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HOSPITALITY EMPLOYEES' VALUES AND SERVICE INTERACTIONS: A POTENTIAL TOOL FOR INDUSTRY AND EDUCATION

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ABSTRACT

HOSPITALITY EMPLOYEES' VALUES AND SERVICE INTERACTIONS:
A POTENTIAL TOOL FOR INDUSTRY AND EDUCATION

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This research was designed to develop, test, and refine an instrument to measure hospitality employees' value orientations in relation to their service behavior toward domestic and international guests. To conceptualize the relationship between individual value systems and subsequent interactional behaviors: acceptance, formality, superoridination, communication and association; the research model was based on two theories of cross-cultural psychology: Individualism and Collectivism and Social Distance Theory. The behaviors provided the basis for the items included in the initial form of the instrument's Service Interaction Scale. Samples selected for this study were students of the tourism and hospitality programs from two midwestern universities and hotel employees from nine hotels in four cities in Michigan. Expert review, small group interviews, bivariate correlations, factor analysis, alpha tests, and measures of central tendency were used to test and refine the instrument. As a result, a 17-item Service Interaction Scale, a 3-item Social Distance Scale, and a 32-item Individualism-Collectivism Scale comprised a modestly valid and reliable instrument.

The study generated several conclusions. First, idiocentrists and allocentrists were distinguished among this sample of hospitality students and employees. Idiocentrists were generally college educated, younger, and male; allocentrists were generally hotel employees, older, and female. Second, both idiocentrists and allocentrists

perceived smaller social distance with domestic groups versus international groups; they identified relatives and close friends as immediate ingroups and neighbors, local acquaintances, and U.S. visitors as members of distant ingroups. German, French, and Japanese tourists were seen as outgroup members. Third, different service behaviors toward domestic and international guests were found among respondents from both value groups. Although allocentrists were found to be more accepting and willing to associate with both domestic ingroup and international outgroup guests than idiocentrists, respondents from both value groups were more likely to serve domestic guests in a more open and direct manner than that used with international guests. These findings were unexpected. According to Individualism and Collectivism theory, idiocentrists should have treated all the guests identically while allocentrists should have shown preferential treatment to ingroup guests. These unexpected findings may reflect this sample's understanding of service interactions as business behaviors that, as such, differ from the common social behaviors examined in previous studies. Lastly, having taken hospitality courses and having previously served and interacted with foreigners were found to influence idiocentrists' communication service and allocentrists' association service behaviors toward guests.

This results indicate that the instrument is a potential tool for guiding professionals in managing their employees, selecting appropriate workers for particular types of work, and improving service techniques and cross-cultural interactions throughout their staff. As an educational tool, the instrument is valuable for monitoring and gathering information on value orientations and, subsequently, the potential service behaviors of the future workforce, that is, students.

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Mr. Chih-Chung Yuan &
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For their long loving support.

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TABLE OF CONTENTS

LIST OF TABLES

LIST OF FIGURES

CHAPTER 1

INTRODUCTION

The rapid development of international tourism in recent decades has brought the people of the world closer together. The volume of world tourist arrivals is over four times larger today than the volume three decades ago. For its part, the United States shared 48.9 million international visits in 1997, which generated over 98 billion U.S. dollars in travel receipts, as well as supported over 1 million full-time jobs. By the turn of the century, it is predicted there will be 57.2 million visitors to the United States and 123 billion U.S. dollars in travel receipts (Marano, 1998). This growth trend in travel creates a multitude of cross-cultural encounters between international tourists and host tourism service providers, especially in hotel businesses. Since service is an intangible product that is consumed and evaluated at the same time it is delivered, how and what service is offered by hotel front-line employees has a profound influence upon the decision of guests to return to that business (Martin & Lundberg, 1991). Thus, an understanding of host hotel employees' service interaction with diverse cultural guests presents an urgent issue to the profession in many countries.

Cultural Differences And Host-Guest Interactions

International tourism has been recognized as a business of trade as well as a form of cultural exchange between countries (Gunn, 1988; Pearce, 1982). As millions of people travel from one nation to another, contacts between the host tourism service providers and tourists from an array of diverse cultures become manifestations of cultural exchange. For years, host and tourist interaction has been studied by anthropologists, cross-cultural psychologists, sociologists concerned with tourism, and researchers within the tourism and hospitality profession (Cohen, 1972; de Kadt, 1976; Furnham, 1984; Gamio & Sneed, 1991; Knox, 1982; Lu, Crompton, & Reid, 1989; Nash & Smith, 1991; Pearce, 1982; Pizam, Milman & King, 1994; Smith, 1989; Sutton, 1967). Their studies indicate that, while tourism creates economic, environmental and social benefits for the host nations, negative impact is also generated due to cultural conflicts. Negative outcomes include increasing crime rates and cultural degradation in the host community, stereotyping, resentment, distrust toward tourism development and tourists by the host community, as well as dehumanization and commercialization of host-guest relationships. Their research further suggests that cultural differences derived from value systems, social norms, collective lifestyles, communication styles, moral conduct, individual behaviors and expectations are elements that determine the outcomes of host and tourists' interactions. They contend that personal value system is the basis for the development and display of each culture because of its effects on the beliefs, attitudes, and behaviors of both tourists and service providers.

Cultures, Value Systems, And Value Orientations

"Culture" has been used in so many contexts that its meaning is often multifaceted. In cross-cultural studies, culture is generally considered as a system of life ways, patterns, and orientations, which includes traditional customs, beliefs, attitudes and out-of-awareness values and conduct (Triandis & Brislin, 1980). From the geographical point of view, culture frequently refers to "country" or a location (Triandis, 1995). Nevertheless, in the realm of international tourism, culture often refers to a combination of a country and its unique living styles so that a country can be easily identified by the images of its particular living patterns (Nash & Smith, 1991; Pizam & Sussmann, 1995).

Value, as the basis of culture, refers to a standard guiding an individual or a group's mode of conduct and end-state of existence (Kluckhohn, 1951; Kluckhohn and Strodtbeck, 1961; Rokeach, 1976). Others (Smith, 1963; Williams, 1968) consider it a single belief for guiding judgments across specific objects and situations, and a criterion for justifying one's own actions and attitudes (Allport, et al., 1960; Feather, 1975; Hofstede, 1980). A value system, however, is defined (Rokeach, 1976) as a learned organization of rules of an individual used for making choices and for resolving conflicts between two or more modes of behavior or end-states of existence. While the value system differs from person to person within an individual culture (or country), values also vary across cultures (or countries) (Hofstede, 1980; Kim, Hunter, et al., 1996; Triandis, 1995). For instance, American and German cultures are found to be more self-prioritized value oriented, whereas Japanese and Chinese cultures are more group-prioritized value oriented (Hui & Triandis, 1986). Kluckhohn (1951) considered value orientation as a way to deal with cultural variations across countries as it stems from basic values that

subsequently influence human behavior. He sees value orientation as "complex but definitely patterned principles ... which give order and direction to the ever-flowing stream of human acts and thoughts as these relate to the solution of common human problems" (p. 4). As the evidence of these research efforts suggests, whether at the national or individual levels, value systems or value orientations are the core of every culture and function as a guide to human behavior and to solve problems across cultures.

Value Systems In Tourism Research

While personal value systems have been associated with one's attitudes and behaviors (Finegan, 1994; Munson, 1984; Henry, 1976), many tourism studies have also linked value systems to the traveler's leisure activities (Beatty, et al., 1985; Jackson, 1973; Pizam & Calantone, 1987), choice of vacation activity (Madrigal & Kahle, 1994), selection of vacation destinations (Dalen, 1989; Klenosky, et al., 1993; Muller, 1991; Pitts and Woodside, 1986; Shih, 1986), travel styles (Madrigal, 1995), and preferences for restaurant services (Boote, 1981). Further, research has identified different value systems between managers within a restaurant organization and between managers and college hospitality students (McCleary & Vosburgh, 1990). In addition, Pizam and his colleagues (1997) have discovered that nationality and associated culture and personal value systems sometimes overshadow hotel (organizational) cultures. That is, a person's personal value system has a greater influence on her/his behavior than that of the organizational culture within the hospitality setting. Such finding deviates from the common assumption that organizational cultures have strong control over employees' behaviors; instead hospitality employees display their own national cultures and personal

value systems. Results of previous studies provide evidence that personal value systems have a strong association with the attitudes and behaviors of tourists and tourism service providers.

Problem Statement

As tourism market competition increases internationally, the U.S. tourism and hospitality industry faces a dual challenge: the need to respond to direct competition here in the U.S. from foreign counterparts and the need to attract and retain culturally diverse customers (Farmer, 1995; Reisinger & Turner, 1997). Nevertheless, the service encounter between diverse cultures creates a problem for modern tourism. That is, there is often a discrepancy between tourism service standards held by the guests and those standards held by host service providers (Hobson, 1990). Researchers have indicated that international tourists visit the host country and carry along their own "cultural baggage" (Pearce, 1982; Shames & Glover, 1989). As a result, the service received is often judged by the tourist's own cultural standards. Service providers of the host country, in the same vein, deliver service to tourists based on their cultural values. Consequently, a gap between expected and delivered service is generated (Armstrong, et al., 1997; Furnham, 1984), and often dissatisfaction with service results from inappropriate service interactions between host service providers and international guests (Reisinger & Turner, 1997).

To address these challenges, Shames & Glover (1989) suggested that research should enhance the profession's understanding of the effects of one's own culture on the host-guest relationship. They noted: "culture determines what the service provider and

consumer perceive as needs, what and how they will communicate, what they value and how they will react to each other" (p. 2). Thus, the manner in which host-guest interactions are handled becomes an important issue for the tourism and hospitality industry. This is especially so for hotel businesses, since how front-line staff manage the host-guest interaction has a direct influence on the guest's satisfaction or dissatisfaction with the service offered (Dev & Olsen, 1989; Heskett, et al., 1990; Martin & Lundberg, 1991; Sparks & Callan, 1992).

Pearce and Stringer (1991) suggested that research should begin with examining the value systems of the participants encountered. Reisinger and Turner (1997) also contended that personal value systems of hospitality employees, derived from their own cultures, could substantially influence their service behaviors while interacting with guests, especially those guests coming from different cultures/countries. In addition, the understanding of employees' value systems, hotel staff's in particular, in relation to their service interactions would assist managers as they recruit and select suitable candidates to work at the service interface of cross-cultural interaction. In the long run, this understanding contributes to the service quality across a range of hotel settings and thus enhances the success of hospitality businesses (Lundberg & Woods, 1990).

A review of related literature indicated that there is no existing instrument available to measure hotel service providers' behavior that relates to personal value systems as they interact with domestic and international guests. Therefore, this study attempts to generate such an instrument to explore the relationships between hotel employees' values and service interactions. This in turn could be a potential tool used for the hospitality industry and the academy.

Theoretical Framework

Since values direct a person's attitudes, beliefs, behavioral intentions, and behaviors, varied value systems or value orientations can result in different kinds of individual conduct. For instant, some people behave in order to benefit themselves, while others behave not only to benefit themselves but also the people around them. Many theories have been devoted to disclosing the nature of the relationship between values and human behavior. From the discipline of psychology two theories are most suitable for this study, namely the Idiocentrism and Allocentrism theory and the Rokeach's value theory. In order to explore a service provider's varied service behavior displayed toward different guests, perceived differences between different groups of guests also needs to be identified. To do so, the Social Distance theory was adopted. These three theories are discussed as follows, starting with the Social Distance theory.

Social Distance Theory

Bogardus (1928) developed a measurement of social distance which suggests that "distance" reflects a degree of social acceptance that exists between a given person and certain other person(s) or group(s) (Triandis & Triandis, 1962; Miller, 1991). Rokeach (1962) contends that social distance indicates the degree of perceived similarity, including cultural, racial, attitudinal similarities, between a respondent and a target person. In other words, the more alike two people are, the smaller the social distance between them; the closer the relationship they form, the more likely they are to be classified in the same social group. Later, building upon the notion of social distance,

Triandis (1988) considered individuals who share homogenous cultural norms, beliefs, and values as members of an "ingroup," while "outgroup" members are those excluded from the ingroup. As a result, the concept of social distance reflects an individual's identification of others as members of the ingroup or outgroup.

The idea of social distance has been applied widely to distinguish between ethnic groups, races, religions (Bogardus, 1958), occupations (Wilkinson, 1929), and nationalities (Lewin, 1936). Triandis and Triandis later explored social distance between Americans and Greeks in their 1962 study. Their findings indicate that the average social distance obtained from the members of a given social group is determined, in part, by the values and norms of the ingroup. They noted: "it is very likely that a person may be aware of several ingroups arranged in concentric circles, for instance, his professional groups, neighborhood, social class, state, nation ... His social distance norms may be influenced by all these ingroups, in various degrees" (Triandis & Triandis, 1962, p. 2). In addition, Triandis (1961) suggested that prejudice and discrimination are special cases of the research on social distance since they result from the differences in the belief systems of the two agents.

Idiocentrism and Allocentrism Theory

Idiocentrism-Allocentrism is a psychological construct that illustrates two different individual value orientations within a culture (here referring to a country). Idiocentrism is considered as a value orientation presented by individuals whose behaviors are primarily motivated by individual preferences, needs, and rights. Allocentrism is referred to as another value orientation expressed by individuals whose

behaviors are prioritized by their group's goals and needs (Triandis, Leung, et al., 1985). Triandis (1995) contends that the measurement of Idiocentrism-Allocentrism (IC) is most useful in identifying and separating people who possess self-prioritized value orientation from those who possess a group-prioritized value orientation. He also indicates that research could delineate the full distribution of idiocentrism and allocentrism in every society and culture, whether it is oriental (e.g., Chinese and Japanese) or western (e.g., American and German) culture.

Researchers further found that the Idiocentrism-Allocentrism construct is useful in explaining interpersonal interaction behaviors of each of these two value groups toward others from a wide range of cultural backgrounds. In previous studies (Gudykunst & Kim, 1984; Triandis, 1995, 1989; Triandis, McCusker, et al, 1990), researchers have compared seven types of social behaviors displayed toward members of ingroup and outgroup between people of two value groups. Those behaviors are: association (e.g., to help, to support, to like), dissociation (e.g., to fight with, to avoid), communication (e.g., to talk openly, easy to talk with), superordination (e.g., to order to do something, to criticize), subordination (e.g., to obey, to ask for help), intimacy (e.g., to pet, to kiss), and formality (e.g., sit at a table according to rank). Results revealed that people possessing allocentrism (allocentrists) tended to show more association, subordination, intimacy, formality, and less dissociation and superordination toward members of their ingroup than members of the other value group. Unlike the allocentrists, people possessing idiocentrism (idiocentrists) were likely to behave toward people of all kinds in a more equal manner despite the value group to which those people belonged.

Rokeach Value Theory

The Rokeach Value Survey (RVS) is one of the most widely used value instruments for identifying individuals' value systems that guide individuals' daily lives. Like the Idiocentrism-Allocentrism theory, the Rokeach's value theory is used to divide individuals whose lives are self-centered from those whose lives are society-centered (Rokeach, 1973). Rokeach argues that people's attitudes and behaviors will vary from each other depending on how they prioritize personal and social values. A person who is self-centered may emphasize values such as a comfortable life, self-respect, pleasure, salvation and accomplishment, whereas, an individual who is society-centered may focus more on family security, equality, and national security. Rokeach (1973) concludes that "values are determinants of virtually all kinds of behavior that is called social behavior ... of social action, attitudes and ideology, evaluations, moral judgments and justifications of self and others, comparisons of self with others, presentations of self to others, and attempts to influences others" (p. 24). In short, the Rokeach Value Survey assesses a person's value system that serves as a criterion or standard for personal activities and expression of needs.

Synergy of Rokeach Value Theory and Idiocentrism-Allocentrism Theory

Synergy is a research process that utilizes different research techniques to seek statistically significant correlation between the results of one study and the results of other studies (Hofstede & Bond, 1984). In other words, synergy could be complementary of one research to another, as well as a way of validating both studies.

Given the similar characteristics presented previously between the Rokeach value theory and the Idiocentrism-Allocentrism Theory, a synergy study (Hofstede & Bond, 1984) discovered that the individualism and collectivism[1] were strongly and positively correlated ($r = .81$, $p < .01$) to Rokeach's value factors (modified by Ng and et al., 1982). In addition, Johnston (1995) discovered individualism and collectivism as the underlying dimensions of Rokeach's values. In light of the findings, this study adopted the Rokeach Value Survey as a tool of validity test for the Individualism and Collectivism scale.

Conceptual Model

As stated, this study attempts to generate an instrument that measures a hotel service provider's values and subsequent service attitudes, intentions, and behaviors toward guests from diverse cultural backgrounds. The conceptual model for developing the instrument in this study was based upon the review of tourism and hospitality literature, and on Social Distance theory, Idiocentrism-Allocentrism theory, as well as Rokeach's value theory. Figure 1.1 presents the research model for this study.

It is theorized that hotel service providers can be classified into groups of idiocentrists and allocentrists by the measurement of Individualism and Collectivism (IC), or into self-centered individuals and society-centered individuals as determined by the Rokeach Value Survey (RVS). Service behavior of each value group toward a guest would be influenced by their perception of the guest as a member of an ingroup or of a more distant outgroup. Both idiocentrist and allocentrist employees would perceive smaller social distance toward domestic guests than toward international guests. In other

[1] The terms when the Idiocentrism and Allocentrism constructs are used to compare across cultures.

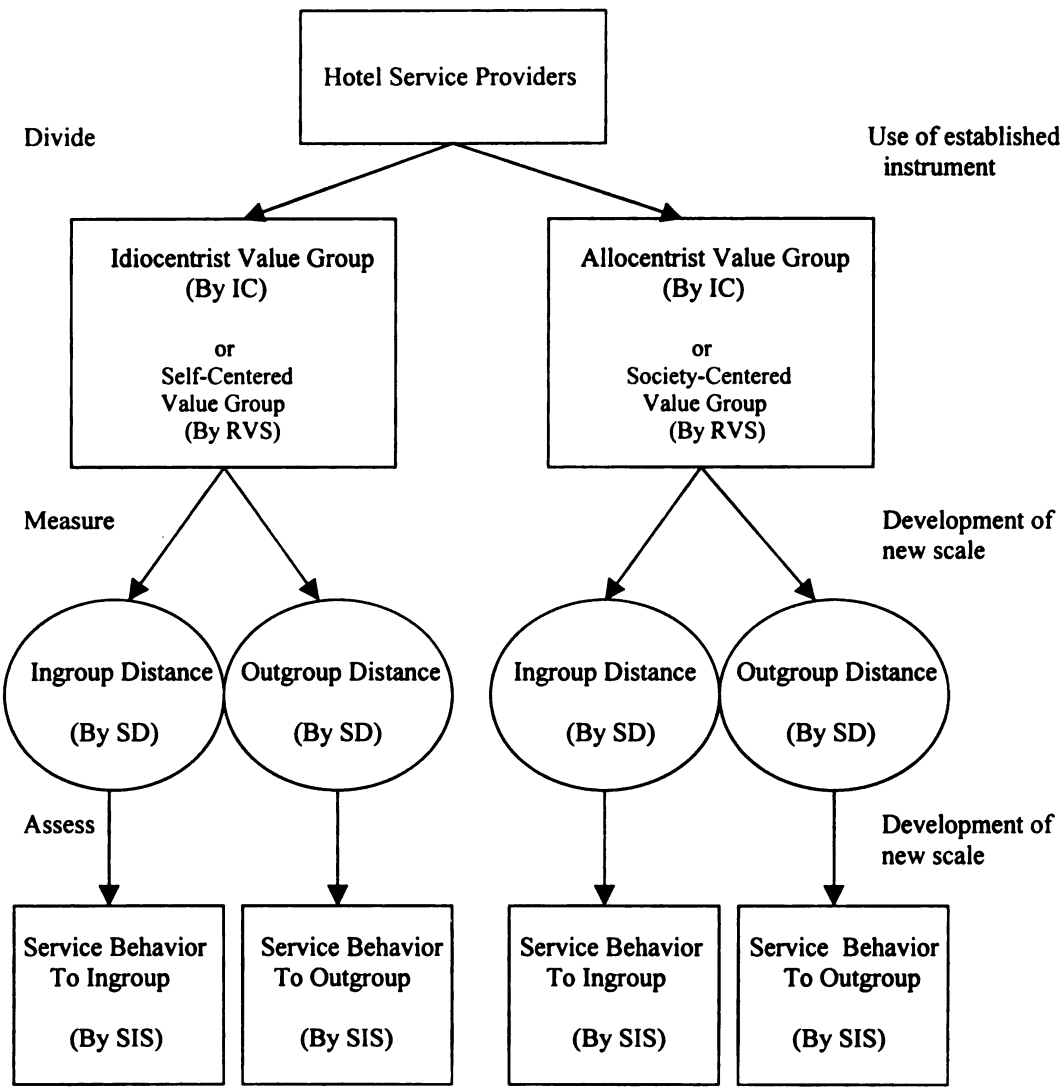

Figure 1.1 Conceptual Model Of Values And Service Interactions Of Hotel Service Providers

words, members of either value group would identify domestic guests as ingroup members and international guests as outgroup members.

In light of the influence of value orientations, different service behavior would be displayed toward ingroup guests and outgroup guests by idiocentrist and allocentrist employees. Such services would be measured by another new scale developed in this study, the Service Interaction Scale (SIS). Idiocentrist employees are expected to show similar service behaviors while serving both domestic guests (ingroups) and international guests (outgroups). While allocentric employees are expected to show different service behaviors toward the two different guest types.

Study Objectives

Given the nature of the research problem and this conceptual framework, the following research objectives were established.

1. Generating an instrument that measures the value orientations of hotel service providers and their service interaction behaviors toward domestic and international guests that could be a potential tool used for hospitality professionals and educators.
2. Developing, testing, and refining a social distance scale that measures ingroup and outgroup social distance for hotel service providers.
3. Developing, testing, and refining a service interaction scale that measures hotel service providers' behaviors toward domestic and international guests.
4. Outlining the utility and implications of the new instrument for professionals and educators of the hospitality industry, as well as implications for future research.

Summary

Approaching the turn of the century, a challenge faced by the tourism and hospitality industry is how to best serve guests from a wide variety of cultural backgrounds. The solution has to begin with a very basic understanding of the service behavior of front-line service providers. A psychological perspective to assess service interactions is adopted to explore the relationship between an individual's value orientation and the social behaviors exhibited toward others with different cultural backgrounds. However, an adequate instrument to measure such service phenomena does not exist. Therefore, this research was designed to develop an instrument that could be a potential instrument to be used in the hospitality industry and academy. This chapter illustrated the background issues and sources of the research problem, as well as the three theoretical perspectives that were used to frame the research.

CHAPTER 2

LITERATURE REVIEW

In this chapter, the three theories utilized in this study are reviewed in detail. The Social Distance theory depicts the identification of ingroups and outgroups based upon individual's perception of distinct social distance toward various groups of people. The review of idiocentrism and allocentrism value orientations provides details of attributes and social behaviors manifested by members of these two value groups. A third portion of this chapter presents the Rokeach's value theory, which could divide study respondents into value groups according to their value systems.

Social Distance Theory

Social distance is a perceived degree of social acceptance between two persons, between persons and groups, or between groups. Such distance, including personal distance and social behavior distance, can be measured by endorsement of certain statements that involve a person, an organization, a country, or a community (Miller, 1991; Triandis & Triandis, 1962). Bogardus (1928) initiated an ordinal scale of social distance that assesses the distance between a person and ethnic groups. The scale asks subjects to rate the degree of social distance for 39 ethnic targets on seven attributes. Since Bogardus' pioneering work, the concept and method of social distance have been

applied to measure distances of belief (Rokeach, 1962), race, religion, occupation (Bogardus, 1959; Wilkinson, 1929), region, sex, parent-child interaction, education, social class, and nationality (Kleg & Yamamoto, 1995; Lewin, 1936; Triandis & Triandis, 1962). Results of the previous research indicate social distance often varies in relation to those variables listed above.

Antecedent Factors of Social Distance

Triandis and Triandis (1960) suggested that the concept of conformity to group norms contributes to the understanding of the forming of social distance, since social distance perceived by a member of a given social group is partially determined by the norms of such group. Such norms were referred to as "a special class of beliefs about appropriate or acceptable behavior" (Ehrlich, 1973, p. 71). In their study, Triandis and Triandis (1962) found that conformity to group norms accounted for one-third of the variance in social distance in their data. They explained that "every society has established norms concerning the social distance that is 'correct' towards various classes of people, and specify what is the appropriate distance towards people with certain characteristics, for example, age, sex, occupation, race, religion, nationality, political views, and philosophy views" (p. 2). Therefore, individuals' perceived distance toward certain outgroups are partial reflections of the social distance prescribed by the groups to which they belong.

