

MONASH UNIVERSITY
FACULTY OF BUSINESS & ECONOMICS

**CULTURAL DIFFERENCES
BETWEEN MANDARIN SPEAKING
TOURISTS AND AUSTRALIAN
HOSTS AND THEIR IMPACT ON
CROSS-CULTURAL TOURIST-HOST
INTERACTION**

Yvette Reisinger & Lindsay Turner

*Working Paper 30/00
May 2000*

Abstract

This paper discusses the importance of understanding cultural differences between tourists and hosts for developing positive cross-cultural tourist-host interaction, tourist holiday satisfaction and repeat visitation. It concentrates on the major cultural differences between Mandarin speaking tourists and Australian hosts. The basic dimensions of these differences are found by the principal components analysis. The implications of the results for tourism industry management and marketers are presented.

This paper was published in the Journal of Business Research 42(2): 175-198 (USA) 1998.

**CULTURAL DIFFERENCES BETWEEN MANDARIN SPEAKING TOURISTS AND
AUSTRALIAN HOSTS AND THEIR IMPACT ON CROSS-CULTURAL TOURIST-HOST
INTERACTION**

INTRODUCTION

Currently, the international tourism industry is faced with an increasing number of inbound travellers with different cultural backgrounds. After growth in visitor arrivals from Asia (excluding Japan) in the past two years, this market became the number one source of international visitors to Australia in 1994/95. Visitors from the Asian region represented 28.2 percent of total visitors to Australia, seven percentage points more than Japan, which was the major source of international tourists to Australia in the last decade. Table 1 shows the international tourist arrivals to Australia in 1994/95 from the major countries of origin. Singapore (5.5 percent) was the largest source of visitors from Asia, followed by Taiwan, Korea, Indonesia, Hong Kong, Malaysia, Thailand, China and the Philippines. Table 2 shows a breakdown of Asian tourist arrivals to Australia in 1994/95. Tourism industry officials predict that the Asian markets will be the largest source of international tourists to Australia by the year 2000 (ATC, 1994). The Chinese market will be the largest source of visitors from Asia representing nearly one third of the total Asian market (ATC, 1994).

Table 1: International Tourist Arrivals to Australia by Major Countries of Origin 1994/1995

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

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

Table 2: Asian Tourist Arrivals to Australia excluding Japan by Major Countries of Origin 1994/1995

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

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

The major factors, which will influence further growth in the Asian inbound travel to Australia are the ability of Australia to provide via marketing a diverse range of tourism products and services which appeal to the range of needs of the specific markets. Unfortunately, appealing to the wide range of different markets is difficult because the tourists' needs are multiple and culturally determined. According to Samovar and Porter (1988), the biggest cultural differences are between Asian and Western societies. These differences can be noted in social categories such as cultural values, rules of behaviour, attitudes, perceptions, relationship patterns, verbal and non-verbal communication and many others. They cause problems in social interactions between participants of different cultural backgrounds and affect their mutual perceptions (Samovar et al, 1981), post-contact evaluation and, consequently, satisfaction with contact.

Thus, social contact with a culture different from ones' own can either be an intensely rewarding cultural and learning experience, or it can result in dissatisfaction due to the interaction difficulties caused by the cultural differences between participants. Only a clear understanding of the cultural background of the tourist on behalf of a host, and the host culture on behalf of a tourist, is the condition for being able to persuade tourists to visit foreign countries over the longer term. Without a high level of return visitors, the destination must continually attract new customers. Re-positioning of the tourism product and re-marketing for new tourist market segments is more risky and expensive, than continuous targeting to a satisfied market.

Delivering satisfaction to tourists cannot be achieved without the tourism industry and in particular front line staff understanding the tourists' cultural background. All tourism service workers, from sales persons to hoteliers, restaurateurs, shop assistants, taxi drivers, airline staff, receptionists, guides and many others greatly contribute to the perceptions each tourist develops, and influence overall tourist holiday satisfaction and repeat visitation. However, serving Asian tourists creates problems for Australian providers due to the large cultural differences between Western and Asian societies.

Many Western countries, including Australia, lack basic knowledge of the Asian region, its people and their value orientation, and they do not pay enough attention to the role of cultural understanding in promoting international tourism. Thus, attention has to be refocused on meeting culturally different tourist needs.

This paper focuses on the cultural differences between Mandarin speaking tourists and Australian service providers.

LITERATURE REVIEW

A review of past studies indicates that social contact is determined by the similarities and differences between participants (Levine, 1979). There are three types of social contact between tourists and hosts depending on the differences in cultural backgrounds: where the cultural background 1) is the same; 2) is different, but the differences are small; and 3) is different, and the differences are large (Sutton, 1967). The greater the differences, the greater the probability that encounters will lead to friction and misunderstanding (Sutton, 1967) because the more likely they will distort the meaning of each other's behaviour (Triandis, 1977).

Several studies have identified differences in cultural values between Eastern and Western societies (Ando, 1965; Eckhardt, 1971; Gordon, 1967; Hofstede, 1980). These differences are related to Kluckhohn and Strodtbeck's (1961) five value orientations: 1) human nature; 2) nature; 3) time; 4) human activities; and 5) other people. Three types of the orientation towards other people were identified: 1) individualistic; 2) collateral, and 3) lineal. These dimensions appear to be the most crucial in governing human interactions in all cultures.

Several studies identified Chinese values such as: authoritarianism and dogmatism (Earle, 1969), cohesiveness of judgement under authoritarian leadership (Meade, 1970), filial piety - giving of unquestioning respect to parents and the elderly through understanding and expectations of authority (Huyton, 1991),

harmony in social relations (Huyton, 1991), self-restraint, avoidance of negative emotions, criticism, opinions, complaints and conflict, group orientation, face saving, deference to age, authority, and connections, politeness, and thrift. Some studies noted the importance of external control in Hong Kong (Hsieh et al, 1969). The interpersonal relations were characterised by both collaterality and linearity in contrast to the Western individualistic relationships which create frictions since societies are less concerned with apologies and more with self-esteem (Hofstede, 1980).

It was found that the cultural differences between Western and Eastern societies were related to Hofstede's (1980) cultural dimensions of Power Distance (PD), Uncertainty Avoidance (UA), Individualism/Collectivism (IC), and Masculinity/Femininity (MF). For instance, the high PD cultures such as Singapore and Hong Kong are characterised by authority deference, obedience, conformity, supervision, social hierarchy, inequality, solidarity, co-operation, and group orientation. A low PD culture such as Australia, is characterised by low tolerance of inequality and authority, weak sense of obligations, independence, personality, consultancy, and competition. In the low UA cultures such as Singapore and Hong Kong societies tolerate ambiguity, uncertainty and take more risk. However, aggressiveness is socially disapproved. Societies believe in advancement, individualism, competition, and common sense. Conflict is natural. In collectivistic cultures such as Singapore and Hong Kong societies emphasise group goals, right, needs, decisions and consensus. The social ties are tight. In contrast, in an individualistic society such as Australia the focus is on individual goals, rights, and needs. Importance is attached to individual decisions and opinion, activity, achievement, challenge and financial security.

