

CULTURAL DETERMINANTS  
OF  
TOURIST-HOST CONTACT



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YVETTE REISINGER



**CULTURAL DETERMINANTS  
OF  
TOURIST - HOST CONTACT**

Volume 2

**YVETTE REISINGER**  
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Department of Applied Economics

Faculty of Business

Victoria University of Technology, Melbourne

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## CHAPTER 7

### STATISTICAL ANALYSIS AND RESULTS

#### 7.1 INTRODUCTION

The purpose of this chapter is to present the results of the principal components analysis. This analysis was used to explore the correlations between the variables and to identify groupings of cultural values, rules of social interaction, perceptions of service, interaction forms and satisfaction components (cultural dimensions) in the host and total tourist samples as well as Asian language groups.<sup>1</sup>

Further, the purpose of this chapter is to discuss the meanings of the identified cultural dimensions and to present a summary of the major cultural differences between Asian tourists and Australian hosts.

#### 7.2 PRINCIPAL COMPONENTS ANALYSIS

A factor analytic technique was used in this study to achieve six major objectives:

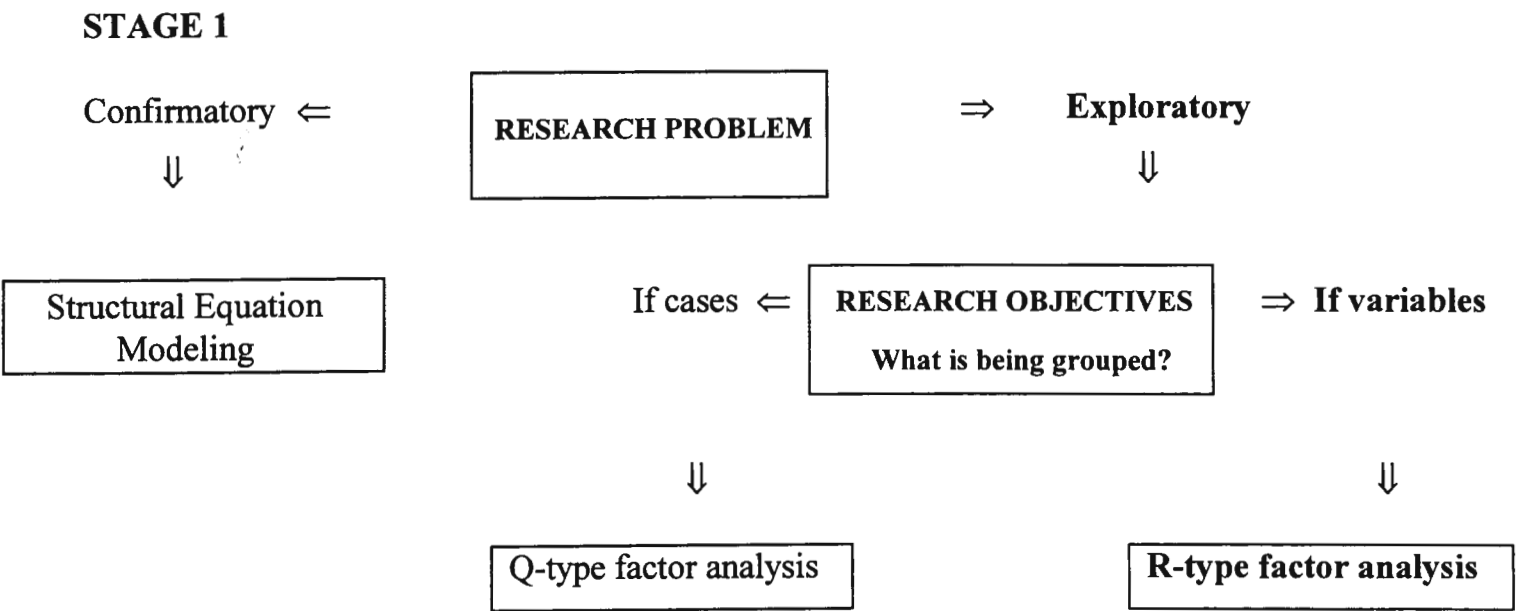
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<sup>1</sup> The SPSS for Windows Release 6.0 statistical package (Norusis, 1993) was used for the purpose of this analysis.

- 1) to identify the structure of the relationships among a large number of variables,
  - 2) to determine if these variables can be grouped,
  - 3) to reduce the analyzed variables to a smaller number of variables,
  - 4) to create a set of common underlying dimensions (factors),
  - 5) to determine the extent to which each variable is explained by each dimension,
- and
- 6) to identify representative variables of each dimension for use in subsequent multivariate analysis.

The factor analysis used in the study was based on a six-stage model (see Figure 7.1).

**Figure 7.1     Steps involved in the application of factor analysis in the study**



STAGE 2

RESEARCH DESIGN

What variables are included?  
How are variables correlated?  
How many variables are included?  
What is the desired sample size?



STAGE 3

ASSUMPTIONS

Considerations of normality  
Considerations of intercorrelations  
Homogeneity of sample



STAGE 4

Total Variance ⇐

SELECTION OF  
FACTOR METHOD

⇒ Common Variance

⇓

Factor extraction with  
PRINCIPAL  
COMPONENTS  
ANALYSIS

⇓

Factor extraction with  
COMMON FACTOR  
ANALYSIS



SPECIFICATION  
THE FACTOR MATRIX

Which factors are retained?  
How many factors are retained?



STAGE 5

Orthogonal ⇐

SELECTION OF  
A ROTATION METHOD

⇒ Oblique

⇓

⇓

Varimax  
Equimax  
Quartimax

Oblimin  
Promax  
Orthoblique



## STAGE 6

### INTERPRETATION OF THE ROTATED FACTOR MATRIX

Which factor loadings are significant?  
Which factors are retained?  
How many variables define one factor?



### FACTOR MODEL SPECIFICATION

Are there any factors deleted in the interpretation phase?  
Are there any variables deleted in the interpretation phase?  
Which factors are retained?

**Stage 1** The exploratory factor analysis technique was used in order to find a structure among a set of analyzed variables and to achieve data reduction. In contrast, the confirmatory factor analysis assesses the degree to which the data meet the expected structure developed prior to the analysis on a basis of theoretical support or previous research. The R factor analysis was used to analyze relationships among the variables and to identify groups of variables forming latent dimensions (factors) not easily observed.

**Stage 2** The design of factor analysis in this study involved three basic steps:

- 1) calculating correlation matrices to meet the specified objectives of grouping the variables,

- 2) deciding about the number of variables and their intercorrelations,
- 3) assessing the sample size necessary for factor analysis, both in absolute terms and as a function of variables in the analysis.

Two correlation matrices were computed, for the host and the tourist group indicators, that is, values, rules, perceptions, interaction forms, and satisfaction components. The search for multicollinearity identified the above average correlations ( $r \geq 0.5$ ) between 82 variables in the host and 82 variables in the tourist samples. Among these 82 pairs of variables, 28 pairs correlated at  $r \geq 0.6$  and seven correlated at  $r \geq 0.75$ . The seven pairs which correlated at  $r \geq 0.75$  are presented below:

	Host sample r	Tourist sample r
1) <i>broad-minded - ambitious</i>	0.78457	0.78449
2) <i>satisfaction with each other - approachable</i>	0.97050	0.77074
3) <i>touch in public - acknowledge birthday</i>	0.79714	0.81011
4) <i>forgiving - courage</i>	0.83936	0.75894
5) <i>attend family party - exchange gifts</i>	0.89606	0.95244
7) <i>solve problems - provide service on time</i>	0.88259	0.85378

In order to reduce the total number of variables seven variables were eliminated (one from each pair). The variables eliminated from analysis are listed below:

- broad-minded,*

*approachable,*

*touch in public,*

*forgiving,*
- attend family party,*

*share recreation facilities, and*

*provide service on time.*

The variables presented above were eliminated as they did not explain themselves as well as the other variables in the pair and they also could be substituted for other variables.

For instance:

- \* *approachable* could be substituted for *easy to find*,
- \* *touch in public* could be substituted for *show emotions in public* or *show affection in public*,
- \* *attend family party* could be substituted for *share a meal*,
- \* *share recreation facilities* could be substituted for *play sport together*,
- \* *provide service on time* could be substituted for *provide prompt service*.

As a result of eliminating seven variables, 110 variables were kept for the purpose of factor analysis.

The total tourist sample size of 618 provided an adequate basis for the calculation of the correlations between variables. There was a 5.6-to-1 ratio of observations to variables in the total tourist sample, which fell within acceptable limits of having at least five times as many observations as variables to analyze. In the host sample (250) there were 2.27 cases per variable. This cases-per-variable ratio was insufficient and increased the chances of “overfitting” the data, that is, deriving factors that are sample specific with little generalizability. Since the host sample size was larger than 100, the factor analysis could be performed (Hair et al., 1995) but the interpretation of findings requires caution. Similarly, the ratio of cases per variable was not sufficient in the language groups. In the Indonesian, Japanese, Mandarin and Thai samples there were about 1 case per variable.

In the Korean sample there were 1.56 cases per variable. However, since these samples were larger than 100 factor analysis could be performed (Hair et al., 1995).

**Stage 3** The consideration of normality is not a critical assumption underlying factor analysis. Although departures from normality and linearity reduce the observed correlations between variables, some degree of multicollinearity in factor analysis is desirable in order to identify interrelated sets of variables. Moreover, normality would only be necessary if a statistical test was applied to the significance of the factors (Hair et al., 1995), and this test was not used.

The appropriateness of the factor analysis was assessed by determining the existence of the correlations among variables. A basic assumption of factor analysis had to be ensured, that is, some underlying structure was conceptually valid in the set of variables selected.

A visual inspection of the host and tourist correlation matrices revealed a substantial number of statistically significant correlations greater than 0.3 providing an adequate basis for factor analysis, as the appropriate technique to be used in the study. The small anti-image and partial correlations among variables (the correlations between variables when the effects of other variables are accounted for) were small in both host and tourist

samples indicating the interrelationships among the variables and that the host and tourist matrices were suited to a factor analytic method.

The Bartlett's Test showed the non-zero correlations between variables at a significance level of 0.0000 in the host and tourist samples. Tabachnik and Fidell (1989) recommend to use this test when there are less than five cases per variable and this was the case in the host sample and language groups. However, it should be noted that Bartlett's Test is sensitive to sample size and has a tendency to give significant results with large samples even when correlations are very low.

The Kaiser-Meyer-Olkin (KMO) measure of sampling adequacy fell within the acceptable range above 0.6 and indicated a satisfactory degree of intercorrelations among the variables in the samples. KMO was assessed as marvelous for the total tourist sample (above 0.9), meritorious for the host sample (above 0.8), miserable for the Indonesian and Japanese samples (above 0.5), meritorious for the Korean sample (above 0.8), mediocre for the Mandarin sample (above 0.6), and middling for the Thai sample (above 0.7) (Hair et al., 1995). The KMO values indicated that the correlations between pairs of variables in the samples could be explained by other variables.



With respect to the underlying structure, homogeneity of the samples was desired in order to achieve correlations that are good representatives of the structure. Therefore, different cultural groups of tourists were separately factor analyzed, and the results were compared to identify differences not reflected in the results of the combined tourist sample. Since the focus of the study was only on the analysis of the cultural differences between tourists and hosts, the analysis was performed on the variables that had significant differences between the samples. Also, the sample size was inadequate to conduct the factor analysis on all variables. The dimensions represented by the variables that differ between the host and tourist samples were interpreted and labeled.

The above measures indicate that the set of variables in both the tourist and host samples meet the fundamental requirements of factor analysis.

**Stage 4** Principal components analysis was chosen in order to minimize the number of factors needed to account for the maximum portion of the variance represented in the original set of variables, and to reduce the specific and error variance as a proportion of the total variance. This is in contrast to the common factor analysis which has a primary objective to identify the latent dimensions and eliminate the unique error variance.

The examination of the unrotated factor matrices allowed for exploration of the reduction possibilities for a set of variables for the host and total tourist samples, as well as for cultural groups, and obtaining a preliminary estimate of the number of factors to be examined. The largest and best combinations of variables were extracted first. Only the factors having latent roots (eigenvalues) greater than 1 were considered significant. The rationale for the eigenvalue  $> 1$  was that any individual factor should account for the variance of at least a single variable if it was to be retained for interpretation. Since each variable has a variance of 1, choosing factors that account for variance  $< 1$  would not be desirable, as they would be no better than single variables.

Scree tests were applied to identify the optimum number of factors that could be extracted before the amount of unique variance began to dominate the common variance structure. The shapes of the resulting curves were used to evaluate the cut-off points. However, since the scree tests resulted in at least one and sometimes two or three *more* factors being considered significant than did the latent root criterion, the cumulative percentages of the variance extracted by factors was also the criterion for deciding about the significance of the derived factors. Consequently, multiple decision criteria were used in deciding about the number of factors to be retained.

A solution that accounted for 60 percent of the total variance was accepted as satisfactory (Hair et al., 1995).

The interpretation of the extracted factors in the unrotated factor solution was difficult. The first factor accounted for the largest percentage of the total variance with all variables having high loadings. The variables loaded on subsequent factors also showed high loadings. Large communalities indicated that a large amount of variance in numerous variables had been extracted by the factor solution. Based on the factor loading patterns, the interpretation of the factor solutions was meaningless.

**Stage 5** Since the unrotated factor solutions did not provide information about the most adequate interpretations of the reduced set of variables, rotation was applied in an attempt to simplify the factor structures and to improve the factor interpretation.

Orthogonal rotation was chosen because the objective of the research was to reduce the number of variables to a smaller set of independent factors regardless of how meaningful the resulting factors were. In contrast, the oblique rotation aims at obtaining several theoretically meaningful factors. The varimax approach was used to reach the maximum possible simplification of the columns of the factor matrices that is to maximize the variance of factor loadings across variables and make high loadings higher and low ones lower, for each factor. The objective was to achieve a clearer separation of the factors and to identify the variables most representative of these factors (with the highest loadings). In contrast, the quartimax rotation would simplify the rows of a factor matrix

and produce a general factor on which most, if not all, of the variables would have high loadings.

As a result of the orthogonal varimax rotation, the total amount of variance extracted in the varimax rotated factor solutions was the same as the unrotated solutions. However, two major differences were obvious: the variance was redistributed more evenly among factors so that the factor loading patterns were different, and the percentage of variance for each of the factors differed. Significant loadings were found, and a clear number of factors determinable. The results of the unrotated and varimax rotated components analysis are presented in the subsequent parts of this chapter.

**Stage 6** For interpretation of the rotated factors, only factor loadings greater than 0.6 were considered significant. This translates to  $(0.6)^2 = 36$  percent of the variance accounted for by the factor. Comrey in Hair et al. (1995) suggested that loadings in excess of 0.63 (40% of overlapping variance) are very good and above 0.7 (50% of overlapping variance) are excellent. The high loadings of 0.80 and above were evaluated with caution since the factor loadings had substantially large standard errors.

The accepted level for considering a loading significant could be reduced due to the large sample size and the number of variables analyzed (Hair et al., 1995). However, the large

number of factors extracted in all the samples created a need to accept larger sizes of the loadings to be considered significant on later factors.

As a result of the orthogonal varimax factor rotation, many factors have been defined very well by several variables which loaded significantly on those factors. In some instances, only one variable or two variables defined one factor. When the two variables which loaded highly on one factor were highly correlated with each other and relatively uncorrelated with other variables, the factor was assessed as reliable. Similarly, when only one variable was highly correlated with a factor, this factor was also assessed as reliable. However, since the interpretation of such factors might be ambiguous and had to be done with caution, these factors were assessed as poorly defined and were eliminated from further analysis. The variables which did not load very highly on factors and did not reach the accepted levels of explanation by other variables were also eliminated from analysis. Thus, the final analysis focused only on the factors which were defined by several variables and with which interpretation was clear.

7.3 PRINCIPAL COMPONENTS ANALYSIS OF THE HOST SAMPLE

Since the aim of the study was to analyze cultural differences, the analysis focused on the 70 variables out of the original 110, which differed between Australian hosts and the total Asian tourists. The unrotated factor solution extracted 18 factors which accounted for 67.6 percent of the total variance, with the first factor explaining 19.1 percent (see Table 7.1).

**Table 7.1      Results of the unrotated factor extraction in the host sample  
for the 70 variables which differed between  
Australian hosts and all Asian tourists**

Factor	Eigenvalue	Percentage of Variance	Cumulative Percentage
1	13.39176	19.1	19.1
2	5.01864	7.2	26.3
3	3.77526	5.4	31.7
4	3.35188	4.8	36.5
5	2.81556	4.0	40.5
6	2.37189	3.4	43.9
7	1.94922	2.8	46.7
8	1.76506	2.5	49.2
9	1.64236	2.3	51.5
10	1.60525	2.3	53.8
11	1.53503	2.2	56.0
12	1.36327	1.9	58.0
13	1.27128	1.8	59.8

14	1.21561	1.7	61.5
15	1.12678	1.6	63.1
16	1.07308	1.5	64.7
17	1.01562	1.5	66.1
18	1.00661	1.4	67.6

Kaiser-Meyer-Olkin Measure of Sampling Adequacy = 0.83565

Bartlett Test of Sphericity = 9041.4592, Significance = 0.00000

Residuals 11% with absolute values > 0.05.

The orthogonal varimax rotated factor matrix of 70 variables indicated that out of 18 factors extracted 16 factors could be retained. The pattern of loadings, factor structure and factor interpretation are shown in Table 7.2. The dimensions were the composite of variables with significant factor loadings above 0.6. Reliability tests on each of the factors yielded Cronbach’s Alpha coefficients above 0.48 which indicated that the 16-factor solution for the 70 variables could be accepted. However, the reliability of the factor solution could be increased by eliminating the factors which were defined by two and one variable only.

Close inspection of Table 7.2 and the variables loading significantly on the above 16 factors indicated that seven factors (F1-F6 and F9) were very well defined by several variables. These factors were kept for further analysis. Five factors were only defined by two variables each. The variables which loaded on these factors were correlated with each other and were relatively uncorrelated with other variables: F7 ( $r=0.553369$ ,

**Table 7.2      Results of the varimax rotated factor matrix in the host sample  
for the 70 variables which differed between Australian hosts  
and all Asian tourists (significant factor loadings only)**

<b>F1 PERSONAL CONTENDNESS</b>		<b>F2 COMMUNICATION</b>		<b>F3 COURTESY</b>		<b>F4 INTERACTION</b>	
freedom	.76411	adequate explanations	.78633	considerate	.90414	have relationship	.84112
happiness	.71235	understand tourists' needs	.75401	polite	.90294	invite home	.81116
love	.69194	anticipate needs	.73539	respectful	.88340	share a meal	.80806
true friendship	.69091	listen to tourists	.72800	trustworthy	.76529	play sport	.74474
inner harmony	.64580	keep informed	.70941			exchange gifts	.71447
self-respect	.63916	easy to find	.69163				
		individual attention	.67605				
<b>Reliability Cronbach's Alpha</b>	<b>.8285</b>		<b>.8916</b>		<b>.9169</b>		<b>.8669</b>
<b>F5 RESPONSIVENESS</b>		<b>F6 INTEGRITY</b>		<b>F7 REGARD FOR OTHER</b>		<b>F8 SOCIAL HARMONY</b>	
prompt service	.74838	honest	.74521	show interest	.75119	avoid complaining	.90338
have solutions to problems	.69472	clean	.72630	show respect	.62452	avoid arguments	.88816
responsive to tourists' needs	.67047	self-controlled	.65838				
accurate information	.66520						
answer questions	.64569						
<b>Reliability Cronbach's Alpha</b>	<b>.8400</b>		<b>.7673</b>		<b>.7064</b>		<b>.8691</b>
<b>F9 DISPLAY OF FEELINGS</b>		<b>F10 GREETINGS</b>		<b>F11 SATISFACTION</b>		<b>F12 CONFORMITY</b>	
swear in public	.71107	shake hands	.75289	satisfaction with English	.73629	conform to status	.81159



criticize in public	.67447	address by first name	.73737	satisfaction with time	.68382		
take other's time	.61912						
Reliability Cronbach's Alpha	.5504		.6278		.5146		
F13 SECURITY		F14 PRAISING		F15 APPEARANCE		F16 BUSINESS	
salvation	.66176	compliment	.65498	neatly dressed	.63167	business	.74733
obey instructions	.60261						
Reliability Cronbach's Alpha	.4802						

F8 ( $r= 0.76869$ ), F10 ( $r= 0.45763$ ), F11 ( $r=0.34765$ ), and F13 ( $r=0.33203$ ). These factors were assessed as reliable. However, due to the problem of their interpretation they were eliminated from further analysis along with the four factors defined by one variable each: F12,F14,F15, and F16. Since the variables which loaded on those factors were highly correlated ( $r>0.63$ ), these factors were also accepted as reliable.

In the final result, the seven-factor solution for the 70 variables in the host sample in which variables differed between host and total tourist samples was accepted. The seven factors kept for further analysis were:

- 1 - PERSONAL CONTENDNESS

2 - COMMUNICATION

3 - COURTESY

4 - INTERACTION
- 5 - RESPONSIVENESS

6 - INTEGRITY

7 - DISPLAY OF FEELINGS

Reliability tests of each of the seven factors showed Alpha Cronbach between 0.55 and 0.92 indicating that the 7-factor solution was highly reliable. These seven factors accounted for 46.2 percent of the total variance.

The seven-factor solution identified in Table 7.2 can be summarized as follows.

Dimension 1, *personal contentedness*, consists of variables such as freedom, happiness, or love that reflect host personal satisfaction with life.

Dimension 2, *communication*, reflects the hosts' ability to communicate effectively, that is, to provide adequate explanations, be informative, listen to tourists, understand and anticipate tourists' needs.

Dimension 3, *courtesy*, consists of the variables that reflect the cues associated with the ability to behave in a respectful, polite and trustworthy manner.

Dimension 4, *interaction*, describes the preferences for forms of social interaction.

Dimension 5, *responsiveness*, consists of variables that describe the capacity of hosts to respond to tourists' needs and provide prompt service. This dimension also refers to variables that describe the cues associated with the hosts' ability to solve problems, provide information, and answer tourists' questions.

Dimension 6, *integrity*, reflects the inner cues associated with being honest, self-controlled and clean.

Dimension 7, *display of feelings*, is related to rules of social behavior and concerns disclosing personal feelings in public.

Below are presented the results of the principal components analysis for the total Asian tourist sample, followed by a comparison of cultural dimensions identified in the Australian host and total Asian tourist sample.

#### 7.4 PRINCIPAL COMPONENTS ANALYSIS OF THE TOURIST SAMPLE

Analysis concentrated on the 70 variables of the original 110 which differed between Australian hosts and all Asian tourists. The unrotated factor solution extracted 15 factors which accounted for 64.5 percent of the total variance, with the first factor explaining 23.0 percent (see Table 7.3).

The orthogonal varimax rotated factor matrix of 70 variables indicated that out of 15 factors extracted, 12 could be retained. The pattern of loadings, factor structure and factor interpretation are shown in Table 7.4. The dimensions were defined by the variables with significant factor loadings above 0.6. Reliability tests on each of the factors

**Table 7.3 Results of the unrotated factor extraction in the tourist sample for the 70 variables which differed between Australian hosts and all Asian tourists**

Factor	Eigenvalue	Percentage of Variance	Cumulative Percentage
1	16.11008	23.0	23.0
2	5.40967	7.7	30.7
3	4.50616	6.4	37.2
4	3.23192	4.6	41.8
5	2.25086	3.2	45.0
6	1.99588	2.9	47.9
7	1.65549	2.4	50.2
8	1.55618	2.2	52.5
9	1.42877	2.0	54.5
10	1.38910	2.0	56.5
11	1.21412	1.7	58.2
12	1.17509	1.7	59.9
13	1.12013	1.6	61.5
14	1.06493	1.5	63.0
15	1.01457	1.4	64.5

Kaiser-Meyer-Olkin Measure of Sampling Adequacy = 0.91486

Bartlett Test of Sphericity = 24234.558 , Significance = 0.00000

Residuals 11% with absolute values > 0.05.

indicated Cronbach's Alpha coefficients above 0.69. This meant that the 12-factor solution for the 70 variables could be accepted.

**Table 7.4            Results of the varimax rotated factor matrix in the tourist sample  
for the 70 variables which differed between Australian hosts  
and all Asian tourists (significant factor loadings only)**

<b>F1</b> <b>COURTESY AND</b> <b>RESPONSIVENESS</b>		<b>F2</b> <b>COMMUNICATION</b>		<b>F3</b> <b>COMPETENCE</b>		<b>F4</b> <b>DISPLAY OF</b> <b>FEELINGS</b>	
polite	.77282	listen to tourists	.81705	intellectual	.71590	criticize in public	.76439
respectful	.75605	give adequate explanations	.81405	self-controlled	.69909	ask personal questions	.72327
treat tourists as guests	.74710	keep tourists informed	.77714	independent	.68711	swear in public	.71992
perform service required	.72127	anticipate tourists' needs	.70932	polite	.64908	take other's time	.70747
responsive to tourists' needs	.70674	understand tourists' needs	.70271			show emotions	.69111
trustworthy	.66963	easy to talk to	.69428				
provide prompt service	.65335	offer individual attention	.67516				
considerate	.62808	easy to find	.60418				
neatly dressed	.60591						
solve problems	.60031						
<b>Reliability</b> <b>Cronbach's Alpha</b>	<b>.9133</b>		<b>.9274</b>		<b>.7913</b>		<b>.8265</b>
<b>F5</b> <b>INTERACTION</b>		<b>F6</b> <b>SECURITY</b>		<b>F7</b> <b>GREETINGS</b>		<b>F8</b> <b>REGARD FOR</b> <b>OTHER</b>	
have personal relationship	.86049	family security	.76008	address by first name	.72405	show respect to other	.74139
invite home	.82777	happiness	.69023	shake hands	.68571	respect other's privacy	.70149
play sport together	.82417	freedom	.64732	look in the eye	.65062	show interest in other	.69890
share a meal	.80741						
exchange gifts	.78203						
<b>Reliability</b>	<b>.8992</b>		<b>.7481</b>		<b>.7027</b>		<b>.7206</b>

Cronbach's Alpha							
F9 SOCIAL HARMONY		F10 SATISFACTION		F11 LOVE		F12 TIME	
avoid arguments	.79380	with time spent together	.74127	love	.67678	take time to develop relationship	.66456
avoid complaining	.74911	with hosts	.67547				
		with language	.61390				
Reliability Cronbach's Alpha	.8231		.6973				

An inspection of the variables loaded significantly on the above 12 factors showed that nine factors (F1-F8 and F10) were very well defined by several variables. These factors were kept for further analysis. One factor (F9) was only defined by two variables which correlated at  $r=0.69995$ . This factor was eliminated from further analysis. Two factors (F11 and F12) were only defined by one variable each and correlated with the variables at  $r>0.66$ . These factors were also eliminated from further analysis.

As a result, the nine-factor solution for the 70 variables in the tourist sample in which variables differed between Australian hosts and all tourists was accepted. The nine factors kept for further analysis were:

- 1 - COURTESY AND RESPONSIVENESS
- 2 - COMMUNICATION
- 3 -COMPETENCE
- 4 - DISPLAY OF FEELINGS
- 5 - INTERACTION
- 6 - SECURITY
- 7 - GREETINGS
- 8 - REGARD FOR OTHER
- 9 - SATISFACTION

The Cronbach's Alpha reliability of each of the nine factors ranged between 0.69 and 0.93 indicating high reliability of the 9-factor solution. This solution accounted for 54.5 percentage of the total variance.

The nine-factor solution identified in Table 7.4 can be summarized as follows.

Dimension 1, *courtesy and responsiveness*, consists of the variables that reflect the ability to behave in a polite, respectful, trustworthy manner, and to treat tourists as guests. This dimension also reflects the capacity to respond to tourists' needs, provide professional service, solve problems, and it emphasizes the importance of physical appearance.

Dimension 2, *communication*, reflects the tourists' need to communicate adequately with hosts, the hosts' ability to listen to be informative, explicit and approachable.

Dimension 3, *competence*, reflects the cues that describe the person's capabilities to succeed such as being intellectual, self-controlled and independent.

Dimension 4, *display of feelings*, is related to rules of social behavior and indicates disclosing personal feelings in public.

Dimension 5, *interaction*, describes the preferences for forms of social interaction.

Dimension 6, *security*, reflects the need for safety and peace.

Dimension 7, *greetings*, describes the preferences for forms of social greeting.

Dimension 8, *regard for other*, consists of the variables that present ways of showing regard for other people.

Dimension 9, *satisfaction*, shows the components of satisfaction with social interaction between tourists and hosts.

7.5 COMPARISON OF CULTURAL DIMENSIONS

IDENTIFIED IN THE HOST AND TOTAL TOURIST SAMPLE

The cultural dimensions identified in the host and total tourist sample are compared in Table 7.5.

Table 7. 5 shows that both the host and total tourist sample differed on the same five cultural dimensions: communication, courtesy, display of feelings, interaction, and responsiveness. Five dimensions: competence, greetings, regard to other, satisfaction and security were specific only to the total Asian tourist sample. Two dimensions: integrity and personal contentness were characteristic of the host sample only.



**Table 7.5**                      **Comparison of cultural dimensions between  
Australian hosts and Asian tourists**

<b>AUSTRALIAN HOSTS</b>	<b>ASIAN TOURISTS</b>
COMMUNICATION	COMMUNICATION
	COMPETENCE *
COURTESY	COURTESY
DISPLAY OF FEELINGS	DISPLAY OF FEELINGS
	GREETINGS *
INTEGRITY *	
INTERACTION	INTERACTION
PERSONAL CONTENTDNESS *	
	REGARD FOR OTHER *
RESPONSIVENESS	RESPONSIVENESS
	SATISFACTION *
	SECURITY *

The reasons why Australian hosts and total Asian tourists differed on the identified dimensions can be explained by the influences of various religious beliefs on the Australian and Asian cultures. The cultural dimensions identified in the Asian tourist sample must be understood in the light of Confucianism, Shintoism, and Hindu-Buddhism philosophies. On the other hand, the cultural dimensions identified in the Australian host sample must be understood almost exclusively in the light of Christian religious beliefs. Consequently, the differences in the religious beliefs between Asian and Australian cultures and the influence of these beliefs on the identified dimensions should be discussed .

However, since further principal components analysis of the individual Asian language groups identified a clear number of cultural dimensions on which *all* Asian language groups differed from the Australian host sample, the results of the principal components analysis for each language group separately will be presented first. The cultural dimensions for each language group will be identified. Each dimension will be explained by discussing the influence of various religious beliefs on distinct Asian language group cultures and comparing these with the Australian culture. On a basis of this comparison the Asian universal cultural dimensions on which total Asian tourists differed from Australian hosts will be identified. This comparison will also identify dimensions specific to each Asian language group.

## 7.6 PRINCIPAL COMPONENTS ANALYSIS OF THE INDONESIAN SAMPLE

The unrotated factor solution for the 59 variables which differed between Australian hosts and Indonesian tourists extracted 16 factors which accounted for 79.5 percent of the total variance, with the first factor accounting for 16.0 percent (see Table 7.6).

**Table 7.6      Results of the unrotated factor extraction in the Indonesian sample  
for the 59 variables which differed between  
Australian hosts and Indonesian tourists**

Factor	Eigenvalue	Percentage of Variance	Cumulative Percentage
1	9.42469	16.0	16.0
2	6.96390	11.8	27.8
3	5.31439	9.0	36.8
4	3.25669	5.5	42.3
5	2.79654	4.7	47.0
6	2.66804	4.5	51.6
7	2.32157	3.9	55.5
8	2.16044	3.7	59.2
9	1.91763	3.3	62.4
10	1.75872	3.0	65.4
11	1.70462	2.9	68.3
12	1.56350	2.7	70.9
13	1.46993	2.5	73.4
14	1.26304	2.1	75.6
15	1.24993	2.1	77.7
16	1.04423	1.8	79.5

Kaiser-Meyer-Olkin Measure of Sampling Adequacy = 0.50306

Bartlett Test of Sphericity = 5506.6388, Significance = 0.00000

Residuals 12% with absolute values>0.05.

The orthogonal varimax rotated factor matrix of 59 variables indicated that out of 16 factors extracted 15 could be retained. The pattern of loadings, factor structure and

factor interpretation are shown in Table 7.7. The dimensions consisted of the variables with significant factor loadings above 0.6. The Alpha Cronbach’s reliability of the factors was above 0.54 and indicated that the 15-factor model could be accepted. However, the elimination of the factors defined by two and one variable could improve the reliability of the factor solution.

**Table 7.7      Results of the varimax rotated factor matrix in the Indonesian sample for the 59 variables which differed between Australian hosts and Indonesian tourists (significant factor loadings only)**

<b>F1</b> <b>RESPONSIVENESS</b>		<b>F2</b> <b>UNDERSTANDING THE TOURIST</b>		<b>F3</b> <b>INTERACTION</b>		<b>F4</b> <b>QUALITY OF LIFE</b>	
responsive to tourists’ needs	.81700	anticipate tourists’ needs	.84146	have personal relationship	.84534	pleasure	.76495
perform service required	.79840	offer individual attention	.81415	invite home	.82552	family security	.76071
prompt service	.79319	understand tourists’ needs	.73560	exchange gifts	.81472	comfortable life	.71386
have solutions to problems	.69899	concerned about tourists’ welfare	.64633	share a meal	.77936		
neatly dressed	.67601						
<b>Reliability Cronbach’s Alpha</b>	<b>.8748</b>		<b>.8371</b>		<b>.8902</b>		<b>.7261</b>
<b>F5</b> <b>SATISFACTION</b>		<b>F6</b> <b>COURTESY</b>		<b>F7</b> <b>COMPETENCE</b>		<b>F8</b> <b>EXPLICITNESS</b>	
with hosts’ knowledge of Asian culture	.91567	respectful	.76821	self-controlled	.85514	express personal opinion	.70498
with hosts’ knowledge of Asian language	.86814	polite	.72491	logical	.83900	obey instructions	.64717
		treat as guests	.63313	obedient	.62919		

				intellectual	.62391		
<b>Reliability Cronbach's Alpha</b>	<b>.9453</b>		<b>.8777</b>		<b>.7762</b>		<b>.5478</b>
<b>F9 SELF-ORIENTATION</b>		<b>F10 REGARD FOR OTHER</b>		<b>F11 SOCIALITY</b>		<b>F12 SECURITY</b>	
think about own needs	.69884	show respect	.85726	compliment	.73389	national security	.81555
take other's time	.68133	show interest	.65299	take time to develop relationship	.69133		
criticize in public	.63813	respect others privacy	.62010				
<b>Reliability Cronbach's Alpha</b>	<b>.8196</b>		<b>.6593</b>		<b>.6087</b>		
<b>F13 SATISFACTION</b>		<b>F14 HARMONY</b>		<b>F15 CREATIVITY</b>			
with hosts	.76239	inner harmony	.76009	imaginative	.79560		

Table 7.7 indicates that eight factors (F1-F4,F6,F7,F9,F10) were very well defined by several variables, thus, they were kept for analysis purposes. Three factors were only defined by two variables each. The variables were correlated with each other: F5 ( $r=0.89682$ ), F8 ( $r=0.37808$ ) and F11 ( $r=0.43800$ ). For the reasons mentioned earlier these factors were eliminated from further analysis. Similarly, four factors (F12, F13, F14 and F15) which were only defined by and correlated with one variable at  $r>0.76$  were also eliminated from further analysis.

In the final result, the eight-factor solution for the 59 variables which differed between Australian hosts and Indonesian tourists was accepted. The eight factors kept for further analysis were:

- |                                      |                             |
|--------------------------------------|-----------------------------|
| <b>1 - RESPONSIVENESS</b>            | <b>5 - COURTESY</b>         |
| <b>2 - UNDERSTANDING THE TOURIST</b> | <b>6 - COMPETENCE</b>       |
| <b>3 - INTERACTION</b>               | <b>7 - SELF-ORIENTATION</b> |
| <b>4 - QUALITY OF LIFE</b>           | <b>8 - REGARD FOR OTHER</b> |

The Cronbach's Alpha of each of the eight factors ranged between 0.65 and 0.89 and indicated that the 8-factor solution for 59 variables was reliable. This solution accounted for 57 percent of the total variance.

The eight-factor solution identified in Table 7.7 can be summarized as follows.

Dimension 1, *responsiveness*, consists of variables that describe the hosts' capacity to respond to tourists' needs and provide required service. This dimension also refers to variables that describe the cues associated with timing of service provision, a physical appearance of service providers, and the hosts' ability to solve problems.

Dimension 2, *understanding the tourist*, consists of variables that describe the hosts' ability to understand and anticipate tourist needs, to be concerned about these needs and to offer tourists individualized attention.

Dimension 3, *interaction*, describes the preferences for forms of social interaction.

Dimension 4, *quality of life*, refers to the variables that describe the cues associated with the quality of life such as security or comfort.

Dimension 5, *courtesy*, reflects the hosts' ability to behave towards tourists in a respectful and polite manner. It entails the need to treat tourists as guests.

Dimension 6, *competence*, consists of the variables that describe the cues associated with accomplishment such as being logical, intellectual and self-controlled.

Dimension 7, *self-orientation*, reflects orientation toward oneself versus other people.

Dimension 8, *regard for other*, describes the hosts' ability to respect tourists and show an interest in tourists.

It is frequently pointed out in the literature that some areas of Indonesia, particularly Java and Bali have been influenced by Hindu-Buddhist philosophy, while the coastal areas and outer islands, especially Sumatra, are under Moslem influence with 90% of all Indonesians being Moslem. However, Islam came to Indonesia via Persia and India and was

considerably modified. Other areas of Indonesia, the inland regions, are strongly Malay (Geertz, 1967; Peacock, 1973). All areas of Indonesia were under European influences in the 19th and 20th century. The Dutch introduced to Indonesia a model of Western style government, and economic structure. On the other hand, the Australian society reflects almost exclusively, the beliefs of the Christian religion.

The major dimensions of the cultural differences between the Indonesian and Australian populations can be explained as follows:

### **Dimension 1 “Responsiveness”**

Indonesians are usually flexible about *time*, appointments and provision of service. Time commitments do not have to be kept. Time is stretchable. Any activity, including *service*, may occur over an extended time period, continuing for at least twice as long as the corresponding Western activity. Being in a hurry and looking for quick solutions to problems is an indication of impatience. Thus, being late with service, for appointments or meetings does not bother Indonesians. Waiting is not wasteful. It occurs patiently without stress or anxiety. In Australia time commitments are important and must be kept. Focus is on punctuality and efficiency of service provision in order to respond to clients' needs in a satisfactory manner.

### **Dimension 2 “Understanding the tourist”**

The strict principles of social stratification in the Indonesian society, with an emphasis on equality, communal consensus, mutual togetherness, and sociability which implies doing



things in the company of others, never alone, *sacrifices individual needs* and wants for the sake of a group. In contrast, Australian society place greater emphasis on the opinion and concerns of the individual person, understands the importance of giving personalized attention and satisfying individual needs.

### **Dimension 3 “Interaction”**

The *personal relationships* are inclusive. Intensely personal, exclusive friendships are not encouraged. Interpersonal relations develop within the context of village and community. Society is very much group activity oriented. In contrast, the Australian pattern of relationships is the reverse - strong friendships, often exclusive (*mateships*) are valued. Solitude is often perceived positively, and other people's privacy and individual activities are respected.

### **Dimension 4 “Quality of life”**

Indonesian life is centered around the extended *family* which is important in all major life events. Very close relationships are maintained between the members of the family. Family affairs and security is a primary concern of all its members. The family is financially supported by all its members. The Indonesian type of family life might not be understood by Australians who are taught to be independent and self-reliant.

### **Dimension 5 “Courtesy”**

A complex system of grading based on age, occupations, and positions within Indonesian society based on nobility, requires correct behavior and respect to all of higher social standing within a vertical social hierarchy. The highly complex system of deference to hierarchical authority and behavior is controlled by “adat” - customary law and standard. The adat specifies how each member of the community should react to other members, the nature and forms of obligations, both within the kin groups and outside it. For example, each age group must be addressed by the correct terminology and language.

Since Australian society is more egalitarian, certain principles of social stratification and age grading in the Indonesian society may not be understood by the Australian population. Australians are more casual and their behavior depends less on social position and age.

Although there are many prescribed rules of social behavior within social classes in Indonesian society, collaterality in interpersonal relations is also maintained, with an emphasis on equality and communal consensus.

Also, Indonesian etiquette holds a much more important place in regulating social life than it does in most Western countries. Several concepts are central, the Indonesian “halus”, “kasar”, “akal” and “selamat”. “Halus” refers to being refined, fine, *polite*, and perfect in behavior. The person should be self-restrained and calm. The “halus” requires not talking too much, not being opinionated, not laughing too loudly and not gesturing excessively, keeping feelings to ourselves, and showing dignity and *self-respect*. “Kasar” means

opposite, being rough, coarse and unmannered. Almost anything can be judged in these terms, a person, or an ethnic group's behavior (Geertz, 1960). Both concepts derive from the Hindu- Buddhist culture and are prominent in Bali and Java (Geertz, 1960). However, the importance of etiquette and *courtesy* holds throughout the total archipelago including the village. There is also a concept of "akal" which stresses the importance of conscious control in Moslem areas of Sumatra (Siegel, 1969). "Selamat" means that nothing untoward shall occur to the individual concerned.

The basic reason for "halus" and "selamat" is to keep a steady state which concerns the correct manner of doing things by being calm and steady, avoiding extremes of emotional expressions and of activity. Personal relationships between people and the conduct of business -all should be smooth, flow without hurry and gracefully. Personal relationships are an important aspect of life.

### **Dimension 6 "Competence"**

Achievement is judged by the quality of interpersonal relations developed and being *self-controlled, logical and obedient*. In Australian culture no corresponding aspect of life seems to be related. Achievement is important and is judged by objective, measurable standards, such as income or occupational status.

### **Dimension 7 “Self-orientation”**

Two important characteristics of Indonesian life are “gotong rojong” and “mupakat”. The “gotong rojong” refers to the 1) *community spirit* and involves joint community activities which are the basis for social interaction, and 2) sacrifice for the common good which is placed above disapproved individualism. The “mupakat” refers to co-operation and equal standing. Decisions are reached by a general agreement which is reached by a series of discussions. There is an emphasis on consensus at the expense of individuality. The community must be as one. Every effort is made to be with the group. All work is done together as one. The duty of the individual is to serve the group and to obey the communal law. This goes beyond Australian law-abiding. The Indonesians are expected to dedicate their services and activities to the larger corporate kinship and village group. An individual should obey and serve those people who represent the corporate body, elders, bosses, and teachers. Australians, in contrast, place greater emphasis on egalitarian relationships, independence, opinion of the individual, individual creativity and achievement, and on “doing one’s own thing, and on personal moral responsibility for actions.

Risk avoidance implies the need to *prevent conflict* in Indonesian society and is related to avoidance of any social situation where disagreement may occur. Interpersonal relations should run smoothly, conflict and potential conflict is to be avoided. Expressions of emotions, especially the expression of negative emotions like anger, grief or criticism are to be avoided. The expression of emotions in Indonesian society is least frequent in the presence of strangers and in formal encounters. The expression of negative emotions is

very rare, as it has an extreme disruptive effect on the long term relationship. Indonesian society is more concerned with safety, particularly in human relations, than Australian society. Australians have less control over the expression of negative emotions. The expression of internal feelings, including the expression of anger are regarded as natural. Australians are not as concerned with harmony in human relations as the Indonesians.

### **Dimension 8 “Regard for other”**

One way to maintain so called smooth neutrality in all Indonesian human relations is to show *respect* and *interest* in other people. For example, in Indonesian culture, when a person meets another person it is necessary to acknowledge the other’s person presence, extend the greeting with a smile, touch the other or shake hands (same sex only) and talk for several minutes by enquiring politely about the other person’s family and affairs. The conversation should be unhurried even if both parties are late for an appointment or meeting. Emphasis is on physical and emotional closeness. This is, of course, in contrast to the Australian “how are you” brief form of greeting which is regarded by Indonesians as cool, impersonal and indecent, and by Australians as preserving *privacy*.

Also, in most social encounters *eye contact* is avoided, particularly if it is prolonged, it may be interpreted as a challenge or sexual invitation and as such is disrespectful and disapproved. In contrast, Australians are characterized by the use of less gaze, and a more relaxed behavior.

One is expected to *smile* frequently in all social encounters as this signifies that the interaction and relationships are running smoothly. One is not expected to smile in formal encounters. In contrast, Australians smile less in social encounters. If they smile, they smile to express genuine experiences only.

*Gesticulation* is slow, restrained and expressive. The use of the left hand in passing articles is avoided as it signifies lack of respect. Australians adopt a quicker pace and their gestures are unrestrained.

However, *physical contact* such as holding hands, leaning on shoulders, touching knees or feet, linking arms are not avoided except in the case of young people who are expected to maintain a distance from other young people of the opposite sex. Sitting and standing occurs in very close proximity. In contrast, Australians use larger interpersonal distance, touch less, and prefer to sit side-by-side less.

A summary of the major cultural differences between Indonesian tourists and Australian hosts is presented in Table 7.8.

**Table 7. 8                    Cultural differences between Indonesian tourists and Australian hosts**

<b>Indonesian tourists</b>	<b>Australian hosts</b>
Time is stretchable	Time is money
Avoidance of hurry, frequent lateness	Hurried use of time, punctuality
Absence of stress	More stress and anxiety
Emphasis on community togetherness and sociability	Emphasis on individualism and self-reliance

Inclusive personal relationships	Strong exclusive friendships
Family orientation	Self-orientation
Social stratification	Egalitarianism
Age grading	No age grading
Correct form of behavior	Direct and open manner of behavior
Smooth and graceful life style	Efficient and prompt life
Achievement judged by the quality of interpersonal relations	Achievement judged by income and status
Focus on duty and obeying the will of the group	Focus on individual autonomy and initiative
Focus on consensus	Individual decision making
Group responsibility for actions	Moral responsibility for own actions
Risk avoidance	Risk taking
Control of emotions and avoidance of disagreement	Open disagreement
Emphasis on physical and emotional closeness	Emphasis on privacy
Greetings followed by conversation	Brief greeting without conversation
Eye contact avoided in encounters	More frequent eye contact
Frequent smiling in social encounters	Smiling used to express genuine pleasure
Restrained gesticulation	Unrestrained gesticulation
Use of left hand avoided	Free use of either hand
Smaller physical distance	Larger physical distance
Frequent body contact	Body contact avoided

## 7.7 PRINCIPAL COMPONENTS ANALYSIS OF THE JAPANESE SAMPLE

The unrotated factor solution for the 78 variables which differed between Australian hosts and Japanese tourists extracted 20 factors which accounted for 79.3 percent of the total variance, with the first factor accounting for 21.0 percent (see Table 7.9).

**Table 7.9      Results of the unrotated factor extraction in the Japanese sample  
for the 78 variables which differed between  
Australian hosts and Japanese tourists**

Factor	Eigenvalue	Percentage of Variance	Cumulative Percentage
1	16.38469	21.0	21.0
2	8.91974	11.4	32.4
3	4.06415	5.2	37.7
4	3.67253	4.7	42.4
5	3.11958	4.0	46.4
6	2.72502	3.5	49.9
7	2.55177	3.3	53.1
8	2.28209	2.9	56.1
9	2.09462	2.7	58.7
10	1.99731	2.6	61.3
11	1.76799	2.3	63.6
12	1.69397	2.2	65.7
13	1.65057	2.1	67.9
14	1.55748	2.0	69.8
15	1.42498	1.8	71.7
16	1.38830	1.8	73.5
17	1.28882	1.7	75.1
18	1.15900	1.5	76.6
19	1.12251	1.4	78.0
20	1.00217	1.3	79.3

Kaiser-Meyer-Olkin Measure of Sampling Adequacy = 0.53594

Bartlett Test of Sphericity = 7816.9162, Significance = 0.00000

Residuals 8% with absolute values>0.05.



The orthogonal varimax rotated factor matrix of 78 variables indicated that out of 20 factors extracted 19 could be retained. The pattern of loadings, factor structure and factors interpretation are shown in Table 7.10. The dimensions were defined by variables with significant factor loadings above 0.6. The reliability Alpha of the factors was above 0.6 and indicated that the 19-factor model could be accepted.

**Table 7.10     Results of the varimax rotated factor matrix in the Japanese sample for the 78 variables which differed between Australian hosts and Japanese tourists (significant factor loadings only)**

<b>F1</b> <b>COURTESY/ RESPONSIVENESS</b>		<b>F2</b> <b>COMPETENCE</b>		<b>F3</b> <b>INTERACTION</b>		<b>F4</b> <b>IDEALISM</b>	
helpful	.84543	logical	.82227	have personal relationship	.85514	world of peace	.83749
provide accurate information	.82831	intellectual	.74677	share a meal	.79028	happiness	.71278
prompt service	.82359	independent	.72062	play sport	.76709	world of beauty	.65220
respectful	.81244	cheerful	.64293	invite home	.72695		
trustworthy	.80590	self-respect	.62906	exchange gifts	.71184		
responsive to tourists' needs	.79710						
confident	.78180						
treat as guests	.77825						
polite	.77713						
solve problems	.76961						
perform service required	.69388						
answer questions	.68158						
<b>Reliability Cronbach's Alpha</b>	<b>.9493</b>		<b>.8373</b>		<b>.8621</b>		<b>.7467</b>

<b>F5</b> COMMUNICATION		<b>F6</b> GREETINGS		<b>F7</b> TIME		<b>F8</b> SOCIAL HARMONY	
give adequate explanations	.69634	shake hands	.76170	take other's time	.80936	avoid complaining	.87557
keep informed	.68321	address by first name	.74687	repay favors	.77329	avoid arguments	.61467
listen to tourists	.63054						
concerned about tourists' welfare	.61324						
<b>Reliability</b> <b>Cronbach's</b> <b>Alpha</b>	.8932		.8123		.7110		.7027
<b>F9</b> SATISFACTION		<b>F10</b> HUMILITY		<b>F11</b> REGARD FOR OTHER		<b>F12</b> ACHIEVEMENT	
with time	.80743	have a sense of shame	.71591	compliment	.79557	accomplishment	.68590
with friendship	.80037			show respect	.61380		
<b>Reliability</b> <b>Cronbach's</b> <b>Alpha</b>	.7580				.6040		
<b>F13</b> QUALITY OF LIFE		<b>F14</b> CLEAN		<b>F15</b> DISPLAY OF FEELINGS		<b>F16</b> TIME FOR RELATIONS	
comfortable life	.79098	clean	.67672	ask personal questions	.81683	take time to develop relationship	.78241
<b>F17</b> APPEARANCE		<b>F18</b> BUSINESS		<b>F19</b> DISPLAY OF FEELINGS			
be neatly dressed	.72621	have business contact	.84154	swear in public	.80267		
acknowledge birthday	.65442						
<b>Reliability</b> <b>Cronbach's</b> <b>Alpha</b>	.6964						

Table 7.10 shows that five factors (F1-F5) were very well defined by several variables. These factors were kept for further analysis. Six factors were only defined by two variables each. The variables were correlated with each other: F6 ( $r=0.68521$ ), F7 ( $r=0.55522$ ), F8 ( $r=0.54212$ ), F9 ( $r=0.61115$ ), F11 ( $r=0.43435$ ), and F17 ( $r=0.53426$ ). These factors were eliminated from further analysis. Eight factors were only defined by and correlated with one variable each at  $r>0.67$ : F10, F12, F13, F14, F15, F16, F18, and F19. These factors were also eliminated from analysis.

In the final result, a five-factor solution for the 78 variables which differed between Australian hosts and Japanese tourists was accepted. The five factors kept for the purpose of further analysis were:

**1 - COURTESY/RESPONSIVENESS**

**4 - IDEALISM**

**2 - COMPETENCE**

**5 - COMMUNICATION**

**3 - INTERACTION**

The Cronbach's Alpha of each of the five factors ranged from 0.74 to 0.95 and indicated that the five-factor solution for 78 variables was highly reliable. This solution accounted for 46.4 percent of the total variance.

The five-factor solution identified in Table 7.10 can be summarized as follows.

Dimension 1, *courtesy and responsiveness*, consists of variables that describe the hosts' ability to respond to tourists' needs such as being helpful, prompt, confident, accurate, able to answer all questions, and solve problems. It entails the hosts' ability to behave towards tourists in a courteous, polite and trustworthy way which indicates that tourists are respected and treated as guests.

Dimension 2, *competence*, consists of variables that describe the cues associated with accomplishment such as being logical, intellectual, independent, self-respected, and imply the hosts' ability to think and behave in a professional way.

Dimension 3, *interaction*, describes the preference for forms of social interaction.

Dimension 4, *idealism* relates to the need for peace, happiness and beauty.

Dimension 5, *communication*, reflects the need for adequate communication between hosts and tourists i.e. the hosts' ability to keep tourists informed, provide adequate information, listen to tourists and be concerned about the tourists' welfare.

The five identified dimensions of the cultural differences between Australian hosts and Japanese tourists can be explained in the context of four religions - Buddhism, Shintoism and Confucianism which have influenced Japanese culture, and the Christian religion which has influenced Australian culture. Since the majority of the Japanese manners and attitudes are attributed to Buddhism which was introduced into Japan

from China and co-existed with Shintoism and Confucianism, the identified dimensions of the cultural differences between Japanese tourists and Australian hosts must be understood in the light of these religious beliefs. These beliefs were described in detail by DeMente (1991a) and Zimmerman (1985) and are presented below.

### **Dimension 1 “Courtesy and responsiveness”**

The Japanese are famous for their *hospitality and courtesy*. They often give visitors royal treatment who in turn may feel overwhelmed with the high quality of the service. This Japanese service by definition requires all hosts to be very polite, courteous, respectful, responsive to visitors’ needs, and professional. It implies customer orientation and personalisation of service.

The concept of *service* is of major importance in the psychology of the Japanese. They believe that the aim of life should be to achieve psychological satisfaction in one's own work and life-style. Those whose primary motivation is to increase financial gains and material possessions destroy themselves. Therefore, the tourist’s psychological needs must be satisfied before financial ones. In contrast, Westerners pay more attention to profit considerations and other non-human factors.

