000***	-2.6682	0.0076**	-5.0511	0.0000***
need adequate explanations			-3.5573	0.0004***	-2.4130	0.0158*			-4.2405	0.0000***

understand tourists' needs	-4.2288	0.0000***	-6.9089	0.0000***			-3.5208	0.0004***	-4.9561	0.0000***
anticipate tourists' needs	-3.3386	0.0008***	-5.5038	0.0000***			-4.0356	0.0001***	-4.6242	0.0000***
need individualized attention	-3.2795	0.0010***	-3.7807	0.0002***			-3.5564	0.0004***	-4.5020	0.0000***
know Asian culture and customs					-3.1715	0.0015**				
speak Asian languages	-2.1450	0.0319*	-2.7292	0.0063**	-3.6403	0.0003***	-2.0615	0.0393*		
know Australian history and culture					-3.4413	0.0006***				

*p<0.05   **p<0.01   ***p<0.001

The most significant differences between Australian hosts and Indonesian tourists (at $p < 0.001$) were noted in perceptions of service such as: being neatly dressed, performing service required, being responsive to tourists' needs, providing prompt service, being respectful, trustworthy, easy to find, understanding and anticipating tourists' needs, and giving individualized attention to tourists.

The most significant differences between Australian hosts and Japanese tourists (at $p < 0.001$) were noted in perceptions of service such as: performing service required, being responsive to tourists' needs, being helpful, providing prompt and on time service, being able to solve problems, answer questions, provide accurate information, being polite, respectful, treating tourists as guests, being concerned about tourists' welfare, being approachable, easy to find, keeping tourists informed, listening to tourists, providing them with adequate information, understanding and anticipating tourists' needs and offering them individualized attention.

The most significant differences between Australian hosts and Korean tourists (at $p < 0.001$) were found in perceptions of service such as: being neatly dressed, performing service required, being responsive to tourists' needs, providing prompt and on time service, providing accurate information, being respectful, considerate, concerned about tourists' needs, approachable, easy to find, easy to talk to, keeping tourists informed, listening to tourists, speaking Asian languages, knowing Australian history and culture.

The most extreme differences between Australian hosts and Mandarin speaking tourists (at p<0.001) were noted in perceptions of service such as: being neatly dressed, being responsive to tourists' needs, delivering service on time, providing accurate information, treating tourists as guests, being easy to find, understanding and anticipating tourists' needs, and offering individualized attention.

The most extreme differences between Australian hosts and Thai tourists (at p<0.001) were noted in perceptions of service such as: being neatly dressed, performing service required, being responsive to tourists' needs, providing prompt and on time service, being able to solve problems, answering questions, providing accurate information, being respectful, treating tourists as guests, being trustworthy, easy to find, keeping tourists informed, listening to tourists, giving adequate explanations, understanding and anticipating tourists' needs, and offering tourists individualized attention.

Table 6.15   The Mann-Whitney U Test of the significant differences in the preferred forms of interaction between Australian hosts and Asian language groups

Forms of Interaction	Australian N=250 z-test	Indonesian N=106 2-tailed P	Australian N=250 z-test	Japanese N=108 2-tailed P	Australian N=250 z-test	Korean N=172 2-tailed P	Australian N=250 z-test	Mandarin N=130 2-tailed P	Australian N=250 z-test	Thai N=102 2-tailed P
invite home	-7.3935	0.0000***	-7.3699	0.0000***	-7.6287	0.0000***	-8.8843	0.0000***	-2.5306	0.0114*
play sport together			-5.7375	0.0000***	-2.2132	0.0269*	-3.2768	0.0011**		
share recreation facilities			-2.3098	0.0209*						
take part in family parties	-6.1317	0.0000***	-6.3909	0.0000***	-5.2155	0.0000***	-7.3314	0.0000***	-2.0165	0.0438*
have close relationship	-5.6881	0.0000***	-8.3999	0.0000***	-6.7760	0.0000***	-4.6370	0.0000***		
share a meal	-3.7497	0.0002***	-4.7345	0.0000***	-2.6826	0.0073**	-6.2095	0.0000***	-2.0276	0.0426*
chat on a street					-2.0797	0.0376*				
talk in shops										
exchange gifts	-2.8963	0.0038**	-3.8432	0.0001***			-2.9358	0.0033**		
have business contact			-4.0429	0.0001***	-3.8610	0.0001***				
have no contact at all										

*p<0.05   **p<0.01   ***<p.001

Table 6.16   The Mann-Whitney U Test of the significant differences in satisfaction with interaction between Australian hosts and Asian language groups