The Chinese and Australian cultures have been compared (Hofstede, 1980; Kroeger et al, 1979). It was found that the Chinese emphasise social values in human interaction. The social interactions in China are perceived in terms of collectivism and social usefulness as opposed to Western societies that perceive social interactions in light of competitiveness, self-confidence, and freedom (Kim and Gudykunst, 1988). In the Chinese culture individualistic behaviour is regarded as an expense to others (Hsu, 1971, 1972). The Chinese are socially and psychologically dependent on others. They give support for parents, tradition, duty, and obligations. The Chinese show a strong group orientation (Hsu, 1954). Maintaining harmonious relations are highly endorsed in the collectivistic Hong Kong (Argyle, 1986).

The Chinese assign more importance to scholarship and acquiring wisdom (wisdom, being capable, imaginative, intellectual and logical, respect, hard work), self-restraint (social recognition, being ambitious, self-controlled), and national security than Australians (Feather, 1976, 1980, 1986). The Chinese are more situation-oriented and concerned with appropriate behaviour (Hsu, 1972). In China self-presentation depends on the situation (Tu, 1985). The Chinese underplay feelings and emotions (Hsu, 1972). They are emotionally restrained, and partially socially withdrawn, concerned with self-control, and social conformity accompanied by shyness. Happiness, inner harmony, exciting life are more important for them than for Australians and they emphasise affiliative and altruistic values (being cheerful, forgiving, helpful and loving).

The Chinese culture is high context culture, which emphasises implicit non-verbal communication. In contrast, Australian culture is low context culture which stresses explicit direct verbal communication and clear expressions of intentions (Hall, 1959, 1976). Physical contact between people in interpersonal relationship is minimised in the Asian cultures (Argyle, 1975).

The forty important Chinese values were clustered into four factors: 1) integration (tolerance, harmony with others, non-competitiveness, intimate friendships; 2) Confucian work dynamism (ordering relationships, a sense of shame, reciprocation and protecting face); 3) human heartedness (patience, courtesy, sense of righteousness), and 4) moral discipline (moderating, keeping oneself disinterested and pure, having few desires, prudence) (Chinese Culture Connection, 1987). A very comprehensive description of the Chinese morals, values and etiquette was presented by DeMente (1990).

Several studies on Australian values (Feather, 1970, 1972, 1980, 1986; Rim, 1970) described them as those of: achievement, success, activity, aggressiveness, independence, humanitarianism, democracy, and

equality. However, Feather (1986) found that in Australia there is a conflict between a system that rewards personal accomplishments and individual enterprise and collectivistic ideology that favours equality, group solidarity and mateship. Lipset (1963) found that Australians are more equalitarian rather than achievement oriented. Sharp (1992) noted that Australians devalue the accomplishments of successful intellectuals and are less respectful of them. Feather (1975, 1980) found that Australians are less concerned with safety and security at the personal and national levels due to Australia's affluence and stability and more concerned with love, affiliation and self-definition and self-fulfilment. They praise those who stand out against authority.

In a tourism context there have been few studies done on the effects of cultural values on tourism services (Luk et al, 1993), the influence of terminal values of an exciting life and pleasure on the appeal of travel to different market segments (Vinson and Munson, 1976), relationship between value orientations and personal criteria in the selection of recreational and travel activity (Pitts and Woodside, 1983), determination if specific values are predictors of tourists' preferences toward several amenities (Muller, 1988, 1991), analysis of how personal values govern the post-attitudes of international tourists (Muller, 1995), and perceptual changes among the participants of an organised tour (Geva and Goldman, 1988, 1991).

No study has directly analysed the issues of cultural differences in the tourism market yet. Dimanche (1994) called for an analysis of the impact of cultural differences on the quality of cross-cultural interactions between tourists and locals working in the tourism industry. Brislin (1981) provided a basis for the study of the cross-cultural encounters by summarising the existing literature dealing with these issues, while recognising the complexity of such a study area. No study has compared Australian and Asian values in a tourism setting.

Past studies also indicated that cultural values are determinants of behaviour (Homer and Kahle, 1988, Parsons and Shils, 1951; Rosenberg, 1956). The studies also showed that there are cultural differences in social behaviour in a number of social situations. Values have been linked to gift-giving procedure (Beatty et al, 1991), shopping activities (Homer and Kahle, 1988), choice of leisure activities (Beatty et al, 1985; Boote, 1981), and vacation decisions (Muller, 1991; Dalen, 1989; Pitts and Woodside, 1986; Shih, 1986). Although some behaviour in social situations is universal such as being polite, honest, open, friendly, genuine, and treating visitors with respect (Pearce, 1988), there are cultural differences in social distance, bodily contact, self-presentation, use of space and privacy, gestures, facial expressions, expressions of intimacy, status and politeness, (Argyle, 1972), eye and body movements (Goffman, 1963), gift giving, eating and drinking, service, work and leisure time and many others. In Eastern clusters there are more rules of obedience, avoidance of conflict and saving face, maintaining harmonious relations, and restraining emotional expressions. In the Hong Kong culture there are many rules dealing with public and human interaction, regulating conflict, avoiding public disagreement and criticism, maintaining group harmony, saving face, hierarchy and power distance, obeying people in authority, prohibiting teasing, and teaching positive regard (Argyle et al, 1986). The cultural differences are less noticed in Hong Kong due to the influences of Western cultural values (Argyle et al, 1986).

Values have also been shown to influence the formation of attitudes, perceptions, and expectations (Robinson, 1988). Thus, different values generate different perceptions. The degree of cultural dissimilarity and knowledge of the other's culture determine the perceptions. Perceived cultural dissimilarity generate misunderstanding and negative perceptions.

The vital component of tourist holiday perceptions are hosts who are in direct contact with tourists through an entire visit. Gee (1986) pointed out that perceptions of hosts are the most important of overall tourist perceptions and international visitation can be increased through positive tourist perceptions of their hosts. As Bitner et al (1990) noted the interpersonal element of service performance determines service quality and is essential to customer (dis)satisfaction.