The Japanese are devoted to *details*. They are always very professional and accurate. Thus, they like very precise and complete information. In contrast, Australians are not concerned with detail to such a degree and they are not meticulously accurate.

*Punctuality* is another very important aspect of Japanese life. It displays good manners and professionalism. In Australia, punctuality is relative to the importance of the occasion. Coming late for appointments or delaying services can sometimes be justified.

*Respect* is gained through fulfilling social obligations (“on”) - to family, associates, society, country, and the world. Obligations are treated as personal, and social debts are owed to those of higher social standing, for example by students to professors, by employees to employers, by politicians to patrons. The obligations are to be fulfilled in order to show the maintenance of peace and harmony, within a vertical system of the Japanese society.

The Japanese concept for *sincerity* does not relate to truthfulness or straightforwardness and is not based on an universal code of ethics as it is in Australia. In Japan, the concept of sincerity is relative and depends upon time, place, the people involved, and other circumstances. The sincere person to the Japanese is one who fulfills obligations, avoids offense, strives for harmony in all relationships, and is careful not to say or do anything

without taking into account all the possible consequences. In Japan, this concept implies being calm, saying only things that are appreciative and respectful, and not revealing negative thoughts. In contrast, sincerity to Australians means honesty, truthfulness and being free from deceit.

As with sincerity, the concept of *truth* is relative and depends upon circumstance. When asked questions, the Japanese either a) give answers that please, even when they are not true; b) answer in vague terms; or c) give no answers at all to avoid telling a lie. Australians, on the other hand, tend to “lay all cards on the table”. Australians too often assume that openness will be reciprocated, which makes it difficult for them to deal with the Japanese.

For the Japanese, real understanding depends on understanding the meanings of Japanese words and expressions, and appreciating the difference between “*tatamae*” and “*honne*”, that is, what is said and what is meant. “*Tatamae*” refers to what one thinks someone wants to hear or what one feels must be said in order to maintain face and smooth interpersonal relations. “*Honne*” refers to true and honest motives and real intentions. In the Japanese culture it is not *what* is said that is important but *how* it is said which is important. And what is not said is the most significant. The Australian direct style of communication appears rude to the Japanese.

Traditionally, the Japanese adhere to rules of social etiquette in their behavior. The Japanese have prescribed principles of an appropriate behavior for every situation, both public and private. Traditionally, they were required to walk, talk, eat, dress and even greet in a certain way. For instance, they have three kinds of bowing: 1) the informal; 2) formal; and 3) the highest form and use is dependent on the occasion. They have prescribed rules on when, how low, how long and how many times to bow. In the past, rules of social behavior were prescribed by law. They were designed to prevent conflict, loss of face, damage of reputation, and to preserve harmony in a hierarchical society. The prescribed rules were very rigid. The penalty for breaching social etiquette in Feudal Japan was very severe, in some cases, carrying the death sentence. Thus, today if there is any risk of breaching social rules and generating conflict, the people involved bow to each other and exchange a series of polite expressions. The Japanese never criticize anyone directly in public, never complain, and never try to be right when others are wrong because they would seriously breach social etiquette. Consequently, today, the Japanese are more concerned with forms and manners than sincerity in their behavior. Such attitudes are difficult for the Australian to understand. Australians conduct their lives according to other principles, and manners play a relatively minor role in their life.

The Japanese style of *politeness* can also mislead Australians. The Japanese politeness is an expression of traditional etiquette rather than a feeling of kindness, regard or respect. For instance, according to the Japanese, it is polite to make sure that every foreign visitor leaves Japan with a good impression of Japan and its people. Thus, it is polite to say what



foreign visitors to Japan want to hear. As a result, the Japanese always enquire politely about the visitors' trip, family and health. In consequence, they are happy when foreign hosts make an effort to please the Japanese tourist. In particular, the Japanese are concerned with: respecting the tourist's feelings, not causing embarrassment, knowing appropriate forms of greetings, avoiding jargon, being quiet, and not raising one's voice. These techniques signal to the Japanese that hosts are genuinely polite and courteous.

*Emotions* also play a very important role in Japanese life because they bind the Japanese together. The Japanese are more emotional than objective. However, openly expressing opinions and truths is rude because there is the possibility of losing face. And any uncontrolled display of emotions is regarded as a sign of weakness and in extremely bad taste. The Japanese regard Australians as too cold, too objective and uncaring about the emotional aspect of personal relations. They may even be shocked by the Australian style of behavior, and both sides may have difficulty associating with each other. For instance, Australian back-slapping appears to be very rude to the Japanese.

The Japanese assign great importance to the *apology*. They apologize on many occasions for different reasons which often seem to be illogical to Australians. For instance, the Japanese apologize when they want to admit guilt, or to demonstrate humility and regret. A humble, apologetic attitude is considered an essential element of the Japanese character. The purpose of the Japanese apology is to avoid friction and anything that might offend. If

the apology is sincere, the Japanese forgive completely and do not demand punishment as in the Australian culture.

*Patience* (“nintai”) is an absolute essential in dealing with the Japanese. A person lacking patience is in danger of losing face. Displaying impatience is regarded as rude behavior. The mistake most commonly made by Australians when dealing with the Japanese arises from impatience.

As to *work*, Japanese people gain personal fulfillment from being dedicated to the job and doing it perfectly. In contrast, Australians are more leisure and fun oriented

The Japanese also have a deep desire to make a good impression on foreigners. They like to be admired. However, since they distrust foreigners, they prefer to keep a social distance when dealing with them. Australians find this combination difficult to deal with, and need to learn more of the Japanese rules of formal behavior.

## **Dimension 2 “Competence”**

The Japanese way of *logic* thinking is intuitive and elastic. The Japanese believe in a universe-energy wisdom that can be gained by meditating, opening minds and

communicating with the cosmic world. In contrast, the Australian way of thinking is objective and absolute.

Traditionally, social status in Japan has been determined by having the right social position and belonging to the “right group” rather than financial wealth, as is the case in Australia. Consequently, little emphasis was placed on *intellectual achievements* and *professional competence*. However, in more recent times, Japanese life style makes financial success and intellectual achievement an absolute necessity. Today, in Japan, status is gained from having attended a prestigious university, or being employed by a leading company or ministry. The high income which such employment guarantees also brings financial wealth.

*Respecting one's self* in the Japanese context is not exactly the same as within the Australian culture. In Japan it means to save one's own and others face, and to do nothing that would result in criticism and lessen one's and others chances for success. In Australia it means to work hard and to gain financial wealth.

### **Dimension 3 “Interaction”**

In Japan, social interactions depend on the development of *close human relations* which bind people together. The term “human relations” conveys more than friendship. It demands closeness and co-operation. Focus is on collectivism which de-emphasizes the

individual in favor of a group. Group activity and team spirit prevail. Competition is not accepted because it is selfish, it results in friction, disharmony and carries the danger of being shamed and losing “face”. However, competition for the best education is supported. As a result, the preferred forms of social interaction are oriented towards group activities. In contrast, Australian society is more individualistic and it focuses on personal needs and rights. People are concerned about individual feelings, comfort and needs. The concept of privacy is very strong.

In Japan, the development of close human relations is necessary for getting to know people well, gaining confidence and trust (“shinyo”) in future interactions, and guaranteeing comfort and feeling “right” with other people (“amae”). Such relationships require tolerance, non-discrimination and acceptance of new ideas. It takes a long time, months and even years to develop such relationships. Thus, it is impossible to establish close, personal ties with the Japanese in a short time. If an “amae” relationship cannot be developed, a relationship represents a threat. Consequently, the Japanese either ignore strangers or maintain hostile attitudes toward them. They also practice “enryo” and consider things from a distance, that is, do not oppose different views and avoid situations that might result in conflict. In contrast, it is easier to develop relationships with Australians and get along well with them in a relatively short period of time. However, since Australian society traditionally represses the need for “amae” it might be difficult for Australians to establish satisfying close personal relationships with Japanese.

In addition, it has to be noted that the Japanese feel uncomfortable around foreigners and outside people. They dislike dealing with people born outside of Japan of Japanese parents. Although those people may have a language advantage, they are treated with suspicion. They also distrust foreigners. Thus, the Japanese are disadvantaged by an inability to deal with foreigners effectively in cross-cultural interactions. As a result, most Japanese cannot become close to foreigners and cannot enjoy a mutually satisfying relationship. There are two reasons for this. First, the Japanese do not accept differences in ideas and peoples. Second, as the people of an island nation, the Japanese have feelings of uniqueness, vulnerability and superiority. They have a deep respect for Chinese culture only because much of their own culture has been borrowed from it, yet they do not accept the culture of other nations, including other Asian nations. The anti-foreign prejudices of the Japanese people are difficult to overcome even if foreign hosts wanted to become friends with the Japanese.

Some of the Japanese techniques of establishing good relations include socializing with the Japanese, performing acts of kindness that bind them and make them feel obligated, *playing golf* together, which is one of the most expensive and prestigious games in Japan, sharing an interest in art, Japanese culture, music, food and hobbies. The Japanese also appreciate *being invited* to a night club or *home for dinner*. Since the Japanese are very much family oriented and give precedence in all things to the family, for them being invited to a home is an honorable and rare event, and it can shorten significantly the time necessary for the development of relations.

Human relations in Japan are also based on a vertical relationships between people and depend upon educational background, seniority, ability to get along with others, personality and talent. Social ranking determines people's behavior, their privileges, responsibilities, and obligations. While the Japanese tend to "fit" every person they meet into a social hierarchy, Australians tend to find out what a person is like.

Social order is achieved through harmony, conformity, honesty, and self-restraint. The Japanese learn social order and *how things ought to be* through practicing the arts of swordmanship, calligraphy, judo, flower arranging, and the tea ceremony.

*Gift-giving* is one of the important aspects of maintaining good relations in Japan and has a long and honorable tradition. Gifts are given on numerous occasions: when greeting a guest, making home visits, or expressing reward and gratitude. Gifts are also given for various reasons: to strengthen bonds between people, to consolidate good relations, to build up obligation, or to seek favors. There are specific rules prescribing what gift is appropriate to give, on which occasions, how to wrap, present and give gifts. The value of gifts depends on the social ranks of the receiver and donor. Brand names are important. Gifts can be casual to show people hospitality or institutionalized. Small thank-you gifts for hospitality are common in Japan. The Japanese are pleased when foreign hosts follow their custom and give them hospitality gifts to show that they are honored guests.

However, in Australia gift giving often seems to be inappropriate and the donor can be suspected of a bribe.

Maintaining harmony in personal relationships is an obligation and duty of the Japanese people. Failure to do this results in loss of face and reputation. However, to lose “face” (“kao”) means much more than simply being embarrassed or insulted. It means losing self-respect, self-confidence, and well-being by being not able to fulfill social obligations. The concept of saving face is especially important for people of high status. These people cannot allow anyone to damage their names without serious consequences to their self-image and honor. The concept of saving face is familiar to many Australians and the term applies to other Asian cultures too.

#### **Dimension 4 “Idealism”**

All Japanese are concerned about *peace* and safety. They try to maintain peace through social harmony, social order, conformity, honesty, and self-restraint. They are very sensitive to any damage of reputation, and they strive to avoid conflicts and disagreement. Australians do not avoid situations in which conflict is eminent. People are not afraid of disagreement, seek solutions to problems and take more risks.

In order to maintain harmony and peace, the Japanese have developed appropriate skills which teach *how things ought to be*, for example, they practice the arts of swordsmanship, calligraphy, judo, and the tea ceremony. The Japanese, like most Asians, are also traditionally concerned with aesthetics. The role of aesthetics in Japanese culture is reflected by an extraordinary sensitivity to *beauty* and the ability to see perfect harmony within nature. Beauty is often referred to as simplicity and austerity. The Japanese deal with nature and beauty through poetry and various aesthetic practices involving such activities as flower arranging. These practices are direct indications of the need for true love and a sense of identity with nature in a Japanese culture. Aestheticism gives the Japanese a significant advantage in product design and packaging. For instance, it dictates the form, color and wrapping style for gifts. Aesthetics is also expressed in being stylish, sophisticated, having character, personality, but at the same time being cool and smooth. Many Australians admire the Japanese sense of aesthetics as shown in their traditional wearing apparel, handicrafts, architecture, landscaping, gardening, or dancing. However, according to Australians, nature can be controlled and changed if necessary.

### **Dimension 5 “Communication”**

Australians tend to assume that any Japanese person understands English. The reality is that the Japanese understanding of English is limited, and it is very difficult for them to learn English. Proper use of the Japanese language is determined by Japanese etiquette which demands different levels of language to be used in different social situations. There



are three levels of the Japanese language: 1) the low level is used when addressing subordinates and younger people; 2) the intimate level is used when addressing family members and close friends, and 3) a high level is used when addressing superior and respected elders. The Japanese also have a special style of language for different social classes and social ranks, for men and women. They have distinct vocabularies and forms of pronunciation depending on whether one is addressing a superior, an equal, or an inferior. Everyone is expected to speak (as well to act and dress) in a specific way assigned to his/her social position and rank. Also, the written language is different from the oral language.

Besides a language barrier there are other cultural factors that might generate communication difficulties between the Japanese and Australians. For instance, the Japanese repress their real emotions and thoughts, display no curiosity, surprise, displeasure, pain, and listen to and obey all orders without questioning them. They are turned off by people who talk too much, repeat themselves and raise their voices in order to make a point. For the Japanese, people who talk too much are insincere and create opportunities for friction. In the Japanese context, it is better to say too little than too much. In contrast, Australians express their feelings and thoughts in public more easily. Good talkers are praised. Thus, the differences in communication between Australians and Japanese can make their social interaction very difficult.

The *introduction* is a very important ingredient in Japanese etiquette. The Japanese are suspicious of anyone who approaches them without an introduction. However, they accept foreigners without introduction as a gesture of good will and politeness. Also, if the introduction is from a friend, a superior, or an important business person the Japanese always take care of the person introduced. This is not the case for Australians who can ignore the person introduced without damaging the relationship with the person who gave the introduction.

*Name-cards* (“meishi-cards”) are used to learn about the person introduced. Meishi are exchanged at the beginning of conversation and indicate the titles, positions and ranks of the owners. The Japanese study the context of the presented cards carefully. To ignore a meishi by putting it aside or stuffing it in a pocket is insulting because it implies that the person one is meeting is of no importance.

The exchange of name-cards is followed by a *bow*. The Japanese consider it distasteful to shake hands as favored by many Australians. However, since the Japanese have recently become used to dealing with Western businessmen they politely accept handshaking.

Also, the use of first *names* among adults is not accepted in Japan. The Japanese use first names only with family members and childhood friends and feel embarrassed when called

by their first names. In Japan, the individual is addressed by title or function. Australian informality is regarded as rude. If names are used, they have to be remembered. It is an insult for the Japanese to forget the name of someone who has exchanged meishi cards with them.

Table 7.11 summarizes the major cultural differences between Japanese tourists and Australian hosts.

**Table 7.11      Cultural differences between Japanese tourists and Australian hosts**

Japanese tourists	Australian hosts
Emphasis on courtesy and hospitality	Less emphasis on courtesy and hospitality
Psychological satisfaction first	Financial gains first
Importance of details and precision	Lack of details and accuracy
Strict punctuality	Flexible punctuality
Emphasis on obligations and duty	No emphasis on obligations and duty
Sincerity is relative	Openness and truthfulness
Truth is relative	Truth is objective
Indirect communication	Direct communication
Strict rules of etiquette	Manners play minor role
Politeness is expression of etiquette	Politeness is expression of respect, kindness
Emotions are not displayed	Feelings are displayed
Emphasis on apologetic attitude	Emphasis on confidence
Patience	Impatience
Work oriented	Fun and pleasure oriented
Importance of good impression	Good impression not very important
Logic is intuitive and elastic	Logic is objective
Social status defined by intellectual achievements	Social status defined by financial wealth
Respect gained through saving face	Respect gained through financial wealth
Binding human relations	Loose human relations

Collectivism	Individualism
Competition not approved	Competition desired
Development of relations takes a long time	Development of relations takes a short time
Distrust foreigners	Trust foreigners
Feelings of uniqueness, superiority	Feelings of equality
Family orientation	Self-reliance and independence orientation
Ranking system and social order	Egalitarian system
Tradition of gift-giving	Gift-giving often treated as a bribe
Emphasis on saving face	No emphasis on saving face
Risk avoiding	Risk taking
Harmony with nature	Nature can be controlled and changed
Emphasis on aesthetics	Less emphasis on aesthetics
3 levels of language for different social classes, genders and ages	1 level of language for all social classes
Strong emphasis on introduction	Little emphasis on introduction
Introduction is binding	Introduction is not binding
Importance of name cards	No name cards
Bowing	Handshaking
Use of titles, positions and surnames	Use of first names

## 7.8 PRINCIPAL COMPONENTS ANALYSIS OF THE KOREAN SAMPLE

The unrotated factor solution for the 69 variables which differed between Australian hosts and Korean tourists extracted 17 factors which accounted for 72.8 percent of the total variance, with the first factor accounting for 26.5 percent (see Table 7.12).

**Table 7.12      Results of the unrotated factor extraction in the Korean sample  
for the 69 variables which differed between  
Australian hosts and Korean tourists**

Factor	Eigenvalue	Percentage of Variance	Cumulative Percentage
1	18.26048	26.5	26.5
2	4.41153	6.4	32.9
3	4.07076	5.9	38.8
4	3.35212	4.9	43.6
5	2.38240	3.5	47.1
6	2.20693	3.2	50.3
7	1.98781	2.9	53.1
8	1.76075	2.6	55.7
9	1.70161	2.5	58.2
10	1.55128	2.2	60.4
11	1.46108	2.1	62.5
12	1.32678	1.9	64.5
13	1.28551	1.9	66.3
14	1.21107	1.8	68.1
15	1.17816	1.7	69.8
16	1.06819	1.5	71.3
17	1.02917	1.5	72.8

Kaiser-Meyer-Olkin Measure of Sampling Adequacy = 0.83433

Bartlett Test of Sphericity = 9335.1298, Significance = 0.00000

Residuals 11% with absolute values>0.05.

The orthogonal varimax rotated factor matrix of 69 variables indicated that all 17 factors extracted could be retained. The pattern of loadings, factor structure and factor interpretation are shown in Table 7.13. The significant factor loadings were above 0.6. The Cronbach's Alpha of the factors was above 0.66 and indicated that the 17-factor model was reliable.

**Table 7.13      Results of the varimax rotated factor matrix in the Korean sample  
for the 69 variables which differed between Australian hosts and  
Korean tourists (significant factor loadings only)**

<b>F1 COMMUNICATION AND UNDERSTANDING THE TOURIST</b>		<b>F2 DISPLAY OF FEELINGS</b>		<b>F3 COURTESY AND RESPONSIVENESS</b>		<b>F4 INTERACTION</b>	
give adequate explanations	.85104	criticize in public	.82635	perform service required	.79554	share a meal	.89512
listen to tourists	.84369	ask personal questions	.75960	respectful	.72588	have personal relationship	.89386
keep informed	.82513	show emotions	.75602	responsive to tourists' needs	.72558	play sport	.83175
easy to talk to	.70284	swear in public	.75314	neatly dressed	.70029	invite home	.82494
easy to find	.69427	obey instructions	.72969			chat on a street	.71063
speak Asian language	.64049						
concerned about tourists' welfare	.63341						
know Asian culture	.61402						
<b>Reliability Cronbach's Alpha</b>	<b>.9339</b>		<b>.8998</b>		<b>.8275</b>		<b>.9118</b>

<b>F5</b> <b>COMPETENCE</b>		<b>F6</b> <b>IDEALISM</b>		<b>F7</b> <b>HONESTY</b>		<b>F8</b> <b>REGARD FOR OTHER</b>	
intellectual	.83898	equality	.76391	honest	.62378	show interest	.79322
independent	.81077	world of beauty	.73873			respect other's privacy	.74070
logical	.77286	world of peace	.65016			show respect for other	.70675
imaginative	.60152						
<b>Reliability</b> <b>Cronbach's Alpha</b>	<b>.8324</b>		<b>.8475</b>				<b>.7828</b>
<b>F9</b> <b>LOVE</b>		<b>F10</b> <b>GREETINGS</b>		<b>F11</b> <b>HAPPINESS</b>		<b>F12</b> <b>SECURITY</b>	
love	.83996	shake hands	.75340	happiness	.75344	national security	.68123
inner harmony	.71170	address by first name	.70397				
		look in the eye	.62374				
<b>Reliability</b> <b>Cronbach's Alpha</b>	<b>.7445</b>		<b>.6662</b>				
<b>F13</b> <b>SATISFACTION</b>		<b>F14</b> <b>LOVING</b>		<b>F15</b> <b>AMBITION</b>		<b>F16</b> <b>OBLIGATION</b>	
with hosts	.80092	loving	.68628	ambitious	.66167	repay favors	.73619
<b>F17 BUSINESS</b>							
business contact	.74519						

Table 7.13 shows that eight factors (F1-F6, F8 and F10) were very well defined by several variables. These factors were kept for further analysis. Only one factor (F9) was defined by two variables which correlated at  $r= 0.59621$ . This factor was eliminated from analysis. Eight factors were defined by and correlated at  $r>0.62$  with one variable each:

F7, F11, F12, F13, F14, F15, F16, and F17. These factors were also eliminated from analysis.

In the final result, an eight-factor solution for the 69 variables which differed between Australian hosts and Korean tourists was accepted. The factors kept for further analysis were:

- |   |                      |
|---|----------------------|
| 1 - COMMUNICATION/UNDERSTANDING THE TOURIST | 5 - COMPETENCE       |
| 2 - DISPLAY OF FEELINGS                     | 6 - IDEALISM         |
| 3 - COURTESY AND RESPONSIVENESS             | 7 - REGARD FOR OTHER |
| 4 - INTERACTION                             | 8 - GREETINGS        |

The Cronbach’s Alpha of each of the eight factors ranged from 0.66 to 0.91 and indicated a reliable 8-factor solution. This solution accounted for 55.1 percent of the total variance.

The eight-factor solution identified in Table 7.13 can be summarized as follows.

Dimension 1, *communication and understanding the tourist*, consists of the variables that describe the hosts’ ability to listen to tourists, keep them informed and be approachable. It also entails the hosts’ ability to speak the tourist language and to know the tourist culture.



Dimension 2, *display of feelings*, is related to rules of social behavior and concerns disclosing personal feelings in public.

Dimension 3, *courtesy and responsiveness*, reflects the hosts' capacity to respond to tourists' needs. It entails the need to behave towards tourists in a way which indicates that tourists are respected. It also indicates the need for tangible cues associated with the service such as physical appearance.

Dimension 4, *interaction*, describes the preference for forms of social interaction.

Dimension 5, *competence*, consists of the variables that describe the cues associated with accomplishment such as being intellectual or logical.

Dimension 6, *idealism*, is related to universal needs such as the need for peace and equality.

Dimension 7, *regard for others*, describes behavior toward other people. It reflects the hosts' ability to respect the tourist's privacy and to show interest in tourists.

Dimension 8, *greetings*, reflects the ways of proper greetings.

The eight identified dimensions of the cultural differences between Australian hosts and Korean tourists can be explained by the fact that over 90% of all Koreans reflect the traditions of over a thousand years of Shamanism, Confucianism, and Buddhism, with Confucianism being the major influence on the Korean culture for the last five hundred

years. In contrast, Australian society reflects the beliefs of the Christian religion. The interpretation of the identified dimensions is presented below.

### **Dimension 1 “Communication and understanding the tourist”**

An important aspect of formal behavior in Korean society is the ability to communicate properly with others. Communication is a necessary foundation for understanding and co-operation. While more and more Koreans are being educated abroad and learn English, only a small percentage of Korean people speak English.

One major difficulty is that several different levels of the Korean language have been developed to distinguish among various social classes in a superior-inferior social structure. The three most important basic levels of the Korean language are: 1) an extraordinarily polite form used when addressing superiors; 2) an intimate form for addressing close friends, or equals; and 3) a rough form used when speaking to people on a lower social level (DeMente, 1991b).

Koreans also communicate through senses. They have many unpublished rules regarding proper non-verbal social behavior. They are able to read faces and read the look in a person's eyes. Such inexplicitness contradicts the Australian way of communication which is more direct and explicit.

**Dimension 2 “Display of feelings”**

Koreans do not display feelings in public and, in particular, criticism and excessive complimenting. They keep emotions under control and respond to any situation calmly and clearly. Emphasis is on form and appearance rather than on content and reality (DeMente, 1991b). Australians are often unfamiliar with this kind of behavior. Although Australian people try not to show emotions in public, and are generally polite and kind to each other, they often criticize and swear in public.

One reason for not displaying feelings in public is the need for social harmony. Social harmony is very important aspect of Korean life expressed in the maintenance of harmony in all human relations, private and public, and avoidance of conflict and disagreement. As a result, the focus is on formal etiquette of social behavior, politeness, and respect (DeMente, 1991b). In contrast, Australians do not avoid situations in which conflict is eminent. People are not afraid of problems. People argue, criticize and seek solutions to problems. Australians are willing to take more risk.

The overall process of avoiding conflicts implies avoiding any threat to one's self-image. This is another aspect of Korean character and is similar to what exists in Japan, China and other Asian countries. It implies protecting and saving face. “Face” refers to one's social and professional position, reputation and self-image. The process of saving face dictates using respectful language, being extremely polite, avoiding criticism and excessive complimenting, and not damaging own or others reputation (DeMente, 1991b).

Failure to preserve face may mean losing dignity, status, and causing humiliation on both sides.

### **Dimension 3 “Courtesy and responsiveness”**

In Korea, the rule is to be extremely courteous, genuinely friendly, polite, responsive to others' needs and anxious to please. Foreign visitors in Korea are entertained and pampered, their needs are immediately fulfilled, often to the point that they feel obliged to reciprocate such hospitality by being less demanding, or more co-operative (DeMente, 1991b).

Koreans believe in the value of traditional ways of behavior and formal etiquette. In Korea, each social class has specific rules of acceptable behavior. There are also prescribed forms of acceptable behavior between various classes (DeMente, 1991b). The rules of formal behavior would not be accepted in Australian society as behavior is more casual and depends less on a social position or age.

### **Dimension 4 “Interaction”**

Korean society has a strong group orientation and inclination towards group goals, rights, needs and activities. The Confucian values of Korean society require that all decisions take into consideration the feelings and harmony of the group. The development of an individual sense of responsibility is suppressed. The concept of privacy is very weak (DeMente, 1991b). In contrast, the individualistic Australian society focuses on personal

goals and rights. Concern is focused upon individual feelings and well-being, and the concept of privacy is very strong.

Social harmony is another very important aspect of Korean life expressed in the maintenance of harmony in all human relations, respect and loyalty toward other people, unselfish goodwill, and Korean spirit and nationalism (DeMente, 1991b). This aspect of human relations is not known in Australian society and would probably not be accepted, as disagreement and conflicts in interpersonal relations are tolerated and accepted as natural. There is no tradition of cultivating personal relationships as the concepts of loyalty, respect, and nationalism are weak, and rules of formal etiquette are limited.

In Korea, all social and business relationships are established on personal connections. Much time is spent on developing and cultivating personal relationships. Even work placement is through informal family and friendly connections (DeMente, 1991b). Such connections, although partially practiced in Australia, is engraved less strongly in Australian society where the grounds for developing personal relationships are mutual interests and activities.

### **Dimension 5 “Competence”**

Korean society values, working hard, producing more, doing better and bigger. Education and schools are of vital importance in determining career and establishing social status. Thus, there is competition in Korea for entry into the best high schools and universities, as the degrees from the most prestigious universities guarantee the most desirable career

in government or business and high social status (DeMente, 1991b). In contrast, Australian society focuses more on material possessions as a mean for developing social status. Education and intellectual accomplishments are not valued as highly as in Korea. Education is treated as a right rather than a privilege. People want to have fun and enjoy their lives.

### **Dimension 6 “Idealism”**

Koreans are concerned about peace and safety, and social harmony. They are also sensitive to nature and beauty.

### **Dimension 7 “Regard for others”**

In Korea, authoritarianism emphasizes a superior-subordinate hierarchical relationship between employees and employers, parents and children, male and female, upper and lower social classes and ranks. Every member of Korean society has its own place in the hierarchy. The hierarchy of authority and social position determine social status. Social status is also determined by occupation, ancestry, age, even the school attended, and residential address. Social status is a vital factor in personal and business relations in Korea. Absolute respect is paid to higher ranking authorities (also parents, family, elders, teachers, community and nation) and is reflected in the forms of being totally loyal to them, showing respect, love, gratitude, obeying them, using polite language, bowing, speaking only when spoken to, or standing up while the superior stands. Feelings of duty and obligation are developed for people in authority and parents (DeMente, 1991b). In contrast, Australian society is egalitarian and differences between social classes are

minimized. Social status in Australia depends upon personal achievements and material possessions. Feelings of duty and obligations may be foreign to Australian society as the emphasis is on independence and being self-reliant. Respect is often gained through standing out against authority. Australians focus on the philosophy of fairness rather than loyalty. Australian society which is more egalitarian, may not be able to understand Korean principles of social order, and play down their significance.

### **Dimension 8 “Greetings”**

The bow is still the official, formal method of greeting in Korean society. Handshaking is practiced with foreigners and is an accepted practice in the world of international business only, but it does not replace the traditional bow. However, since Koreans are traditionally friendly people, they often make the first move to greet a guest or new acquaintance with a strong handshake. Like some Latinos and Europeans, Koreans often use both hands when they want to emphasize their goodwill, friendship, or gratitude to someone (DeMente, 1991b).

Bowing is also one method of seeking favor or apologizing. Since the bow is a very direct indication of social status it must be performed properly to avoid serious offense. There are several different kinds or grades of Korean bows, depending on age, rank or social position.

There are also numerous taboos about using names. First names are used only by family members and close friends. Surnames and titles are used to refer to non-family members. Koreans also use residential areas to identify each other (DeMente, 1991b).

Table 7.14 summarizes the above presented cultural differences between Korean tourists and Australian hosts.

**Table 7.14      Cultural differences between Korean tourists and Australian hosts**

<b>Korean Tourists</b>	<b>Australian Hosts</b>
Authoritarianism	Egalitarianism
Respect and loyalty to authority	Standing against authority
Duty and obligation	Independence and self-reliance
Social status depends on age and social class	Social status depends on work and possessions
Collectivism	Individualism
Conservatism /formal behavior	Informal behavior
3 levels of language for various social classes	1 level of language for all social classes
Harmony in human relations	Conflict in human relations is accepted
Personal relations develop through personal contacts	Personal relations develop through mutual interests and activities
Recruitment through personal connections	Recruitment through knowledge and capabilities
Risk avoiding	Risk taking
Face saving	Face saving not known
Suppression of emotions	Display of emotions
Inexplicitness	Explicitness
Bowing	Handshaking
Use of surnames and titles	Use of first names
Hospitality leading to reciprocation	Hospitality with no reciprocation
Importance of education	Importance of money and possessions
Intellectual accomplishments first, material possessions later	Material possessions first, intellectual accomplishment later



7.9 PRINCIPAL COMPONENTS ANALYSIS

OF THE MANDARIN SPEAKING SAMPLE

The unrotated factor solution for the 51 variables which differed between Australian hosts and Mandarin speaking tourists extracted 15 factors which accounted for 74.8 percent of the total variance, with the first factor accounting for 17.7 percent (see Table 7.15).

**Table 7.15      Results of the unrotated factor extraction in the Mandarin speaking sample for the 51 variables which differed between Australian hosts and Mandarin speaking tourists**

Factor	Eigenvalue	Percentage of Variance	Cumulative Percentage
1	9.00885	17.7	17.7
2	5.45305	10.7	28.4
3	3.85841	7.6	35.9
4	2.92097	5.7	41.6
5	2.71309	5.3	47.0
6	2.10016	4.1	51.0
7	1.83534	3.6	54.7
8	1.68655	3.3	58.0
9	1.45530	2.9	60.8
10	1.33831	2.6	63.5
11	1.30000	2.5	66.0
12	1.24621	2.4	68.0
13	1.12037	2.2	70.7
14	1.07077	2.1	72.8
15	1.05196	2.1	74.8

Kaiser-Meyer-Olkin Measure of Sampling Adequacy = 0.67266

Bartlett Test of Sphericity = 4084.3723, Significance = 0.00000

Residuals 17% with absolute values>0.05.

The orthogonal varimax rotated factor matrix of 51 variables indicated that out of 15 factors extracted 14 could be retained. The pattern of loadings, factor structure and factor interpretation are shown in Table 7.16. The significant factor loadings were above 0.6 The Cronbach’s Alpha of the factors was above 0.66 indicating a reliable factor solution.

**Table 7.16      Results of the varimax rotated factor matrix in the Mandarin speaking sample for the 51 variables which differed between Australian and Mandarin speaking tourists (significant factor loadings only)**

<b>F1 SELF- ACTUALIZATION</b>		<b>F2 RESPONSIVENESS AND COURTESY</b>		<b>F3 INTERACTION</b>		<b>F4 UNDERSTANDING THE TOURIST</b>	
family security	.81473	perform service required	.82008	invite home	.79201	anticipate tourists’ needs	.85902
self-respect	.76600	prompt service	.77514	have personal relationship	.78349	understand tourists’ needs	.77460
social recognition	.75192	responsive to tourists’ needs	.68091	play sport	.76588	give individual attention	.74748
happiness	.71396	neatly dressed	.60868	share a meal	.75776	speak Asian language	.70325
accomplishment	.68641	treat as guests	.60016	exchange gifts	.68496		
comfortable life	.60749						
freedom	.60475						
<b>Reliability Cronbach’s Alpha</b>	<b>.8525</b>		<b>.8068</b>		<b>.8443</b>		<b>.8384</b>

<b>F5</b> <b>DISPLAY OF</b> <b>FEELINGS</b>		<b>F6</b> <b>SOCIAL</b> <b>OBLIGATION</b>		<b>F7</b> <b>OBEDIENCE</b>		<b>F8</b> <b>REGARD FOR</b> <b>OTHER</b>	
talk about sensitive issues	.77650	shake hands	.76920	obedient	.70621	show interest	.79231
criticize in public	.63696	obey instructions	.62915			answer questions	.66520
compliment	.62145	compensate	.60589				
show affection	.61781						
<b>Reliability</b> <b>Cronbach's</b> <b>Alpha</b>	<b>.7158</b>		<b>.6802</b>				<b>.6601</b>
<b>F9</b> <b>COMMUNICATION</b>		<b>F10</b> <b>REPAYING FAVORS</b>		<b>F11</b> <b>RESPECT</b>		<b>F12</b> <b>TIME</b>	
easy to find	.79432	repay favors	.64842	respect other's privacy	.75754	take time to develop relationship	.66035
listen to tourists	.62831						
<b>Reliability</b> <b>Cronbach's</b> <b>Alpha</b>	<b>.7450</b>						
<b>F13</b> <b>SATISFACTION</b>		<b>F14</b> <b>HUMILITY</b>					
with hosts	.74612	have a sense of shame	.72113				

Table 7.16 indicates that six factors (F1-F6) were very well defined by several variables. These factors were kept for the purpose of further analysis. Two factors F8 and F9 were only defined by two variables each. The variables which loaded on these factors were correlated with each other at  $r=0.49337$  and  $r=0.59579$  respectively. Factors 8 and 9 were eliminated from further analysis. Six factors were only defined by and correlated at  $r>0.64$  with one variable each: F7, F10, F11, F12, F13, and F14. These factors were also eliminated from further analysis.

In the final result, a six-factor solution for the 51 variables which differed between Australian hosts and Mandarin speaking tourists was accepted. The factors kept for further analysis were:

- |  |                                      |
|--|--------------------------------------|
| <b>1 - SELF-ACTUALIZATION</b>          | <b>4 - UNDERSTANDING THE TOURIST</b> |
| <b>2 - RESPONSIVENESS AND COURTESY</b> | <b>5 - DISPLAY OF FEELINGS</b>       |
| <b>3 - INTERACTION</b>                 | <b>6 - SOCIAL OBLIGATIONS</b>        |

The Cronbach’s Alpha of each of the factors ranged between 0.68 and 85 indicating a reliable six-factor solution. This solution accounted for 51.0 percent of the total variance.

The six-factor solution identified in Table 7.16 can be summarized as follows.

Dimension 1, *self-actualization*, consists of variables that describe the cues associated with accomplishment and self-fulfillment and is the basis for social recognition (Schwartz and Bilsky, 1986).

Dimension 2, *responsiveness and courtesy*, reflects the hosts’ capacity to provide service required and responding to tourists’ needs. It entails the prompt response to tourists’ requests and implies the need to handle tourists’ queries promptly. It also indicates the need to relate to tangible cues associated with the service such as physical appearance, and the ability to behave towards tourists in a specific way which would indicate that tourists are welcome and received with pleasure.

Dimension 3, *interaction*, describes the preference for forms of social interaction.

Dimension 4, *understanding the tourist*, is related to the hosts' ability to anticipate and understand individual tourist's needs and to offer personal attention to each tourist. This dimension involves variables related to the personal touch given to tourists by service personnel and reflects the hosts' ability to provide personalized service and speak the Asian language.

Dimension 5, *display of feelings*, is related to social behavior and it concerns disclosing personal feelings in public.

Dimension 6, *social obligation*, is also related to behavior in public. However, the focus of this dimension is on duty, social conformity and reciprocation.

The major reason why the Australian and Mandarin societies differ from each other in these dimensions is that Mandarin speaking societies, of various nationalities, have been educated on non-Buddhist, Shintoism and Confucian thought, whereas the majority of the Australian residents are of a Christian religious background. The six identified dimensions of the cultural differences between Australian hosts and Mandarin speaking tourists are explained below.

### **Dimension 1 "Self-actualization"**

In contrast to an Australian family, which includes only a wife, husband and children, an average Mandarin family includes sisters, brothers, aunts, uncles, nieces, nephews, and grandparents. Very close relationships between the members of such extended *family* are maintained. The emphasis is on being together. The welfare and *security* of each

member is always kept in mind. The Asian type of family orientation is seldom understood by Australians who are taught to be self-reliant.

One important rule of social behavior in the Mandarin speaking cultures is to stay in one's place. A person's importance depends on gender, age and social position/occupation. One's social rank determines the manner by which one is perceived and treated. *Social respect* is gained through status and age which are symbols of experience and wisdom. Respect and deference is given to authority and high hierarchy positions. This is in contrast to the egalitarian Australian society in which social recognition is gained through hard work and achievement.

Traditionally, in Mandarin speaking societies, intellectual *accomplishments* have always been the products of a tiny portion of the population and enjoyed only by the chosen one. The value of accomplishment, social recognition and self-respect is achieved through group accomplishment, adjustment and obedience. It is measured in terms of how high one is in society, one's wealth and power. In contrast, in Australian society the value of accomplishment is linked with a need for hard work, being capable, and logical. These values are perceived in terms of individual *freedom* and *happiness*.

The thousand years of living in the virtues of austerity was a major element which forced many of the Mandarin speaking societies, including the Chinese, to live at a subsistent level. The Chinese believe that earthly pleasures are sinful and the only way to happiness is through sacrifice. Thus, non-materialistic values are emphasized.

Reputation and social recognition is achieved by being humble, moral, upright, and decent. In contrast, Australian society focuses on materialistic and hedonistic values such as comfort, enjoyment, fun and pleasure. There is a tendency to talk about one's own accomplishments and those of the people around. Only more recently have the Chinese preferred to forget about politics and get on with exercising freedom of choice and improving their *standard of living*. Because of their past isolation and absence of choice in consumer goods, they may become even more materialistic and hedonistic oriented, than an individualistic society such as Australia.

## **Dimension 2 “Responsiveness and courtesy” and**

## **Dimension 4 “Understanding the tourist”**

In Mandarin speaking society several types of dependent relationships exist, for example: the relationships between the parent-child, teacher-student, or employer-employee are of such types. In all relationships, those with lower social and economic standing, are often dependent on the other for security and protection. Mandarin speaking people do not like to be left on their own and demand constant attention and care. The needs of the dependent must be understood, anticipated and fulfilled. This type of dependency does not occur among Australians.

The inherent need to care about foreign visitors in the Mandarin cultures results in a national responsibility for giving constant attention to and helping foreigners to cope with the different customs, to a degree that it becomes annoying. Australians might feel uncomfortable when someone else decides about fulfilling their needs. In an

individualistic society such as Australia, people know best what their needs are and how these needs can be satisfied. The need to think and behave like individuals and to preserve one's privacy cannot be understood by the Mandarin speaking societies because even the concept of *privacy* does not exist in these cultures.

Mandarin speaking societies are concerned about *punctuality*. They expect people to be on time or early for meetings and appointments. They expect to adhere to a full, heavy schedule and get their best and as much as possible out of every activity. Being late is regarded as lacking sincerity, concern for the other, and is unprofessional. This is in contrast to the Australian style of work which is more flexible, relaxed, and in which delays can sometimes be justified.

Not only what people say and do but what they wear is important in Mandarin speaking societies. Traditionally, in these societies different materials, colors, styles were strictly prescribed by law for different social classes. Thus, the customs concerning appropriate dress and *physical appearance* are deeply ingrained in Mandarin culture. This is again in contrast to Australian culture in which clothing style is more casual and depends less on social position or age.

### **Dimension 3 “Interaction”**

A very important aspect of life in Mandarin speaking societies is the ability to develop and maintain positive human relationships. Personal relationships are very carefully cultivated. These include social interpersonal relationships, meetings, and



appointments. Society is supposed to hold together and function harmoniously. Therefore, all types of relationships should conform to carefully prescribed forms of social behavior, that virtually cover every aspect of conduct, including eating, drinking, seating, entertaining, greeting, and apologizing. Learning and following proper etiquette of social behavior is one of the major facets of life in Mandarin speaking societies.

As a result of very strict forms of social behavior, the Mandarin speaking societies use the third party in personal dealings. The third party helps with understanding each other, assesses the relative “size of each other’s face”, making the future relationship open and frank. This custom is not known in Australian society and would not probably be accepted, as the focus is on quick and direct face-to-face dealings. Individualism and independence, essential in dealings with outsiders in Australian society, are totally suppressed in Mandarin speaking societies, where there is a tradition of cultivating personal relationships which stem from a family orientation.

The Mandarin speaking society is group oriented. The emphasis is on collectivism. There is a strong pressure to be similar to everyone else and do similar things as everyone else. People want to be “in-group” and do not like to be left out of group activities. The “outsiders” are not respected. Individual preferences are sacrificed for the benefit of the group. All decisions are based on group consensus. Australian society, which focuses on the individual’s needs, rights and goals, is seen as a selfish social phenomenon, in which an individual person’s gain is a loss for a whole group.

An important aspect of the family and group orientation in the Mandarin speaking cultures is the tradition of *gift-giving* and reciprocating. This tradition is a vital aspect of creating and nurturing relationships with people. Gifts are given on multiple occasions. Gifts are of different types, sizes and values. They are always tailored to the hierarchical position, age and gender of the receiver and donor. Gifts are usually given as expressions of apology, appreciation, gratitude, and remembrance. They are the tangible ways of saying “thank you”. The Australian style of expressing gratitude verbally with a simple “thank you”, whether casual or emotional, is treated in Mandarin speaking societies as insincere.

#### **Dimension 5 “Display of feelings”**

The important rule of social behavior in the Mandarin speaking societies is to prevent conflict and disagreement in all relationships. Open criticism, complaints, display of anger, talking about such sensitive issues as sex, religion, and politics are discouraged. Even displaying positive feelings such as favoritism and complimenting is regarded as inappropriate because the center of attention is on the individual rather than a group. It is critical not to offend and harm anyone. The ability of putting oneself into another’s shoes, project the other’s feelings, and being sensitive to others’ feelings is important. “Saving own and others’ face” means being polite, courteous, considerate, understanding, well-mannered, moral and humble. Failure to preserve face means loosing social status, reputation and bringing humiliation on the family.

In order to behave properly in the Mandarin speaking societies, the most common way is “to do nothing” and “say nothing”. Such practice is totally irrational and unacceptable from the Australian viewpoint because it often makes the situation worse. Social relations in Australian society are more casual. The general practice in Australian society is to express opinions clearly, seek and find solutions to the problems. The time spent on developing relationships is minimized.

The need to prevent conflict in Mandarin societies is related to avoidance of any social situation where risk or disagreement is eminent. Asian societies generally are more concerned with safety and security than Australian society.

#### **Dimension 6 “Social obligation”**

In Mandarin speaking societies social respect is also gained through feelings of one’s own obligations, being humble, obeying instructions and orders of others, repaying favors and compensating. In contrast, in Australian society, social recognition is achieved through standing out against authority and individual enterprise.

Table 7.17 summarizes the above presented major cultural differences between Mandarin speaking tourists and Australian hosts.

**Table 7.17**                      **Cultural differences between Mandarin speaking tourists and Australian hosts**

<b>Mandarin speaking tourists</b>	<b>Australian hosts</b>
Orientation towards group	Orientation towards individual
Focus on being together	Focus on being independent
Hierarchy	Egalitarianism
Importance of age and position	Importance of accomplishment
Importance of group activities and obedience	Importance of hard work/accomplishment
Non- materialistic values first	Materialistic and hedonistic values first
Focus on being dependent	Focus on being self-reliant
Privacy does not exist	Focus on privacy
Focus on punctuality	Focus on flexibility
Formal dress	Informal dress
Seek relationships	Seek agreement
Focus on social harmony	Focus on getting a quick and the best deal
Focus on formal etiquette	Focus on informal behavior
Tradition of gift-giving	No tradition of gift-giving
Emotions are suppressed	Emotions are displayed
Implicitness	Explicitness
Risk- avoiding	Risk- taking
Focus on obligation	Focus on standing out

7.10    PRINCIPAL COMPONENTS ANALYSIS OF THE THAI SAMPLE

The unrotated factor solution for the 61 variables which differed between Australian hosts and Thai tourists extracted 14 factors which accounted for 77.9 percent of the total variance, with the first factor accounting for 33.1 percent (see Table 7.18).

**Table 7.18      Results of the unrotated factor extraction in the Thai sample  
for the 61 variables which differed between  
Australian hosts and Thai tourists**

Factor	Eigenvalue	Percentage of Variance	Cumulative Percentage
1	20.21044	33.1	33.1
2	4.87188	8.0	41.1
3	3.49795	5.7	46.9
4	2.89274	4.7	51.6
5	2.60726	4.3	55.9
6	2.16832	3.6	59.4
7	1.86575	3.1	62.5
8	1.68264	2.8	65.2
9	1.54695	2.5	67.8
10	1.47300	2.4	70.2
11	1.37477	2.3	72.4
12	1.20239	2.0	74.4
13	1.10733	1.8	76.2
14	1.01291	1.7	77.9

Kaiser-Meyer-Olkin Measure of Sampling Adequacy = 0.78283

Bartlett Test of Sphericity = 5716.1456, Significance = 0.00000

Residuals 11% with absolute values>0.05.

The orthogonal varimax rotated factor matrix of 61 variables indicated that out of 14 factors extracted 13 could be retained. The pattern of factor loadings, factor structure and factor interpretation are shown in Table 7.19. The significant factor loadings were above 0.6. The Cronbach’s Alpha of the factors was above 0.72.

**Table 7.19 Results of the varimax rotated factor matrix in the Thai sample for the 61 variables which differed between Australian hosts and Thai tourists (significant factor loadings only)**

<b>F1 COURTESY</b>		<b>F2 IDEALISM</b>		<b>F3 UNDERSTANDING THE TOURIST</b>		<b>F4 RESPONSIVENESS</b>	
provide accurate information	.80241	happiness	.82903	understand tourists' needs	.80599	perform service required	.64353
treat tourists as guests	.78261	family security	.81500	anticipate tourists' needs	.77863	easy to find	.60906
polite	.76811	freedom	.80993	give adequate explanations	.74098		
considerate	.75905	world of beauty	.76735	offer individual attention	.73973		
trustworthy	.75245			listen to tourists	.62238		
respectful	.73429						
friendly	.67962						
confident	.67670						
<b>Reliability Cronbach's Alpha</b>	<b>.9435</b>		<b>.9073</b>		<b>.9061</b>		<b>.7219</b>
<b>F5 DISPLAY OF FEELINGS</b>		<b>F6 GREETINGS</b>		<b>F7 SATISFACTION</b>		<b>F8 SOCIAL HARMONY</b>	
swear in public	.73116	look in the eye	.74159	with conversation	.85028	avoid complaining	.75878
criticize in public	.72506	shake hands	.71310	with hosts	.83453	avoid arguments	.75445
ask personal questions	.72041	address by first name	.67936	with friendship	.79088		
show emotions in public	.66772						
<b>Reliability Cronbach's Alpha</b>	<b>.7558</b>		<b>.8009</b>		<b>.8873</b>		<b>.8396</b>

<b>F9 INTERACTION</b>		<b>F10 REGARD FOR OTHER</b>		<b>F11 TIME FOR RELATIONS</b>		<b>F12 SECURITY</b>	
share a meal	.81930	show interest	.72816	take time to develop relationship	.80146	salvation	.65360
invite home	.78263						
<b>Reliability Cronbach's Alpha</b>	<b>.7575</b>						
<b>F13 HUMILITY</b>							
have a sense of shame	.72614						

Table 7.19 shows that six factors (F1, F2, F3, F5, F6 and F7) were very well defined by several variables. These factors were kept for further analysis purposes. Three factors were only defined by two variables each. The variables which loaded on those factors were correlated with each other: F4 ( $r=0.56530$ ), F8 ( $r=0.72352$ ), and F9 ( $r=0.60996$ ). These factors were eliminated from further analysis. Four factors only were defined by one variable each: F10-F13. Although the variables which loaded on those factors were highly correlated with the factors at  $r>0.65$ , these four factors were also eliminated from further analysis..

In the final result, a six-factor solution for the 61 variables which differed between Australian hosts and Thai tourists was accepted. The six factors kept for further analysis were:

- 1 - COURTESY

2 - IDEALISM

3 - UNDERSTANDING THE TOURIST
- 4 - DISPLAY OF FEELINGS

5 - GREETINGS

6 - SATISFACTION

The Cronbach’s Alpha of each of the six factors ranged from 0.75 to 0.94 indicating a highly reliable 6-factor solution. This solution accounted for 57.9 percent of the total variance.

The six-factor solution identified in Table 7.19 can be summarized as follows.

Dimension 1, *courtesy*, consists of variables that describe the hosts’ ability to treat tourists as guests and behave towards tourists in a respectful and polite manner. It entails the need to be considerate, trustworthy and friendly, and be able to provide tourists with accurate information.

Dimension 2, *idealism*, consists of variables that describe the cues associated with an ideal life such as happiness, family security, freedom and beauty.

Dimension 3, *understanding the tourist*, consists of variables that describe the hosts’ ability to understand and anticipate tourists’ needs, give adequate explanations, offer individualized attention and listen to tourists.

Dimension 4, *display of feelings*, reflects cues associated with specific behavior in public.



Dimension 5, *greetings*, describes the preferences for specific ways of greeting on one's meeting.

Dimension 6, *satisfaction*, describes the components of satisfaction with tourist-host interaction.

The identified dimensions of the cultural differences between the Thai and Australian people can be explained by the common characteristic elements within the Thai culture presented by (Komin, 1990):

#### **Dimension 1 "Courtesy"**

Unlike Australians, the Thai people place a high value on social interpersonal relationships which must be smooth, relaxed, pleasant, and conflict-free. Harmonious social relations are achieved through being non-assertive, *polite*, courteous, humble, well-mannered, of neat appearance, and with developed interpersonal skill.

Despite the fact that Thai people are *polite*, they rarely say "please" or "thank you". The polite Thai words already carry the "please" element. Thus, in English the Thai may appear to be ordering or even demanding something when, in the Thai mind, they make a polite request. Instead of polite words the Thai use the smile. "Thank you" in Thai is reserved for situations where there is a sincere need to appreciate something that somebody has done for another. In Australia, words such as "please" and "thank you"

are used very often as there is a different style of communication and forms of expressing politeness. These differences might create communication difficulties between the Thai and Australian people and generate incorrect mutual perceptions.

Smooth interpersonal interactions also require being *considerate*, taking another person's feelings into account, not causing inconvenience for another person or imposing one's own will upon another person. The Thai people openly demonstrate consideration for the feelings of others by being obedient, humble, *polite and respectful* to make people like them and be nice to them. Consideration for feelings and respect are related to the hierarchical Thai system of status. Rules of respect are evident between children and parents, younger and older, teachers and students. Humility and respect is often shown by excusing themselves and not trying to be at a higher level - something that Australians might find difficult not to show. By contrast, Australians place more emphasis on "doing one's own thing" and are not so much concerned about the consequences of their behavior on other people. Respect in the Thai context is not exactly the same as within Australian culture. In Australia respect and social recognition are gained through knowledge, achievement and hard work.

Respect is also shown to several other objects of everyday life. These include books and hats. Books bring knowledge and understanding. Hats are respected because of their association with the head. Hats should be always hung up. Hats should never be left outside the door resting on the top of shoes because of the unlucky association between feet and head. Elephants are also respected because they are associated with

royalty and religion. Umbrellas have the same association with royalty. Rice is respected because it gives life both for the individual and the nation, so that planting and harvesting requires special ceremonies. The most well known sacred symbol is the one most respected by the Thai - the Buddha image, which in itself helps the Thai people to become closer to the Buddha nature and completely eliminate suffering. Thai people are very religious, they believe in super natural forces, spirits, fortune-telling, power of amulets and charms. In contrast, Australians are not religious to such a degree and they do not have as many spiritual beliefs and sacred symbols. Consequently, the Thai religious beliefs might not be understood by Australians and even seem odd.

Interpersonal interactions also require being *friendly and truthful*. For the Thai people *truth* and *untruth* are relative concepts. The Thai does not deliberately lie, but also does not deliberately tell the truth. The Thai say whatever is required in order to conform to norms of respect and politeness, avoid unpleasantness, conflict and save face. Indirect communication is preferable. For the Australians truth is absolute, does not depend on a situation, and expectations are that everyone values directness and straightforwardness.