Satisfaction Components	Australian N=250 z-test	Indonesian N=106 2-tailed P	Australian N=250 z-test	Japanese N=108 2-tailed P	Australian N=250 z-test	Korean N=172 2-tailed P	Australian N=250 z-test	Mandarin N=130 2-tailed P	Australian N=250 z-test	Thai N=102 2-tailed P
with tourists/hosts	-4.0300	0.0001***	-3.3208	0.0009***	-3.3199	0.0009***	-2.9659	0.0030**	-3.4826	0.0005***
with conversation									-2.0707	0.0384*
with friendship			-2.5209	0.0117*	-2.0337	0.0420*			-3.7107	0.0002***
with time spent			-3.7710	0.0002***	-4.0401	0.0001***	-3.0831	0.0020**		
with language skills	-4.0986	0.0000***								
with knowledge of each other culture	-2.4325	0.0150**								
with service			-2.0288	0.0425*						

*p<0.05   **p<0.01   ***p<0.001

The most significant differences between Australian hosts and Indonesian tourists (at $p < 0.001$) were noted in forms of interaction such as: being invited home, taking part in family parties, having a close relationship, and sharing a meal together.

The most significant differences between Australian hosts and Japanese tourists (at $p < 0.001$) were noted in forms of social interaction such as: being invited home, playing sport together, taking part in family parties, having a close relationship, sharing a meal, exchanging gifts, and having business contacts only.

The most significant differences between Australian hosts and Korean tourists (at $p < 0.001$) were found in forms of interaction such as: being invited home, taking part in family parties, having a close relationship, and having business contact only.

The most extreme differences between Australian hosts and Mandarin speaking tourists (at $p < 0.001$) were noted in forms of social interaction such as: being invited home, taking part in family parties, having a close relationship, and sharing a meal together.

There were no extreme differences between Australian hosts and Thai tourists (at $p < 0.001$) in forms of social interaction.

The most significant differences between Australian hosts and Indonesian tourists (at p<0.001) were noted in satisfaction with each other and satisfaction with each other's foreign language skills.

The most significant differences between Australian hosts and Japanese tourists (at p<0.001) were noted in satisfaction with each other and satisfaction with time spent together.

The most significant differences between Australian hosts and Korean tourists (at p<0.001) were found in satisfaction with each other and satisfaction with time spent together.

There were no extreme differences between Australian hosts and Mandarin speaking tourists (at p<0.001) in satisfaction.

The most extreme differences between Australian hosts and Thai tourists (at p<0.001) were noted in satisfaction with each other and satisfaction with friendship.

Tables 6.12-6.16 show that the largest number of the total significant differences were found between Australian hosts and Japanese tourists (83 out of 117), Australian hosts and Korean tourists (74 out of 117), Australian hosts and Indonesian tourists (64 out of 117), Australian hosts and Thai tourists (64 out of 117), and Australian hosts and Mandarin tourists (53 out of 117). The number of the significant differences between Australian hosts and Asian language groups in each group indicators is presented below.

Number of the significant differences between Australian hosts and Asian language groups

Group indicators	Max	Australian-Indonesian	Australian-Japanese	Australian-Korean	Australian-Mandarin	Australian-Thai
Cultural values	(36)	14	26	26	12	14
Rules of interaction	(34)	24	22	18	18	20
Perceptions of service	(29)	18	23	20	15	24
Forms of interaction	(11)	5	8	7	6	3
Satisfaction	(7)	3	4	3	2	3
Total	**(117)**	**64**	**83**	**74**	**53**	**64**

The Mann-Whitney U Test also showed significant differences in the group indicators among the Asian language groups. The biggest number of significant differences were found between Indonesian and Japanese tourists (69 out of 117), Indonesian and Korean (63 out of 117), Indonesian-Thai (59 out of 117), Japanese-Mandarin (59 out of 117), Japanese-Thai (58 out 117), Korean-Thai (56 out of 117), Japanese-Korean (55 out of 117), Korean-Mandarin (49 out of 117), Indonesian-Mandarin (34 out of 117), and Mandarin-Thai tourists (34 out of 117). The number of the significant differences in the group indicators between Asian language groups is presented below.

Number of the significant differences among Asian language groups

Group indicators	Ind-Jap	Ind-Kor	Ind-Man	Ind-Thai	Jap-Kor	Jap-Man	Jap-Thai	Kor-Man	Kor-Thai	Man-Thai
Values	26	26	15	9	12	20	23	20	22	5
Rules	20	20	9	21	15	15	17	10	12	9
Perceptions	16	10	8	8	19	20	9	13	13	11
Interaction	2	3	0	4	8	3	6	5	5	6
Satisfaction	5	4	2	4	1	1	3	1	4	3
Total	**69**	**63**	**34**	**59**	**55**	**59**	**58**	**49**	**56**	**34**

The significant differences among Asian language groups in each group indicators are presented below in Tables 6.17-6.21.