Tourist satisfaction was found to be influenced by the cultural value system of a tourist and a host (Pearce and Moscardo, 1984). Satisfaction is high if the value system of the tourist fits into the value system of the

host (Pearce and Moscardo, 1984). If there is no "fit" between the tourists' expectations and the hosts' attributes, feelings of stress, anxiety, and uncertainty develop and result in dissatisfaction. Although it seems that it is important to match tourists' and hosts' value orientations to achieve high visitation rates, it is neither necessary nor desirable to do it. Tourists as well as hosts need to acquire new cultural experiences. Knowledge of the cultural differences gives them an insight to understanding mutual perceptions and satisfaction with their contact. The understanding of the differences in perceptions helps to assess the effectiveness of the service provider's performance from the perspective of the culturally different customer. This enables the detection of negative perceptions, allowing for a change to better respond to the culturally different tourists' needs. The tourism industry officials must assist tourists in enjoying their holiday experiences by providing bridges for the tourists into foreign cultures and appropriate cultural training of the service staff.

The essential reason for studying cultural differences between Australian hosts and Mandarin speaking tourists of Asian tourists is to enable Australian tourism managers and marketers to make better marketing decisions, while reducing the number of non-repeat visitors. Tourism marketers may need to redesign their promotional campaigns and service training programs according to the cultural values of their customers.

Thus, the primary objective of this research was to determine whether there are cultural differences between Mandarin speaking tourists to Australia and Australian hosts. The secondary objective was to determine whether the identified differences could be grouped into dimensions and which variables are best representative of those dimensions, that is most responsible for causing potential dysfunction between the two populations.

RESEARCH METHODOLOGY

Sample

A sample of 130 Mandarin speaking tourists visiting the Gold Coast region (Southern Queensland, Australia), Australia's major tourist destination, have been surveyed in their own language alongside 250 Australian tourism service workers. Stratified probability sampling was used. The Mandarin speaking tourists were approached in places of their most frequent visitation such as theme parks, restaurants, shops, hotels, bars and airport terminals. The Australian hosts were surveyed in a variety of sectors of the tourism and hospitality industry such as accommodation, food and beverage, retail, transportation, tourist attractions, tour operations, and customs.

Instrument

The survey attempted to capture complex group measurement of each population's cultural values, rules of social behaviour and perceptions of service as well as the forms of the preferred interaction and satisfaction with this interaction. A survey questionnaire consisted of six parts.

The first part referred to the Rokeach Value Survey (RVS) (Rokeach, 1973). The RVS has been widely used as a reliable and valid measurement of values in many cultures. The psychometric properties of RVS are well documented (Kamakura and Mazzon, 1991). The respondents were asked to rate 18 terminal and 18 instrumental values on a six-point scale, with 1 indicating "not important at all" and 6 meaning "very important".

The second part of the questionnaire referred to Argyle's (1986) instrument measuring cross-cultural variations in relationship rules. The respondents were asked to rate the rules of social behaviour on the same six-point scale, with a value of 1 assigned to a rule least important, and a value of 6 assigned to a rule most important. Slight modifications were made to the original scale by deleting items not related to the tourist-host contact such as rules governing family invitations or sexual activity, and adding items which are specific to Asian culture, for example rules of conforming to status, and having a sense of shame.

The third part of the questionnaire referred to Parasuraman's (1985, 1988) ten criteria of service quality. The respondents were asked to indicate their perceptions of the quality of service provided by Australian hosts on the same six-point scale. A value of 1 was assigned to an attribute perceived to be very low, a value of 6 was assigned to an attribute perceived to be very high. Since the Parasuraman's (1985, 1988) SERVQUAL instrument was initially designed for a generic measurement of service quality and did not adequately include those criteria which contributed to the overall quality of tourism services, the original scale was also modified and supplemented by additional categories which could measure the Asian tourist's perceptions of the service quality. Focus groups with Asian students were used and an extensive literature on service quality for Asian consumers was reviewed to generate these additional criteria.

The fourth and fifth sections of the questionnaire included questions related to the preferred forms of tourist-host contact and satisfaction with several elements of this contact. The same six-point scale was used to measure the items. The final section of the questionnaire requested background information about the respondents.

The majority of the questions were identical for both populations to permit comparison of answers. In total 129 variables were measured in the host survey and 145 in the tourist survey.

Procedure

The survey was translated into traditional rather than modern Mandarin because this language is spoken not only by tourists from mainland China, Singapore and Vietnam but also from Hong-Kong and Taiwan. The translation and back-translation was done by the professional translation agency in Brisbane's Immigration Office. The process was repeated twice to achieve equivalence of concepts.

The survey was pre-tested twice. Once after it has been developed and once after it had been translated into Mandarin. The reliability of the survey was assessed. The Cronbach Alphas were computed separately for each measuring scale. The reliability of the scales were high and ranged between 0.7 and 0.9.

Professional interviewers speaking the Mandarin language were hired to conduct face-to-face personal interviews with the Mandarin speaking tourists. The survey was conducted between August 1994 and January 1995. It took twenty minutes to complete the questionnaire. Upon completion of the questionnaire tourists received souvenirs for their participation in the survey. All respondents were asked to indicate their first names, and the names of the hotels or companies they worked for in order to verify the appropriateness of the collected data.

RESEARCH FINDINGS

Analysis of the results revealed that the majority of the surveyed tourists (53.8%) were of Singapore nationality, followed by Chinese (17.7%), Taiwanese (13.8%), Hong Kong (6.2%), Malaysian (4.6%), Indonesian (1.5%), Indian, Philippine and Vietnamese (0.8%) nationality. Citizens of Singapore comprised the majority of the sample (58.5%), followed by Taiwan (12.3%), China (11.5%), Hong Kong (10.8%), Malaysia (3.8%), Indonesia (2.3%), and Vietnam (0.8) residents. 85.2% were between 18 and 38 years of age, 36.2% had a high school certificate and 32.3% had a university degree. The biggest group was represented by students (23.1%), followed by managers (20%) and professionals (13.8%). Nearly 75% arrived in Australia for the purpose of holiday and 19.2% came for the purpose of study. 81.5% stayed in Australia for 7 days and longer. The same percentage (81.5%) were repeat visitors.

Analysis of results revealed that the majority (60%) of the surveyed Australian hosts were in the same age group as surveyed tourists, that is, between 18 and 38 years of age. However, 60% of hosts had a high school education only and a small group (12.8%) had a university degree. This was in contrast to the tourist sample in which a similar proportions of the respondents had a high school and university education. About

75% of the surveyed hosts were employed in the front office, food and drinking establishments, sales and housekeeping sectors of the tourism industry.