Although the Thai can be extremely punctual, *punctuality* is not considered as necessary. People's lives depend on the stage in the rice planting and harvesting, and the only traditional time distinction they make is between dawn, morning, noontime, afternoon, evening and night. Thus, the Thai style of perceiving time is more flexible and relaxed than the Australian idea of "a time and place for everything".

## Dimension 2 “Idealism”

Thailand has gained the reputation as the country of smiling people, where one can enjoy oneself and have a good time. Thai people are easy going, *fun-loving*, and full of joy.

The Thai do not commit themselves seriously to hard work which is essential for success (Komin, 1990). Achievement and task orientation are the least important values to the Thai people in relation to other values (Komin, 1990). The most important other value is maintaining good relationships which are the means to social recognition, prestige and success in life (Komin, 1990). Education is not treated as a value but as a means to climb the social ladder. The Thai personality is a mixture of conflicting values of *self-indulgence* and self-responsibility. This is, of course, in contrast to the Australian sense of achievement, competence based on the internal motivation to work hard, professionalism, self-assertion, self-actualization, self-reliance, and ambition. In Australia, these values guarantee accomplishment, wealth, power and social reputation.

The *family* is most important for the Thai people. Life is centered around the extended family and very close relationships are maintained between the members of the family. Each member of the family is expected to support the family and contribute to its well-being. The family teaches obedience and respect of elders in the family. The Thai family order might not be accepted by Australians, who are taught independence and self-sufficiency.

### **Dimension 3 “Understanding the tourist”**

The Thai people are *group oriented*, they value community spirit and interdependence. Those values facilitate a process of the co-existence of various ethnic groups in Thailand such as Buddhists, Moslems and Chinese, free from ethnic conflict. The community well-being is more important than the interests of individuals. There is a strong emphasis on being and doing things together. Thus, the needs of a group have higher priority than the needs of an individual.

Parts of Thai life are status and seniority. Society has a very strict hierarchical structure. The King, Royal Family and monks (and Buddha images) are at the top of the societal structure. Social status depends upon physical appearance, age, occupation, wage, education, family and social connections. Everyone knows one's own place in society. Thus, the Thai people preserve strict rules of social space between people of different status and ranking, have different rules for acceptable behavior at work and outside the work place. They have different needs depending on position in society.

While the Thai accept *hierarchy of social structure* and inequality as natural, in modern Australia inequality is decreasing and rarely seen. Australian society is egalitarian and social recognition is achieved through hard work and individual accomplishments rather than seniority and age.

#### **Dimension 4 “Display of feelings”**

The imperative of all social interactions is the maintenance of social harmony and the avoidance of any action and behavior such as showing anger, displeasure and impatience which guarantee conflict between people. Rushing quickly into inclusive friendships could also create a conflict situation. The Thai people learn from childhood how to *avoid* conflict rather than how to deal with it. Being cool and avoiding judgments of each other guarantee conflict avoidance and gaining respect. The Thai are taught to be in control of themselves, reserved, non-involved, conscious of avoidance of unpleasant situations, constrained in spontaneous behavior. In contrast, Australians are unrestrained in their behavior, have less control over their verbal and non-verbal expressions as they place more emphasis on casual and flexible behavior, not determined by social position or age. Australian society takes more risk, and accepts disagreements and differences in opinion as natural. Focus is on solving problems and conflicts rather than avoiding them.

*Criticism in public is avoided.* Personal criticism is regarded as a social affront and a form of violence. It hurts people and threatens social harmony. It is a sign of bad manners regardless of whether it is constructive or unfair. All criticism is regarded as offensive and destructive. Friends do not criticize each other. Differences in opinion are solved through debate rather than critical expression of these differences. Indirect criticism is exercised. There are rules one should conform to as a guide when criticizing. Similarly, anger and conflict are avoided as they are threats to the

community. According to the Thai, violence and tragedy are the effects of human anger. Topics which are fairly safe grounds to complain about and criticize, and are socially accepted, are the food, the people, the weather or pollution. In Australia, it is more possible for people to disagree in public, be critical of each other in a meeting at work and remain friends after work. Openly expressing different opinions is accepted.

The Thai reluctance to criticize is extended to *asking personal questions*, if these could in any way imply a criticism, incapability of understanding or expressing one's own thoughts. In contrast, Australian people are encouraged to ask questions, employ critical thinking to challenge and disagree.

However, public criticism and asking socially unacceptable questions is an insult and brings loss of face. The Thai concept of "*face saving*" is similar to the term applied to other Asian markets. This concept is strongly related to the Thai "self-ego" concept. The Thai people have a deep sense of independence, pride and dignity. Preserving one another's ego is the basic rule of all Thai social interactions. Violation of "self-ego" means losing face and is avoided at all cost. Although many Australians are not concerned with "saving face", the concept is understood in Australia.

### **Dimension 5 "Greetings"**

Looking straight into the *eyes* is against the rules. Most Thais agree that it is impolite to stare at people. Australians are characterized by the use of more gaze.

The Thai people are very careful about what they do with their *hands*. Rules related to hands are a very important element of social protocol. For instance, Thai people do not wave the hands as this is an indication of being angry. There are specific procedures in passing things by hands and the right hand should be used as it is perceived that the left hand is not as clean as the right. Hands should not be kept in pockets as this is considered bad manners. Australians feel free to use either hand and keeping hands in pockets is not always regarded as bad manners.

In Thai there is no traditional introduction protocol. A formal introduction by a third party is normally used if there is a good reason for the people involved to know each other. The formal introduction conforms to status rules. The Australian forms of introduction are casual.

The Thai people rarely say “hello” to people they see every day. The everyday greetings are expressed with a smile. “Hello” is an appropriate greeting for somebody not seen for some time. The Australian people always say “hello” when greeting.

The Thai *smile* is meaningless as a smile is a natural part of life, and it serves social functions, for example, to excuse, to say thank you, to avoid words, embarrassment and potential conflict. In Australia, people smile about something or to show amusement, and in many social situations a smile would be treated as rude.



Thais use a polite form of address involving the use of title and *first name*. The use of first names does not carry the implication of friendliness or familiarity that it does in Australia. Nicknames are often used.

### **Dimension 6 “Satisfaction”**

*Conversations* are relaxed, but require conformity to rules of social conduct. Talking about personal problems is avoided. However, questions regarding age and earnings, which are impolite to ask in Australia are regarded as polite in Thailand because they offer a quick way of establishing a person’s status.

Also, to keep smooth interpersonal relations, most Thai interpersonal contacts are humorous and light in nature. However, although the Thai people have a great sense of *humor*, they do not appreciate sarcasm which is accepted in Australia.

The Thai do not encourage intensely exclusive *relationships*, particularly with a stranger (*farang*). Deep and lasting friendships are developed only if the conditions are right. A polite and fairly cool start to a relationship is preferred. However, once such a relationship has developed, the Thai feel free to ask for favors, which should be granted. Real friends become family members. In Australia, stronger, exclusive personal relationships are encouraged. However, since other people’s privacy is respected, solitude is accepted.

Interpersonal relationships are characterized by *superficiality* which guarantee a harmonious society. Superficiality refers to surface actions of the individuals involved regardless their motives or feelings and meanings of these actions. According to Komin (1990), there are important reasons for preserving surface harmony and avoiding conflict rather than trying to resolve it. Firstly, personal contacts between those who live in villages often require co-operation. Secondly, Buddhism dictates avoiding extremes and detachment. Thirdly, spirit beliefs teach that anger offends and brings bad luck. Fourthly, since the community well-being is more important than individual liberty, there are social pressures to conform to norms of conflict-avoidance which are expressed in written law and punishment. In contrast, although Australians tend to accept superficial reality, they often look for a deeper meaning below the surface.

Social relations are also built through showing kindness and developing attitudes of gratitude. Such gratefulness might seem strange to the Australian people whose success and social relations are built through being independent, strong and self-sufficient.

People are valued more highly than the system. The determination of friendship, whether one is right or wrong depends on who one is, whom one knows and one's wealth. Thus, Thai people's behavior depends on situation rather than principles, ideology or system. They value flexibility in behavior rather than truth or honesty. They believe that principles and laws should be adjusted to fit people and situations. Thus, often Thai people are regarded by foreigners as irresponsible, selfish and unpredictable (Komin, 1990). This might be a reason why Thai people are cautious

about developing inclusive and strong relationships with foreigners. In contrast, Australians believe that people's behavior should be adjusted to law, regulations and a system of principles. Thus, Australians might be regarded by the Thai people as inflexible and non-human which might generate huge misunderstanding and dissatisfaction with each other.

Self-presentation is one of the most important indicators of a person's status and success in life. Physical appearance, mannerism, speech and actions must reflect a person's ranking. Modest clothes are required for the respectable Thai. The color black is avoided as it is associated with death. In contrast, Australians do not assign such importance to self-presentation. Their clothing style is more casual and depends less on social position or age.

Similarly, Thai people are like the Japanese who value image and symbols (presentation, appearance, external labels, decorations) more than the content. They assign importance to the decorative external labels, degrees and all prestigious symbols which are to be possessed without paying attention to the value of the content. This is again in contrast to Australian culture in which people pay more attention to the intrinsic value, worth of the goods they buy and to quality.

Table 7.20 summarizes the major cultural differences between Thai tourists and Australian hosts.

**Table 7.20      Cultural differences between Thai tourists and Australian hosts**

<b>Thai tourists</b>	<b>Australian hosts</b>
Smooth interpersonal relationships	Exclusive interpersonal relationships
Smile as an expression of politeness	Verbal expression of politeness
Concern about others' feelings	No concern about others' feelings
Respect to elders	No respect to elders
Focus on religious and spiritual beliefs	Focus on logic and science
Truth is relative	Truth is absolute
Punctuality is unnecessary	Time is money
Focus on fun and pleasure	Focus on hard work
Focus on social relationships	Focus on assertion and task
Success perceived in social and religious terms	Success perceived in terms of achievement and money
Family orientation	Independent, self-sufficient
Group orientation, interdependence	Individual orientation
Importance of status, seniority, hierarchy	Egalitarianism
Risk avoidance	Risk taking
Self-control and self-restrain	Unreserved behavior
Criticism avoidance	Acceptance of constructive criticism
Avoidance of questions	Frequent critical questioning
Face saving	No face saving
Strong sense of self-ego	Weak sense of self-ego
Eye contact not frequent	Frequent eye contact
Restrained use of left hand	Free use of either hand
Formal introduction conforming to status	No formal introduction protocol
Greetings with a smile	Greetings with "hello"
Frequent smiling as a social function	Smiling used to express genuine pleasure
Addressing by title and first name	Addressing by first name
Enquiries about age and earnings accepted	Enquiries about age and earnings impolite
Inclusive personal relations	Exclusive personal relations
Superficiality	Need for a deep meaning
Humility	Self-confidence
Gratefulness and reciprocation	Selfishness
Situation orientation	System and principles orientation
Importance of self-presentation	Self-presentation less important
Importance of external presentation	External presentation less important

7.11 COMPARISON OF CULTURAL DIMENSIONS  
IDENTIFIED IN ASIAN LANGUAGE GROUPS

The cultural dimensions identified in the Asian language groups are compared in Table 7.21. This table identifies on which dimensions *all* Asian language groups differed from Australian sample and which dimensions were specific (\*) to particular Asian language groups.

Table 7.21 Comparison of cultural dimensions in Asian language groups

INDONESIAN	JAPANESE	KOREAN	MANDARIN	THAI	TOTAL
	COMMUNICATION*	COMMUNICATION*			2
COMPETENCE	COMPETENCE	COMPETENCE			3
COURTESY	COURTESY	COURTESY	COURTESY	COURTESY	5
		DISPLAY OF FEELINGS	DISPLAY OF FEELINGS	DISPLAY OF FEELINGS	3
		GREETINGS*		GREETINGS*	2
	IDEALISM	IDEALISM		IDEALISM	3
INTERACTION	INTERACTION	INTERACTION	INTERACTION		4
QUALITY OF LIFE*					1
REGARD FOR OTHER *		REGARD FOR OTHER *			2
RESPONSIVENESS	RESPONSIVENESS	RESPONSIVENESS	RESPONSIVENESS		4
			SELF-ACTUALIZATION *		1
SELF-ORIENTATION *					1
			SOCIAL OBLIGATION *		1
UNDERSTANDING THE TOURIST		UNDERSTANDING THE TOURIST	UNDERSTANDING THE TOURIST	UNDERSTANDING THE TOURIST	4
				SATISFACTION *	1

Table 7.21 shows that all Asian language groups differed from the Australian host sample on the same one dimension of courtesy, followed by other dimensions such as interaction, responsiveness, understanding the tourist, competence, display of feelings, and idealism. Several dimensions were specific to Asian language groups only (\*). These were: communication ( Japanese and Korean), greetings (Korean and Thai), quality of life (Indonesian), regard for other (Indonesian and Korean), self-actualization (Mandarin), self-orientation (Indonesian), social obligation (Mandarin), and satisfaction (Thai). Moreover, there were differences in the individual variables characterizing these dimensions (see Tables 7.2, 7.4, 7.7, 7.10, 7.13, 7.16, and 7.19).

When compared, dimensions on which total Asian tourists differed from Australian hosts (Table 7.5) and dimensions on which individual Asian language groups differed from Australian hosts, (Table 7.21) it can be noted that there is an *overlap* in those dimensions, that is, Asian tourists (whether treated as one large cultural group or individual language groups) differed from Australian hosts on 18 cultural dimensions which were: courtesy, preferences for interaction, responsiveness, understanding the tourist, competence, display of feelings, idealism (including an understanding of quality of life, personal contentness and integrity), communication, greetings, regard for other, self-actualization, self-orientation, social obligation, satisfaction, and security. Knowledge of these cultural dimensions allows the development of appropriate marketing strategies, for the total Asian market and single Asian language groups, that would incorporate themes emphasizing cultural differences between Asian tourists and

Australian hosts. These marketing strategies would be more reliable and, consequently, more efficient and effective in capturing the attention of the Asian market.

## 7.12 SUMMARY

The principal components analysis was used to determine whether or not the basic factorial structure of cultural differences between the Australian hosts and Asian tourists existed and was significant and real. The factorial analysis was applied for only variables which differed between the Australian and Asian samples. The analysis identified a clear number of groupings (dimensions) of cultural values, rules of social interaction, perceptions of service, interaction forms and satisfaction components which differed between the Australian and total Asian sample. These dimensions are compared in Table 7.5. The analysis also identified a clear number of cultural dimensions in each Asian language group which differed between particular language groups from the Australian sample. These dimensions are compared in Table 7.21. The findings of the principal components analysis also pointed out the existence of: 1) universal dimensions which differed between all samples, 2) unique dimensions in particular samples only, and 3) the differences within dimensions in the individual variables characterizing these dimensions.

This chapter also explained each cultural dimension identified by the principal components analysis and described how and why various Asian language groups differed from Australian sample on each cultural dimension.

Since the study identified 18 cultural dimensions on which Asian tourists differed from Australian hosts, the next chapter will examine which cultural dimensions and their indicators are the *most* critical for determining cultural differences between Asian tourists and Australia hosts in their tourist-host contact, and which cultural themes should be *particularly* emphasized in the marketing strategies aiming at the Asian tourist market as a whole and as individual language groups.



## **CHAPTER 8**

### **LISREL ANALYSIS AND RESULTS**

#### **8.1 INTRODUCTION**

The purpose of this chapter is to examine the nature of the relationship between the dimensions of the cultural differences between Asian tourists and Australian hosts, and the significant indicators of these dimensions. The aim is to assess which cultural dimensions and their indicators are the most critical in determining the social interaction between Asian tourists and Australian hosts and their satisfaction with this interaction, and to decide which cultural themes should be particularly emphasised in tourism marketing strategies aiming at the Asian tourist markets to generate their holiday satisfaction and repeat visitation to Australia, in the most effective and efficient way.

For the purpose of this chapter structural equation modelling (SEM) will be used. The SEM will be used to measure the strength of the relationships between the cultural dimensions, identified by the principal components analysis (PCA), and the variables which significantly loaded on these dimensions. The PCA which was used initially as an exploratory technique had limited control over which variables were indicators of which cultural dimensions. In contrast, the SEM is a confirmatory technique and it has control over the specification of indicators for each dimension. It provides a statistical

test of the goodness-of-fit for the confirmatory factor solution, which is not possible with PCA. The LISREL 7.20 (Linear Structural Relations) computing program (Joreskog and Sorbom, 1989) will be used for the purpose of SEM.

The LISREL analysis was not performed on *all* the latent dimensions and their key indicators as one group. The latent dimensions of the cultural values, rules of behavior, perceptions, social interaction and satisfaction were measured by a very large number of variables and the sample size was too small, in relation to the number of variables analyzed, to run a single overall LISREL analysis. If such an analysis were done, measurement error would increase, and the statistical rigor of the results would decrease. Therefore, the LISREL analysis was performed in parts.

The LISREL Submodel 1 was used to measure the strength of the relationships between the latent dimensions and their indicators. This analysis did not include any dependent variables. Secondly, since the aim was to find out which dimensions and which indicators were the most critical in determining the social interaction between Asian tourists and Australian hosts, each latent dimension was separately paired with the interaction dimension (except for the Thai sample where the satisfaction dimension rather than the interaction dimension was identified as significant). The strength of the relationships between the paired dimensions and their separate indicators was measured. These relationships for all paired dimensions are presented in the graphs as one diagram in order to clearly see the total set of interrelationships. As such these graphs are only misleading to the degree that each of the sets of separate analyses have been

amalgamated together, whereas the analysis was actually done in parts. Hence, the interaction dimension has as many listings of the variable loadings as there are pairs of dimension.

## 8.2 STRUCTURAL EQUATION MODELLING

The structural equation modelling (SEM) was used in this study to achieve two major objectives:

- 1) to examine a series of interrelated relationships simultaneously between the analysed cultural dimensions (referred to as non-measurable latent constructs), represented by multiple variables (referred to as measurable manifest variables) or indicators of the latent constructs; and
- 2) to confirm the theoretical relationships in every model between the latent constructs, and the latent constructs and their indicators, and to assess their statistical significance.

It was not the aim of this study

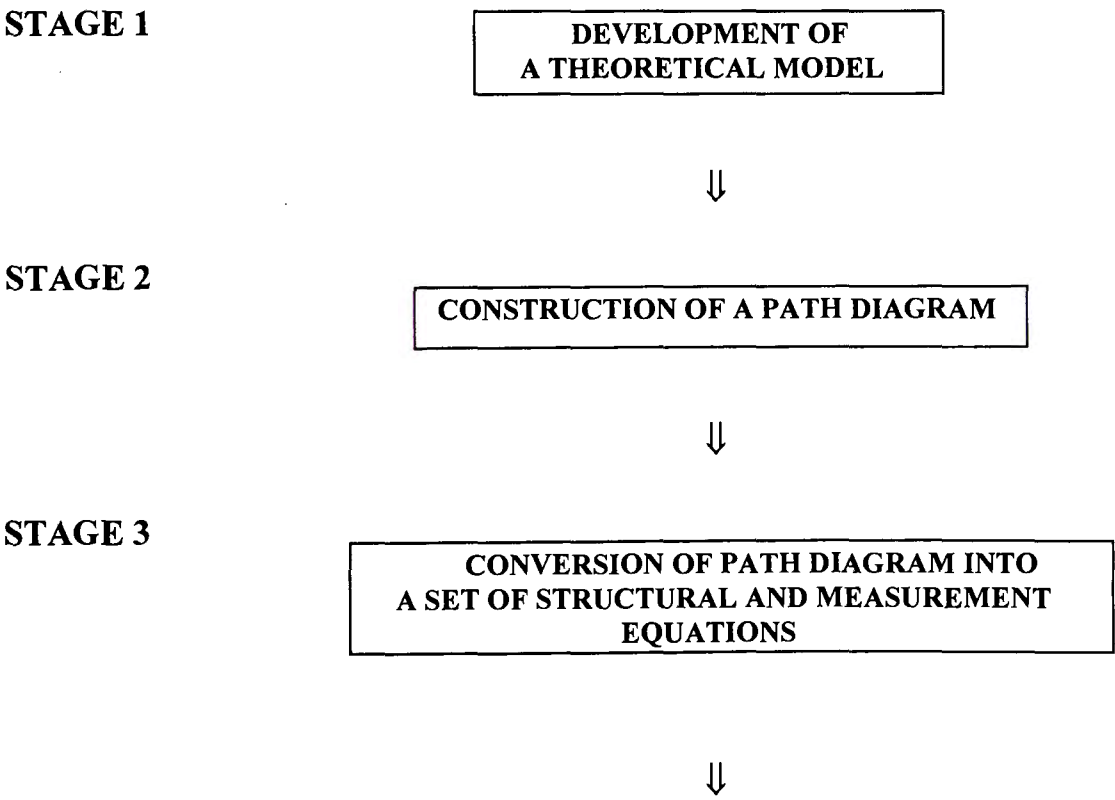
- 1) to improve the tested models through modifications of the structural and/or measurement models; and

- 2) to compare alternative models in order to find the “best” model with a better fit

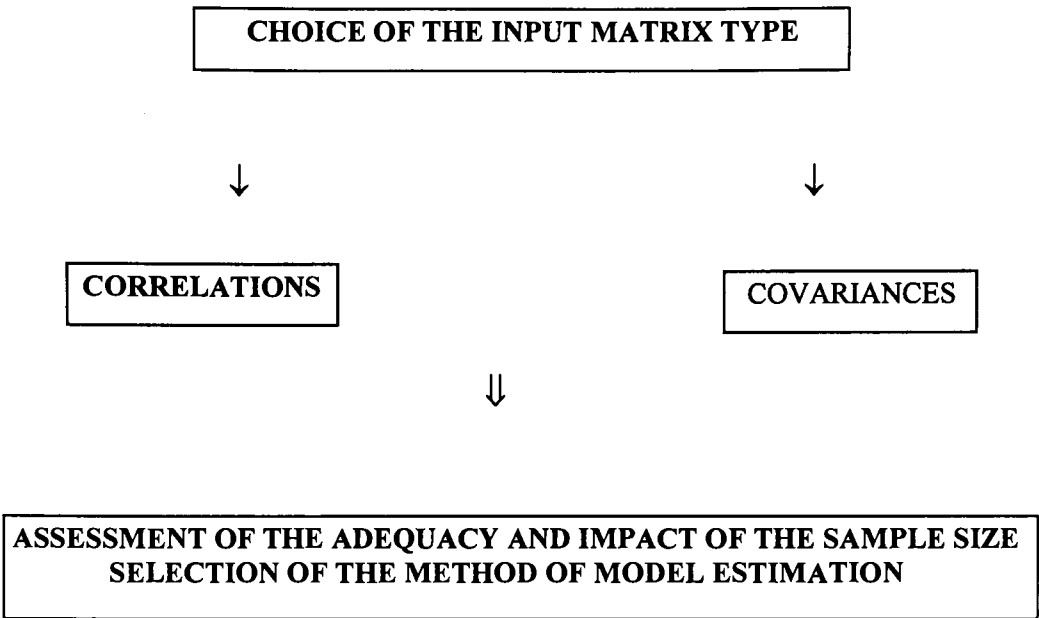
as the objective of the research was to understand the pattern of relationships between constructs, but not to explain the total variance of constructs and develop a perfect model as this would exceed the scope of the research framework.

A seven-stage process in structural equation modelling was used in this study and the diagram of this process is presented below:

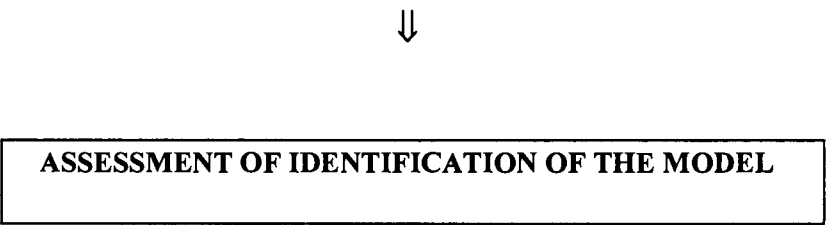
**Figure 1      General model for all analyses of the structural equation modelling**



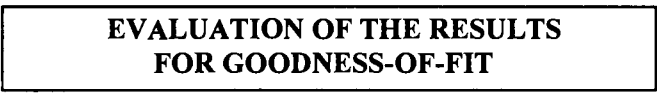
STAGE 4



STAGE 5



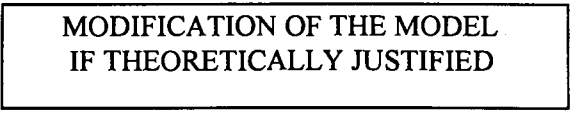
STAGE 6



STAGE 7



STAGE 8



**Stage 1**      Theoretical models with defined relationships between latent constructs and their indicators were developed. Every model had two latent constructs, each measured by a set of manifest (observable/measurement) variables. The two constructs comprised the interaction dimension and one latent dimension which was paired with the interaction dimension (except for the Thai sample where the satisfaction dimension rather than the interaction dimension was identified as significant). In the Thai sample the two constructs comprised the satisfaction dimension and one latent dimension which was paired with the satisfaction dimension. The principal components analysis provided justification for inclusion of the specific latent constructs, and their indicators in each model.

**Stage 2**      The variables measuring each latent construct were presented in path diagrams with arrows. A straight arrow indicated a direct relationship from a construct to its indicators. A curved line connecting two constructs indicated just a correlation between the constructs. The variables involved in a diagram were: measurable x-variables  $x_1, \dots, x_n$ , latent exogenous variables  $\xi_1, \dots, \xi_n$  measured by x-variables, and measurement errors  $\delta_1, \dots, \delta_n$  in the indicators for exogenous x-variables. These path diagrams are presented in Figures 8.2-8.8. They show the relationships for all paired dimensions amalgamated together in one large model (one for each sample).

Since the study's aim was not to measure the causality of the relationships between the latent constructs and their indicators the diagrams did not involve y-variables, latent endogenous variables  $\eta$  measured by y-variables, measurement errors  $\epsilon$  in the indicators

for endogenous y-variables, and measurement errors in equations  $\zeta$  that indicate that the endogenous variables were not perfectly explained by the independent variables.

**Stage 3** After developing the theoretical models (for each pair of dimensions separately) and presenting them in path diagrams, the models were specified through: 1) a series of equations which linked constructs; 2) variables which measured various constructs; and 3) matrices indicating any hypothesised correlations among constructs or variables. Because all the constructs in the path diagrams were independent the measurement model and the associated correlation matrices for exogenous (independent) constructs, and their indicators, were considered. The purpose was to measure the strengths of the relationships between the independent constructs rather than cause and effect relationships which would require involvement of dependent variables.

**Stage 4** Because the objective was to explore the pattern and the strength of interrelationships between latent constructs and their indicators correlations were the preferred input data type. The correlation matrix also allowed for comparisons across different variables, and their correlations with the dimensions. According to Hair et al (1995), the correlation matrix provides more conservative estimates of the significance of the coefficients than the covariance matrix and is not upwardly biased. The covariance matrix was not used because the objective was not to explain the total variance of constructs needed to test the theory. Also, interpretation of the results is

more difficult when using covariances because the coefficients must be interpreted in terms of the units of measure for the constructs. On the other hand, the correlation matrix makes possible direct comparisons of the coefficients within a model and has gained widespread use in many applications. Thus, the Pearson product-moment correlation was used to compute the correlations. Consequently, prior to analysing the paths, the correlation matrix was computed using PRELIS (Joreskog and Sorbom, 1989).

The initial estimates (for each pair of dimensions) were computed by the Two-Stage Least-Squares (TSLS) method and the final solution by the Maximum Likelihood Estimation (MLE) method. The TSLS method of the model estimation is non-iterative and fast. However, the MLE method was more suitable as it is an iterative procedure and minimises a fit function by successively improving the parameter estimates. The fit function for the MLE method may also be used to compute parameter estimates, even if the distribution of the observed variables deviates from normality. When using the MLE method the standard errors (SE) and Chi-square goodness-of-fit measures may be used if interpreted with caution.

The MLE method is also more precise in large samples (the largest data set was 618). The minimum sample size to ensure appropriate use of MLE is 100. Hair et al. (1995) recommends a sample size ranging between 100 and 200 for MLE. As the sample becomes large (400-500) the method becomes “too sensitive” and almost any difference is detected, making all goodness-of-fit measures poor. The MLE method sample size



was satisfied in this study, as all the Asian language sample sizes ranged from 100 to 200. In the case of the total tourist sample size of 618, the method was too sensitive. A large number of coefficients generated impossible estimates, coefficients exceeding 1.0 and an inability of the program to invert the information matrix. Solutions for these problems were sought and are discussed later.

Although a number of alternative computing programs for model estimation exist such as EQS, COSAM and PLS, the LISREL 7.20 (Linear Structural Relations) computing program (Joreskog and Sorbom, 1991) was chosen as it is a flexible model for a number of research situations such as cross-sectional or quasi-experimental, and it has found applications across all fields of study. Since the theoretical models tested in the study contained a large amount of data, an overall analysis was performed in parts. The first part, presented in this study, used the LISREL Submodel 1 to analyze the strengths of the relationships between the latent constructs and their indicators. This part involved measurable x-variables  $x_1, \dots, x_n$ , latent exogenous variables  $\xi_1, \dots, \xi_n$  measured by x-variables, and measurement errors  $\delta_1, \dots, \delta_n$  in the indicators for exogenous x-variables. This part did not include any dependent variables. Since the aim was to assess which cultural dimensions and which indicators are the most critical in determining the social interaction between Asian tourists and Australian hosts, each latent dimension was separately paired with the interaction dimension (except for the Thai sample). The strength of the relationships between the paired dimensions and their indicators was measured.

**Stage 5** In order to obtain logical and meaningful results the symptoms of potential problems were identified and eliminated before the results could be evaluated for goodness-of-fit. These symptoms usually include:

- 1) very large standard errors for coefficients;
- 2) the inability of the program to invert the information matrix;
- 3) impossible estimates (e.g. negative and non-significant error variances for any construct);
- 4) coefficients exceeding or very close to 1.0, that is, multi-collinearity.

The three sources of identification problems usually are:

- 1) a large number of coefficients related to the number of correlations or covariances, indicated by a small number of degrees of freedom - similar to the problems of overfitting, that is, insufficient sample size;
- 2) the use of reciprocal effects (two-way causal arrows between the constructs); and
- 3) failure to fix the scale of a construct.

Since the objective was to achieve an overidentified model (more equations than unknowns) because such a model would provide better estimates of the “true” relationships, the potential solutions for identification problems usually would be:

- 1) to eliminate some of the estimated coefficients (deleting paths from the path diagram);
- 2) to fix the measurement error variances of constructs if possible;
- 3) to fix any structural coefficients that were reliably known;

- 4) to eliminate troublesome variables; and
- 5) to reformulate the theoretical model to provide more constructs relative to the number of relationships examined.

The results were examined for offending estimates which were coefficients that exceeded acceptable limits. Negative error variance and extremely high correlation coefficients between 0.999 and 1.000 or exceeding 1.0 (1.002, and 1.092) were noted in the Korean and total tourist models. In the Korean model the offending variables were eliminated and the paths were deleted from the diagram. In the total tourist model the elimination of the troublesome variable increased the correlations for the other variables above the acceptable level. The elimination of these variables enabled inversion of the information matrix and, consequently, computation of t-values, standard errors and standardised residuals. Fixing the corresponding negative error variance to a very small positive value (0.005) to ensure that the correlation would be less than 1.0 was impossible. Since the correlation still exceeded 1.0, the only solution was to assume discriminant validity among the constructs, that is, not significant or very low correlation with maximally different concepts.

**Step 6** Before evaluating the goodness-of-fit between the data and model several assumptions of structural equation modelling had to be met. These were:

- 1) independent variables;
- 2) random sampling;
- 3) linearity of all relationships;

- 4) multivariate normality of distribution;
- 5) no kurtosis and no skewness;
- 6) correlations between variables above 0.4 or 0.45;
- 7) appropriate data measured on interval or ratio scale;
- 8) sample size 100-400; and
- 9) exploratory purpose of the study.

All the above assumptions of the SEM were met in the study except for the normality of distribution and skewness. The Generalised Least Squares (GLS) (an alternative estimation method) could adjust for these violations. However, as the models were large and complex, this method was of limited use.

In order to meet the assumption of distribution normality, and apply structural equation modelling, the variables were standardized. All parameters were *free*. Free parameters are those which have unknown values and which need to be estimated. In the non-standardized solution the first parameter for each dimension is *fixed*. Fixed parameters are given a certain value *a priori*, so they are not estimated as part of the model. According to Bagozzi (1980, p.187), “standardized parameters are appropriate...when one desires to compare the relative contributions of a number of independent variables on the same dependent variable...and can lead to false inferences when one wishes to make comparisons across populations or samples”. Since the non-standardized coefficients describe the effect of the variables in an absolute sense, the non-standardized solution is more appropriate to compare similar models in various

populations. On the other hand, the non-standardized estimates are tied to the measurement units of the variables they represent and any change in the measurement unit for a variable changes the value and comparability of other parameters. Consequently, the standardized solution was used rather than the non-standardized one.

Lack of normality could inflate the Chi-square statistics and create upward bias for determining significance of the coefficients. However, use of Chi-square is not valid in most applications (Joreskog and Sorbom, 1989). Although the Chi-square measure may be viewed theoretically as a test statistic for testing the hypothesis, the statistical problem was not one of testing a hypothesis (which a priori might be considered false), but rather one of fitting the model to the data, and deciding whether the fit is adequate or not. Joreskog and Sorbom (1989) explain that in most empirical work, models are only experimental and only regarded as an approximation to reality, and for this reason the Chi-square should not be used.

Other reasons for not using a Chi-square as a criteria for judging the adequacy of the model include the sensitivity of the Chi-square to departures from multivariate normality, sample size and problems related to the power of the test. Large samples sizes (the largest data set was 618) and departures from normality usually tend to increase the Chi-square, as was the case in this study. In light of the above, the Chi-square measure-of-fit should not be taken a priori as the best indicator of the model fit. However, as the main objective was to test the strength of the relationship, between

variables rather than the fit of the data to the model, the influence of a lack of normality on the Chi-square statistics became insignificant.

Although the assessment of the goodness-of-fit was not the objective, it was performed in order to see whether all relationships in the paired dimensions were well defined (good fit) or poorly defined (poor fit) and find out which relationship paths should be eliminated. The absolute fit measures were evaluated by:

- a) the ratios of Chi-square to the degrees of freedom (these were large and not within the acceptable ranges between 0.05 and 0.10-0.20);
- b) sample sizes (these were within the acceptable range for applications);
- c) goodness-of-fit (GFI) values (they ranged between 0.5-0.9 and indicated poor to marginally accepted fits);
- d) adjusted for the degrees of freedom goodness-of-fit measures (AGFI) (they also ranged between 0.5-0.9 and did indicate poor to accepted fits);
- e) root mean square residuals (RMSR) (average residuals correlation) (these had values below a marginal acceptance level of 0.08).

The above indices provided evidence that the overall fits were poor to moderate. Consequently, each of the indicators and constructs were also evaluated separately by:

1) examining squared multiple correlation coefficients (SMC) for each x-variable, the most significant relationship with its latent construct, and the largest amount of variance accounted for by the constructs. Since the SMC are lower bounds for the reliabilities of the x-variables, the SMC for the manifest variables also represented the reliabilities (convergent validities) of these measures;

2) examining the total coefficient of determination (TCD) ( $R^2$ ) for all x-variables jointly which provided measures of fit for each structural equation. The TDC in all models were remarkably high and ranged between 0.95-0.99. They indicated that all the x-variables *as a group* measured the latent constructs ( $\xi$ ) very well;

3) examining the indicators' loadings (t-values for the paths) for statistical significance. Many t-values for the path coefficients were very large (larger than 2), indicating that the parameters were highly significant and were significantly related to their specified constructs, verifying the relationships among indicators and constructs;

4) examining the correlation between the latent constructs ( $\phi$  values and t-value). The correlation coefficients between the latent constructs, according to the MLE method, ranged from extremely low (0.1) to moderate (0.5);

5) assessing the construct reliability and variance extracted in order to determine whether the specified indicators were sufficient in their representation of the constructs.

The overall amount of variance in the indicators accounted for by the latent constructs above 0.5, indicated that the indicators were “truly” representative of the constructs;

6) assessing the standard errors (SE) for each coefficient and construct. The standard errors were small (but not very small), indicating that the values of the parameters were estimated accurately. The standard errors of correlation between the latent constructs were also small. However, what is small or large depends on the units of measurement in latent constructs and the magnitude of the parameter estimate itself. Standard errors were robust against moderate departures from normality. Therefore, t-values were used as independent units of measurement.

**Stage 7** Since the values of the Chi-square obtained were large compared to the degrees of freedom, the model fit (fit of the paired dimensions) was examined by assessing the fitted residuals (FR) and the standardized residuals (SR). The FR, the difference between the observed and the fitted correlations, were relatively small to the size of the elements of the correlation matrices, indicating that the fit of the models were acceptable. However, since the fitted residuals depend on the metric of the observed variables and, therefore, are difficult to use in the assessment of fit, the SR (independent of the metric of the observed variables) were computed. There were numerous significant SR values of 2.58 and higher in absolute terms, indicating substantial prediction error for a pair of indicators.



Stage 8      The modification indices (MI) which could show the reduction in Chi-square and the improvement in fit were not used for assessing the fit. There were three reasons for this. First, the MI are useful for predicting the change in fixed parameters when they become relaxed. In the study analysis all parameters were free. Second, modification of the models did not have a theoretical justification as all the parameters were necessary to measure the latent constructs. Third, the purpose of the study was not to improve the models and find the best fit.

In summary, the results of the LISREL Submodel 1 and all measures-of-fit suggested that the developed models for each pair of dimensions fitted the data poorly to moderately well. However, it is important to note that the measures of overall fit of the models to the data (GFI, AGFI and RMSR) did not express perfectly the quality of the models. Quality should be judged by other internal and external criteria such as theoretical grounding. For instance, these measures could show poor fit because of one relationship being poorly determined. Thus, a fit of 0.5-0.6 could not tell precisely whether the model *was* or *was not* supported by the data. In practice, it could tell that some of the poorly described relationship paths should be eliminated from the model to make it more sound, and the model should be run again to see if an improved fit could be obtained.

The objective of the structural equation modelling was achieved. The strength of the relationships between the variables were identified in all samples. The fit of each pair

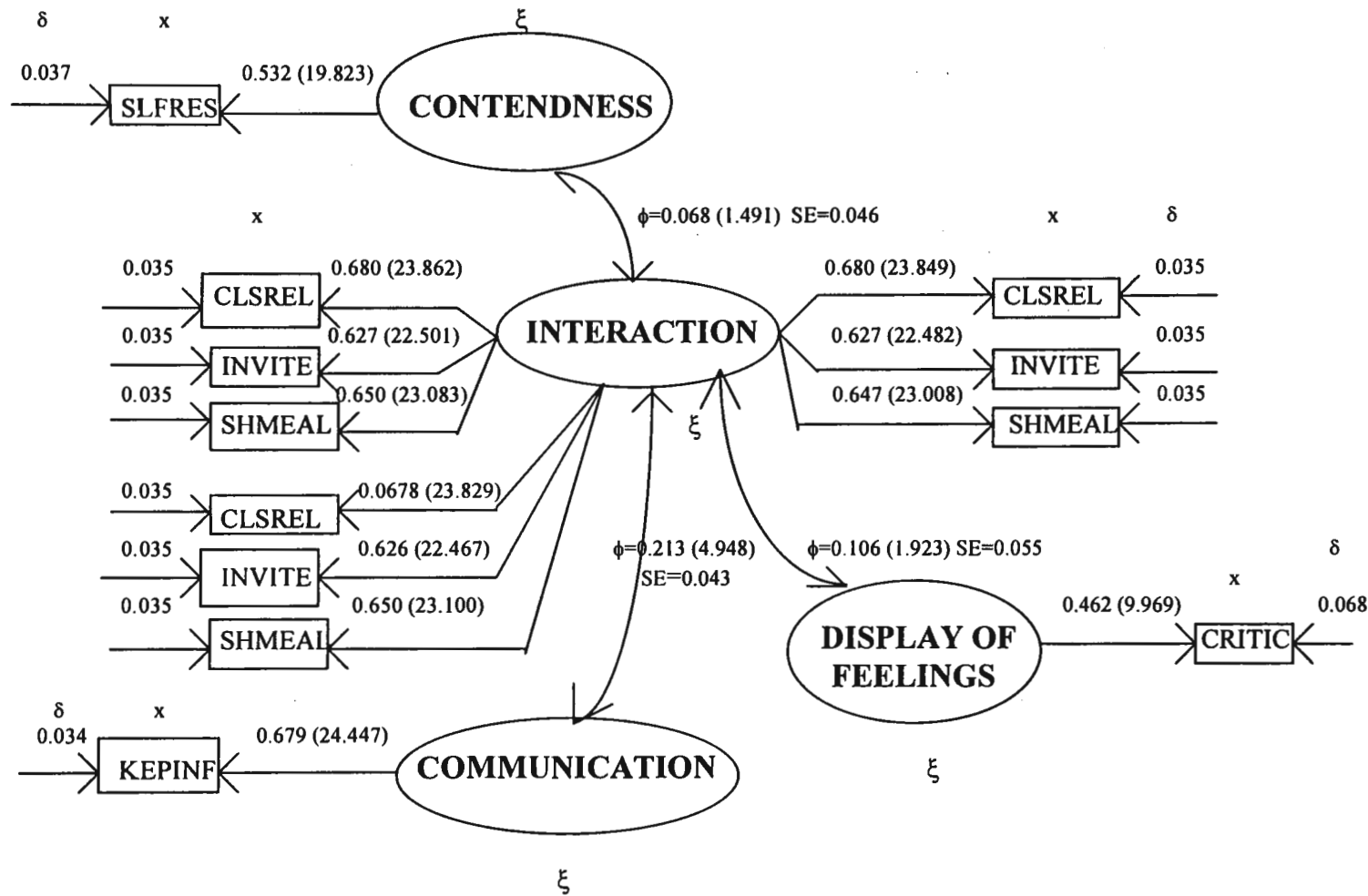
of dimensions and their indicators showed how well the relationship paths were defined. The paths which were not well defined (poor absolute fit) were eliminated.

Each of the sets of dimensions was amalgamated together to present the total set of interrelationships between dimensions and indicators. The developed models (one for each sample) with the total set of the strongest and most significant relationship paths are presented below. The interaction dimension has as many listings of the variable loadings as there are dimensions - one listing for each pair of dimensions.

### 8.3 MODEL FOR THE HOST SAMPLE

The principal components analysis identified seven factors for the 70 variables in the host sample which differed between Australian hosts and total Asian tourists. These factors were: 1) personal contendness; 2) communication; 3) courtesy; 4) interaction; 5) responsiveness; 6) integrity; and 7) display of feelings. When structural equation modelling (SEM) was used, only four factors were identified as the key dimensions of the cultural differences between Australian hosts and total Asian tourists. These were: 1) personal contendness; 2) communication; 3) interaction; and 4) display of feelings (see Figure 8.2). The strongest relationships were noticed between the following dimensions and their indicators:

**Figure 8.2** Model of the cultural differences between Asian tourists and Australian hosts for the host sample



**LIST OF VARIABLE NAMES:**

SLFRESP - self-respect

CLSREL - have close relationship

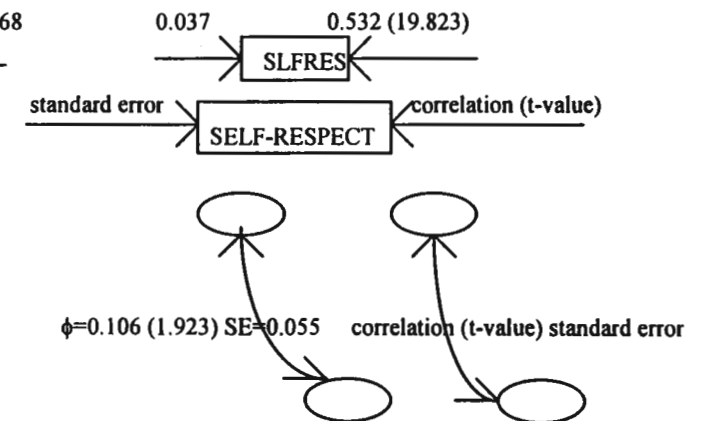
INVITE - invite home

SHMEAL - share a meal

KEPINF - keep informed

CRITIC - criticize in public

**EXAMPLE:**



- \* ***interaction*** and its three indicators: *having close relations, sharing a meal and inviting home*;
- \* ***communication*** and its indicator *keeping tourists informed*;
- \* ***personal contendness*** and its indicator of *self-respect*; and
- \* ***display of feelings*** and its indicator *criticism in public*.

The key dimensions of the cultural differences between Australian hosts and total Asian tourists, as identified by Australian hosts, are presented below.

### ***Interaction***

In Asia, *human relations* are inclusive and develop through personal contacts. They are binding, reciprocated and impose social obligations on the parties involved. Their development takes a long time. In Australia, personal relations are exclusive and often develop through work contacts. They are loose, not reciprocated and do not impose social obligations. Their development takes a short time.

In Asia, human relations demand concern about the group needs and co-operation. Social interactions are oriented toward group activities and group entertainment such as group sightseeing, *sharing a meal*, or playing sport together. An *invitation home* for a dinner is accepted with pleasure. In Australia, human relations demand concern about individual needs and feelings. Personal privacy is preserved. Social interactions are oriented toward individual activities.

### ***Communication***

In Asia, proper communication is a necessary pre-requisite for understanding and maintaining positive human relations. People communicate not only verbally but also non-verbally by using cues such as body language, senses and symbols. Real understanding of other person depends on understanding the *information* and its meaning which is passed through the non-verbal cues. The communication style is very indirect and implicit. Also, the way of thinking is flexible and determined by external situation and personal connections. Such style of communication is in contrast to the Australian way of direct and explicit way of expressing thoughts and opinions. The non-verbal behaviour is not so important in the Australian culture.

In addition, Asian people also have a different understanding of the concept of truth and honesty. According to Asian people, these concepts are relative, depend on circumstances and relate to the ability to achieve harmony in social relations. In contrast, the Australian concept of truth is abstract and relates to real thoughts and intentions.

### ***Personal contendness***

In Asia, consideration for *respect* is related to the hierarchical structure of an Asian society. Respect is gained through complying with status, authority and seniority, preserving rules of social etiquette, maintaining harmony in social relations, restraining behaviour, avoiding unpleasant situation in human relations, taking into consideration feelings of other people, avoiding conflict and disagreement that result in a loss of one's

own and others' face, and fulfilling social obligations to work associates, family, group, community and country. In contrast, in Australia respect is gained through achievement, work, knowledge, self-sufficiency and independence.

### ***Display of feelings***

In Asia, personal *criticism* as well as expressions of negative feelings such as anger or dissatisfaction, and showing emotions in public are avoided as they cause conflict, loss of face and threaten social harmony. In Australia, public criticism and disagreement are treated as natural. People express openly their opinions as they take more risk. Solutions to problems are sought. Focus is on effectiveness, efficiency, and achieving goals rather than maintaining smooth personal relations at any cost.

There is neither significant high correlation between the dimension of personal contentness and social interaction (0.068,  $t=1.491$ ) nor between display of feelings and social interaction (0.106,  $t=1.923$ ). The correlation between the dimension of communication and social interaction is very weak (0.213,  $t=4.948$ ) (see Figure 8.2).

## **8.4 MODEL FOR THE TOTAL ASIAN TOURIST SAMPLE**

The principal component analysis identified nine factors for the 70 variables in the total tourist sample which differed between Australian hosts and total Asian tourists. These

nine factors were: 1) courtesy/responsiveness; 2) communication; 3) competence; 4) display of feelings; 5) interaction; 6) security; 7) greetings; 8) regard for other; and 9) satisfaction. When structural equation modelling (SEM) was used only five factors were identified as they key dimensions of the cultural differences between Australian hosts and total Asian tourists. These were: 1) communication; 2) competence; 3) display of feelings; 4) interaction; and 5) satisfaction (see Figure 8.3). The strongest relationships were noticed between the dimension of:

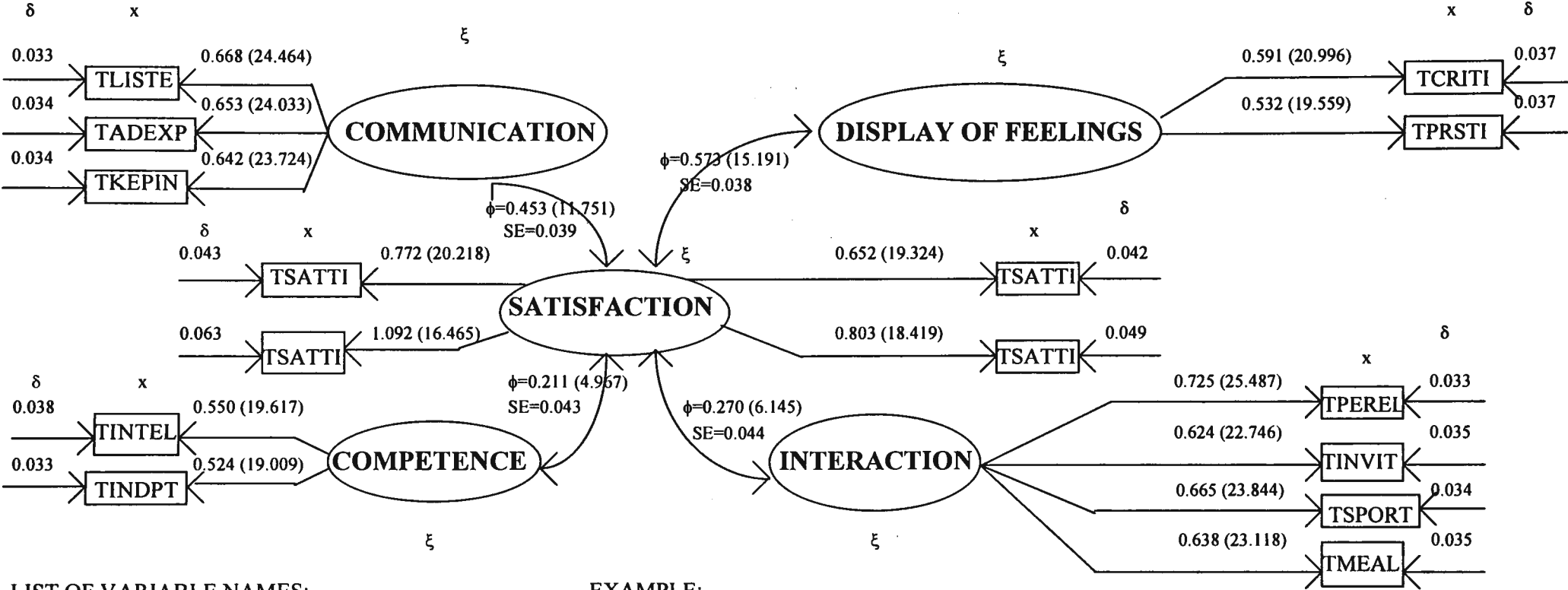
- \* **satisfaction** and its indicator *satisfaction with time spent together*;
- \* **interaction** and its four indicators: *having personal relations, playing sport together, sharing a meal together, and inviting home*;
- \* **communication** and its four indicators: *listening to tourists, giving adequate explanations and keeping tourists informed*;
- \* **display of feelings** and its two indicators: *criticism in public and taking personal time*;
- \* **competence** and its two indicators: *being intellectual and independent*.

The key dimensions of the cultural differences between Australian hosts and total Asian tourists, as identified by total Asian tourists, are presented below.

### ***Satisfaction***

In Asia, *time devoted to developing social relations* is extended over a long period. The determination of friendship depends upon the time spent together, knowing each other well, and the development of an atmosphere of trust and comfort. Time invested in

Figure 8.3 Model of the cultural differences between Asian tourists and Australian hosts for the total tourist sample

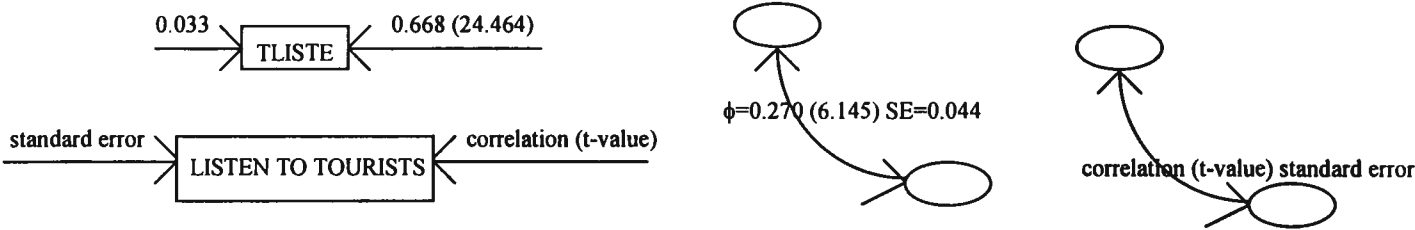


LIST OF VARIABLE NAMES:

TLISTE - listen to tourists  
TADEXP - adequate explanations  
TKEPIN - keep informed  
TSATTI - satisfaction with time  
TINTEL - intellectual  
TINDPT - independent  
TCRITI - criticize in public  
TPRSTI - take personal time  
TPEREL - have close relationships

TINVIT - invite home  
TSPORT - play sport  
TMEAL - share a meal

EXAMPLE:





getting to know each other is not wasteful. Time is treated as unlimited. People and their needs are valued more than the political and administrative systems of the countries. By contrast, in Australia time considerations are important and focus is on efficiency. Thus, Asians may regard Australians as impatient, unwilling to spend more time to develop close relationships with Asians, and lacking concern about their needs. Australians may perceive Asians as inefficient and wasting time.

### ***Interaction***

Social interactions in Asia depend on the development of close human relations, which demand closeness and group orientation. The most popular forms of socializing are group oriented activities such as picnics, *playing sport together* or having *meals together*. An *invitation home* is regarded as an honorable and prestigious event, and a sign of the respect and appreciation for the invited person. In contrast, Australian human relations are exclusive and focus on preserving privacy and the needs of an individual.