The total results of the Mann-Whitney U Test are presented in Appendix D1 and D2.

Table 6.17   The Mann-Whitney U Test of the significant differences in cultural values among the Asian language groups

Cultural Values	Indonesian N=106 z-test	Japanese N=108 2-tailed P	Indonesian N=106 z-test	Korean N=172 2-tailed P	Indonesian N=106 z-test	Mandarin N=130 2-tailed P	Indonesian N=106 z-test	Thai N=102 2-tailed P	Japanese N=108 z-test	Korean N=172 2-tailed P
a comfortable life	-5.5765	0.0000***	-5.0957	0.0000***	-1.9808	0.0476*	-2.5078	0.0121*		
an exciting life	-3.5442	0.0004***			-2.2918	0.0219*			-3.0193	0.0025**
accomplishment	-4.5318	0.0000***			-2.4325	0.0150*			-2.9131	0.0036**
a world of peace			-6.4660	0.0000***					-7.8559	0.0000***
a world of beauty			-6.3099	0.0000***					-5.6509	0.0000***
equality	-2.7958	0.0052**	-5.9419	0.0000***					-3.0232	0.0025**
family security	-2.4329	0.0150*								
freedom							-1.9968	0.0458*		
happiness					-1.9895	0.0467*	-2.1710	0.0299*		
inner harmony	-5.6645	0.0000***	-6.9602	0.0000***	-2.8969	0.0038**	-2.1772	0.0295*		
mature love			-2.5751	0.0100**					-3.2513	0.0011**
national security	-6.7249	0.0000***	-6.2139	0.0000***						
pleasure	-2.9500	0.0032**					-2.1365	0.0326*	-2.7398	0.0061**
salvation	-3.9567	0.0001***	-3.9677	0.0001***			-3.2402	0.0012**		
self-respect	-5.2193	0.0000***	-4.1972	0.0000***			-2.3059	0.0211*		
social recognition			-2.2816	0.0225*	-3.1300	0.0017**	-3.9431	0.0001***		
true friendship	-2.0048	0.0450*								
wisdom	-3.3627	0.0008***	-2.2185	0.0265*						
ambitious	-4.0685	0.0000***	-4.4210	0.0000***						
broad-minded			-4.8007	0.0000***	-2.7619	0.0057**			-2.5007	0.0124*
capable	-4.5320	0.0000***	-2.5252	0.0116*	-2.3304	0.0198*			-2.4060	0.0161*
cheerful	-3.3457	0.0008***	-2.9647	0.0030**						
clean	-4.7418	0.0000***	-3.0054	0.0027**			-2.0992	0.0358*		
courageous	-2.7758	0.0055**	-2.5476	0.0108*	-2.0933	0.0363*				
forgiving										
being helpful	-3.0693	0.0021**	-2.5355	0.0112*						

Cultural Values	z-test	2-tailed P	z-test	2-tailed P	z-test	2-tailed P	z-test	2-tailed P	z-test	2-tailed P
being honest										
imaginative	-2.9137	0.0036**	-6.6201	0.0000***	-2.8437	0.0045**			-3.9781	0.0001***
independent	-6.7272	0.0000***	-8.7275	0.0000***	-2.4991	0.0125*			-2.7065	0.0068**
intellectual	-6.1543	0.0000***	-7.1373	0.0000***	-2.2002	0.0278*				
logical	-7.2134	0.0000***	-7.6410	0.0000***	-4.2114	0.0000***				
loving			-4.5853	0.0000***					-2.8946	0.0038**
obedient	-6.5175	0.0000***	-6.5927	0.0000***	-2.3383	0.0196*				
polite	-4.6723	0.0000***	-4.0109	0.0001***						
responsible	-2.7812	0.0054**								
self-controlled	-5.7612	0.0000***	-4.5705	0.0000***	-3.2371	0.0012**				

*p<0.05   **p<0.01   ***p<0.001

Table 6.17 con't   The Mann-Whitney U Test of the significant differences in cultural values among the Asian language groups