Since the data were highly skewed the Mann-Whitney U Test was applied as the most useful non-parametric test to avoid assumptions of normality. The results of the Mann-Whitney U Test identified significant differences in group indicators between Mandarin speaking tourists and Australian hosts. Tables 3-7 show that the significant differences between Australian hosts and Mandarin speaking tourists were found in 12 out of 36 cultural values, 18 out of 34 rules of social interaction, 15 out of 29 perceptions of service, 6 out of 11 forms of the preferred interaction, and 2 out of 7 components of satisfaction.

Table 3: The Mann-Whitney U Test of the differences in cultural values between Australian hosts and Mandarin speaking tourists

Cultural Values	Australian N=250 z-test	Mandarin N=130 2-tailed P
a comfortable life	-2.6456	0.0082**
a sense of accomplishment	-2.0409	0.0413*
family security	-3.0855	0.0020**
freedom	-3.8423	0.0001***
happiness	-2.8594	0.0042**
salvation	-4.7571	0.0000***
self-respect	-3.4943	0.0005***
social recognition	-2.5315	0.0114*
being honest	-2.7773	0.0055**
intellectual	-3.2961	0.0010***
obedient	-2.6497	0.0081**
self-controlled	-1.9729	0.0485*

* $p < 0.05$ ** $p < 0.01$ *** $p < 0.001$

Table 4: The Mann-Whitney U Test of the differences in rules of behavior between Australian hosts and Mandarin speaking tourists

Rules of Behavior	Australian N=250 z-test	Mandarin N=130 2-tailed P
shake hands	-2.4938	0.0126*
look in the eye when talking	-5.8250	0.0000***
indicate intentions clearly	-3.8902	0.0001***
obey instructions	-4.1147	0.0000***
criticize in public	-5.4255	0.0000***
compliment others	-6.3873	0.0000***
compensate if at fault	-3.0729	0.0021**
repay favors	-3.2679	0.0011**
develop relationship	-4.9036	0.0000***
acknowledge birthday	-3.2585	0.0011**
conform to etiquette	-2.1628	0.0306*
avoid arguments	-2.8550	0.0043**
have a sense of shame	-2.0890	0.0367*
ask personal questions	-3.0175	0.0025**
respect others privacy	-3.1573	0.0016**
show interest in others	-4.9615	0.0000***
show affection in public	-3.1737	0.0015**
talk about sensitive issues	-4.9540	0.0000***

* $p < 0.05$ ** $p < 0.01$ *** $p < 0.001$

Table 5: The Mann-Whitney U Test of the differences in perceptions of service between Australian hosts and Mandarin speaking tourists

Perceptions	Australian N=250 z-test	Mandarin N=130 2-tailed P
neatly dressed	-3.9828	0.0001***
perform service required	-2.0194	0.0434*
responsive to needs	-4.3885	0.0000***
prompt service	-3.0103	0.0026**
service on time	-4.0533	0.0001***
answer questions	-2.2167	0.0266*
provide accurate information	-4.1171	0.0000***
treat as guests	-3.7711	0.0002***
concerned about welfare	-2.9422	0.0033**
easy to find	-3.8126	0.0001***
listen to tourists	-2.6682	0.0076**
understand tourists' needs	-3.5208	0.0004***
anticipate tourists' needs	-4.0356	0.0001***
need attention	-3.5564	0.0004***
speak Asian languages	-2.0615	0.0393*

* $p < 0.05$ ** $p < 0.01$ *** $p < 0.001$

Table 6: The Mann-Whitney U Test of the differences in the preferred forms of interaction between Australian hosts and Mandarin speaking tourists

Forms of Interaction	Australian N=250 z-test	Mandarin N=130 2-tailed P
invite home	-8.8843	0.0000***
play sport together	-3.2768	0.0011**
take part in family parties	-7.3314	0.0000***
have close relationship	-4.6370	0.0000***
share a meal	-6.2095	0.0000***
exchange gifts	-2.9358	0.0033**

* $p < 0.05$ ** $p < 0.01$ *** $p < 0.001$

Table 7: The Mann-Whitney U Test of the differences in satisfaction with interaction between Australian hosts and Mandarin speaking tourists

Satisfaction Components	Australian N=250 z-test	Mandarin N=130 2-tailed P
with tourists/hosts	-2.9659	0.0030**
with time spent	-3.0831	0.0020**

* $p < 0.05$ ** $p < 0.01$ *** $p < 0.001$

Further, the analysis attempted to establish the dimensions of the identified cultural differences, and those representative of group variables which can cause dysfunction between population cultures. A principal components factor analysis with varimax rotation was conducted. The purpose was to summarize the information contained in the 51 variables, which differed between tourists and hosts into a smaller set of new composite dimensions that attempt to define the fundamental constructs assumed to underlay the differing variables. The decision to include a variable in a factor was based on factor loadings greater than 0.60. As a general rule loadings of 0.50 or greater are considered significant. The large number of factors extracted created a need to accept the larger size of the loadings on later factors to be considered significant. Dimensions with eigenvalues greater than 1 were considered significant.

Fourteen factors, which accounted for nearly 75% of the total variance were identified, when the 51 variables measuring cultural differences between two groups were factor analyzed. The Cronbach's Alpha of the factors was above 0.66 indicating a reliable factor solution and reliable construct (Nunnally, 1967). Table 11 indicates that six factors (F1-F6) were very well defined by several variables. Two factors were only defined by two variables each. Although the variables which loaded on these factors were correlated with each other at $r=0.49337$ and $r=0.59579$ respectively, and relatively uncorrelated with other variables and these factors were assessed as reliable, they were eliminated from analysis. It was anticipated that an insufficient number of variables defining these factors could cause problems with interpretation. Consequently, the remaining six factors which were only defined by and correlated with one variable each were also eliminated. Therefore, the new composite dimensions were defined as: F1 - self-actualisation, F2 - responsiveness and courtesy, F3 - interaction, F4 - understanding the tourist, F5 - display of feelings, and F6 - social obligation. The pattern of significant factor loadings, factor structure and factors interpretation are shown in Table 8.

Table 8: Results of the varimax rotated factor matrix in the Mandarin speaking sample for the variables which differed between Australian hosts and Mandarin speaking tourists (significant factor loadings only)

F1 Self-actualisation		F2 Responsiveness and courtesy		F3 Interaction		F4 Understanding the tourist	
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						
Reliability Cronbach's Alpha	.8525		.8068		.8443		.8384
F5 Display of feelings		F6 Social obligation					
talk about sensitive issues	.77650	shake hands	.76920				.79231
criticise in public	.63696	obey instructions	.62915				.66520
compliment	.62145	compensate	.60589				
show affection	.61781						
Reliability Cronbach's Alpha	.7158		.6802				.6601

The six-factor solution identified in Table 8 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 the service required and response 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 the 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 behaviour and it concerns disclosing personal feelings in public.