Triandis and Triandis continue by suggesting that an individual's social distance might also be influenced to various degrees by many types of ingroups, such as professional group, neighborhood, social class, state, nation, or racial group. Such an

influence is derived from the amount of emphasis each group places on various determinants of social distance, which has an effect on the distance definition of an individual. Race and social class were found to be more important determinants than religion and occupation for "white" Americans, whereas, religion and nationality were most important determinants for Greek subjects. In addition, Triandis and Triandis (1962) noted that the size of the ingroup could also have an impact on a person's social distance norms. That is, if the ingroup is very narrow, the social distance norms of this group may involve a large distance toward certain outgroups.

Triandis and Triandis' analysis further showed the socioeconomic background of the subjects has substantial association with the subjects' emphasis on certain variables that determine social distance. For example, upper-class individuals emphasized religion more than did lower-class individuals; middle-class individuals emphasized occupations; and lower-class individuals emphasized race determinants. Moreover, Jerabek and de Man's (1994) found that subjects with limited education and low family income perceived greater social distance between themselves and members of other groups due to their closedness of mind and lack of knowledge toward other groups.

Another factor that enhances the understanding of social distance was introduced by Rokeach (1962). He hypothesizes that the "social distance is the degree of similarity between a dependent and stimulus person. That is, the more similar two people are the closer is the relationship they form" (p. 187). The similarity Rokeach referred to is a degree of perceived similarity, by which people think they are similar to each other, in terms of cultures, races, values, and attitudes. In other words, the more similar the target persons are perceived to be by the subjects, and the smaller the social distance between

them, the more likely the subjects are to perceive the target persons as ingroup members (Obot, 1988). Findings of Gudykunst and Kim's (1984) study supported this hypothesis using both within country and cross-nation data.

It needs to be noted here that prejudice has been found in relation to large social distance toward some social groups. Triandis (1961) contended that prejudice is a special case of research on social distance, because prejudice is considered as an acceptance or rejection of a relationship involving different degrees of social distance, such as accepting a person as a neighbor or a student in one's university. His contention is incompatible with the core prejudice definition, which is an unfavorable ethnic attitude being directed against an entire group or its individual members (Ehrlich, 1973). Triandis further stated that some insecure individuals in each culture prefer the status quo and are more likely to adopt a conservative view than a change-requiring view. Subsequently, these insecure individuals conform to their groups' stereotypes against some social and cultural groups (Allport, 1954). Hence, it is not uncommon to find that middle-class individuals are less prejudiced than lower-class individuals (Wilson, 1996; Triandis & Triandis, 1960).

Ingroup and Outgroup Distinction

Using the concept of social distance, individuals identify those people who have similar cultural norms, beliefs, and values as ingroup members, whereas outgroup members are those excluded (Triandis, 1995). Triandis (1988) noted that ingroups are "groups of individuals about whose welfare a person is concerned, with whom that person is willing to cooperate without demanding equitable returns, and separation from

whom leads to anxiety ... Outgroups are groups with which one has something to divide, perhaps unequally, or are harmful in some way, groups that disagree on valued attributes, or groups with which one is in conflict" (p. 75). In other words, members of ingroups share a sense of common fate that is linked to the social environments around them and in which they are heavily involved. Outgroup individuals would have no such bond with the members of a certain group (Triandis, 1995). Several studies (Linville, et al., 1996; Triandis, McCusker, et al., 1990; Vanbeselaere, 1988) have found evidence of subjects perceiving ingroups to be homogeneous because of familiar and similar behaviors of other members. Outgroups were perceived as heterogeneous because no significant behavioral similarity was identified. Resulting from these attributes, distinction between ingroup and outgroups emerge. Researchers have found that U.S. college students evaluated ingroups more positively than outgroups (Branscombe, et al., 1993), and that discriminatory behavior was attributed most strongly to outgroups over ingroups (Moy, et al., 1996).

Idiocentrism And Allocentrism Theory

Various value theories have been developed and utilized in many studies to explain human conduct, such as personality, attitudes, and behaviors. Among these are Idiocentrism and Allocentrism, psychological constructs proposed by Triandis and his colleagues (1985) that are used to describe personal value orientations within a culture. Triandis (1995) noted that "in every culture there are people who are allocentrist, who believe, feel, and act very much like collectivists[1] do around the world. People who are

[1] The terms Individualism-Collectivism are used to describe different value orientations between cultures. Individualists are those who possess individualism. Collectivists are people who possess collectivism.

idiocentrist believe, feel, and act the way individualists do around the world ... in every culture we get the full distribution of both types" (p. 5). Expressed differently, idiocentrists and allocentrists can be found in both individualist cultures (e.g., the United States, Australia) and collectivist cultures, (e.g., China, Japan; Triandis, McCusker, et al., 1990).

According to the study findings of Triandis, and Chan, et al. (1995), Idiocentrism and Allocentrism may be part of every individual, but are used more or less frequently depending on the environment in which people are operating (e.g., society, company). Thus, environments that lead to idiocentrist responses are those that contain Individualism attributes in which cultural norms reinforce independence, detachment, equity; while, allocentrist responses resulted from those environments which are comprised of Collectivism attributes that emphasize interdependence, solidarity, and equality. Given that Idiocentrism and Allocentrism share similar properties with Individualism and Collectivism, and that the majority of the research pertaining to the two value orientations were done in terms of Individualism and Collectivism, the best way to illustrate Idiocentrism and Allocentrism is through the review of Individualism-Collectivism theory (Triandis, Leung, et al.; 1985). The following sections illustrate definitions, attributes, antecedent factors, consequential behaviors, and the change of value orientations in detail.

Individualism and Collectivism

Definitions

The concepts of individualism and collectivism have been popular since 1970s. In her book, Kagitcibasi (1997) stated that the historical precursors of individualism and collectivism recognized by cross-cultural psychologists are Tonnies's "*Gemeinschaft*" and "*Gesellschaft*" (1957, 1988) which translated as community and society. From the views of sociology, Parsons (1951) distinguishes individualism from collectivism by defining individualism as self-orientation and collectivity as (group)-orientation behaviors. He refers to self-orientation behavior as "an actor's pursuing of any interest private to himself or to a small group," and collectivity-orientation behavior as the "actor's obligation to pursue the common interests of the collectivity " (p. 60). It is obvious that Parsons regards individualism and collectivism as central to social behaviors.

Interest in studying individualism and collectivism became popular with Hofstede's *Culture's Consequences* (1980). Hofestede studied work values of over one hundred thousand IBM employees of 66 nationalities, and formulated the construct of individualism-collectivism as one of the four dimensions of work values that is used to identify cultures across nations. Hofstede (1991) defines individualism as "a society in which the ties between individuals are loose; everyone is expected to look after himself or herself and his or her immediate family only." Collectivism, on the other hand, is "a society in which people from birth onwards are integrated into strong, cohesive ingroups, which throughout people's lifetime continue to protect them in exchange for unquestioning loyalty" (p. 260-261). His study (Hofstede, 1980) argued that most

western countries were individualist cultures emphasizing the values of power, competition, and personal achievement, while, most Asian, Central American, and Middle Eastern countries were found to be collectivist cultures focusing on values such as subordination, hierarchy, and harmony. For instance, the United States, Australia, Great Britain, and British controlled areas were areas of high individualistic cultures, yet China, Venezuela and Colombia fell into the category of high collectivistic cultures. In a later study, Bond (1988a) studied the values of college students in twenty-one countries and found similar results.

Via Hofstede's conceptualization, individualism and collectivism were revived and adopted by researchers as cultural variables. Anthropologist Hsu (1981) distinguished cultural differences between Americans and Chinese and discovered that conformity is a theme that differs between American and Chinese ways of life. Americans' emphasis on independence results in a resentment of conformity that contrasts with Chinese beliefs on conformity. In Chinese society, conformity "not only tends to govern all interpersonal relations, but it also enjoys social and cultural approval" (Hsu, 1981, p. 136). As a result, Americans were found to be more aggressive, independent, self-centered when compared to Chinese. Ho (1979) considered this difference as a reflection of "the fundamental contrast in cultural orientations between the two groups on the collectivist-individual dimension" (p. 148).

Attributes of Individualism and Collectivism

Through Triandis and his colleagues' research, the salience of the individualism-collectivism construct was achieved. Hui and Triandis (1986) initiated the INDCOL[2], a sixty-three item five-point scale that measures individualist and collectivist value orientation of a culture, which has been widely adopted in many studies. Their research findings formed a consistency of meaning and attributes for this construct (Hui, 1984; Hui & Triandis, 1986; Triandis, Bontempo, et al., 1986; Triandis, McCusker, et al., 1990). In essence, individualism and collectivism are value orientations that can be referred to as two clusters of personal attitudes, beliefs, feelings, emotions, ideology, and actions. Based upon related research findings, six attributes of the two value constructs are summarized as follows and tabulated in Table 2.1.

1. Implications of one's own actions for other people. Individualists perceive the self as a basic unit of the society, and are only responsible to the self or a few other people (e.g., their immediate family). Thus, they place personal goals and interests higher than those of the ingroup, then decide and act on the principle of personal benefits. In reverse, collectivists consider the implications of their actions for the entire collective group because the group is regarded as the basic unit. They define ingroup in a broader way than do individualists; collectivists include not only the immediate family but also relatives, friends, neighbors, coworkers, and sometimes the whole society (depending on the situation). They pay more attention to ingroup than to the self, therefore subordinate personal goals to the group's goals, needs and views (Schwartz, 1990, 1994; Triandis,

[2] Later, Triandis (1995) refined the INDCOL to a thirty-two item, nine-point scale, the IC. The subscale reliability alphas were in the range of .73 to .82. The IC scale is an element of the instrument developed in this study.

Table 2.1 Comparison Of Individualism And Collectivism Attributes.

Attributes	Individualism	Collectivism
Goals & Interests	Personal	Ingroup
Family Structure	Immediate	Extended
Discretion for Action	Personal	Ingroup
Locus of Decision-Making	Situational	Ingroup
Emphasis on Belonging	Self	Ingroup
Membership	Small ingroup	Large ingroup
Sharing of Resources	Independent	Shared
Interdependency	Low	High
Involvement in Other's Lives	Low	High
Ingroup Social Support	Less	More

Bontempo, et al., 1988: Yamaguchi, 1994).

2. Sharing of material benefits. Since individualists endorse autonomy and self-sufficiency, they act on an individual basis, possess individual resources, and enjoy individual benefits. In contrast, collectivists consider sharing material resources as social networking. They perceive loaning, borrowing, and giving as ways of building and maintaining ingroup relationships and would strive hard to maintain those relationships (Markus & Kitayama, 1991).

3. Sharing of non-material resources, such as affection, time, and fun. Individualists believe that persons should only take care of the self, thus are less likely to share and receive non-material resources. In contrast, collectivists expect reciprocal social supports from their ingroup members since such behavior is a means of strengthening interdependence of the group (Kim, et al., 1994).

4. Sensitivity to social influence. Individualists have many small size ingroups, therefore rely less on any one group. Since their social behaviors are guided by personal attitudes, needs, rights, and contracts (Miller, 1994), if conformity is required they simply switch groups. Collectivists, on the contrary, regulate their social behaviors by group norms, duties, obligations, and conform to high authority in order to avoid being rejected or to keep the harmony of the group (Bond & Smith, 1996; Bontempo & Rivero, 1992; Gerganov, et al., 1996; Lobel & Rodrigues, 1987).

5. Sharing of outcomes. Individualists endorse independence and believe in doing one's own thing, thus their behaviors usually do not affect other people and vice versa. Collectivists, however, believe people are interwoven together, and that an individual's misbehavior could harm the group; therefore, a person's failure or success is shared by the entire ingroup (Hui & Triandis, 1986; Triandis, McCusker, et al., 1990).

6. Feeling of involvement in and contribution to the lives of others. Since most individualists detach themselves from other individualists they generally feel less involved in other's lives with the exception of only a few people (e.g., immediate family). Unlike the individualists, collectivists share resources, others' behavioral outcomes, and social supports. Inevitably, they become heavily involved in other group members' lives, such as children's choice of friends, studies, marriage, and jobs (Hui & Triandis, 1986).

In sum, the defining themes of individualism are independence, emotional detachment, self-benefit, and personal achievement, whereas the defining themes of collectivism are interdependence, conformity, solidarity, and ingroup achievement. The attribute profiles of individualism and collectivism suggest that the constructs are sound

devices to distinguish cultural differences via value orientations as well as the consequential social behaviors, in within- and cross-cultural contexts.

Consequential Behavior toward Ingroup and Outgroup

Given the influences of distinct focuses of the two value orientations, individualists and collectivists exhibit different social behaviors toward members of ingroup and outgroup. Triandis (1995) suggested that social behavior of individualism and collectivism is a function of social distance. Individualists (e.g., Americans) and collectivists (e.g., Chinese) act differently on social matters depending on whether the target persons are ingroup or outgroup members (Triandis, McCusker, & Hui, 1990; Table 2.2). By their definitions (Hui, 1984; Hui & Triandis, 1986; Triandis, 1988, 1995), ingroups are people who are similar in social class, social status, race, belief, attitudes, and values (e.g., family, schoolmates, coworkers) whereas outgroups are those excluded (e.g., strangers, foreigners). As a result of emphasizing ingroup coherence, collectivists place sharp distinctions between ingroup and outgroup members. They perceive larger social distances, in terms of goals, rules, and values, between ingroup and outgroup members. Unlike their counterparts, individualists have many ingroups that consist of only a few members. The influence of the ingroup becomes narrower and less significant, thus it is likely that they perceive equal distances between themselves and members of ingroups other than immediate ingroups.

Given the previous arguments, researchers (Bond & Smith, 1996; Triandis, 1995; Triandis, McCusker, et al., 1990) have examined six types of consequential social behaviors displayed toward members of ingroup and outgroup that may differ between

Table 2.2 Comparison Of Behavioral Relationships Toward Outgroup Members Between Individualism And Collectivism.

Behavior	Individualism	Collectivism
Tolerance	More	Less
Acceptance	More	Less
Confrontation	Open	Less Direct
Endorsement of rules	Low	High
Communication Style	Universal	Superior
Communicating with Strangers	Less Difficult	More Difficult
Establishment of Relationships with Strangers	Easy	Difficult

individualists (e.g., Americans) and collectivists (e.g., Chinese, Hong Kong residents). These social behaviors are: (1) association – to help, support, like, admire and respect others; (2) dissociation – to fight with, avoid associating with others; (3) superordination – to order others to do something, criticize others; (4) subordination – to obey, ask for help from others; (5) intimacy – to pet, kiss others; and (6) formality – to send written invitations to others, to sit at a table according to rank. Results revealed that both value groups showed similar patterns in association and intimacy toward ingroup and outgroup members, with more association and intimacy to ingroups than outgroups. Yet, collectivists showed more dissociation to outgroup than ingroup members than is the case with individualists. This evidence is consistent with collectivists' behavior of making a sharp distinction between ingroups and outgroups. Findings also showed that collectivists exhibited more superordination to outgroups, more subordination to

ingroups, and less subordination to outgroups than the individualists did. These findings are all compatible with collectivists' emphasis on group cohesion and individualists' focus on independence. Although significant cultural differences were found in the formality behaviors toward ingroups and outgroups, both individualists and collectivists tend to be formal to outgroup members. Nevertheless, as social distance increased beyond a certain level, individualists showed less formality to outgroups than the collectivists did.

Other distinct attributes paint different perspectives about individualists and collectivists on other interpersonal interactions. Collectivists were found to be less patient, less accepting and less tolerant of outgroup members than were individualists (Bond, 1988b). Collectivists also practiced different rule standards with ingroups and outgroups -- stricter rules were extended to outgroups compared to ingroups. In a different way, individualists were likely to extent equal rule standards to either ingroup and outgroup members (Hui & Triandis, 1986; Triandis, Bontempo, et al., 1988; Triandis, Leung, et al., 1985; Triandis, McCusker, et al., 1993). In terms of forming friendships, individualists make friends with fewer specific persons when advantages are involved, whereas collectivists' friendships are predetermined by stable relationships formed early in life. It takes a long time for collectivists to trust strangers in order to include them as friends (Gudykunst & Kim, 1984). As a result, it is more difficult for collectivists to establish relationships with strangers than for their individualist counterparts.

Researchers further discovered that communication styles are functions of the type of relationship between two value groups (Gudykunst, Yang, & Nishida, 1987; Gudykunst, Yoon, et al., 1987; Kim, Hunter, et al., 1996). For the sake of group

cohesion, collectivists tended to show superior communication style toward outgroup members than the ingroups, whereas individualists employed universal communication style toward ingroups and outgroups (Gudykunst, Gao, et al., 1992). To keep harmony, collectivists take an indirect communication style with the ingroup in order to avoid direct confrontation with ingroup members. Yet, a more active confrontation style would be applied to outgroup members because of the distinction between ingroups and outgroups. Direct confrontation, however, is accepted and widely practiced in individualist cultures when dealing with members of ingroups and outgroups (Gudykunst, Ting-Toomey, & Chua, E., 1988). This conduct in turn creates more difficulty for collectivists when communicating with strangers than for individualists (Berger & Gudykunst, 1989; Gudykunst, Nishida, et al., 1986).

Antecedent Factors of Individualism and Collectivism

According to Triandis (1995), in primitive society people relied on the group to survive, thus collectivism was important and popular in that context. However, as the environment evolves, collectivism is less clearly advantageous and people become more individualist. Researchers have identified that modernity, affluence, and cultural complexity are determining factors of individualism. Since, as the economy develops, more life choices are available and fewer skills are required for basic living, people become more independent, competitive, and power-oriented. Thus, factors such as industrialization, upper socioeconomic status, and high pay occupations positively relate to individualism (Hofstede, 1980; Reykowski, 1994; Topalova, 1997). People who live in urban areas are found to have more openness to innovations, and self-direction values

result from a wide exposure to mass media and a spectrum of opportunity in life (Cha, 1994; Georgas, 1993; Ma & Schoeneman, 1997; Mishra, 1994). In addition, Schwartz (1992) discovered that young people were more prone to be individualists than their elders because of their risk-taking and openness tendencies. The same value pattern was observed with educated populations in many countries, where the higher the education level, the more self-reliant and achievement motivated people became. For example, college students tended to be more individualistic than average members of other populations in most countries (Cha, 1994; Kohn, et al., 1990; Mishra, 1994; Reykowski, 1994). Studies further provide evidence that male subjects were more likely to be individualists as they tended to value personal achievement, equity, competition, self-directed values (Sinha, et al., 1994; Triandis, 1995).

Triandis (1995) contended that when one relies heavily on specific groups and prefers to reflect cultural homogeneity, the individual is prone to collectivism. According to the research discussed above, one could find more collectivists in highly populated cultures that are isolated from other cultures, as these individuals share limited resources with large groups of others. They are more likely to reside in underdeveloped and developing areas, and belong to less wealthy and lower socioeconomic classes. Triandis (1995) also pointed out that collectivists are more likely to be older members of a population because they are reserved and less open to changes compared to the younger generations. In addition, women were found to be more collectivistic than men since they were trained traditionally to take care of family and think of members of family prior to themselves.

The Change of Value Orientations

Several researchers (Hsu, 1983; Noricks, Aglers, et al., 1987; Triandis, 1995; Yang, 1988) have found that changes in antecedent factors, such as the change of how people make a living, movement from rural to urban settings, changes in affluence and mobility, as well as exposure to mass media are conducive to the shifts from collectivism to individualism. For example, prior to World War II, Japan was extremely collectivist because the society was very cohesive and few personal choices existed within society. After the war, westernization may have influenced many Japanese toward individualist orientations. Such change is evident in younger generations which are more independent and pleasure seeking compared to the older members which tend to remain in traditional collectivist culture (Hayashi, 1992; Iwao, 1993; Markus & Kitayama, 1991).

Triandis (1995) also argued that specific situations and environments could influence people to exhibit social behaviors that differ from their value orientations. For instance, more individualism is manifested at a party or bar since these settings offer more opportunities for expression. More collectivism could be expected in church because stricter prescribed behavior is expected. In addition, traveling and living abroad leads people to individualism since they have to make many decisions by themselves. The different occupations and jobs that a person engages in may also have an affect on value tendencies depending on whether the job includes teamwork or individual effort. The more teamwork one does, the more attention one pays to the needs of others, and that leads to more collectivism. Thus, it is conceivable that despite the distinctive attributes and consequential outcomes individualism and collectivism produce, shifts in

individualism and collectivism can occur as factors change the dynamics of particular social and cultural situations.

Rokeach Value Theory

The Rokeach Value Survey (RVS) is recognized as the best-known and most used tool to study values in the field of psychology (Berry, Poortinga, et al., 1992). The instrument comprises one set of eighteen terminal values and one set of eighteen instrumental values (Appendix A). It measures personal value systems by asking subjects to rank each set of values separately in the order of importance they place on each value. The theory and method has been applied by many disciplines to differentiate various political (Mayton & Vickers, 1988), religious (Ball-Rokeach, Rokeach, & Brube, 1984), generational, educational (McCleary & Vosburgh, 1990), and cultural (Feather, 1975, 1987) groups, as well as social attitudes (Braithwaite & Law, 1985).

Attributes of Rokeach's Values

Rokeach (1968) considers a value to be an enduring prescriptive or proscriptive belief that a specific end-state of existence or mode of conduct is personally or socially preferable to other end-states or modes of conduct. Those preferable values also are the important principles guiding one's behavior throughout life. Rokeach (1973) contends that human values should emphasize both enduring and changing characteristics, because if values are completely stable, individual and social change would be impossible as time progresses. Yet, values should not be completely unstable, otherwise the continuity of human personality and society would not be possible. Besides, as life experience and

maturation increases, one is more likely to possess more than one set of values that are organized into a value system. In this system, each value competes with the others in its importance or preference; thus all values are integrated accordingly into a hierarchically organized system (Bearden, Netemeyer, & Mobley, 1993; Rokeach, 1973).

Rokeach argues that each individual possesses two sets of values, terminal (end-states of existence) and instrumental (modes of conduct). Terminal values contain a type of self-centered values (e.g., *salvation*, *peace of mind*) focusing on intrapersonal relationships, while the other type, society-centered values focuses on interpersonal relationships (e.g., *world peace*, *brotherhood*). People differ from one another in the priority they place upon personal or social values; that in turn differentiates people's attitudes and behaviors from one another (Rokeach, 1973, 1976). Instrumental values, the means to achieve end-states, do not necessarily include values that concern end-states of existence, as Rokeach (1973) pointed out. Certain kinds of instrumental values, namely moral values, have interpersonal relationships as a focus (e.g., *honesty*, *responsibility*); when violated, a feeling of guilt for wrongdoing is aroused. The other kinds of instrumental values, called competence or self-actualization values, have intrapersonal relationship as a focus (e.g., *logical*, *intelligently*), and do not especially relate to morality; when they are violated, a feeling of shame about personal incompetence occurs.

As for the relations between terminal and instrumental values, Rokeach (1973) noted that people might experience a conflict between two terminal values, between two instrumental values, or between a terminal and an instrumental value. That is because when a particular situation activates one value that might conflict with a converse value

that has similar importance to a person in that situation, for example, to behave honestly and lovingly, or to act politely and to offer intellectual criticism. When an increase in one social value leads to an increase in other social values and a decrease in personal values, conflict can occur. The last kind of conflict might take place because there isn't a simple one-on-one relationship between the two terminal values and the two instrumental values (Rokeach, 1973).

Functions of Rokeach's Values

Derived from the attributes described, Rokeach (1968, 1973) suggested that values and value systems serve several functions. First, values serve as behavioral standards that guide people's ongoing conduct. In other words, an individual's behavior is based upon his or her personal values. A value system functions as a general plan that resolves conflicts and helps a person make decisions. Hence, the value system is employed when one takes particular positions on social issues, favors one particular political or religious ideology over others, evaluates or judges ourselves and others, or persuades and influences beliefs, attitudes, values, and actions of others. Another function is that the content of certain terminal and instrumental values is adjustment-oriented. It is assumed that humans possess adjustment-oriented values (e.g., *conformity*) because individuals differ in the importance they place on these values competing with other values and also because individuals utilize these values as a way of adapting to group pressure. The third function is that values can be seen as attitudes that fulfill ego-defensive needs. Since values are culturally representative, they help ensure that personal conducts are justified by the culture, smoothly and effortlessly. The last function relates

to self-actualization and knowledge owing to value study which involves the search for meanings and the need to understand and to enhance a better organization of perception and belief for a self (Katz, 1960; Rokeach, 1973).

Socioeconomic Variables and Value Differences

In Rokeach's findings (1973), American men and women differ in values possessed. Men give more weight to masculine values[3] such as *a comfortable life*, *a sense of accomplishment*, *freedom*, *social recognition*, and *an exciting life* than women do. Conversely, women more strongly regard feminine values such as *salvation*, *inner harmony*, *wisdom*, *self-respect*, *a world at peace*, and *happiness* than did their male counterparts. Similarly, Ryker (1992) found that male college students highly valued *a comfortable life*, *an exciting life*, *pleasure*, and *social recognition*, while female students ranked the values -- *a world at peace*, *equality*, *inner harmony*, and *self-respect* higher than men.