### ***Communication***

Proper communication with Asian people is determined by complying to the rules of social etiquette, which requires a special style of verbal communication for different social classes and ranks. The formal rules of communication serve to avoid conflict, save face, preserve social harmony and develop an atmosphere of peace. The non-verbal cues such as body language, symbols and senses are often used to communicate in an indirect and implicit way. The formal rules of communication also determine the

concept of truth and sincerity which depend upon the social situation and social needs rather than the principals of honesty. In contrast, the Australian style of communication is straightforward, direct, and open. Thus, Australians may be regarded by Asians as arrogant, lacking depth, and unable to express thoughts. When combined with the Australian attitude to time as a precious commodity, Australians may also be regarded by Asian people as lacking time to communicate properly, not *listening* properly, not being *informative*, and not giving enough *explanations*.

### ***Display of feelings***

In Asian cultures open *criticism* and complaints are discouraged because they are regarded as inappropriate and damaging social relations. By contrast, in Australian culture expressing own opinions is regarded as natural. Any risk associated with damaging someone else's reputation can be avoided by discussing and solving problems.

The Asian attitude to *time* is flexible. Time is stretchable and waiting is not wasting. Taking someone else's personal time is a natural and socially accepted behavior. People are group and community oriented and it is a social obligation to be concerned about the others' needs and welfare and spend private time on socializing with others. Thus, time devoted to others, whether at work or on a casual occasion, is treated as time well spent, fulfilment of social obligation, a mean of maintaining healthy social relations, and an expression of politeness. In Australia, consideration for time is related

to the value of money, efficiency, personal privacy, doing one’s own things, and not being too much concerned about other people.

**Competence**

In Asia, *being intellectual* is not perceived in terms of personal achievement and capabilities. Perhaps because the centre of attention is not on the individual but a group. In contrast, in Australian society intellectualism is linked with the values of being logical, competent, capable, and *independent*.

There are moderately significant correlations between the dimension of communication and satisfaction (0.453,  $t=11.751$ ), and display of feelings and satisfaction (0.573,  $t=15.191$ ). There are extremely weak correlations between the dimension of competence and satisfaction (0.211,  $t=4.967$ ) and the dimension of interaction and satisfaction (0.270,  $t=6.145$ ) (see Figure 8.3).

8.5      COMPARISON OF THE KEY CULTURAL DIMENSIONS  
            WHICH DIFFERED BETWEEN AUSTRALIAN HOSTS  
            AND TOTAL ASIAN TOURISTS

The most critical dimensions of the cultural differences between Australian hosts and total Asian tourists, identified by both the host and total tourist sample, are presented in Table 8.1

**Table 8.1                      Comparison of the key cultural dimensions  
which differed between Australian hosts and total Asian tourists**

Australian hosts	Total Asian tourists
	SATISFACTION *
	with time
INTERACTION have close relationships, invite home, share a meal	INTERACTION have close relationships, invite home, play sport, share a meal
COMMUNICATION be informative	COMMUNICATION listen, give explanations, be informative
PERSONAL CONTENDNESS *	DISPLAY OF FEELINGS
self-respect	criticize in public, take personal time
DISPLAY OF FEELINGS criticize in public	COMPETENCE *
	be intellectual, be independent

Table 8.1 shows that the key cultural dimensions which differed between Australian hosts and total Asian tourists are:

1.        **Interaction** with its major three indicators: *having personal relations, inviting home and sharing a meal together*
2.        **Communication** with its critical indicator *keeping tourists informed*; and
3.        **Display of feelings** with its major indicator *criticism in public*.

There are also several dimensions specific to each sample (\*) only. These are: **personal contendness** with its critical indicator *self-respect* (host sample); **satisfaction** with its indicator *time spent together*, and **competence** with its two indicators being *intellectual* and *independent* (total tourist sample).

In addition, there are also several key indicators specific to the total tourist sample only.

These were noted in the dimension of:

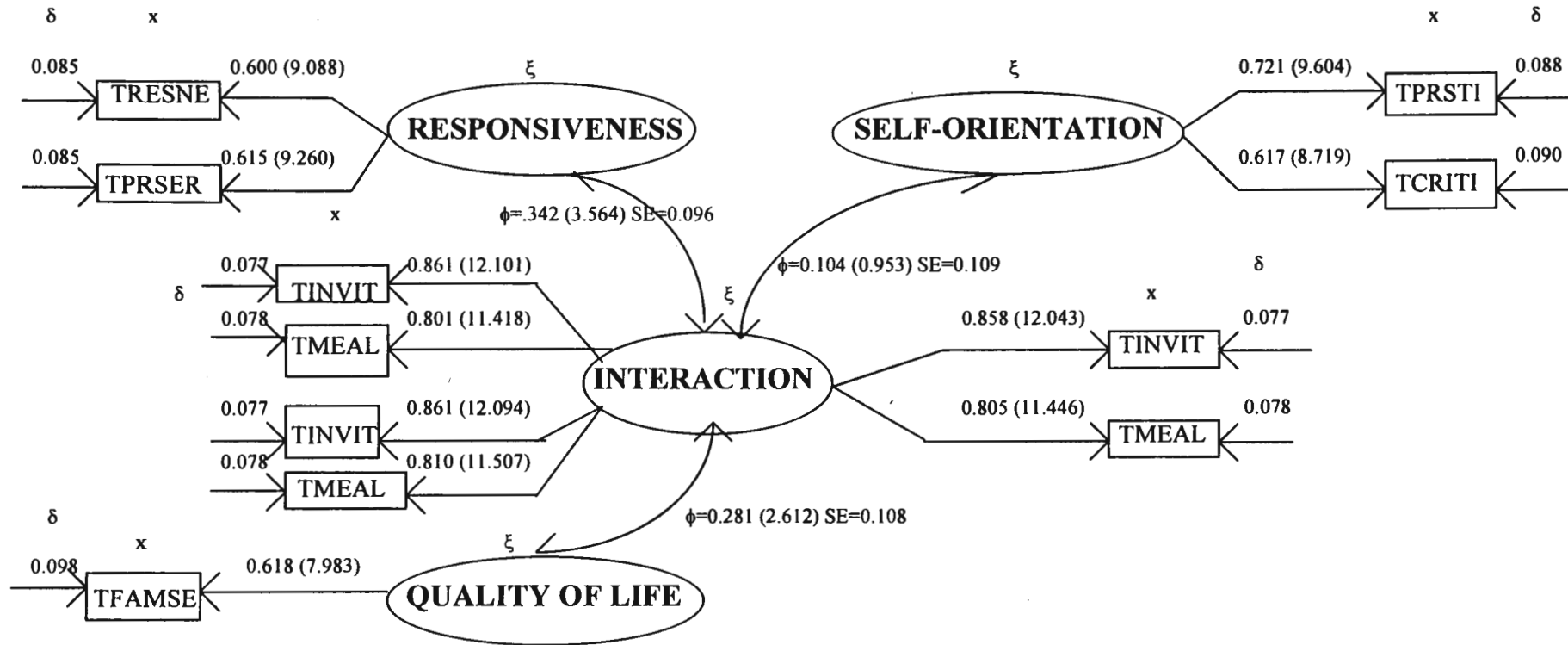
- \* *interaction* such as *playing sport together*;
- \* *communication* such as *listening to tourists* and *giving adequate explanations*;
- and
- \* *display of feelings* such as *taking personal time*.

## 8.6 MODEL FOR THE INDONESIAN SAMPLE

The principal component analysis identified eight factors for the 59 variables which differed between Australian hosts and Indonesian tourists. These eight factors were: 1) responsiveness; 2) understanding the tourist; 3) interaction; 4) quality of life; 5) courtesy; 6) competence; 7) self-orientation; and 8) regard for other. When structural equation modelling (SEM) was used, only four factors were identified as the key cultural dimensions which differed between Australian hosts and Indonesian tourists. These were: 1) responsiveness; 2) interaction; 3) quality of life; and 4) self-orientation (see Figure 8.4). The strongest relationships were noticed between the dimension of:

- \* ***interaction*** and its two key indicators: *inviting home* and *sharing a meal*;
- \* ***self-orientation*** with its two key indicators: *taking personal time* and *criticising in public*;
- \* ***quality of life*** with its key indicator *family security*; and

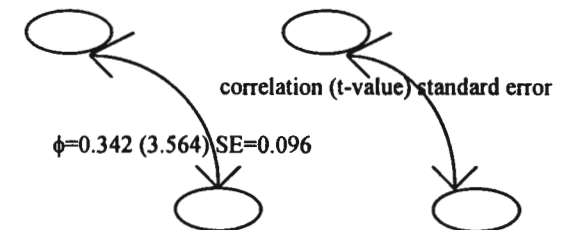
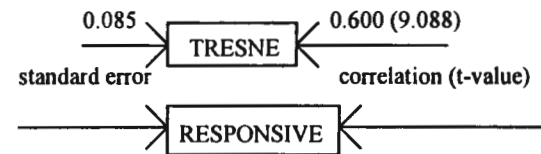
**Figure 8.4 Model of the cultural differences between Indonesian tourists and Australian hosts,**



**LIST OF VARIABLE NAMES**

TRESNE - responsive	TPRSTI - take personal time
TPRSER - provide prompt service	TCRITI - criticize in public
TINVIT - invite home	
TMEAL - share a meal	
TFAMSE - family security	

**EXAMPLE:**



- \* ***responsiveness*** with its two key indicators: *providing prompt service* and *being responsive*.

The key dimensions of the cultural differences between Australian hosts and Indonesian tourists are presented below.

### ***Interaction***

In Indonesia, social interactions are group oriented and are inclusive. In contrast, Australian interactions are an individual oriented and are exclusive. An individual right to privacy is respected. Thus, an *invitation home to share a meal* may be an acceptable form of socializing in Indonesia but not so much in Australia.

### ***Self-orientation***

An important characteristics of Indonesian life is community spirit and dedication of all activities, effort and time to a group and its needs. Australians place greater emphasis on an individual and “doing one’s own things”, and *spend personal time* on one’s own activities and interests.

In Indonesia, conflict avoidance implies the need to prevent *public criticism* and expressions of any negative feelings which could damage face and reputation. The expression of internal feelings and constructive criticism are accepted in Australia since society is not so much concerned with harmony in human relations.

### ***Quality of life***

In Indonesia, life is focused on the extended family. *Family security* and its well-being is a primary concern of all the family members. In contrast, Australians are independent, self-reliant and each family member takes responsibility for their own actions.

### **Responsiveness**

Indonesians are not concerned about time commitments, late appointments and late delivery of service. Focus is on flexibility, patience, and activities which can be extended over a long period of time. By contrast, Australians are concerned with timely and efficient service. Thus, Indonesians may perceive Australians as stressful, anxious and impatient. On the other hand, Australians may regard Indonesians as non-responsive, slack and incompetent in *providing prompt service*.

There is a weak correlation between the dimension of responsiveness and interaction (0.342,  $t=3.564$ ), and the quality of life and interaction (0.281,  $t=2.612$ ). There is no correlation between self-orientation and interaction (0.104,  $t=0.953$ ) (see Figure 8.4).



## 8.7 MODEL FOR THE JAPANESE SAMPLE

The principal component analysis identified five factors for the 78 variables in the Japanese sample which differed between Australian hosts and Japanese tourists. These five factors were: 1) courtesy/responsiveness; 2) competence; 3) interaction; 4) idealism; and 5) communication. When structural equation modelling (SEM) was used only three factors were identified as the key dimensions of the cultural differences between Australian hosts and Japanese tourists. These were: 1) courtesy/responsiveness; 2) competence; and 3) interaction (see Figure 8.5). The strongest relationships were noted between the dimension of:

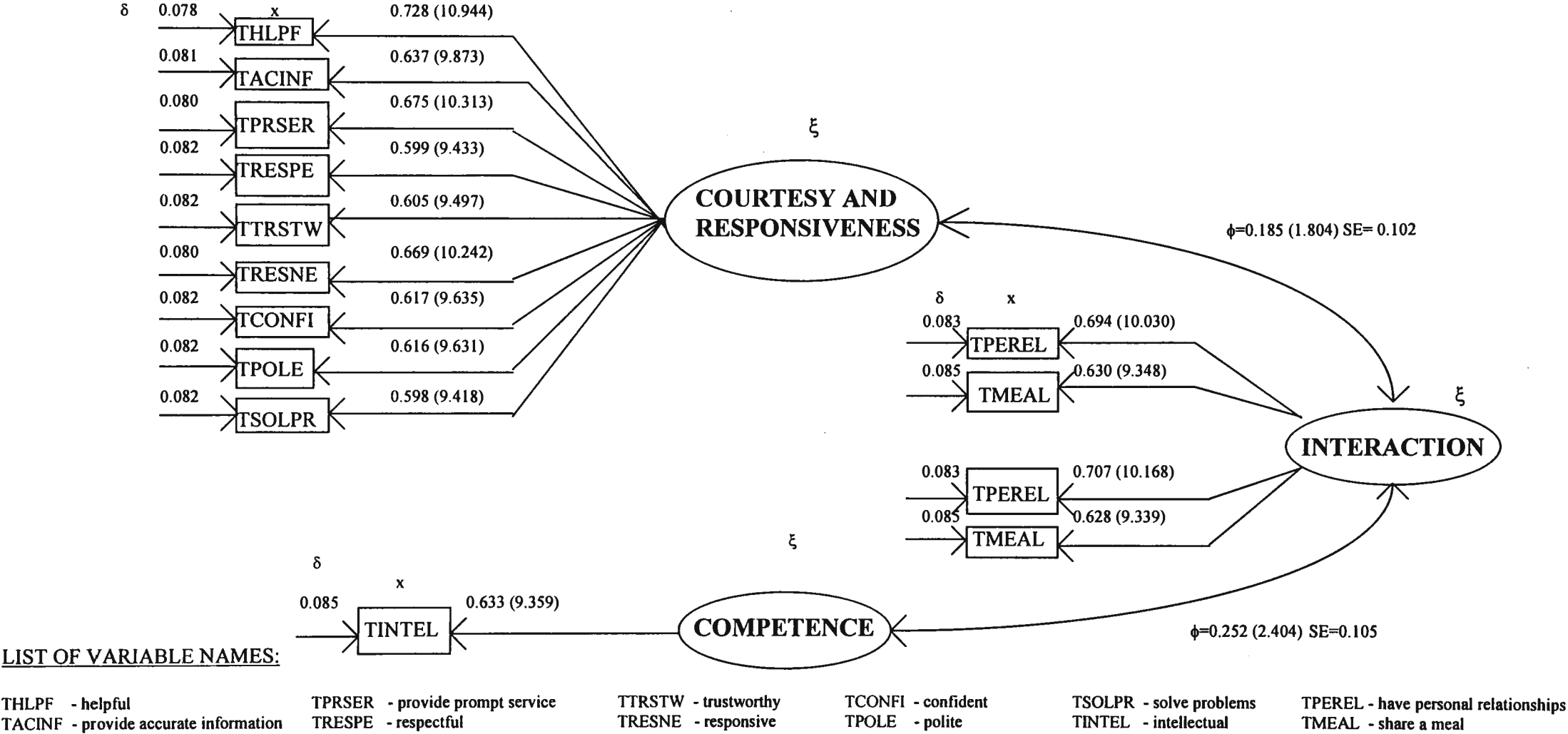
- \* ***courtesy/responsiveness*** and its nine indicators: *being helpful, able to provide prompt service, responsive to needs, able to provide accurate information, confident, polite, trustworthy, respectful, and able to solve problems;*
- \* ***interaction*** and its two indicators: *having a personal relationship and sharing a meal;* and
- \* ***competence*** and its indicator *being intellectual.*

The key dimensions of the cultural differences between Australian hosts and Japanese tourists are described below.

### **Courtesy and responsiveness**

The concept of service quality is one of the major aspects of Japanese life. This concept implies customer orientation, professionalism and courtesy which are achieved by being

Figure 8.5 Model of the cultural differences between Japanese tourists and Australian hosts



*helpful, able to provide prompt service, being responsive to customer needs, informative, confident, polite, trustworthy, respectful, and able to solve problems.*

Australians draw more attention to profit consideration which is a primary motivation of any business activity than to satisfying the psychological needs of customers.

In Japan, provision of *prompt service* is a very important criteria of service quality. Promptness and punctuality indicate good manners and professionalism. In comparison, the Australian punctuality of service depends upon the importance of the occasion. Life style is more casual, unhurried, and delaying services can sometimes be justified. Thus, Australians may be regarded by the Japanese as unable to provide prompt and professional service and respond adequately to the Japanese needs.

Japanese people gain personal satisfaction from doing their job perfectly. They require every tiny detail of their work to be documented and be provided with *accurate* and adequate *information* about any aspect of their job. In contrast, Australians are not so much concerned with accuracy as they are more relaxed and casual in their attitude to work.

In Japan, an important element of maintaining positive human relations is a humble and apologetic attitude. In contrast, in Australia where focus is on being *self-confident*, such attitude would be treated as an indication of a weak character.

For the Japanese *politeness* is an expression of etiquette rather than kindness and respect. For the Australian politeness is an indication of regard, attention, consideration and kindness.

In Japan, the concept of *trust* depends upon circumstances. A trustworthy person is a person who fulfils obligations, avoids conflict, says things that are appreciative and that must be said in order to maintain social harmony. A trustworthy person to Australians means being honest, straightforward and free from lies.

In Japan, *respect* is gained through fulfilling social obligations to those of higher standing in a social hierarchy. In Australia, respect is achieved through accomplishments, hard work, money and material possessions.

In order to maintain social harmony, the Japanese avoid conflict. They comply to very strict rules of social behavior. Such behavior is difficult for the Australians to accept. Australians are more relaxed, casual, and they do not obey rules of social behavior to such a degree. Also, Australians do not avoid conflicts. They treat conflicts as natural, and when problems arise they try to solve them.

### ***Interaction***

In Japan, social interactions depend on the development of close and inclusive *human relations* in which the individual's needs are devalued in favor of the group needs. The preferred forms of social interaction are oriented toward group activities such as *having*

*a meal* together or sightseeing. In Australia, social interactions are more exclusive, and an individual needs oriented. Focus is on one's own activities within one's own circle of friends.

### ***Competence***

Traditionally, the Japanese paid little attention to *intellectual achievements* as social status was determined by having the right social position and belonging to the "right social group". However, more recently, the life style in Japan made intellectual achievements and, in particular, university education, a pre-requisite to success in life and financial wealth. Thus, enormous pressure is put on a young generation to attend the most prestigious universities and gain the best scholarly results. In Australia, social status is gained by collecting financial wealth. Education is not as highly valued as in Japan.

There is an extremely weak correlation between the dimension of competence and interaction (0.252,  $t=2.404$ ). There is no correlation between the dimension of courtesy and responsiveness and interaction (0.185,  $t=1.804$ ) (see Figure 8.5).

## 8.8 MODEL FOR THE KOREAN SAMPLE

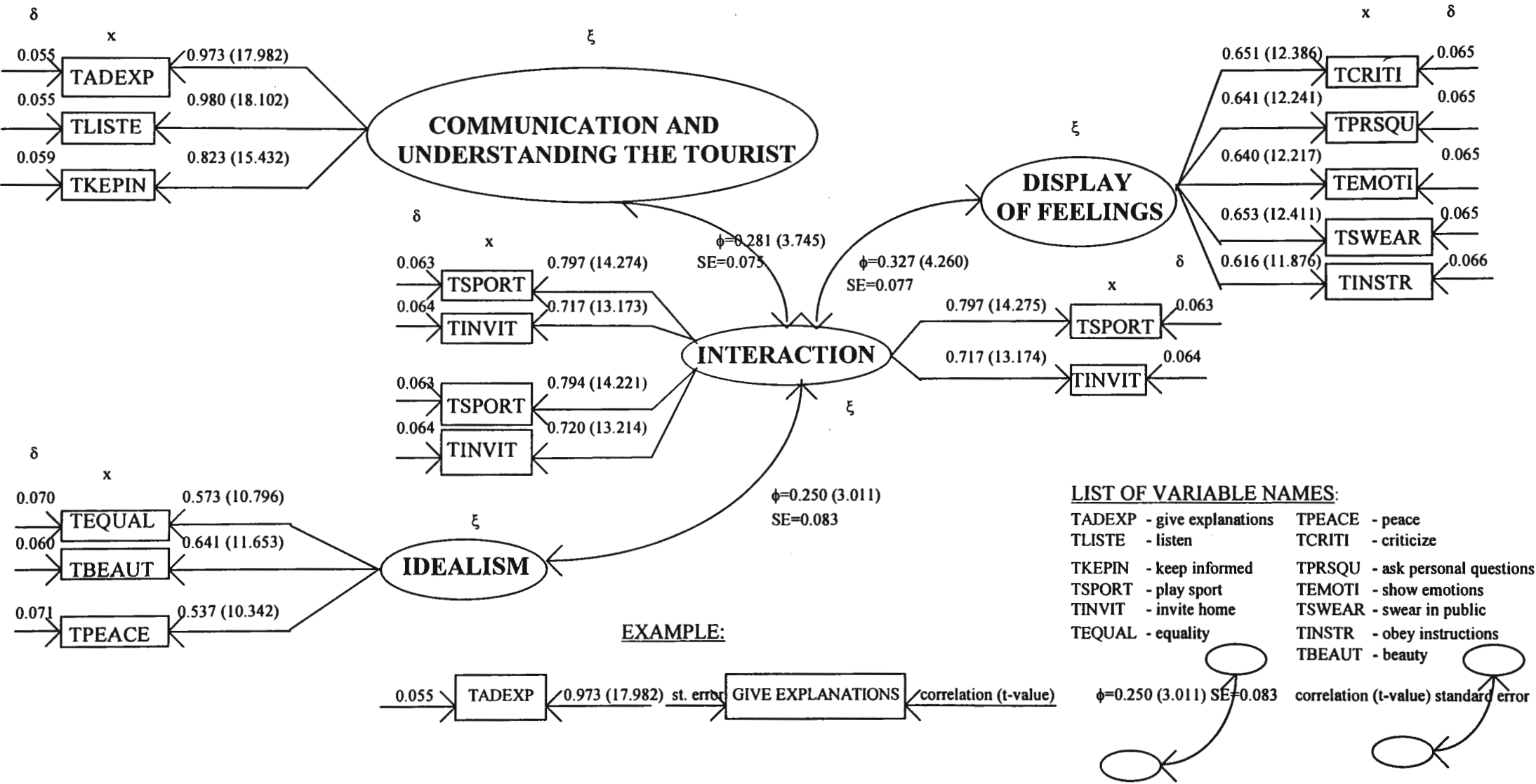
The principal components analysis identified eight factors for the 69 variables in the Korean sample which differed between Australian hosts and Korean tourists. These eight factors were: 1) communication/understanding the tourist; 2) display of feelings; 3) courtesy and responsiveness; 4) interaction; 5) competence; 6) idealism; 7) regard for other; and 8) greetings. When structural equation modelling (SEM) was applied, only four factors were identified as the key dimensions of the cultural differences between Australian hosts and Korean tourists. These were: 1) communication and understanding; 2) display of feelings; 3) interaction; and 4) idealism (see Figure 8.6).

The strongest relationships were noted between the dimension of:

- \* ***communication and understanding the tourist*** and its three key indicators  
*giving adequate explanations, listening and keeping tourists informed;*
- \* ***interaction*** and its two indicators *playing sport together and inviting home;*
- \* ***display of feelings*** and its five key indicators *swearing and criticising in public, asking personal questions, showing emotions and obeying instruction;*  
and
- \* ***idealism*** and its three indicators: *beauty, equality and peace.*

The key dimensions of the cultural differences between Australian hosts and Korean tourists are described below.

Figure 8.6 Model of the cultural differences between Korean tourists and Australian hosts



### ***Communication and understanding the tourist***

Koreans have different levels of language to be used by various social classes. They communicate through non-verbal cues such as body language, symbols and intuition. Such inexplicitness contrasts with the Australian way of a direct style of communication which focuses on verbal expressions only. Consequently, Koreans may perceive Australians as non-*informative*, non-perceptive, lacking basic communication skills and unable to understand the Korean tourist needs in regard to communication.

### ***Interaction***

Korean society, as with other Asian cultures, emphasizes group needs and rights. Thus, social interactions are group activities oriented such as *playing sport* together. All social and business activities are established on a basis of personal connections. Thus, much time is spent on developing social relationships. Individualism and individual activities are devalued. In contrast, Australian society focuses on individual rights and needs. Social interactions are more individually oriented, less time is spent on cultivating social relations. Privacy is respected, so *invitations home* are less frequent than in the Korean culture.

### ***Display of feelings***

Koreans do not display feelings in public and, in particular, do not *swear* and *criticise*, do not show *emotions*, and do not discuss *personal affairs* in public. They are restrained in their behavior and *obey strict rules* of social etiquette. Australians often *criticize* and *swear* in public. However, they are generally polite and kind. In Australia, rules of



social etiquette are more casual. Personal privacy is respected, and personal and family affairs are not discussed in public.

### ***Idealism***

Koreans are very sensitive to *beauty* and they admire harmony within nature. They are also concerned with social harmony, that is, smooth interpersonal relations. They strive to protect social interactions from any risk which could jeopardize their *peacefulness*. The Koreans want to feel free from danger associated with conflict and they value security and being safe. One way to secure peaceful social relations is to comply with the strict rules of social etiquette and behave appropriately to one's own and other's social positions. In contrast, Australians are not so much concerned with harmony in social relations as they treat human conflicts as natural. Australian society is also more *egalitarian* and chooses other ways of securing the development of positive human relations. This is done through discussions and constructive comments. Australian society is also less concerned with national security due to Australia's geographic location and economic and political stability. Family security is also of less concern as the focus is on independence and self-sufficiency. However, Australian society is highly environmentally conscious.

There are weak correlations between all dimensions ranging between 0.25-0.33 (see Figure 8.6).

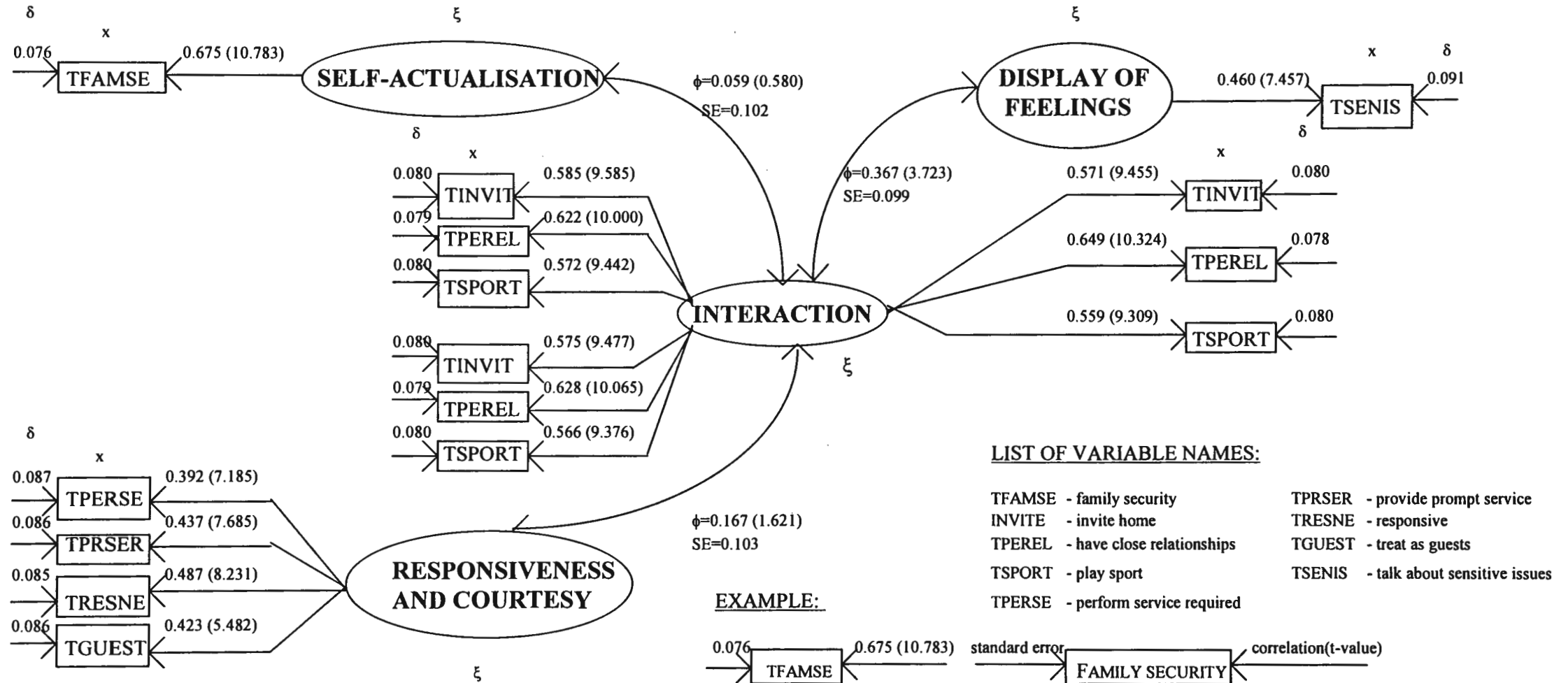
## 8.9 MODEL FOR THE MANDARIN SPEAKING SAMPLE

The principal components analysis identified six factors for the 51 variables in the Mandarin speaking sample which differed between Australian hosts and Mandarin speaking tourists. These were: 1) self-actualization; 2) responsiveness and courtesy; 3) interaction; 4) understanding the tourist; 5) display of feelings; and 6) social obligation. When structural equation modelling (SEM) was used, only four factors were identified as the key dimensions of the cultural differences between Australian hosts and Mandarin speaking tourists. These were: 1) self-actualisation; 2) responsiveness and courtesy; 3) interaction; and 4) display of feeling (see Figure 8.7). The strongest relationships were noted between the dimension of:

- \* ***self-actualisation*** and its key indicator *family security*;
- \* ***interaction*** and its three key indicators: *having a personal relationship*, *inviting home* and *playing sport together*;
- \* ***responsiveness/courtesy*** and its four key indicators: *being responsive*, *able to provide prompt service*, *perform the service required* and *treat tourists as guests*; and
- \* ***display of feelings*** and its indicator *talking about sensitive issues*.

The key dimensions of the cultural differences between Australian hosts and Mandarin-speaking tourists are presented below.

**Figure 8.7 Model of the cultural differences between Mandarin speaking tourists and Australian hosts**



***Self-actualization***

The Mandarin-speaking societies are concerned about the welfare and *security of* their extended *families*. Each member is responsible financially and morally to support their own family. Very tight and close relationships between the members of the family are maintained. In contrast, Australians are taught to be independent and self-reliant. The relationships between the family members are more loose.

***Interaction***

The *personal relationships* in the Mandarin-speaking societies are binding and conform to rules of social behavior. Their cultivation stems from a family orientation. In Australia, personal relations are not binding, are more casual, and people are free to choose their own friends. Similarly with other Asian cultures, Mandarin-speaking societies emphasize collectivism in social interactions. There is a trend to do things together and be “in-group”. Thus, the preferred forms of interactions are group activities oriented such as *playing sport* together. *An invitation home* is appreciated. These forms of interaction might be seen as lacking concern for an individual’s needs and rights, and not be accepted in Australian culture. In Australian culture individual privacy is respected.

***Responsiveness and courtesy***

The Mandarin-speaking societies feel a responsibility for paying constant attention to and helping foreign visitors to cope with their different cultures and administrative systems. Thus, societies are concerned about the best ways in which to *respond* to the needs of

their guests, how to provide guests with prompt and required *service*. In the Mandarin speaking societies people believe that hosts know best what the guests' needs are. This is in contrast to an individualistic Australian society where people decide by themselves how to satisfy their needs. Australians may be annoyed by the pushy and inflexible style of the Mandarin hospitality. On the other hand, Mandarin speaking people may perceive Australians as uncaring, not concerned about guests' needs, and lacking professional knowledge about service quality and genuine hospitality.

### ***Display of feelings***

In the Mandarin-speaking societies *talking about sensitive issues* such as sex, religion, and politics are discouraged. These issues might generate the differences in opinion, create disagreement and conflict which are to be avoided in order to preserve face, avoid humiliation and maintain smooth social relations. In contrast, social relations in Australia are more relaxed and casual. People express their opinion freely, do not avoid any topics in conversations because they are not afraid of being questioned and criticized.

There is a weak correlation between the display of feelings and interaction (0.367,  $t=3.723$ ). There are no correlations between self-actualisation and interaction (0.059,  $t=0.580$ ) and responsiveness and courtesy and interaction (0.167,  $t=0.103$ ) (see Figure 8.7).

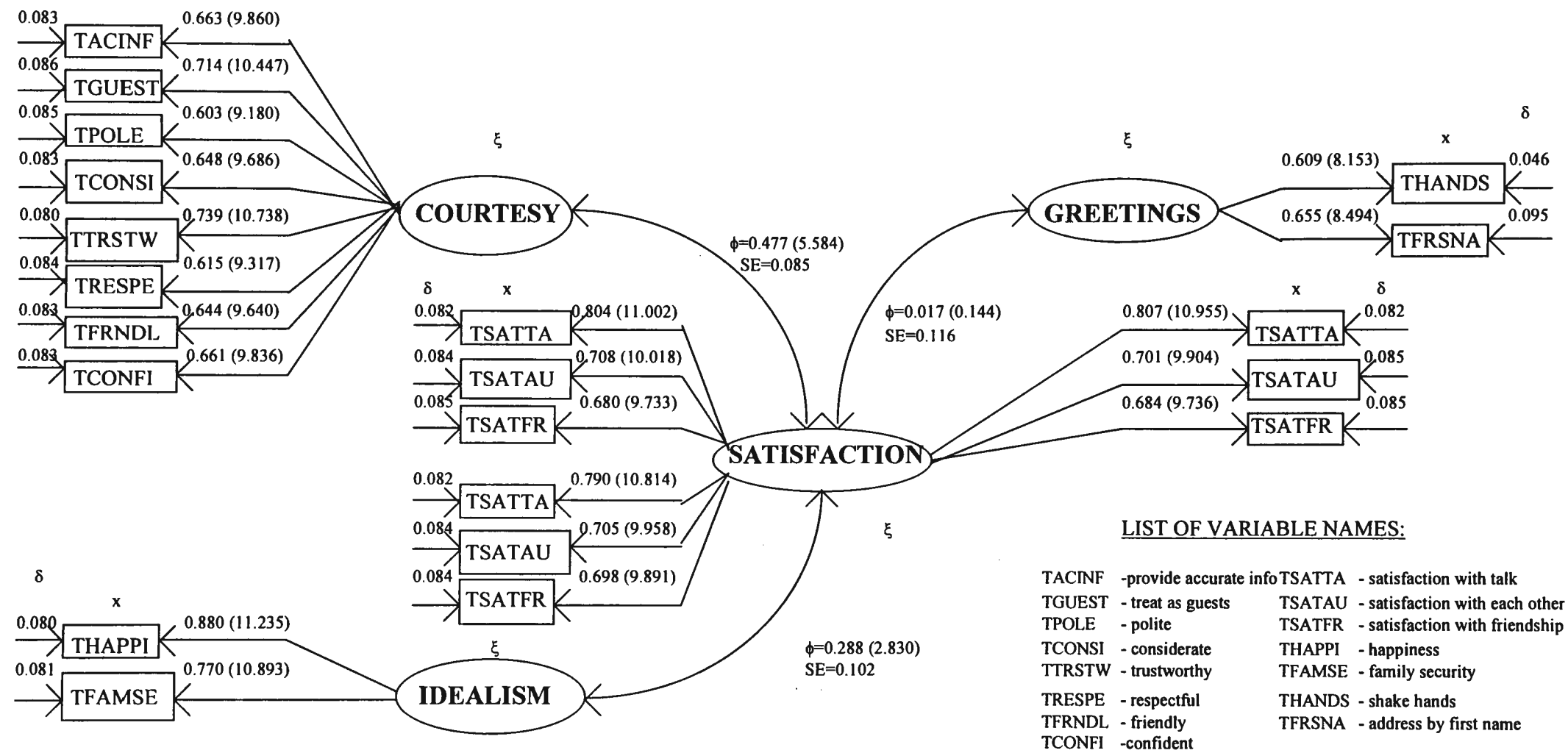
## 8.10 MODEL FOR THE THAI SAMPLE

The principal components analysis identified six factors for the 61 variables in the Thai sample which differed between Australian hosts and Thai tourists. These six factors were: 1) courtesy; 2) idealism; 3) understanding the tourist; 4) display of feelings; 5) greetings; and 6) satisfaction. When structural equation modelling (SEM) was used, only four factors were identified as the key dimensions of the cultural differences between Australian hosts and Thai tourists. These were: 1) courtesy; 2) idealism; 3) greetings; and 4) satisfaction (see Figure 8.8). The strongest relationships were noticed between the dimension of:

- \* ***idealism*** and its two indicators: *happiness* and *family security*;
- \* ***satisfaction*** and its three indicators: *satisfaction with conversation*, *each other and friendship*;
- \* ***courtesy*** and its eight indicators: *trustworthy*, *treating tourists as guests*, *provide accurate information*, *confident*, *considerate*, *friendly*, *respectful*, *polite*; and
- \* ***greetings*** and its two indicators: *addressing by the first name* and *shaking hands*.

The key dimensions of the cultural differences between Australian hosts and Thai tourists are presented below.

Figure 8.8 Model of the cultural differences between Thai tourists and Australian hosts



### ***Idealism***

In Thailand, *happiness* is achieved by maintaining good relationships with other people, and enjoying oneself and having a good time. In contrast, Australians achieve happiness through their own accomplishments, competence, self-actualization and independence.

In Thailand, the well-being and financial security of the extended *family* is the responsibility of each family member. In Australia, the nuclear family teaches its members to be independent and self-reliant.

### ***Satisfaction***

*Conversation* with the Thai requires conformity to rules of social behavior. Although conversation is relaxed, discussing personal affairs is avoided. However, enquiring about age and earnings is polite as it indicates a persons' social status. In Australia, conversation is also relaxed. However, it does not require complying to rules of social etiquette, social position and ranking. Enquiring about personal matters is impolite.

*Friendships* in Thailand are determined by personal connections and one's wealth. Social relationships are relaxed and adjusted to fit people and situations rather than formal law and administrative system of the country. Strong friendships with foreigners are discouraged as foreigners are from "out-groups". By contrast, Australians believe that social behavior should be adjusted to formal regulations and principals protecting the well-being of society, and may regard the Thai people as short-sighted and



irresponsible. On the other hand, the Thai people may perceive Australians as inflexible, non-human and not concerned about other people.

### *Courtesy*

In Thailand, courtesy is a pre-requisite to harmonious interpersonal relations and it is achieved through being trustworthy, treating tourists as guests, being communicative, confident, considerate, friendly, respectful, polite, and always smiling.

In Thailand the concept of *truth* and sincerity depends on situation and is a form of politeness rather than honesty. In Australia, truth is absolute, and directness and straightforwardness are valued.

Foreign visitors to Thailand are treated with an extraordinary hospitality: respect, courtesy, and warmth. Guests' needs are immediately anticipated and fulfilled to make them happy and satisfied. In contrast, Australians believe that individuals know best how to satisfy their needs.

The Thai people also have a different style of communication which is indirect and implicit. They use many non-verbal expressions. They preserve strict rules of communication between people of different social ranking. The Australian style of communication is more direct and explicit. Thus, Australians may be perceived by the Thai people as non-communicative and non-*informative*.

*Confidence* in Thailand is a sign of bad manners. People are expected to be humble, apologetic and not to stand at a higher level. This is, of course, in contrast to the individualistic Australian society where focus is on being confident and self-assured.

The Thai people are *considerate* to the needs and feelings of other people by anticipating and fulfilling other people's needs, being obedient, humble and respectful. Australians are not humble, obedient and apologetic. Thus, often they are perceived by all Asian nations as cold and not concerned about other people.

Thai *friendliness* is superficial as it guarantees a harmony in social relations. Australians tend to look for a deeper meaning in friendships.

In Thailand *respect* is gained by showing humility and obedience. Several objects of everyday life such as hats, books, rice, and Buddha are treated as sacred and are respected. In Australia, respect is gained through personal achievement, hard work and professionalism.

In Thailand, *politeness* is expressed in a different form than in Australia. The Thai people rarely say "please" and "thank you". In Australia, these words are used very frequently. One form of expressing politeness in Thailand is a smile. The smile is used to say thank you, apologize, excuse and avoid words, embarrassment and conflict. In Australia people smile about something.

### ***Greetings***

The Thai people use titles and *first names* when addressing other people. Australians use first names only.

The Thai people have strict rules related to use of *hands*. They do not wave the hands, do not pass things by hands, and do not use the left hand which is perceived as less clean than the right hand. Australians use either hand.

There is a moderate correlation between the dimension of courtesy and satisfaction with interaction (0.477,  $t=5.584$ ). There is a very weak correlation between the dimension of idealism and satisfaction (0.288  $t=0.102$ ). There is no correlation at all between the dimension of greeting and satisfaction (0.017,  $t=0.144$ ) (see Figure 8.8).

## 8.11 COMPARISON OF THE KEY CULTURAL DIMENSIONS WHICH DIFFERED BETWEEN AUSTRALIAN HOSTS AND ASIAN LANGUAGE GROUPS

The most critical dimensions of the cultural differences between Australian hosts and Asian language groups are presented in Table 8.2.

**Table 8.2 Comparison of the key cultural dimensions which differed between Australian hosts and Asian language groups**

Indonesians	Japanese	Korean	Mandarin	Thai
<b>INTERACTION</b>  invite home, share a meal	<b>COURTESY/RESPONSIVENESS</b>  helpful, prompt service, responsive, informative, confident, polite, trustworthy, respectful, solve problems	<b>COMMUNICATION/UNDERSTANDING THE TOURIST *</b>  give explanations,listen, keep informed	<b>SELF-ACTUALIZATION *</b>  family security	<b>IDEALISM *</b>  happiness, family security
<b>SELF-ORIENTATION *</b>  take personal time, criticize in public	<b>INTERACTION</b>  have a close relationship, share a meal	<b>INTERACTION</b>  play sport, invite home	<b>INTERACTION</b>  have a close relationship, invite home, play sport	<b>SATISFACTION *</b>  with conversation, each other, friendship
<b>QUALITY OF LIFE *</b>  family security	<b>COMPETENCE *</b>  being intellectual	<b>DISPLAY OF FEELINGS *</b>  swear, criticize, ask personal questions, show emotions, obey instructions	<b>RESPONSIVENESS/COURTESY</b>  responsive, prompt service, perform service required, treat tourists as guests	<b>COURTESY</b>  informative, confident, considerate, friendly, respectful, polite
<b>RESPONSIVENESS</b>  responsive, prompt service		<b>IDEALISM *</b>  beauty, equality, peace	<b>DISPLAY OF FEELINGS *</b>  talk about sensitive issues	<b>GREETINGS *</b>  address by first name, shake hands

Table 8.2 shows that the key cultural dimensions which differed between Australian hosts and the majority of the Asian language groups (4 language groups out of 5) are:

1. *Interaction* and
2. *Courtesy and responsiveness.*

Also, there are several cultural dimensions which differed between Australian hosts and Asian language groups which are specific to these groups (\*) only. These are: *self-orientation* and *quality of life* (Indonesian tourists); *competence* (Japanese tourists); *communication/understanding the tourist*, *display of feelings* and *idealism* (Korean

tourists); *self-actualization* and *display of feelings* (Mandarin-speaking tourists); *idealism, satisfaction* and *greetings* (Thai tourists).

There are also differences in the key indicators of each cultural dimension specific to Asian language groups. These are noted in the dimensions of interaction, courtesy/responsiveness, display of feelings and idealism. For instance, in the Indonesian sample the difference is noted in an invitation home; in the Japanese and Mandarin sample in having close relationships; and in the Korean sample in playing sport together. In the Japanese and Thai sample the largest differences are in the perceived criteria of service quality. In the Mandarin sample the difference in the dimension displaying feelings is related to talking about sensitive issues, and in the Korean sample to swearing, criticizing, showing emotions and obeying instructions. In the Korean sample the differences in idealism are related to nature, social harmony and peace. In the Thai sample these differences are related to family happiness and security.

## 8.12 SUMMARY

This chapter presented the results of the structural equation modelling used to determine the strength and pattern of the relationships between the cultural dimensions and their indicators identified by the principal components analysis. The SEM was performed for each sample and separate cultural models were developed accordingly, that is, the

Australian host cultural model, Asian tourist cultural model and five models for each Asian language group.

The SEM analysis consisted of several stages. Firstly, the relationship paths between cultural dimensions and their indicators were developed (for each paired dimension separately). Secondly, the strongest and the most significant relationship paths were determined. Thirdly, all paired dimensions and their critical indicators were amalgamated together to develop cultural models for each sample. These models were graphically presented.

The SEM identified the key cultural dimensions which differed between Australian hosts and total Asian tourists, as well as Asian language groups. The three key cultural dimensions which differed between Australian hosts and total Asian tourists were: interaction, communication and display of feelings. The two key cultural dimensions which differed between Australian hosts and the majority of the Asian language groups were: interaction and courtesy/responsiveness. The SEM also identified key cultural dimensions specific to each sample. The main cultural dimension which differed between Australian hosts and total Asian tourists as well the majority of the Asian language groups was *interaction*.

The identified key cultural dimensions and their key indicators should be used to develop marketing strategies aiming at Asian tourists. These strategies should focus on

the cultural themes which incorporate the cultural differences between Australian hosts and Asian tourists.

The next chapter will summarize the findings of the study, present the marketing strategies which should be developed to appeal to the specific Asian tourist markets, and conclude with recommendations for further research.

## **CHAPTER 9**

### **CONCLUSION**

#### **9.1 INTRODUCTION**

The purpose of this concluding chapter is to summarise the study findings, discuss their marketing implications along with the study importance, and give recommendations for future research.

#### **9.2 SUMMARY OF THE STUDY FINDINGS**

The purpose of this study was to identify the cultural differences between Asian tourists and Australian service providers and their influences on the Asian tourist-Australian host social interaction and satisfaction with interaction. Previous literature has uncovered many problems related to Asian tourist-Australian host interpersonal contact in the tourism context. There was some evidence of positive as well as negative perceptions and satisfaction with Australian hosts among Asian tourists. Since the Asian tourist markets are culturally different from the Australian hosts, it became important to examine the cultural background of each market, and determine which cultural aspects cause potential dysfunction between the two populations, so that



potential remedies could be applied to increase tourist-host interaction and subsequently satisfaction.

The Asian and Australian cultures were compared in terms of the differences in five group indicators such as cultural values, rules of social interaction, perception of service, preferred forms of social interaction and satisfaction with interaction. The Mann-Whitney U Test identified significant differences between Asian and Australian populations in all group indicators. Out of 117 areas of measurement, 73 significant cultural differences were found between the Australian host and the total Asian tourist samples, whilst in each culture 64 were found in the Indonesian sample, 83 in the Japanese sample, 74 in the Korean sample, 53 in the Mandarin speaking sample, and 64 in the Thai sample. The Japanese were the most distinct from the Australian hosts.

Further, the principal component analysis determined basic cultural dimensions of the identified differences for each sample. Seven cultural dimensions have been identified for the host sample and ten for the total tourist sample. The host and total tourist sample differed on five similar cultural dimensions:

1. Communication
2. Courtesy
3. Display of Feelings
4. Interaction
5. Responsiveness.

Five dimensions were specific to the total tourist sample:

- 1. Competence
- 2. Greetings
- 3. Regard to Other
- 4. Satisfaction
- 5. Security.

Two dimensions were specific to the host sample only:

- 1. Integrity
- 2. Personal Contendness (see Table 7.5).

The host sample and Asian language groups differed on seven cultural dimensions:

- 1. Courtesy (Indonesian, Japanese, Korean, Mandarin, Thai)
- 2. Interaction (Indonesian, Japanese, Korean, Mandarin)
- 3. Responsiveness (Indonesian, Japanese, Korean, Mandarin)
- 4. Understanding the Tourist (Indonesian, Korean, Mandarin, Thai)
- 5. Competence (Indonesian, Japanese, Korean)
- 6. Display of Feelings (Korean, Mandarin, Thai)
- 7. Idealism (Japanese, Korean, Thai).

Eight cultural dimensions were specific to Asian language groups only:

- 1. Communication (Japanese, Korean)
- 2. Greeting (Korean, Thai)

- |    |                    |                      |
|----|--------------------|----------------------|
| 3. | Quality of Life    | (Indonesian)         |
| 4. | Regard for Other   | (Indonesian, Korean) |
| 5. | Self-actualization | (Mandarin)           |
| 6. | Self-orientation   | (Indonesian)         |
| 7. | Social Obligation  | (Mandarin)           |
| 8. | Satisfaction       | (Thai).              |

In total, the host sample differed between the total tourist sample and Asian language groups together on 18 cultural dimensions (see Table 7.20).

The structural equation modelling (LISREL) identified the *most* critical dimensions of the cultural differences between Australian hosts and Asian tourists and determined the most critical indicators of these differences. The three key cultural dimensions which differed between Australian hosts and total Asian tourists were:

1.     **Interaction**
2.     **Communication**
3.     **Display of feelings.**

Two dimensions were specific to the total tourist sample:

1.     **Satisfaction**
2.     **Competence.**

One dimension was specific to the host sample:

**1. Personal Contendness**

There were also differences in the key indicators of each dimension specific to the total tourist sample (see Table 8.1).

The LISREL analysis showed that the most critical cultural differences between Australian hosts and total Asian tourists were in the **preferred forms of interaction** such as *personal relationships, an invitation home, sharing a meal, and playing a sport together*; **communication style**, particularly, *being informative, able to listen and give adequate explanations*; and **display of feelings**, specifically, *criticism in public and taking personal time*. The critical differences, specific to total Asian tourists, were related to **satisfaction with time spent together** and **competence** such as being *intellectual and independent*. The critical difference, specific to the host sample, was related to **personal contendness** and the value of *self-respect*.

The two most critical dimensions of the cultural differences between Australian hosts and Asian language groups were:

**1. Interaction**

**2. Courtesy/Responsiveness.**

Nine cultural dimensions were specific to Asian language groups:

- |    |  |                    |
|----|--|--------------------|
| 1. | <b>Self-orientation</b>                        | (Indonesian)       |
| 2. | <b>Quality of Life</b>                         | (Indonesian)       |
| 3. | <b>Competence</b>                              | (Japanese)         |
| 4. | <b>Communication/Understanding the Tourist</b> | (Korean)           |
| 5. | <b>Display of Feelings</b>                     | (Korean, Mandarin) |
| 6. | <b>Idealism</b>                                | (Korean, Thai)     |
| 7. | <b>Self-actualization</b>                      | (Mandarin)         |
| 8. | <b>Satisfaction</b>                            | (Thai)             |
| 9. | <b>Greetings</b>                               | (Thai).            |

There were also differences in the key indicators of each dimension specific to each language group (see Table 8.2).

The most critical cultural differences between Australian hosts and Asian language groups were found in the forms of **social interaction** such as *an invitation home, sharing a meal, having a close relationship, playing sport*; **courtesy/responsiveness** and, specifically, perceptions of the service providers *being responsive, helpful, delivering prompt service, being informative, confident, polite, trustworthy, able to solve problems, provide service required, treat tourists as guests, confident, considerate, friendly, and respectful*.

The critical cultural differences specific to Asian language groups were related to **self-orientation**, specifically, *taking personal time* and *criticizing in public* (Indonesian); **quality of life**, specifically, *family security* (Indonesian); **competence**, specifically, being *intellectual* (Japanese); **communication/understanding the tourist**, specifically, *giving adequate explanations, listening and keeping informed* (Korean); **display of feelings**, specifically, *swearing, criticizing, asking personal questions, showing emotions, obeying instructions and talking about sensitive issues* (Korean, Mandarin); **idealism**, specifically, approach to *beauty, equality, peace, happiness* and *family security* (Korean, Thai); **self-actualization**, specifically, *family security* (Mandarin); **satisfaction** with *conversation, each other* and *friendship* (Thai); and forms of **greetings** such as *addressing by first name* and *shaking hands* (Thai).

In total, the structural equation modelling determined the 11 most significant dimensions which differed between Australian hosts and total Asian tourists and Asian language groups together, and identified the 13 most critical cultural differences between Australian hosts and total Asian tourists and the 38 most critical cultural differences between Australian hosts and Asian language groups.

The major reasons for the cultural differences between Asian tourists and Australian hosts were found to be related to various religious beliefs. The Indonesian sample was influenced by Hindu-Buddhist and Islam philosophy. The Japanese sample was influenced by Buddhism, Shintoism and Confucianism. The Korean behaviour was explained in the context of Shamanism, Confucianism, and Buddhism, with

Confucianism being the major influence. The Mandarin speaking sample was discussed in the light of Buddhism, Shintoism and Confucian thought. The Thai sample was influenced by Buddhism, the national religion, Confucianism, Islam and to a small degree the Christian religion. The Australian sample was of a Christian religious background.

The present study achieved its nine major objectives. The first objective was to determine the significant differences in the cultural values of Asian tourists and Australian hosts. Out of 36 areas of measurement, 18 significant differences in cultural values were described.

The second objective was to determine the significant differences in rules of social interaction between Asian tourists and Australian hosts. Out of 34 areas of measurement, these differences were found in 22 areas.

The third objective was to determine significant differences in the Asian tourists and Australian hosts mutual perceptions. Significant differences were found in 23, out of 29 areas of measurement.

The fourth objective was to determine significant differences in the preferred forms of interaction between Asian tourists and Australian hosts. These differences were found in seven, out of 11, areas of measurement.

The fifth objective was to determine significant differences in satisfaction with interaction between Asian tourists and Australian hosts. These differences were found in three areas of measurement, out of seven.

The sixth objective was to determine the cultural dimensions of the significant differences between Asian tourists and Australian hosts. These dimensions were found and presented in Chapter 7.