Cultural Values	Japanese N=108 z-test	Mandarin N=130 2-tailed P	Japanese N=108 z-test	Thai N=102 2-tailed P	Korean N=172 z-test	Mandarin N=130 2-tailed P	Korean N=172 z-test	Thai N=102 2-tailed P	Mandarin N=130 z-test	Thai N=102 2-tailed P
a comfortable life	-4.0696	0.0000***	-3.3309	0.0009***	-3.1980	0.0014**	-2.1510	0.0315*		
an exciting life			-3.1478	0.0016**						
accomplishment			-4.1768	0.0000***					-2.3391	0.0193*
a world of peace	-2.8297	0.0047**	-2.8193	0.0048**	-5.4868	0.0000***	-4.6813	0.0000***		
a world of beauty					-4.8783	0.0000***	-5.3920	0.0000***		
equality					-4.2093	0.0000***	-4.4227	0.0000***		
family security	-2.6578	0.0079**	-1.9784	0.0479*						
freedom							-2.4414	0.0146*		
happiness										
inner harmony	-3.3486	0.0008***	-3.1348	0.0017**	-5.0801	0.0000***	-4.5745	0.0000***		

	Col1	Col1 p	Col2	Col2 p	Col3	Col3 p	Col4	Col4 p	Col5	Col5 p
mature love					-3.1880	0.0014**				
national security	-5.7269	0.0000***	-5.8461	0.0000***	-5.0230	0.0000***	-5.3318	0.0000***		
pleasure										
salvation	-2.1757	0.0296*			-2.0514	0.0402*				
self-respect	-3.4069	0.0007***	-2.3831	0.0172*	-2.3858	0.0170*				
social recognition	-2.5213	0.0117*	-3.4060	0.0007***			-1.9731	0.0485*		
true friendship										
wisdom	-3.2613	0.0011**	-3.3035	0.0010***	-2.0305	0.0423*	-2.1586	0.0309*		
ambitious	-2.2532	0.0242*	-2.6843	0.0073**	-2.4791	0.0132*	-2.9214	0.0035**		
broad-minded							-3.3030	0.0010***		
capable	-2.3988	0.0164*	-3.8699	0.0001***			-2.1269	0.0334*	-1.9877	0.0468*
cheerful	-3.0894	0.0020**	-3.2203	0.0013**	-2.6877	0.0072**	-2.8187	0.0048**		
clean	-4.3302	0.0000***	-2.3657	0.0180*	-2.5662	0.0103*				
courageous			-2.1117	0.0347*						
forgiving										
being helpful			-2.9912	0.0028**			-2.4656	0.0137*		
being honest										
imaginative			-2.1715	0.0299*	-3.9430	0.0001***	-5.5320	0.0000***	-2.1240	0.0337*
independent	-4.0141	0.0001***	-5.2873	0.0000***	-6.2590	0.0000***	-7.1993	0.0000***		
intellectual	-4.1821	0.0000***	-6.5670	0.0000***	-5.3810	0.0000***	-7.3074	0.0000***	-2.9317	0.0034**
logical	-3.3048	0.0010***	-6.5330	0.0000***	-3.8562	0.0001***	-6.9555	0.0000***	-3.5814	0.0003***
loving					-4.2817	0.0000***	-4.3591	0.0000***		
obedient	-4.9631	0.0000***	-6.0935	0.0000***	-4.9565	0.0000***	-6.0857	0.0000***		
polite	-3.6960	0.0002***	-2.7997	0.0051**	-2.9869	0.0028**	-2.0136	0.0440*		
responsible	-2.5222	0.0117*								
self-controlled	-3.1005	0.0019**	-3.9962	0.0001***			-2.7542	0.0059**		

*p<0.05   **p<0.01   ***p<0.001

Table 6.18   The Mann-Whitney U Test of the significant differences in rules of social interaction among the Asian language groups