In addition to gender differences, Rokeach (1973) also discovered that people's values differ between levels of income, educational, and racial identification. Owing to the influence of distinctive living situations, people of less affluence rated the following values higher than more affluent persons: *clean*, *comfortable life*, *salvation*, *true friendship*, *helpful*, *obedient* and *polite*. Conversely, the affluent valued: *a sense of accomplishment*, *family security*, *inner harmony*, *wisdom*, *being capable*, *intellectual*, and *logical* values higher than less affluent. Rokeach argued that the different value preferences between the rich and the poor result from whether the values are possessed

[3] Dio and colleagues (1996) interpreted that masculinity and femininity are labels that differentiate men and women by certain characteristics they possess.

by individuals in their living environments. In other words, low ranked values are those already possessed by the individuals in their life, thus are taken for granted; whereas, those values people strive for are high ranked values.

According to Rokeach's findings (1973), the value pattern obtained from various educational levels is basically the same as that found for Americans in different income groups. Yet, education is suggested to be a better social status indicator than income, since the value gap appeared larger between the educated and the less-educated than between the rich and the poor. In addition, Rokeach indicated that, in American society, persons of low socioeconomic status are more religious, more conformist, more concerned with friendship than with love, less concerned with responsibility, and less concerned with competence and self-actualization compared to persons of higher status.

In sum, Rokeach's instrument is sound for differentiating various groups that have distinct value systems that relate to a wide range of social attitudes and behaviors. Researchers (Braithwaite & Law, 1985) suggest the tool is economical since the assessment can be achieved relatively easily and simply. Also, the constructs of Rokeach values are so soundly defined and applicable across a wide range of specific situations, thus they are preferred by researchers for many studies within and across nations.

Summary

The above review illustrates details of attributes, antecedent factors, functions, and consequential conducts and changes for each of the three theories utilized in this study. It provides a framework for developing the instrument needed for this study. Social Distance theory clarifies why and how humans form their ingroups and outgroups,

as well as those behavioral biases derived from such a distinction. Idiocentrism and Allocentrism theory portrays two personal value orientations existing in every culture, which predominately prescribe one's distinct behavior, especially toward members of ingroups and outgroups. Parallel to Idiocentrism and Allocentrism, Rokeach's theory also distinguish individuals from one another via two types of personal value orientations, namely self-centered and society-centered value systems in terminal values, or moral and competence value systems in instrumental systems.

CHAPTER 3

METHODOLOGY
AND INSTRUMENT DEVELOPMENT

The goal of this study was to build an instrument to assess hotel employee's values that relate to their behaviors when serving an array of domestic and international guests. To construct such a device, four scales were needed, two of which were existing scales and adopted from the discipline of cross-cultural psychology. The other two scales were developed in the course of this research. Given the complexity of the instrument set, the methodology used will be presented in three parts. The first part is a literature review of scale/instrument construction procedure. The second part illustrates the process of scale construction including the acquisition and modification of existing scales and the development of the two new scales. The final scale test that will be discussed in the next chapter.

Review Of Scale Constructing Procedure

The main task of this study was to develop needed instruments, two new scales in particular. To achieve this goal, the guidelines of DeVellis' scale development (1991) and Spector's scale construction (1992) were combined and adopted. The procedure of developing a scale and its considerations is summarized in the following five steps.

Step 1: Determine What to Measure

DeVellis and Spector suggested that the first step for research is to know clearly what is to be measured. This requires a sound theory to set boundaries around the phenomenon to be investigated. Such boundaries narrow the content of the scale to the intended domains, and the construct of interest can be clearly and precisely defined. In turn, the level of specificity or generality of the construct is more apparent for measuring.

Step 2: Generate an Item Pool

The next step in constructing a scale is to generate a pool of items that reflects the scale's purpose. Since the function of a scale is determined by those items included, the content of each selected item should reflect the construct of interest and be sensitive to the true score of the latent variable underlying the construct. DeVellis suggested that the initial number of items preferably should be over-inclusive. By using a greater number of redundant items, the content that is homogeneous to the items will emerge while the irrelevancy will cancel out. The other advantage for having more initial items is that it serves as insurance against poor internal consistency that reveals the strength of the items correlating with one another in a scale. That, in turn, assures the fitness and soundness of the scale. Nevertheless, the initial pool size suggested is approximately only fifty percent larger than the final scale, instead of three or four times larger, because lengthy items usually introduce complexity that would diminish clarity.

Step 3: Determine the Response Format and Scoring System

The response format is related to how true scores can be obtained as scale theory requires. In other words, the scale items should be scorable and compatible with the theoretical orientation. As DeVellis and Spector suggested, the Likert scale is the most common item format used to measure opinions, beliefs, attitudes and intentional behaviors. In this format, the item is presented as a declarative sentence with response options of varying degrees of agreement to the statement. The selection of an odd or even number of response options depends on the goals of the investigator and the phenomenon being studied. In addition, the response options should be worded in a fashion of roughly equal intervals and graduation between each agreement so that respondents can judge their answers accurately. Then, a scoring system should be developed in accordance with the response format.

Step 4: Having Initial Items Reviewed and Pilot Tested

As the original items are developed, they should be presented to a group of people who are knowledgeable in the content area for review. This process accomplishes several purposes that maximize the content validity of the scale. First, the experts can confirm or invalidate the definitions of the phenomenon. Second, they can evaluate the clarity and conciseness of the items. Third, they can point out and suggest ways of tapping the phenomenon that the investigator failed to include. However, the final decision in accepting or rejecting the advice provided by the experts should be the investigator's or scale developer's responsibility, because as DeVellis indicated, the experts might not understand the principles of scale construction or the theory upon which the construct of

interest is based. In spite of this, the investigator should carefully study the suggestions provided and make decisions on how to best use them.

After revising the initial items, the scale should be pilot-tested on small number of potential sample subjects. Subjects will be asked to critique the items by indicating the ambiguity or confusion in items, as well as which items should be excluded due to their irrelevancy to the dimension tested. Items are refined after the pilot test in an effort to eliminate unsuitable items and to add new items, which might strengthen the scale's validity. This step might be reiterated several times to optimize the scale.

Step 5: Administer and Analyze the Items

In this step, a prototype scale has been developed, and it needs to be administered to a study sample. The size of the sample in scale development depends on the number of items, according to DeVellis. In order to obtain the adequacy of the items, the sample should be sufficiently large to eliminate subject variance. A size of 100 to 200 respondents is commonly used in social science studies.

Once data are collected, item analysis should then be employed to choose a set of items that forms an internally consistent scale. In other words, the ultimate quality sought in a set of items is one in which each item has a high correlation with the true score of the latent variable. Item-total correlation, item variance, item mean, and Cronbach reliability alpha are common statistical techniques used to reflect internal consistency reliability. The higher the coefficients the more reliable the scale. At this point, in addition to testing reliability, scale validity should also be carried out to verify that the scale performs as the theory predicted. Convergent validity is a common

approach used in psychological studies used to verify theoretical hypotheses. Factor analysis is another technique used for scale validation in exploring the scale's dimensionality. A series of similar refinement process may be reiterated until the optimal result is reached. Thus, a final instrument/scale is established.

The five-step guidelines set forth essential elements and considerations for developing a scale which were closely followed in this study.

Instruments: Modified And Developed

Acquisition And Modification Of Existing Scales

The Rokeach Value Survey (RVS)

To use the Rokeach Value Survey, permission was obtained from the publishing company that reproduces and distributes the RVS. The original RVS was comprised of eighteen terminal values and eighteen instrumental values, and each value was classified as either a self-centered or society-centered value (Rokeach, 1973). By ranking all value items in the order of their importance to respondents and comparing the difference of ranking scores between self- and society-centered value systems, one's value system can be determined. Test-retest reliability usually ranges in the .70 area or higher. Nevertheless, such a procedure presented a drawback to the current study due to the ranking procedure that required roughly twenty minutes to complete the thirty-six items (Rokeach, 1973). Given that multiple scales were needed in the desired instrument set, the completion of each scale had to be limited to a reasonable time so that respondents could maintain their interest and focus on the scales.

For this study, the response format of the RVS was altered to a seven-point Likert style rating system which many researchers (Braithwaite & Law, 1985; Hofstede & Bond, 1984; McCleary & Vosburg, 1990; Ng, 1982; Thompson, Levitov, & Miederhoff, 1982) regard to be more theoretically and methodologically sound than a ranking system. The researchers have argued that the ranking method forces respondents to place one value on top of the others, thus overlooks the possibility that two or more terminal or instrumental values might be weighted equally. The rating style otherwise allows this possibility to take place. Also, the rating procedure was found to produce a more reliable factor analytical result (mean communality[1] = .70, standard deviation = .80) than that of the ranking procedure (mean communality = .41, standard deviation = .09) on which scale development often relied (Thompson, Levitov, & Miederhoff, 1982). In this study, to score the values, the subjects were asked to rate a value by checking a number between 1 point (= very unimportant) and 7 point (= very important), which indicated the level of importance of that value in their life, in the space provided under the seven-point Likert scale for each of the thirty-six values (Appendix A).

The identification of a subject possessing a self-centered or society-centered value system was determined in several steps: (1) summing up the mean scores of self-centered values and society-centered values separately in each category of terminal values and instrumental values; (2) standardizing each mean sum; and (3) subtracting the score of self-centered values from that of society-centered values. If the difference is positive, the subject is likely to have a society-centered value system, while a negative difference indicates a self-centered value system.

[1] Communality of factor analysis is the lower bound estimates of reliability (Thompson, 1980).

The Individualism-Collectivism Scale (IC)

The IC scale was obtained from the author who constructed the scale, Dr. Harry Triandis of the University of Illinois. This updated version consists of Individualism and Collectivism, two subscales encompassing thirty-two value items. It is considered superior to the old version (INDCOL, Hui, 1984) due to its higher scale alpha coefficients (in the .73 to .82 range; Triandis, 1995).

In this study, the IC items were modified to a seven-point Likert rating scale. Subjects were instructed to rate their levels of agreement or disagreement with item statements. Each item had scores in the range from 1 point (= Strongly Disagree) to 7 points (= Strongly Agree). As suggested by Triandis, two personal value orientations, Idiocentrism and Allocentrism, can be obtained via the procedure of summing the mean scores of all items of Individualism and Collectivism subscales separately, followed by standardizing the scores and subtracting one subscale's mean sum from the other. When one's Individualism mean sum is greater than Collectivism mean sum, the person is more likely to be an idiocentrist as opposed to being an allocentrist, and vise versa. Consequently, the two value groups can be identified within the samples under study.

Scale Items And Scoring Systems

In addition to obtaining existing measurements, two new scales needed to be developed in this study. The first important task of building a scale is to identify the items and factors representing the phenomenon to be measured. The development procedure for the scale item for the new scales is presented below.

The Social Distance Scale (SD)

Based upon the relevant literature and precedent social distance scales developed by Bogardus (1959) and Triandis and Triandis (1962), three items were created for the current SD scale. The items were formatted as three questions which asked the degree of similarity subjects perceived between themselves and an array of target people in terms of their general views, opinions and beliefs, and their goals in life. For example, "How similar are your views to the following people?" These items were designed to measure social distance between subjects and eight groups of target people, namely parents, close friends, relatives, neighbors, coworkers, acquaintances from the local area, U.S. tourists from other states, as well as tourists from other countries. To achieve variability and high generality, simple instructions were provided so that subjects were free to decide on the sex, age, and other background information of their imaginary target individuals.

Subjects replied to each item by checking a number in the space provided under a given seven-point Likert scale where "Totally Similar" equaled 7 and "Totally Dissimilar" equaled 1. In other words, if subjects perceived their goals as totally similar to those of their parents, they would indicate a '7'. However, if they perceived their beliefs as totally dissimilar to those of the tourists coming from another country, a '1' would be scored. As a result, a total score of 168 was possible on the SD scale. To compare social distance among target groups, the total scale mean score of each target group was computed then compared with each of the other target groups. By doing so, respondents' ingroups and outgroups could be identified.

The Service Interaction Scale (SIS)

Drawing from Individualism and Collectivism theory as well as the related literature of tourism, recreation, and hospitality discussed in the preceding chapters, five factors were identified for this scale that distinguish different behaviors displayed by people of two value orientation groups toward their ingroup's and outgroup's members. The five factors of the SIS were defined operationally as follows.

Factor 1. ***Acceptance*** is the effort to accommodate guest behavior and cultures by showing interest in listening to guest stories, knowing guest cultures, accepting guest cultural behavior, making new friends, trusting guests, and sharing resources with guests;

Factor 2. ***Formality*** is the tendency to keep a distance from guests by being formal, emotionally detached, and not being relaxed toward guests;

Factor 3. ***Superordination*** is the tendency to display superior attitudes and behaviors to guests by showing disappointment, an unpleasant attitude, being bossy, and being critical of guests;

Factor 4. ***Communication*** is the effort to deal with guests directly in a verbal form by confronting directly and displaying communication barriers to guests (e.g., language difficulty);

Factor 5. ***Association*** is the effort to associate with guests by offering help, showing personable attitudes and willingness to contact guests.

These five factors formed the content domains. An extensive instruction was provided to subjects to guide them to imagine themselves as employees of a quality hotel which serves different guests from all areas, then to rate the degree of agreement or

disagreement with each service behavior stated in the question. An example also was provided to instruct the respondents on how to mark their answers. That is, to check a number in the space provided under a seven-point scale next to five target groups (close friends, relatives, acquaintances from the local area, tourists from your country, and tourists from another country) for each item. To avoid response bias, the SIS item statements were worded from both a positive and negative direction. For instance, the first item stated in a positive direction was that "it is important to always show positive feelings toward customers especially when interacting with ..." Item seven was stated in a reverse direction -- "to be a good service provider means sticking to the rules and does not include giving extra help to customers if they are ..." A seven-point Likert style rating system was applied to measure each item in which "Strongly Disagree" equaled 1 and "Strongly Agree" equaled 7. A total of 33 items were created for this first form of SIS.

Selection Of The Samples And Sampling Method

Since the instrument was designed for hospitality employees, hotel staff in particular, eligible subjects for this research sample had to fit the criteria of having either experience of working in the hospitality industry or having knowledge and training of serving customers in the same environment. The experience of interacting with people from other countries (or cultures) was viewed as a supplementary condition to evaluate the fitness of the sample rather than as a criterion. Thus, it was included in the background questions about respondents.

In this study, hotel employees and university students majoring in hospitality, hotel, and restaurant management were sampled in an attempt to represent the hospitality working population. The rationale for recruiting university students as current research sample were: (1) they had attained substantial knowledge and formal training regarding customer service in hospitality settings compared to the general population; (2) they were potential employees in the hospitality industry; and (3) they were readily available and have been used commonly for scale construction purposes (Spector, 1992).

A convenience sampling approach was used due to limited funding and because such a technique has been utilized in many cases of scale construction (DeVellis, 1991). The employee sample was recruited from hotels with over one hundred and fifty rooms located in four cities in the State of Michigan. Managers at hotels were asked ahead of time if they would voluntarily participate in the research project. The student sample was from the School of Hospitality Business (HB) at Michigan State University (MSU) in East Lansing, Michigan. Students from the Department of Restaurant, Hotel, Institutional and Tourism Management (RHIT) at Purdue University (Purdue) were also included in the final test of the instrument.

Selection Of Item Target Groups

To develop the Social Distance scale, various types of people were needed as target groups. Those target groups selected for this study were determined based upon the social distance theory developed by Bogardus (1959) and Triandis et al. (1962). Both had discovered that people perceived their parents, spouses, close friends, relatives, neighbors, coworkers, acquaintances from the local areas, and tourists from the host

country as members of the ingroup. As one moves down this continuum of people each group's social distance increases. Foreigners usually were identified as outgroup members and were perceived as being the most distant from among all groups stated above. For this study, it was assumed that tourist groups from other countries would be seen as members of outgroups and be perceived as having greater social distances from the service provider compared to members of an ingroup.

In this study, international guests were first clustered as one target group in the response choice. Later, following a suggestion from a reviewer, the category of international guests was broken down to three groups since different countries have different cultures and international tourists may be perceived differently by each subject. The three groups selected were German tourists, Japanese tourists, and French tourists. Tourists from these countries were chosen because, for a long time, they have provided the largest number of long haul tourists to the U.S. (TIA, 1995). Thus, it was assumed that hotel employees were likely to serve these guests more frequently than guests from different countries. Also, the cultures and behaviors of those guest groups would be familiar to hotel employees more than those of guests from other countries.

Background And Demographic Questions

In order to further understand and analyze the relationship between subjects' value orientations and their service behaviors, it is useful to collect subjects' socio-demographic and service backgrounds as well as their experiences of contact with foreign cultures. Thirteen background questions were constructed. To understand the nature of cultural influences that subjects may have experienced, subjects were asked the thirteen

questions about their nationalities, birthplaces, and years of residency in those locations where they had resided. Cross-cultural experiences also were assessed by asking the frequency of their trips abroad, and the extent of contact with people from other countries. It was assumed that these experiences could effect subjects and their subsequent service behaviors direct and indirect to international guests. In light of previous research findings, demographic variables, questions about ethnic background, age, gender, education attainment were included. Such questions as current educational status, current and past work experiences also were listed for exploring the relationship between past experience and service behaviors.

Pretest Of The Initial Scales

Once the SD and SIS were developed, they were mailed to Dr. Triandis for content and format review. Dr. Triandis agreed with identifying ingroup and outgroup members via the SD scale prior to measuring service behaviors (by the SIS), and commented that both scales appeared appropriate. He also made wording changes on some items of the SD and SIS scales.

In late August 1995, the first version of the instrument, a self-administered questionnaire consisting of the IC, RVS, SD, SIS, and background questions, was given to six graduate students (3 females, 3 males) in the Department of Park, Recreation, and Tourism Resources (PRTR) at Michigan State University, to check for content clarity. All of these students either had served customers in restaurant or hotel settings or had experience interacting with people from other countries in personal circumstances. The average completion time for the questionnaire was 30 minutes.

Most students commented that it required too much time to do the task, thus making it difficult to keep on track once they moved beyond two sections. In fact, two students did not complete the questionnaire. All six students finished section A, and the IC scale. The variation in their answers was observed for this section. In the section B, the Rokeach value items, most of the responses tended to be "Very important" for the values listed. In other words, most students responded in a similar pattern -- their scores skewed toward the high end of the seven-point rating scale. Such an outcome confirmed the concern posed by many researchers that individuals could weigh more than one value equally important in their value systems. As for the SD scale, some students suggested that the questions regarding views, opinions, beliefs, and goals should be stated more specifically so that comparisons could be made more directly. For the SIS, variations were found among students' responses on five subscales (factors), within and between the target groups. All six students completed background questions and agreed that those would be helpful for in-depth analyses.

In this small pretest, length of the instrument was found to be problematic. Yet, in order to develop and validate the SIS, the other three scales were theoretically linked and required. Consequently, instead of eliminating a scale, it was decided the best way to shorten the size of the instrument was to reduce the number of scale items in selected scales.

Expert Review Of Prototype Scales

As students completed the pretest, the SD and SIS were mailed to six university

professors[2] of hospitality, hotel, and tourism across the country to check for content validity[3] as well as to evaluate scale format. Besides the scales, they received a statement of the study purpose, a summary of the theories upon which the two scales were based and definitions of the SIS's subscales (factors). Two reviewers commented that both scales were very appropriate in terms of content and format. Other reviewers indicated the study was needed and timely; however, some problems were noted in the two scales. Three reviewers indicated that item wording was the most difficult task in developing these two scales. They thought such words as views, opinions, beliefs, and goals asked about in the SD scale were vague and ambiguous, thus needed to be stated more specifically, or to provide definitions in the instructions. Wording needed improvement in the SIS to avoid confusion among respondents. Reviewers suggested providing operational definitions or giving information within each of the item statements to respondents. They also suggested that the instrument be simplified.

Two reviewers commented that the sample subjects must be selected carefully to assure they had the appropriate background experiences of interacting with international tourists. One reviewer reported that it was necessary to determine respondent's ethnic background because of its impact on the respondent's answers. Yet, another reviewer questioned the need for such a question because it was sensitive and might influence respondent's answers, especially those from the business community. Reviewers

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[2] The six professors were Dr. Russell Bell, School of Hotel Administration, Cornell University; Dr. Frederic Dimanche, School of Hotel, Restaurant, and Tourism Administration, University of New Orleans; Dr. Abraham, Pizam, Tourism Administration, Hospitality Management Department, University of Central Florida; Dr. Michael Sciarini, School of Hospitality Business, Michigan State University; Dr. Pete Stevens, Department of Hotel of Restaurant Administration, University of Tennessee-Knoxville; and Dr. Muzzo Uysal, Department of Hospitality and Tourism Management, Virginia Polytechnic Institute and University.

[3] Content validity concerns item sampling adequacy, that is, the extent to which a specific set of items reflects a content domain (DeVellis, 1991).

commented on the single international target group indicating that respondents would become confused given that prior research has found that people display different attitudes toward tourists of different nationalities. Therefore, it was suggested that specific nationalities of foreign tourists be listed (Pizam et al, 1997).

Three reviewers questioned the dimensionality of some categories under the SIS's subscales. They perceived that some categories only consisted of one item whereas others contained more than one item. Given that this might create problems later in obtaining more stable results and generating reliable alpha coefficients, it was suggested that more items to be included in each category. In addition, some reviewers thought that two items of the SIS did not appear to have uni-dimenationality, which might provide contradicting definitions. A final suggestion was to conduct a pilot test before testing the scales. Despite the criticism, all six reviewers concluded the content was proper for the hotel setting.

Refinement Of The Initial Instrument

Drawing from the comments and suggestions of the students and expert reviewers, a small group of eleven undergraduate students (6 females, 5 males) in a hospitality course at MSU was interviewed. The interview collected in-depth information regarding personal service behavior and experience with various types of guests. In turn, information collected was used to examine the definitions of the SIS's factors and items. First, a written questionnaire was given to the students to answer pertaining to their views of positive and negative service to domestic and international guests. Other questions asked which services provided would give the impression that the service provider is

friendly, unfriendly, personable, respectful, and showing dislike (Appendix B). Later, the students were interviewed verbally as a group to solicit their answers about service based upon their knowledge attained from education and past experiences serving customers in hotel and restaurant settings.

In their written responses, detailed service behaviors were provided. In terms of positive and negative service, most answers were compatible with the definitions of factors (subscales) in the original SIS. For example, "to give them what they want or expect", "listen to them", "respect them", "make eye contact" were illustrative of positive service. "Avoid the situation", "do other things while serving them", and "being rude" were negative service behaviors. When interviewed verbally and asked specifically about their experiences in serving international guests, many students indicated that knowing the languages and understanding the cultures of the foreign guests had facilitated and enhanced their service. Most importantly, while the students acknowledged that all guests should be served equally regardless of whom they are, many did admit that special care and attention should be directed to foreign guests compared to domestic guests. Examples of different service (positive and negative) delivered to guests from different countries also were provided by the students.

Once the Social Distance and Service Interaction scales were revised based upon feedback received from these students, they were reviewed again for content and face validity purpose by a professor of Michigan State University[4] who is widely known as an expert in scale construction and survey questionnaire development and was familiar with the theories involved in this study. In addition to positive feedback and some wording

[4] Dr. Roger Calantone is a professor of Marketing and Logistics Department, Michigan State University.

corrections, he suggested a proper way to word the items to validate the content, that was to proofread scale items line by line with hotel workers. Thus, the clarity and reality of item statement could be obtained. His comments and suggestions were adopted to refine the scales. A new questionnaire then was ready for the first field pilot test (Appendix C).

The Refinement of Initial Instrument

Given that the main task of this study was to develop two new scales, the questionnaire developed for the first pilot test did not include the Rokeach Value Survey (RVS) and Individualism and Collectivism (IC) scales since these scales had been well established and thus there was no need to test them at this stage of development. In this way, subjects could focus on the new scales, the SD and SIS. This questionnaire encompassed three sections. The first section was the SD scale that included three items and each had eight target groups to respond to (see Appendix C, section A). The items were worded specifically so that the subjects could make their comparisons precisely. For instance, the term "belief" in the initial form was changed to "your beliefs about family values" and the "goal" was altered to "your education goals". To allow subjects to respond with clarity and focus, eight target specific groups were used. They included German, Japanese, and French tourists as three international groups and close friends, neighbors, acquaintances, relatives, and U.S. visitors from other states as five domestic groups.

The second section was the SIS that retained the initial five subscales but extended the number of items from twenty-one in the initial form to thirty-three items (Appendix C, section B). Subscale ***Acceptance*** had eight items, the ***Formality*** subscale

contained five items, the ***Communication*** subscale had seven items, the ***Superordination*** subscale had three items, and nine items were included in the ***Association*** subscale (see Appendix C.1). Target groups for each item were divided equally into three domestic groups (relatives, local acquaintances, and U.S. visitors) and three international groups (German, French, and Japanese). The six were selected because it was important to include diverse groups of people whom the subjects could clearly distinguish one from the other in terms of social distance. Based upon the literature, it was expected that subjects would perceive smaller social distance between themselves and their relatives, followed by local acquaintances, then the U.S. visitors from other states. Subjects also were expected to perceive smaller social distance between themselves and the German tourists, French tourists, followed by Japanese tourists. Both scales retained the seven-point Likert rating system as applied in the initial version given that response variation was able to obtain under this system.