A further three objectives were also achieved. The relationships between the identified cultural dimensions and their indicators were determined. The most critical cultural dimensions and their indicators for each sample were found. The cultural models of the differences between Asian tourists and Australian hosts were identified (see Chapter 8). The study's hypotheses were supported by the study's findings and met the purpose of the study in all cases except one. The results of the study did not support the existence of relationships between various cultural dimensions. Although correlations between cultural dimensions were identified they were too weak to support the notion of a strong relationship between the dimensions.

The final objective of the study was to develop marketing strategies which would capture the Asian tourists' attention more effectively, increase tourist arrivals to Australia and increase repeat visitation. These strategies are presented below.



### 9.3 MARKETING IMPLICATIONS OF THE RESULTS

An important marketing implication for tourism marketers is that cultural differences are fundamental and useful constructs for international tourism marketing segmentation and promotion because they provide a more accurate basis for targeting and positioning. Consequently, tourism marketers should take into account the criterion of a tourists' place of origin, together with information on the cultural aspects of the tourists' life. Cultural differences might determine the tourist's perceptions of the people catering to them, the residents' hospitality, and the overall level of tourist satisfaction with their vacations. The traditional segmentation of geographic, socio-demographic, psychographic and behavioristic characteristics should be reviewed, and a new criteria introduced.

This is not to suggest that cultural differences alone should be used for segmentation and promotion purposes. Rather, a knowledge of cultural differences along with other segmentation criteria and destination attributes should be used in identifying market segment profiles. This information would be valuable in detecting how a destination should position itself in the international marketplace to create perceptions which appeal to international tourists. New service training programs for those catering to international visitors with different cultural backgrounds should be designed.

Specific marketing strategies aimed at Asian tourist markets are presented in the next section.

### 9.3.1 MARKETING STRATEGIES FOR TOTAL ASIAN TOURISTS

The marketing strategies for total Asian tourists were developed on the basis of the five cultural dimensions, and their critical indicators, which differed between Australian hosts and total Asian tourists. These dimensions represent the five key cultural themes which are presented below.

#### ***Theme 1      Interaction***

**(Key indicators:** having personal relationships, an invitation home, sharing a meal, playing a sport)

Promotional advertising aiming at total Asian tourists should focus on the development of close human relations between Asians and Australians. As a base for social relationships the rituals of formal etiquette should be promoted. The rules of formal conduct with Asian people may be learned by Australian service providers. Anti-foreign prejudices and stereotypes of the Asian people should be eliminated. The concepts of social position, prestige, and power should be used in advertisements to enhance the social status of prospective tourists and their recognition among fellow nationals.

Tourism marketers should promote tour groups to Australia which offer the opportunity for tourists to socialize as a group, and further, to make personal contacts. Travel itineraries, full of socialising activities could be developed. Emphasis should be on closeness and doing things together. Travelling, sightseeing, recreational and social

activities should be planned having the interests of the group in mind. The forms of socializing should be oriented toward activities such as picnics, barbecues, sports, recreation, or, if practical, inviting home for a meal which is regarded as an honorable event to all Asian tourists. A high quality of recreational facilities should be promoted when marketing group tours.

Advertising of social activities should be directed towards groups of work or school friends, or families and appeal to those who make purchasing decisions rather than the individual tourist. Special offers for the whole extended family should be proposed and large family tours should be organised.

## ***Theme 2      Communication***

**(Key indicators: being informative, able to listen, give adequate explanations)**

Proper communication with Asian tourists has to comply with Asian rules of social etiquette. A subtle balance between formal and informal communication for different social classes and ranks needs to be achieved. A distinct style of verbal and non-verbal communication and the meaning of non-verbal cues such as body language or symbols need to be learned by Australian hosts. The principals of truth and honesty also need to be learned. Rules of avoiding conflict, saving face and preserving social harmony need to be applied. The importance of providing detailed and adequate information, as well as an ability to listen patiently should be emphasized.

### **Theme 3      Display of Feelings**

**(Key indicators:** criticize in public, taking personal time)

Given the sensitivity and importance of face saving to all Asian tourists, caution has to be exercised in any personal dealings with Asian tourists involving openly displaying feelings and directly expressing opinions and truths. Special care should be taken not to insult and damage the reputation of any individual tourist, especially if expressing criticism, different opinions, or negative feelings, even if true feelings may be justified. Any uncontrolled display of feelings, positive or negative, such as Australian back-slapping should be avoided.

Tourism marketers should consider that the average Asian tourist believes in the importance of time spent on socializing and devoting personal time to other people. Consequently, marketing strategies should emphasize the time spent in Australia as a means of developing and maintaining social relations and the fulfilment of social obligations. The flexibility of time and the slow pace of the Australian life style, which offers many opportunities for socializing, should be the focus of promotional literature.

### **Theme 4      Satisfaction**

**(Key indicator:** time spent together)

Service providers should spend more time on socializing with Asian tourists, getting to know them well, developing an atmosphere of comfort and closeness. Appreciation for

Asian people and their concern about maintaining smooth interpersonal relations should be shown. Conversations should not be in a hurry.

### **Theme 5      Competence**

**(Key indicators: being intellectual, being independent)**

The centre of attention should be on a group, group achievements, needs and rights rather than an individual. In conversations, individual accomplishments, capabilities and success should not be discussed. Attention should be drawn to Asian families, work mates relations and social activities.

In addition, attention needs to be paid to one extra cultural dimension **Personal Contendness** (key indicator: self-respect) which is specifically characteristic of Australian hosts. Although in Australia people gain respect through their individual achievements, professional knowledge, self-sufficiency and independence, consideration of showing respect to Asian people should be related to the hierarchical structure of Asian societies. Respect to Asian tourists should be shown by complying with their social status, authority, seniority, considering their feelings, avoiding conflict and disagreement with them, and fulfilling one's own work obligations and responsibilities and complying to rules of social etiquette.

### 9.3.2 MARKETING STRATEGIES FOR ASIAN LANGUAGE GROUPS

The marketing strategies for the Asian language groups have been developed on the basis of the 11 key cultural dimensions and the most critical indicators which differed between Australian hosts and the Asian language groups. These dimensions represent the 11 key cultural themes which should be emphasized in every marketing strategy aiming at various Asian tourist markets.

***Theme 1      Interaction    (Indonesian, Japanese, Korean and Mandarin tourists)***

**(Key indicators:** an invitation home, sharing a meal, having a close relationship, playing sport)

Advertising aiming at the above four Asian language groups should promote the development of close relationships with people. For instance, advertising aimed at the Japanese tourist market should focus on the Japanese ways of establishing good relations. One good technique for socializing with the Japanese is to perform acts of kindness that bind them and make feel them obligated (e.g. gift giving). Another technique is to share the experience of a golf game, to share an interest in art, Japanese culture, music, food and hobbies. The Japanese also appreciate being invited to a night club or out for a dinner. For the Japanese being invited to a home is an honourable and rare event, and it can shorten significantly the time necessary for the development of relations. This later aspect maybe important for hosts dealing with visiting Japanese tour operators. All these techniques can also be applied to other Asian markets.

Marketing strategies aiming at Asian language groups should also focus on a team spirit and promote group activities such as group travelling, sightseeing, playing golf together, picnics, barbecues, or sharing recreational activities. Australian hosts should provide and promote appropriate facilities for those activities. Individual activities may not be popular among Asian tourists who often prefer to spend their time with other people, and adhere to activities tailored to collective needs in order to feel “in-group”, safe and secure. For instance, tour guides, front office, airline staff, and restaurateurs should avoid separating a group of Mandarin speaking tourists even for a short period of time because of their inherent need for support and dependence. Advertising to Asian tourists should be directed to all family members rather than the individual tourist.

For all four groups human and psychological needs such as being and doing things together must be satisfied first before financial and material gains are achieved.

## **Theme 2      Courtesy/Responsiveness      (Indonesian, Japanese, Mandarin, Thai)**

(Key indicators: being responsive, helpful, providing prompt service, being informative, confident, polite, trustworthy, respectful, able to solve problems, provide service required, treat tourists as guests, being confident, considerate, and friendly)

The Australian service providers should be responsive to the Asian tourist needs by, for example, being helpful, professional, available to tourists at any time, anticipating their needs and fulfilling them with a degree of visible dedication and expertise.

Australian providers should be patient when dealing with the Japanese as they require top quality service according to their own definition of service. For example, those who provide services to the Japanese, Korean and Mandarin-speaking tourists should be punctual. When the service cannot be delivered to tourists on time, providers should apologise politely and compensate for lack of promptness and efficiency. Compensation in the form of a personal written apology or a small gift would be appropriate. Any waiting time should be entertaining, to give tourists a feeling of getting the most from every moment. Showing that the order is being fulfilled would give tourists a feeling of the smooth delivery of service.

Australian providers should be less concerned about being punctual and delivering service on time to the Indonesian and Thai tourist. Australian hosts tourists should not hurry the Indonesian and Thai tourist. Instead hosts should be relaxed and flexible. Loose travel schedules for those two Asian markets should be developed. Tourists should be given a lot of discretionary time to mix with Australian people, many social activities could be organized in the form of barbecues or sightseeing.

Australian hosts should learn some basic principles of the Asian languages to be used in different social situations in order to be perceived as communicative and informative. They should not expect that all Japanese tourists speak the English language. Learning the principles of an Asian language and understanding its nature could be a great help in communicating with the Asian tourist. For instance, the Japanese (and Korean as well) will be grateful to anyone for having a degree of competence in their mother tongues.



These languages have several distinct forms to be used in different social situations with people of different status and are particularly difficult to learn. Learning to conduct conversation properly in those languages, to use correct expressions and words depending on the social situation should be complemented by the ability to listen carefully, to give precise information, and also to control one's own facial expressions, eye contact, smiles, and body movements as these indicate to the Asian much of their attitude toward customers. By knowing and understanding the differences in communication between Australians and Asian language groups and making an effort to understand why Asians talk and act the way they do, Australians would be able to deal more effectively with Asian tourists.

Australians must also be alert for signals that reveal the true meanings of the Asian words and expressions. They may learn how to recognise that which is unsaid, and intentions behind the words, in order to maintain harmony in interpersonal relations. Australian providers should also be cautious about the differences between the meanings of the Asian words and say only the things which have to be said in order to conform to rules of politeness and respect and avoid conflict. Straightforwardness should be avoided as it might be regarded as rude and arrogant. Hosts must learn about the specifics of the spiral Asian logic, often not easy to understand.

In relation to the Japanese tourists, exchanging *meishi* (business cards) with English text on one side and Japanese on the other in a proper manner, would fulfil the custom of introduction to the satisfaction of the Japanese tourist. Australians should have several

hundred meishi cards, translated into the Japanese language on one of the sides. They should present their cards first, so as to help the Japanese to determine who is senior to whom and how to respond to the other person.

In regard to Indonesian tourists, the concepts of “adat” (law of hierarchy), “halus” (polite, respect), “selamat” (correct doing) and “steady state” (state of social harmony) should be incorporated in advertising and used as a base for promoting activities and services for tourists. Focus should be on fulfilling professional obligations and duties as service providers, high quality of service, competence, confidence and proper conduct of Australian service providers. Service providers should be taught how to deal with the Indonesian tourists on a personal level in the highly complex system of social hierarchy, how not to express views and opinions which could contradict Indonesian beliefs and damage the graceful flow of personal relations and “steady state”.

Some prescribed forms of acceptable behavior with Asian tourists from different social classes should be learned. For instance, the hierarchy and seniority system in all language groups and the basic rules of social etiquette should be referred to in advertising. Asian tourists should be treated according to their age, social positions and ranking. Special care, respect and courtesy to elders, and obedience to any higher ranking superior be shown. For instance, appropriate seating arrangements should be made in buses and restaurants, and hospitality gifts should be given according to Asian customs.

The Australian service providers should identify their positions and status to the Asian tourist by wearing formal work uniforms and badges with names and positions displayed, and behave according to their social and work positions. The management of tourist visitation places should be personally present to welcome and farewell Asian tourists, as their presence would be an indication of their responsibility, duty, loyalty and respect of the tourists. An atmosphere of social order would be created. Management should preferably be represented by an older male, as they would be seen as individuals of high social status with professional experience.

In order to increase Asian tourist satisfaction Australian hosts should put effort into finding out how to be seen as polite. Being slow, quiet, avoiding jargon and conflict, not causing embarrassment, respecting human feelings, not raising voices, knowing appropriate forms of greetings are some examples. Such actions would signal to the Asian that Australians are genuinely willing to be polite and care about the tourist.

Individual tourists should be addressed by their titles or last names. Using tourists second names would be the best sign that staff respect tourists as individuals. Names should be remembered in order to not offend and embarrass the Asian tourists. However, the Thai tourists should be addressed by their titles and first names.

Australian hosts should apologise for any inconvenience, on various occasions and for different reasons, to demonstrate their politeness and humble attitudes. Personal apology, even if it is not the host's fault, and a small gift given to a tourist as a regret for

inconvenience would be very appropriate and a very effective way to avoid friction and offence in human interactions with Asian tourists. Service providers should also compensate for any inconvenience. Compensation and apologies are regarded by the Asian speaking tourist as a very important element in maintaining good interpersonal relationships.

Although, the Japanese (as well as the Korean) do not expect foreigners to know exactly how to bow, Australian hosts should show some inclination to conform to the Japanese custom of bowing to show politeness and respect. At this time Australian hosts should also present their name-cards to the Japanese in order to demonstrate awareness and appreciation of the Japanese custom.

Every promotional campaign aimed at the Asian market should emphasise genuine hospitality by the Australian people. For instance, providing Japanese guests with home slippers in hotels, hand towels and soya sauce in restaurants, appreciating Japanese food, serving Japanese tea and other drinks on arrival and departure, playing golf together would all indicate that the hosts are sincere, considerate, and made special efforts to make the Japanese feel at home. Serving traditional tea to the Mandarin tourist and smiling to the Thai tourist would indicate that the tourist needs are anticipated. Tourists should be treated as guests. Any form of impersonal service is not appropriate to many Asian tourists.

The Japanese will be pleased when Australian hosts follow their custom of gift-giving. Firstly, small welcome and farewell gifts should be given to tourists on their arrival and departure from Australia as a means of showing an appreciation for coming to Australia. This would show that the tourists are honoured guests. The most appropriate gift would be a gift related to the host country. A box of golf balls or small koala toys would be very appropriate. Every gift should be artistically wrapped as Japanese tourists place more value on presentation rather content. Gifts should be given in order of seniority, eldest first. Secondly, discretionary time for purchasing Australian made gifts for each family member, to send postcards and write letters should be included in the travel itinerary. Thirdly, special shopping tours for the Japanese tourists should be organised by Australian tour operators.

Expressions of appreciation of Asian art, music and food would demonstrate that some efforts have been made to learn about the Asian guests' country of origin, history and culture in order to please them. This would also be an indication of the hosts politeness, respect, friendliness and willingness to establish a genuine relationships with tourists. Promotional advertising should emphasise the Australian providers' kindness and ability to do favors to Thai tourists.

### **Theme 3      Self-orientation                      (Indonesian)**

**(Key indicators:** taking personal time, criticizing in public)

Tourism marketers should consider that the average Indonesian tourist values the importance of time spent on socializing. Marketing strategies should emphasize the time spent in Australia as a mean of developing social relations with Australians. The aspect of “having a good time” and various opportunities for socializing should be the focus of promotional literature.

Australian service providers should also learn the differences in non-verbal communication between Australian and Indonesian societies and exercise caution in any personal dealings with Indonesian tourists in order not to offend a tourist and not to damage one’s own reputation as a *professional* service provider. For instance, calm facial expressions should be maintained for much of the time to emphasise its serious and important aspects. At the same time providers should smile politely in all social encounters with tourists to signify that interaction and relationships are running smoothly. The displaying, particularly, of negative emotions such as criticism or anger, in the presence of the Indonesian tourist should be avoided as they could bring a loss of face, social status and reputation.

**Theme 4      Quality of life      (Indonesian)**

**(Key indicators:** family security)

Promotional marketing activities aimed at the Indonesian tourist market should incorporate pictures of the extended family, and directly appeal to *all* its members. The advertising messages should show to all members of the Indonesian family the non-material benefits of travelling to Australia such as enhancement of family social status.

Since Indonesians fear risk and are concerned about the safety of their families, the high quality of the Australian tourism product and services, safety of airlines and recreational facilities, clean and unpolluted environment, and smooth interpersonal interactions with Australian providers should be marketed. By doing this the cultural predisposition of Indonesian tourists to avoid risk can be overcome, without losing interest in travelling to Australia, meeting different people and dealing with different forms of behavior.

**Theme 5      Competence      (Japanese)**

**(Key indicator:** being intellectual)

Australian service providers should show that they are dedicated to and enthusiastic about catering to Japanese tourists. Although it would probably not be possible to provide the Japanese tourists with their style of service, the aim should be to deliver a very high standard of service. The professionalism of Australian service providers

should be stressed in every promotional campaign and, in particular, personalised service tailored to the specific needs of each tourist, and characterised by the hosts' courtesy, competency, and hospitality. The perception of competency in delivering service by the Australian hosts (e.g. top manners, punctuality, detailed and comprehensive information, accurate translations) would help to gain an appreciation and respect of the Japanese tourists. The hosts should show that the value of the Australian service exceeds its price. Since the Japanese people do regard professionalism and competence as the most important element of their lives, the promotional advertising should focus on these values.

However, focus should also be on the educational and intellectual aspects of the travel to Australia. The value of knowledge and education should be used as a criteria for establishing the Japanese (as well as Korean) tourists social status and gaining social recognition in their country.

### ***Theme 6*      **Communication/Understanding the Tourist**      (Korean)**

**(Key indicator:** give adequate explanations, listening, keeping informed)

It is important for Australian providers to learn some Korean. Just a small ability in speaking the Korean language would help to make and sustain personal relations needed in greetings, casual comments, at eating and drinking parties. Those providers who will not learn some basic expressions in the Korean language will be greatly limited in both



professional and social contact with Korean tourists, and unable to relate to, and participate in fulfilling the Korean tourists' needs.

Knowledge of some of the expressions at all three levels of communication and understanding the linguistic and meaning differences would help to communicate effectively and efficiently with the Korean tourist. This would also be an indication that efforts have been made to learn a difficult Korean language, and would enhance tourist satisfaction with Australian service providers.

In order to respond to the Korean tourist need for adequate communication, Australian service providers may learn the basic rules of Korean communication etiquette and conform to carefully prescribed forms of Korean conduct. This conduct virtually covers all aspects of verbal and non-verbal behaviour, including eating, drinking, entertaining, and greeting. Australian service providers should learn the meaning of some of the Korean rules of non-verbal behaviour in order to better understand the tourist and respond to their needs. For instance, although, the Korean (and the Japanese as well) would not expect the Australian service providers to learn appropriate bowing, it would be advisable to understand this tradition and know its meaning. When referring to individual Korean tourists Australian service providers should always use titles and surnames.

Tourism personnel should receive training in cross-cultural awareness and communication. The tourism service providers should be taught simple phrases in the

Korean language (as well as in other Asian languages) and made sensitive to the cultural differences in the interpretations of the non-verbal cues (facial expressions, posture, gestures, and eye-gaze). They should learn about the life and cultures of the Korean other Asian tourists.

**Theme 7      Display of Feelings      (Korean, Mandarin)**

**(Key indicators:** swearing, criticizing, asking personal questions, showing emotions, obeying instructions, talking about sensitive issues)

Tourism marketers should respond to the Korean tourist's need for safety and security. Firstly, it is important to prevent conflict and disagreement in interpersonal relations between providers and tourists. Displaying feelings publicly, whether criticism or favouritism, should be avoided by Australian providers. It is important not to offend any tourist, not to swear, criticize, ask personal questions, talk about sensitive issues such as sex, earnings or death. The providers should be sensitive to tourists' feelings and learn how to save one's own and tourists' face. This means being considerate, extremely polite, respectful, understanding and approachable. If there are differences in opinions, service providers should find a subtle way of expressing their own view, that does not offend and harm a tourist. Even when displaying feelings in public is warranted, special care should be taken not to damage one's own reputation and the reputation of a tourist. Failure to preserve face may mean losing dignity, status, and causing humiliation on both sides. Careful diplomacy that allows making a point, while

preserving the other person's face, is the best rule. Service providers should learn about the rules of social behaviour in Korean and Mandarin society and conform to these rules when dealing with tourists.

### **Theme 8      Idealism                      (Korean, Thai)**

**(Key indicators: beauty, equality, peace, happiness, family security)**

Australian providers should show the tourists that they also have a sense of aesthetics. This can be done by wearing elegant work uniforms, being stylish, having a nice personality, displaying Australian handicrafts and tropical flower arrangements in the place of tourist accommodation, organising trips to architectural places of interest, visiting Australian tropical gardens and forests, showing Aboriginal dancing, or providing the tourists with hospitality gifts with sophisticated colours and wrapping styles, characteristic of Australia. These activities would aim at achieving a deep and satisfying sense of identity with nature by the Asian tourists.

The peaceful and harmonious interpersonal contacts between Australian people, their pleasant and friendly personalities, dislike of conflicts, and concern about safe and clean environment should be promoted.

The Australian openness to the outside world, acceptance of tourists from different cultures, appreciation of the benefits which derive from the international tourism, the

hosts' ability to understand the Korean and Thai tourist needs and their genuine hospitality should be emphasised in every promotional campaign aiming at these tourist markets.

The values of self-indulgent, pleasure and fun should be used as criteria for creating the Thai interest in Australian holidays.

Australian service providers should also be sensitive to the Thai tourist need for maintaining self-ego and learn how not to bring a loss of face and insult them. This can be done by adjusting one's own behavior and not trying to be at a higher-level, being extremely considerate, respectful and fulfilling all tourists' requirements with a smile.

Promotional material should be directed to *all* members of the Thai extended family and appeal to their needs by promising the fulfilment of family needs.

### **Theme 9      Self-actualization      (Mandarin)**

**(Key indicator: family security)**

Security and support for the family and each other is an important aspect of Mandarin life. Tourism operators should keep their attention on even the smallest needs of their Mandarin speaking tourists and never leave tourists with unfulfilled needs. Mandarin speaking people do not like to be left on their own and demand constant attention and

care. Advertising directed toward the Mandarin speaking tourists should include pictures of family and directly appeal to those who are decision-makers in the family rather than the individual tourist.

The relationships between the Mandarin speaking tourists and the members of their families could be enhanced by providing tourists with the opportunity to purchase Australian made gifts for each of the family members, to send postcards and write letters.

#### **Theme 10      Satisfaction                      (Thai)**

**(Key indicators:** satisfaction with conversation, Australian hosts and friendship)

Conversation with the Thai should be conducted in a form which conforms to rules of social conduct. Australian providers should not feel offended when asked about their age or salary earnings as those questions facilitate the Thai to establish a person's social status. Irony and sarcasm in conversation should be avoided.

Effective and polite communication with the Thai would also require an understanding of the different forms of expressing politeness between Australians and Thai people. Australian providers should not expect verbal expressions from tourists such as "please" or "thank you" and learn to demonstrate the awareness of Thai custom of showing politeness in the form of a smile.

Further, being non-assertive, humble and doing small favours would signal the providers willingness to establish satisfying relationships with Thai tourists. The Australian providers should control their verbal and non-verbal behavior and adjust it to their social position and age. Interpersonal contacts with Thai tourists should not involve feelings and emotions and be confined to conflict avoidance rules. Providers should practise self-reservation, coolness of manners and retain social distance between themselves and tourists. Superficiality in social relations with Thai should be maintained as an expression of kindness and politeness rather than the use of honesty and real feeling.

The Thai tourist self-ego, pride and dignity can be enhanced by expressing an interest in Thai art, music, food and genuine appreciation of Thai culture. Also, promoting Australian hosts commitment to personalised service would make the Thai tourist happy.

Attention has to be paid to the Thai tourists' beliefs in spirits, supernatural forces, amulets and learn which objects of everyday Thai life should be treated in a very special manner, with care and respect. The Thai religious dates should be remembered and respected.

## **Theme 11      Greetings      (Thai)**

**(Key indicators:** addressing by first name, shaking hands)

The individual Thai tourists should be addressed by their titles and first names, and greeted with a smile instead of “hello” and a handshake. Advertising should incorporate pictures of Australian people with a smile on their faces. The art of formal introduction in a Thai manner should be learned by providers to fulfil the Thai custom to tourists’ satisfaction.

### **9.4      IMPORTANCE OF THE STUDY**

Several conclusions can be drawn from the findings of this study. Firstly, based upon the results, the current study supported the notion that cultural differences between international tourists and the host community from a very important assessment index of tourist-host social interaction and satisfaction, and consequently, repeat visitation. Importantly, the study supported evidence from past research results that there are cultural differences between Western and Eastern societies. The cultural differences identified in the study appear to be consistent with the general Eastern/Western differences discussed in the literature review. The study indicated that these differences do exist between Australian and Asian populations in the tourism industry. Consequently, the study contributes to the body of knowledge concerning cross-cultural differences, particularly between those cultures associated with the tourism industry. Until now, it has not been

empirically shown that such differences exist. It was commonly believed that any perceptions of and satisfaction with the tourism product are subjective, and affected by factors other than culture. The results of this study suggest that this is not always the case, and that cultural factors should form a foundation for new hypotheses in the development of theories about tourist holiday satisfaction. The results suggest that cultural factors influence tourist behavior, perceptions, social interaction and satisfaction. Thus, tourism officials and marketers should be concerned about the influence of cultural factors and work together to minimize the negative effects of cross-cultural tourist-host contact.

Secondly, the study indicated that cultural values, rules of social interaction, and perceptions of service are useful tourism constructs for explaining tourist-host social contact and satisfaction.

Thirdly, the study developed cultural models of the cultural differences between Asian tourists and Australian hosts. These models can be used in future tourist satisfaction research. These models are useful and effective because they are derived from accurate statistical research methodology and an extensive literature review. Although the research was largely qualitative it incorporated a substantial quantitative component into its design. It used multivariate statistical techniques which are appropriate for investigating a complex concept such as culture. This combination of method has proven very helpful in identifying cultural differences.



Fourthly, the research was multidimensional. It combined theories from various disciplines such as tourism, behavioral sciences, psychology, sociology and marketing. Therefore, it could more adequately cope with the diversity of the phenomena under study.

Furthermore, the study showed that cultural differences should form the basis for the development of appropriate marketing strategies for the Asian tourist markets. The study implies that tourism marketers should incorporate cultural differences in marketing strategies aiming at the Asian tourist markets in order to make those strategies more relevant, effective and useful. Each marketing strategy should not only be developed from the point of view of one cultural theme but should contain several cultural themes simultaneously. Cultural differences are a very important criteria for targeting and positioning. Consequently, tourist marketers should use cultural differences for segmentation and promotional purposes alongside other segmentation criteria. Cultural differences should be used in identifying specific profiles of the market segments and deciding which strategy should be used to position the host destination successfully in the international market place.

The study also implies the need for multicultural education and training. Since Australia is a new international holiday destination for many travellers from culturally different countries, the Australian tourism industry must recognise the need for multicultural awareness and training. Cross-cultural studies should be incorporated into tourism and hospitality programs offered at tertiary institutions. As the tourism industry becomes more culturally diverse, future tourism and hospitality managers should understand their

customers from different cultural backgrounds. Cultural awareness skills, communication skills and interpersonal skills will be necessary to avoid and/or reduce tensions and build bridges among international tourists and hosts with different cultural values. Teaching cultural awareness is a professional obligation. Currently, the study of Asian countries and languages is patchy and there is a necessity for more subjects tailored to the Australian tourism industry needs, including Asian cultures, cultural behaviors and expectations in host cultures, cross-and inter-cultural interactions and communication, and cultural confrontation. A variety of methods are available to teach cross-cultural skills such as culture assimilation programs, simulation games, subculture themes, critical incident methods, or case studies.

Training programs would help to further understand one's own culture, the culture of the tourist, appreciate the differences between cultures and, as a result, accept the culturally different tourist markets. Generally speaking, such training would teach the provider to respect and communicate with culturally different tourists. The Asian tourists would develop a feeling of the Australian providers' understanding of the tourists' cultural aspects, and the willingness of Australians to cater for the Asian tourists in a professional manner. Such training would guarantee Australia's success in the international tourist marketplace.

Most importantly, the study suggests a solution to problem facing the Australian tourism industry of maintaining growth in inbound tourism from Asia beyond the year 2000. The

study has suggested that in order to respond better to the Asian tourist markets and avoid problems of negative perceptions and dissatisfaction with hosts, tourism industry officials should reassess their marketing practices and focus more on the cultural differences between tourists and hosts and the impact of these differences on the tourist psychological needs and experiences.

## 9.5 CONTRIBUTION TO FURTHER RESEARCH

It is recommended that further research be done to clarify the complex relationships between cultural differences, social interaction and satisfaction with this interaction. The question of to what degree cultural differences determine social interaction between Australian hosts Asian tourists and their satisfaction, needs to be addressed. The full LISREL model should be applied to find an answer at this question. This model should involve dependent variables represented by the latent constructs of interaction and satisfaction.

Further research should explore the identified cultural models, analyze their overall goodness-of-fit results, modify them if necessary, and determine the final model for each cultural group in order to support (or not) the initially identified models. However, the modifications (stage 8 in LISREL analysis) that may improve the model results should take place only if theoretically justified. The models should be tested on new data (new

tourist markets, different socio-demographic characteristics) and a new correlation matrix to ensure generalizability across multiple samples.

Other international markets generating tourists to Australia should be analyzed. A further use of the surveys would produce broadened information which would allow identification of cultural models for other international tourist markets and provide feedback for Australian tourism industry officials as to the effectiveness of their promotional strategies in other markets. For example, comparative analysis might show differences among various cultural groups, visiting various states and regions of Australia.

Further research might analyze the influence of cultural differences between various international tourist markets on their travel demand to Australia. The tourist repeat visitation to Australia and other holiday destinations could be greatly improved with regular forecasting of international tourism demand which incorporates socio-cultural variables.

Assessment of the surveys used might be recommended. The areas tested might be expanded, scoring method broadened, structure revised and applied accordingly to seasonality of traffic flows and current market trends. Questions related to efficiency and effectiveness of services could be added. The use of open-ended questions providing

respondents with a chance of explaining their feelings and indicating their negative views should be incorporated.

In conclusion, the study offers methodology which might be useful to other researchers and provides suggestions for improving any strategy which attempts to capture the Asian tourist dollar. By considering cultural differences Australian tourism industry officials could use a combination of cultural themes to capture the attention of the specific Asian tourist markets.

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## **APPENDIX A1**

### **MEASURING INSTRUMENT**

#### **TOURIST SURVEY**

**GRIFFITH UNIVERSITY OF QUEENSLAND**

**A U S T R A L I A**

**Welcome to Queensland!**

**The Griffith University is conducting research to ask Asian visitors about their perception of the people they meet in Australia. The information given by you will be COMPLETELY CONFIDENTIAL.**

**The University is interested in ALL your comments, whether they are POSITIVE or NEGATIVE.**

**Would you kindly help. The survey will only take 20 minutes.**

**Purpose of travel:**

- |          |                         |       |
|----------|-------------------------|-------|
| holiday  | study program           | sport |
| business | visiting friends/family |       |

**What do you consider to be your national identity?**

**Which country is your home?**

- |           |           |             |          |         |
|-----------|-----------|-------------|----------|---------|
| China     | Indonesia | Malaysia    | SriLanka | Vietnam |
| Hong Kong | Japan     | Philippines | Taiwan   |         |
| India     | Korea     | Singapore   | Thailand |         |

**Your highest educational qualification:**

- |                |                            |                      |
|----------------|----------------------------|----------------------|
| primary school | non degree (TAFE, college) | post-graduate degree |
| high school    | university degree          |                      |

**What is your occupation?**

- |                       |                               |            |
|-----------------------|-------------------------------|------------|
| manager/administrator | clerk                         | homemaker  |
| professional          | salesperson/service worker    | student    |
| semi-professional     | plant/machine operator/driver | unemployed |
| tradesperson          | laborer/related worker        | retired    |

How long do you intend to stay in Australia? (days)

1      2      3      4      5      6      7      8      9      10+

How many times have you visited Australia before?

1      2      3      4      5      6      7      8      9      10+

To what extent do your values and rules of behavior differ from that of Australians?

Very Similar							Totally Different
1	2	3	4	5	6		6

Please rate these values according to their importance to you on a 6-point scale (1=not important; 6=extremely important).

1	2	3	4	5	6
A comfortable life (a prosperous life)					Inner harmony (freedom from inner conflict)
An exciting life (a stimulating, active life)					Mature love (sexual and spiritual intimacy)
A sense of accomplishment (contribution)					National security (protection from attack)
A world of peace (free of war and conflict)					Pleasure (an enjoyable leisurely life, fun)
A world of beauty (beauty of nature, arts)					Salvation (saved, eternal life)
Equality (brotherhood, equal opportunity)					Self-respect (self-esteem)
Family security (taking care of loved ones)					Social recognition (respect, admiration)
Freedom (independence, free choice)					True friendship (close companionship)
Happiness (contentedness)					Wisdom (knowledge, understanding of life)



**Please rate these rules of behavior according to their importance to you on a 6-point scale (1=not important; 6=extremely important).**

1                      2                      3                      4                      5                      6

Should conform to the rules of etiquette (good manners)  
 Should conform to the status of the other person  
 Should swear in front of the other person  
 Should avoid making fun of the other person (teasing)  
 Should avoid arguments  
 Should avoid complaining  
 Should avoid embarrassing yourself and others (save face)  
 Should have a sense of shame in front of the other person  
 Should ask the other person for help (material/financial)  
 Should ask the other person for personal advice  
 Should ask personal questions of the other person  
 Should respect the other person's privacy  
 Should show interest in the other person  
 Should show respect to the other person  
 Should show affection for the other person in public  
 Should show emotion in front of the other person (anger, joy)  
 Should talk about sensitive issues (religion, politics, sex)

**Please rate these perceptions of Australian service workers according to their importance to you on a 6-point scale (1=not important; 6=extremely important).**

1                      2                      3                      4                      5                      6

Neatly dressed	Provide accurate information
Capable of performing the service required	Friendly
Responsive to tourists' needs	Polite (well-mannered)
Helpful	Respectful
Provide prompt service	Considerate
Punctual-perform services on time	Treat tourists as guests
Solve problems quickly	Trustworthy (sincere, fair, honest)
Answer all questions	Confident



**Please rate these perceptions of Australian service workers according to their importance to you on a 6-point scale (1=not important; 6=extremely important).**

1	2	3	4	5	6
Concerned about tourists' welfare					Understand Asian tourists' needs
Approachable					Anticipate Asian tourists' needs
Easy to find when needed					Offer individualized attention to tourists
Easy to talk to					Know Asian culture and customs
Keep tourists informed					Speak Asian languages
Listen to tourists					Know Australian history and culture
Give adequate explanations					

**How many service workers have provided a service for you in the last week?**

1	2	3	4	5	6	7	8	9	10+
---	---	---	---	---	---	---	---	---	-----

**How many good and close friends did you make of Australian service workers?**

1	2	3	4	5	6	7	8	9	10+
---	---	---	---	---	---	---	---	---	-----

**How many times on average per day did you talk to Australian service workers?**

1	2	3	4	5	6	7	8	9	10+
to front office employees				when shopping with salesperson					to customs officials at airport
when dining in restaurants				to Australian tour guides					to transport employees

**How many times on average per day have you interacted with Australian service workers without talking to them?**

1	2	3	4	5	6	7	8	9	10+
with front office employees when dining in restaurants			when shopping with salesperson with Australian tour guides				with customs officials at airport with transport employees		

**What has been the largest amount of time you have spent talking with Australian service workers? ( in minutes)**

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15+
---	---	---	---	---	---	---	---	---	----	----	----	----	----	-----

**How difficult is it for you to interact with Australian service workers?**

Not Possible						Very Easily		
1	2	3	4	5	6			

**How well do you speak the English language?**

Not at all			Fluently		
1	2	3	4	5	6

**Please rate how much you want these forms of interaction with Australian service workers (1=not at all; 6=very much).**

1	2	3	4	5	6
to be invited into Australian homes to play sport together to share recreation facilities to take part in family celebrations, parties to have a close personal relationship to share a meal			to chat on a street to talk in shops, restaurants, hotels to exchange gifts and correspondence to have only business contact to have no contact at all		

Please indicate on a scale from 1-6 (1=very dissatisfied; 6=extremely satisfied) how satisfied are you with:

1                      2                      3                      4                      5                      6

Australian service workers

the opportunity to talk to Australian service workers

the number of friendships made with Australian service workers

the amount of time spent with Australian service workers

Australian service workers' ability to speak your language

Australian service workers' knowledge of your culture

the services provided to you by Australian service workers

The degree of interaction you would prefer with Australian service workers is:

None

Total

1

2

3

4

5

6

Your age:

under 18 years

18-24 years

25-31 years

32-38 years

39-45 years

46-52 years

53-59 years

60 and over

**Only to verify if this survey has been correctly presented to you, would you mind writing:**

**Your name:** .....

**Your home phone:** .....

**This is not necessary if you object.**

**The Griffith University may phone you later to ask if you completed this survey.**

**THANK YOU VERY MUCH FOR YOUR TIME AND EFFORT  
IN PARTICIPATING IN THIS SURVEY.**

**YOUR GENEROUS ASSISTANCE IS APPRECIATED BY ME  
AND THE AUSTRALIAN TOURISM INDUSTRY.**

**HOPE YOU ENJOY YOUR STAY IN AUSTRALIA!**

## **APPENDIX A2**

### **TRANSLATED FORMS OF THE TOURIST SURVEY**

**into Asian languages:**

**In order:**

- 1. Indonesian**
- 2. Japanese**
- 3. Korean**
- 4. Mandarin**
- 5. Thai**

**INDONESIAN**  
**VERSION OF THE QUESTIONNAIRE**

,

GRIFFITH UNIVERSITY



**GRIFFITH UNIVERSITY OF QUEENSLAND  
AUSTRALIA**

Selamat datang di Queensland!

Universitas Griffith sedang mengadakan riset dengan cara menanyakan pengunjung dari Asia pendapat mereka tentang orang-orang yang mereka temui di Australia. Informasi yang anda berikan akan **DIRAHASIAKAN SEPENUHNYA**.

Kami tertarik dengan segala komentar anda, **BAIK** atau **BURUK**.

Terima kasih atas pertolongannya. Riset ini hanya akan memakan waktu 20 menit.



Maksud kunjungan:

berlibur  
bisnis

belajar  
mengunjungi keluarga/teman

olah-raga

Menurut anda apakah kebangsaan anda?

Negara tempat anda tinggal?

China  
Hong Kong  
India

Indonesia  
Jepang  
Korea

Malaysia  
Philipina  
Singapore

Sri Lanka  
Taiwan  
Thailand

Vietnam

Pendidikan tertinggi anda:

Sekolah Dasar  
Sekolah Menengah

Sekolah Kejuruan  
Universitas/Sarjana

Purna sarjana

Apakah pekerjaan anda?

manajer/administrator  
profesional  
semi profesional  
pedagang

klerk/pelayan  
pramuniaga  
operator mesin dan sopir  
buruh

pekerjaan rumah tangga  
pelajar  
tidak bekerja





Lama waktu kunjungan anda di Australia? (hari)

1      2      3      4      5      6      7      8      9      10+

Sebelum ini berapa kali anda berkunjung ke Australia?

1      2      3      4      5      6      7      8      9      10+

Besarkah perbedaan norma sosial dan kebiasaan - kebiasaan antara anda dan orang Australia?

Sangat mirip

Sangat berbeda

1                      2                      3                      4                      5                      6

Berilah nilai untuk norma - norma sosial di bawah ini menurut tingkat kepentingannya bagi anda dengan menggunakan skala 6 angka (1=tidak penting sama sekali; 6=sangat penting sekali).

1                      2                      3                      4                      5                      6

Kemewahan (kaya raya)

Keserasian jiwa (bebas dari konflik batin)

Tantangan hidup (penuh tantangan, aktifitas)

Cinta yang dewasa (sex dan keintiman jiwa)

Prestasi

Keamanan Nasional (bebas invasi dari negara lain)

Perdamaian (bebas perang dan konflik)

Kesenangan (bersantai-santai, bersenang-senang)

Keindahan (keindahan alam, seni)

Agama (keselamatan, kehidupan kekal)

Persamaan (persaudaraan, persamaan hak)

Percaya diri (yakin diri)

Kekeluargaan (merawat keluarga)

Popularitas (dihormati, dikagumi)

Kebebasan (tidak tergantung, bebas memilih)

Persahabatan yang sejati

Kebahagiaan (kepuasan)

Kebijaksanaan (pengetahuan, pengertian akan hidup)



Berilah nilai untuk norma- norma sosial dibawah ini menurut tingkat kepentingannya bagi anda dengan menggunakan skala 6 angka (1=tidak penting sama sekali; 6=sangat penting sekali).

1	2	3	4	5	6
Ambisi (kemauan, kerja keras)				Penuh ide (kreatifitas)	
Berpikiran luas (berpikiran terbuka)				Berdiri sendiri (tidak tergantung)	
Kemampuan (efektifitas)				Kecerdasan (IQ)	
Kegembiraan (suka cita)				Logis (rasionil)	
Kebersihan (rapih , bersih)				Cinta (kasih sayang , kelembutan)	
Keberanian (membela kepercayaan)				Kepatuhan (patuh , penuh hormat)	
Mudah memaafkan (bersedia memaafkan orang lain)				Sopan santun (ramah, berkelakuan baik)	
Suka menolong				Tanggung jawab (dapat dipercaya)	
Kejujuran				Kontrol diri (disiplin)	

Berilah nilai untuk kebiasaan - kebiasaan dibawah ini menurut tingkat kepentingannya bagi anda dengan skala 6 angka (1=tidak penting sama sekali/jangan sekali-kali dilakukan; 6= sangat penting sekali/harus dilakukan).

1	2	3	4	5	6
Kebiasaan menyebut orang lain dengan nama depannya					
Berjabat tangan bila bertemu					
Memandang mata lawan bicara					
Selalu mendahulukan kepentingan diri sendiri					
Menyatakan/menyuarakan pikiran kita					
Menyatakan keinginan kita dengan jelas					
Mematuhi perintah orang lain					
Mengkritik orang lain didepan umum					
Kebiasaan memuji orang lain					
Minta maaf walaupun tidak merasa bersalah					
Memberikan kompensasi bila merasa bersalah					
Membalas budi					
Menggunakan waktu orang lain semau kita					
Tidak terburu - buru untuk berteman lebih akrab					
Menyentuh orang lain dengan sengaja					
Mengingat tanggal lahir orang lain					
Berpakaian rapih bila bersama orang lain.					



Berilah nilai untuk kebiasaan - kebiasaan dibawah ini menurut tingkat kepentingannya bagi anda dengan menggunakan skala 6 angka (1=tidak penting sama sekali/jangan sekali-kali dilakukan; 6=sangat penting sekali/harus dilakukan).

1 2 3 4 5 6

Selalu mematuhi peraturan  
 Mematuhi orang yang lebih berpangkat  
 Memaki - maki didepan umum  
 Tidak mempermainkan orang lain  
 Menghindari berdebat dengan orang lain  
 Tidak mengeluh  
 Tidak memalukan diri sendiri dan orang lain (jaga muka)  
 Tahu diri  
 Minta tolong kepada orang lain (keuangan)  
 Minta pendapat orang lain  
 Menanyakan pertanyaan yang bersifat pribadi kepada orang lain  
 Menghormati kehidupan pribadi orang lain  
 Selalu menunjukkan rasa tertarik kepada orang lain  
 Selalu menunjukkan rasa hormat kepada orang lain  
 Menunjukkan kasih sayang terhadap orang lain didepan umum  
 Menunjukkan emosi/perasaan dihadapan orang lain (marah, gembira)  
 Berbicara tentang hal - hal yang sensitif (agama, politik, sex)

Berilah pendapat untuk ciri - ciri karyawan Australia dibawah ini menurut tingkat kepentingannya bagi anda dengan menggunakan skala 6 angka (1=tidak penting sama sekali/tidak sesuai; 6=sangat penting sekali/sangat sesuai).

1 2 3 4 5 6

Berpakaian rapih  
 Mampu memberikan pelayanan yang memuaskan  
 Cepat tanggap terhadap kebutuhan para turis  
 Suka menolong  
 Memberikan pelayanan dengan cepat  
 Tepat waktu  
 Menyelesaikan persoalan dengan cepat  
 Menjawab setiap pertanyaan

Memberikan informasi yang tepat  
 Ramah tamah  
 Sopan santun  
 Penuh hormat  
 Penuh perhatian  
 Memperlakukan turis sebagai tamu  
 Dapat dipercaya  
 Percaya diri





Berilah pendapat untuk ciri-ciri karyawan Australia dibawah ini menurut tingkat kepentingannya bagi anda dengan menggunakan skala 6 angka (1=tidak penting sama sekali/tidak sesuai; 6=sangat penting sekali/sangat sesuai).

1	2	3	4	5	6
Penuh perhatian untuk kesejahteraan para turis Mudah didekati Mudah dicari bila dibutuhkan Mudah diajak bicara Selalu memberikan informasi yang tepat Bersedia mendengar Memberikan penjelasan yang memadai					Mengerti kebutuhan turis Asia Menjaga dan melengkapi kebutuhan turis Asia Memberikan perhatian perorangan kepada turis Mengerti Kebudayaan dan kebiasaan orang Asia Dapat berbahasa Asia Mengerti sejarah dan kebudayaan Australia

Berapa karyawan Australia yang telah memberikan pelayanan kepada anda dalam minggu lalu?

1      2      3      4      5      6      7      8      9      10+

Berapa karyawan Australia yang telah menjadi teman anda?

1      2      3      4      5      6      7      8      9      10+

Berapa kali rata-rata anda berbicara dengan karyawan Australia dalam sehari?

1      2      3      4      5      6      7      8      9      10+

Kepada penerima tamu	Waktu berbelanja dengan pramuniaga	Kepada petugas imigrasi di pelabuhan udara
Waktu makan di restoran	Kepada guide Australia	Kepada karyawan transportasi (pengemudi, kondektur)



Berapa kali rata-rata anda berinteraksi dengan karyawan Australia tanpa berbicara dalam sehari?

1      2      3      4      5      6      7      8      9      10+

Kepada penerima tamu

Waktu berbelanja

Kepada petugas imigrasi di pelabuhan udara

Waktu makan di restoran

Kepada guide Australia

Kepada karyawan transportasi (pengemudi, kondektur)

Berapa menit waktu anda yang paling lama berbicara/bercakap-cakap dengan karyawan Australia?

1    2    3    4    5    6    7    8    9    10    11    12    13    14    15    +

Sukarkah bagi anda untuk berinteraksi dengan karyawan Australia?

Tidak mungkin

Mudah sekali

1

2

3

4

5

6

Kemampuan berbahasa Inggris anda?

Sama sekali tidak bisa

Dengan lancar

1

2

3

4

5

6

Berapa besar keinginan anda untuk berinteraksi dengan karyawan Australia dengan cara dibawah ini (1=tidak ingin sama sekali; 6=sangat ingin)?

1

2

3

4

5

6

Diundang kerumah orang Australia  
 Berolah - raga bersama  
 Berekreasi bersama  
 Ikut dalam perayaan keluarga, pesta  
 Menjadi teman dekat  
 Makan bersama

Berbincang - bincang dijalan  
 Bercakap - cakap di toko, restoran, hotel  
 Tukar - menukar hadiah dan surat menyurat  
 Hanya hubungan bisnis  
 Tidak berhubungan sama sekali

Tunjukkan dengan skala 6 angka (1=sangat tidak puas; 6=sangat puas) berapa puas anda dengan:

6

Karyawan - karyawan Australia  
Kesempatan berbicara dengan karyawan Australia  
Jumlah persahabatan yang terjalin dengan karyawan Australia  
Jumlah waktu yang dilewatkan bersama karyawan Australia  
Kemampuan karyawan Australia berbicara bahasa anda  
Pengetahuan karyawan Australia tentang kebudayaan anda  
Pelayanan yang diberikan oleh karyawan Australia

Seberapa besar interaksi/kebersamaan yang anda inginkan dengan karyawan Australia:

**Total**

6

**Usia anda:** \_\_\_\_\_

39 - 45 tahun  
46 - 52 tahun  
53 - 59 tahun  
60 atau lebih

39 - 45 tahun  
46 - 52 tahun  
53 - 59 tahun  
60 atau lebih



Hanya untuk meyakinkan survey ini telah diberikan kepada anda dengan benar, bila anda tidak berkeberatan silahkan mengisi:

Nama anda: .....

Nomor telepon anda: .....

Tidak apa-apa bila anda berkeberatan.

Universitas Griffith mungkin akan menghubungi anda untuk menanyakan apakah anda telah menyelesaikan survey ini.