Rules of Social Interaction	Indonesian N=106 z-test	Japanese N=108 2-tailed P	Indonesian N=106 z-test	Korean N=172 2-tailed P	Indonesian N=106 z-test	Mandarin N=130 2-tailed P	Indonesian N=106 z-test	Thai N=102 2-tailed P	Japanese N=108 z-test	Korean N=172 2-tailed P
address by first name	-5.0510	0.0000***	-6.4710	0.0000***			-3.1632	0.0016**	-2.1410	0.0323*
shake hands	-8.6166	0.0000***	-5.4179	0.0000***	-2.9069	0.0036**	-7.2358	0.0000***	-4.7954	0.0000***
look in the eye			-4.0802	0.0000***			-3.4907	0.0005***	-5.0139	0.0000***
think about own needs	-2.9760	0.0029**	-4.5400	0.0000***	-3.8346	0.0001***	-4.6005	0.0000***		
express personal opinion			-2.4821	0.0131*			-2.0435	0.0410*		
indicate intentions clearly			-1.9652	0.0494*			-3.3016	0.0010***		
obey instructions										
criticize in public										
compliment others					-2.0156	0.0438*	-4.0016	0.0001***		
apologize if not at fault	-4.1429	0.0000***	-2.9707	0.0030**	-3.6309	0.0003***	-2.5140	0.0119**		
compensate if at fault							-1.9755	0.0482*		
repay favors	-10.5940	0.0000***	-2.7650	0.0057**			-3.1453	0.0017**	-10.3155	0.0000***
take others' time			-2.2038	0.0275*			-2.6509	0.0080**	-2.1303	0.0331*
develop relationship									-2.1908	0.0285*
touch others in public			-8.5438	0.0000***			-4.0280	0.0001***	-9.3111	0.0000***
acknowledge birthday	-2.6432	0.0082**					-2.9019	0.0037**	-3.1216	0.0018**
be neatly dressed	-6.7418	0.0000***			-2.1439	0.0320*			-7.2201	0.0000***
conform to etiquette							-2.2360	0.0254*	-3.1457	0.0017**
conform to status	-3.4452	0.0006***	-2.0636	0.0391*						
swear in public	-6.3571	0.0000***	-6.2210	0.0000***			-2.4871	0.0129*		
avoid making fun of others									-2.5061	0.0122*
avoid arguments	-4.3590	0.0000***	-0.4719	0.6370					-4.3654	0.0000***
avoid complaining	-2.9644	0.0030**	-0.7763	0.4376					-1.9770	0.0480*
avoid embarrassment	-5.2832	0.0000***	-4.0031	0.0001***	-2.0936	0.0363*	-2.8764	0.0040**		
have a sense of shame	-6.7798	0.0000***	-8.9907	0.0000***	-7.1876	0.0000***	-5.0995	0.0000***	-4.6116	0.0000***

Rules of Social Interaction	z-test	2-tailed P	z-test	2-tailed P	z-test	2-tailed P	z-test	2-tailed P	z-test	2-tailed P
ask for financial help			-1.3388	0.1806						
ask for personal advice	-3.9753	0.0001***	-4.1730	0.0000***	-4.1542	0.0000***	-4.7619	0.0000***		
ask personal questions	-1.9859	0.0470*	-1.1150	0.2649						
respect others privacy	-3.4635	0.0005***	-2.7505	0.0060**						
show interest in others			-2.3008	0.0214*			-2.6228	0.0087**	-2.3840	0.0171*
show respect to other person	-4.1398	0.0000***	-3.2262	0.0013**						
show affection in public	-2.7308	0.0063**	-2.8773	0.0040**	-2.7530	0.0059**	-2.1026	0.0355*		
show emotions in public	-2.7525	0.0059**	-0.7511	0.4526						
talk about sensitive issues	-2.5411	0.0111*	-2.3876	0.0170*			-1.9604	0.0499*		

*p<0.05 **p<0.01   ***p<0.001

Table 6.18 con't   The Mann-Whitney U Test of the significant differences in rules of social interaction among the Asian language groups

Rules of Social Interaction	Japanese N=108 z-test	Mandarin N=130 2-tailed P	Japanese N=108 z-test	Thai N=102 2-tailed P	Korean N=172 z-test	Mandarin N=130 2-tailed P	Korean N=172 z-test	Thai N=102 2-tailed P	Mandarin N=130 z-test	Thai N=102 2-tailed P
address by first name	-4.9089	0.0000***			-6.8201	0.0000***	-2.7677	0.0056**	-3.1255	0.0018**
shake hands	-6.1602	0.0000***			-2.2571	0.0240*	-3.7302	0.0002***	-5.0733	0.0000***
look in the eye when talking			-4.3391	0.0000***	-4.1633	0.0000***			-3.5671	0.0004***
think about own needs first			-2.4184	0.0156*						
express personal opinion										
indicate intentions clearly										
obey instructions										
criticize in public										

compliment others			-3.9052	0.0001***			-3.3091	0.0009***	-2.8182	0.0048**
apologize if not at fault										
compensate if at fault			-2.1384	0.0325*			-2.6696	0.0076**		
repay favors	-10.1146	0.0000***	-8.7769	0.0000***						
take others' time	-2.1161	0.0343*	-3.1618	0.0016**						
develop relationship			-2.2609	0.0238*						
touch others in public			-4.0325	0.0001***	-7.7387	0.0000***	-3.9418	0.0001***	-2.9454	0.0032**
acknowledge birthday			-5.5119	0.0000***			-2.4175	0.0156*	-4.2603	0.0000***
be neatly dressed	-5.1752	0.0000***	-7.1104	0.0000***	-2.0923	0.0364*			-2.9002	0.0037**
conform to etiquette					-2.9590	0.0031**	-4.3951	0.0000***		
conform to status	-2.5208	0.0117*	-2.9327	0.0034**						
swear in public	-4.5950	0.0000***	-2.6395	0.0083**	-4.6779	0.0000***	-2.6298	0.0085**		
avoid making fun of others	-2.7120	0.0067**					-2.0596	0.0394*	-2.2859	0.0223*
avoid arguments	-5.8638	0.0000***	-4.4017	0.0000***						
avoid complaining	-2.8316	0.0046**								
avoid embarrassment	-3.9272	0.0001***			-2.6523	0.0080**				
have a sense of shame	-2.2609	0.0238*			-2.0358	0.0418*	-4.0694	0.0000***	-2.1304	0.0331*
ask for financial help			-2.0506	0.0403*			-2.3997	0.0164*		
ask for personal advice										
ask personal questions										
respect others privacy	-2.4907	0.0128*								
show interest in others			-2.8919	0.0038**						
show respect to other person	-3.0432	0.0023**	-4.2199	0.0000***	-2.5269	0.0115*	-3.4024	0.0007***		
show affection in public										
show emotions in public	-2.4071	0.0161*	-3.0025	0.0027**						
talk about sensitive issues										