In order to collect more information for later analysis, the third section consisted of fifteen questions pertaining to subject's background that were similar to those in the previous version. Finally, a letter to the subjects was inserted that addressed the study's purpose and solicited the subject's consent to participate in this study by completing the survey. Prior to the first pilot study, three front-desk employees of the Marriot hotel in East Lansing, Michigan, had proofread the questionnaire. They confirmed that item wording was appropriate and the content was commonly seen in their work environment. After being revised based upon their feedback, the questionnaire was deemed ready for testing.

First Pilot Test

The Sample

Students were sampled from a hospitality course (HB 307) at MSU. This upper level hospitality course focused on human resource management and development of interpersonal skills in a culturally diverse workplace. Of the eighty-seven participants sampled, female students (52.9%) numbered slightly more than the male classmates (46%). The majority of the students were aged between 21 and 25 (58.6%) and were mostly juniors (59.8%) and seniors (33.3%). The employee sample was recruited from three hotels located in the city of East Lansing, Michigan. Of the eighteen respondents, most were male employees (66.7%). Although the age of employees was distributed broadly across all age categories, fifty percent of them, were between the ages of 21-30 (Table 3.1).

Implementation Of The Test

In February 1996, one hundred and five self-administered questionnaires were distributed to students in HB 307 of MSU. The survey was conducted in a classroom setting and monitored by the investigator. The students were encouraged to ask questions regarding clarity of item statements. Eighty-seven copies were collected which resulted in a 82.8% response rate. Prior to the pilot study in the hotels, a letter was addressed to each hotel general manager in order to solicit cooperation. Once the permission was granted, thirty questionnaires were mailed and delivered to the general manager offices of those hotels. Each general manager was responsible for distributing and collecting the questionnaires from his/her employees. Hotel employees either filled out the

Table 3.1 Sample Profiles Of First Pilot Test.

		Students			Employees	
		(N)	(%)		(N)	(%)
Total	Distributed	105	100.0		30	100.0
	Collected	87	82.8		18	60.0
Sources	Class:			Hotels:		
	MSU HB307	87		Marriot	5	
				Park Inn	7	
				Kellogg Center	6	
Gender	Female	46	52.9		6	33.3
	Male	40	46.0		12	66.7
Age	19-20	36	41.4		3	5.6
	21-25	51	58.6		4	22.2
	26-30	0	0.0		5	27.8
	31-40	0	0.0		2	11.1
	41-52	0	0.0		4	22.2
Education Levels	Freshman	1	1.1		1	5.6
	Sophomore	4	4.6		5	27.8
	Junior	52	59.8		5	27.8
	Senior	29	33.3		6	33.3
	Graduate	0	0.0		1	5.6

Note: Missing cases are not shown in this table.

questionnaires at work or at home. A total of eighteen questionnaires were collected, which yielded a 60% response rate.

Item Analyses And Item Selection Of First Pilot Test

The data of the student and the hotel employee were combined for item analyses. According to DeVellis (1991) and Spector (1992) the common measure of a sound scale is determined by the level of internal consistency[5] obtained across scale items. Internal consistency was measured using Cronbach reliability alpha and item-total correlation.

The Social Distance Scale (SD)

For this scale, each of the three items was analyzed with each of the eight target groups. Table 3.2 presents results of the item analyses. Strong item-total correlation coefficients[6] (ranged between .41 to .66) and high levels of subscale reliability (ranged from .67 to .79) for eight target groups emerged for the SD. To determine social distance, the total scale mean of each of the eight target groups was computed and compared. Significant differences were observed among the mean scores of eight target groups. As expected, results showed that respondents perceived greater similarity (i.e., short social distance) from their domestic target groups (e.g., scale mean for close friends

[5] Item-total correlation is a bivariate correlation of an item to the sum of the rest of the items in a subscale (factor). The rationale is that when an item correlates highly with the rest of the set of items, it is a legitimate scale item. In reverse, a low correlation coefficient is an indication of a poor item (Spector, 1992). After repeating the analytical procedure several times to discard bad items, the subscale (factor) reliability coefficient will be raised due to the remaining good items comprising a sounder subscale (factor).

[6] Spector (1992) suggested that a strong item-total correlation coefficient (r) would be above .40, and a high scale reliability coefficient (α) usually reaches .70 and above.

Table 3.2 Item Analyses Of The SD For First Pilot Test.

Target Groups	Item No.	Item-Total Correlation (r)	Scale Reliability (α)	Total Scale Mean
ING				5.1
Relatives	1	.60		
	2	.52		
	3	.55		
			.73	5.4
Close Friends	1	.56		
	2	.61		
	3	.41		
			.71	5.9
Neighbors	1	.50		
	2	.66		
	3	.53		
			.73	4.6
Acquaintances	1	.45		
From Local	2	.55		
Area	3	.48		
			.67	4.8
U.S. Visitors	1	.64		
From Other	2	.63		
States	3	.64		
			.79	4.6
OUG				3.8
German Tourists	1	.51		
	2	.57		
	3	.44		
			.69	3.9
France Tourists	1	.55		
	2	.57		
	3	.55		
			.73	3.9
Japanese Tourists	1	.55		
	2	.50		
	3	.47		
			.69	3.7

(N = 105)

Notes: 1. Please refer to Appendix C, section A for items. 2. ING = ingroup cluster, OUG = outgroup cluster. 3. The SD is a six-point scale, where 1 = totally dissimilar, 7 = totally similar.

= 5.9, relatives = 5.4, and local acquaintances = 4.8) than the international guests (German and French tourists = 3.9, and Japanese tourists = 3.7) on the scale of 1 (= totally dissimilar) to 7 (= totally similar). When combined and compared ingroup targets as an ingroup cluster (ING, scale mean = 5.1) and outgroup targets as an outgroup cluster (OUG, scale mean = 3.8), a significant difference was found between the scale means of these two clusters ($p < .05$ level). This suggested that respondents perceived the domestic groups as their ingroups whereas the international target groups were seen as members of outgroups. These findings are consistent with the theory of social distance that holds that a person perceives oneself as more similar to people from his/her own culture/country than those from other cultures/countries. Given the satisfactory performances of high internal consistency and ability to distinguish social distance among groups, all three items were kept in the SD scale.

The Service Interaction Scale (SIS)

Like the SD scale, items on the SIS's five subscales (factors) were analyzed with each of the six target groups, respectively, and the item analyses procedure was reiterated in two steps to seek the optimal result. Step 1 analyses revealed that while each item correlated to their subscales (item-total correlation), all subscales achieved moderate levels of reliability (alphas were from .46 to .70) except for the ***Superordination*** (alphas were in the .28 to .31 range) (see Table 3.3 and Appendix C.2 for details). Given the low item-total correlations and reliability alphas, the ***Superordination*** subscale was dropped from the step 2 analysis. Items in the other four subscales then were analyzed. By examining the item-total correlation coefficients, and subscale reliability improvement

Table 3.3 Scale Reliability Of The SIS Subscales For First Pilot Test.

		Step 1 Analyses		Step 2 Analyses
Subscales (Item No.)	Target Groups	Scale Reliability (α)	(Dropped Item No.)	Scale Reliability (α)
Acceptance (4, 5, 6, 12, 13, 19, 20, 30)	ACQ	.43	(12, 13)	.64
	USV	.40		.66
	REL	.28		.59
	JAP	.51		.70
	FRE	.48		.69
	GER	.47		.68
Formality (7, 8, 21, 26, 29)	ACQ	.51	(29)	.52
	USV	.45		.47
	REL	.56		.57
	JAP	.52		.55
	FRE	.56		.57
	GER	.53		.57
Communication (9, 10, 11, 22, 27, 28, 32)	ACQ	.58	(27)	.61
	USV	.60		.62
	REL	.48		.50
	JAP	.59		.61
	FRE	.61		.62
	GER	.60		.63
Superordination (1, 16, 23)	ACQ	.31	(1, 16, 23)	dropped
	USV	.29		dropped
	REL	.28		dropped
	JAP	.27		dropped
	FRE	.28		dropped
	GER	.28		dropped
Association (2, 3, 14, 15, 17, 18, 24, 25, 31)	ACQ	.43	(3, 24)	.59
	USV	.46		.61
	REL	.40		.54
	JAP	.43		.59
	FRE	.40		.58
	GER	.52		.56

(N = 105)

Notes: 1. Please refer to Appendix C, section B for items. 2. In target groups, ACQ = local acquaintances, USV = US visitors from other states, REL = relatives, JAP = Japanese tourists, FRE = French tourists, and GER = German tourists.

when deleting low coefficient items, one to two items were discarded from each subscale in the step 2 analyses. Consequently, an improvement was shown in the reliabilities of all subscales (alphas were from .47 to .70).

One issue needs to be addressed in regard to appropriate scale reliability level for this study. Given that the current study is an experimental attempt to generate an instrument that could be used in the future in the hospitality industry and in educational situations, the level of scale reliability of the Service Interaction Scale (SIS) was allowed to vary from the common standard (.70) which is used as a criteria for retaining scale items. While lowering reliability, it provided for a more varied set of service phenomena to be tested. In addition, according to Cronbach's discussion of "bandwidth versus fidelity[7]" (1990, p. 208-210), when questions (items) are equally important, obtaining rough answers to most of them is more profitable than answering just one or two questions (items) precisely. In doing this, obtaining high homogeneity of scale items is expected to be difficult. Given that the SIS encompassed complex items that measure service attitudes, beliefs, behavioral intentions, and behaviors, the moderate alphas obtained in the four subscales were considered acceptable in this study.

In addition to the preceding analyses, in order to examine scale dimensionality exploratory factor analysis[8] was employed on the SIS's items with each of the target groups, respectively. In other words, six factor analyses of the SIS were carried out. Initial factors were extracted then rotated to final factors using the varimax rotated

[7] Cronbach refers to bandwidth as the number of questions asked, while fidelity was referred to as the accuracy of the information, which is the reliability of the answers obtained.

[8] The technique of factor analysis allows identifying the underlying pattern of relationships in the items investigated.

method. Given the multiple target groups for each scale item, resulting factors obtained in each target group across six groups were uneven (Table 3.4). The numbers of factors obtained were between five to ten. Thus, no unified pattern of factors could be identified for the SIS. However, despite the complex factor patterns, it was possible to observe scale dimensions of the SIS by comparing the items included in each factor across six target groups. As can be seen in Table 3.4, most of the items that emerged in factor I across target groups were from the ***Acceptance*** and ***Association*** subscales of the SIS. For example, item 4, 6, 19, 30 were in the ***Acceptance*** subscale, and item 14, 15, 18, 31 were in the ***Association*** subscale. Given the definitions of the two subscales were similar in terms of resource sharing, their scale items were found in the same factor was understandable. Also, items in factor II across six target groups were mostly from the subscale ***Communication*** (e.g., item 9, 11, 28, 32). In sum, the results of factor analyses did not contribute to the evaluation of item dimensionality for the SIS. Item refinement for each subscale thus was subjected to the techniques of item-total correlation and reliability alpha analysis.

The Refinement Of Instrument For First Pilot Test

To refine the SD scale, item 2 was worded more specifically to ask respondents to compare their "moral values" with those of each of the eight target groups. Item 3 was altered to compare "your opinions of educating children" with that of each of the target groups. As for the SIS, some items that remained in the four subscales were reworded for clarity (Appendix D, & Appendix D.1). In addition, following the guidelines of DeVellis

Table 3.4 SIS Factor Analysis For Six Target Groups – First Pilot Test.

	REL	ACQ	USV	GER	FRE	JAP
Accounted Variance %	63.91	67.86	68.61	68.90	66.42	65.83
Factor			Item No. (Loadings)			
I	19 (.72)	15 (.79)	19 (.75)	15 (.77)	15 (.78)	19 (.77)
	15 (.64)	19 (.72)	2 (.70)	19 (.74)	2 (.73)	30 (.69)
	2 (.58)	30 (.70)	15 (.69)	2 (.70)	19 (.72)	15 (.69)
	31 (.55)	31 (.54)	6 (.64)	4 (.66)	5 (.68)	31 (59)
	6 (.52)	6 (.50)	30 (.54)	5 (.65)	4 (.67)	
	30 (.51)	14 (.41)	31 (.53)	6 (.60)	6 (.62)	
	18 (.49)		5 (.53)	30 (.58)	30 (.54)	
	14 (.46)		14 (.50)	18 (.50)	18 (.47)	
	4 (.44)		18 (.45)	31 (.45)	31 (.40)	
	20 (.42)					
II	21 (.48)	32 (.51)	11 (.57)	11 (.61)	32 (.62)	7 (.73)
	32 (.44)		32 (.52)	32 (.60)	21 (.53)	8 (.71)
	11 (.41)		9 (.51)	21 (.53)	8 (.49)	
	7 (.40)		28 (.40)	7 (.43)	7 (.43)	
				9 (.38)	26 (.36)	
				28 (.36)		
				26 (.34)		
III	17 (.41)	17 (.64)	17 (.66)	17 (.59)	17 (.59)	17 (.55)
		25 (.56)				28 (.45)
		2 (.54)				
IV	10 (.44)	10 (.78)	10 (.44)	10 (.57)	22 (.37)	10 (.77)
		22 (.59)		22 (.39)	10 (.58)	18 (.63)
						32 (.49)
						11 (.43)
V	8 (.55)	8 (.75)	20 (.41)	8 (.60)	14 (.56)	25 (.35)
		7 (.68)		14 (.45)	25 (.41)	14 (.74)
				25 (.38)		
VI	5 (.44)	5 (.76)	26 (.55)	20 (.37)		4 (.71)
		4 (.74)				5 (.68)
						2 (.52)
						6 (.37)
VII	22 (.42)	21 (.54)	22 (.45)			22 (.68)
						26 (.63)
						21 (.57)
VIII	28 (.45)	11 (.73)	21 (.48)			9 (.67)
		28 (.51)				
		18 (.38)				
VIIII	25 (.56)	9 (.62)				
X		26 (.84)				
Total Factors (N = 95)	9	10	8	6	5	8

Notes: 1. Please refer to Appendix C, section B for items. 2. Number in parenthesis represents the item loading above .35. 3. Numbers have been rounded in some instances.

and Spector's, new items were added to the SIS in order to increase scale reliability. A decision to retain the ***Superordination*** subscale was made because its domain reflected actual practice; the literature supported the concept; and the student in-depth interview conducted in earlier stages of this research clearly identified the concept. However, all items of the ***Superordination*** subscale were reworded in an attempt to obtain better internal consistency. As a result, a total of thirty-nine items comprised the new SIS. In examining responses of first pilot test, it appeared that respondents tended to score the neutral point (i.e., a "4" in the scale of 1 to 7 point) on most items in both the SD and SIS scales. To avoid this, the seven-point response choice was replaced by a six-point Likert rating system for all four scales -- the IC, RVS, SD, and SIS. The new system provided no neutral point. As for the background questions, all 15 questions functioned appropriately in obtaining information needed, therefore, no changes were made. The new questionnaire, the entire instrument, for the second field pilot test consisted of five sections, namely, the SD, SIS, RVS, IC, and background questions.

Second Pilot Test

The Sample

In this field study, the student sample was recruited from a hospitality course (HB489) at MSU in the summer of 1996. The course focused on knowledge and skills in resolving complex management problems and industry policy issues. Of the students, most were seniors (52%) and a majority of them were aged between 21-30 years old (52%; Table 3.5). More females (57.1%) than male students (42.9%) were in this

Table 3.5 Sample Profiles Of Second Pilot Test.

		Students			Employees	
		(N)	(%)		(N)	(%)
Total	Distributed	60	100.0		40	100.0
	Collected	21	35.0		14	35.0
Sources	Class:			Hotels:		
	MSU HB489	21		Radisson	6	
				Sheraton	8	
Gender	Female	12	57.1		10	71.4
	Male	9	42.9		3	21.4
Age	19-20	1	4.8		1	7.1
	21-25	4	19.0		2	14.3
	26-30	7	33.3		2	14.3
	31-45	3	14.3		5	35.7
	46-50	3	14.3		1	7.1
Education Levels	Freshman	0	0.0		2	5.6
	Sophomore	1	4.8		2	27.8
	Junior	8	38.1		0	0.0
	Senior	11	52.4		6	33.3
	Graduate	1	4.8		0	0.0

Note: Missing cases are not shown in this table.

sample. Compared to the students, the employee sample from two hotels of Lansing, Michigan, were older (28.6% aged 21-30, and 35.7% aged 31-45) and more were females (71.4%).

Implementation Of The Test

In May 1996, when sixty self-administered questionnaires were left with two HB professors at MSU, both agreed to administer the survey to students in their classes. Twenty-one questionnaires were collected because only one professor conducted the survey; this resulted in a response rate of 35%. During the same timeframe, forty questionnaires were delivered to the general manager offices of two hotels in the city of Lansing, Michigan. The managerial offices were responsible for distributing questionnaires and collecting them from their hotel employees. Between the two hotels a total of fourteen usable surveys (35%) were returned. Possible reasons for the low return rate could be that it was summer, a peak season for the industry and a time when many employees switch work places. The other possible reason was that employees lacked an interest in engaging in a survey since too many other surveys had taken place in their working environment (comments by the hotel managers). The third reason might relate to the nature of the questions which some regarded as too sensitive and thus refused to participate, as reported by the staff in charge of the survey in one hotel.

Table 3.6 Item Analyses Of The SD For Second Pilot Test.

Target Groups	Item No.	Item-Total Correlation (r)	Scale Reliability (α)
Close Friends	1	.53	
	2	.49	
	3	.70	
			.70
Neighbors	1	.65	
	2	.71	
	3	.81	
			.85
Acquaintances	1	.44	
From Local	2	.73	
Area	3	.73	
			.78
Relatives	1	.49	
	2	.82	
	3	.64	
			.79
U.S. Visitors	1	.22	
From Other	2	.61	
States	3	.68	
			.67
Japanese Tourists	1	.52	
	2	.57	
	3	.62	
			.74
German Tourists	1	.64	
	2	.82	
	3	.69	
			.84
France Tourists	1	.42	
	2	.73	
	3	.69	
			.77

(N = 35)

Note: Please refer to Appendix D for items.

Item Analyses And Item Selection Of Second Pilot Test

The Social Distance Scale (SD)

As can be seen in Table 3.6, in spite of the small size of returned questionnaires, item-total correlations and scale reliabilities of the SD scale with all target groups reached satisfactory levels, alphas were from .67 to .85. Results once again confirmed the SD was an internally consistent scale, thus no changes were made.

The Service Interaction Scale (SIS)

Item analysis of the SIS resulted in dropping three to six items in each of the five subscales (Table 3.7, and Appendix D.2 for comprehensive version). The scale reliabilities of all subscales for each of the target groups improved after item removal. Alphas were in the .42 to .80 range, but most were above .70 level. These findings indicated that the SIS, as structured, was reliable.

The Refinement Of Instrument For Second Pilot Test

Based upon the pilot test, the size of the SIS items were reduced from 39 to 20 items (see Appendix E.1 for item wording direction). To keep the instrument short, the number of target groups was limited to four groups; two domestic ingroups (relatives and U.S. visitors from other states), and two international outgroups (Japanese tourists and French tourists). Selection of these target groups was determined by their social distances that were found very different from one another in the literature. It was assumed that subjects could easily distinguish between these four distinct target groups. Items of the RVS were also reduced to the eighteen terminal values. Terminal

Table 3.7 Item Analyses Of The SIS Subscales For Second Pilot Test.

		Step 1 Analyses		Step 2 Analyses
Subscales (Item No.)	Target Groups	Scale Reliability (α)	(Dropped Item No.)	Scale Reliability (α)
Acceptance (1, 7, 13, 19, 25, 26, 31, 32)	ACQ	.68		.73
	USV	.68	(7, 19, 25)	.80
	REL	.71		.74
	JAP	.71		.79
	FRE	.70		.79
	GER	.70		.77
Formality (2, 8, 14, 20, 27, 33)	ACQ	.40		.68
	USV	.36	(2, 8, 33)	.65
	REL	.51		.74
	JAP	.13		.55
	FRE	.11		.56
	GER	.09		.53
Communication (3, 4, 9, 15, 21, 28, 34)	ACQ	.60		.65
	USV	.51	(4, 15)	.60
	REL	.61		.71
	JAP	.34		.48
	FRE	.29		.45
	GER	.27		.43
Superordination (10, 17, 22, 29, 35, 37, 38)	ACQ	.62		.77
	USV	.60	(10, 17, 22, 28)	.77
	REL	.60		.75
	JAP	.59		.75
	FRE	.59		.76
	GER	.59		.72
Association (5, 6, 11, 12, 16, 18, 23, 24, 30, 36)	ACQ	.41	(6, 11, 12, 16, 23, 36)	.79
	USV	.42		.76
	REL	.49		.74
	JAP	.48		.74
	FRE	.48		.72
	GER	.48		.74

(N = 35)

Notes: 1. Please refer to Appendix D for items. 2. In target groups, ACQ = local acquaintances, USV = US visitors from other states, REL = relatives, JAP = Japanese tourists, FRE = French tourists, and GER = German tourists.

values were used as a short version of a value measure that still produced items encompassing self-centered and society-centered values (Rokeach, 1973). The demographic question on respondent origins was dropped since it proved to be inaccurate. The four scales were re-arranged in the questionnaire due to the sensitivity of the SIS items that required high concentration and patience to complete. The 3 item SD was placed in the first section, followed by the 20 item SIS. The 32 item IC was in the third section, followed by the 18 item RVS, and finally the survey ended with the 14 item background questions. A cover letter completed the survey package (Appendix E).

CHAPTER 4

INSTRUMENT TESTING AND FINDINGS

This chapter presents the test results for the newly developed scales that measure the value systems of hotel employees in relation to their service behavior toward domestic and international guests. It also presents the analytical results of applying this instrument to the two groups being studied as subjects, hospitality students and hotel employees. Also presented are scale reliability and validity assessments. Finally, descriptive analyses of idiocentrist and allocentrist value groups, social distance scores, and service behaviors are provided.

Final Instrument Test

The Sample

In the final instrument test, the sample included students from Michigan State University (MSU) and Purdue University (Purdue) as well as hotel employees from the Michigan cities of Lansing, Frankenmuth, and Detroit. The MSU students were from two undergraduate courses in the School of Hospitality Business (HB 307 and HB 489) as well as graduate students in that school. At Purdue, the students were from two courses in the Department of Restaurant, Hotel, Institutional and Tourism Management (RHIT). One course (RHIT 341) covered management and policy issues as well as cost control for

food, labor, and supplies in hospitality settings. The other course (RHIT 371) covered the principles, practices, and philosophies of the tourism business. Of the 170 students who participated in this final test, most were between 21 to 25 years of age (59.4%); female students were in the majority at 52.9% compared to male students (45.3%). Among the 55 hotel employees studied, female employees (56.9%) appeared in the sample more than their male coworkers (41.4%). Although the age ranged up to 55, the respondents clustered in younger age categories compared to the employee samples in the previous pilot studies (Table 4.1).

Data Collection

Respondents were asked to complete the instrument questionnaires between December 1996 and January 1997. A total of 250 questionnaires were distributed to students. While this investigator monitored the survey in two MSU classes, the instructors in the two Purdue classes were in charge of the survey distributed to their students. Guidelines for administering the survey were provided to the Purdue instructors to assure a standardized administration. Together, 170 questionnaires were collected, a 68% return rate. In the same time frame, 200 questionnaires and survey guidelines were delivered to the hotels whose managerial offices were responsible for distributing and collecting the surveys. To encourage participation, a raffle was set up for the hotel sample. The drawing included a $50 gift certificate for those who returned the questionnaires before a specified deadline. Fifty-five questionnaires were collected, comprising a 27% return rate.

Table 4.1 Sample Profiles Of The Final Test.

Samples			Students (N)	Students (%)	Employees (N)	Employees (%)
Total	Distributed		250	100.0	200	100.0
	Collected		170	68.0	55	27.0
Sources	Classes:				Hotels:	
	MSU	HB 489	9		Bavarian Inn 22	
		HB 307	73		Double Tree 5	
		HB Grads	4		Ritz-Carlton 12	
					Holiday Inn 19	
	Purdue	RHIT 341	44			
		RHIT 371	40			
Gender		Female	90	52.9	33	56.9
		Male	77	45.3	24	41.4
Age		19-20	46	27.1	6	10.9
		21-25	101	59.4	12	21.8
		26-30	6	3.5	12	21.8
		31-35	3	1.8	10	18.2
		36-40	1	0.5	6	10.9
		41-50	0	0.0	5	9.1
		51-55	1	0.5	3	5.5
Education Levels		High School	0	0.0	13	23.6
		Freshman	4	2.3	9	16.4
		Sophomore	27	15.8	14	25.5
		Junior	66	38.8	9	16.4
		Senior	69	40.6	1	1.8
		Graduate	2	1.2	1	1.8

Note: Missing cases are not shown in this table.