**TERIMA KASIH ATAS WAKTU DAN KEIKUT SERTAAN ANDA  
DALAM MENYELESAIKAN SURVEY INI.**

**SAYA DAN PERTURISAN INDUSTRI DI AUSTRALIA SANGAT  
MENGHARGAI PERTOLONGAN ANDA**

**SEMOGA ANDA MENIKMATI WAKTU ANDA DI AUSTRALIA!**





## DAFTAR PEKERJAAN DI AUSTRALIA

### MANAGER DAN ADMINISTRATOR

Pejabat pemerintah  
General manajer  
Manajer spesialis  
Manajer pertanian/perternakan  
Supervisor

### PROFESSIONAL

Ilmuwan  
Arsitek atau insinyur  
Dokter atau sejenis  
Guru atau dosen  
Pekerja sosial  
Akuntan dan lain lain bisnis profesional  
Seniman  
Dan lain lain

### SEMI PROFESSIONAL

Tekhnisi kedokteran (contoh :tukang gigi , tukang kaca mata)  
Tekhnisi bangunan  
Tekhnisi di pelabuhan atau pelabuhan udara  
Perawat terdaftar  
Polisi  
Dan lain lain

### DAGANG

Pedagang besi atau mesin  
Pedagang logam lain selain besi  
Pedagang alat listrik dan elektronik  
Pemborong bangunan  
Pedagang lukisan  
Pedagang kendaraan (mobil , motor)  
Pedagang makanan (restoran)  
Pedagang tanaman  
Dan lain lain

### KLERK/PELAYAN

Tukang ketik dan steno  
Pendataan dan operator mesin bisnis  
Gudang  
Foto kopi  
Penerima tamu (resepsionis)  
Operator telepon  
Pengantar barang  
Dan lain lain

### PRAMUNIAGA DAN PEGAWAI PRIBADI

Penjual asuransi , perumahan , saham  
Wakil cabang  
Asisten penjual  
pegawai Bank , kasir , penjual karcis  
Dan lain lain pramuniaga  
Pegawai pribadi

### OPERATOR MESIN DAN SOPIR

Masinis  
Sopir  
Operator mesin

### BURUH DAN SEJENIS

Buruh pabrik  
Buruh pertanian atau perkebunan  
Binatu/tukang cuci  
Buruh pertambangan dan bangunan  
Dan lain lain

**JAPANESE**  
**VERSION OF THE QUESTIONNAIRE**

クイーンズランド州立 グリフィス大学

オーストラリア

ようこそ クイーンズランドへ！

グリフィス大学では、アジアからのお客様にオーストラリアで会われた人々にたいする意識調査を行っております。 お客様からいただいた情報はすべて極秘に取り扱います。

大学ではお客様の意見全て、肯定的なものも否定的なものにも、関心をもっております。

どうかご協力のほど、宜しくお願い致します。  
アンケート調査は10分程かかります。

旅行の目的は？

旅行  
仕事（出張）

勉強  
友人・家族を訪問

スポーツ

国籍とは別に自分を何人だと思えますか。当然、国籍と同じでもかまいません。

通常どの国に住んでいますか。

中国  
香港  
インド

インドネシア  
日本  
韓国／北朝鮮

マレーシア  
フィリピン  
シンガポール

スリランカ  
台湾  
タイ

ベトナム

最高学歴は？

小学校  
高校

専門学校・短大  
大学

大学院

職業は？

管理職  
専門職  
準専門職  
工場などの従業員

事務員  
セールス・サービス業  
運転手・工事機器の操縦  
工場・農業労働者

家事  
学生  
失業中  
退職

どのくらいオーストラリアに滞在する予定ですか。(何日)

1      2      3      4      5      6      7      8      9      10+

これまでに何回、オーストラリアを訪れましたか。

1      2      3      4      5      6      7      8      9      10 +

あなたの文化的価値観や行動様式のルールは、オーストラリアの価値観やルールと、どのくらい違うと思いますか。

大變似ている

全く違う

1                    2                    3                    4                    5                    6

次のような価値観は、あなたにとってどのぐらい大切な、6段階に分けて示してください。(1=大切でない、6=大変大切)

1                      2                      3                      4                      5                      6

快適な生活（豊かな生活）

エクサイティングな生活（刺激的で行動的）

### 達成感（貢獻）

平和な世界（戦争、衝突のない）

## 美しい世界（自然、芸術の美）

**平等（機會均等）**

## 家族の安全（愛する人へのいたわり）

## 自由（独立、選択の自由）

## 幸福（満足）

### 内面的調和（精神的葛藤からの自由）

**戀愛（肉体的、精神的親交）**

**国防（攻撃のからの防御）**

喜び (楽しい生活、レジャー、楽しみ)

救い（救い、永遠の生活）

## 自己尊重 (自尊心)

社会的に認められる事（尊敬、賞賛）

## 真の友情（親しい付き合い）

英知（生活の知恵、理解）

次のような価値観は、あなたにとってどのくらい大切か、6段階に分けて示してください。（1＝大切でない、 6＝大変大切）

1	2	3	4	5	6
大望（勤勉、大志）					想像力（大胆な、創作力）
視野の広い心（偏見のない心）					独立（自立、自給自足）
有能（能力）					知的（聡明、思慮深さ）
快活（陽気、愉快）					理論的（一貫した、理性）
清潔（こざれいさ、整然とした）					親愛（愛情、優しさ）
勇敢（信念を貫くこと）					従順（忠順、敬意）
寛容（他人を許すこと）					丁寧（礼儀、行儀、親切）
役に立つこと（他人の福祉のために働くこと）					責任感（頼りになる）
正直（誠実、真実）					自制心（自己抑制、自己修養）

次のような行動様式は、あなたにとってどのくらい大切か、6段階に分けて示してください。（1＝大切でない、 6＝大変大切）

1	2	3	4	5	6
苗字でなく下の名前で他の人と呼ぶ。					
会ったときお互いに握手をする。					
会話をするとき、その人の目を見る。					
常に自分に必要なことと権利を最初に考える。					
個人の意見を表現する。					
あなたの意図をはっきりと示す。					
他の人の指示に従う。					
公で他の人を批判する。					
他の人を褒める。					
悪くなくても、あやまる。					
悪い場合は償いをする。					
何かをしてあげたら、何かをしてもらうように求める。					
他の人の時間を自由に使ってもいい。					
人間関係を築くのに、時間がかかる。					
他の人にわざと触れる。					
他の人の誕生日を覚えておいて、カードやプレゼントを送ること。					
他の人というときは、きれいな服を着る。					

次のような行動様式はあなたにとってどのくらい大切な、6段階に分けて示してください。（1＝大切でない、6＝大変大切）

1 2 3 4 5 6

- エチケット（礼儀）を守ること。
- 他の人の地位に従うこと。
- 他の人の前で誓いを立てること。
- 他の人をからかうのを避けること。
- 議論を避けること。
- 不平を言うのを避けること。
- 自分と他の人を当惑させる（恥をかかせる）のを避けること。
- 他の人の前で恥の意識を持つこと
- 他の人に助け（物質的、経済的）を求めること。
- 他の人に個人的な助言を求めること。
- 他の人に個人的な質問をすること。
- 他の人のプライバシーを尊重すること。
- 他の人に関心を示すこと。
- 他の人に尊敬を示すこと。
- 公で、他の人に愛情を示すこと。
- 他の人の前で感情（怒り、喜び）を示すこと。
- 繊細な事柄（宗教、政治、性）について話すこと。

8

サービス業（ホテル・レストラン・空港・店など）に携わるオーストラリア人の従業員の次のような点をあなたはどうか6段階に分けて示してください。（1＝大変悪い、6＝大変良い）

1 2 3 4 5 6

- |                  |                    |
|------------------|--------------------|
| こぎれいな服装をしていること。  | 正確な情報を提供すること。      |
| 要求されたサービスを行う能力。  | フレンドリーなこと。         |
| 旅行者の必要に答えること。    | 礼儀正しいこと。（行儀がいいこと。） |
| 役に立つこと。          | 敬意を示すこと。           |
| 即座にサービスを提供すること。  | 思いやりがあること。         |
| 時間を厳守してサービスすること。 | 旅行者をゲストとして扱うこと。    |
| 問題を早急に解決すること。    | 信頼できること。（誠実、公平、正直） |
| 全ての質問に答えること。     | 自信があること。           |



サービス業（ホテル・レストラン・空港・店など）に携わるオーストラリア人の従業員の次のような点をあなたはどう思うか6段階に分けて示してください。

（1＝大切悪い、 6＝大変良い）

1 2 3 4 5 6

旅行者の福利に気をつけること。

近づきやすいこと。

必要な時にすぐ見つけられること。

話しかけやすいこと。

観光客に常に情報を提供すること。

観光客に耳を傾けること。

適切な説明をすること。

アジアからの観光客のニーズを理解すること。

アジアからの観光客のニーズを予想すること

観光客に個別に注意を向けること。

アジアの文化や習慣を知っていること。

アジアの言語を話すこと。

オーストラリアの歴史や文化を知っていること。

10

先週、何人のサービス業（ホテル・レストラン・空港・店など）の従業員があなたにサービスをしましたか。

1 2 3 4 5 6 7 8 9 10+

あなたは、何人のオーストラリア人のサービス業の従業員と、よいあるいは親しい友達になりましたか。

1 2 3 4 5 6 7 8 9 10+

あなたは、一日に平均何回ぐらいオーストラリア人のサービス業の従業員に話しかけましたか。

1 2 3 4 5 6 7 8 9 10+

ホテルのフロントの係員。

買物の時店員と。

空港で税関係員と。

レストランで。

オーストラリア人のツアーガイドと。

空港従業員、バス・タクシーなどの運転手と。



あなたは、一日に平均何回ぐらいオーストラリア人のサービス業の従業員と、言葉で話をせずに交渉しましたか。

1 2 3 4 5 6 7 8 9 10+

ホテルのフロントの係員。 買物の時店員と。 空港で税関係員と。  
レストランで。 オーストラリア人のツアーガイドと。  
空港従業員、バス・タクシーなどの運転手と。

あなたが、オーストラリア人のサービス業の従業員と一番長く話したのは、どれぐらいの時間ですか。(何分)

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15+

あなたが、オーストラリア人のサービス業の従業員と交渉するのは、どのぐらい難しいですか。

不可能 大変簡単  
1 2 3 4 5 6

あなたはどのぐらい英語が話せますか。

全く話せない 流暢に話せる  
1 2 3 4 5 6

あなたは、次のような形のオーストラリア人のサービス業従業員との接触をどのぐらい望みますか。(1=全く望まない。 6=大変望む。)

1 2 3 4 5 6

オーストラリア人の家庭に招待されること。	通りでお喋りすること。
一緒にスポーツをすること。	店、レストラン、ホテルで話をすること。
リクリエーション施設を共用すること。	贈り物、手紙を交換すること。
家族の祝賀式やパーティーに参加すること。	仕事上の接触をするだけ。
親しい個人的な付き合いをすること。	全く接触しないこと。
食事を一緒にすること。	

次のような事柄に、あなたがどのくらい満足しているか、6段階に分けて示してください。 (1=大変失望している。 6=大変満足している。)

1                      2                      3                      4                      5                      6

オーストラリア人のサービス業（ホテル・レストランなど）の従業員

## オーストラリア人のサービス業の従業員と話す機会

## オーストラリア人のサービス業の従業員とかわした友情の回数

## オーストラリア人のサービス業の従業員とかかわる時間

オーストラリア人のサービス業の従業員があなたの母国語を話す能力

オーストラリア人のサービス業の従業員のあなたの文化に対する知識

オーストラリア人のサービス業の従業員があなたに提供するサービス

オーストラリア人のサービス業の従業員との接触を、あなたはどの程度望みますか。

全く望まない

大變望む

1	2	3	4	5	6
---	---	---	---	---	---

あなたの年齢は。

18歲未滿

18-20歲

25-31歲

32-38歲

### 39-45歲

46-52歲

53-59歲

60 歳以上

このアンケートは、お客様に正しく提示されましたでしょうか。正しく提示された場合にはそれを承認するために、お名前とご滞在のホテルの名前をローマ字でお書きください。

お名前： .....

ホテル： .....

承認なさらない場合には、お書きにならなくて結構です。

お客様の貴重な時間をさいて、アンケートにご協力いただき、  
誠にありがとうございました。

私、及びオーストラリア観光業界より、心からお礼申し上げます。

オーストラリアでのご滞在をどうかお楽しみください。

**職業****管理職**

立法府議員、国会・地方議員  
 管理職、部課長  
 専門管理職  
 農業経営者  
 セールス及びサービス業の管理職  
 その他のビジネスの管理職

**専門職**

自然科学者  
 建設専門職、エンジニア  
 医学関係専門職（医者・歯医者など）  
 学校教師  
 その他の教師、指導者  
 社会福祉関係者  
 経営者  
 芸術家  
 その他の専門職

**準専門職**

医学及び科学技術者  
 エンジニア及び建設関係技術者  
 航空、海上運搬技術者  
 登録看護婦  
 警察官  
 その他の準専門職

**工場などの従業員**

溶接工  
 その他の金属技術職  
 電機工  
 建築関係従業員  
 印刷関係従業員  
 自動車産業従業員  
 食品産業従業員  
 庭園関係従業員  
 その他の従業員

**事務員**

速記、タイピスト  
 データ処理、事務機オペレーター  
 計算事務員  
 ファイル、整理、コピー事務員  
 記録、発送業務  
 受付、電話交換手、連絡係  
 その他の事務員

**セールス、サービス業**

投資、保険、不動産セールスマン  
 商品のセールス代理人  
 店員  
 銀行の窓口、出納係、切符販売  
 その他のセールス  
 個人的なサービス業

**運転手、工事機器の操縦**

道路、鉄道の運転手  
 移動式機器操縦者  
 固定式機器操縦者  
 機械操縦者

**工場・農業労働者**

工場労働者  
 農業労働者  
 清掃作業員  
 工事、鉱山労働者  
 その他の労働者

**KOREAN**  
**VERSION OF THE QUESTIONNAIRE**

**그리피스 대학교, 퀸즈랜드  
오스트레일리아**

**퀸즈랜드주에 오신 것을 환영합니다!**

이번에 그리피스 대학이 아시아의 여러나라에서 오신 관광객 여러분들의 의견을 물어 호주에서 만날 수 있는 사람들에 대한 이해도와 느낌 및 소감을 조사/연구중입니다.

이 설문에 답하시는 여러분들의 답변은 절대 비밀보장이 될 것입니다.

이번 조사에서 긍정적이든 부정적이든 모든 의견이 저희에게는 매우 큰 관심의 대상이 됩니다.

부디 많은 협조를 부탁드립니다. 소요시간은 약 20분정도입니다.

여행의 목적:

휴가  
사업

교육프로그램  
친구 또는 친지방문

스포츠

당신은 당신의 국적을 어디라고 여기십니까?당신의 나라는?

중국	인도네시아	말레이시아	스리랑카	베트남
홍콩	일본	필리핀	대만	
인도	한국	싱가포르	태국	

당신의 최종학력:

국민학교  
중.고등학교

전문대학  
대학학위

대학원학위

당신의 직업은?

매니저/관리자  
전문직종  
반 전문직  
무역업자

사무원/서기  
세일즈맨/서비스업자  
공장/기계 조작자/운전자  
노동자/관련업자

건축업자  
학생  
실직자

얼마동안 호주에 머무실 예정입니까?(일)

1      2      3      4      5      6      7      8      9      10+

이전에 호주를 몇번 방문하신 적이 있습니까?

1      2      3      4      5      6      7      8      9      10+

어느 정도까지 당신의 행동 가치와 기준이 호주인들의 가치관과 다르다고 생각하십니까?

매우 유사함

아주 다름

1                  2                  3                  4                  5                  6

4

다음에 나열하는 것들의 중요성을 6점으로 분류해 평가해 주십시오. (1=중요하지 않음: 6=매우 중요함)

1                  2                  3                  4                  5                  6

편안한 삶(번창하는 생활)                  내적인 조화(내적인 갈등으로부터의 자유)

신나는 삶(자극적이고 적극적인 삶)                  성숙한 사랑(성적이고 정신적인 친밀)

성취감(공헌)                  국가안전보장(공격에 대한 방어)

세계평화(전쟁과 갈등이 없는 상태)                  즐거움(즐거운 여가생활, 재미로움)

미의 세계(자연의 아름다움, 예술)                  구제(죄악에서 벗어난 영원한 삶)

평등(형제애, 평등한 기회)                  자기 존중(자존심)

가족 안전(사랑하는 사람들 돌보기)                  사회적인 인식(존경, 찬양)

자유(독립, 자유로운 선택)                  진정한 친구애(가까운 교우관계)

행복(만족감)                  지혜(지식, 삶의 이해)



다음에 나열하는 것들의 중요성을 6점으로 분류해 평가해 주십시오. (1:중요하지 않음; 6:매우 중요함)

1	2	3	4	5	6
야심적(열심히 일하는, 열망하는)					상상적(대담한, 창조적인)
넓은 마음(개방적)					독립적(자기 의존의, 자기 만족의)
능력있는(유능한, 효과적)					지능적(지적인, 사려 깊은)
활기찬(유쾌한, 즐거운)					논리적(일관성 있는, 이성적인)
깨끗한(말쑥한, 정돈된)					사랑하는(애정깊은, 다정한)
용기있는(자신의 신념에 대한 주장)					순종하는(충실한, 경의를 표하는)
용서하는(다른 사람들을 관대히 봐주는)					공손한(예의있는, 매너가 좋은, 친절한)
도움적(다른 사람들의 복지를 위하는)					책임적(믿을만한, 신뢰할 수 있는)
정직한(진실한, 참된)					자제적(삼가는, 자기 훈육적인)

다음에 나열하는 행동규칙들을 중요도에 따라 6점으로 분류해 평가해 주십시오. (1=중요하지 않음; 6=매우 중요함)

1	2	3	4	5	6
성이 아닌 이름만으로 다른 사람을 불러야 한다.					
만남의 자리에서 서로가 악수를 해야 한다.					
대화중에 상대방의 눈을 쳐다보아야 한다.					
항상 자신의 요구와 권리를 먼저 생각해야 한다.					
개인적인 의견을 표현해야 한다.					
당신의 의도를 분명히 표시해야 한다.					
다른 사람의 지시에 복종해야 한다.					
공개적으로 다른 사람을 비평해야 한다.					
다른 사람을 칭찬해야 한다.					
잘못이 없다 할지라도 사과해야 한다.					
잘못이 있으면 보상을 제공해야 한다.					
은혜를 되갚으려고 노력해야 한다.					
다른 사람의 시간을 빼앗는데 아무렇지도 않아야 한다.					
관계 개선을 위해 시간을 투자해야 한다.					
다른 사람에게 의도적으로 접촉해야 한다.					
다른 사람의 생일을 알고서 인정해야 한다.					
다른 사람과 같이 있을 때 옷을 단정하게 입어야 한다.					

다음에 나열하는 행동규칙들을 중요도에 따라 6점으로 분류해 평가해 주십시오. (1=중요하지 않음; 6=매우 중요함)

1                      2                      3                      4                      5                      6

기본 예절규칙들(좋은 매너)을 따라야 한다.  
 다른 사람의 지위에 따라 같게 행동한다.  
 다른 사람 앞에서 맹세해야 한다.  
 다른 사람을 조롱하지 말아야 한다. (놀리기)  
 논쟁을 피해야 한다.  
 불평을 하지 말아야 한다.  
 자신과 다른 사람을 당혹스럽게 만들지 말아야 한다. (체면을 세우기)  
 다른 사람 앞에서 창피함을 느껴야 한다.  
 다른 사람에게 도움을 요청해야 한다. (물질적/재정적)  
 다른 사람에게 개인적인 조언을 청해야 한다.  
 다른 사람의 개인적인 질문을 물어야 한다.  
 다른 사람의 사생활을 존중해야 한다.  
 다른 사람에게 관심을 보여야 한다.  
 다른 사람에게 존경을 표해야 한다.  
 공개적으로 다른 사람에 대한 애정을 표시해야 한다.  
 다른 사람 앞에서 감정을 드러내야 한다. (화내기, 기쁨)  
 예민해지기 쉬운 논쟁거리를 이야기해야 한다. (종교, 정치, 성)

다음에 나열하는 호주인 서비스 종사업자들의 모습들을 중요도에 따라 6점으로 분류해 평가해 주십시오. (1=중요하지 않음; 6=매우 중요함)

1                      2                      3                      4                      5                      6

단정한 복장	정확한 정보 제공
요구되어진 서비스에 대한 수행능력	우호적인 태도
관광객들의 요구에 대한 반응	공손함(좋은 매너)
도움이 됨	경의를 포함
즉각적인 서비스 제공	사려깊음
정확한 시간에 일처리	관광객들을 손님으로 대접
문제를 신속히 해결	믿음성(진실, 공정함, 정직)
모든 질문에 응답	자신감

다음에 나열하는 호주인 서비스 종사업자들의 모습들을 중요도에 따라 6점으로 분류해 평가해 주십시오. (1=중요하지 않음; 6=매우 중요함)

1	2	3	4	5	6
관광객들의 복지에 대한 고려 접근하기 쉬움 필요시 찾기 쉬움 이야기나누기 쉬움 관광객들에게 계속적인 정보 제공 관광객들의 이야기를 경청하기 충분한 설명을 주기					아시안 관광객들의 요구 이해 아시안 관광객들의 요구 예상 관광객들에게 개별적인 주의 제공 아시안 문화와 풍속을 알기 아시안 언어들을 할 줄 알기 호주의 역사와 문화를 알기

지난 주에 몇명의 서비스 종사업자들이 당신에게 서비스를 제공했나요?

1      2      3      4      5      6      7      8      9      10+

몇명의 친근하고 가까운 서비스 종사업자 친구들을 사귀었나요?

1      2      3      4      5      6      7      8      9      10+

하루에 평균 몇번 호주의 서비스 종사업자들과 이야기를 나누었나요?

1      2      3      4      5      6      7      8      9      10+

출장사무소/접수계 고용인들과      쇼핑할 때 점원과      공항에서 세무관과  
레스토랑에서 식사할 때      호주의 관광가이드들과      운송/수송 관련업자들과

하루에 평균 몇번 호주의 서비스업자들과 아무런 대화없이 일을 진행했나요?

1      2      3      4      5      6      7      8      9      10+

출장사무소/접수계 고용인들과      쇼핑할 때 점원과      공항에서 세무관과  
레스토랑에서 식사할 때      호주의 관광가이드들과      운송/수송 관련업자들과

호주의 서비스 종사업자들과 이야기를 나누며 시간을 보낸 가장 긴 시간은 어느정도입니까?(분)

1   2   3   4   5   6   7   8   9   10   11   12   13   14   15+

호주의 서비스 종사업자들과 상호적인 관계를 이루는데 어느정도 어려움을 느끼시나요?

가능하지 않음

매우 쉬움

1                  2                  3                  4                  5                  6

12

영어를 어느정도 잘 하시나요?

전혀 못함

유창하게 함

1                  2                  3                  4                  5                  6

다음에 나열하는 호주의 서비스업자들과의 상호관계를 얼마나 원하십니까? (1=전혀 원하지 않음: 6=매우 원함)

1                  2                  3                  4                  5                  6

호주인 가정집으로의 초대  
스포츠를 같이 하기  
오락 시설을 같이 사용  
가족의 기념일과 파티에 참가  
가까운 개인적 관계를 가지기  
음식을 나누어먹기

거리에서의 대화  
가게, 식당, 호텔에서 대화  
선물과 서신을 주고 받기  
사무적인 접촉만 가지기  
전혀 접촉을 안 하기



단지 이 조사가 귀하에게 정확하게 실시되어졌음을 증명하기 위해  
필요하오니 아래 사항을 기재해 주십시오.

귀하의 이름: \_\_\_\_\_

전화번호: \_\_\_\_\_

원하지 않으시면 기재 안 하셔도 됩니다.

나중에 그리피스 대학에서 이 조사에 참여했음을 확인하기 위해  
귀하에게 전화를 걸 지도 모릅니다.

이 조사에 참여해주셔서 대단히 감사합니다.

저와 호주 관광업계는 귀하의 친절한 협조에  
무한한 감사를 드립니다.

부디 호주에서 즐거운 시간 되십시오.

## 직업 분류군

### 매니저 / 관리자

국회의원, 정부 관리 요원  
일반 관리인  
특별 관리인  
농장 관리인  
관리 감독관 (판매 및 서비스)  
관리 감독관 (다른 사업)

### 전문직종

자연 과학자  
건축기술자  
의사  
학교 교사  
다른 기관의 강사  
사회문제 전문가  
사업문제 전문가  
예술가 및 관련업 전문가  
그외 각종 전문직

### 준 전문직종

의학 및 과학 관련 기술관/기술자  
공학 및 건축 관련 기술자  
항공 및 해운 수송 기술자  
공인 간호사  
경찰  
그외 각종 준 전문직

### 무역업자

금속기구 및 기계 무역업자  
다른 금속 무역업자  
전기 및 전자 무역업자  
건축 무역업자  
인쇄 무역업자  
차량 무역업자  
식품 무역업자  
원예 무역업자  
그외 각종 무역업자

### 사무원/서기

속기사 및 타이피스트  
정보처리 및 사무기계 기사  
계산원

서류분류 및 복사 담당 사무원  
물품기록 및 발송 담당 사무원  
접수계원, 교환원, 그리고 배달인  
그외 각종 사무원

#### 판매업자 및 개인적 서비스업자

주식, 보험 및 부동산업자  
판매 대표자  
판매 보조자  
출납계원 및 티켓 판매자  
각종 판매업자  
개인적 서비스업자

#### 공장/기계 조작자 및 운전자

도로 및 철도 수송기관 운전자  
동력 기구 기사 (수송기구 제외)  
고정식 기구 조작자  
기계 기사

#### 노동업 및 관련업자

제조 보조자 및 공장 노동자  
농사업 및 관련업자  
청소원  
공사장 인부 및 광산 노동자  
각종 노동 관련자

#### 합계



**MANDARIN**  
**VERSION OF THE QUESTIONNAIRE**

澳大利亞 昆士蘭州

格利菲斯大學

歡迎您光臨昆士蘭州！

格利菲斯大學 (Griffith University) 正在調查亞洲遊客對他們在澳大利亞所遇到的人士的印象。您提供的資料將絕對保密。

您所提供的意見，無論是褒是貶，大學都感興趣。

敬請協助。這份調查卷只需二十分鐘即可完成。

這次旅遊的目的是：

渡假  
商務

學習  
探親訪友

參加體育活動

您認為自己的國籍是什麼？

您的家在哪個國家？

中國  
香港  
印度

印度尼西亞  
日本  
韓國

馬來西亞  
菲律賓  
新加坡

斯里蘭卡  
台灣  
泰國

越南

您的最高學歷是：

小學  
中學

非學位文憑(中專,職業學院)  
大學學位

研究生學位

您的職業是什麼？

經理,行政人員  
專業人員  
助理專業人員  
工藝技術工人

文員  
銷售員,服務員  
機械,機器操作員,司機  
勞工,非技術工人

主婦  
學生  
無業

您打算在澳大利亞停留多久(以天數為單位)？

1      2      3      4      5      6      7      8      9      10或以上

您來過澳大利亞幾次？

1      2      3      4      5      6      7      8      9      10或以上

您和澳大利亞人在價值觀和行為標準上的區別是：

非常相似

完全不同

1                  2                  3                  4                  5                  6

4

請用六個等級評估下列價值觀對您的重要性  
(1=不重要；6=極其重要)。

1                  2                  3                  4                  5                  6

舒適的生活(富裕的生活)

內心和諧(無內心衝突)

令人興奮的生活(刺激,活躍的生活)

成熟的愛(性及精神上的親密關係)

有成就感(有貢獻)

國家安全(保護使不受外來侵犯)

和平的世界(無戰爭及衝突)

歡愉(充滿樂趣的悠閑生活)

美麗的世界(自然美與藝術美)

拯救(得救,永生)

平等(兄弟般的友愛,機會均等)

自尊(高度自我評估)

家庭安全(照顧所愛的人)

社會的承認(受人尊敬,羨慕)

自由(獨立,自由選擇)

真正的友誼(親密的伙伴)

幸福(滿足感)

智慧(知識,對生活的理解)

請用六個等級評估下列價值觀對您的重要性  
(1=不重要； 6=極其重要)。

1	2	3	4	5	6
雄心勃勃(努力工作,積極向上)					有想象力(勇於創新,有創造性)
寬宏大量(虛心)					有獨立性(依靠自己,自給自足)
能幹(有競爭力,辦事有效率)					有理性(聰慧,善思考)
樂觀(輕鬆,快樂)					有邏輯性(一致,合理)
整潔(整齊,清潔)					有愛心(深情,溫柔)
有勇氣(能堅持己見)					能服從(忠于職守,尊重別人)
寬恕(願意原諒別人)					有禮貌(謙虛,言行得體,和藹)
樂于助人(為別人的利益而工作)					有責任心(可信賴,可靠)
誠實(誠摯,真誠)					有自制(克己,自律)

請用六個等級評估下列價值觀對您的重要性  
(1=不重要； 6=極其重要)。

1	2	3	4	5	6
應用名字來稱呼對方					
見面時應與對方握手					
交談時應注視對方					
應首先考慮自己的需要和權利					
應表達個人的看法					
應清楚地表明自己的意圖					
應服從對方的指示					
應當眾批評對方					
應讚美對方					
即使不是自己的錯也應道歉					
自己錯了時應提出賠償					
應報答別人的恩惠					
應隨便地佔用對方的時間					
應花點時間發展人際關係					
應有意地觸摸對方					
應對對方的生日有所表示					
和對方在一起時應衣著整齊					

請用六個等級評估下列價值觀對您的重要性  
(1=不重要；6=極其重要)。

1                      2                      3                      4                      5                      6

應遵守禮節(有禮貌)  
應根據對方的身份給予適當的待遇  
應在別人面前講粗話  
應避免取笑對方(嘲弄)  
應避免爭吵  
應避免抱怨  
應避免使自己和對方尷尬(留面子)  
面對對方時應有羞恥之心  
應請求對方幫助(物質的或者金錢上的)  
應請求對方給予有關私人的建議  
應問及對方的私人問題  
應尊重別人的隱私權  
應向對方表示興趣  
應向對方表示尊重  
應在公眾場合表示喜愛對方  
應向對方顯示自己的情緒(憤怒，歡欣)  
應談論敏感事項(宗教，政治，性愛)

請根據下列事項對您的重要程度，用六個等級評估您對澳大利亞籍服務員的印象(1=不重要；6=極其重要)。

1                      2                      3                      4                      5                      6

衣著整潔  
能完成服務工作  
能順從遊客的要求  
樂於提供幫助  
提供快速服務  
準時(能依時執行工作)  
迅速解決問題  
回答所有問題

提供準確資料  
友善  
有禮貌(舉止得體)  
尊重別人  
能為別人著想  
如招待自己客人一樣招待遊客  
可以信賴(真誠，公正，誠實)  
富自信心

請根據下列事項對您的重要程度，用六個等級評估您對澳大利亞服務員的印象(1=不重要；6=極其重要)。

1	2	3	4	5	6
關心遊客的利益			理解亞洲遊客的需要		
平易近人			預先想到亞洲遊客的需要		
在有需要時容易找到服務員			給遊客個別的關照		
容易與之交談			熟悉亞洲文化和習俗		
有關遊客的事情能及時通知			能講亞洲語言		
聽取遊客意見			熟悉澳大利亞歷史和文化		
給遊客足夠的解釋					

在過去一週內有幾位服務員曾為您提供服務？

1	2	3	4	5	6	7	8	9	10或以上
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有幾位澳大利亞服務員與您成為親密的好朋友？

1	2	3	4	5	6	7	8	9	10或以上
---	---	---	---	---	---	---	---	---	-------

您平均每天和澳大利亞服務員交談幾次？

1	2	3	4	5	6	7	8	9	10或以上
---	---	---	---	---	---	---	---	---	-------

接待員 飯店服務員	商店售貨員 澳大利亞導遊人員	機場海關人員 交通服務員
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您每天平均有幾次是不必用語言即可與澳大利亞服務員溝通的？

1	2	3	4	5	6	7	8	9	10或以上
接待員 飯店服務員					商店售貨員 澳大利亞導遊人員				機場海關人員 交通服務員

您和澳大利亞服務員交談的最長時間為多少？（以分鐘為單位）

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15或以上
---	---	---	---	---	---	---	---	---	----	----	----	----	----	-------

您和澳大利亞服務員溝通時曾遇到多大的困難？

無法溝通						非常容易溝通
1	2	3	4	5	6	

12

您說英語的流利程度有多高？

一點也不會						流利
1	2	3	4	5	6	

請用六個等級評估下列您想用來和澳大利亞服務員溝通的方式  
(1=不想用；6=非常想用)。

1	2	3	4	5	6
被邀請到澳大利亞人的家里 一起進行體育活動 共同使用娛樂設施 參加他們的家庭慶祝，舞會 發展密切的私人關係 一起吃飯				在街上聊天 在商店，飯館，旅館交談 交換禮物，通信地址 只限於公務接觸 沒有任何來往	



請用1 - 6的等級表示您對下列事項的滿意程度  
(1=非常不滿意； 6=非常滿意)。

1	2	3	4	5	6
澳大利亞服務員					
與澳大利亞服務員談話的機會					
與澳大利亞服務員建立友誼的機會					
與澳大利亞服務員在一起的時間					
澳大利亞服務員講貴國語言的能力					
澳大利亞服務員對貴國文化的認識					
澳大利亞服務員為您所提供的服務					

您想與澳大利亞服務員有何種程度的交往：

完全沒有					百分之百
1	2	3	4	5	6

您的年歲是：

18歲以下	39-45歲
18-24歲	46-52歲
25-31歲	53-59歲
32-38歲	60歲或以上

因我們想確定這項調查是否正確，希望您提供下列資料：

您的姓名：-----

您的家用電話：-----

如您不願意，可以不填。

格利菲斯大學以後可能會給您打電話，詢問您是否完成了這項調查。

十分感謝您花費寶貴的時間和精神參加這項調查。

澳大利亞旅遊業和我本人對您的慷慨協助表示感謝。

祝您在澳大利亞旅途愉快！

## 經理及行政人員

立法人員及政府任命之官員  
 總經理  
 專務經理  
 農場主及農場經理  
 管理監督員(銷售與服務)  
 管理監督員(其它行業)

## 專業人員

自然科學家  
 建築專業人員及工程師  
 診斷及治療醫師  
 學校教師  
 其他教師及導師  
 社會服務專業人員  
 商業專業人員  
 藝術家及有關專業人員  
 其他各類專業人員

## 各類助理專業人員

助理醫學,科學及技術人員  
 助理工程,建築及技術員  
 空運及海運助理技工  
 助理護士  
 助理警察  
 其他各類助理技術人員

## 工藝技術工人

金屬製品和機械技術工人  
 其他金屬業技術工人  
 電氣與電子業技術工人  
 建築業技術工人  
 印刷業技術工人  
 汽車業技術工人  
 食品業技術工人  
 園藝設施業技術工人  
 其他各類行業技術工人

## 文員

速記員及打字員  
 數據處理及商業機器操作員  
 數據員  
 檔案整理，分類，複印員  
 材料記錄及分發員  
 接待員，接線生及送信員  
 其他各類文員

## 銷售及個人服務人員

投資，保險及房地產銷售員  
 營業代表  
 助理營業員  
 銀行，商店出納員及售票員  
 其它各類營業員  
 個人服務業員工

## 機械，機器操作員和司機

汽車及火車司機  
 流動機械(非運輸工具)操作員  
 文具廠工人  
 機械操作員

## 勞工和非技術工人

助理工藝技術工人及工廠工人  
 農業勞動者及有關工人  
 清潔工  
 建築及開礦工人  
 其他各類勞工及非技術工人

**THAI**  
**VERSION OF THE QUESTIONNAIRE**

## มหาวิทยาลัยกริฟฟิธแห่งรัฐควีนส์แลนด์ ออสเตรเลีย

ยินดีต้อนรับสู่ควีนส์แลนด์ !

มหาวิทยาลัยกริฟฟิธกำลังทำการวิจัยสอบถามความคิดเห็นของนักท่องเที่ยวจากเอเชีย ที่มีต่อผู้ที่มาพบในประเทศออสเตรเลีย ข้อมูลที่ท่านตอบในแบบสอบถามนี้จะถือว่า เป็นความลับเฉพาะ

มหาวิทยาลัยสนใจการแสดงความคิดเห็นของท่านทุกประการ ไม่ว่าจะเป็นในทางบวก หรือทางลบ

กรุณาช่วยตอบแบบสอบถามนี้ด้วย ท่านจะใช้เวลาเพียง 20 นาทีเท่านั้น

1.

จุดประสงค์ในการเดินทางมาออสเตรเลีย :

เที่ยวพักผ่อน

ศึกษา

กีฬา

ธุรกิจ

เยี่ยมเยียนญาติมิตร

ท่านคิดว่าเอกลักษณ์ประจำชาติท่านคืออะไร ?

ท่านมาจากประเทศไหน ?

จีน

อินโดนีเซีย

มาเลเซีย

ศรีลังกา

เวียดนาม

ฮ่องกง

ญี่ปุ่น

ฟิลิปปินส์

ไต้หวัน

อินเดีย

เกาหลี

สิงคโปร์

ไทย

วุฒิทางการศึกษาสูงสุดของท่าน :

ประถมศึกษา	ไม่มีปริญญา(วิทยาลัย วิชาชีพ)	สูงกว่าปริญญาตรี
มัธยมศึกษา	ปริญญาตรี	

ท่านประกอบอาชีพอะไร ?

ผู้จัดการ / ผู้บริหาร	เสมียน	แม่บ้าน
นักวิชาชีพที่ต้องมีปริญญา	พนักงานขายและผู้ให้บริการส่วนตัว	นักเรียนนักศึกษา
นักวิชาชีพที่ไม่ต้องมีปริญญา	ผู้ปฏิบัติงานโรงงาน/เครื่องจักร- และพนักงานขับรถ	ว่างงาน
ช่างประกอบอาชีพ	กรรมกรและคนงานที่ทำงานประเภทนี้	เกษียณ



3.

ท่านตั้งใจจะอยู่ในประเทศออสเตรเลียเป็นเวลาเท่าใด ? (วัน)

1      2      3      4      5      6      7      8      9      10+

ท่านเคยมาประเทศออสเตรเลียก่อนหน้านี้แล้วกี่ครั้ง ?

1      2      3      4      5      6      7      8      9      10+

ค่านิยมและหลักการปฏิบัติตนของท่านกับของคนออสเตรเลียแตกต่างกันน้อยแค่ไหน ?

คล้ายคลึงกันมาก

แตกต่างกันโดยสิ้นเชิง

1

2

3

4

5

6

คำนิยามต่อไปนี้มีความสำคัญต่อท่านมากน้อยเพียงใด กรุณาให้ความสำคัญตามลำดับ 1 – 6  
(1 = ไม่สำคัญ ; 6 = สำคัญอย่างยิ่ง)

1	2	3	4	5	6
ชีวิตสบาย ๆ (มั่งคั่งร่ำรวย)					จิตใจสงบสุข (ปราศจากความขัดแย้งในใจตน)
ชีวิตที่น่าตื่นเต้น (มีชีวิตชีวา)					ความรักแบบผู้ใหญ่ (ความใกล้ชิดทางเพศและจิตใจ)
ความรู้สึกว่าประสบความสำเร็จ (มีส่วนเป็นผู้ให้)					ความมั่นคงของชาติ (ปลอดภัยจากการรุกราน)
โลกที่สงบสุข (ไม่มีสงครามและการขัดแย้ง)					ความเพลิดเพลิน (ชีวิตสนุกสนานสบาย ๆ )
โลกที่สวยงาม (ความงามของธรรมชาติและศิลป์)					ความช่วยเหลือทางจิตวิญญาณ (ได้รับการช่วยให้รอด มีชีวิตไม่รู้จักจบ)
ความเสมอภาค (เป็นพี่น้องกันมีโอกาสเท่า ๆ กัน)					
ความมั่นคงของครอบครัว (ดูแลผู้เป็นที่รัก)					การเคารพตนเอง (นับถือตนเอง)
เสรีภาพ (มีอิสระ เลือกทำอะไรได้)					การยอมรับทางสังคม (นับถือ, ยกย่อง)
ความสุข (มีความพอใจในชีวิต)					มิตรภาพที่แท้จริง (ความเป็นเพื่อนใกล้ชิด)
					ความรู้ (มีความรู้ ความเข้าใจในชีวิต)

คำนิยามต่อไปนี้มีความสำคัญต่อท่านมากน้อยเพียงใด กรุณาให้ความสำคัญตามลำดับ 1 - 6  
(1 = ไม่สำคัญ; 6 = สำคัญอย่างยิ่ง)

1	2	3	4	5	6
ความทะเยอทะยาน(ทำงานหนัก, รักดี)					มีจินตนาการ (กล้า, สร้างสรรค์)
ใจกว้าง (รับฟังความคิดผู้อื่น)					อิสระเสรี (พึ่งตัวเอง, เลี้ยงตัวเองได้)
ความสามารถ (ทำได้ดี, มีประสิทธิภาพ)					มีปัญญา (ฉลาด, รู้จักไตร่ตรอง)
สนุกสนาน (จิตใจเบิกบาน, ร่าเริง)					มีเหตุมีผล (อยู่กับร่องกับรอย, มีสติ)
สะอาด (เป็นระเบียบเรียบร้อย)					มีความรัก (เอ็นดู, อ่อนโยน)
กล้า (ยืนหยัดเพื่อความเชื่อของตนเอง)					อ่อนน้อม (ทำตามหน้าที่, มีความเคารพ)
ให้อภัย (พร้อมที่จะให้อภัยผู้อื่น)					สุขภาพ (นอนหลับ, มารยาทดี, เมตตา)
เป็นประโยชน์ (ทำเพื่อผู้อื่น)					รับผิดชอบ (เชื่อถือได้, ไว้ใจได้)
ซื่อสัตย์ (จริงใจ, ตรง)					คุมตนเองได้ (สงบเสงี่ยม, บังคับตัวเองได้)

คำนิยามต่อไปนี้มีความสำคัญต่อท่านมากน้อยเพียงใด กรุณาให้ความสำคัญตามลำดับ 1 - 6  
(1 = ไม่สำคัญ; 6 = สำคัญอย่างยิ่ง)

1 2 3 4 5 6

- ควรเรียกผู้อื่นโดยใช้ชื่อตัว
- ควรทักทายด้วยการจับมือแบบฝรั่ง
- ควรมองตามบุคคลที่กำลังพูดด้วย
- ควรคำนึงถึงความจำเป็นและสิทธิของตนเองก่อน
- การแสดงความคิดเห็นของตนเอง
- ควรแสดงเจตนาของตนเองอย่างชัดเจน
- ควรเชื่อฟังคำสั่งของคนอื่น
- ควรวิจารณ์คนอื่นในที่สาธารณะ
- ควรยกยอคนอื่น
- ควรขอโทษแม้ตนเองจะไม่ผิด
- ควรเสนอการชดเชยให้ถ้าตนเองผิด
- ควรหาวิธีตอบแทนความกรุณาของผู้อื่น
- ควรใช้เวลาของคนอื่นได้ตามสบาย
- ควรใช้เวลาเล็กน้อยในการที่จะมีความสัมพันธ์ก้าวหน้า
- ควรแต่งตั้งตัวผู้อื่นด้วยเจตนาได้
- ควรแสดงความยินดีในวันเกิดของผู้อื่น
- ควรแต่งกายสุภาพเรียบร้อยเมื่ออยู่กับผู้อื่น

คำนิยามต่อไปนี้มีความสำคัญต่อท่านมากน้อยเพียงใด กรุณาให้ความสำคัญตามลำดับ 1 - 6  
(1 = ไม่สำคัญ;                      6 = สำคัญอย่างยิ่ง)

1	2	3	4	5	6
ควรปฏิบัติตามมารยาทสังคม(มารยาทดี)					
ควรปฏิบัติต่อผู้อื่นตามฐานะของเขา					
ควรใช้คำสับถอ้หน้าผู้อื่นได้					
ควรหลีกเลี่ยงการล้อเลียนผู้อื่น (แหย่)					
ควรหลีกเลี่ยงการมีปากเสียง					
ควรหลีกเลี่ยงการบ่นร้องทุกข์					
ควรหลีกเลี่ยงการทำให้ตนเองและผู้อื่นกระดากใจ (รักษาหน้า)					
ควรมีความรู้สึกละอายเมื่ออยู่ต่อหน้าผู้อื่น					
ควรขอความช่วยเหลือจากผู้อื่น (ทางวัตถุ, การเงิน)					
ควรขอคำแนะนำเป็นการส่วนตัวจากผู้อื่น					
ควรถามคำถามเกี่ยวกับเรื่องส่วนตัวของผู้อื่น					
ควรให้ความเคารพความเป็นส่วนตัวของผู้อื่น					
ควรแสดงความสนใจในผู้อื่น					
ควรแสดงความเคารพต่อผู้อื่น					
ควรแสดงความรักต่อผู้อื่นในที่สาธารณะ					
ควรแสดงอารมณ์ต่อหน้าผู้อื่น (ความโกรธ, ความยินดี)					
ควรพูดเกี่ยวกับเรื่องละเอียดอ่อน (ศาสนา, การเมือง, เพศ)					

ท่านคิดว่าพนักงานผู้ให้บริการทางด้านการท่องเที่ยวชาวออสเตรเลียเป็นอย่างไร ในด้านต่อไปนี้  
กรุณาให้คะแนน 1 – 6 (1 = ไม่เลย; 6 = มากอย่างยิ่ง)

1	2	3	4	5	6
แต่งกายเรียบร้อย					ให้ข้อมูลถูกต้อง
สามารถให้บริการได้ตามต้องการ					มีความเป็นมิตรดี
ตอบสนองความต้องการของนักท่องเที่ยว					สุขภาพ (มารยาทดี)
ให้ความช่วยเหลือดี					มีความเคารพผู้อื่น
ให้บริการทันใจ					มีความเกรงใจ
ให้บริการตรงเวลา					ปฏิบัติต่อนักท่องเที่ยวเหมือนผู้มาเยี่ยม
แก้ปัญหาได้รวดเร็ว					ไว้วางใจได้ (จริงใจ, ยุติธรรม, สุจริต)
ตอบคำถามทุกข้อ					มีความมั่นใจ

ท่านคิดว่าพนักงานผู้ให้บริการทางด้านการท่องเที่ยวชาวออสเตรเลียเป็นอย่างไร ในด้านต่อไปนี้  
กรุณาให้คะแนน 1 - 6 (1 = ไม่เลย; 6 = มากอย่างยิ่ง)

1	2	3	4	5	6
ห่วงใยในสวัสดิการของนักท่องเที่ยว			เข้าใจความต้องการของนักท่องเที่ยวเอเชีย		
พบปะได้ง่าย			รู้ล่วงหน้าว่านักท่องเที่ยวเอเชียต้องการอะไร		
ตามตัวได้ง่ายเมื่อจำเป็น			ให้ความเอาใจใส่นักท่องเที่ยวเป็นรายบุคคล		
พูดด้วยง่าย			รู้จักขนบธรรมเนียมและวัฒนธรรมเอเชีย		
บอกอะไร ๆ ให้นักท่องเที่ยวทราบเสมอ			พูดภาษาเอเชียได้		
รับฟังความคิดเห็นของนักท่องเที่ยว			รู้ประวัติศาสตร์และวัฒนธรรมของออสเตรเลีย		
ให้คำอธิบายอย่างพอเพียง					

ในช่วงสัปดาห์ที่แล้ว มีพนักงานให้บริการทางด้านการท่องเที่ยวแก่ท่านกี่ราย ?

1      2      3      4      5      6      7      8      9      10+

ในช่วงสัปดาห์ที่แล้วท่านทำความรู้จักสนิทสนมคุ้นเคยเป็นมิตรกับพนักงานผู้ให้บริการทางด้านการท่องเที่ยวชาวออสเตรเลียกี่ราย ?

1      2      3      4      5      6      7      8      9      10+

เฉลี่ยแล้วท่านสนทนากับพนักงานผู้ให้บริการทางด้านการท่องเที่ยวชาวออสเตรเลียวันละกี่ราย ?

1      2      3      4      5      6      7      8      9      10+

- กับลูกจ้างหน้าสำนักงาน

ขณะรับประทานอาหารในภัตตาคาร
- ขณะซื้อของกับพนักงานขาย

กับมัคคุเทศก์ชาวออสเตรเลีย
- กับเจ้าหน้าที่ศุลกากรที่สนามบิน

กับพนักงานที่เกี่ยวข้องกับยานพาหนะ



เฉลี่ยแล้วท่านติดต่อกับพนักงานผู้ให้บริการทางด้านการท่องเที่ยวชาวออสเตรเลีย โดยไม่มีการสนทนากัน วันละกี่ราย ?

1      2      3      4      5      6      7      8      9      10+

กับลูกจ้างหน้าสำนักงาน

ขณะซื้อของกับพนักงานชาย

กับเจ้าหน้าที่ชลกากรที่สนามบิน

## ชนะรับประทานอาหารในภัตตาคาร

กับมัคคเทศก์ชาวออสเตรเลีย

กับพนักงานที่เกี่ยวข้องกับยาน

พาหนะ

ท่านใช้เวลาสนทนากับพนักงานผู้ให้บริการทางด้านการท่องเที่ยวออสเตรเลีย นานที่สุดเท่าไร ? (เป็นนาที)

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15+
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ท่านติดต่อกับพนักงานผู้ให้บริการทางด้านการท่องเที่ยวชาวออสเตรเลียได้ยากมากน้อยเพียงไร?

ติดต่อก็ไม่ได้เลย

ติดต่อดี้ง่ายมาก

**1**

2

3

4

5

6

ทำนพูดภาษาอังกฤษได้ดีเพียงใด ?

ไม่ได้เลย 1 2 3 4 5 6 คล่อง

ทำนต้องการติดต่อกับพนักงานผู้ให้บริการทางด้านการท่องเที่ยวชาวออสเตรเลียทางด้านต่อไปนี้ มากน้อยเพียงใด กรุณาให้คะแนน 1 - 6  
( 1 = ไม่ต้องการเลย ; 6 = ต้องการมาก

1	2	3	4	5	6
ได้รับเชิญไปบ้านของชาวออสเตรเลีย				พูดคุยกันตามถนน	
เล่นกีฬาด้วยกัน				สนทนากันในร้านขายของ, ภัตตาคาร, โรงแรม	
ใช้สถานอำนวยความสะดวกในการบันเทิงร่วมกัน				แลกเปลี่ยนของขวัญและติดต่อกันทางจดหมาย	
มีส่วนร่วมในงานฉลอง, งานเลี้ยงในครอบครัว				ติดต่อกันเฉพาะทางด้านธุรกิจเท่านั้น	
มีความสัมพันธ์ใกล้ชิดเป็นส่วนตัว				ไม่ต้องการติดต่อด้วยเลย	
รับประทานอาหารร่วมกัน					

ท่านมีความพอใจในสิ่งต่อไปนี้มากน้อยเพียงใด กรุณาให้คะแนน 1 - 6  
( 1 = ไม่มีความพอใจอย่างมาก; 6 = มีความพอใจอย่างยิ่ง)

1                      2                      3                      4                      5                      6

พนักงานผู้ให้บริการทางด้านการท่องเที่ยวชาวออสเตรเลีย  
โอกาสที่ได้สนทนากับพนักงานผู้ให้บริการทางด้านการท่องเที่ยวชาวออสเตรเลีย  
จำนวนพนักงานผู้ให้บริการทางด้านการท่องเที่ยวชาวออสเตรเลียที่ท่านเป็นมิตรด้วย  
ระยะเวลาที่ท่านใช้กับพนักงานผู้ให้บริการทางด้านการท่องเที่ยวชาวออสเตรเลีย  
ความสามารถในการพูดภาษาไทยของพนักงานผู้ให้บริการทางด้านการท่องเที่ยวชาวออสเตรเลีย  
ความรู้ทางด้านวัฒนธรรมไทยของพนักงานผู้ให้บริการทางด้านการท่องเที่ยวชาวออสเตรเลีย  
บริการที่ท่านได้รับจากพนักงานผู้ให้บริการทางด้านการท่องเที่ยวชาวออสเตรเลีย

ท่านต้องการจะมีการติดต่อกับพนักงานผู้ให้บริการทางด้านการท่องเที่ยวชาวออสเตรเลีย  
อย่างน้อยเพียงใด:

ไม่ต้องการเลย			ต้องการมากที่สุด		
1	2	3	4	5	6

ท่านอายุ:

ต่ำกว่า 18 ปี	39 - 45 ปี
18 - 24 ปี	46 - 52 ปี
25 - 31 ปี	53 - 59 ปี
32 - 38 ปี	60 ปี ขึ้นไป

เพื่อเป็นการยืนยันว่าท่านเป็นผู้ตอบแบบสำรวจนี้เองจริง ๆ กรุณาเขียน :

ชื่อ-นามสกุลของท่าน \_ \_ \_ \_ \_

ชื่อโรงแรมที่พัก \_ \_ \_ \_ \_

ท่านไม่จำเป็นต้องกรอกข้อความข้างบนนี้ถ้าท่านไม่ต้องการกรอก

มหาวิทยาลัยกริฟฟิธอาจโทรศัพท์ติดต่อถามท่านภายหลังว่าท่านเป็นผู้ตอบแบบสอบถามนี้จริงหรือไม่

ขอขอบพระคุณเป็นอย่างยิ่งที่ท่านกรุณาสละเวลาและพยายาม  
ให้ความร่วมมือในการตอบแบบสำรวจนี้

ข้าพเจ้าและอุตสาหกรรมการท่องเที่ยวแห่งประเทศไทย  
มีความซาบซึ้งในความกรุณาของท่านเป็นอย่างยิ่ง

ขอให้ท่านได้รับความเพลิดเพลินในการมาเยือนประเทศไทย !

## กลุ่มอาชีพใหญ่และอาชีพรอง

### ผู้จัดการและผู้บริหาร

สมาชิกสภานิติบัญญัติ สภาผู้แทนราษฎรและเจ้าหน้าที่ทางราชการ  
 ผู้จัดการทั่วไป  
 ผู้จัดการเฉพาะสาขา  
 ชาวนาและผู้จัดการไร่นา  
 หัวหน้างานด้านการจัดการ (การขายและการให้บริการ)  
 หัวหน้างานด้านการจัดการ (ธุรกิจประเภทอื่น ๆ)

### นักวิชาชีพที่ต้องมีปริญญา

นักวิทยาศาสตร์ธรรมชาติ  
 สถาปนิกและวิศวกรก่อสร้าง  
 นักวิจัยด้านสุขภาพและแพทย์  
 ครูโรงเรียน  
 ครูและผู้ทำการสอนอื่น ๆ  
 นักวิชาชีพทางด้านสังคม  
 นักวิชาชีพทางด้านธุรกิจ  
 ศิลปิน จิตรกร และนักวิชาชีพอื่น ๆ ที่คล้ายคลึงกัน  
 นักวิชาชีพอื่น ๆ

นักวิชาชีพที่ไม่ต้องมีปริญญา

- เจ้าหน้าที่เวชกรรมและเทคนิคทางด้านวิทยาศาสตร์และช่างเทคนิค
- พนักงานที่ทำงานเกี่ยวข้องทางด้านวิศวกรรมและการก่อสร้างและช่างเทคนิค
- พนักงานผู้ดูแลทางด้านเทคนิคของเครื่องบินและเรือเดินทะเล
- พยาบาลจดทะเบียน
- ตำรวจ
- นักวิชาชีพอื่น ๆ ที่ต้องผ่านการฝึกอบรมแต่ไม่ต้องมีปริญญา

ช่างประกอบอาชีพ

- ช่างติดตั้งเครื่องโลหะและช่างเครื่อง
- ช่างโลหะอื่น ๆ
- ช่างไฟฟ้าและอิเล็กทรอนิกส์
- ช่างก่อสร้าง
- ช่างพิมพ์
- ช่างยานพาหนะ
- นักปรุงอาหาร
- ผู้ทำงานเกี่ยวกับการจัดสวน ทำสวน
- ช่างประกอบอาชีพอื่น ๆ



## ๔. สมียน

สมียนชวเลขและสมียนพิมพ์ดีด

สมียนจำแนกข้อมูลและพนักงานเครื่องกลด้านธุรกิจ

สมียนคิดเลข

สมียนเก็บเอกสาร คัดเลือกและทำสำเนา

สมียนบันทึกการรายการวัสดุ

พนักงานต้อนรับ รับโทรศัพท์ และเดินสาร

สมียนอื่น ๆ

## พนักงานขายและผู้ให้บริการส่วนตัว

พนักงานขายการลงทุน ประกัน ที่ดินและโรงแรม

ตัวแทนขาย

ผู้ช่วยขาย

พนักงานธนาคาร แคชเชียร์และพนักงานขายตัว

พนักงานขายอื่น ๆ

ผู้ให้บริการส่วนตัว

၇။ နယ်လုံးဆိုင်ရာ အခြေခံအဆင့်မြှင့်တင်ရေး အစီအစဉ်များ

ဒေသန္တရ လူပုဂ္ဂိုလ်အဖွဲ့အစည်းများ၊ လူငယ်လူရွယ်များ

## **APPENDIX A3**

### **MEASURING INSTRUMENT**

#### **HOST SURVEY**

**GRIFFITH UNIVERSITY OF QUEENSLAND**  
**A U S T R A L I A**

**The Griffith University is conducting research to ask Australian service providers about their perception of the Asian tourists. The information given by you will be COMPLETELY CONFIDENTIAL.**

**The University is interested in ALL your comments, whether they are POSITIVE or NEGATIVE.**

**Would you kindly help. The survey will only take 20 minutes.**

**Your highest educational qualification:**

primary school  
high school

non degree (TAFE, college)  
university degree

post-graduate degree

**What is your occupation?**

front office employee  
food and drinking establishment employee  
salesperson in a shop

tour guide  
custom official  
transport employee

**To what extent do your values and rules of behavior differ from that of Asians?**

Very Similar

Totally Different

1

2

3

4

5

6

Please rate these values according to their importance to you on a 6-point scale  
(1=not important; 6=extremely important).

1

2

3

4

5

6

**A comfortable life** (a prosperous life)

**Inner harmony** (freedom from inner conflict)

**An exciting life** (a stimulating, active life)

**Mature love** (sexual and spiritual intimacy)

**A sense of accomplishment** (contribution)

**National security** (protection from attack)

**A world of peace** (free of war and conflict)

**Pleasure** (an enjoyable leisurely life, fun)

**A world of beauty** (beauty of nature, arts)

**Salvation** (saved, eternal life)

**Equality** (brotherhood, equal opportunity)

**Self-respect** (self-esteem)

**Family security** (taking care of loved ones)

**Social recognition** (respect, admiration)

**Freedom** (independence, free choice)

**True friendship** (close companionship)

**Happiness** (contentedness)

**Wisdom** (knowledge, understanding of life)

Please rate these values according to their importance to you on a 6-point scale (1=not important; 6=extremely important).

1	2	3	4	5	6
Ambitious (hard working)					Imaginative (daring, creative)
Broad-minded (open-minded)					Independent (self-reliant, self-sufficient)
Capable (competent, effective)					Intellectual (intelligent, reflective)
Cheerful (lighthearted, joyful)					Logical (consistent, rational)
Clean (neat, tidy)					Loving (affectionate, tender)
Courageous (standing up for one's beliefs)					Obedient (dutiful, respectful)
Forgiving (willing to pardon others)					Polite (courteous, well-mannered, kind)
Helpful (working for the welfare of others)					Responsible (dependable, reliable)
Honest (sincere, truthful)					Self-controlled (restrained, self-disciplined)

Please rate these rules of behavior according to their importance to you on a 6-point scale (1=not important; 6=extremely important).