*p<0.05   **p<0.01   ***p<0.001

Table 6.19   The Mann-Whitney U Test of the significant differences in perceptions of service among the Asian language groups

Perceptions	Indonesian N=106 z-test	Japanese N=108 2-tailed P	Indonesian N=106 z-test	Korean N=172 2-tailed P	Indonesian N=106 z-test	Mandarin N=130 2-tailed P	Indonesian N=106 z-test	Thai N=172 2-tailed P	Japanese N=106 z-test	Korean N=172 2-tailed P
neatly dressed	-2.0903	0.0366*							-2.2320	0.0256*
perform service required					-2.8543	0.0043**			-2.4984	0.0125*
responsive to needs										
require help					-2.5693	0.0102*				
prompt service	-2.7369	0.0062**			-2.2648	0.0235*			-2.9563	0.0031**
service on time	-6.2993	0.0000***							-3.8627	0.0001***
solve problems	-4.5236	0.0000***							-3.9391	0.0001***
answer questions	-3.6495	0.0003***					-2.1408	0.0323*	-2.6112	0.0090**
provide accurate info	-4.3563	0.0000***	-2.0274	0.0426*	-2.0565	0.0397*	-3.9913	0.0001***	-2.2194	0.0265*
friendly					-2.0697	0.0385*				
polite			-2.0508	0.0403*	-2.0824	0.0373*			-3.7074	0.0002***
respectful					-2.3798	0.0173*				
considerate			-2.5392	0.0111*					-2.4171	0.0156*
treat as guests	-2.8189	0.0048**					-2.6360	0.0084**	-3.4642	0.0005***
trustworthy			-2.9819	0.0029**	-2.5308	0.0114*			-2.1997	0.0278*
confident	-3.2261	0.0013**					-2.8193	0.0048**	-2.0992	0.0358*
concerned about tourists' welfare	-3.0850	0.0020**							-2.8937	0.0038**
approachable	-0.8090	0.4185								
easy to find	-2.7809	0.0054**								
easy to talk to	-1.4401	0.1498	-2.8843	0.0039**			-2.4837	0.0130*	-1.9729	0.0485*
keep tourists informed	-4.8426	0.0000***	-3.5207	0.0004***			-3.7269	0.0002***		
listen to tourists	-3.0118	0.0026**					-2.3636	0.0181*		
need explanations	-2.1736	0.0297*					-2.7394	0.0062**		
understand tourists' needs	-2.6271	0.0086**	-2.2774	0.0228*					-3.9642	0.0001***

	Japanese N=108 z-test	Mandarin N=130 2-tailed P	Japanese N=108 z-test	Thai N=102 2-tailed P	Korean N=172 z-test	Mandarin N=130 2-tailed P	Korean N=172 z-test	Thai N=102 2-tailed P	Mandarin N=130 z-test	Thai N=102 2-tailed P
anticipate tourists' needs	-2.2924	0.0219*							-3.0099	0.0026**
need personal attention									-2.1243	0.0336*
know Asian culture and customs			-2.3349	0.0196*					-2.8144	0.0049**
speak Asian languages	-3.7029	0.0002***	-4.2165	0.0000***						
know Australian history and culture			-2.2686	0.0233*					-2.6444	0.0082**

*p<0.05 **p<0.01 ***p<0.001

Table 6.19 con't   The Mann-Whitney U Test of the significant differences in perceptions of service among the Asian language groups