Item Analyses And Instrument Refinement

The Social Distance Scale (SD)

The Social Distance Scale measures an individual's perceived cultural similarities and difference toward a target person (group). Results of the item analyses show that items strongly correlate to the subscales, with all target groups having item-total correlation coefficients between .47 and .77 resulting in scale reliabilities ranging from .73 to .82 (Table 4.2). The outcome suggests that the SD was a sound measurement instrument containing reliable items.

The Service Interaction Scale (SIS)

The Service Interaction Scale measured the service behavior of idiocentrists and allocentrists toward domestic and international guests. Results of this test yielded a different set of findings than the pilot study outcomes of this same scale. Both item-total correlation and subscale reliabilities dropped dramatically from those of previous pilot tests (see Table 4.3 and Appendix E.2 for the comprehensive versions). The item-total correlation coefficients were between .02 and .51; the alpha levels were from a low of .10 in the ***Formality*** subscale to a high of .67 in the ***Acceptance*** subscale. Because of the low item-total correlations and disappointing reliabilities, the ***Formality*** subscale was discarded from any further analyses and was excluded from the final SIS. The reliabilities of the ***Superordination*** subscale varied between .28 to .33, which normally would be deemed low reliability scores in most psychometric studies. Reasons for the low alphas could be twofold. First, the result might relate to the reduction in items from the second pilot test (39 items) to the final test (20 items), given that when a scale has

Table 4.2 Item Analyses Of The SD For Final Test.

Target Groups	Item No.	Item-Total Correlation (r)	Scale Reliability (α)
Relatives	1	.68	.79
(REL)	2	.71	
	3	.49	
Close Friends	1	.63	.75
(CLF)	2	.65	
	3	.47	
Neighbors	1	.70	.80
(NEI)	2	.71	
	3	.55	
Local Acquaintances	1	.66	.80
(ACQ)	2	.69	
	3	.57	
U.S. Visitors	1	.68	.82
(USV)	2	.71	
	3	.63	
German Tourists	1	.65	.80
(GER)	2	.75	
	3	.51	
French Tourists	1	.67	.82
(FRE)	2	.77	
	3	.61	
Japanese Tourists	1	.58	.73
(JAP)	2	.65	
	3	.47	
	4		
(N = 225)			

Note: Please refer to Appendix E, section A for items.

Table 4.3 Subscale Reliability (α) Of The SIS For The Final Test.

Target Groups	SIS's Subscales *Acceptance*	*Formality*	*Communication*	*Superordination*	*Association*
REL	.51	.21	.53	.28	.50
USV	.46	.20	.50	.30	.46
FRE	.60	.10	.47	.33	.42
JAP	.67	.17	.45	.33	.47
(N = 225)					

Note: Please refer to Appendix E, section B for items.

fewer items the scale reliability suffers (Cronbach, 1990). Second, as discussed in the preceding chapter, the SIS contained complex items measuring many aspects of service behavior; high reliability scores might not be achievable under these conditions. Despite the low alpha score, it is still useful to include the ***Superordination*** subscale for further analyses, given that its items capture the service phenomena reported in the tourism and hospitality literature and reflect the findings from the in-depth interviews with a student-panel conducted earlier in this study. Since this study is a first attempt to construct an instrument to assess the relationship between hospitality service providers' values and their service interactions with culturally diverse guests, it seemed useful to proceed with the analysis even through the alphas were low. Nonetheless, the low reliability of the subscale is recognized. Consequently, the SIS was finalized with seventeen items in four subscales, namely, the ***Acceptance***, ***Superordination***, ***Communication***, and ***Association*** subscales.

The Rokeach Value Survey (RVS)

The Rokeach Value Survey, used to measure an individual's value system, failed to display distinct patterns of personal value systems. Respondents reported no variation among the mean scores of the eighteen values. As shown in Table 4.4, all values were rated similarly with means showing a low of 4.86 to a high of 5.69; mode scores skewed to 5 and 6 on a six-point scale (1 = very unimportant, 6 = very important). As a result, the RVS was ruled out from further analyses and use as an additional tool to test the validity of the Individualism and Collectivism scale.

Table 4.4 Central Tendency Analyses Of The RVS Values (18 Values).

Values	Means	Modes	Standard Deviations	Variance
A comfortable life	5.26	5.00	.88	.78
An exciting life	5.22	5.00	.91	.83
A sense of accomplishment	5.41	6.00	.84	.70
A world at peace	4.87	5.00	1.17	1.37
World of beauty	4.98	5.00	1.04	1.09
Equality	5.07	5.00	1.14	1.29
Family security	5.63	6.00	.76	.58
Freedom	5.60	6.00	.78	.60
Happiness	5.69	6.00	.75	.57
Inner harmony	5.48	6.00	.87	.76
Mature love	5.57	6.00	.82	.68
National security	5.09	5.00	.99	.99
Pleasure	5.43	6.00	.90	.81
Salvation	4.86	5.00	1.42	2.01
Self-respect	5.62	6.00	.72	.52
Social recognition	4.96	5.00	1.04	1.08
True friendship	5.67	6.00	.75	.56
Wisdom	5.43	6.00	.90	.82

Notes: 1. Please refer to Appendix E, section D for items. 2. Each item was rated with a six-point scale where 1 = very unimportant, 6 = very important.

Assessment Of Reliability

In the course of scale development, reliability was tested for the SD and SIS scales because the item analyses involved the calculation of scale alphas and the establishment of internal consistency (e.g., item-total correlations). The SD scale appeared reliable and the SIS's reliabilities reached acceptable levels in three of the four subscales. As for the reliabilities of the third measurement, the Individualism-Collectivism scale (IC), it also achieved satisfactory reliability levels in which the alpha for ***Individualism*** was .77 and the alpha for ***Collectivism*** subscale was .80.

Assessment Of Validity

During the scale development process, a panel of six reviewers and two experts on scale construction examined the content and face validity of the SD and SIS. In addition, three hotel employees also reviewed the clarity of the scale items and how well they represented reality. Apart from comments on item wording and ambiguity, the reviewers and experts agreed that the new scales were feasible for measuring service behavior in a hotel setting. Convergent validity is a common technique used in validating the construct of a new scale. If a scale has construct validity, the new scale correlates to established scales that measure similar constructs or concepts (Spector, 1992). For this study, convergent validity was assessed via the examinations of correlations between the IC and SD scales as well as between the IC and SIS. Since the two new scales were derived from the concepts of social distance and social behavior reflected in the Individualism and Collectivism theories, these scales should measure the same constructs. Accordingly, various correlations would be expected form these tests.

Convergent Validity Of The Social Distance Scale (SD)

To test the validity of the Social Distance Scale, the scale means for each of the target groups were correlated to the IC's two subscales, ***Individualism***[1] and ***Collectivism***. In light of the distinct value orientations of Individualism and Collectivism in dealing with ingroup and outgroup members (chapter two), neutral correlations were expected between ***Individualism*** and the SD on both ingroup and outgroup targets because of

[1] *Individualism* and *collectivism* are terms used for two value constructs or for subscales of the instrument (IC). Individualists and collectivists are terms describing people who possess those value orientations when comparing cultures or across countries, while idiocentrists and allocentrists are terms describing people who possess those value orientations within a culture or country.

Individualism's emphasis on equity in interpersonal relationships. Nonetheless, stronger correlations might occur between ***Individualism*** and groups of relatives or close friends because they could be perceived as immediate ingroup members compared to other ingroups (such as other U.S. visitors). On the other hand, stronger positive correlations were expected between the ***Collectivism*** and the SD for ingroup targets than outgroup targets.

As expected, and illustrated in Table 4.5, the relationship between the SD scale and ***Individualism*** yielded no strong correlations across eight target groups. In fact, all the correlation coefficients were extremely small or zero correlations. As for negative correlations that emerged, they reflected the contradiction between attributes of the SD and ***Individualism***. That is, a given social distance was indicative of perceived similarity or closeness to a target, while ***Individualism*** was characterized by independence or detachment. The negative correlations observed were thus compatible with the respective theories.

Significant correlations were found between the SD and ***Collectivism*** on three ingroup target groups: relatives (r = .17), close friends (r = .22), and neighbors (r = .18). While those correlations are supported by theory, they tended to be modest and were not as strong as expected. Insignificant and small correlations were observed between ***Collectivism*** and ACQ (r = .12) and USV (r = .12), which were not predicted by the theory; thus, the result showed no confirmation of validity for these two domestic guest groups. The most surprising finding was the unexpected stronger correlations that emerged between ***Collectivism*** and the SD for the three international groups, which also

Table 4.5 Pearson Correlation Coefficients Between The SD And IC Scales.

SD	Target Groups	IC Subscales: Individualism (r)	IC Subscales: Collectivism (r)
	REL	-.03	.17*
	CLF	-.03	.22*
	NEI	-.04	.18*
	ACQ	-.02	.12
	USV	.04	.12
	GER	.00	.18*
	FRE	.02	.19*
	JAP	.00	.16*
	ING	-.02	.21*
	OUG	.00	.18*

(N = 225)

Notes: 1. * significant correlation, $p < .05$. 2. The SD is a six-point scale, where 1 = totally dissimilar, 7 = totally similar. 3. REL = relatives, CLF = close friends, NEI = neighbors, ACQ = local acquaintances, USV = U.S. visitors, GER = German tourists, FRE = French tourists, JAP = Japanese, ING = ingroup cluster, OUG = outgroup cluster.

contradicted theory. The findings suggest that this current sample did not view international guests as outgroup members, as theory would have indicated. Consequently, these test results revealed weak validity between the SD and ***Collectivism*** subscale. Nevertheless, when the data are combined, the ingroup targets forming the ingroup cluster (ING) and all outgroup targets forming the outgroup cluster (OUG) reveal higher correlations between ***Collectivism*** and ING (r = .21) and a slightly lower score between ***Collectivism*** and OUG (r = .18). While there was not as marked a difference between the ING and OUG's correlations as theory predicted, the more positive

correlation shown for the ingroup and the neutral or small scores expected for the outgroup reveal scores in reflecting the expected pattern. Those scores point to the right direction between ***Collectivism*** and the SD on ingroup and outgroup correlations; that is, allocentrists behave more favorably toward ingroups than outgroups. In summary, the resulting correlations between the SD and IC scales indicate that the SD is partially valid. Given the satisfactory performance of identifying ingroups and outgroups in pilot tests and the high reliability scores observed there, it seemed reasonable to continue to use the SD instrument in future analysis despite these modest validity scores. Of course, all findings are considered with these modest scores in mind.

Convergent Validity Of The Service Interaction Scale (SIS)

Table 4.6 presents correlation coefficients between the subscales of the IC and the SIS for the four target groups. Given that the behaviors of individualists reveal equal treatment toward all groups of guests, neutral correlations would be expected between the ***Individualism*** and the SIS scores for the four target groups. Also, an Individualist is more likely to be independent and detached from people other than members of his or her immediate ingroup; therefore, the correlations between the ***Individualism*** subscale and the ***Acceptance*** and ***Association*** subscales were expected to be negative. As can be seen in Table 4.6, the correlation coefficients derived between ***Individualism*** and the target groups across four types of services were in accordance with this theory.

According to theory, those individuals high on ***Collectivism*** have a tendency to behave more favorably toward members of ingroups rather than outgroups. Higher

Table 4.6 Pearson Correlations Between The SIS's Subscales And IC's Subscales By Target Groups.

SIS Subscales	Target Groups	IC Subscles Individualism	Collectivism
Acceptance	REL	-.10	.35 *
(Accept Behavior/ Culture)	USV	-.04	.28 *
	FRE	-.11	.40 *
	JAP	-.12	.32 *
Superordination	REL	-.07	-.28 *
(Display Superior Behavior/Attitude)	USV	-.02	-.26 *
	FRE	-.05	-.25 *
	JAP	-.02	-.27 *
Communication	REL	-.07	-.04
(Display Open/Direct Communication)	USV	-.01	-.01
	FRE	.02	-.08
	JAP	.05	-.09
Association	REL	-.06	.26 *
(Associate And Provide Help Willingly)	USV	-.06	.29 *
	FRE	-.03	.33 *
	JAP	-.04	.32 *

(N = 225)

Notes: 1. * significant correlation, $p < .01$. 2. USV = US visitors, REL = relatives, JAP = Japanese tourists, FRE = French tourists. 3. Brief definition is presented in parenthesis for each SIS subscales. 4. Coefficients had been rounded up in some instances.

positive correlations were expected between the subscale and the SIS scores of guests who were relatives (REL) or U.S. visitors (USV). Lower correlations would be anticipated between the ***Collectivism*** subscale and the two international guest groups across four types of services on the Service Interaction Scale. As the theory suggests, strong positive coefficients were found between the ***Collectivism*** and ***Acceptance*** subscale on guests of relatives (r = .35) and U.S. visitors (r = .28; Table 4.6); however, the high correlations yielded between these two subscales on French (r = .40) and Japanese guests (r = .32) were not supported by the theory. Rather, lower to neutral scores were expected. Similar correlation patterns occur on the ***Superordination*** and ***Association*** subscales, with high scores observed for the two ingroup guests (REL & USV) as well as with the two outgroup guests (FRE & JAP). Because ***Superordination*** is defined as service provided with a sense of superiority and collectivists emphasize on interrelationship and harmony, negative correlations in this case were conceivable.

The other unexpected finding was the neutral to slightly negative correlation emerging between ***Collectivism*** and the ***Communication*** subscale for REL (r = -.04) and USV (r = -.01). These scores were expected to be high negative scores, given that collectivists would not openly and directly confront their ingroup members, as theory indicated. On the contrary side, the more neutral scores shown for FRE (r = -.08) and JAP (r = -.09) outgroup guests were consistent with theory because collectivists are more likely to display direct and open confrontation toward outgroup members than toward ingroup members. It is speculated that the items related to communication service might have been perceived as too assertive and respondents might not have been comfortable revealing such strong feelings.

Although the strong coefficients that emerged between ***Collectivism*** and outgroup guests for ***Acceptance***, ***Superordination***, and ***Association*** were not consistent with the theory, there are three possible explanations for these high correlations. First, the social distance convergent validity test revealed that higher correlations emerged between the SD and ***Collectivism*** on three outgroup targets (Table 4.5); thus, the service favoritism shown toward international guests is conceivable. Second, the high correlations for more distant international groups could result from the familiarity this sample group may have already had with international guests. As discussed later in this chapter, it was learned that these samples did have greater contact with international guests. As the theory indicates, the more familiar a person is with another culture, the closer the relationship that would be formed between him or her and a person from another culture; thus, the more likely international visitors could be identified as ingroup members. Hence, higher correlations might be observed between ***Collectivism*** and international groups. Third, the high scores shown across the four target groups could be the result of the respondents' desire not to reveal their actual service behavior toward different guests. Such social desirability could result from their understanding of the golden rule of hospitality service, that is, serve all guests the same. To show their adherence to that rule, the respondents provided similar scores for each target group.

The results of the convergent validity tests for the SD and the SIS indicate that both scales were only partially valid given the unexpected findings between the two scales and the IC for outgroup targets. Normally, with such weak validity scales, no further analysis would be attempted; however, the intent of this study was to understand students' and hotel workers' service behavior toward domestic and international guests

using new instruments and instruments adopted from other cross-cultural studies. Thus, it was useful to explore how the scales performed in subsequent analyses. Also, given that two-thirds of the validity tests worked well for the SD and the SIS, continued analyses were justified; however, it is important to note the strengths and weaknesses of the new scales so the results are interpreted with caution.

Findings

The instruments were judged functional if the following outcomes emerged: (1) the respondents could be divided into two value groups; (2) the social distance scores varied with different target groups as perceived by respondents in each value group; and (3) different service behaviors were displayed toward different ingroup and outgroup guests by respondents from each of the two value groups.

Value Groups

By using the Individualism and Collectivism scale (IC), idiocentrist and allocentrist value groups were successfully differentiated among the respondents following Triandis' instructions to dichotomize the difference between standardized mean scores of the IC's ***Individualism*** and ***Collectivism*** subscales (refer to chapter three). If respondents reported higher scores on the ***Individualism*** than on the ***Collectivism*** subscale, they were likely to be idiocentrists. Otherwise, they were likely to be allocentrists. In this sample, the sizes of the two value groups obtained were nearly equal (allocentrists = 51.2%, idiocentrists = 48.8%). A greater percentage of allocentrists

Table 4.7 Profiles Of Idiocentrists And Allocentrists.

Samples	Idiocentrists		Allocentrists	
	N	%	N	%
Combined	103	48.8	108	51.2
Employees	18	17.4	33	30.5
Students	85	82.5	75	69.4
Gender				
Male	60	58.3	37	34.5
Female	43	41.7	70	65.4
Age				
18-20	27	26.2	22	20.3
21-25	59	57.2	58	53.7
26-30	7	6.8	7	6.5
31-35	3	3.0	9	8.5
36-40	3	3.0	4	3.7
41-60	1	1.0	8	7.4
Education Levels				
High School	3	2.9	9	8.3
College/ University	98	95.2	97	89.8
Master	2	1.9	2	1.8

Note: Missing cases are not shown in this table.

(64.7%) than idiocentrists (35.5%) were found among hotel employees, whereas a larger portion of idiocentrists (53.1%) than allocentrists (46.7%) emerged from the student sample (Table 4.7). In regard to gender, male respondents (58.3%) tended to be idiocentrists while more allocentrists were found among the female respondents (64.8%). The majority of idiocentrists and allocentrists were between the ages of 18 and 25, although allocentrists were found to be slightly older (average age = 25.19) than idiocentrists (average age = 22.74, Student t = -2.587, $p < .01$). Moreover, the data show that most respondents in both groups attained an education at the college/university level, especially in the idiocentrist group (over 95%). These findings were compatible with the literature which suggests that males are inclined to be idiocentrists and females tend to be allocentrists, and that people become more allocentrist as they age. Additionally, the higher level of education attained, the more likely a person is to be an idiocentrist (Cha, 1994; Kohn, et al., 1990; Mishra, 1994; Reykowski, 1994; Schwartz, 1992; Triandis, McCusker, et al., 1990).

Social Distance Comparisons

Between Value Group Comparison

To measure social distance, the SD scale means were compared across eight target groups between and within idiocentrist and allocentrist value groups. Comparing the value groups, allocentrists reported a smaller social distance (meaning more similarity in cultural characteristics) between themselves and each of the domestic target groups except the U.S. visitors, than idiocentrists did (Student t test, $p < .05$; Table 4.8). Such findings were in accord with the theory. Significant differences also were observed in

Table 4.8 Social Distance Comparisons Among Eight Target Groups By The SD Scale Means Between Two Value Groups.

Target Groups	Idiocentrists	Allocentrists
REL	4.727	5.003 *
CLF	4.636	5.018 *
NEI	3.700	4.044 *
ACQ	3.666	3.943 *
USV	3.761	3.883 *
GER	3.120	3.461 *
FRE	3.098	3.368 *
JAP	3.081	3.396 *

Notes: 1. *Student *t* significant difference between two value groups on each target group, $p < .05$. 2. The higher the number, the smaller the social distance. 3. REL = relatives, CLF = close friends, NEI = neighbors, ACQ = local acquaintances, USV = U.S. visitors, GER = German tourists, FRE = French tourists, JAP = Japanese tourists.

outgroup comparisons, with allocentrists reporting a smaller perceived social distance between themselves and each of the three outgroup targets compared to the distance perceived by their idiocentrist counterparts. In other words, allocentrists in the current sample perceived more similarity between themselves and international guests than their idiocentrist respondents. Given that most hotel employees of this sample were allocentrists, such perceptions of similarity could be derived from their frequent contacts with international guests at work. In addition, students in the sample were from universities that enroll large numbers of foreign students; hence, high familiarity among students could be formed from constant exposure to international students.

Consequently, small social distances could be reported. Such a result was confirmed by Triandis' study (1995) that indicates that allocentrists tend to perceive smaller social distance between themselves and target groups compared to idiocentrists. This makes sense, since allocentrists emphasize interrelationships whereas idiocentrists focus on independence and detachment in their relationships.

Within Value Group Comparison

Further analyses revealed more information regarding idiocentrists' and allocentrists' perceived social distance toward the eight target groups. As theory indicated, both idiocentrists and allocentrists would perceive increasing social distances across ingroup and outgroup target groups. In addition, members of both idiocentrist and allocentrists groups would identify those closer and more familiar targets as ingroup members, while outgroup members would be those more distant and unfamiliar targets. As shown in Table 4.9, three comparison patterns were observed. First, significant differences in social distance were found among target groups for each idiocentrist and allocentrist group. Idiocentrists perceived smaller social distances between themselves and each of the ingroups compared to each of the outgroups (Tukey test, $p < .01$). For example, relatives (row) were assigned a smaller social distance than German (mean difference = 1.607), French (mean difference = 1.629), and Japanese (mean difference = 1.646) guests (columns). Visitors from other U.S. states (row) were also assigned a perceived smaller social distance than that of the German (mean difference = 1.516), French (mean difference = 1.538), and Japanese (mean difference = 1.555) groups (columns). Second, idiocentrists perceived smaller social distances between themselves

Table 4.9 Social Distance Comparisons Among Eight Target Groups By The SD Scale Means Within Each Value Group.

Idiocentrists (N = 103)

ANOVA	Sum of Squares	df	Mean Squares	F Value	P
Between Groups	296.692	7	42.385	42.217	.000
Within Groups	782.087	779	1.004		
Total	1078.780	786			

Post Hoc - Tukey (Mean Difference)	REL	CLF	NEI	ACQ	USV	GER	FRE	JAP
REL	_	.091	1.027 *	1.061 *	.966 *	1.607 *	1.629 *	1.646 *
CLF		_	.936 *	.970 *	.874 *	1.516 *	1.538 *	1.555 *
NEI			_	.033	.061	.580 *	.601 *	.618 *
ACQ				_	.095	.546 *	.568 *	.585 *
USV					_	.641 *	.663 *	.680 *
GER						_	.021	.038
FRE							_	.017
JAP								_

Allocentrists (N = 108)

ANOVA	Sum of Squares	df	Mean Squares	F Value	P
Between Groups	329.173	7	47.025	50.672	.000
Within Groups	775.832	836	.928		
Total	1105.004	843			

Post Hoc - Tukey (Mean Difference)	REL	CLF	NEI	ACQ	USV	GER	FRE	JAP
REL	_	.015	.958 *	1.059 *	1.119 *	1.541 *	1.634 *	1.606 *
CLF		_	.974 *	1.074 *	1.135 *	1.557 *	1.650 *	1.622 *
NEI			_	.100	.160	.582 *	.675 *	.647 *
ACQ				_	.060	.482 *	.575 *	.547 *
USV					_	.422 *	.515 *	.486 *
GER						_	.092	.064
FRE							_	.028
JAP								_

Notes: 1. * Significant difference between a target group in row and a target group in column, $p < .01$.
2. REL = relatives, CLF = close friends, NEI = neighbors, ACQ = local acquaintances, USV = U.S. visitors, GER = German tourists, FRE = French tourists, JAP = Japanese tourists.

and relatives and close friends than between themselves and neighbors, local acquaintances, and U.S. visitors ($p < .01$). The third pattern was that the results of the ANOVA and Tukey tests showed no significant differences existed between REL (row) and CLF (column); among NEI, ACQ, and USV; and among the three international groups. In other words, idiocentrists perceived those as three homogeneous subgroups.

Three similar patterns emerged from the analysis of allocentrists' responses. Each ingroup target was assigned smaller social distance scores than that of each of the outgroup targets. Relatives and close friends were assigned smaller social distances than NEI, ACQ, and USV ingroups, and the scores of the three outgroups. As a result, REL and CLF; NEI, ACQ, and USV; GER, FRE, and JAP were identified as three homogeneous subgroups by the allocentrists. In addition, the perception of social distance increased down the continuum of guest groups, from ingroups to outgroups for both idiocentrist and allocentrist respondents (Table 4.8).

The preceding results were similar to the findings of past research (Triandis et al., 1990; Triandis, 1995), showing that respondents generally perceived more similarity to their ingroups than outgroups; that relatives (REL) and close friends (CLF) were perceived as more immediate ingroup members than extended ingroups such as neighbors (NEI) and acquaintances (ACQ); that international visitors were most likely to be seen as outgroups when compared to domestic guests; and that allocentrists were prone to perceive smaller social distance between themselves and all target groups compared to the idiocentrists.

Comparison with Another Study

In comparing the social distances of various target groups obtained in this study to those collected in Hui's research (1984, p. 31), idiocentrists and allocentrists in this study reported similar patterns of perceived social distance scores as those reported in Hui's sample (Table 4.10). That is, relatives and close friends/co-workers were seen as closer in terms of social distance than neighbors, acquaintances, and visitors from other states or strangers. Also, people of the same country were seen as ingroup members and were perceived as more similar compared to foreigners (or German, French, and Japanese guests in the current study) identified as outgroup members.

Table 4.10 Social Distance (Mean) Comparison Among Target Groups For Respondents Of Hui's (1984) Study And The Current Study.