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

DISCUSSION AND IMPLICATIONS

The objective of the study was achieved. The study indicated the existence of cultural differences between Australian hosts and Mandarin speaking tourists in five group indicators which could be clustered into six composite dimensions (see Table 8).

The six identified dimensions of the cultural differences between Australian hosts and Mandarin speaking tourists are related closely to the findings in the literature and support the existing knowledge of the cultural differences between Australian and Mandarin speaking societies. 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 identified cultural dimensions between Australian and Mandarin speaking societies must be considered in every tourism marketing strategy because the by-products of the cultural differences are perceptions which determine tourist behaviour and the decision-making process. The six identified dimensions of the cultural differences between Australian hosts and Mandarin speaking tourists are described below.

Dimension 1 "Self-actualisation"

In contrast to an Australian family, which includes only a wife, husband and children, an average Asian 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. Thus, 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 prospective tourists. 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.

One important rule of social behaviour 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 decides about the manner in 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 people in a high position up the social hierarchy. This is in contrast to an egalitarian Australian society in which social recognition is gained through hard work and achievement. As a result, Australian tourism providers should wear identifying uniforms and badges indicating their positions and status. Hotel and restaurant management should be personally present to welcome the tourist and bid farewell to Mandarin speaking tourists. It would also be advisable that such managers be older as they will be seen as individuals of higher status and professional experience.

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 few. 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, education 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*. Tourism marketers should use the concepts of power, wealth and social standing in their advertisements to promote travel to Australia to the Mandarin speaking tourist. Such advertising would help the prospective tourists enhance their social status and recognition.

The thousand years of living in the virtues of austerity was a major element which forced many Mandarin speaking societies, including the Chinese, to live at the subsistent level. The Chinese believe that earthly pleasures are sinful and the only way to happiness is through sacrifice. Thus, non-materialistic values are emphasised. 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 recently do the Chinese prefer 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 be even more materialistic and hedonistic oriented, than an individualistic society such as Australia. Therefore, tourism marketers should consider that the average Mandarin speaking tourist will still believe in the value of austerity and the sinfulness of consumption. This belief will be manifested particularly by the older tourist who would believe that one should buy only what is necessary. Consequently, marketing strategies emphasising the non-material benefit of travelling to Australia should be developed. As a Mandarin speaking society becomes more materialistic and consumption oriented, pleasure, *comfort* and fun can become more the focus of promotional literature.

Dimension 2 "Responsiveness and courtesy" and Dimension 4 "Understanding the tourist"

In a 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. The implication is that 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. Such 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 and administrative systems of the country, to the 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 a Mandarin speaking society because even the concept of *privacy* does not exist in this culture.

Tourism marketing strategies aiming at the Mandarin speaking tourist should emphasise the responsibility of the Australian host to help these tourists to cope with the Australian culture. Tourism operators should be responsive to even the smallest needs of their Mandarin speaking tourists and never leave tourists with unfulfilled needs. Focus should be on the socio-psychological needs of the tourists such as the need to be understood, to get attention, to be offered personalised service tailored to the specific needs of each tourist, and characterised by the hosts' courtesy, competency, and hospitality. For instance, serving traditional tea would indicate that the Mandarin tourists' needs are anticipated and efforts are made to make them welcome. Tourists should be treated as guests. An invitation home would be treated with honour. The impersonal style of service in Australia is seen as rude to many Asian tourists.

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 professionalism. This is in contrast to the Australian style of work, which is more flexible, relaxed, and in which delays can always be justified. As a result, those who provide services to the Mandarin speaking tourist should always be punctual. A tight travel schedule, full of activities, should be developed. When the service cannot be delivered to a tourist on time, the provider should compensate by showing that the order is being fulfilled. Any waiting time should be entertaining, to give tourists a feeling of getting the most from every moment. If tourists cannot be attended immediately, they should be compensated in the form of a small gift.

Not only what people say and do but what they wear is important in Mandarin speaking societies. Traditionally, in these societies different materials, colours, styles were strictly prescribed by law for different social classes. Thus, the customs concerning appropriate dress and *physical appearance* are deeply engrained in the Mandarin culture. This is again in contrast to the Australian culture in which clothing style is more casual and depends less on social position or age. Thus, the Australian service provider should be dressed appropriately to their employment and social position. They should always look neat and clean, and keep their work environment tidy.

Since a major barrier to fulfilling the tourists' needs is the lack of cross-cultural understanding, tourism personnel should receive training in cross-cultural awareness and communication. The tourism service providers should be taught simple phrases in the Mandarin language 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 Mandarin tourists.

Evaluation surveys should be administered to Mandarin speaking tourists to assess the degree to which tourists' needs and expectations have been fulfilled, to identify the shortcomings of the service, and to ask for suggestions on how to improve service. Concern should be shown through knowledge of service quality as understood by the Mandarin speaking tourists.

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. Thus, promotional literature aiming at the Mandarin speaking tourists should focus on the opportunity to develop personal relationships with Australian people and opportunities to socialise with them.

The Mandarin society is supposed to function harmoniously. Therefore, all types of relationships should conform to carefully prescribed forms of social behaviour, that virtually cover every aspect of conduct, including eating, drinking, seating, entertaining, greeting, and apologising. Learning and following proper etiquette of social behaviour is one of the major facets of life in Mandarin speaking societies. Thus, promotional literature aiming at the Mandarin speaking market should promote the rituals of etiquette as a base for social relationships.

As a result of very strict forms of social behaviour, the Mandarin speaking societies use a third party in personal dealings. A third party helps people to gain knowledge of each other and to make future relationships open and frank. This custom is not known in Australian society and would probably not 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 to 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 the whole group. The tourism marketing implication of the group orientation is that advertising which aims at the Mandarin speaking tourist segment should promote group activities. The tour operators should facilitate activities such as travelling and sightseeing in groups, playing sport together, sharing meals, and provide appropriate facilities for those activities. Tour guides, front office, airline staff, and restaurateurs should avoid separating a group of Mandarin speaking tourists even for a short period of time.

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. Thus, Australian service providers should introduce small welcome and farewell gifts, typical of Australia, as a means of showing to the Mandarin speaking tourist an appreciation for coming to Australia. Gifts should be given to tourists in order of seniority and age. Tour operators should design travel itineraries to give Mandarin speaking tourists the opportunity of purchasing gifts for their families.

Dimension 5 "Display of feelings"

The important rule of social behaviour 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 favouritism and complimenting is regarded as inappropriate because the centre 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 losing social status, reputation and bringing humiliation on the family.