1	2	3	4	5	6
Should address the other person by their first name					
Should shake hands with one another on meeting					
Should look the other person in the eye during conversation					
Should always think about your own needs and rights first					
Should express personal opinions					
Should indicate your intentions clearly					
Should obey the instructions of the other person					
Should criticize the other person in public					
Should compliment the other person					
Should apologize even if not at fault					
Should offer compensation if at fault					
Should seek to repay favors					
Should feel free to take up the other person's time					
Should take time to develop relationships					
Should intentionally touch the other person					
Should acknowledge the other person's birthday					
Should be neatly dressed when with the other person					

**Please rate these rules of behavior according to their importance to you on a 6-point scale (1=not important; 6=extremely important).**

1	2	3	4	5	6
Should conform to the rules of etiquette (good manners)					
Should conform to the status of the other person					
Should swear in front of the other person					
Should avoid making fun of the other person (teasing)					
Should avoid arguments					
Should avoid complaining					
Should avoid embarrassing yourself and others (save face)					
Should have a sense of shame in front of the other person					
Should ask the other person for help (material/financial)					
Should ask the other person for personal advice					
Should ask personal questions of the other person					
Should respect the other person's privacy					
Should show interest in the other person					
Should show respect to the other person					
Should show affection for the other person in public					
Should show emotion in front of the other person (anger, joy)					
Should talk about sensitive issues (religion, politics, sex)					

**Please rate these perceptions of Asian tourists according to their importance to you on a 6-point scale (1=not important; 6=extremely important).**

1	2	3	4	5	6
Neatly dressed					
Expect service workers to be capable of performing the service required					
Expect service workers to be responsive to tourists' needs					
Require help					
Expect prompt service					
Punctual-expect service workers to perform services on time					
Expect quick solutions to problems					
Expect answers to all questions					
Expect service workers to be accurate in providing information					
Friendly					
Polite (well-mannered)					
Respectful					
Considerate					
Expect to be treated as guests					
Trustworthy (sincere, fair, honest)					
Confident					

Please rate these perceptions of Asian tourists according to their importance to you on a 6-point scale (1=not important; 6=extremely important).

1	2	3	4	5	6
Expect service workers to be concerned about tourists' welfare					
Approachable					
Expect service workers to be easily found when needed					
Easy to talk to					
Expect service workers to keep tourists informed					
Expect service workers to listen to Asian tourists					
Need adequate explanations					
Expect service workers to understand Asian tourists' needs					
Expect service workers to anticipate Asian tourists' needs					
Need individualized attention					
Expect service workers to know Asian culture and customs					
Expect service workers to speak Asian languages					
Expect service workers to know Australian history and culture					

How many Asian tourists have you provided a service to in the last week?

1      2      3      4      5      6      7      8      9      10+

How many good and close friends did you make of Asian tourists?

1      2      3      4      5      6      7      8      9      10+

How many times on average per day did you talk to Asian tourists?

1      2      3      4      5      6      7      8      9      10+

How many times on average per day have you interacted with Asian tourists without talking to them?

1      2      3      4      5      6      7      8      9      10+



**What has been the largest amount of time you have spent talking with Asian tourists?  
(in minutes)**

1   2   3   4   5   6   7   8   9   10   11   12   13   14   15+

**How difficult is it for you to interact with Asian tourists?**

**Not Possible** **Very Easily**

1                      2                      3                      4                      5                      6

**How well do you speak an Asian language?**

**Not at all** **Fluently**

1                      2                      3                      4                      5                      6

**Please rate how much you want these forms of interaction with Asian tourists  
(1=not at all; 6=very much).**

1                      2                      3                      4                      5                      6

- to invite them home

to play sport together

to share recreation facilities

to invite them to family celebrations, parties

to have a close personal relationship

to share a meal
- to chat on a street

to talk in shops, restaurants, hotels

to exchange gifts and correspondence

to have only business contact

to have no contact at all



**Only to verify if this survey has been correctly presented to you, would you mind writing:**

**Your name:** .....

**Your home phone:** .....

**This is not necessary if you object.**

**The Griffith University may phone you later to ask if you completed this survey.**

**THANK YOU VERY MUCH FOR YOUR TIME AND EFFORT  
IN PARTICIPATING IN THIS SURVEY.**

**YOUR GENEROUS ASSISTANCE IS APPRECIATED BY ME  
AND THE AUSTRALIAN TOURISM INDUSTRY.**

## **APPENDIX B1**

**THEORETICAL CONCEPT OF RELIABILITY**

**AND**

**METHODS OF ESTIMATING RELIABILITY**

## THEORETICAL CONCEPT OF RELIABILITY

Reliability of the instrument refers to the extent to which an instrument can generate consistent results on repeated measurement under similar conditions. It refers to the instrument accuracy, confidence, stability and predictability in measuring what needs to be measured in terms of providing an answer to the research question.

Reliability of the instrument is often defined as the extent to which individual differences in scores are attributable to "true" differences. It can be presented by the following formula:

$$\text{Reliability} = \frac{V_t}{V_o}$$

where  $V_t$  - the score variance  
 $V_o$  - observed score variance

Since observable variance includes both the score variance and error variance, so the formula can be refined as:

$$\text{Reliability} = \frac{V_t}{V_t + V_e}$$

If there is no error in measurement, then the test is perfectly reliable and reliability is equal 1. On the other hand, if the error variance is very large, reliability is very low. As Kidder and Judd (1986) noted, a reliable measure is one that has a small error component and, therefore, does not fluctuate randomly from one moment to the next. Thus, when estimating reliability from observed scores, the standard error of measurement (SEM) has to be measured:

$$SEM = s_x \sqrt{1 - r_{xx}}$$

where  $s_x$  - standard deviation  
 $r_{xx}$  - correlation between two tests

The concept of SEM (standard error of measurement) for reliability is the same as that of SSE (error sum of squares i.e. variations in the test scores explained by error) in regression analysis.

To be reliable an instrument must also measure a single construct and only one dimension (Kidder and Judd, 1986). Thus, reliability refers to internal consistency of items comprising a construct.

The measures of reliability are based on the degree of consistency or correlation coefficients ( $r$ ) - an index of the relationships between two attempts to measure the same construct and the assessment of the proportion of the true variance in observed variance

( $r^2$ ) (Kidder and Judd, 1986). Correlation coefficients can be computed using Pearson Product Moment Correlation Coefficient ( $r$ ). The interpretation of  $r$  is aided by a test of statistical significance. Reliability coefficient ( $r$ ) ranges from 0 to 1. A desirable reliability coefficient is between 0.80 and 0.90. However, for exploratory research is between 0.50 and 0.60.

Reliability can also be defined as the coefficient of stability (Sax, 1968) which indicates whether the responses are stable on repeated measurement over a variety of conditions. If the responses vary, it means that respondents might not be sure what the questions were asking because the questionnaire items were poorly designed (not reliable). On the other hand, if the measurement results are stable (reliable), generalizations can be made to a wide variety of other circumstances in which the instrument might be employed.

## METHODS OF ESTIMATING RELIABILITY

There are three basic methods of estimating reliability:

1. The correlation between test-retest scores
2. The correlation of parallel tests, and
3. Internal consistency method.

The test-retest method assesses mainly the correlation between the scores over time.

Reliability is obtained by administering the instrument twice to the same sample and

computing the correlation between the two administrations. The correlation coefficient is the reliability coefficient. The parallel (or alternative) test method assesses the correlation between two parallel tests and is called a coefficient of equivalence. The internal consistency method assesses reliability from an examination of internal consistency of the instrument. This method is based on the average correlation among items within a test. It poses the question: "What is the average correlation among items comprising an instrument?". Kidder and Judd (1986) distinguished between the a) average item-total correlation method (which correlates each item with the total score and averages those correlation coefficients to obtain measure of the internal consistency of a test), and b) average inter-item correlation method (which correlates each item with every other item and averages those coefficients to produce another internal consistency measure).

The internal consistency method assumes the homogeneity of the concept measured. In other words, it compares the consistency of responses among the items that measure a homogeneous concept. Internal consistency reliability can be assessed by using:

- a) split-half method
- b) Kuder-Richardson Formula 20, and
- c) Kuder-Richardson Formula 21.

The split-half method assesses correlation between equivalent halves of the same instrument on a single administration. Since the correlation between the two halves gives the reliability for half the test, the Spearman Brown's Prophecy Formula is used to determine the reliability of the full test.



The Spearman Brown's Prophecy Formula for determining the reliability of the full test:

$$r_k = \frac{2r_i}{1 + r_i} \quad (\text{Hatch and Farhady, 1982, p.247})$$

where  $r_k$  - reliability of the full test  
 $k$  - number of parts of the test (usually is equal 2)  
 $r_i$  - reliability of half of the test

The Kuder-Richardson Formula 20 determines the reliability of scales composed of dichotomously scored items:

$$KR-20 = \frac{N}{(N-1) [1 - \sum p_i q_i / \sigma_x^2]} \quad (\text{Carmines and Zeller, 1979})$$

where  $N$  - number of dichotomous items  
 $p_i$  - the proportion responding "positively" to the  $i$ th item  
 $q_i = 1 - p_i$   
 $\sigma_x^2$  - variance of the total composition

The Kuder-Richardson Formula 20 can also estimate the entire test reliability from the mean correlation among all items of the test:

$$KR-20r_k = \frac{Kr_{ii}}{1 + (K-1)r_{ii}} \quad (\text{Hatch and Farhady, 1982, p.247})$$

where  $r_k$  - reliability of the test  
 $K$  - number of items in the test  
 $r_{ii}$  - average item correlation (average correlation between pairs of items)

Example: for the 50-item test with the mean item correlated of 0.30 the reliability of the full test is:

$$K = 50 \text{ items} \quad 50(0.30)$$

$$r_{ii} = 0.30 \quad r_k = \frac{50(0.30)}{1 + (50-1)0.30} = 0.96$$

The Kuder-Richardson Formula 21 estimates the test reliability based on the mean of samples and the number of items:

$$KR-21r_k = \frac{K}{K-1} \left[ 1 - \frac{\bar{X}(K-\bar{X})}{Ks^2} \right] \quad (\text{Hatch and Farhady, 1982, p.248})$$

where  $K$  - number of items in the test

$\bar{X}$  - mean of the sample

$s^2$  - variance of the sample

Example: for the 100-item test with the mean of the sample 65 and standard deviation equal 100, the test reliability is:

$$\begin{array}{l} K = 100 \\ \bar{X} = 65 \\ s^2 = 100 \end{array} \quad r_k = \frac{100}{100-1} \left[ 1 - \frac{65(100-65)}{100(10)^2} \right] = 0.78$$

Although all measures of reliability show whether and how precisely the instrument measures a single quality, "no one approach is best; in fact, several different assessment approaches should generally be used" (Tull and Hawkins, 1987, p.241) due to various limitations and restrictions imposed on the individual techniques of measurement. Most researchers select two or three reliability tests to establish the reliability of their instrument.

In order to measure the reliability of the instrument used in the present study, the Coefficient Alpha (also known as Cronbach Alpha) was chosen. Coefficient Alpha estimates reliability based on internal consistency of the instrument (inter-item reliability), that is, the extent to which the different items in the test measure the same trait. Thus, this formula assesses homogeneity among the test items. Cronbach Alpha measures the correlations between the scale and all other item scales measuring the same concept and is "the preferred measure of internal consistency reliability" (Judd et al., 1991, p.52). Calculation of Coefficient Alpha is recommended as the first step in measuring reliability even if other methods of assessing reliability should be used for particular instruments (Nunnally, 1978, p.230).

The major advantages of the Coefficient Alpha are:

- a) the method does not require either splitting a test or repeated administration (as it is the case with split-half reliability). In fact, "alpha can be shown to be numerically equal to the average of all possible split-half reliabilities" (Judd et al., 1991, p.52);

- b) can measure reliability of the instrument which has multiple-scored items (responses are scored on a three or greater point scale);
- c) can be applied to scales with as few items as two (Norusis, 1993);
- d) assesses the homogeneity of a group of items used to define a variable;
- e) assumes that random measurement errors vary not only over time but also from one question or test item to another within the same measure;
- f) assesses reliability of items interval in nature.

Although alpha is more difficult to compute than coefficients based on other methods of assessing reliability, this method is a very good estimate of reliability in most situations because it assumes that the major source of measurement error occurs due to the sampling content.

The theory behind Coefficient Alpha rests on the domain-sampling model of measurement error. This model considers any particular measure as being composed of a random sample of items from a hypothetical domain of items (Nunnally, 1978, p.193). It concerns the extent to which one item in an actual test correlates with another item from a hypothetical test. Nunnally (1978) has demonstrated that Coefficient Alpha can be derived as the expected correlation between an actual test and a hypothetical alternative test of the same length. The interpretation of Cronbach's Alpha is related to that based on the split-halves method. Coefficient Alpha for a test having  $2N$  items is equal to the average value of the alpha coefficients obtained for all possible combinations of items into

two half-tests. Thus, in this study, the split-half reliability was also computed for comparison purpose.

Coefficient Alpha assumes the presence of a single dimension. The reliability of samples of items from the same domain depends on the average correlation among the samples. Thus, the reliability coefficient represents the correlation of a k-item test with another k-item test selected from the same domain, that is, both tests aim to measure the same concept. Thus, alpha depends on the average inter-item correlation and the number of items in the scale. As the average correlation among items increases and as the number of items increases, the value of alpha increases. However, the adding of items indefinitely makes progressively less impact on the reliability. Also, adding items to a scale can, in some cases, reduce the lengthened scale's reliability if additional items substantially lower the average inter-item correlation (Carmines and Zeller, 1979).

Reliability coefficients determined from the inter-correlations of items on the test:

$$r_{kk} = \frac{k \bar{r}_{ij}}{1 + (k-1) \bar{r}_{ij}}$$

(Nunnally, 1978, p.211)

where  $r_{kk}$  - reliability coefficient for a k-item test determined  
from the inter-correlations of items on the test

where  $k$  - number of items in the test  
 $\bar{r}_{ij}$  - average correlation between items

Example: a 6-item test with an average correlation of 0.50 will give a reliability coefficient of 0.857.

$k = 6$

$\bar{r}_{ij} = 0.50$

$$r_{kk} = \frac{6(0.50)}{1 + (6-1)(0.50)} = 0.857$$

An alternative but identical equation to compute a reliability coefficient is based on the variance of all individual's scores for each item and then adding these variances across all items. This equation is one of the most important deductions from the domain sampling theory of measurement error. In that form it is referred to as Coefficient Alpha (Nunnally, 1978).

Reliability coefficient based on the variance of all individual's scores for each item:

$$r_{kk} = \frac{k}{k-1} \left( 1 - \frac{\sum \sigma_i^2}{\sigma_y^2} \right)$$

(Nunnally, 1978, p.214)

where

$k$  = number of items in the test

$\sigma_i^2$  = variance of item

$\sigma_y^2$  = variance of scores on the total test

Coefficient Alpha sets an upper limit to the reliability of tests constructed in terms of the domain sampling method. If it is low, either the test is too short, or the items are not homogeneous. In such a case there is no need to use other methods of estimating reliability because they will be even lower (Nunnally, 1978, p.231).

Since Coefficient Alpha assumes the presence of a single and homogeneous dimension, it can be used for estimating reliability for a sample of items from the same domains but it cannot be used for assessing reliability for a sample of items from different domains. In other words, if the instrument is multidimensional Coefficient Alpha can be used to compute the reliability of separate dimensions or factors but it can not be used for calculation of the total instrument reliability. In such cases *total instrument reliability* needs to be calculated by using the formula of the *Reliability of Linear Combinations* developed by Nunnally (1978). The Reliability of Linear Combinations is an extension of the coefficient alpha formula developed from the domain-sampling model and the one domain case into a multiple domain situation. The Reliability of Linear Combinations is represented by the sum of scores obtained on separate parts of the test.

The Reliability of Linear Combinations:

$$r_{yy} = 1 - \frac{\sum \sigma_i^2 - \sum r_{ii} \sigma_i^2}{\sigma_y^2} \quad (\text{Nunnally, 1978, p.248})$$



where  $\sigma_i^2$  = variance of variable  $i$   
 $r_{ii}$  = reliability of variable  $i$   
 $\sigma_y^2$  = variance of the linear combinations

The test-retest approach was rejected as it was not possible to administer the instrument twice to the same respondents. This method was also assessed as a very expensive, and the interpretation of test-retest correlations as not always straightforward. A low correlation might not indicate the reliability of the test but signify that the underlying theoretical concept itself has changed. The test-retest reliability can also be overestimated due to memory influences that lead to inflated reliability coefficients. The alternate (parallel) form method for assessing reliability was assessed as superior to the simple test-retest method because it reduces the extent to which individual's memory can influence the reliability estimates. However, this method was also rejected due to the requirement of two administrations and the practical difficulties in constructing truly equivalent forms of an instrument which is delivered on a second occasion. The split-half method was rejected due to the difficulties of splitting the instrument into equivalent halves, obtaining the reliability of only a half of the test rather the total test which is usually lower than for the full length instrument, and the need to adjust  $r$  upwards to obtain  $r$  for the entire instrument. This method really tests validity of question order. The problem with the split-half method is with the ways the items can be grouped into halves. It is quite probable that different reliability estimates can be obtained from different ways of dividing the instrument and testing reliability several times even though the same items are

administered to the same individuals at the same time. Kuder-Richardson Formula 20 was rejected as this formula is applicable to dichotomous items only.

The above presented ways of estimating reliability are not the same and their applications depend upon the purpose and type of a test. For instance, when items measure different kinds of traits, test-retest can be the best way to estimate reliability. However, when items measure the same ability throughout the test, the internal consistency method can be appropriate. The discussed methods apply mainly to norm-referenced tests that allow for comparisons among individual samples because their scores are spread out in the distribution. In such tests the more differentiation among scores, the larger the variance. On the other hand, for the criteria-referenced tests which compare all the samples with criterion (not in relationships to each other), there is no variation among the samples, therefore, the reliability would approximate to zero. Thus, other techniques for assessing reliability should be used.

The satisfactory level of reliability is between 0.80-0.90. Nunnally (1978) argues that increasing reliability beyond 0.80 is wasteful of time and funds because at such a level there is very little measurement error. To achieve higher reliability standardization and increasing the number of items might be required. In the applied settings a reliability of 0.90 is the minimum, a reliability of 0.95 is desirable.

The major factors that influence reliability of the instrument are:

- 1) length of a test (the longer the test, the more reliable it is)

- 2) homogeneity of items (if items are testing the same traits, the reliability is high)
- 3) discriminatory power of items (items which discriminate well among samples increase the reliability)
- 4) the format of items (the wider the range and response format, and spread in scores, the more reliable is the test)
- 5) difficulty of the test (only moderate difficulty test in which the distribution of scores is more spread out across the range of scale increases reliability)
- 6) variability of the group (in homogeneous groups with a small range of variability test reliability is decreases, in heterogeneous groups where there is a wide range of variability test reliability increases)
- 7) sample size (large sample size of about 100-200 is required for computing the reliability coefficient)
- 8) error (the greater error in scores, the lower reliability).

Of all the above factors, length of the test is the most important. As the number of test items increase, so does the reliability of test scores. However, the length of the test will increases the reliability coefficient up to a certain point beyond which the reliability of the test will not increase significantly with more items. Therefore, the computation of the long test does not guarantee increased reliability. The solution is to have enough test items for each concept measured to have reliable results.

## **APPENDIX B2**

### **RELIABILITY ANALYSIS OF THE TOURIST SURVEY: STATISTICS FOR MEASURING SCALES**

### Values Scale in the Tourist Survey

Statistics for Scale	Mean 177.30	Variance 702.50	Standard deviation 26.50	36 variables
Item Means	Mean 4.93	Min 4.51 ( <i>salvation</i> )	Max 5.42 ( <i>happiness</i> )	Range 0.91
Item Standard Deviation	Mean 1.22	Min 0.99 ( <i>honest</i> )	Max 1.48 ( <i>salvation</i> )	Range 0.49
Item Variances	Mean 1.50	Min 0.98	Max 2.18	Range 1.19
Inter-item Correlations	Mean 0.35	Min 0.001 ( <i>comfort/logical</i> )	Max 0.71 ( <i>intellectual/logical</i> )	Range 0.71
Min correlation with other items	<i>comfort</i>			
Pearson correlation coefficient (r)		Min 0.27 ( <i>comfort/other items</i> )	Max 0.69 ( <i>equality/other items</i> )	
Variability of item explained by other items ( $R^2$ )		Min 0.36 ( <i>salvation</i> )	Max 0.69 ( <i>independent</i> )	
Alpha if item deleted		if <i>comfort</i> deleted	Alpha 0.9509	
Correlation between two equal parts		0.7356	Equal length Spearman-Brown	0.8477
Guttman Split-half (no assumptions of equality of parts)		0.8468	Unequal-length Spearman Brown	0.8477

### Rules Scale in the Tourist Survey

Statistics for Scale	Mean 127.60	Variance 671.77	Standard deviation 25.92	34 variables
Item Means	Mean 3.75	Min 2.55 ( <i>take others time</i> )	Max 4.97 ( <i>conform to etiquette</i> )	Range 2.43
Items Standard Deviation	Mean 1.54	Min 1.08 ( <i>conform to etiquette</i> )	Max 1.76 ( <i>avoid making fun of other</i> )	Range 0.68
Item Variances	Mean 2.41	Min 1.18	Max 3.10	Range 1.93
Inter-item Correlations	Mean 0.22	Min -0.15 ( <i>conform to etiquette/ touch the other person</i> )	Max 0.70 ( <i>avoid arguments/ avoid complaining</i> )	Range 0.85
Min correlation with other items	<i>conform to etiquette</i>			
Pearson correlation coefficient (r)		Min 0.14 ( <i>conform to etiquette/ other items</i> )	Max 0.5 ( <i>show affection in public/ other items</i> )	
Variability of item explained by other items ( $R^2$ )		Min 0.28 ( <i>conform to etiquette</i> )	Max 0.64 ( <i>criticize in public/ avoid complaining</i> )	
Alpha if item deleted		if <i>conform to etiquette</i> deleted	Alpha 0.9057	
Correlation between two equal parts		0.7998	Equal length Spearman-Brown	0.7999
Guttman Split-half (no assumption of equality of parts)		0.7998	Unequal-length Spearman-Brown	0.7999

### Perceptions Scale in the Tourist Survey

Statistics for Scale	Mean	130.02	Variance	732.45	Standard deviation	27.06	29 variables
Item Means	Mean	4.48	Min	3.51 ( <i>speak Asian languages</i> )	Max	4.99 ( <i>friendly</i> )	Range 1.48
Item Standard Deviation	Mean	1.38	Min	1.09 ( <i>friendly</i> )	Max	1.83 ( <i>speak Asian languages</i> )	Range 0.74
Item Variances	Mean	1.93	Min	1.19	Max	3.34	Range 2.15
Inter-item Correlations	Mean	0.44	Min	0.16 ( <i>speak Asian language/</i> <i>neatly dressed</i> )	Max	0.86 ( <i>give adequate information/</i> <i>listen to tourists</i> )	Range 0.70
Min correlation with other items	<i>speak Asian language,</i> <i>know Australian history</i>						
Pearson correlation coefficient (r)			Min	0.48 ( <i>know Australian history, culture/</i> <i>other items</i> )	Max	0.74 ( <i>listen to tourists/other items</i> )	
Variability of item explained by other items ( $R^2$ )			Min	0.42 ( <i>know Australian history, culture</i> <i>if speak Asian languages and</i> <i>know Australian history deleted</i> )	Max	0.82 ( <i>listen to tourists</i> )	
Alpha if item deleted					Alpha	0.9569	
Correlation between two unequal parts				0.6913	Equal length Spearman-Brown		0.8175
Guttman Split-half (no assumption of equality of parts)				0.8161	Unequal -length Spearman Brown		0.8176

### Interaction Scale in the Tourist Survey

Statistics for Scale	Mean	78.42	Variance	707.81	Standard deviation	26.60	29 variables
Item Means	Mean	2.70	Min	1.05 ( <i>No of interactions without conversation with tour guides</i> )	Max	6.12 ( <i>No of service workers</i> )	Range 5.07
Item Standard Deviation	Mean	1.98	Min	1.16 ( <i>degree of preferred interaction</i> )	Max	4.23 ( <i>time spent on talking</i> )	Range 3.07
Item Variances	Mean	4.24	Min	1.35	Max	17.87	Range 16.52
Inter-item Correlations	Mean	0.19	Min	-0.09 ( <i>share a meal/No of interactions without conversation with tour guides</i> )	Max	0.76 ( <i>No of interactions without conversation with restaurant employees/No of interactions without conversation with front office employees</i> )	Range 0.85
Min correlation with other items	<i>No of service workers and time spent on talking</i>						
Pearson correlation coefficient (r)			Min	0.21 ( <i>No of service workers/other items</i> )	Max	0.49 ( <i>No of conversations with transport employees/other items</i> )	
Variability of item explained by other items ( $R^2$ )			Min	0.16 ( <i>No of service workers</i> )	Max	0.73 ( <i>No of interactions without conversation with restaurant employees</i> )	
Alpha if item deleted			if <i>no of service workers and time spent on talking</i> deleted		Alpha	0.8598	
Correlation between two unequal parts			0.1551		Equal length Spearman-Brown		0.2685
Guttman Split-half (no assumption of equality of parts)			0.2569		Unequal-length Spearman-Brown		0.2687

### Satisfaction Scale in the Tourist Survey

Statistics for Scale	Mean 25.37	Variance 67.73	Standard deviation 8.23	7 variables
Item Means	Mean 3.62	Min 3.05 ( <i>with language</i> )	Max 4.25 ( <i>with service</i> )	Range 1.21
Item Standard Deviation	Mean 1.51	Min 1.30 ( <i>with service workers</i> )	Max 1.74 ( <i>with language</i> )	Range 0.44
Item Variances	Mean 2.31	Min 1.68	Max 3.03	Range 1.35
Inter-item Correlations	Mean 0.53	Min 0.28 ( <i>with language/with service workers</i> )	Max 0.86 ( <i>with language/ with hosts' knowledge of Australian culture</i> )	Range 0.58
Min correlation with other items	all items correlate well with each other			
Pearson correlation coefficient (r)		Min 0.53 ( <i>with service workers/other items</i> )	Max 0.77 ( <i>with time spent together/other items</i> )	
Variability of item explained by other items ( $R^2$ )		Min 0.41 ( <i>with service</i> )	Max 0.76 ( <i>with hosts' knowledge of Australian culture</i> )	
Alpha if item deleted		none item should be deleted	otherwise Alpha will decrease	
Correlation between two unequal parts		0.6498	Equal length Spearman-Brown	0.7877
Guttman Split-half (no assumptions of equality of parts)		0.7807	Unequal-length Spearman-Brown	0.7906



## **APPENDIX B3**

### **RELIABILITY ANALYSIS OF THE HOST SURVEY: STATISTICS FOR MEASURING SCALES**

### Values Scale in the Host Survey

Statistics for Scale	Mean	181.98	Variance	535.41	Standard deviation	23.14	36 variables	
Item Means	Mean	5.06	Min	3.82 ( <i>salvation</i> )	Max	5.63 ( <i>happiness</i> )	Range	1.81
Item Standard Deviation	Mean	1.08	Min	0.80 ( <i>happiness</i> )	Max	1.68 ( <i>salvation</i> )	Range	0.88
Item Variances	Mean	1.19	Min	0.64	Max	2.81	Range	2.17
Inter-item Correlations	Mean	0.34	Min	0.06 ( <i>salvation/exciting life</i> )	Max	0.66 ( <i>self-controlled/responsible</i> )	Range	0.60
Min correlation with other items	<i>salvation</i>							
Pearson correlation coefficient (r)			Min	0.38 ( <i>salvation/other items</i> )	Max	0.66 ( <i>helpful/other items</i> )		
Variability of item explained by other items (R <sup>2</sup> )			Min	0.38 ( <i>salvation</i> )	Max	0.67 ( <i>responsible</i> )		
Alpha if item deleted			if <i>salvation</i>	deleted	Alpha	0.9476		
Correlation between two equal parts				0.7617	Equal length Spearman-Brown		0.8648	
Guttman Split-half (no assumption of equality of parts)				0.8648	Unequal length Spearman-Brown		0.8648	

### Rules Scale in the Host Survey

Statistics for Scale	Mean	134.22	Variance	377.19	Standard deviation	19.42	34 variables	
Item Means	Mean	3.95	Min	1.79 ( <i>criticize in public</i> )	Max	5.40 ( <i>respect others privacy</i> )	Range	3.60
Items Standard Deviation	Mean	1.41	Min	0.93 ( <i>show respect to others</i> )	Max	1.90 ( <i>make fun of others</i> )	Range	0.97
Item Variances	Mean	2.03	Min	0.87	Max	3.61	Range	2.74
Inter-item Correlations	Mean	0.14	Min	-0.24 ( <i>respect others privacy/</i>	Max	0.77 ( <i>avoid complaining/</i>	Range	1.01
Min correlation with other items	<i>criticize in public, swear in public, make fun of others, avoid arguments, avoid complaining, respect others' privacy</i>							
Pearson correlation coefficient (r)			Min	0.12 ( <i>make fun of others/other items</i> )	Max	0.53 ( <i>ask personal advice/other items</i> )		
Variability of item explained by other items (R <sup>2</sup> )			Min	0.26 ( <i>respect others privacy</i> )	Max	0.71 ( <i>avoid arguments</i> )		
Alpha if item deleted			if	<i>criticize in public, swear in public, make fun of others, respect others privacy</i>	deleted	Alpha	0.8426, 0.8428, 0.8464, 0.8425 respectively	
Correlation between two equal parts				0.5142		Equal length Spearman-Brown		0.6792
Guttman Split-half (no assumption of equality of parts)				0.6792		Unequal-length Spearman-Brown		0.6792

### Perceptions Scale in the Host Survey

Statistics for Scale	Mean	140.31	Variance	405.34	Standard deviation	20.13	29 variables
Item Means	Mean	4.84	Min	3.46 ( <i>expect to speak Asian languages</i> )	Max	5.40 ( <i>expect service on time</i> )	Range 1.95
Item Standard Deviation	Mean	1.22	Min	0.87 ( <i>expect service on time</i> )	Max	1.54 ( <i>expect to know Australian history and culture</i> )	Range 0.67
Item Variances	Mean	1.52	Min.	0.76	Max	2.36	Range 1.61
Inter-item Correlations	Mean	0.31	Min	-0.11 ( <i>expect to speak Asian languages/trustworthy</i> )	Max	0.85 ( <i>considerate/respectful</i> )	Range 0.96
Min correlation with other items	<i>expect to speak Asian languages and neatly dressed</i>						
Pearson correlation coefficient (r)			Min	0.25 ( <i>expect to speak Asian languages/other items</i> )	Max	0.75 ( <i>expect to be kept informed/other items</i> )	
Variability of item explained by other items ( $R^2$ )			Min	0.25 ( <i>neatly dressed</i> )	Max	0.86 ( <i>considerate</i> )	
Alpha if item deleted			if <i>expect to speak Asian languages</i> and <i>neatly dressed</i> deleted		Alpha	0.9241 and 0.9252	
Correlation between two unequal parts			0.5859		Equal length Spearman-Brown		0.7389
Guttman Split-half (no assumption of equality of parts)			0.7388		Unequal length Spearman-Brown		0.7391

**Interaction Scale in the Host Survey**

Statistics for Scale	Mean	72.50	Variance	369.21	Standard deviation	19.22	19 variables	
Item Means	Mean	3.82	Min	1.65 <i>(knowledge of Asian language)</i>	Max	9.20 <i>(time spent on talking)</i>	Range	7.54
Item Standard Deviation	Mean	2.09	Min	1.11 <i>(knowledge of Asian language)</i>	Max	5.33 <i>(time spent on talking)</i>	Range	4.22
Item Variances	Mean	5.60	Min	1.22	Max	28.45	Range	27.22
Inter-item Correlations	Mean	0.20	Min	-0.29 <i>(have business contact only/share a meal)</i>	Max	0.88 <i>(talk in shops/chat on a street)</i>	Range	1.17
Min correlation with other items	<i>have no contact at all</i>		Min	-0.22 <i>(have no contact at all/other items)</i>	Max	0.57 <i>(degree of preferred interaction/other items)</i>		
Pearson correlation coefficient (r)			Min	0.15 <i>(have no contact at all)</i>	Max	0.81 <i>(talk in shops)</i>		
Variability of item explained by other items (R <sup>2</sup> )			if <i>No of tourists served, No of interactions without conversation, time spent on talking, have business contact only, have no contact at all</i> deleted			Alpha	0.7519, 0.7596, 0.7528, 0.7652, 0.7673 respectively	
Alpha if item deleted								
Correlation between two unequal parts			0.4722		Equal length Spearman-Brown	0.6415		
Guttman Split-half (no assumption of equality of parts)			0.5687		Unequal length Spearman-Brown	0.6419		

### Satisfaction Scale in the Host Survey

Statistics for Scale	Mean	25.67	Variance	59.95	Standard deviation	7.74	7 variables	
Item Means	Mean	3.67	Min	3.06 (with tourist knowledge of Australian culture)	Max	4.28 (with service)	Range	1.22
Item Standard Deviation	Mean	1.54	Min	1.25 (with tourists)	Max	1.81 (with friendship)	Range	0.56
Item Variances	Mean	2.40	Min	1.55	Max	3.29	Range	1.74
Inter-item Correlation	Mean	0.43	Min	0.29 (with service/with tourists)	Max	0.66 (with time spent on talking/with friendship)	Range	0.37
Min correlation with other items	all items are correlated well with each other							
Pearson correlation coefficient (r)			Min	0.47 (with service/other items)	Max	0.67 (with talk to tourists/other items)		
Variability of item explained by other items (R <sup>2</sup> )			Min	0.23 (with service)	Max	0.55 (with friendship)		
Alpha if item deleted			if any item deleted		Alpha will decrease			
Correlation between two unequal parts			0.5928		Equal length Spearman-Brown		0.7444	
Guttman Split-half (no assumption of equality of parts)			0.7275		Unequal length Spearman-Brown		0.7475	

**APPENDIX C1**

**LIST OF VARIABLES INCLUDED IN THE TOURIST SURVEY**

Number of valid observations (listwise) = 618.00

Variable	Minimum	Maximum	Valid N	Label
LANGUA	1	5	618	language spoken
TACCOM	1	6	618	a sense of accomplishment
TACINF	1	6	618	provide accurate information
TADEXP	1	6	618	give adequate explanations
TAFFEC	1	6	618	show affection
TAGEGR	1	8	618	age
TAMBIT	1	6	618	ambitious
TANANE	1	6	618	anticipate tourists' needs
TANSQU	1	6	618	answer all questions
TAPOLO	1	6	618	apologise if not at fault
TAPPRO	1	6	618	approachable
TARGUM	1	6	618	avoid arguments
TASKHE	1	6	618	ask for financial help
TBEAUT	1	6	618	a world of beauty
TBIRTH	1	6	618	acknowledge birthday
TBRDMI	1	6	618	broad-minded
TBUSIN	1	6	618	have business contact only
TCAPAB	1	6	618	capable
TCHEER	1	6	618	cheerful
TCLEAN	1	6	618	clean
TCOMFO	1	6	618	a comfortable life
TCOMP	1	6	618	avoid complaining
TCOMPE	1	6	618	compensate if at fault
TCOMPL	1	6	618	compliment the other person
TCONFI	1	6	618	confident
TCONSI	1	6	618	considerate
TCOUNT	1	13	618	country
TCOURA	1	6	618	courageous
TCRITI	1	6	618	criticise in public
TDEGIN	1	6	618	degree of preferred interaction
TDEVRE	1	6	618	develop relationship
TDIFBE	1	6	618	difference in behaviour
TDIFIN	1	6	618	difficulty of interaction
TDRESS	1	6	618	neatly dressed
TEAFIN	1	6	618	easy to find
TEATAK	1	6	618	easy to talk to
TEDUC	1	5	618	education
TEMBAR	1	6	618	avoid embarrassment
TEMOTI	1	6	618	show emotion in front of the other
TEQUAL	1	6	618	equality
TETIQU	1	6	618	conform to etiquette
TEXCLF	1	6	618	an exciting life
TFAMSE	1	6	618	family security
TFORGI	1	6	618	forgiving
TFREED	1	6	618	freedom
TFRNDL	1	6	618	friendly
TFRSNA	1	6	618	address by first name

Number of valid observations (listwise) = 618.00

Variable	Minimum	Maximum	Valid N	Label
TGIFTS	1	6	618	exchange gifts
TGUEST	1	6	618	treated as guests
THANDS	1	6	618	shake hands
THAPPI	1	6	618	happiness
THELPF	1	6	618	being helpful
THLPF	1	6	618	helpful
THONES	1	6	618	being honest
TIAUSG	0	10	618	no interactions with tour guides
TICUST	0	10	618	no interactions with custom officials
TIFROF	0	10	618	no interaction with front office employe
TIMAGI	1	6	618	imaginative
TINATT	1	6	618	offer individualised attention
TINDPT	1	6	618	independent
TINHAR	1	6	618	inner harmony
TINSTR	1	6	618	obey instructions of other people
TINTEL	1	6	618	intellectual
TINTEN	1	6	618	indicate intentions clearly
TINTER	1	6	618	show interest in the other person
TINVIT	1	6	618	invite home
TIREST	0	10	618	no interactions in restaurants
TISALE	0	10	618	no interactions in shops
TITRAN	0	10	618	no interactions with transport employees
TKEPIN	1	6	618	keep tourists informed
TKNACU	1	6	618	know Asian culture
TKNAUH	1	6	618	know Australian culture
TLENGT	1	10	618	length of stay
TLISTE	1	6	618	listen to tourists
TLOEYE	1	6	618	look in the eye during conversation
TLOGIC	1	6	618	logical
TLOVE	1	6	618	mature love
TLOVIN	1	6	618	loving
TMAKFU	1	6	618	avoid making fun of the other person
TMEAL	1	6	618	share a meal
TNASEC	1	6	618	national security
TNATIO	1	13	618	nationality
TNOCON	1	6	618	have no contact at all
TNOFRN	0	10	618	number of friends made with hosts
TNOSER	0	10	618	number of service workers
TNOVIS	0	10	618	number of visitation
TNTLDR	1	6	618	neatly dressed when with the other perso
TOBEDI	1	6	618	obedient
TOCCUP	1	12	618	occupation
TOWNNE	1	6	618	think about own needs first
TPARTY	1	6	618	take part in parties
TPEACE	1	6	618	a world of peace
TPEREL	1	6	618	have close relationship
TPERSE	1	6	618	performing service required



Number of valid observations (listwise) = 618.00

Variable	Minimum	Maximum	Valid N	Label
TPLEAS	1	6	618	pleasure
TPOLE	1	6	618	polite
TPOLIT	1	6	618	being polite
TPRSAD	1	6	618	ask for personal advice
TPRSER	1	6	618	provide prompt service
TPRSOP	1	6	618	express personal opinion
TPRSPR	1	6	618	respect the other person's privacy
TPRSQU	1	6	618	ask personal questions
TPRSTI	1	6	618	take others' time
TPUNCT	1	6	618	punctual service
TPURPO	1	5	618	purpose of travel
TRECFA	1	6	618	share recreation facilities
TREPFA	1	6	618	repay favours
TRESNE	1	6	618	responsive to tourists' needs
TRESPE	1	6	618	respectful
TRESPO	1	6	618	responsible
TSALVA	1	6	618	salvation
TSATAU	1	6	618	satisfaction with Australian hosts
TSATCU	1	6	618	satisfaction with knowledge of Asian cul
TSATFR	1	6	618	satisfaction with friendship
TSATLA	1	6	618	satisfaction with knowledge of Asian lan
TSATSE	1	6	618	satisfaction with service
TSATTA	1	6	618	satisfaction with talk to hosts
TSATTI	1	6	618	satisfaction with time spent together
TSENIS	1	6	618	talk about sensitive issues
TSHAME	1	6	618	have a sense of shame
TSHOPS	1	6	618	talk in shops
TSHRES	1	6	618	show respect to the other person
TSLFCO	1	6	618	self-controlled
TSLFRE	1	6	618	self-respect
TSOCRE	1	6	618	social recognition
TSOLPR	1	6	618	solve problems quickly
TSPALG	1	6	618	speak Asian language
TSPENG	1	6	618	speak English language
TSPORT	1	6	618	play sport together
TSTATU	1	6	618	conform to status
TSTRET	1	6	618	chat on a street
TSWEAR	1	6	618	swear in front of the other person
TTAUSG	0	10	618	no conversations with tour guides
TTCUST	0	10	618	no conversations with custom officials
TTFROF	0	10	618	no conversations with front office
TTITAK	0	15	618	time spent talking together
TTTOUCH	1	6	618	touch the other person
TTREST	0	10	618	no conversations in restaurants
TTRFRN	1	6	618	true friendship
TTRSTW	1	6	618	trustworthy
TTSALE	0	10	618	no conversations in shops

Number of valid observations (listwise) = 618.00

Variable	Minimum	Maximum	Valid	
			N	Label
TTTRAN	0	10	618	no conversations with transport employee
TUNANE	1	6	618	understand tourists' needs
TWELFA	1	6	618	concerned about tourists' welfare
TWISDO	1	6	618	wisdom

## **APPENDIX C2**

### **LIST OF VARIABLES INCLUDED IN THE HOST SURVEY**

Number of valid observations (listwise) = 250.00

Variable	Minimum	Maximum	Valid N	Label
ACCOMP	1	6	250	A SENSE OF ACCOMPLISHMENT
ACKNWL	1	6	250	ACKNOWLEDGE BIRTHDAY
ACUINF	1	6	250	EXPECT ACCURATE INFORMATION
ADQEXP	1	6	250	NEED ADEQUATE EXPLANATIONS
AGEGRP	1	8	250	AGE
AMBITI	1	6	250	AMBITIOUS
ANSQUE	1	6	250	EXPECT ANSWERS TO QUESTIONS
ANTNDS	1	6	250	EXPECT TO ANTICIPATE TOURISTS' NEEDS
APOLOG	1	6	250	APOLOGISE IF NOT AT FAULT
APPRCH	1	6	250	APPROACHABLE
ARGUMT	1	6	250	AVOID ARGUMENTS
ASILAN	1	6	250	SPEAK ASIAN LANGUAGE
ASNCUL	1	6	250	EXPECT TO KNOW ASIAN CULTURE AND CUSTOMS
AUSHST	1	6	250	EXPECT TO KNOW AUSTRALIAN HISTORY AND CU
BEAUTY	1	6	250	A WORLD OF BEAUTY
BRDMIN	1	6	250	BROAD-MINDED
BUSNES	1	6	250	HAVE BUSINESS CONTACT ONLY
CAPBLE	2	6	250	CAPABLE
CHERFL	2	6	250	CHEERFUL
CLEAN	2	6	250	CLEAN
CLSREL	1	6	250	HAVE CLOSE RELATIONSHIP
CNSDRT	1	6	250	CONSIDERATE
COMFOR	1	6	250	A COMFORTABLE LIFE
COMPEN	1	6	250	COMPENSATE IF AT FAULT
COMPLI	1	6	250	COMPLIMENT THE OTHER PERSON
COMPLN	1	6	250	AVOID COMPLAINING
CONFDT	1	6	250	CONFIDENT
COURAG	2	6	250	COURAGEOUS
CRITIC	1	6	250	CRITICISE IN PUBLIC
DEGINT	1	6	250	DEGREE OF PREFERRED INTERACTION
DEVREL	1	6	250	DEVELOP RELATIONSHIP
DIFBEH	1	6	250	DIFFERENCE IN BEHAVIOUR
DIFINT	1	6	250	DIFFICULTY OF INTERACTION
EASTAK	1	6	250	EASY TO TALK TO
EDUC	1	5	250	EDUCATION
EMBARS	1	6	250	AVOID EMBARRASSMENT
EQALTY	1	6	250	EQUALITY
ETIQUE	1	6	250	CONFORM TO ETIQUETTE
EXCLFE	1	6	250	AN EXCITING LIFE
FAMSEC	1	6	250	FAMILY SECURITY
FINHLP	1	6	250	ASK FOR FINANCIAL HELP
FORGIV	1	6	250	FORGIVING
FREEDO	1	6	250	FREEDOM
FRNDLY	1	6	250	FRIENDLY
FSTNAM	1	6	250	ADDRESS BY FIRST NAME
GIFTS	1	6	250	EXCHANGE GIFTS
GUESTS	1	6	250	EXPECT TO BE TREATED AS GUESTS

Number of valid observations (listwise) = 250.00

Variable	Minimum	Maximum	Valid N	Label
HANDS	1	6	250	SHAKE HANDS
HAPPIN	1	6	250	HAPPINESS
HELPFL	2	6	250	BEING HELPFUL
HONEST	1	6	250	BEING HONEST
IMAGIN	1	6	250	IMAGINATIVE
INDATN	1	6	250	NEED INDIVIDUALIZED ATTENTION
INDPNT	1	6	250	INDEPENDENT
INHARM	1	6	250	INNER HARMONY
INSTRC	1	6	250	OBEY INSTRUCTIONS
INTENT	1	6	250	INDICATE INTENTIONS CLEARLY
INTLEC	2	6	250	INTELLECTUAL
INTRST	1	6	250	SHOW INTEREST IN OTHERS
INVITE	1	6	250	INVITE HOME
KEPINF	1	6	250	EXPECT TO KEEP TOURISTS INFORMED
LOGICA	1	6	250	LOGICAL
LOKEYE	1	6	250	LOOK IN THE EYE DURING CONVERSATION
LOVE	1	6	250	MATURE LOVE
LOVING	1	6	250	LOVING
LSTASN	1	6	250	EXPECT TO LISTEN TO TOURISTS
MAKFUN	1	6	250	AVOID MAKING FUN OF THE OTHER PERSON
NATSEC	1	6	250	NATIONAL SECURITY
NOASER	0	10	250	NUMBER OF ASIAN TOURISTS SERVED
NOCONT	1	6	250	HAVE NO CONTACT AT ALL
NOFRND	0	10	250	NUMBER OF FRIENDS
NOINTR	0	10	250	NUMBER OF TIMES INTERACTED
NOTALK	0	10	250	NUMBER OF TIMES TALKED TO TOURISTS
NTLDRE	1	6	250	NEATLY DRESSED
NTLDRS	1	6	250	TO BE NEATLY DRESSED WHEN WITH THE OTHER
OBEDNT	1	6	250	OBEDIENT
OCCUP	1	10	250	OCCUPATION
OWNEDS	1	6	250	THINK ABOUT OWN NEEDS FIRST
PARTY	1	6	250	TAKE PART IN PARTIES
PEACE	1	6	250	A WORLD OF PEACE
PERTIM	1	6	250	TAKE OTHERS' TIME
PLEASU	1	6	250	PLEASURE
POLIT	1	6	250	POLITE
POLITE	2	6	250	BEING POLITE
PRFSER	1	6	250	PERFORMING SERVICE REQUIRED
PRSAVD	1	6	250	ASK FOR ADVICE
PRSOPN	1	6	250	EXPRESS OPINION
PRSPRV	1	6	250	RESPECT OTHERS PRIVACY
PRSQST	1	6	250	ASK PERSONAL QUESTIONS
PRTSER	1	6	250	EXPECT PROMPT SERVICE
RECFAC	1	6	250	SHARE RECREATION FACILITIES
REPFV	1	6	250	REPAY FAVOURS
REQHLP	1	6	250	REQUIRE HELP
RSPCTL	1	6	250	RESPECTFUL

Number of valid observations (listwise) = 250.00

Variable	Minimum	Maximum	Valid N	Label
RSPNDS	1	6	250	RESPONSIVE TO TOURISTS' NEEDS
RSPNSB	2	6	250	RESPONSIBLE
SALVAT	1	6	250	SALVATION
SATAUS	1	6	250	SATISFACTION WITH KNOWLEDGE OF AUSTRALIA
SATENG	1	6	250	SATISFACTION WITH ABILITY TO SPEAK ENGLI
SATFRN	1	6	250	SATISFACTION WITH FRIENDSHIPS
SATSER	1	6	250	SATISFACTION WITH SERVICE PROVIDED
SATTAK	1	6	250	SATISFACTION WITH TALK TO TOURISTS
SATTIM	1	6	250	SATISFACTION WITH TIME SPENT TOGETHER
SATTRS	1	6	250	SATISFACTION WITH TOURISTS
SENISU	1	6	250	TALK ABOUT SENSITIVE ISSUES
SERFND	1	6	250	EXPECT TO BE EASY TO FIND
SERTIM	1	6	250	EXPECT SERVICE ON TIME
SHAME	1	6	250	HAVE A SENSE OF SHAME
SHMEAL	1	6	250	SHARE A MEAL
SHOPS	1	6	250	TALK IN SHOPS
SHWAF	1	6	250	SHOW AFFECTION IN PUBLIC
SHWEMT	1	6	250	SHOW EMOTION IN FRONT OF THE OTHER PERSON
SHWRES	1	6	250	SHOW RESPECT TO THE OTHER PERSON
SLFCON	1	6	250	SELF-CONTROLLED
SLFRES	1	6	250	SELF-RESPECT
SLTPRL	1	6	250	EXPECT SOLUTIONS TO PROBLEMS
SOCRES	1	6	250	SOCIAL RECOGNITION
SPKLAN	1	6	250	EXPECT TO SPEAK ASIAN LANGUAGES
SPORT	1	6	250	PLAY SPORT
STATUS	1	6	250	CONFORM TO STATUS
STREET	1	6	250	CHAT ON A STREET
SWEAR	1	6	250	SWEAR IN FRONT OF THE OTHER PERSON
TIMTAK	0	15	250	TIME SPENT TALKING TO TOURISTS
TOUCH	1	6	250	TOUCH THE OTHER PERSON
TRFRND	1	6	250	TRUE FRIENDSHIP
TRSTHW	1	6	250	TRUSTWORTHY
UNDNDS	1	6	250	EXPECT TO UNDERSTAND TOURISTS' NEEDS
WELFAR	1	6	250	EXPECT CONCERN ABOUT TOURISTS' WELFARE
WISDOM	1	6	250	WISDOM

## **APPENDIX D1**

### **TOTAL RESULTS OF THE MANN-WHITNEY U TEST OF THE DIFFERENCES BETWEEN AUSTRALIAN HOSTS AND ASIAN LANGUAGE GROUPS**

**Table 6.7**                    **The Mann-Whitney U Test of the differences in cultural values**  
**between Australian hosts (N=250) and total Asian tourists (N=618)**

<b>Cultural Values</b>	<b>z-test</b>	<b>2-tailed probability</b>
a comfortable life	-1.4703	0.1415
an exciting life	-1.1237	0.2612
a sense of accomplishment	-1.8044	0.0712
a world of peace	-1.4887	0.1366
a world of beauty	-0.5049	0.6136
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***
national security	-1.3962	0.1627
pleasure	-2.0275	0.0426*
salvation	-5.5966	0.0000***
self-respect	-6.7442	0.0000***
social recognition	-1.6728	0.0944
true friendship	-2.4880	0.0128*
wisdom	-0.0306	0.9756
ambitious	-2.2367	0.0253*
broad-minded	-0.4982	0.6183
capable	-1.1952	0.2320
cheerful	-1.7364	0.0825
clean	-2.7369	0.0062**
courageous	-1.1777	0.2389
forgiving	-0.1657	0.8684
helpful	-0.0107	0.9915
honest	-3.1904	0.0014**
imaginative	-1.0280	0.3040
independent	-3.7725	0.0002***
intellectual	-2.1053	0.0353*
logical	-0.7708	0.4408
loving	-2.6717	0.0075**
obedient	-1.0057	0.3146
polite	-3.3062	0.0009***
responsible	-0.0102	0.9919
self-controlled	-2.4574	0.0140*

\* $p < 0.05$     \*\* $p < 0.01$     \*\*\* $p < 0.001$

**Table 6.8**                    **The Mann-Whitney U Test of the differences in rules of social interaction**  
**between Australian hosts (N=250) and total Asian tourists (N=618)**

<b>Rules of Social Interaction</b>	<b>z-test</b>	<b>2-tailed probability</b>
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 think about own needs	-0.4808	0.6307
should express personal opinion	-0.5112	0.6092
should indicate intentions clearly	-5.8349	0.0000***
should obey instructions	-6.3291	0.0000***



should criticise in public	-7.0109	0.0000***
should compliment other	-7.9697	0.0000***
should apologise if not at fault	-0.4428	0.6579
should compensate if at fault	-3.0403	0.0024**
should repay favours	-0.6371	0.5241
should take others' time	-3.2099	0.0013**
should develop relationship	-5.6425	0.0000***
should touch the other person	-1.2410	0.2146
should acknowledge birthday	-2.5842	0.0098**
should be neatly dressed	-1.2572	0.2087
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 making fun of other	-0.3453	0.7299
should avoid arguments	-6.6947	0.0000***
should avoid complaining	-2.9989	0.0027**
should avoid embarrassment	-0.6598	0.5094
should have a sense of shame	-5.6699	0.0000***
should ask for financial help	-0.6472	0.5175
should ask for personal advice	-1.4431	0.1490
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 show respect to other	-8.1729	0.0000***
should show affection in public	-1.2262	0.2201
should show emotions in public	-3.9084	0.0001***
should talk about sensitive issues	-0.8220	0.4111

\* $p < 0.05$  \*\* $p < 0.01$  \*\*\* $p < 0.001$

**Table 6.9** The Mann-Whitney U Test of the differences in perceptions of service between Australian hosts (N=250) and total 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***
require help	-1.2015	0.2295
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***
friendly	-0.9894	0.3225
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***
confident	-0.4764	0.6338
concerned about tourists' welfare	-5.4387	0.0000***
approachable	-3.5354	0.0004***



**Table 6.12      The Mann-Whitney U Test of the differences in cultural values between Australian hosts and Asian language groups**