Current Study	REL	CLF	NEI	ACQ	USV	GER	FRE	JAP
Idiocentrists	4.72	4.63	3.70	3.66	3.76	3.12	3.09	3.08
Allocentrists	5.00	5.01	4.04	3.94	3.88	3.46	3.36	3.39
Hui's Study	REL	CWK	NEI	ACQ	STR	FOR		
Sample	4.28	4.53	5.30	6.40	7.14	8.02		

Notes: 1. Current study used a six-point scale, where 1 = Strongly dissimilar, 6 = strongly similar. Hui's study used a nine-point scale, where 1 = extremely intimate, 9 = extremely distance. 2. REL = relatives, CLF = close friends, NEI = neighbors, ACQ = local acquaintances, USV = U.S. visitors, GER = German tourists, FRE = French tourists, JAP = Japanese, CWK = co-worker, STR = stranger, FOR = foreigner.

Service Behavior Comparisons

A two-way analysis of variance (ANOVA) was implemented to disclose service behavior displayed toward the four guest groups for idiocentrists and allocentrists. As

found in the ***Acceptance*** subscale (Table 4.11), there was a main effect of value groups ($F = 64.037$, $p < .000$). In other words, service behavior provided by idiocentrists and allocentrists was found to be different. The Student ***t*** tests revealed that allocentrists were more likely to accept their guests' behavior than idiocentrists were across each of the four guest groups ($p < .05$). However, no significant differences were found for target group effect or for the interaction effect in the analysis of variance.

A similar pattern was repeated for the ***Association*** subscale (Table 4.12). The main effect of value groups was found significant ($F = 52.989$, $p < .000$) while no significant group or interaction effects were observed. Thus, allocentrists indicated that they were more likely to associate with each of the domestic and international guest groups than were idiocentrists (Student ***t*** test, $p < .05$). As for the ***Superordination*** subscale (Table 4.13), the ANOVA revealed no significant mean effects or interactions. There was no difference in service behavior displayed toward domestic and international guests between and within idiocentrists and allocentrists.

With regard to the ***Communication*** subscale (Table 4.14), the ANOVA results showed a significant difference in target group effect. In other words, idiocentrists and allocentrists displayed different communication behaviors toward the different guest groups. The Post Hoc Tukey test (Table 4.15) further discovered that idiocentrists were more likely to openly and directly confront their relatives and U.S. visitors (rows) than French and Japanese guests (columns; $p < .05$). In like manner, allocentrists indicated that they would be more likely to display direct and open confrontation toward the two domestic guest groups than toward the two international guest groups.

Table 4.11 Acceptance Subscale Mean Scores For Two Value Groups.

		REL	USV	FRE	JAP
Idiocentrists	Mean	4.506	4.700	4.562	4.470
	Std.	.858	.758	.928	1.039
	N	101	102	101	102
Allocentrists	Mean	5.003	4.975	5.084	5.024
	Std.	.735	.723	.744	.826
	N	106	106	106	106
(Mean Difference)		-.496 *	-.275 *	-.522 *	-.533 *

Notes: 1. REL = relatives, USV = U.S. visitors, FRE = French tourists, JAP = Japanese tourists. Std. = standard deviation. 2. A two-way ANOVA was implemented, the main effect of value group was significant, $F = 64.037$, $p < .000$. * Student *t* significant difference, $p < .05$.

Table 4.12 Association Subscale Mean Scores For Two Value Groups.

		REL	USV	FRE	JAP
Idiocentrists	Mean	4.600	4.438	4.375	4.340
	Std.	.909	.929	.908	1.003
	N	102	102	102	102
Allocentrists	Mean	5.036	4.875	4.843	4.826
	Std.	.861	.865	.848	.870
	N	104	104	104	104
(Mean Difference)		-.435 *	-.436 *	-.468 *	-.486 *

Notes: 1. REL = relatives, USV = U.S. visitors, FRE = French tourists, JAP = Japanese tourists. Std. = standard deviation. 2. A two-way ANOVA was implemented, the main effect of value group was significant, $F = 52.989$, $p < .000$. * Student *t* significant difference, $p < .05$.

Table 4.13 Superordination Subscale Mean Scores For Two Value Groups.

		REL	USV	FRE	JAP
Idiocentrists	Mean	3.029	2.961	2.857	2.906
	Std.	1.002	1.002	1.024	1.026
	N	103	103	103	103
Allocentrists	Mean	2.883	2.814	2.828	2.813
	Std.	.987	.982	.979	.933
	N	106	106	107	107
(Mean Difference)		.146	.147	.029	.093

Notes: 1. REL = relatives, USV = U.S. visitors, FRE = French tourists, JAP = Japanese tourists. Std. = standard deviation. 2. A two-way ANOVA was implemented, no significance was found in main effects or interactions.

Table 4.14 *Communication* Subscale Mean Scores For Two Value Groups.

		REL	USV	FRE	JAP
Idiocentrists	Mean	4.138	4.017	3.655	3.672
	Std.	1.007	.921	.974	.953
	N	101	101	101	100
Allocentrists	Mean	4.180	3.965	3.594	3.577
	Std.	.978	.919	.977	.999
	N	105	104	105	105
(Mean Difference)		-.042	.052	.061	.095

Notes: 1. REL = relatives, USV = U.S. visitors, FRE = French tourists, JAP = Japanese tourists. Std. = standard deviation. 2. A two-way ANOVA was implemented, the main effect of target group was found significant.

Table 4.15 Mean Comparisons Among Eight Target Groups In Communication Subscale For Each Value Group.

Idiocentrists (N = 103)

ANOVA	Sum of Squares	df	Mean Squares	F Value	P
Between Groups	18.063	3	6.021	6.467	.000
Within Groups	371.478	399	.931		
Total	389.542	402			

Post Hoc - Tukey (Mean Difference)	REL	USV	FRE	JAP
REL	_	.121	.483 *	.466 *
USV		_	.362 *	.345
FRE			_	.017

Allocentrists (N = 108)

ANOVA	Sum of Squares	df	Mean Squares	F Value	P
Between Groups	27.386	3	9.129	9.716	.000
Within Groups	389.899	415	.940		
Total	417.285	418			

Post Hoc - Tukey (Mean Difference)	REL	USV	FRE	JAP
REL	_	.215	.589 *	.603 *
USV		_	.371 *	.388 *
FRE			_	.017

Notes: 1. * Post Hoc Tukey test significant difference between a target group in row and a target group in column, $p < .05$. 2. REL = relatives, USV = U.S. visitors, FRE = French tourists, JAP = Japanese tourists.

The results provided information that was only partially unexpected according to the theory. Accepting and associating service behaviors toward domestic guests by allocentrists was expected; however, the high correlation scores between ***Collectivism*** and the SIS for the two international groups were unexpected. Yet, such scores supported the speculation that the allocentrists in this study did not perceive French and Japanese guests as members of such distant outgroups as the literature would indicate. The overall accepting and associating service behaviors displayed toward all guest groups showed that this allocentrist group is likely to treat guests in a friendlier manner than idiocentrists do. Such a finding is also consistent with the earlier analysis of social distance, given that allocentrists generally perceive smaller social distance between themselves and all guest groups compared to idiocentrist respondents. Nevertheless, the items in the ***Superordination*** subscale did not reveal information regarding the service behavior of idiocentrists and allocentrists exhibited toward different guests given that no significant differences were found. These findings could be the result of social desirability, with respondents not wanting to report superior and arrogant service attitudes and behaviors toward particular guests in their responses.

Unexpected findings were also observed for idiocentrists and allocentrists in that respondents from both value groups showed more favoritism in communication toward international guests compared to domestic guests. Contrary to the theory, idiocentrists revealed different communication service styles toward different guests rather than a universal service manner, and allocentrists were expected to avoid confrontation with ingroup guests rather than display the direct communication behavior found in this study.

Again, high familiarity toward international guests could be a factor that facilitated such a result.

In summary, given the performance of the IC, SIS, and SD scales, the instrument developed did not shed as much light on varied service behaviors toward domestic and international guests as the theory could have suggested. Rather, unexpected findings emerged in many areas, especially the better-than-expected service behavior exhibited toward international guests by the current sample, idiocentrists and allocentrists alike. The findings could be a result of weak reliability and validity for the SIS scale or such findings could shed new light on the expected behavior of hospitality workers and the nature of service interaction between providers and guests. Regardless of interpretation, the instrument definitely needs to be refined to better explain the relationship between value orientations of service providers and their behavior toward culturally different guests.

Service With Background Experiences

Given these unexpected findings, further analyses were made to determine if differences between the service behavior of idiocentrists and allocentrists varied toward target groups when three personal background variables are considered. Given the findings that small social distances were perceived for outgroup targets, which might have resulted from the familiarity the respondents had with international guests, the variable of interacting or serving foreign tourists was selected (see Appendix E, section E, and Q11 for the wording of the question). The other two variables were whether the respondent had on-job training or hospitality courses (Q9). These two variables are

significant because they have a direct relationship to educational and professional training and its influence on employees' service behavior.

Service And Hospitality Courses

Table 4.16 lists the comparisons of mean scores of SIS's subscales toward target groups between respondents who had taken hospitality courses and those who had not for each value group. As can be seen, among the twelve comparisons (columns), service differences were found only on the ***Communication*** subscale across all guest groups for idiocentrists. Those idiocentrists who had not taken the courses dealt with their guests, ingroups and outgroups alike, in a more direct and open manner than those idiocentrists who had had course training. Such a finding raises several questions. Is the open manner perceived to be positive or negative? If positive, then this finding indicates that the workforce is hospitable to guests even without formal education training. If the interaction is perceived as negative, however, then the finding is a warning to the industry of the importance and need to provide formal hospitality course training to workers in order to enhance service techniques and quality.

As for allocentrists, among twelve comparisons, significant differences were observed only in the ***Association*** subscale. Those who had not had background courses indicated that they were more likely to offer help and associate (***Association*** subscale) with their guests from other U.S. states (Student ***t***, $p < .05$), France ($p < .01$), and Japan ($p < .05$) than would those allocentrists who had courses. Although the findings were not anticipated by the theory, the discovery is encouraging. Even without formal course

Table 4.16 Mean Comparisons Of The SIS's Subscales Between Respondents Who Had Hospitality Courses And Who Did Not For Two Value Groups.

Idiocentrists (N = 103)

Target Groups	Had Courses	*Acceptance*	*Superordination*	*Communication*	*Association*
		(Mean)			
REL	Y(es)	4.545	3.012	3.982	4.524
	N(o)	4.511	3.055	4.766 **	4.888
USV	Y	4.770	2.917	3.852	4.327
	N	4.533	3.092	4.733 **	4.902
FRE	Y	4.620	2.756	3.485	4.321
	N	4.411	3.240	4.388 **	4.638
JAP	Y	4.548	2.829	3.503	4.302
	N	4.222	3.259	4.400 **	4.402

Allocentrists (N = 108)

Target Groups	Had Courses	*Acceptance*	*Superordination*	*Communication*	*Association*
		(Mean)			
REL	Y(es)	5.002	2.904	4.150	4.985
	N(o)	4.960	3.001	4.386	5.276
USV	Y	4.950	2.866	3.979	4.771
	N	5.026	2.844	4.080	5.241 *
FRE	Y	5.066	2.914	3.558	4.721
	N	5.073	2.838	3.806	5.214 **
JAP	Y	4.991	2.900	3.538	4.706
	N	5.053	2.817	3.800	5.196 *

Notes: 1. Student *t* significant difference between yes and no groups. ** $p < .01$. * $p < .05$. 2. REL = relatives, USV = U.S. visitors, FRE = French tourists, JAP = Japanese tourists.

training, allocentrists would break their value norms to provide help to guests, even guests who are not part of an immediate ingroup.

Service And Job Training

No significant service differences were found between respondents within each value group in regard to job-training background. Job-training background does not appear to be an influential variable for distinguishing service behavior within each value group in this study.

Service And Interactions With International Guests

Comparing the scores of respondents with and without this "interaction" variable, idiocentrists who had had this interaction experience indicated that they would accept the cultures and behaviors of all four guest groups more so than idiocentrists who did not have this experience (Student *t* tests, $p < .05$; Table 4.17). Allocentrists who had such experiences, however, indicated that they would be more likely to accept only the behavior of the two ingroup guests and associate only with their relatives as guests compared to allocentrists who did not have experience with international guests. The findings revealed that previous interaction with foreigners produced differential effects on idiocentrists and allocentrists. It seems that such experience facilitates idiocentrists' acceptance of all guests, but does not encourage allocentrists to accept the culture and behavior of distant ingroups and international guests.

In addition, a regression analysis was used to seek the most influential personal variables, among the three variables observed in respondent's service behavior for the

Table 4.17 Mean Comparisons Of The SIS's Subscales Between Respondents Who Interacted Foreigners And Who Did Not For Two Value Groups.

Idiocentrists (N = 103)

Target Groups	Had Interaction	*Acceptance* (Mean)	*Superordination*	*Communication*	*Association*
REL	Y(es)	4.622 *	2.995	4.202	4.623
	N(o)	4.154	3.000	3.890	4.556
USV	Y	4.833 **	2.882	4.011	4.457
	N	4.327	3.043	3.990	4.363
FRE	Y	4.734 **	2.770	3.631	4.436
	N	3.972	2.927	3.636	4.136
JAP	Y	4.614 **	2.816	3.640	4.408
	N	3.936	3.058	3.690	4.000

Allocentrists (N = 108)

Target Groups	Had Interaction	*Acceptance* (Mean)	*Superordination*	*Communication*	*Association*
REL	Y(es)	5.007 *	2.858	4.136	5.195 *
	N(o)	4.685	2.984	4.447	4.678
USV	Y	5.090 **	2.766	3.984	4.996
	N	4.600	2.952	3.961	4.678
FRE	Y	5.115	2.816	3.617	4.945
	N	4.961	2.952	3.647	4.678
JAP	Y	5.040	2.775	3.592	4.230
	N	4.952	3.047	3.619	4.678

Notes: 1. Student *t* significant difference between yes and no groups. ** $p < .01$. * $p < .05$. 2. REL = relatives, USV = U.S. visitors, FRE = French tourists, JAP = Japanese tourists.

two value groups. However, only a few (14 comparisons) significant differences were observed among the 96 service interactions. No profound findings were observed from the analysis of the demographic background variables and relationship to selected service behaviors.

Summary

Results from the final test and analytical procedures indicate that the new scales, the Social Distance Scale and Service Interaction Scale, achieved moderately acceptable reliability and validity scores. Table 4.18 summarizes the results of the instrument development process. The instruments were tested for their utility in exploring study objectives. Two value orientation groups, idiocentrists and allocentrists, were distinguished among the study respondents. Ingroups and outgroups were clearly distinguished via the Social Distance scale. As theory predicted, smaller social distances were assigned to domestic guest groups while larger social distances were assigned to international guest groups. The utility of the Service Interaction Scale was assessed between and within idiocentrist's and allocentrist's responses. Differences in service behavior provided to varied types of guests emerged in many aspects between the respondents of the two value groups (Table 4.19).

Table 4.18 Summary Of Scale Development Results For The Instrument.

Scale	Reliability	Validity	Utility	Result
IC	Highly reliable	Not tested	Differentiated Two value groups	Included in the analysis
RVS	Not tested	Not tested	Failed to differentiate value systems	Not used in the analysis
SD	Highly reliable	Partially valid	Identified ingroups and outgroups	Included in the analysis
SIS	Moderately reliable	Partially valid	Identified varied service beliefs, attitudes and behaviors	Included in the analysis

Note: IC = Individualism and Collectivism Scale, RVS = Rokeach Value Survey, SD = Social Distance Scale, SIS = Service Interaction Scale.

Table 4.19 Summary Of Service Behavior Findings For The Two Value Groups.

Variable	Value Group	Theory Suggests	Finding
Acceptance	Idio	Equally accept all guest groups	No significant differences found
	Allo	Accept domestic guests more likely than foreign guests	No significant differences found
	I. vs. A.	Allo would accept all guest groups more so than Idio	Found consistent findings
Superordination	Idio	Display equal service attitudes toward all guest groups	No significant differences found
	Allo	Display more superior service attitudes toward foreign guests than domestic guests	No significant differences found
	I. vs. A.	Allo display superior service attitudes toward foreign guests more so than Idio	No significant differences found
Communication	Idio	Display open and direct style toward all guests	Displayed open and direct style toward domestic guests more than toward foreign guests
	Allo	Display open and direct style toward foreign guests more than toward domestic guests	Displayed open and direct style toward domestic guests more than toward foreign guests
	I. vs. A.	Display open and direct style toward foreign guests more so than Idio	No significant differences found
Association	Idio	Equally associate with all guest groups	No significant differences found
	Allo	Associate more toward domestic guests than toward foreign guests	No significant differences found
	I. vs. A.	Allo would associate with all guest groups more so than Idio	Found consistent findings
Hospitality Courses	Idio	Improve service behaviors toward all guest groups	Idio without this background were more likely to openly and directly confront all guests
	Allo	Improve service behaviors toward foreign guests	Allo without this background were more likely to associate with distant domestic guests and foreign guests
On-Job Training	Idio	Improve service behaviors toward all guest groups	No significant impact found
	Allo	Improve service behaviors toward foreign guests	No significant impact found
Interacting Foreigner Experience	Idio	Improve service behaviors toward all guest groups	Idio who had this experience were more likely to accept all guest groups
	Allo	Improve service behaviors toward foreign guests	Allo who had the experience were more likely to accept and associate with domestic guests than foreign guests

Note: Idio = Idiocentrists, Allo = Allocentrists, I. vs. A. = comparison between two value groups.

CHAPTER 5

CONCLUSIONS AND IMPLICATIONS

Based upon the findings presented in the previous chapters, conclusions are drawn centered on instrument development and implications for instrument use. In addition, implications are drawn for professionals and educators in the hospitality and tourism industries. Finally, implications for future research are outlined.

Conclusions

The first part of the conclusion section addresses the development of the instrument. In this study, an instrument was developed to measure hospitality employees' personal value orientations and their service attitudes, beliefs, and behaviors toward an array of domestic and international guests. The instrument was devised with modest reliability and validity including two new scales, the Service Interaction Scale (SIS) and the Social Distance Scale (SD), as well as an existing scale, Individualism and Collectivism (IC). The analyses of convergent validity revealed that the SIS and SD scales correlated significantly with the Individualism and Collectivism scale in several areas; however, inconsistent correlations were observed between the two scales and the IC for international target groups. Although the reliability and validity scores of the two scales were only partially acceptable, the two scales were applied further to test their usefulness because of two considerations. The first is the exploratory nature of this

study; it was beneficial to investigate how the scales related to each other and key demographic and experience variables. The second consideration is that a full analysis could be informative because this study is the first attempt to develop an instrument that assesses hospitality employees' varied service behaviors toward domestic and international guests. Nevertheless, the analytical results of the application should be interpreted cautiously because of the modest reliability and validity of the two scales. Although further validation is needed to determine the nature of the results, useful preliminary information is provided by this study.

The Rokeach Value Survey (RVS), included in initial instrument, failed to function as a valid research tool because of the modified scoring method; that is, scoring was changed from a ranking to a rating system. This change did not elicit results that differentiated among the personal value systems of respondents. The use of a rating system confirmed the argument that respondents consider more than one value equally important to their lives, such a scoring system was unable to distinguish two personal value systems originally designed by Rokeach. Thus, utilizing the RVS as an external validity tool for the two value orientation groups differentiated by the Individualism and Collectivism scale was not possible. The loss of the RVS, however, does not jeopardize the instrument in a psychometrical sense because the IC is a well-validated measurement instrument.

In this study, the purpose of developing the instrument was to examine the relationship of culture to service providers' behavior. It is assumed that personal value systems, derived from cultural settings, play a role in a hospitality employee's service

behavior. Thus, the second part of conclusion section is drawn from the test results of the instrument used to validate that assumption.

First, the Individualism and Collectivism (IC) scale satisfactorily differentiates idiocentrist and allocentrist value groups in this study sample. Consistent with the literature, idiocentrists were predominately male, college-educated, and younger, whereas, many female, older respondents, and working employees were more likely to be in the allocentrist group. These findings suggest that service providers in the hospitality industry are the same as other societal groups studied in previous research. The findings do not definitely pinpoint a male worker as an idiocentrist or an older worker as an allocentrist; they do, however, provide a general reference in regard to individual characteristics and subsequent behaviors of employees in the hospitality industry. That is, each value orientation generally influences an individual's way of interacting with certain groups of people. For example, idiocentrist employees tend to be self-oriented and judge other people as equal and are thus likely to provide service with universal style to all types of guests. Conversely, allocentrists tend to be group-oriented and pay more attention to their ingroups than outgroups; thus, they are more likely to provide service with different styles depending on whom the guests are. As the industry searches for better ways to understand its employees, knowing the demographic profiles of individuals in each value group could facilitate the identification of potential employees that better fit industry needs. The findings in this study provide evidence that the Individualism and Collectivism scale could serve as a potential tool for the industry to identify employees' value orientations and their service intentions.

Second, the findings related to social distance support the theory that the current sample classified its guests either as members of an ingroup or outgroup. Both idiocentrists and allocentrists identified relatives and close friends as an immediate ingroup, others from the same country as a distant ingroup, and all international guests as members of an outgroup. Since no information was provided to the respondents indicating that the assessment was a social distance or classification measurement; the results suggest that regardless of a person's value orientation or occupation (student or hotel worker), dividing others into social ingroups or outgroups members may be a subconscious behavior. Thus, generalizing these findings suggests that hospitality employees identify their guests as members of ingroups or outgroups based on perceived cultural similarities and differences.

This discovery should be given attention because ingroup and outgroup classifications are partially associated with stereotyping. This stereotyping is based upon the perceived similarities and differences between one group's customs, rules, and daily behaviors compared to a target person (or group). If more similarities are recognized, a target person is classified as an ingroup member. If more differences are recognized, the target person is identified as an outgroup member. This kind of stereotyping could have positive or negative effects. Identifying guests as members of an ingroup or outgroup could facilitate employees' service quality. When guests' similar or different in cultural customs are identified, employees are more likely to deliver services aligned with the guests' cultures. On the other hand, when classifying ingroup and outgroup guests, the differences between ingroup and outgroup guests could be emphasized, leading to discrimination, misunderstanding, resentment, and dehumanized services as recorded in

the literature (chapter one). This study illustrates the necessity of understanding an employee's classification process in order to utilize interventions such as training to enhance employees' service quality for all guests. The results of this study indicated that the Social Distance Scale is a feasible device to meet that purpose.

Third, differences in service attitudes, beliefs, and behaviors displayed toward domestic and international guests were found when comparing idiocentrist and allocentrist respondents. Allocentrists were found to be more accepting of guests and more willing to associate with guests of all types than were idiocentrists. It seems that regardless of the type of guests with whom they interacted, overall, allocentrists in this study tended to become closer to their guests and show more enthusiasm to guests than did idiocentrists. The findings do not necessarily indicate that idiocentrist employees treat guests badly, only that allocentrists express more general helpfulness than their idiocentrist colleagues, probably because idiocentrists tend to focus on themselves more than on other people. The findings certainly do not suggest that idiocentrists would be poor employees; rather, the findings indicate that personnel managers should consider such differences when designing recruitment, training, and management programs. Personnel managers should also consider allocentrist and idiocentrist traits when deciding on-job responsibilities for particular employees.

Different services toward ingroup and outgroup guests were found between idiocentrist and allocentrist respondents in this study. The respondents in both value groups demonstrated that they were more comfortable when using direct and open comments communicating with domestic guests than with international guests. Such service behavior toward international guests might result from high familiarity with

foreign cultures in respondents' working and study environments. Consequently, the respondents reported that they would be less aggressive in their communications with international guests who caused minor disturbances. Since the respondents already are familiar with the cultures of domestic guests, they would know how to communicate with domestic guests in ways that might control their behavior. Thus, these findings present encouraging information to the industry in that the workforce would be hospitable to their guests, particular to those who come from far away. However, the findings of this study should be taken into consideration when designing training programs to assure that employees properly communicate with all guests, from a broad array of origins.

Also, to further examine other possible reasons for the respondents' different service behaviors, a Student *t* test was conducted on the mean scores of SIS's subscales for each value group against three personal background variables. These background variables were taking of hospitality courses, the receipt of on-job training, and having served or interacted with foreigners in prior work situations. Although no profound findings were discovered from most analyses, a few significant service differences were observed among respondents from the two value groups.

As the literature and theory suggests, hospitality course training improves employees' service behaviors toward guests. This study found that idiocentrist respondents who had not taken hospitality courses indicated that they would exhibit open and direct communication with all types of guests more so than those who had background hospitality courses. Allocentrist respondents who did not have formal training in hospitality reported that they would be more likely to associate with guests from other U.S. states (distant ingroups) and from foreign countries (outgrups) than

allocentrists who did have such training. Even without formal education, employees from both value groups are hospitable and serve their guests well. However, the quality of these interactions is not clear. Idiocentrists without formal training are more likely to occasionally offend guests because of their tendency to speak directly even in situations where indirect communication would be more appropriate. Allocentrists, although very open with guests, may not associate as appropriately as is ideal. Although enthusiastic, allocentrists may offend by misreading the behavior of international guests and thus respond inappropriately. There are important messages here. Formal education needs to focus on assisting idiocentrists on how to communicate with guests in appropriate ways, understanding directness and frankness to best match the job-related situation. As a consequence, idiocentrists would be less likely to offend their guests or cause unpleasant confrontations. The findings indicated that allocentrists were willing to associate with a broad range of guests. Formal courses and interactional training could build upon these associative tendencies and further enhance service to all guests. Cultural specific courses might be most useful to employees that serve a specific cultural guest repeatedly.