In order to behave properly in Mandarin speaking societies, it is most common to "do nothing" and "say nothing". Such a 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, and find solutions to problems. Time spent on developing relationships is minimised.

Given the sensitivity and importance of face to the Mandarin speaking tourist, and the tradition of not speaking directly regardless of the strength of feelings, caution has to be exercised in any personal dealings with Mandarin speaking tourists involving criticism, differences in opinions, or ways of thinking. Service providers should be very careful about insulting individual tourists even in a subtle way that may not be regarded as serious from the Australian viewpoint. Service providers should take special care not to damage the reputation of any Mandarin speaking tourist by publicly displaying negative feelings, even when such feelings may be warranted. 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 Mandarin society and conform to these rules when dealing with tourists. For instance, learning proper greetings would be advisable because the Mandarin speaking tourist does not favour handshakes like Australians.

The need to prevent conflict in Mandarin societies is related to avoidance of any social situation where risk or disagreement is eminent. Asian societies are more concerned with safety and security than Australian society. Tourism marketers should respond to the Mandarin speaking tourists' fears of risk. For instance, assurances, citing safety records, high quality and credibility of devices and facilities should be promoted. By doing this, the cultural predisposition to avoid risk can be overcome without losing the interest in travelling to Australia, meeting culturally different people, and even participating in adventurous and risky activities such as scuba diving or ballooning.

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 favours and compensating. In contrast, in Australian society, social recognition is achieved through standing out against authority and individual enterprise. Bearing the above in mind, the Australian service provider should perform some act of kindness that would make Mandarin speaking tourists feel obliged and bind them (gift-giving). Service providers should apologise and compensate for any inconvenience. Compensation and apologies are regarded by the Mandarin speaking tourist as a very important element in maintaining good interpersonal relationships.

Table 9 summarises the above presented major cultural differences between Australian hosts and Mandarin speaking tourists.

Table 9: Cultural differences between Australian hosts and Mandarin speaking tourists

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

CONCLUSION

The implication of this study is that it supports past research findings of the cultural differences between Western and Eastern societies and suggests that these differences do exist between Australian and Mandarin speaking populations in the tourism industry. The study indicates aspects of catering *de facto* to the Mandarin speaking tourist market. Marketing strategists should incorporate cultural differences in their strategies in order to make those strategies more effective and efficient. As such, they should not target solely an aggregate Asian market.

An important marketing implication for tourism operators is that cultural differences are fundamental, extremely relevant, valid and useful constructs for international tourism marketing segmentation and promotion because they provide more accurate, more predictable and a more stable basis for targeting and positioning. Consequently, tourism marketers should take into account the criterion of tourists' place of origin together with information on the cultural differences between tourists and residents of the visited destination. The traditionally dominated segmentation criteria involving geographic, socio-demographic, psychographic and behavioural elements should be reviewed, and new criteria introduced.

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

It is important to recognise the limitations of this study. Firstly, the study results represent responses of tourists and hosts in the 18-38 age group, with high school and university degrees only. The responses could vary for different age groups with different educational backgrounds. Secondly, a bigger sample size could have been analysed. It also might be that a more proportionate number of tourists from different countries of residence should be selected. Thirdly, the study did not examine the magnitude of the association between specific cultural differences and social interaction. This study was exploratory and attempted to only verify possible cultural differences. Thus, the nature of these linkages between cultural differences and social interaction as well as satisfaction with this interaction requires further research. The questions of to what degree cultural differences affect interaction and satisfaction should be investigated.

REFERENCES

- Ando, N., (1965) "A Cross-Cultural Study of Value of Seven Cultural Samples", Psychologia, 8, 177-186.
- Argyle, M., (1972) "Non-verbal Communication in Human Social Interaction", in Hinde, R., (ed.) Non-verbal Communication. London: Cambridge University Press.
- Argyle, M., (1975) Bodily Communication. London: Methuen.
- Argyle, M., (1986) "Rules for Social Relationships in Four Cultures", Australian Journal of Psychology, 38 (3), 309-318.
- Argyle, M., Henderson, M., Bond, M., Iizuka Y., and Contarello, A., (1986) "Cross-Cultural Variations in Relationships Rules", International Journal of Psychology, 21, 287-315.
- Australian Tourist Commission, (1994) Market Potential Targets 1994 - 2004. Sydney.
- Australian Bureau of Statistics, (1995) Overseas Arrivals and Departures. Catalogue No 3401.0, Canberra.
- Beatty, S., Kahle, L., Homer, P. and Mirsa, S., (1985) "Alternative Measurement Approaches to Consumer Values: The List of Values and the Rokeach Value Survey", Psychology and Marketing, 2 (Fall), 181-200.
- Beatty, S., Kahle, L., and Homer, P., (1991) "Personal Values and Gift-Giving Behaviours: A Study Across Cultures", Journal of Business Research, 22, 149-157.
- Bitner, M., Booms, B., and Tetreault, M., (1990) "The Service Encounter: Diagnosing Favourable and Unfavourable Incidents", Journal of Marketing, 54 (January), 71-84.
- Boote, A., (1981) "Market Segmentation by Personal Values and Salient Product Attributes", Journal of Advertising Research, 21 (February), 29-35.
- Brislin, R., (1981) Cross-Cultural Encounters: Face to Face Interaction. Pergamon Press Inc.
- Chinese Culture Connection, (1987) The Chinese University of Hong Kong.
- Dalen, E., (1989) "Research Into Values and Consumer Trends in Norway", Tourism Management, 10 (3), 183-186.
- DeMente, B., (1990) Chinese Etiquette and Ethics in Business: A Penetrating Analysis of the Morals and Values that Shape the Chinese Business Personality. Chicago Ill.: NTC Business Books.
- Dimanche, F., (1994) "Cross-Cultural Tourism Marketing Research: An Assessment and Recommendations for Future Studies", in Uysal, M. Global Tourist Behaviour. The Hawthorn Press, Inc., 123-134.
- Earle, M., (1969) "A Cross-Cultural and Cross-Language Comparison of Dogmatism Scores", Journal of Social Psychology, 79, 19-24.
- Eckhardt, W., (1967) "Cross-Cultural Patterns of Ideological, National, and Personal Values", International Journal of Group Tensions, 1, 203-229.
- Feather, N., (1970) "Educational Choice and Student Attitudes in Relation to Terminal and Instrumental Values", Australian Journal of Psychology, 22 (2), 27-144.