Perceptions	Japanese N=108 z-test	Mandarin N=130 2-tailed P	Japanese N=108 z-test	Thai N=102 2-tailed P	Korean N=172 z-test	Mandarin N=130 2-tailed P	Korean N=172 z-test	Thai N=102 2-tailed P	Mandarin N=130 z-test	Thai N=102 2-tailed P
neatly dressed	-2.1962	0.0281*	-2.1667	0.0303*						
perform service required	-4.0313	0.0001***							-2.9836	0.0028**
responsive to tourists' needs										
require help	-4.3559	0.0000***	-2.5108	0.0120*	-2.5827	0.0098**				
prompt service	-4.7790	0.0000***	-2.4654	0.0137*					-2.4786	0.0132*
service on time	-6.0752	0.0000***	-4.9521	0.0000***						
find solutions to problems	-5.5964	0.0000***	-3.5582	0.0004***						
answer questions	-3.3589	0.0008***								
provide accurate info	-2.5039	0.0123*					-1.9791	0.0478*	-2.1347	0.0328*
friendly							-2.0871	0.0369*	-2.9868	0.0028**
polite	-3.9072	0.0001***					-2.4031	0.0163*	-2.4430	0.0146*

respectful	-3.8102	0.0001***			-2.2462	0.0247*			-3.1647	0.0016**
considerate					-2.8397	0.0045**				
treat as guests	-2.0107	0.0444*			-1.8775	0.0605	-3.4463	0.0006***		
trustworthy					-0.8640	0.3876	-3.6476	0.0003***	-3.2609	0.0011**
confident	-3.2978	0.0010***			-0.6698	0.5030	-2.0595	0.0394*	-2.9069	0.0036**
concerned about welfare	-4.2136	0.0000***	-3.9068	0.0001***	-0.6391	0.5227				
approachable	-2.7886	0.0053**	-2.0635	0.0391*	-3.4345	0.0006***	-2.5883	0.0096**		
easy to find	-4.1443	0.0000***	-2.3964	0.0166*	-2.1206	0.0340*				
easy to talk to					-2.4948	0.0126*				
keep tourists informed	-4.4148	0.0000***			-3.2473	0.0012**			-3.2929	0.0010***
listen to tourists	-3.0937	0.0020**							-2.3950	0.0166*
need adequate explanations	-2.9512	0.0032**			-1.9808	0.0476*			-3.5560	0.0004***
understand tourists' needs	-3.4864	0.0005***					-2.6152	0.0089**		
anticipate tourists' needs					-2.2357	0.0254*	-2.7685	0.0056**		
need individualized attention					-2.0572	0.0397*	-2.8354	0.0046**		
know Asian culture/customs					-2.9194	0.0035**	-3.0689	0.0021**		
speak Asian languages	-3.8066	0.0001***	-3.5779	0.0003***	-4.4148	0.0000***	-3.7997	0.0001***		
know Australian history and culture					-3.8254	0.0001***	-3.9984	0.0001***		

*P<0.05   **p<0.01   ***p<0.001

Table 6.20   The Mann-Whitney U Test of the significant differences in the preferred forms of interaction among the Asian language groups

Forms of Interaction	Indonesian N=106 z-test	Japanese N=108 2-tailed P	Indonesian N=106 z-test	Korean N=172 2-tailed P	Indonesian N=106 z-test	Mandarin N=130 2-tailed P	Indonesian N=106 z-test	Thai N=102 2-tailed P	Japanese N=108 z-test	Korean N=172 2-tailed P
invite home							-3.3919	0.0007***		
play sport together	-2.9325	0.0034**							-3.9351	0.0001***
share recreation facilities									-3.1677	0.0015**
take part in family parties							-3.1823	0.0015**		
have close relationship							-3.5057	0.0005***	-2.4327	0.0150*
share a meal									-2.2362	0.0253*
chat on a street			-2.0234	0.0430*					-3.1835	0.0015**
talk in shops									-2.0834	0.0372*
exchange gifts			-2.3002	0.0214*			-3.4511	0.0006***	-3.1359	0.0017**
have business contact	-3.1599	0.0016**	-2.8301	0.0047**						
have no contact at all									-2.1890	0.0286*

*p<0.05   **p<0.01   ***p<0.001

Table 6.20 con't — The Mann-Whitney U Test of the significant differences in the preferred forms of interaction among the Asian language groups