Prior interaction with foreigners improves service behavior toward international guests. Specifically, the results reported here indicate that idiocentrists who had prior experience with foreigners would be more likely to tolerate a broad range of guest behaviors than those who had not had such prior experience. Yet, such an experience did not facilitate allocentrists' service behavior toward international guests; findings showed that they would still be more likely to accept and associate with domestic guests over international guests. It is interesting that allocentrists did not benefit from this prior experience and their subsequent service toward international guests. Should this be a

consistent finding in other studies, it means that specific training may be necessary, since familiarity may not be enough to break down cross-cultural barriers in the service situation. Hospitality training programs might offer more opportunities for employees to interact with people from different cultures and clarify how proper service is to be delivered to a range of diverse cross-cultural situations.

The third variable, on-job training, was expected to improve service behavior; however, no significant impact was found for this variable. On-job training did not appear to be an influential variable in service providers' behavior in this study for either value group. This does not mean that on-job training is not important to employees. Other findings suggest the continued importance and need for training, but the simple yes/no variable on training used in this study shed little light on the role training could play and how it should be administered.

The service behaviors of the idiocentrists and allocentrists toward ingroup and outgroup guests that differed from the theoretical assumptions on which this study relied may be explained as follows.

The service interaction behaviors studied in this research might differ from other types of social interactions previously researched in other cross-cultural settings. It could be that service is seen as a business behavior by idiocentrist and allocentrist sample. Consequently, the social behavior patterns defined for the two value groups in previous research might be different in the hospitality service context. Such an assertion is supported by previous studies that indicate that individualism and collectivism are differ by context, situation, and relationship specific factors (Chen, et al., 1998; Matsumoto, et al., 1997; Triandis, 1995). These studies found that people act according to the situation

in which the interaction is taking place. In hospitality settings, idiocentrists and allocentrists could behave as their profession demands defying more general cross-cultural expectations. Thus, the results of this study could provide new findings about how idiocentrist and allocentrist subgroups within hospitality settings respond to a diverse guest clientele.

As mentioned previously, some of the findings could result from the effect of social desirability. Respondents in this study might not want the investigator to know about their "true" behaviors toward different types of guests. Respondents may have provided responses that were socially acceptable and in contrast with theoretical expectations. While a social desirability bias occurs in most research and does not necessarily change answers, this study examined those service behaviors directly related to the job performance of the sample. Thus, the sensitivity of the study might have increased the possibility of a social desirability bias.

It is also possible that this sample did not provide different services to their ingroup and outgroup guests because they faithfully followed the golden rule of service that all guests should be served the same. Most respondents indicated that they did not discriminate among guests because they were trained to serve everyone in an identical service manner, regardless the guests' cultural background. Thus, the sample responded with as few variations in their answers as possible. Nevertheless, unified service style does not serve every guest well, especially the international guest with different needs and expectations. Industry professionals need to note this fact in order to plan sound strategies to serve all guests with quality, even if that requires somewhat different types of service behaviors for international guests.

Implications

Implications For Professionals

The first impression guests have from an attraction, hotel, or restaurant is determined by the service of front-line staff. Hence, it is crucial to assess employees' service behaviors as they interact with guests from all cultural backgrounds. Since value orientation has a role in influencing hotel employees' service behavior, as proven in this study, it is possible that personal value systems might override service codes and practices established by management; thus, training and management personnel need to be aware of this fact. Instead of working against the fact, more effort should be devoted to understanding and incorporating the effects of personal value systems into training and management programs. Given the findings of this study, the instrument developed in this study could potentially serve to facilitate training and management programs that increase cross-cultural understanding. Various kinds of training programs include group discussion, role-playing, the rotation of working positions, grouping employees with different value orientations, and seminars on cultural issues provided by experts specializing in cross-cultural training or even by employees who are from different countries. Through these training opportunities, in conjunction with the instrument, employees could enhance their understanding of attitudes, beliefs, and behaviors about themselves and other people. In turn, such an understanding would facilitate an employee's acceptance of and handling of relationships with coworkers and guests from varied various cultural backgrounds.

The most significant implication, however, is that hospitality professionals should realize the impact of personal value orientations on service behavior. Different cultures have different value systems that directly influence not only the service providers but also the service receiver. This is evident in this study's findings in regard to social distance theory as well the finding that different service behaviors were affected by different cultures (value systems). It is very possible that a service standard could be perceived differently between the hospitality employees and the guests from different cultures, as stated by Hobson (1990). Hence, cultural sensitivity and value systems need to be emphasized and incorporated into service training programs. Through training and use of the instrument and other programs listed in the previous sections, employees could understand the demands of different guests as associated with their cultural standards. As service providers become culturally sensitive, less misunderstanding and confrontation would occur between them and guests. In turn, personally tailored service could be provided to different guests.

The instrument could also provide insights to management, allowing them to understand their employees better. As the hospitality industry faces the pressing problem of high employee turnover (Iverson & Deery, 1997), the managers of hospitality businesses seek ways to retain their best employees. While many practitioners advocate improving employee and organizational relationships, some specifically suggest understanding and then incorporating employees' values into the corporate culture (Walkup, 1997). The instrument developed here not only could reveal information regarding an employee's personal values but also provide a reference for potential service behaviors. Once management recognizes and blends employees' values into corporate

values and then develops strategies with their workers for the good of the company, workers would feel enthusiastic and respected, and deem their organization a worthy workplace.

The fact that people have different value orientations that may shape their service behavior should also be taken into consideration when recruiting new employees and placing staff in different work positions. In light of the findings that allocentrists showed more accepting and associating behavior toward guests than did idiocentrists suggests that the instrument has the potential to serve as a personnel selection device to screen suitable individuals according to their personal value orientations and potential intentional service behavior. With this information along with other personality trait assessments in the recruitment process, recruiting staff could better select individuals for particular work situations.

Implications For Educators

Three specific implications are provided for educators in the tourism and hospitality industries. The first one is derived from an observation during the instrument development process. Many students being surveyed sensed that the instrument was designed to examine their discrimination against different guests and commented that they did not practice discrimination toward any guests. If fact, their responses of social distance clearly indicated that domestic guests were differentiated from international guests as ingroups and outgroups, respectively. Also, as shown in the findings, different service behaviors resulted, in part, from the perception of social distance. Students who do not fully comprehend the meaning of "social distance" and ingroup and outgroup

distinctions could confuse it with "discrimination." In this study, dividing people into ingroups and outgroups was found to be a fact that was carried out quite automatically by the respondents. As proper service gets its importance in dealing with culturally diverse guests, educators need to teach students, with the help the instruments designed here, how to distinguish between discriminative service and proper service, since they have different meanings. It is negative to perform discriminative service to any guests, whereas it is perfectly correct to provide different service to different guests according to their cultural customs and needs. It is necessary to train students to recognize and properly provided culturally appropriate service behavior. But, this assumes proper training and being able to provide service to groups being perceived as socially distant.

The other implication relates to the golden rule – "serve all guests the same," which many students claimed they were taught and practiced. However, such a service concept will no longer be adequate for guests of the new century. As modern technology improves, more frequent travel will occur and more guests from different countries and cultures will visit this country. Those international visitors will bring their own service standards (Hobson, 1990; Pearce, 1982; Shames & Glover, 1989). If students receive training for unified service for guests regardless of cultural background, dissatisfaction and conflicts could occur because those service practices were not designed for diverse cultures. Students in the tourism and hospitality disciplines need to prepare themselves better to serve international guests properly. Through training and use of the instrument along with other school curricula emphasizing cultural differences and cultural sensitivity, students can be prepared to face the challenge of diversity with a more accepting attitude and greater competency as they finish school and enter the workforce.

Lastly, in light of the findings that personal value orientations shift with educational attainment, international cultural exploration, age maturation, and modernization, hospitality and tourism educators need to keep monitoring students' value orientations and subsequent service behaviors. The instrument could serve as a tool to accomplish such a goal. The information gathered not only can benefit educators in designing curricula but can also be shared with professionals to enhance the understanding of their future workforce. Therefore, both educators and professionals in the industry can be pro-active toward the service behaviors of future employees, especially on the issue of cultural sensitivity.

Implications For Future Research

This study is a preliminary early step in exploring the personal values that relate to service behaviors among hospitality employees. With service behavior being as complex as it is, the findings of this study surely are not comprehensive. Further research is necessary.

First, given that selected findings of this research were inconsistent with the Individualism and Collectivism theory, further studies are needed to explain whether these findings were caused by imperfect instruments or whether they represent new findings specific to hospitality settings and the hospitality workforce. As researchers (Chen, et al., 1998; Matsumoto, et al., 1997; Triandis, 1995) have indicated, an individual's value orientation status changes as surrounding environments are altered. Comparison studies could be conducted in various tourism and hospitality settings, such

as gift shops, restaurants, country inns, or amusement parks to assess the stability and utility of the instrument and the service behavior across workers, settings, and guests.

In addition, to validate and refine the SIS, different samples should be studied. Given different service behaviors reported by the current sample compared to other findings reviewed in the literature, the instrument needs to be replicated with samples from different parts of the country or areas that receive high volumes of tourists from diverse cultures, either other U.S. states or other countries. Also, research needs to include different levels of service employees, such as managerial staff and front-line workers, to assess service patterns across employee positions and responsibilities. In light of the findings that more male respondents were found in the idiocentrist value group and more female respondents in the allocentrist group, future research samples need to involve specific gender comparisons.

Finally, when replicating the study, it is suggested that the format of the Service Interaction Scale be modified to measure one specific target at a time. Subjects will be asked to direct their answers toward a particular target guest group (e.g., German tourists) with all questions first, then repeat all questions for another target group (e.g., Japanese tourists) in another section. No more than three targets should be measured in one survey so that the subjects do not lose their focus on the selected target groups. Such a modification would reduce the effects of social desirability. It was noted that the mean scores of SIS's subscales, across the four target groups, did not show variations as large as expected; this could have resulted, in part, from the effect of social desirability. Because the respondents might have mistaken the comparison between four target groups for each item as a discrimination assessment, they may have held back in their answers,

offering socially acceptable responses that influenced the estimates of "true" scores. Separating item target groups in different sections would reduce such a bias.

In summary, cultural difference is confirmed to be an important factor in hospitality service interaction between service providers and guests, for both domestic and international guests. Different value orientations appear to influence people's service behaviors. Cultural factors should be taken into account in managing and enhancing hospitality services, especially the service provided to international guests as the industry prepares itself for the new millenium.

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APPENDICES

Appendix A

The Rokeach Value Survey

Please check a number indicating how important each of the following values is to **YOU**, as a guiding principle in **YOUR** life. There are no right or wrong answers, your personal opinion is what counts. If you feel very important mark a √ in the space provided under 7; if you feel very unimportant, mark a √ in the space provided under 1; if the value is neither important nor unimportant to you, than check a 4.

		Very Unimportant → Very Important						
		1	2	3	4	5	6	7
1.	**A comfortable life** (a prosperous life)	—	—	—	—	—	—	—
2.	**An exciting life** (a stimulating, active life)	—	—	—	—	—	—	—
3.	**A sense of accomplishment** (lasting contribution)	—	—	—	—	—	—	—
4.	**A world at peace** (free of war and conflict)	—	—	—	—	—	—	—
5.	**World of beauty** (beauty of nature and the arts)	—	—	—	—	—	—	—
6.	**Equality** (brotherhood, equal opportunity for all)	—	—	—	—	—	—	—
7.	**Family security** (taking care of loved ones)	—	—	—	—	—	—	—
8.	**Freedom** (independence, free choice)	—	—	—	—	—	—	—
9.	**Happiness** (contentedness)	—	—	—	—	—	—	—
10.	**Inner harmony** (freedom from inner conflict)	—	—	—	—	—	—	—
11.	**Mature love** (sexual and spiritual intimacy)	—	—	—	—	—	—	—
12.	**National security** (protection from attack)	—	—	—	—	—	—	—
13.	**Pleasure** (an enjoyable, leisurely life)	—	—	—	—	—	—	—
14.	**Salvation** (saved, eternal life)	—	—	—	—	—	—	—
15.	**Self-respect** (self-esteem)	—	—	—	—	—	—	—
16.	**Social recognition** (respect, admiration)	—	—	—	—	—	—	—
17.	**True friendship** (close companionship)	—	—	—	—	—	—	—
18.	**Wisdom** (a mature understanding of life)	—	—	—	—	—	—	—
19.	**Ambitious** (hard-working, aspiring)	—	—	—	—	—	—	—
20.	**Broadminded** (open-minded)	—	—	—	—	—	—	—
21.	**Capable** (competent, effective)	—	—	—	—	—	—	—
22.	**Cheerful** (lighthearted, joyful)	—	—	—	—	—	—	—
23.	**Clean** (neat, tidy)	—	—	—	—	—	—	—
24.	**Courageous** (standing up for your beliefs)	—	—	—	—	—	—	—
25.	**Forgiving** (willing to pardon others)	—	—	—	—	—	—	—
26.	**Helpful** (working for the welfare of others)	—	—	—	—	—	—	—
27.	**Honest** (sincere, truthful)	—	—	—	—	—	—	—
28.	**Imaginative** (daring, creative)	—	—	—	—	—	—	—
29.	**Independent** (self-reliant, self-sufficient)	—	—	—	—	—	—	—
30.	**Intellectual** (intelligent, reflective)	—	—	—	—	—	—	—
31.	**Logical** (consistent, rational)	—	—	—	—	—	—	—
32.	**Loving** (affectionate, tender)	—	—	—	—	—	—	—
33.	**Obedient** (dutiful, respectful)	—	—	—	—	—	—	—
35.	**Responsible** (dependable, reliable)	—	—	—	—	—	—	—
36.	**Self-controlled** (restrained, self-disciplined)	—	—	—	—	—	—	—

Appendix B

Interview Questions With Hospitality Students

Terms

Direct service interactions – face to face services providing to customers.
Direct service providers – doorman, bellboys, front-desk clerks, cooks, maids, waitresses/waiters, operators, store sellers, bartenders, room service providers.
Service behaviors – service providers' service acts, attitudes, facial expressions, emotional expressions, gestures, and conversational languages.

Questions

15. What are five positive examples of how to serve customers?
    a.
    b.
    c.
    d.
    e.
16. What are five negative examples of how to serve customers?
17. Give examples of the five best service behaviors that the customer knows the service provider is helpful?
18. Give examples of the five best service behaviors that the customer knows the service provider is friendly?
19. Give examples of the five best service behaviors that the customer knows the service provider is personable?
20. Give examples of the five best service behaviors that the customers know the service provider respects them?
21. Give examples of the five best service behaviors that the customers know the service provider dislikes them?
22. Give examples of the five best service behaviors that the customer knows the service provider is unfriendly?
23. Give examples of the five best service behaviors to deal with over-demanding customers?
24. Give examples of the five best ways to talk to the customers when they do something wrong (i.e., misuse hotel properties, annoy other people, express inappropriate behaviors)?
25. What are the five positive ways to serve foreign customers?
26. What are the five negative ways to serve foreign customers?
27. Have you worked in the hospitality industry? If yes, what kind of position(s) did you hold? For how long?
28. Have you had the experiences of interacting with either a foreigner or a foreign customer? If yes, under what situations? What is the person's nationality? If no, have your relatives or friends had this experience?

Appendix C

Simplified Questionnaire Of First Pilot Test

Section A.
Instructions: This section asks you about the similarity of your beliefs, opinions, and goals to that of the following people based on your experience, knowledge, and impression. Please circle a number indicating your answer to each of the following questions.

1. **How similar are <u>your beliefs about family values</u> to that of the following people?**

	Totally dissimilar = 1						Totally similar = 7
Close friends	1	2	3	4	5	6	7
Japanese tourists from Japan	1	2	3	4	5	6	7
Neighbors	1	2	3	4	5	6	7
German tourists from Germany	1	2	3	4	5	6	7
Acquaintances from the local area	1	2	3	4	5	6	7
French tourists from France	1	2	3	4	5	6	7
Relatives	1	2	3	4	5	6	7
U.S. visitors from other states	1	2	3	4	5	6	7

2. **How similar is <u>your lifestyle</u> to that of the following people?**
3. **How similar are <u>your educational goals</u> to that of the following people?**

Section B.
Instructions: This section asks your opinions regarding service behaviors when serving distinct customers person-to-person. There are no right or wrong answers for these questions. It is your feelings and opinions that count. Your answers are extremely important to us and will help us understand hospitality behavior.

While answering the questions, imagine yourself as a hospitality employee working at a quality hotel. You serve customers coming from different areas and countries everyday. Since each employee has his or her <u>own personal way</u> in serving customers, please reflect on how would you act or interact with these customers while answering the following questions.

1. I will try to provide fast service and little conversation when interacting with unappreciated guests who are:

	Strongly disagree = 1						Strongly agree = 7
Acquaintances from the local area	1	2	3	4	5	6	7
U.S. visitors from other states	1	2	3	4	5	6	7
Relatives	1	2	3	4	5	6	7
Japanese tourists from Japan	1	2	3	4	5	6	7
French tourists from French	1	2	3	4	5	6	7
German tourists from Germany	1	2	3	4	5	6	7

2. I will always go out of my way to get guests want when I am interacting with:
3. When interacting with a guest, I am careful to express my enthusiasm toward:
4. I like listening to the guests' stories particularly if they are:
5. I am always interested in asking my guests about their hometowns and their cultures when they are:
6. I don't feel comfortable helping guests with their extra requests, particularly when they are:
7. Close and personal service is not the best way to serve guests in a formal manner if they are:
8. Being a service provider, I should not behave in a relaxed manner to my guests if they are:
9. I tend to talk more about myself to guests who share the same feeling and opinions. These guests are often:
10. It is reasonable not to correct guests' inappropriate behavior in order to prevent an unpleasant conflict for:
11. When guests do something to annoy other guests, I will try to make them realize what they did by giving them hint, instead of telling them openly if they are:
12. I like to help the guests get their extra needs only when I feel they are honest people when they are:
13. Even if the behavior is somewhat inappropriate in my working environment (i.e., raising their voices in a dining room), it does not bother me when the guests behave differently from my cultural norms if they are:
14. I would rather serve more guests than spend a lengthy amount of time listening to guests who are:

15. In order to provide a more personal service style, I enjoy doing whatever it takes to make guests happy if they are:
16. I tend to tell my guests that certain tours are inappropriate if they are:
17. I shall help the guests get what they want only when I am on duty, and they are:
18. I like using body language (i.e., patting, shaking hands) to show my guests I enjoy serving them, when they are:
19. It is in my nature to easily accept my guest as friends if they are:
20. It is difficult for me to spend time listening to the family affaires of:
21. I am the kind of person that is always cautious not to upset my guests, by saying as little as possible if they are:
22. A good way resolve an unpleasant situation, caused by the guests, is to apologize, immediately, and then provide something on the house to calm them down, especially if they are:
23. I like to instruct guests about the best ways to enjoy their vacation, if they are:
24. When the service requested is against the rules, I will "bend" the rules to help guests only if they are:
25. I avoid greeting the guests from the hotel when I am off duty, if they are:
26. In order to provide quality service, I tend to not show my personal emotions to:
27. When my style of service is not understood, I feel it is difficult for me to talk to:
28. I tend to argue with the guests about their mistakes if they are:
29. Even if my guests share my views, I will never tell my life story to them if they are:
30. It is always easy for me to make friends wit my guests if they are:
31. I will always address a guest by name to "personalize" my services to:
32. It is difficult for me to directly tell guests to behave themselves when they do something wrong, if they are:
33. Guests accept my special efforts to serve them if they are:

Section C.

Instruction: Questions in this section provide background information which is used to describe the study sample. Please mark (√) or fill in the appropriate space provided.

1. What is your nationality? _____ (your country name)
2. Where is your birth place? _____ (city) _____ (state) _____ (country)
3. How many years did you live in the area or region of your birth? _____ years
4. If your nationality is the United States, what is your ethnic background? (If not U.S., skip to question 5)
   ___(1) African American ___(2) Caucasian American ___(3) Hispanic American
   ___(4) Asian American ___(5) Native American ___(6) Other. Specify _____
5. Predominately, where do your ancestor originate from? _____ (country)
6. What is your age? _____
7. What is your gender? ___ (1) female ___ (2) male
8. What is your highest education level?

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20

---- Primary school -----Junior High-----High school----University/College--Master---Ph.D.-

9. If you are currently a student in college/university, (If not, skip to question 9)
   a. Are you? ___(1) freshman ___(2) sophomore ___(3) junior ___(4) senior ___(5) graduate student
   b. What is your major? _____
   c. Do you plan to work in the hospitality/tourism industry after you graduate? ___(1) yes ___(2) no
10. Have you had a. hospitality courses? ____(1) yes, how long? _____ years _____ months ____(2) no
    b. job training? ____(1) yes, how long? _____ years _____ months ____(2) no
11. Have you worked in tourism/hospitality industry? ___(1) yes ___(2) no (Skip to question 11)
    If yes, a. How long have you worked in this industry? _____ years _____ months
    b. What was (is) the title of your last or current position? _____ (please write down the title)
    c. About how long have you worked in that position? _____ years
    d. Are (were) you a ___ full time? ___ part time/hourly employed in that position?
12. Have you interacted with and/or served international tourists in the past? ___(1) yes ___(2) no
13. Have any of your family members or friends interacted with international travelers, guests, or visitors?
    ___(1) yes, who? _____ (i.e. parent, roommate) ___(2) no
14. Have you been to these two countries?
    a. Canada___(1) yes ___(2) no b. Mexico ___(1) yes ___(2) no
15. Have you been to other countries other than Canada or Mexico?
    ___ (1) yes, a. how many times? _____
    b. how many different countries? _____
    c. in what regions the countries located ? _____
    ___(2) no

Appendix C.1

Subscale Items And Wording Direction Of The SIS For First Pilot Test Questionnaire

Subscales	Item No.	Wording Direction
Acceptance	4	Positive
	5	Positive
	6	Negative
	12	Negative
	13	Positive
	19	Positive
	20	Negative
	30	Positive
Formality	7	Negative
	8	Negative
	21	Negative
	26	Negative
	29	Negative
Communication	9	Positive
	10	Positive
	11	Positive
	22	Positive
	27	Positive
	28	Positive
	32	Positive
Superordination	1	Positive
	16	Positive
	23	Positive
Association	2	Positive
	3	Negative
	14	Negative
	15	Positive
	17	Negative
	18	Positive
	24	Positive
	25	Negative
	31	Positive

Note: Please refer to Appendix C, section B for items.