- Feather, N., (1972) "Value Systems and Education: The Flinders Programme of Value Research", Australian Journal of Education, 16, 136-149.
- Feather, N., (1975) Values in Education and Society. New York: Free Press.
- Feather, N., (1976) "Value Systems of Self and Australian Expatriates as Perceived by Indigenous Students in Papua New Guinea", International Journal of Psychology, 11, 101-110.
- Feather, N., (1980) "Similarity of Value Systems Within the Same Nation: Evidence from Australia and Papua New Guinea", Australian Journal of Psychology, 32 (1), 17-30.
- Feather, N., (1986) "Value Systems Across Cultures: Australia and China", International Journal of Psychology, 21, 697-715.
- Gee, C., (1986) Marketing to International Visitors. Unpublished Manuscript, University of Hawaii.
- Geva, A. and Goldman, A., (1988) "Changes in the Perception of a Service During Its Consumption: A Case of Organised Tours", European Journal of Marketing, 23 (12), 44-52.
- Geva, A. and Goldman, A., (1991) "Satisfaction Measurement in Guided Tours", Annals of Tourism Research, 18 (2), 177-185.
- Goffman, E., (1963) Behavior in Public Places. Glencoe, Ill., Free Press.
- Gordon, L., (1967) "Q-typing of Oriental and American Youth: Initial and Clarifying Studies", Journal of Social Psychology, 71, 185-195.
- Hall, E., (1959) The Silent Language. New York: Doubleday.
- Hall, E., (1976) Beyond Culture. New York: Doubleday.
- Hofstede, G., (1980) Culture's Consequences: International Differences in Work-Related Values. Beverly Hills, CA: Sage Publications.
- Homer, P. and Kahle, L., (1988) "A Structural Equation Test of the Value-Attitude-Behavior Hierarchy", Journal of Personality and Social Psychology, 54, 638-646.
- Hsieh, T., Shybut, J. and Lotsof, E., (1969) "Internal Versus External Control and Ethnic Group Membership: A Cross-Cultural Comparison", Journal of Consulting and Clinical Psychology, 33, 122-124.
- Hsu, F., (1954) Americans and Chinese: Two Ways of Life. New York: Akerland-Schuman.
- Hsu, F., (1971) "Psychosocial Homeostasis and Jen: Conceptual Tools for Advancing Psychological Anthropology", American Anthropologists, 73, 23-44.
- Hsu, F., (1972) American and Chinese: Reflections on Two Cultures and Their People. American Museum Science Books.
- Huyton, J., (1991) Cultural Differences in HE: The Example of Hong Kong Students in British Educational Systems/Institutions. Paper presented in International Association of Hotel Management Schools, Spring 1991 Symposium, Brighton, East Sussex, England, April 4-5.

- Kamakura, W. and Mazzon, J. (1991) "Value Segmentation: A Model for the Measurement of Values and Value System", Journal of Consumer Research, 18 (September), 208-218.
- Kim, Y. and Gudykunst, W., (1988) "Theories in Intercultural Communication", International And Intercultural Communication Annual, 12, Sage Publications, London.
- Kluckhohn, C., (1951) "Values and Value Orientations in the Theory of Action", in Parsons, T. and Shilds, e. (eds.), Toward a General Theory of Action. Cambridge, Mass: Harvard University Press, 388-433.
- Kluckhohn, F. and Strodtbeck, F., (1961) Variations in Value Orientations. New York: Harper and Row.
- Kroger, R., Cheng, K. and Long, I., (1979) "Are the Rules of Address Universal? A Test of Chinese Usage", Journal of Cross-Cultural Psychology, 10, 395-414.
- Levine, D., (1979) "Simmel at a Distance. On the History and Significance of the Sociology of the Stranger", in Shack, W. and Skinner, E. (eds) Strangers in African Societies. Berkely: University of California Press, 21-36.
- Lipset, S., (1963) "The Value Patterns of Democracy: A Case Study in Comparative Analysis", American Sociological Review, 28, 515-531.
- Luk, S., de Leon, C., Leong, F. and Li, E., (1993) "Value Segmentation of Tourists' Expectations of Service Quality", Journal and Travel and Tourism Marketing, 2 (4).
- Meade, R., (1970) "Leadership Studies of Chinese and Chinese-Americans", Journal of Cross-Cultural Psychology, 1, 325-332.
- Muller, T., (1988) Using Consumers' Value Orientations to Segment the Canadian Marketplace. Working Paper No.310, Faculty of Business, McMaster University.
- Muller, T., (1991) "Using Personal Values to Define Segments in an International Tourism Market", International Marketing Review, 8 (1), 57-70.
- Muller, T., (1995) "How Personal Values Govern the Post-Visit Attitudes of International Tourists", Journal of Hospitality and Leisure Marketing, 3 (2).
- Nunnally, J., (1967) Psychometric Theory. New York: McGraw-Hill.
- Parasuraman, A., Zeithaml, V. and Berry, L., (1985) "A Conceptual Model of Service Quality and Its Implications for Further Research", Journal of Marketing, 49 (Fall), 41-50.
- Parasuraman, A., Zeithaml, V. and Berry, L., (1988) "SERVQUAL: A Multiple-Scale Item for Measuring Consumer Perceptions of Service Quality", Journal of Retailing, 64 (Spring), 2-40.
- Parsons, T. and Shils, E., (1951) Toward a General Theory of Action. Cambridge, MA: Harvard University Press.
- Pearce, P., (1988) The Ulysses Factor: Evaluating Visitors in Tourist Settings. New York: Springer Verlag.
- Pearce, P. and Moscardo, G., (1984) "Making Sense of Tourists' Complaints", Tourism Management, 5 (1), 20-23.