Cultural Values	Australian N=250	Indonesian N=106	Australian N=250	Japanese N=108	Australian N=250	Korean N=172	Australian N=250	Mandarin N=130	Australian N=250	Thai N=102
	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
a comfortable life	-4.7238	0.0000***	-2.5075	0.0122*	-0.9280	0.3534	-2.6456	0.0082**	-1.5345	0.1249
an exciting life	-0.8296	0.4067	-3.3024	0.0010**	-0.0505	0.9597	-1.8409	0.0656	-0.4843	0.6282
a sense of accomplishment	-0.8934	0.3716	-4.4861	0.0000***	-1.2664	0.2054	-2.0409	0.0413*	-1.0131	0.3110
a world of peace	-1.2939	0.1957	-2.9240	0.0035**	-6.3830	0.0000***	-0.1217	0.9031	-0.3601	0.7187
a world of beauty	-2.8774	0.0040**	-2.0683	0.0386*	-4.6920	0.0000***	-1.2742	0.2026	-2.1745	0.0297*
equality	-1.1660	0.2436	-2.1251	0.0336*	-6.0600	0.0000***	-1.0949	0.2735	-0.1343	0.8931
family security	-2.7762	0.0055**	-0.1990	0.8423	-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	-0.4440	0.6570	-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***	-0.0345	0.9725	-0.3879	0.6981
mature love	-1.5437	0.1227	-0.7998	0.4238	-5.0685	0.0000***	-0.7204	0.4713	-2.9125	0.0036**
national security	-2.7512	0.0059**	-5.1696	0.0000***	-4.3183	0.0000***	-1.1529	0.2489	-2.2418	0.0250*
pleasure	-2.9058	0.0037**	-0.7206	0.4712	-2.6703	0.0076**	-1.3793	0.1678	-0.1939	0.8463
salvation	-6.4409	0.0000***	-2.5621	0.0104*	-3.0199	0.0025**	-4.7571	0.0000***	-2.3616	0.0182*
self-respect	-1.7620	0.0781	-7.3253	0.0000***	-6.5936	0.0000***	-3.4943	0.0005***	-4.1201	0.0000***
social recognition	-1.3704	0.1705	-0.5862	0.5577	-1.3596	0.1740	-2.5315	0.0114*	-3.5890	0.0003***
true friendship	-0.4721	0.6368	-2.8356	0.0046**	-2.7791	0.0055**	-1.4816	0.1384	-0.6131	0.5398
wisdom	-1.4236	0.1546	-2.5979	0.0094**	-1.2319	0.2180	-1.2832	0.1994	-1.4386	0.1503
ambitious	-1.5106	0.1309	-3.5374	0.0004***	-4.0088	0.0001***	-0.8271	0.4082	-0.1871	0.8516
broad-minded	-2.5435	0.0110*	-0.1085	0.9136	-3.2975	0.0010***	-0.8432	0.3991	-1.1274	0.2596
capable	-1.6183	0.1056	-3.9604	0.0001***	-1.4220	0.1550	-1.1779	0.2388	-1.3126	0.1893
cheerful	-0.5691	0.5693	-3.4611	0.0005***	-3.1197	0.0018**	-0.0197	0.9843	-0.7655	0.4440
clean	-0.6264	0.5311	-4.8754	0.0000***	-2.9952	0.0027**	-0.0440	0.9649	-1.8529	0.0639
courageous	-1.2372	0.2160	-2.0392	0.0414*	-1.9648	0.0494*	-1.2481	0.2120	-0.5750	0.5653
forgiving	-0.0764	0.9391	0.5800	0.5619	-0.8291	0.4071	-0.3925	0.6947	-0.6077	0.5434
being helpful	-1.7718	0.0764	-1.8267	0.0678	-1.2348	0.2169	-0.0072	0.9942	-1.8183	0.0690
being honest	-1.2277	0.2196	-3.0717	0.0021**	-2.2908	0.0220*	-2.7773	0.0055**	-1.7289	0.0838
imaginative	-4.4416	0.0000***	-0.7270	0.4672	-4.3014	0.0000***	-1.1518	0.2494	-3.5222	0.0004***
independent	-2.3111	0.0208	-5.2670	0.0000***	-8.2276	0.0000***	-0.5985	0.5495	-1.1417	0.2536

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***	-0.0539	0.9570	-4.4635	0.0000***
loving	-0.3410	0.7331	-2.0136	0.0441*	-5.4486	0.0000***	-0.7718	0.4402	-0.1282	0.8980
obedient	-4.9728	0.0000***	-3.5076	0.0005***	-3.5372	0.0004***	-2.6497	0.0081**	-4.4670	0.0000***
polite	-0.7042	0.4813	-4.9286	0.0000***	-4.2962	0.0000***	-0.6246	0.5322	-1.5765	0.1149
responsible	-1.4411	0.1496	-1.8963	0.0579	-0.8641	0.3875	-1.1456	0.2520	-0.4913	0.6232
self-controlled	-5.4453	0.0000***	-1.8497	0.0644	-0.1288	0.8975	-1.9729	0.0485*	-3.3837	0.0007***

\* $p < 0.05$  \*\* $p < 0.01$  \*\*\* $p < 0.001$

**Table 6.13 The Mann-Whitney U Test of the differences in rules of social interaction between Australian hosts and Asian language groups**

Rules of Social Interaction	Australian N=250	Indonesian N=106	Australian N=250	Japanese N=108	Australian N=250	Korean N=172	Australian N=250	Mandarin N=130	Australian N=250	Thai N=102
	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
address by first name	-0.5848	0.5587	-6.1023	0.0000***	-8.3412	0.0000***	-0.5217	0.6019	-3.7470	0.0002***
shake hands	-0.7287	0.4662	-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***	-1.3379	0.1809	-1.1502	0.2500	-0.3752	0.7075	-1.6376	0.1015
express personal opinion	-2.1195	0.0340*	-0.6217	0.5341	-0.8369	0.4026	-0.3421	0.7323	-0.0497	0.9603
indicate intentions clearly	-1.9535	0.0508	-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***
apologise if not at fault	-3.4911	0.0005***	-1.1388	0.2548	-0.2477	0.8043	-0.7328	0.4637	-0.5134	0.6077
compensate if at fault	-1.1509	0.2498	-1.5817	0.1137	-1.0942	0.2739	-3.0729	0.0021**	-3.7894	0.0002***
repay favours	-4.9134	0.0000***	-10.0368	0.0000***	-2.0506	0.0403*	-3.2679	0.0011**	-1.2679	0.2048
take others' time	-3.8227	0.0001***	-4.8123	0.0000***	-1.0460	0.2956	-1.7831	0.0746	-0.1436	0.8859
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***	-1.7574	0.0788	-1.9890	0.0467*
acknowledge birthday	-1.6121	0.1069	-4.6700	0.0000***	-0.9952	0.3196	-3.2585	0.0011**	-1.7620	0.0781
be neatly dressed	-1.0676	0.2857	-6.7514	0.0000***	-0.8743	0.3819	-1.5246	0.1274	-1.6734	0.0943

conform to etiquette	-2.8342	0.0046**	-1.6892	0.0912	-5.6607	0.0000***	-2.1628	0.0306*	-0.0185	0.9853
conform to status	-2.9024	0.0037**	-0.9439	0.3452	-0.8903	0.3733	-1.8988	0.0576	-2.4155	0.0157*
swear in public	-0.1145	0.9088	-7.1019	0.0000***	-7.2469	0.0000***	-0.9664	0.3338	-2.6867	0.0072**
avoid making fun of others	-0.4057	0.6849	-1.5793	0.1143	-0.7095	0.4780	-1.0642	0.2872	-1.5229	0.1278
avoid arguments	-4.8713	0.0000***	-8.7151	0.0000***	-4.1797	0.0000***	-2.8550	0.0043**	-2.8116	0.0049**
avoid complaining	-0.9359	0.3493	-4.3486	0.0000***	-1.8306	0.0672	-1.1930	0.2329	-2.1332	0.0329*
avoid embarrassment	-2.8042	0.0050**	-2.8271	0.0047**	-1.8381	0.0661	-0.9383	0.3481	0.9285	0.3532
have a sense of shame	-10.0054	0.0000***	-4.9329	0.0000***	-0.2295	0.8185	-2.0890	0.0367*	-4.4133	0.0000***
ask for financial help	-0.8789	0.3794	-0.0721	0.9425	-0.7188	0.4723	-0.5758	0.5647	-1.8734	0.0610
ask for personal advice	-4.9486	0.0000***	-0.6235	0.5329	-0.1149	0.9085	-0.5113	0.6091	-0.8967	0.3699
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***	-0.2310	0.8173	-2.7790	0.0055**
show affection in public	-3.5177	0.0004***	-0.6843	0.4938	-0.3643	0.7157	-3.1737	0.0015**	-0.6798	0.4967
show emotions in public	-3.4997	0.0005***	-0.4341	0.6642	-2.5811	0.0098**	-1.1370	0.2555	-3.7109	0.0002***
talk about sensitive issues	-2.4671	0.0136*	-0.1221	0.9028	-0.4272	0.6693	-4.9540	0.0000***	-0.0482	0.9616

\* $p < 0.05$  \*\* $p < 0.01$  \*\*\* $p < 0.001$

**Table 6.14 The Mann-Whitney U Test of the differences in perceptions of service between Australian hosts and Asian language groups**

Perceptions	Australian N=250	Indonesian N=106	Australian N=250	Japanese N=108	Australian N=250	Korean N=172	Australian N=250	Mandarin N=130	Australian N=250	Thai N=102
	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
neatly dressed	-3.7682	0.0002***	-1.5334	0.1252	-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	-1.2125	0.2253	-3.3434	0.0008***	-1.2543	0.2097	-1.8163	0.0693	-0.2496	0.8029
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**	-1.6569	0.0975	-3.3311	0.0009***

answer questions	-1.8786	0.0603	-5.6903	0.0000***	-2.1862	0.0288*	-2.2167	0.0266*	-4.0910	0.0000***
provide accurate information	-1.5113	0.1307	-6.6894	0.0000***	-4.0227	0.0001***	-4.1171	0.0000***	-6.2823	0.0000***
friendly	-1.4040	0.1603	-0.7888	0.4302	-0.0740	0.9410	-0.7015	0.4830	-2.2812	0.0225*
polite	-2.7038	0.0069**	-4.2897	0.0000***	-0.5624	0.5738	-0.6739	0.5004	-3.0995	0.0019**
respectful	-3.8656	0.0001***	-4.7987	0.0000***	-3.4284	0.0006***	-1.4093	0.1588	-4.4386	0.0000***
considerate	-1.2408	0.2147	-1.3547	0.1755	-4.0210	0.0001***	-1.2581	0.2084	-2.8425	0.0045**
treat as guests	-2.1094	0.0349*	-5.2074	0.0000***	-1.2384	0.2155	-3.7711	0.0002***	-5.2502	0.0000***
trustworthy	-3.9011	0.0001***	-3.0651	0.0022**	-0.5868	0.5573	-1.5941	0.1109	-4.6410	0.0000***
confident	-1.0536	0.2920	-2.3836	0.0171*	-0.2433	0.8078	-1.1632	0.2447	-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***	-0.5804	0.5616	-0.8485	0.3962
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	-0.1399	0.8888	-1.6873	0.0915	-3.6239	0.0003***	-1.4315	0.1523	-2.8766	0.0040**
keep tourists informed	-0.3288	0.7423	-5.8712	0.0000***	-4.5932	0.0000***	-1.0302	0.3029	-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	-0.8749	0.3816	-3.5573	0.0004***	-2.4130	0.0158*	-0.1585	0.8741	-4.2405	0.0000***
understand tourists' needs	-4.2288	0.0000***	-6.9089	0.0000***	-0.9249	0.3550	-3.5208	0.0004***	-4.9561	0.0000***
anticipate tourists' needs	-3.3386	0.0008***	-5.5038	0.0000***	-0.6426	0.5205	-4.0356	0.0001***	-4.6242	0.0000***
need individualized attention	-3.2795	0.0010***	-3.7807	0.0002***	-0.4163	0.6772	-3.5564	0.0004***	-4.5020	0.0000***
know Asian culture and customs	-0.1492	0.8814	-0.6023	0.5470	-3.1715	0.0015**	-0.4986	0.6181	-1.2274	0.2197
speak Asian languages	-2.1450	0.0319*	-2.7292	0.0063**	-3.6403	0.0003***	-2.0615	0.0393*	-1.9158	0.0554
know Australian history and culture	-0.4765	0.6337	-0.0746	0.9405	-3.4413	0.0006***	-0.9619	0.3361	-1.3873	0.1654

\* $p < 0.05$  \*\* $p < 0.01$  \*\*\* $p < 0.001$

**Table 6.15 The Mann-Whitney U Test of the differences in the preferred forms of interaction between Australian hosts and Asian language groups**

Forms of Interaction	Australian N=250	Indonesian N=106	Australian N=250	Japanese N=108	Australian N=250	Korean N=172	Australian N=250	Mandarin N=130	Australian N=250	Thai N=102
	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
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	-1.5430	0.1228	-5.7375	0.0000***	-2.2132	0.0269*	-3.2768	0.0011**	-0.3927	0.6946
share recreation facilities	-0.4965	0.6195	-2.3098	0.0209*	-0.9615	0.3363	-0.5281	0.5974	-0.1087	0.9134
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***	-1.0195	0.3080
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	-0.7910	0.4289	-1.4759	0.1400	-2.0797	0.0376*	-0.3890	0.6972	-0.2220	0.8243
talk in shops	-0.8944	0.3711	-0.9593	0.3374	-1.3426	0.1794	-0.7411	0.4586	-1.0605	0.2889
exchange gifts	-2.8963	0.0038**	-3.8432	0.0001***	-0.6874	0.4918	-2.9358	0.0033**	-1.7466	0.0807
have business contact	-0.3444	0.7305	-4.0429	0.0001***	-3.8610	0.0001***	-0.0545	0.9565	-1.1060	0.2687
have no contact at all	-0.3993	0.6897	-1.6521	0.0985	-0.8137	0.4158	-0.0268	0.9787	-1.6664	0.0956

\* $p < 0.05$  \*\* $p < 0.01$  \*\*\* $p < 0.001$

**Table 6.16 The Mann-Whitney U Test of the differences in satisfaction with interaction between Australian hosts and Asian language groups**

Satisfaction Components	Australian N=250	Indonesian N=106	Australian N=250	Japanese N=108	Australian N=250	Korean N=172	Australian N=250	Mandarin N=130	Australian N=250	Thai N=102
	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
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	-1.4875	0.1369	-0.7296	0.4657	-1.4295	0.1529	-1.5590	0.1190	-2.0707	0.0384*
with friendship	-0.0212	0.9831	-2.5209	0.0117*	-2.0337	0.0420*	-1.1518	0.2494	-3.7107	0.0002***
with time spent	-1.4326	0.1520	-3.7710	0.0002***	-4.0401	0.0001***	-3.0831	0.0020**	-1.2932	0.1959
with language skills	-4.0986	0.0000***	-0.5518	0.5811	-1.5695	0.1165	-1.6859	0.0918	-0.1814	0.8561
with knowledge of each other culture	-2.4325	0.0150**	-0.9491	0.3426	-1.0619	0.2883	-0.5182	0.6043	-1.8764	0.0606
with service	-0.2470	0.8049	-2.0288	0.0425*	-1.6405	0.1009	-1.6052	0.1084	-0.8351	0.4037

\* $p < 0.05$  \*\* $p < 0.01$  \*\*\* $p < 0.001$

## **APPENDIX D2**

### **TOTAL RESULTS OF THE MANN-WHITNEY U TEST OF THE DIFFERENCES BETWEEN ASIAN LANGUAGE GROUPS**



**Table 6.17      The Mann-Whitney Test of the differences in cultural values among the Asian language groups**

<b>Cultural Values</b>	<b>Indonesian N=106</b>	<b>Japanese N=108</b>	<b>Indonesian N=106</b>	<b>Korean N=172</b>	<b>Indonesian N=106</b>	<b>Mandarin N=130</b>	<b>Indonesian N=106</b>	<b>Thai N=102</b>	<b>Japanese N=108</b>	<b>Korean N=172</b>
	<b>z-test</b>	<b>2-tailed P</b>	<b>z-test</b>	<b>2-tailed P</b>	<b>z-test</b>	<b>2-tailed P</b>	<b>z-test</b>	<b>2-tailed P</b>	<b>z-test</b>	<b>2-tailed P</b>
a comfortable life	-5.5765	0.0000***	-5.0957	0.0000***	-1.9808	0.0476*	-2.5078	0.0121*	-1.6897	0.0911
an exciting life	-3.5442	0.0004***	-0.7902	0.4294	-2.2918	0.0219*	-0.2928	0.7697	-3.0193	0.0025**
accomplishment	-4.5318	0.0000***	-1.8558	0.0635	-2.4325	0.0150*	-0.1409	0.8879	-2.9131	0.0036**
a world of peace	-1.5073	0.1317	-6.4660	0.0000***	-1.2859	0.1985	-1.3891	0.1648	-7.8559	0.0000***
a world of beauty	-0.7246	0.4687	-6.3099	0.0000***	-1.4278	0.1533	-0.4607	0.6450	-5.6509	0.0000***
equality	-2.7958	0.0052**	-5.9419	0.0000***	-1.9326	0.0533	-1.0526	0.2925	-3.0232	0.0025**
family security	-2.4329	0.0150*	-0.7669	0.4431	-0.1783	0.8585	-0.3265	0.7441	-1.8410	0.0656
freedom	-0.1232	0.9019	-0.3729	0.7092	-1.3555	0.1753	-1.9968	0.0458*	-0.4477	0.6544
happiness	-1.7719	0.0764	-1.6206	0.1051	-1.9895	0.0467*	-2.1710	0.0299*	0.2232	0.8234
inner harmony	-5.6645	0.0000***	-6.9602	0.0000***	-2.8969	0.0038**	-2.1772	0.0295*	-1.9300	0.0536
mature love	-0.6264	0.5310	-2.5751	0.0100**	-0.6642	0.5065	-1.2045	0.2284	-3.2513	0.0011**
national security	-6.7249	0.0000***	-6.2139	0.0000***	-1.6082	0.1078	-0.1603	0.8726	-1.5961	0.1105
pleasure	-2.9500	0.0032**	-0.5283	0.5973	-1.2508	0.2110	-2.1365	0.0326*	-2.7398	0.0061**
salvation	-3.9567	0.0001***	-3.9677	0.0001***	-1.8276	0.0676	-3.2402	0.0012**	-0.0452	0.9640
self-respect	-5.2193	0.0000***	-4.1972	0.0000***	-1.5551	0.1199	-2.3059	0.0211*	-1.2079	0.2271
social recognition	-0.6865	0.4924	-2.2816	0.0225*	-3.1300	0.0017**	-3.9431	0.0001***	-1.6117	0.1070
true friendship	-2.0048	0.0450*	-1.9444	0.0519	-0.7841	0.4330	-0.1408	0.8880	-0.1542	0.8775
wisdom	-3.3627	0.0008***	-2.2185	0.0265*	-0.1730	0.8627	-0.0598	0.9523	-1.1288	0.2590
ambitious	-4.0685	0.0000***	-4.4210	0.0000***	-1.9282	0.0538	-0.9901	0.3221	-0.0086	0.9931
broad-minded	-1.8642	0.0623	-4.8007	0.0000***	-2.7619	0.0057**	-1.0553	0.2913	-2.5007	0.0124*
capable	-4.5320	0.0000***	-2.5252	0.0116*	-2.3304	0.0198*	-0.0179	0.9857	-2.4060	0.0161*
cheerful	-3.3457	0.0008***	-2.9647	0.0030**	-0.4860	0.6269	-0.2664	0.7899	-0.6936	0.4879
clean	-4.7418	0.0000***	-3.0054	0.0027**	-0.6090	0.5425	-2.0992	0.0358*	-1.7672	0.0772
courageous	-2.7758	0.0055**	-2.5476	0.0108*	-2.0933	0.0363*	-0.4952	0.6205	-0.0339	0.9729
forgiving	-0.6026	0.5468	-0.7654	0.4440	-0.2798	0.7796	-0.4778	0.6328	-0.1583	0.8742
being helpful	-3.0693	0.0021**	-2.5355	0.0112*	-1.4889	0.1365	-0.2296	0.8184	-0.6383	0.5233
being honest	-1.6280	0.1035	-0.7750	0.4383	-1.2220	0.2217	-0.5508	0.5818	-0.9762	0.3290
imaginative	-2.9137	0.0036**	-6.6201	0.0000***	-2.8437	0.0045**	0.5263	0.5987	-3.9781	0.0001***
independent	-6.7272	0.0000***	-8.7275	0.0000***	-2.4991	0.0125*	0.8742	0.3820	-2.7065	0.0068**

intellectual	-6.1543	0.0000***	-7.1373	0.0000***	-2.2002	0.0278*	-0.8667	0.3861	-1.5787	0.1144
logical	-7.2134	0.0000***	-7.6410	0.0000***	-4.2114	0.0000***	-0.4616	0.6444	-0.7992	0.4241
loving	-1.9405	0.0523	-4.5853	0.0000***	-0.9289	0.3530	-0.1730	0.8627	-2.8946	0.0038**
obedient	-6.5175	0.0000***	-6.5927	0.0000***	-2.3383	0.0196*	-0.3442	0.7307	-0.1069	0.9149
polite	-4.6723	0.0000***	-4.0109	0.0001***	-1.1244	0.2609	-1.9294	0.0537	-0.9455	0.3444
responsible	-2.7812	0.0054**	-1.9549	0.0506	-0.3007	0.7637	-0.7334	0.4633	-0.8955	0.3705
self-controlled	-5.7612	0.0000***	-4.5705	0.0000***	-3.2371	0.0012**	-1.5155	0.1297	-1.6072	0.1080

\* $p < 0.05$  \*\* $p < 0.01$  \*\*\* $p < 0.001$

Table 6.17 con't

The Mann-Whitney U Test of the differences in cultural values among the Asian language groups

Cultural Values	Japanese N=108	Mandarin N=130	Japanese N=108	Thai N=102	Korean N=172	Mandarin N=130	Korean N=172	Thai N=102	Mandarin N=130	Thai N=102
	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
a comfortable life	-4.0696	0.0000***	-3.3309	0.0009***	-3.1980	0.0014**	-2.1510	0.0315*	-0.6849	0.4934
an exciting life	-1.3789	0.1679	-3.1478	0.0016**	-1.6456	0.0998	-0.4705	0.6380	-1.9387	0.0525
a sense of accomplishment	-1.8137	0.0697	-4.1768	0.0000***	-0.8621	0.3886	-1.8038	0.0713	-2.3391	0.0193*
a world of peace	-2.8297	0.0047**	-2.8193	0.0048**	-5.4868	0.0000***	-4.6813	0.0000***	-0.2049	0.8377
a world of beauty	-0.7141	0.4751	-0.2210	0.8251	-4.8783	0.0000***	-5.3920	0.0000***	-0.8597	0.3899
equality	-0.9786	0.3278	-1.5740	0.1155	-4.2093	0.0000***	-4.4227	0.0000***	-0.7370	0.4611
family security	-2.6578	0.0079**	-1.9784	0.0479*	-1.0160	0.3096	-0.3894	0.6970	-0.5141	0.6072
freedom	-1.2745	0.2025	-1.8736	0.0610	-1.8063	0.0709	-2.4414	0.0146*	-0.7219	0.4704
happiness	-0.2409	0.8096	-0.5429	0.5872	-0.4832	0.6290	-0.7859	0.4319	-0.3255	0.7448
inner harmony	-3.3486	0.0008***	-3.1348	0.0017**	-5.0801	0.0000***	-4.5745	0.0000***	-0.3585	0.7199
mature love	-0.0303	0.9758	-1.8049	0.0711	-3.1880	0.0014**	-1.0456	0.2957	-1.7853	0.0742
national security	-5.7269	0.0000***	-5.8461	0.0000***	-5.0230	0.0000***	-5.3318	0.0000***	-1.3036	0.1924
pleasure	-1.7292	0.0838	-0.7417	0.4582	-0.8705	0.3840	-1.8357	0.0664	-0.9054	0.3653
salvation	-2.1757	0.0296*	-0.2494	0.8031	-2.0514	0.0402*	-0.0089	0.9929	-1.6636	0.0962
self-respect	-3.4069	0.0007***	-2.3831	0.0172*	-2.3858	0.0170*	-1.3479	0.1777	-0.8496	0.3955
social recognition	-2.5213	0.0117*	-3.4060	0.0007***	-1.0216	0.3070	-1.9731	0.0485*	-0.9632	0.3354
true friendship	-1.2917	0.1965	-1.7546	0.0793	-1.1241	0.2610	-1.6135	0.1066	-0.6081	0.5431
wisdom	-3.2613	0.0011**	-3.3035	0.0010***	-2.0305	0.0423*	-2.1586	0.0309*	-0.2095	0.8340

ambitious	-2.2532	0.0242*	-2.6843	0.0073**	-2.4791	0.0132*	-2.9214	0.0035**	-0.7459	0.4557
broad-minded	-0.7717	0.4403	-0.6900	0.4902	-1.7943	0.0728	-3.3030	0.0010***	-1.4783	0.1393
capable	-2.3988	0.0164*	-3.8699	0.0001***	-0.1022	0.9186	-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**	-0.6453	0.5187
clean	-4.3302	0.0000***	-2.3657	0.0180*	-2.5662	0.0103*	-0.6564	0.5115	-1.6229	0.1046
courageous	-0.7186	0.4724	-2.1117	0.0347*	-0.5001	0.6170	-1.8478	0.0646	-1.4649	0.1429
forgiving	-0.8378	0.4021	-0.9881	0.3231	-1.0521	0.2928	-1.1959	0.2317	0.2229	0.8236
being helpful	-1.5635	0.1179	-2.9912	0.0028**	-1.0198	0.3078	-2.4656	0.0137*	-1.5219	0.1280
being honest	-0.5115	0.6090	-0.8601	0.3897	-0.5131	0.6079	-0.0708	0.9435	-0.5366	0.5916
imaginative	-0.1624	0.8710	-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***	-1.4594	0.1445
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	-1.2326	0.2177	-1.7735	0.0761	-4.2817	0.0000***	-4.3591	0.0000***	-0.7552	0.4501
obedient	-4.9631	0.0000***	-6.0935	0.0000***	-4.9565	0.0000***	-6.0857	0.0000***	-1.9206	0.0548
polite	-3.6960	0.0002***	-2.7997	0.0051**	-2.9869	0.0028**	-2.0136	0.0440*	-0.8553	0.3924
responsible	-2.5222	0.0117*	-1.8142	0.0697	-1.6945	0.0902	-1.0064	0.3142	-0.4823	0.6296
self-controlled	-3.1005	0.0019**	-3.9962	0.0001***	-1.5629	0.1181	-2.7542	0.0059**	-1.4722	0.1410

\* $p < 0.05$  \*\* $p < 0.01$  \*\*\* $p < 0.001$

**Table 6.18      The Mann-Whitney U Test of the differences in rules of social interaction among the Asian language groups**

<b>Rules of Social Interaction</b>	<b>Indonesian N=106</b>	<b>Japanese N=108</b>	<b>Indonesian N=106</b>	<b>Korean N=172</b>	<b>Indonesian N=106</b>	<b>Mandarin N=130</b>	<b>Indonesian N=106</b>	<b>Thai N=102</b>	<b>Japanese N=108</b>	<b>Korean N=172</b>
	<b>z-test</b>	<b>2-tailed P</b>	<b>z-test</b>	<b>2-tailed P</b>	<b>z-test</b>	<b>2-tailed P</b>	<b>z-test</b>	<b>2-tailed P</b>	<b>z-test</b>	<b>2-tailed P</b>
address by first name	-5.0510	0.0000***	-6.4710	0.0000***	-0.8052	0.4207	-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	-0.9545	0.3398	-4.0802	0.0000***	-0.4795	0.6316	-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***	-1.7535	0.0795
express personal opinion	-1.4254	0.1540	-2.4821	0.0131*	-1.3233	0.1857	-2.0435	0.0410*	-1.2715	0.2036
indicate intentions clearly	-1.7239	0.0847	-1.9652	0.0494*	-1.5546	0.1200	-3.3016	0.0010***	-0.3096	0.7568
obey instructions	-1.0583	0.2899	-0.7982	0.4248	-0.0049	0.9961	-0.3901	0.6965	-0.0751	0.9401
criticise in public	-0.5266	0.5985	-0.0825	0.9343	-0.0495	0.9605	-0.5637	0.5730	-0.9262	0.3543
compliment others	-0.5368	0.5914	-1.1307	0.2582	-2.0156	0.0438*	-4.0016	0.0001***	-0.6495	0.5160
apologise if not at fault	-4.1429	0.0000***	-2.9707	0.0030**	-3.6309	0.0003***	-2.5140	0.0119**	-0.5783	0.5631
compensate if at fault	-0.1378	0.8904	-0.3432	0.7314	-1.4006	0.1613	-1.9755	0.0482*	-0.5040	0.6143
repay favours	-10.5940	0.0000***	-2.7650	0.0057**	-1.4418	0.1494	-3.1453	0.0017**	-10.3155	0.0000***
take others' time	-0.0925	0.9263	-2.2038	0.0275*	-1.7914	0.0732	-2.6509	0.0080**	-2.1303	0.0331*
develop relationship	-0.5663	0.5712	-1.5057	0.1321	-0.0941	0.9250	-1.5426	0.1229	-2.1908	0.0285*
touch others in public	-0.5280	0.5975	-8.5438	0.0000***	-1.4528	0.1463	-4.0280	0.0001***	-9.3111	0.0000***
acknowledge birthday	-2.6432	0.0082**	-0.5586	0.5764	-1.3195	0.1870	-2.9019	0.0037**	-3.1216	0.0018**
be neatly dressed	-6.7418	0.0000***	-0.3044	0.7608	-2.1439	0.0320*	-0.5557	0.5784	-7.2201	0.0000***
conform to etiquette	-1.1232	0.2614	-1.4275	0.1534	-0.9550	0.3396	-2.2360	0.0254*	-3.1457	0.0017**
conform to status	-3.4452	0.0006***	-2.0636	0.0391*	-0.9862	0.3240	-0.0731	0.9418	-1.6550	0.0979
swear in public	-6.3571	0.0000***	-6.2210	0.0000***	-0.9756	0.3293	-2.4871	0.0129*	-0.4499	0.6528
avoid making fun of others	-1.1230	0.2614	-0.9621	0.3360	-1.2297	0.2188	-0.9689	0.3326	-2.5061	0.0122*
avoid arguments	-4.3590	0.0000***	-0.4719	0.6370	-1.9016	0.0572	-1.1635	0.2446	-4.3654	0.0000***
avoid complaining	-2.9644	0.0030**	-0.7763	0.4376	-0.2070	0.8360	-1.2308	0.2184	-1.9770	0.0480*
avoid embarrassment	-5.2832	0.0000***	-4.0031	0.0001***	-2.0936	0.0363*	-2.8764	0.0040**	-0.6585	0.5102
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***
ask for financial help	-0.9487	0.3428	-1.3388	0.1806	-0.2906	0.7714	-1.1302	0.2584	-0.4270	0.6693
ask for personal advice	-3.9753	0.0001***	-4.1730	0.0000***	-4.1542	0.0000***	-4.7619	0.0000***	-0.5415	0.5881
ask personal questions	-1.9859	0.0470*	-1.1150	0.2649	-0.1755	0.8607	-0.1127	0.9103	-0.8029	0.4220

respect others privacy	-3.4635	0.0005***	-2.7505	0.0060**	-0.7599	0.4473	-1.7569	0.0789	-0.6966	0.4861
show interest in others	-0.3936	0.6939	-2.3008	0.0214*	-1.7399	0.0819	-2.6228	0.0087**	-2.3840	0.0171*
show respect to other person	-4.1398	0.0000***	-3.2262	0.0013**	-0.9457	0.3443	-0.6020	0.5472	-0.3199	0.7491
show affection in public	-2.7308	0.0063**	-2.8773	0.0040**	-2.7530	0.0059**	-2.1026	0.0355*	-0.9178	0.3587
show emotions in public	-2.7525	0.0059**	-0.7511	0.4526	-0.6594	0.5097	-0.4612	0.6446	-1.8234	0.0682
talk about sensitive issues	-2.5411	0.0111*	-2.3876	0.0170*	-1.3251	0.1851	-1.9604	0.0499*	-0.2698	0.7873

\* $p<0.05$  \*\* $p<0.01$  \*\*\* $p<0.001$

**Table 6.18 con't                      The Mann-Whitney U Test of the differences in rules of social interaction among the Asian language groups**

Rules of Social Interaction	Japanese N=108	Mandarin N=130	Japanese N=108	Thai N=102	Korean N=172	Mandarin N=130	Korean N=172	Thai N=102	Mandarin N=130	Thai N=102
	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
address by first name	-4.9089	0.0000***	-0.8854	0.3759	-6.8201	0.0000***	-2.7677	0.0056**	-3.1255	0.0018**
shake hands	-6.1602	0.0000***	-0.2960	0.7672	-2.2571	0.0240*	-3.7302	0.0002***	-5.0733	0.0000***
look in the eye when talking	-1.4008	0.1613	-4.3391	0.0000***	-4.1633	0.0000***	-0.4478	0.6543	-3.5671	0.0004***
think about own needs first	-1.3044	0.1921	-2.4184	0.0156*	-0.5970	0.5505	-0.4519	0.6514	-1.0352	0.3006
express personal opinion	-0.1607	0.8723	-0.6239	0.5327	-0.7763	0.4376	-0.6755	0.4993	-0.4731	0.6361
indicate intentions clearly	-0.1961	0.8445	-1.5913	0.1115	-0.5027	0.6152	-1.3049	0.1919	-1.8445	0.0651
obey instructions	-1.1545	0.2483	-0.6220	0.5339	-0.7775	0.4369	-0.1749	0.8612	-0.4472	0.6547
criticise in public	-0.4183	0.6757	-1.1665	0.2434	-0.1505	0.8803	-0.7608	0.4468	-0.6452	0.5188
compliment others	-1.6157	0.1062	-3.9052	0.0001***	-0.8516	0.3944	-3.3091	0.0009***	-2.8182	0.0048**
apologise if not at fault	-0.3072	0.7587	-1.4617	0.1438	-0.4858	0.6271	-0.5199	0.6031	-0.9808	0.3267
compensate if at fault	-1.3612	0.1735	-2.1384	0.0325*	-1.9459	0.0517	-2.6696	0.0076**	-0.8263	0.4087
repay favours	-10.1146	0.0000***	-8.7769	0.0000***	-1.2140	0.2248	-0.5269	0.5983	-1.6874	0.0915
take others' time	-2.1161	0.0343*	-3.1618	0.0016**	-0.6216	0.5342	-0.3397	0.7341	-1.2428	0.2140
develop relationship	-0.7169	0.4735	-2.2609	0.0238*	-1.6411	0.1008	-0.3885	0.6976	-1.8822	0.0598
touch others in public	-1.0590	0.2896	-4.0325	0.0001***	-7.7387	0.0000***	-3.9418	0.0001***	-2.9454	0.0032**
acknowledge birthday	-1.3036	0.1924	-5.5119	0.0000***	-1.8943	0.0582	-2.4175	0.0156*	-4.2603	0.0000***
be neatly dressed	-5.1752	0.0000***	-7.1104	0.0000***	-2.0923	0.0364*	-0.9217	0.3567	-2.9002	0.0037**

conform to etiquette	-0.3263	0.7442	-1.3680	0.1713	-2.9590	0.0031**	-4.3951	0.0000***	-1.7357	0.0826
conform to status	-2.5208	0.0117*	-2.9327	0.0034**	-1.0456	0.2958	-1.6671	0.0955	-0.7584	0.4482
swear in public	-4.5950	0.0000***	-2.6395	0.0083**	-4.6779	0.0000***	-2.6298	0.0085**	-1.4837	0.1379
avoid making fun of others	-2.7120	0.0067**	-0.3037	0.7613	-0.3532	0.7239	-2.0596	0.0394*	-2.2859	0.0223*
avoid arguments	-5.8638	0.0000***	-4.4017	0.0000***	-1.2926	0.1961	-0.6195	0.5356	-0.4536	0.6501
avoid complaining	-2.8316	0.0046**	-1.1521	0.2493	-0.6943	0.4875	-0.6740	0.5003	-1.1908	0.2337
avoid embarrassment	-3.9272	0.0001***	-1.0162	0.3095	-2.6523	0.0080**	-0.4557	0.6486	-1.6332	0.1024
have a sense of shame	-2.2609	0.0238*	-0.4784	0.6324	-2.0358	0.0418*	-4.0694	0.0000***	-2.1304	0.0331*
ask for financial help	-0.4795	0.6316	-2.0506	0.0403*	-1.1309	0.2581	-2.3997	0.0164*	-1.2498	0.2114
ask for personal advice	-0.1289	0.8974	-1.3516	0.1765	-0.4362	0.6627	-0.8746	0.3818	-1.2707	0.2038
ask personal questions	-1.6776	0.0934	-1.8217	0.0685	-0.9806	0.3268	-1.1386	0.2549	-0.2402	0.8102
respect others privacy	-2.4907	0.0128*	-1.2613	0.2072	-1.7945	0.0727	-0.4987	0.6180	-1.0837	0.2785
show interest in others	-1.6394	0.1011	-2.8919	0.0038**	-0.7145	0.4749	-0.6988	0.4847	-1.3477	0.1778
show respect to other person	-3.0432	0.0023**	-4.2199	0.0000***	-2.5269	0.0115*	-3.4024	0.0007***	-1.3295	0.1837
show affection in public	-0.3794	0.7044	-0.0800	0.9362	-0.6573	0.5110	-0.7120	0.4765	-0.2947	0.7682
show emotions in public	-2.4071	0.0161*	-3.0025	0.0027**	-0.0988	0.9213	-1.2613	0.2072	-1.1031	0.2700
talk about sensitive issues	-1.1849	0.2361	-0.2011	0.8406	-1.3343	0.1821	-0.3288	0.7423	-0.8681	0.3853

\* $p < 0.05$  \*\* $p < 0.01$  \*\*\* $p < 0.001$

**Table 6.19      The Mann-Whitney U Test of the differences in perceptions of service among the Asian language groups**

Perceptions	Indonesian N=106	Japanese N=108	Indonesian N=106	Korean N=172	Indonesian N=106	Manadarin N=130	Indonesian N=106	Thai N=172	Japanese N=106	Korean N=172
	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
neatly dressed	-2.0903	0.0366*	-0.0965	0.9231	-0.0578	0.9539	-0.0743	0.9407	-2.2320	0.0256*
perform service required	-1.1926	0.2330	-1.2204	0.2223	-2.8543	0.0043**	-0.1256	0.9000	-2.4984	0.0125*
responsive to tourists' needs	-0.5755	0.5650	-0.5755	0.5649	-0.7166	0.4736	-0.1560	0.8760	-1.2017	0.2295
require help	-1.8544	0.0637	-0.0119	0.9905	-2.5693	0.0102*	-0.8159	0.4146	-1.7526	0.0797
prompt service	-2.7369	0.0062**	-0.4956	0.6202	-2.2648	0.0235*	-0.2273	0.8202	-2.9563	0.0031**
service on time	-6.2993	0.0000***	-1.8761	0.0606	-0.7899	0.4296	-1.6728	0.0944	-3.8627	0.0001***
find solutions to problems	-4.5236	0.0000***	-0.1671	0.8673	-0.9878	0.3232	-0.7225	0.4700	-3.9391	0.0001***
answer questions	-3.6495	0.0003***	-0.3356	0.7371	-0.3011	0.7633	-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	-0.2227	0.8237	-1.2210	0.2221	-2.0697	0.0385*	-0.9360	0.3493	-0.7602	0.4472
polite	-1.8476	0.0647	-2.0508	0.0403*	-2.0824	0.0373*	-0.3316	0.7402	-3.7074	0.0002***
respectful	-1.7083	0.0876	-0.0144	0.9885	-2.3798	0.0173*	-1.0055	0.3146	-1.3151	0.1885
considerate	-0.2216	0.8246	-2.5392	0.0111*	-0.0239	0.9809	-1.4496	0.1472	-2.4171	0.0156*
treat as guests	-2.8189	0.0048**	-0.6544	0.5128	-1.1256	0.2603	-2.6360	0.0084**	-3.4642	0.0005***
trustworthy	-0.9928	0.3208	-2.9819	0.0029**	-2.5308	0.0114*	-0.6355	0.5251	-2.1997	0.0278*
confident	-3.2261	0.0013**	-0.6085	0.5428	-0.0741	0.9410	-2.8193	0.0048**	-2.0992	0.0358*
concerned about tourists' welfare	-3.0850	0.0020**	-0.0798	0.9364	-0.6787	0.4974	-0.8256	0.4090	-2.8937	0.0038**
approachable	-0.8090	0.4185	-1.4781	0.1394	-1.8162	0.0693	-1.3062	0.1915	-0.8223	0.4109
easy to find	-2.7809	0.0054**	-0.8120	0.4168	-1.0774	0.2813	-0.3979	0.6907	-1.6533	0.0983
easy to talk to	-1.4401	0.1498	-2.8843	0.0039**	-1.1858	0.2357	-2.4837	0.0130*	-1.9729	0.0485*
keep tourists informed	-4.8426	0.0000***	-3.5207	0.0004***	-0.5823	0.5604	-3.7269	0.0002***	-0.4954	0.6203
listen to tourists	-3.0118	0.0026**	-1.7075	0.0877	-0.1371	0.8909	-2.3636	0.0181*	-0.6287	0.5295
need adequate explanations	-2.1736	0.0297*	-1.3302	0.1835	-0.6301	0.5286	-2.7394	0.0062**	-0.4634	0.6431
understand tourists' needs	-2.6271	0.0086**	-2.2774	0.0228*	-0.7688	0.4420	-0.8749	0.3816	-3.9642	0.0001***
anticipate tourists' needs	-2.2924	0.0219*	-1.8164	0.0693	-0.5846	0.5588	-1.3523	0.1763	-3.0099	0.0026**
need individualised	-0.9079	0.3639	-1.8569	0.0633	-0.5545	0.5792	-1.6932	0.0904	-2.1243	0.0336*

attention										
know Asian culture and customs	-0.5200	0.6031	-2.3349	0.0196*	-0.3354	0.7373	-0.8079	0.4191	-2.8144	0.0049**
speak Asian languages	-3.7029	0.0002***	-4.2165	0.0000***	-0.1858	0.8526	-0.6027	0.5467	-0.8599	0.3899
know Australian history and culture	-0.2745	0.7837	-2.2686	0.0233*	-1.1844	0.2362	-1.4887	0.1366	-2.6444	0.0082**
	* <i>p</i> <0.05    ** <i>p</i> <0.01    *** <i>p</i> <0.001									

Table 6.19 con't                      The Mann-Whitney U Test of the differences in perceptions of service among the Asian language groups										
Perceptions	Japanese N=108	Mandarin N=130	Japanese N=108	Thai N=102	Korean N=172	Mandarin N=130	Korean N=172	Thai N=102	Mandarin N=130	Thai N=102
	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
neatly dressed	-2.1962	0.0281*	-2.1667	0.0303*	-0.1392	0.8893	-0.1891	0.8500	-0.0532	0.9576
perform service required	-4.0313	0.0001***	-1.0254	0.3052	-1.8035	0.0713	-1.3495	0.1772	-2.9836	0.0028**
responsive to tourists' needs	-1.3500	0.1770	-0.3975	0.6910	-0.1523	0.8789	-0.7235	0.4694	-0.8411	0.4003
require help	-4.3559	0.0000***	-2.5108	0.0120*	-2.5827	0.0098**	-0.6913	0.4894	-1.7293	0.0837
prompt service	-4.7790	0.0000***	-2.4654	0.0137*	-1.7211	0.0852	-0.7623	0.4459	-2.4786	0.0132*
service on time	-6.0752	0.0000***	-4.9521	0.0000***	-1.4953	0.1348	-0.5201	0.6030	-0.9561	0.3390
find solutions to problems	-5.5964	0.0000***	-3.5582	0.0004***	-1.1801	0.2380	-0.5031	0.6149	-1.6876	0.0915
answer questions	-3.3589	0.0008***	-1.5169	0.1293	-0.2061	0.8368	-1.4151	0.1570	-1.8309	0.0671
provide accurate info	-2.5039	0.0123*	-0.4090	0.6826	-0.0312	0.9751	-1.9791	0.0478*	-2.1347	0.0328*
friendly	-1.6704	0.0948	-0.9877	0.3233	-0.8470	0.3970	-2.0871	0.0369*	-2.9868	0.0028**
polite	-3.9072	0.0001***	-1.5819	0.1137	-0.0137	0.9891	-2.4031	0.0163*	-2.4430	0.0146*
respectful	-3.8102	0.0001***	-0.6392	0.5227	-2.2462	0.0247*	-0.8765	0.3807	-3.1647	0.0016**
considerate	-0.3075	0.7585	-1.1520	0.2493	-2.8397	0.0045**	-1.0961	0.2730	-1.5096	0.1312
treat as guests	-2.0107	0.0444*	-0.1801	0.8571	-1.8775	0.0605	-3.4463	0.0006***	-1.7341	0.0829
trustworthy	-1.6148	0.1064	-1.6666	0.0956	-0.8640	0.3876	-3.6476	0.0003***	-3.2609	0.0011**
confident	-3.2978	0.0010***	-0.1869	0.8517	-0.6698	0.5030	-2.0595	0.0394*	-2.9069	0.0036**
concerned about tourists' welfare	-4.2136	0.0000***	-3.9068	0.0001***	-0.6391	0.5227	-0.7512	0.4525	-0.3821	0.7024



approachable	-2.7886	0.0053**	-2.0635	0.0391*	-3.4345	0.0006***	-2.5883	0.0096**	-0.2663	0.7990
easy to find	-4.1443	0.0000***	-2.3964	0.0166*	-2.1206	0.0340*	-0.4798	0.6314	-1.4791	0.1391
easy to talk to	-0.4279	0.6687	-1.2386	0.2155	-2.4948	0.0126*	-0.7838	0.4331	-1.7325	0.0832
keep tourists informed	-4.4148	0.0000***	-0.8768	0.3806	-3.2473	0.0012**	-0.2440	0.8072	-3.2929	0.0010***
listen to tourists	-3.0937	0.0020**	-0.6457	0.5185	-1.6574	0.0974	-0.2467	0.8052	-2.3950	0.0166*
need adequate explanations	-2.9512	0.0032**	-0.5603	0.5753	-1.9808	0.0476*	-1.0196	0.3079	-3.5560	0.0004***
understand tourists' needs	-3.4864	0.0005***	-1.7627	0.0779	-1.5682	0.1168	-2.6152	0.0089**	-1.6743	0.0941
anticipate tourists' needs	-1.7197	0.0855	-0.7937	0.4274	-2.2357	0.0254*	-2.7685	0.0056**	-0.8278	0.4078
need individualised attention	-0.2802	0.7793	-0.8085	0.4188	-2.0572	0.0397*	-2.8354	0.0046**	-1.0951	0.2735
know Asian culture and customs	-0.1010	0.9195	-0.3931	0.6942	-2.9194	0.0035**	-3.0689	0.0021**	-0.5382	0.5905
speak Asian languages	-3.8066	0.0001***	-3.5779	0.0003***	-4.4148	0.0000***	-3.7997	0.0001***	-0.2491	0.8033
know Australian history and culture	-0.8470	0.3970	-1.2177	0.2233	-3.8254	0.0001***	-3.9984	0.0001***	-0.4501	0.6527

\* $p < 0.05$  \*\* $p < 0.01$  \*\*\* $p < 0.001$

**Table 6.20 The Mann-Whitney U Test of the differences in the preferred forms of interaction among the Asian language groups**

Forms of Interaction	Indonesian N=106	Japanese N=108	Indonesian N=106	Korean N=172	Indonesian N=106	Mandarin N=130	Indonesian N=106	Thai N=102	Japanese N=108	Korean N=172
	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
invite home	-0.4121	0.6802	-1.7718	0.0764	-0.7188	0.4723	-3.3919	0.0007***	-1.4786	0.1392
play sport together	-2.9325	0.0034**	-0.1370	0.8910	-0.9869	0.3237	-1.4577	0.1449	-3.9351	0.0001***
share recreation facilities	-1.3070	0.1912	-1.1292	0.2588	-0.0565	0.9549	-0.3261	0.7444	-3.1677	0.0015**
take part in family parties	-0.3983	0.6904	-1.7808	0.0750	-0.7464	0.4554	-3.1823	0.0015**	-1.4913	0.1359
have close relationship	-1.5804	0.1140	-0.3392	0.7344	-1.6433	0.1003	-3.5057	0.0005***	-2.4327	0.0150*
share a meal	-0.5203	0.6028	-1.4591	0.1445	-1.6171	0.1059	-1.2909	0.1967	-2.2362	0.0253*
chat on a street	-0.4448	0.6564	-2.0234	0.0430*	-0.3581	0.7203	-0.7241	0.4690	-3.1835	0.0015**
talk in shops	-0.1251	0.9004	-1.7302	0.0836	-0.2018	0.8401	-0.1636	0.8700	-2.0834	0.0372*
exchange gifts	-0.2760	0.7826	-2.3002	0.0214*	-0.3393	0.7344	-3.4511	0.0006***	-3.1359	0.0017**
have business contact	-3.1599	0.0016**	-2.8301	0.0047**	-0.3362	0.7367	-1.1036	0.2698	-0.5419	0.5879
have no contact at all	-0.9624	0.3359	-1.0503	0.2936	-0.3111	0.7557	-1.0801	0.2801	-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 differences in the preferred forms of interaction among the Asian language groups**

Forms of Interaction	Japanese N=108	Mandarin N=130	Japanese N=108	Thai N=102	Korean N=172	Mandarin N=130	Korean N=172	Thai N=102	Mandarin N=130	Thai N=102
	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
invite home	-1.1934	0.2327	-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***	-1.4014	0.1611	-2.0441	0.0409*	-2.5294	0.0114*
share recreation facilities	-1.6056	0.1084	-1.8760	0.0607	-1.3115	0.1897	-0.8563	0.3919	-0.3650	0.7151
take part in family parties	-1.4345	0.1514	-3.0383	0.0024**	-2.8075	0.0050**	-1.9296	0.0537	-3.9466	0.0001***
have close relationship	-3.7190	0.0002***	-5.4276	0.0000***	-1.5635	0.1179	-3.9707	0.0001***	-2.4914	0.0127*
share a meal	-1.1751	0.2400	-1.9003	0.0574	-3.5100	0.0004***	-0.1249	0.9006	-2.9249	0.0034**
chat on a street	-0.9126	0.3614	-1.3231	0.1858	-1.9291	0.0537	-0.9842	0.3250	-0.4630	0.6434
talk in shops	-0.1632	0.8704	-0.2470	0.8049	-1.7971	0.0723	-1.8192	0.0689	-0.3827	0.7019
exchange gifts	-0.6772	0.4983	-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***	-1.6268	0.1038	-1.0291	0.3034
have no contact at all	-1.3713	0.1703	-0.1354	0.8923	-0.7349	0.4624	-2.2492	0.0245*	-1.4296	0.1528

\* $p < 0.05$  \*\* $p < 0.01$  \*\*\* $p < 0.001$

**Table 6.21 The Mann-Whitney U Test of the differences in satisfaction with interaction among the Asian language groups**

Satisfaction Components	Indonesian N=106	Japanese N=108	Indonesian N=106	Korean N=172	Indonesian N=106	Mandarin N=130	Indonesian N=106	Thai N=172	Japanese N=108	Korean N=172
	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
with tourists/hosts	-0.2538	0.7996	-0.7965	0.4257	-0.8507	0.3950	-0.3472	0.7285	-0.6916	0.4892
with conversation	-2.1347	0.0328*	-2.4594	0.0139*	-2.8188	0.0048**	-0.6166	0.5375	-0.6210	0.5346
with friendship	-2.7871	0.0053**	-1.9011	0.0573	-1.1547	0.2482	-3.6734	0.0002***	-0.5608	0.5750
with time spent together	-2.1617	0.0306*	-2.1420	0.0322*	-1.4066	0.1595	-2.3788	0.0174*	-0.4740	0.6355
with language skills	-4.0661	0.0000***	-1.9881	0.0468*	-2.2809	0.0226*	-3.9686	0.0001***	-1.7319	0.0833
with knowledge of each other's culture	-3.0981	0.0019**	-2.3756	0.0175*	-1.3598	0.1739	-3.4209	0.0006***	-0.1203	0.9043
with service provided	-1.7685	0.0770	-1.6049	0.1085	-1.1793	0.2383	-0.5829	0.5599	-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 differences in satisfaction with interaction among the Asian language groups**

Satisfaction Components	Japanese N=108	Mandarin N=130	Japanese N=108	Thai N=102	Korean N=172	Mandarin N=130	Korean N=172	Thai N=102	Mandarin N=130	Thai N=102
	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
with tourists/hosts	-0.9534	0.3404	-0.0081	0.9935	-0.2178	0.8276	-0.8004	0.4235	-1.0491	0.2941
with conversation	-0.7542	0.4507	-2.6719	0.0075**	-0.0889	0.9291	-3.0099	0.0026**	-3.3343	0.0009***
with friendship	-1.7479	0.0805	-6.6106	0.0000***	0.9409	0.3468	-5.5364	0.0000***	-5.2222	0.0000***
with time spent together	-0.6005	0.5482	-4.7630	0.0000***	-0.7966	0.4257	-4.4723	0.0000***	-3.7920	0.0001***
with language skills	-1.9683	0.0490*	-0.3494	0.7268	-0.0560	0.9554	-1.5824	0.1136	-1.6394	0.1011
with knowledge of each other's culture	-1.2634	0.2065	-0.9281	0.3533	-1.4018	0.1610	-0.4038	0.6864	-1.9368	0.0528
with service provided	-0.6108	0.5414	-1.0970	0.2727	-2.9556	0.0031**	-2.1577	0.0309*	-0.5643	0.5726
	* $p < 0.05$ ** $p < 0.01$ *** $p < 0.001$									