Forms of Interaction	Japanese N=108 z-test	Mandarin N=130 2-tailed P	Japanese N=108 z-test	Thai N=102 2-tailed P	Korean N=172 z-test	Mandarin N=130 2-tailed P	Korean N=172 z-test	Thai N=102 2-tailed P	Mandarin N=130 z-test	Thai N=102 2-tailed P
invite home			-3.1314	0.0017**	-2.9219	0.0035**	-2.6359	0.0084**	-4.1701	0.0000***
play sport together	-2.3922	0.0167*	-4.4040	0.0000***			-2.0441	0.0409*	-2.5294	0.0114*
share recreation facilities										
take part in family parties			-3.0383	0.0024**	-2.8075	0.0050**			-3.9466	0.0001***
have close relationship	-3.7190	0.0002***	-5.4276	0.0000***			-3.9707	0.0001***	-2.4914	0.0127*
share a meal					-3.5100	0.0004***			-2.9249	0.0034**
chat on a street										
talk in shops										
exchange gifts			-4.2171	0.0000***	-2.2509	0.0244*	-2.1353	0.0327*	-3.5211	0.0004***
have business contact	-3.7343	0.0002***	-2.0704	0.0384*	-3.3711	0.0007***				
have no contact at all							-2.2492	0.0245*		

*p<0.05   **p<0.01   ***p<0.001

Table 6.21   The Mann-Whitney U Test of the significant differences in satisfaction with interaction among the Asian language groups

Satisfaction Components	Indonesian N=106 z-test	Japanese N=108 2-tailed P	Indonesian N-106 z-test	Korean N=172 2-tailed P	Indonesian N=106 z-test	Mandarin N=130 2-tailed P	Indonesian N=106 z-test	Thai N=172 2-tailed P	Japanese N=108 z-test	Korean N=172 2-tailed P
with tourists/hosts										
with conversation	-2.1347	0.0328*	-2.4594	0.0139*	-2.8188	0.0048**				
with friendship	-2.7871	0.0053**					-3.6734	0.0002***		
with time spent together	-2.1617	0.0306*	-2.1420	0.0322*			-2.3788	0.0174*		
with language skills	-4.0661	0.0000***	-1.9881	0.0468*	-2.2809	0.0226*	-3.9686	0.0001***		
with knowledge of each other's culture	-3.0981	0.0019**	-2.3756	0.0175*			-3.4209	0.0006***		
with service provided									-3.3571	0.0008***

*p<0.05   **p<0.01   ***p<0.001

Table 6.21 con't   The Mann-Whitney U Test of the significant differences in satisfaction with interaction among the Asian language groups

Satisfaction Components	Japanese N=108 z-test	Mandarin N=130 2-tailed P	Japanese N=108 z-test	Thai N=102 2-tailed P	Korean N=172 z-test	Mandarin N=130 2-tailed P	Korean N=172 z-test	Thai N=102 2-tailed P	Mandarin N=130 z-test	Thai N=102 2-tailed P
with tourists/hosts										
with conversation			-2.6719	0.0075**			-3.0099	0.0026**	-3.3343	0.0009***
with friendship			-6.6106	0.0000***			-5.5364	0.0000***	-5.2222	0.0000***
with time spent together			-4.7630	0.0000***			-4.4723	0.0000***	-3.7920	0.0001***
with language skills	-1.9683	0.0490*								
with knowledge of each other's culture										
with service provided					-2.9556	0.0031**	-2.1577	0.0309*		

*p<0.05   **p<0.01   ***p<0.001

The Mann-Whitney U Test identified many significant differences in the group indicators between: a) Australia hosts and total Asian tourists; b) Australian hosts and Asian language groups; and c) among Asian language groups. However, this test *only* showed *differences* between the various samples. Since the major question to be answered in the present study was whether differences between Australian hosts and Asian tourists were culturally based, the investigation was not about the total number of differences and which differences were the most extreme but about cultural dimensions of these differences. The main question was whether the identified cultural differences between Australian hosts and total Asian tourists, and Australian hosts and Asian language groups present some specific cultural themes which could distinguish between the analyzed groups. It was noted that in many areas of measurement Australian hosts differed from total Asian tourists and Asian language groups on several similar characteristics such as criticizing in public, being neatly dressed or understanding tourists' needs. Thus, the purpose was to determine whether the identified differences could be grouped into distinct cultural dimensions. For this purpose a principal components analysis was performed. The results of this analysis are presented in the next chapter.

6.7   SUMMARY

The descriptive statistics indicate that there are differences in the group indicators of cultural values, rules of social interaction, perceptions of service, forms of preferred interaction, and levels of satisfaction between the Australian hosts and Asian tourists, as

well as within the total population of Asian tourists i.e. between distinct Asian language groups. Although the same variables are often selected as both very and less important by various sample groups, there are differences in the ratings and distribution of these variables, both in the host and tourist samples, as well as each Asian language group. Out of 3762 pairs of the cross-tabulated variables, six pairs only showed moderate to high association. The Mann-Whitney U-Test identified significant differences in the group indicators between the host and total tourist samples as well as the Asian language groups.

The next chapter will present the results of the principal components analysis which will be performed to determine whether the identified cultural differences between Australian hosts and Asian tourists could be grouped into distinct cultural dimensions.