- Pitts, R. and Woodside, A., (1983) "Personal Value Influences on Consumer Product Class and Brand Preferences", The Journal of Social Psychology, 119, 37-53.
- Pitts, R. and Woodside, A., (1986) "Personal Values and Travel Decisions", Journal of Travel Research, 25 (1), 20-25.
- Rim, Y., (1970) "Values and Attitudes", Personality, 1, 243-250.
- Robinson, G., (1988) Cross-Cultural Understanding. Prentice Hall, International (UK).
- Rokeach, M., (1973) The Nature of Human Values. New York: Free Press.
- Rosenberg, M., (1956) "Cognitive Structure and Attitudinal Affect", Journal of Abnormal and Social Psychology, 53 (November), 367-372.
- Samovar, L. and Porter, R., (1988) Intercultural Communication: A Reader. 5th ed., Wadsworth Publishing Company, Belmont, California.
- Samovar, L., Porter, R. and Jain, N., (1981) Understanding Intercultural Communication. Belmont CA: Wadsworth Publishing Company.
- Schwartz, S. and Bilsky, W., (1986) Toward Psychological Structure of Human Values. Paper presented at 21st International Congress of Applied Psychology, Jerusalem, July 1986, The Hebrew University of Jerusalem.
- Sharp, I., (1992) Culture Shock - A Guide to Customs and Etiquette: Australia. Times Books International, Singapore.
- Shih, D., (1986) "VALS as a Tool of Tourism Market Research: The Pennsylvania Experience", Journal of Travel Research, 24 (4), 2-11.
- Sutton, W., (1967) "Travel and Understanding: Notes on the Social Structure of Tourism", International Journal of Comparative Sociology, 8 (2), 218-223.
- Triandis, H., (1977) "Subjective Culture and Interpersonal Relations Across Cultures", in Loeb-Adler, L. (ed.) Issues in Cross-Cultural Research. Annals of New York Academy of Sciences, 285, 418-434.
- Tu, W., (1985) "Selfhood and Otherness in Confucian Thought", in Marsella, A., deVos, G. and Hsu, F., Culture and Self: Asian and Western Perspectives. New York, Tavistock, 231-251.
- Vinson, D. and Munson, M., (1976) "Personal Values: An Approach to Market Segmentation", in Bernhardt, K. (ed.) Marketing: 1776-1976 and Beyond. Chicago: American Marketing Association, 313-317.

DEPARTMENT OF MANAGEMENT

2000 WORKING PAPER SERIES

- 1/00 Amy Wong. "The Role of Relationship Strength in the Formation of the Customer-Contact Employee Relationship" (January, pp.26).
- 2/00 Paul Kalfadellis & Loong Wong "Labour of Burden: An Analysis of Occupational Change – The Domestic Worker (January, pp. 9).
- 3/00 Marjorie Jerrard "Organisation of the Roman Clothing and Textile Industry: Skill, Occupation, and the Gender-segmented Workforce" (January, pp. 11).
- 4/00 Marjorie Jerrard "Formation to Arbitration" – The Early Years of the Queensland Branch of the Australasian Meat Industry Employees' Union 1889-1918" (January, pp. 14).
- 5/00 Jacintha Tan & Damian Morgan "Quality in Australian Tourism Education: Educator and Professional Views" (January, pp. 15).
- 6/00 Betty Weiler & Sam H Ham "Training Ecotour Guides in Developing Countries: Lessons Learned from Panama's First Guides Course" (January, pp. 9).
- 7/00 Rosemary Black, Sam Ham & Betty Weiler "Ecotour Guide Training in Less Developed Countries: Some Research Directions for the 21st Century" (January, pp. 12).
- 8/00 Jacintha Tan & Damian Morgan "Tourism Education: Views from Educator and the Tourism Industry" (January, pp.8).
- 9/00 Warwick Frost "Ecotourism and Rainforests" (February, pp.13).
- 10/00 Glenice J. Wood & Margaret Lindorff "Sex Differences in Managers' Explanations for Career Progress: A Test of Social Role Theory" (February, pp.15).
- 11/00 Yi-Ting Yu & Alison Dean "Including Emotions in Customer Satisfaction Measurement: a new Perspective on Loyalty" (March, pp.11).
- 12/00 Dianne Waddell & David Mallen "The Future for Quality Managers" (March, pp.13).
- 13/00 Di Waddell & Deb Stewart "Training and Management Development of Quality Managers" (March, pp.12).
- 14/00 Geraldine Khachan & Cornelis Reiman "Australia's Relationship with the Middle East – A Trade Perspective" (March, pp.16).
- 15/00 Lim Hong Hai, Ali Haidar & Len Pullin "Managerial Values of Penang Island Municipal Council Officers: A Preliminary Report" (March, pp.11).
- 16/00 Alison M. Dean & Dr. Milé Terziovski "Quality Practices and Customer/Supplier Management in Australian Service Organisations: Untapped Potential" (March, pp.12).
- 17/00 Sarah Germaine Grant, Sonja Petrovic-Lazarevic & Mike Berrell "Significance of Recognition of Australian and Singaporean Cross-Cultural Differences in the Decision-Making Process" (April, 15.pp).
- 18/00 Michelle R. Greenwood "The Study of Business Ethics: A Case for Dr. Seuss" (April, 9.pp).
- 19/00 Bernadine Van Gramberg & Julian Teicher "Exploring Managerialism in Victorian Local Government" (April, pp.13).
- 20/00 Jan Schapper "Value Dissonance: A Case of the Pyschodynamics of Organisational Identity" (April, pp.15).
- 21/00 Alison M. Dean "Issues Inherent in Measuring and Monitoring Quality in Contracted Services" (April, pp.16)
- 22/00 Damien Power & Amrik S. Sohal "An Empirical Study of Human Resource Management Strategies and Practices in Australian Just-in-Time Environments" (April, pp.11).
- 23/00 Amrik S. Sohal & Mile Terziovski "Continuous Improvement Process Teams (CIP Teams) and Corrective Action Teams (CATs) at Varian Australia" (April, pp. 8).
- 24/00 Damien Power & Amrik S. Sohal "Human Resource Management Strategies and Practices in Just-in-Time Environments: Australian Case Study Evidence" (April, pp. 23).
- 25/00 Cherrie Jiuhua Zhu & Peter J. Dowling "Changes in the Role of Government in Human Resource Practices in China: Implications for Multinational Corporations" (April, pp. 14).
- 26/00 Ruth Barton & Julian Teicher "A Labor Government's Different than the Current Government" Telstra, Neo-Liberalism and Industrial Relations" (April, pp.17).
- 27/00 Owen E Hughes "New Public Management: A Parliamentary Perspective" (April, pp. 13).
- 28/00 Tui McKeown "Why do Professionals become Contractors?" (May, pp. 13).
- 29/00 Deb Stewart & Dianne Waddell "Quality Managers: Are their Personal and Professional Development Needs being fulfilled? (May, pp. 6).

2000 WORKING PAPER SERIES

- 30/00 Yvette Reisinger & Lindsay Turner "Cultural Differences between Mandarin Speaking Tourists and Australian Hosts and their impact on Cross-Cultural Tourist-Host Interaction" (May, pp. 21).
- 31/00 Yvette Reisinger & Lindsay Turner "A Cultural Analysis of Japanese Tourists: Challenges for Tourism Marketers" (May, pp. 22).
- 32/00 Yvette Reisinger & Lindsay Turner "Japanese Tourism Satisfaction: Gold Coast Versus Hawaii" (May, pp. 20).
- 33/00 Yvette Reisinger & Lindsay Turner "Asian and Western Cultural Differences: The New Challenge for Tourism Marketplaces" (May, pp.17).