Appendix C.2

Item Analyses Of The SIS Subscales For First Pilot Test

(Pooled Sample N = 105)			Step 1 Analyses			Step 2 Analyses	
Subscales	Target Groups	Item No.	Item-Total Correlation (r)	Scale Reliability (α)	α If Item Deleted	Item-Total Correlation (r)	Scale Reliability (α)
Acceptance	ACQ	4	.36		.36	.42	
		5	.36		.32	.43	
		6	.37		.32	.45	
		12	-.13		.56	dropped	
		13	.05		.47	dropped	
		19	.32		.34	.45	
		20	.17		.40	.30	
		30	.24		.37	.34	
				.43			.64
	USV	4	.39		.29	.46	
		5	.37		.28	.48	
		6	.32		.29	.32	
		12	-.14		.54	dropped	
		13	.01		.45	dropped	
		19	.35		.28	.48	
		20	.13		.38	.31	
		30	.24		.33	.33	
				.40			.66
	REL	4	.33		.16	.35	
		5	.38		.16	.38	
		6	.23		.20	.28	
		12	-.22		.48	dropped	
		13	-.04		.36	dropped	
		19	.24		.20	.40	
		20	.17		.21	.28	
		30	.19		.22	.29	
				.28			.59
	JAP	4	.56		.37	.56	
		5	.48		.41	.52	
		6	.39		.43	.36	
		12	-.17		.65	dropped	
		13	.13		.53	dropped	
		19	.36		.44	.48	
		20	.16		.52	.30	
		30	.35		.44	.40	
				.51			.70
	FRE	4	.53		.35	.56	
		5	.50		.36	.52	
		6	.38		.39	.36	
		12	-.18		.63	dropped	
		13	.06		.52	dropped	
		19	.39		.39	.50	
		20	.17		.47	.33	
		30	.27		.43	.33	
				.48			.69
	GER	4	.47		.35	.52	
		5	.46		.35	.52	
		6	.36		.37	.33	
		12	-.17		.62	dropped	

(Appendix C.2 continued)

		13	.60		.51	dropped	
		19	.41		.36	.51	
		20	.17		.46	.31	
		30	.29		.41	.37	
				.47			.68
Formality	ACQ	7	.27		.48	.28	
		8	.37		.41	.42	
		21	.31		.46	.28	
		26	.31		.45	.25	
		29	.21		.52	dropped	
				.51			.52
	USV	7	.19		.43	.21	
		8	.32		.34	.36	
		21	.29		.37	.29	
		26	.27		.38	.20	
		29	.16		.47	dropped	
				.45			.47
	REL	7	.31		.51	.29	
		8	.35		.48	.35	
		21	.34		.49	.30	
		26	.29		.52	.24	
		29	.32		.51	dropped	
				.56			.57
	JAP	7	.27		.47	.32	
		8	.38		.40	.44	
		21	.32		.45	.33	
		26	.30		.46	.28	
		29	.19		.54	dropped	
				.52			.55
	FRE	7	.30		.51	.32	
		8	.42		.43	.47	
		21	.34		.49	.35	
		26	.32		.50	.28	
		29	.23		.56	dropped	
				.56			.57
	GER	7	.30		.47	.32	
		8	.40		.40	.46	
		21	.32		.45	.34	
		26	.31		.46	.30	
		29	.16		.56	dropped	
				.53			.57
Communication	ACQ	9	.29		.55	.31	
		10	.32		.54	.34	
		11	.41		.51	.39	
		22	.20		.58	.25	
		27	.12		.60	dropped	
		28	.36		.52	.38	
		32	.40		.51	.36	
				.58			.61
	USV	9	.28		.57	.28	
		10	.35		.55	.36	
		11	.46		.51	.44	
		22	.15		.60	.23	
		27	.19		.60	dropped	
		28	.34		.55	.38	
		32	.44		.51	.39	
				.60			.62
	REL	9	.21		.45	.22	
		10	.33		.39	.33	
		11	.28		.50	.28	

(Appendix C.2 continued)

		22	.30	.41	.26	
		27	.20	.45	dropped	
		28	.22	.45	.27	
		32	.26	.43	.20	
			.48			.50
	JAP	9	.23	.57	.24	
		10	.34	.53	.41	
		11	.43	.50	.45	
		22	.21	.58	.17	
		27	.15	.60	dropped	
		28	.34	.54	.37	
		32	.43	.50	.42	
			.59			.61
	FRE	9	.26	.60	.26	
		10	.37	.56	.42	
		11	.46	.53	.47	
		22	.19	.61	.16	
		27	.22	.61	dropped	
		28	.33	.58	.35	
		32	.46	.53	.44	
			.61			.62
	GER	9	.28	.57	.30	
		10	.39	.53	.42	
		11	.42	.52	.46	
		22	.20	.60	.18	
		27	.14	.62	dropped	
		28	.35	.55	.36	
		32	.45	.51	.45	
			.60			.63
Superordination	ACQ	1	.21		dropped	
		16	.18		dropped	
		23	.16		dropped	
			.31			
	USV	1	.22		dropped	
		16	.19		dropped	
		23	.09		dropped	
			.29			
	REL	1	.14		dropped	
		16	.20		dropped	
		23	.15		dropped	
			.28			
	JAP	1	.19		dropped	
		16	.20		dropped	
		23	.07		dropped	
			.27			
	FRE	1	.21		dropped	
		16	.19		dropped	
		23	.08		dropped	
			.28			
	GER	1	.20		dropped	
		16	.19		dropped	
		23	.07		dropped	
			.28			
Association	ACQ	2	.46	.33	.52	
		3	-.18	.53	dropped	
		14	.34	.33	.32	
		15	.35	.36	.38	
		17	.14	.42	.19	

(Appendix C.2 continued)

	18	.23		.38	.24	
	24	.01		.47	dropped	
	25	.28		.35	.36	
	31	.21		.39	.31	
			.43			.59
USV	2	.44		.37	.51	
	3	-.23		.57	dropped	
	14	.35		.36	.34	
	15	.35		.39	.39	
	17	.18		.44	.27	
	18	.25		.41	.21	
	24	.06		.48	dropped	
	25	.30		.38	.36	
	31	.28		.40	.36	
			.46			.61
REL	2	.30		.35	.35	
	3	-.12		.49	dropped	
	14	.32		.30	.32	
	15	.37		.32	.42	
	17	.07		.43	.16	
	18	.23		.34	.21	
	24	.06		.43	dropped	
	25	.29		.31	.31	
	31	.22		.35	.29	
			.40			.54
JAP	2	.42		.33	.50	
	3	-.28		.57	dropped	
	14	.33		.34	.30	
	15	.44		.32	.45	
	17	.14		.43	.23	
	18	.27		.36	.25	
	24	.06		.45	dropped	
	25	.29		.35	.34	
	31	.15		.41	.23	
			.43			.59
FRE	2	.38		.30	.49	
	3	-.29		.54	dropped	
	14	.38		.27	.35	
	15	.40		.30	.42	
	17	.17		.37	.26	
	18	.22		.34	.21	
	24	.02		.33	dropped	
	25	.24		.33	.28	
	31	.10		.39	.19	
			.40			.58
GER	2	.29		.31	.40	
	3	.26		.52	dropped	
	14	.38		.25	.33	
	15	.37		.29	.39	
	17	.13		.37	.24	
	18	.21		.33	.20	
	24	.03		.42	dropped	
	25	.25		.31	.30	
	31	.13		.37	.24	
			.52			.56

Notes: 1. Please refer to Appendix C, section B for items.
2. In target groups, ACQ = local acquaintances, USV = US visitors from other states, REL = relatives, JAP = Japanese tourists, FRE = French tourists, and GER = German tourists.

Appendix D

Items Of The SD And The SIS For Second Pilot Test Questionnaire

The Social Distance Scale

1. How similar are <u>your beliefs about family values</u> to that of the following people?

	Totally dissimilar 1	2	3	4	5	Totally similar 6
Close friends	❑	❑	❑	❑	❑	❑
Japanese tourists from Japan	❑	❑	❑	❑	❑	❑
Neighbors	❑	❑	❑	❑	❑	❑
German tourists from Germany	❑	❑	❑	❑	❑	❑
Acquaintances from the local area	❑	❑	❑	❑	❑	❑
French tourists from France	❑	❑	❑	❑	❑	❑
Relatives	❑	❑	❑	❑	❑	❑
U.S. visitors from other states	❑	❑	❑	❑	❑	❑

2. How similar are <u>your moral values</u> to that of the following people?
3. How similar are <u>your opinions of educating children</u> to that of the following people?

The Service Interaction Scale

1. I like listening to the guests' stories particularly if the guests are:

	Totally disagree 1	2	3	4	5	Totally agree 6
Acquaintances from the local area	❑	❑	❑	❑	❑	❑
U.S. visitors from other states	❑	❑	❑	❑	❑	❑
Relatives	❑	❑	❑	❑	❑	❑
Japanese tourists from Japan	❑	❑	❑	❑	❑	❑
French tourists from France	❑	❑	❑	❑	❑	❑
German tourists from Germany	❑	❑	❑	❑	❑	❑

2. Close and personal service is not the best way to serve guests in a formal setting, if they are:
3. When guests do something to annoy other guests, I should make them realize what they did by giving them hints instead of telling them openly, if they are:
4. I tend to talk about myself to guests to share similar feelings and opinions. These guests are often:
5. I will always go out of my way to help guests get what they want when I am interacting with:
6. It is in my nature to easily accept my guests as friends if they are:
7. It is difficult for me to spend time listening to the family affairs of my guests, when they are:
8. Being a good service provider, I should always serve my guests in a very formal way instead of making jokes or being causal, especially if the guests are:
9. It is difficult for me to directly tell guests to behave themselves when they do something wrong, particularly if they are:
10. To serve unappreciative guests, the best way to keep away from them is to provide fast service and little conversation, particularly if they are:
11. I shall help guests get what they want only when I am on duty and they are:
12. I never have difficulty making friends with my guests if they are:
13. I am always interested in asking my guests about their hometowns and their lifestyles, when they are:
14. In order to provide quality service, I tend to show my personal emotions to guests, particularly if they are:
15. I would never argue with guests about their mistakes if they are:
16. When a service request is against the rules, I will never do it unless I have approval from my supervisor, even if the requests are from:
17. To better serve them, I tend to tell my guests that what they did today was inappropriate, if they are:
18. I would rather serve a larger group of other guests than spend a lengthy amount of time listening to

guests who are:

19. I ignore my guests' unique cultural behaviors because it is my duty to get my job done first. Even if they are:
20. To provide a standard level of service means that I should not express my emotions to the guests particularly if they are:
21. In order to prevent an unpleasant conflict, I will never correct guests' inappropriate behaviors, if they are:
22. I always feel obligated to follow guests' extensive requests, when they are:
23. I like using body language (i.e. patting, shaking hands) to show my guests I enjoy serving them, when they are:
24. I avoid greeting guests from the hotel when I am off duty, when they are:
25. I can't tolerate guest behaviors which disrupt the order in my working environment. Especially when the guests are:
26. I don't feel comfortable helping guests with their extra requests, particularly when they are:
27. Being a service provider, I should not behave in a relaxed manner in front of my guests if they are:
28. When my style of service is not understood, I feel it is difficult for me to continue to talk to guests, when they are:
29. To protect the hotel's reputation, I should always fulfill the orders of bossy guests if they are:
30. In order to provide a more personal service style, I enjoy doing whatever it takes to make guests happy if they are:
31. I find it interesting when guests' behavior is different from our regular expectations, when they are:
32. I don't help guests with extra needs because I don't want them to take advantage of my kindness, especially if they are:
33. I am the kind of person that is always cautions not to make jokes with my guests. I say as little as possible if they are:
34. To better serve guests, I will not serve them when I know there is a communication difficulty. Instead, I will get someone else to serve them first, if they are:
35. Because of my service position, I should always apologize to guests for any unsatisfactory service provided to them in the hotel, especially if the guests are:
36. I will always address a guest by name to "personalize" my services if they are:
37. Because serving guests is my job I would never be upset by demanding and unappreciative guests, even if they are:
38. I like telling my guests the best ways to enjoy their vacation until they accept my suggestions, particularly if they are:
39. Guests accept my special efforts to serve them if they are:

Appendix D.1

Subscale Items And Wording Direction Of The SIS For Second Pilot Test Questionnaire

Subscales	Item No.	Wording Direction
Acceptance	1	Positive
	7	Negative
	13	Positive
	19	Negative
	25	Negative
	26	Negative
	31	Positive
	32	Negative
Formality	2	Positive
	8	Positive
	14	Negative
	20	Positive
	27	Positive
	33	Positive
Communication	3	Negative
	4	Positive
	9	Negative
	15	Negative
	21	Negative
	28	Negative
	34	Negative
Superordination	10	Positive
	17	Positive
	22	Negative
	29	Negative
	35	Negative
	37	Negative
	38	Positive
Association	5	Positive
	6	Positive
	11	Negative
	12	Positive
	16	Negative
	18	Negative
	23	Positive
	24	Negative
	30	Positive
	36	Positive

Note: Please refer to Appendix D for items.

Appendix D.2

Item Analyses Of The SIS Subscales For Second Pilot Test

(Pooled Sample N = 35)			Step 1 Analyses			Step 2 Analyses	
Subscales	Target Groups	Item No.	Item-Total Correlation (r)	Scale Reliability (α)	α If Item Deleted	Item-Total Correlation (r)	Scale Reliability (α)
Acceptance	ACQ	1	.71		.57	.69	
		7	.29		.66	dropped	
		13	.26		.67	.43	
		19	.33		.66	dropped	
		25	.16		.71	dropped	
		26	.43		.63	.28	
		31	.39		.63	.53	
		32	.60		.60	.56	
				.68			.73
	USV	1	.60		.61	.73	
		7	.22		.69	dropped	
		13	.45		.64	.64	
		19	.25		.69	dropped	
		25	.18		.71	dropped	
		26	.46		.63	.50	
		31	.39		.65	.46	
		32	.67		.60	.64	
				.68			.80
	REL	1	.65		.62	.57	
		7	.35		.69	dropped	
		13	.29		.71	.37	
		19	.30		.71	dropped	
		25	.25		.72	dropped	
		26	.54		.66	.53	
		31	.52		.66	.55	
		32	.51		.67	.54	
				.71			.74
	JAP	1	.52		.66	.63	
		7	.34		.69	dropped	
		13	.44		.67	.60	
		19	.26		.72	dropped	
		25	.23		.73	dropped	
		26	.61		.64	.49	
		31	.36		.69	.50	
		32	.70		.63	.66	
				.71			.79
	FRE	1	.41		.67	.54	
		7	.32		.68	dropped	
		13	.45		.66	.61	
		19	.26		.71	dropped	
		25	.18		.73	dropped	
		26	.67		.61	.56	
		31	.39		.67	.53	
		32	.70		.61	.63	
				.70			.79
	GER	1	.36		.68	.45	
		7	.40		.67	dropped	

(Appendix D.2 continued)

		13	.44		.67	.61
		19	.27		.71	dropped
		25	.15		.74	dropped
		26	.63		.63	.50
		31	.39		.67	.49
		32	.73		.61	.65
				.70		.77
Formality	ACQ	2	-.06		.50	dropped
		8	.12		.40	dropped
		14	.44		.17	.49
		20	.41		.19	.47
		27	.39		.20	.51
		33	-.13		.50	dropped
				.40		.68
	USV	2	-.01		.44	dropped
		8	-.05		.46	dropped
		14	.31		.21	.44
		20	.43		.10	.46
		27	.30		.21	.48
		33	.06		.37	dropped
				.36		.65
	REL	2	-.04		.60	dropped
		8	.11		.54	dropped
		14	.47		.35	.52
		20	.50		.32	.58
		27	.50		.33	.60
		33	.08		.54	dropped
				.51		.74
	JAP	2	-.06		.23	dropped
		8	-.26		.38	dropped
		14	.21		-.03	.37
		20	.27		-.12	.41
		27	.10		.06	.30
		33	.17		.02	dropped
				.13		.55
	FRE	2	-.09		.22	dropped
		8	-.25		.36	dropped
		14	.13		.00	.35
		20	.31		-.22	.45
		27	.11		.02	.33
		33	.15		.00	dropped
				.11		.56
	GER	2	-.08		.19	dropped
		8	-.22		.31	dropped
		14	.07		.03	.33
		20	.29		-.24	.41
		27	.09		.01	.29
		33	.14		-.01	dropped
				.09		.53
Communication	ACQ	3	.29		.57	.29
		4	.02		.64	dropped
		9	.49		.49	.33
		15	.01		.65	dropped
		21	.44		.51	.52
		28	.50		.49	.51
		34	.44		.52	.39
				.60		.65
	USV	3	.38		.40	.34

(Appendix D.2 continued)

		4	-.02		.57	dropped
		9	.30		.44	.24
		15	-.10		.59	dropped
		21	.43		.37	.49
		28	.39		.40	.44
		34	.37		.42	.27
				.51		.60
	REL	3	.62		.47	.55
		4	-.01		.69	dropped
		9	.37		.56	.38
		15	-.02		.67	dropped
		21	.59		.47	.59
		28	.49		.51	.57
		34	.33		.57	.29
				.61		.71
	JAP	3	.19		.27	.17
		4	-.19		.47	dropped
		9	.36		.15	.35
		15	-.08		.41	dropped
		21	.40		.11	.40
		28	.12		.32	.24
		34	.20		.26	.13
				.34		.48
	FRE	3	.20		.20	.16
		4	-.23		.44	dropped
		9	.32		.10	.31
		15	-.08		.37	dropped
		21	.42		.01	.41
		28	.09		.27	.24
		34	.13		.24	.09
				.29		.45
	GER	3	.16		.20	.15
		4	-.25		.44	dropped
		9	.36		.04	.35
		15	-.04		.36	dropped
		21	.37		.04	.34
		28	.09		.26	.23
		34	.13		.23	.06
				.27		.43
Superordination	ACQ	10	.24		.62	dropped
		17	.01		.69	dropped
		22	.35		.58	dropped
		29	.71		.44	.70
		35	.41		.57	.57
		37	.43		.55	.59
		38	.31		.59	dropped
				.62		.77
	USV	10	.21		.59	dropped
		17	.05		.65	dropped
		22	.34		.55	dropped
		29	.68		.41	.69
		35	.40		.53	.54
		37	.40		.52	.59
		38	.22		.60	dropped
				.60		.77
	REL	10	.19		.60	dropped
		17	.10		.63	dropped

(Appendix D.2 continued)

		22	.28	.57	dropped	
		29	.64	.43	.71	
		35	.35	.55	.47	
		37	.44	.51	.57	
		38	.26	.58	dropped	
			.60			.75
	JAP	10	.18	.60	dropped	
		17	.07	.64	dropped	
		22	.31	.56	dropped	
		29	.66	.42	.65	
		35	.40	.53	.49	
		37	.42	.51	.63	
		38	.22	.59	dropped	
			.59			.75
	FRE	10	.18	.59	dropped	
		17	.11	.62	dropped	
		22	.25	.57	dropped	
		29	.64	.42	.63	
		35	.44	.51	.53	
		37	.44	.50	.66	
		38	.18	.60	dropped	
			.59			.76
	GER	10	.17	.59	dropped	
		17	.15	.61	dropped	
		22	.25	.57	dropped	
		29	.58	.44	.54	
		35	.39	.53	.48	
		37	.46	.48	.63	
		38	.20	.59	dropped	
			.59			.72
Association	ACQ	5	.29	.35	.72	
		6	.20	.37	dropped	
		11	-.04	.47	dropped	
		12	.09	.41	dropped	
		16	-.25	.59	dropped	
		18	.30	.33	.66	
		23	.11	.41	dropped	
		24	.28	.35	.49	
		30	.59	.23	.52	
		36	.35	.31	dropped	
			.41			.79
	USV	5	.38	.33	.62	
		6	.19	.39	dropped	
		11	.04	.44	dropped	
		12	.09	.43	dropped	
		16	-.19	.54	dropped	
		18	.26	.36	.60	
		23	-.01	.46	dropped	
		24	.26	.37	.49	
		30	.54	.27	.55	
		36	.39	.30	dropped	
			.42			.76
	REL	5	.35	.43	.48	
		6	.21	.47	dropped	
		11	.04	.53	dropped	
		12	.08	.51	dropped	
		16	-.16	.60	dropped	
		18	.31	.44	.50	

(Appendix D.2 continued)

	23	.14	.49	dropped	
	24	.28	.45	.57	
	30	.55	.37	.58	
	36	.53	.36	dropped	
		.49			.74
JAP	5	.30	.43	.54	
	6	.11	.48	dropped	
	11	.10	.49	dropped	
	12	.10	.48	dropped	
	16	-.15	.58	dropped	
	18	.37	.40	.46	
	23	.02	.51	dropped	
	24	.37	.40	.61	
	30	.52	.35	.53	
	36	.45	.36	dropped	
		.48			.74
FRE	5	.30	.43	.54	
	6	.06	.49	dropped	
	11	.10	.49	dropped	
	12	.10	.48	dropped	
	16	-.12	.57	dropped	
	18	.32	.41	.39	
	23	.09	.49	dropped	
	24	.36	.40	.60	
	30	.51	.35	.54	
	36	.46	.35	dropped	
		.48			.72
GER	5	.32	.43	.53	
	6	.08	.49	dropped	
	11	.07	.50	dropped	
	12	.08	.50	dropped	
	16	-.13	.57	dropped	
	18	.23	.45	.43	
	23	.09	.49	dropped	
	24	.43	.38	.64	
	30	.59	.33	.56	
	36	.45	.36	dropped	
		.48			.74

Notes: 1. Please refer to Appendix D for items. 2. In target groups, ACQ = local acquaintances, USV = US visitors from other states, REL = relatives, JAP = Japanese tourists, FRE = French tourists, and GER = German tourists.

Appendix E

Simplified Questionnaire For Final Test

Hospitality Employee Values and Service Interaction Survey

Dear Colleague,

The purpose of this study is to understand **YOUR** views, as hospitality service providers, of how service should be provided while interacting with customers. Your answers will contribute to the understanding of this relationship and consequently benefit the development of tourism and hospitality businesses.

You have been randomly selected from current MSU School of Hospitality Business students to participate in this survey. You indicate your voluntary agreement to participate in this study by completing and returning this questionnaire. Thus, your cooperation is much appreciated. Also, you are assured that all information you provide will be kept in strict confidence. After the study is completed, your questionnaire will be destroyed. You shall remain anonymous in any report of the study findings.

For any further questions regarding this study, please contact Tsao-Fang Yuan at Department of Park, Recreation, and Tourism Resources, Michigan State University. East Lansing. (Phone number 353-5190).

Sincerely,

Tsao-Fang Yuan
Ph.D. Candidate
Research Investigator

Research Advisory Committee:
Joseph D. Fridgen, Ph.D.
Donald F. Holecek, Ph.D.
Bonnie J. Knutson, Ph.D.
Robert H. Woods, Ph.D.

Section A.
Instructions: This section asks you about the similarity of your beliefs, opinions, and values to that of the following people based on your experience, knowledge, and impression. Please check (✓) a number in the box indicating your answer to each of the following questions.

For each question please indicate your answers as follows:

Totally dissimilar ◄——————————► Totally similar

1 2 3 4 5 6

1. How similar are <u>your beliefs about family values</u> to those of the following people?

	1	2	3	4	5	6
Close friends	☐	☐	☐	☐	☐	☐
Japanese tourists from Japan	☐	☐	☐	☐	☐	☐
Neighbors	☐	☐	☐	☐	☐	☐
German tourists from Germany	☐	☐	☐	☐	☐	☐
Acquaintances from the local area	☐	☐	☐	☐	☐	☐
French tourists from France	☐	☐	☐	☐	☐	☐
Relatives	☐	☐	☐	☐	☐	☐
U.S. visitors from other states	☐	☐	☐	☐	☐	☐

2. **How similar are <u>your moral values</u> to those of the following people?**

3. **How similar are <u>your opinions of educating children</u> to those of the following people?**

Section B.

Instructions: This section asks your opinions regarding **proper service** when serving distinct customers person-to-person. Since each employee has his or her **own personal way** in serving customers, please reflect on how you would act or interact with these customers while answering the questions. There are **no right or wrong** answers for these questions. It is your feelings and opinions that count. Please keep in mind that this is **not** a discrimination study. Your answers are extremely important to us and will help us understand hospitality behaviors occur under different circumstances. Please check (✓) a number in the box indicating your answer to each of the following questions.

For each statement indicate your answers as follows:

Totally disagree ←——————→ Totally agree

1 2 3 4 5 6

1. I like listening to the guests' stories particularly if the guests are:

	1	2	3	4	5	6
U.S. visitors from other states	❑	❑	❑	❑	❑	❑
Japanese tourists from Japan	❑	❑	❑	❑	❑	❑
Relatives	❑	❑	❑	❑	❑	❑
French tourists from France	❑	❑	❑	❑	❑	❑

2. When guests do something to annoy other guests, I will make them realize what they did by giving them hints instead of telling them openly, if they are:
3. I will always go out of my way to help guests get what they want when I am interacting with:
4. Being a service provider, I should not behave in a relaxed manner in front of my guests if they are:
5. I am always interested in asking my guests about their hometowns and their lifestyles, when they are:
6. To provide quality service, I tend to show my personal emotions to guests, particularly if they are:
7. I like to serve a larger group of other guests than spend a lengthy amount of time listening to guests who are:
8. When my style of service is not understood, I feel it is difficult for me to continue to talk to guests, when they are:
9. In order to prevent an unpleasant conflict, I will not correct guests' inappropriate behaviors, if they are:
10. I avoid greeting guests from the hotel when I am off duty, when they are:
11. I don't feel comfortable helping guests with their extra requests, particularly when they are:
12. It is difficult for me to directly tell guests to behave themselves when they do something wrong, particularly if they are:
13. To provide a standard level of service means that I should not express any emotions to the guests particularly if they are:
14. To protect the hotel's reputation, I always fulfill the orders of bossy guests if they are:
15. To provide a more personal service style, I enjoy doing whatever it takes to make guests happy if they are:
16. I find it interesting when guests' behavior is different from our regular expectations, when they are:
17. I would never be upset by demanding and unappreciative guests, especially if they are:
18. I tend not to serve guests when I know there is a communication difficulty. Instead, I will get someone else to serve them first, if they are:
19. I should always apologize to guests for any unsatisfactory service provided to them in the hotel, especially if the guests are:
20. I don't help guests with extra needs because I don't want them to take advantage of my kindness, especially if they are:

Section C.

Instruction: In this section, we want to know if you agree or disagree with the statements presented. Please circle a number indicating your level of agreement with each statement. If you strongly agree, circle a 6; if you strongly disagree, circle 1. There are no right or wrong answers. Your answers are what count.

		Strongly disagree ←					→ Strongly agree
1.	My happiness depends very much on the happiness of those around me	1	2	3	4	5	6
2.	Winning is everything	1	2	3	4	5	6
3.	I usually sacrifice my self-interest for the benefit of my group	1	2	3	4	5	6
4.	It annoys me when other people perform better than I do	1	2	3	4	5	6
5.	It is important for me to maintain harmony within my group	1	2	3	4	5	6
6.	It is important to me that I do my job	1	2	3	4	5	6
7.	I like sharing little things with my neighbors	1	2	3	4	5	6
8.	I enjoy working in situations involving competition	1	2	3	4	5	6
9.	The well-being of my co-workers is important to me	1	2	3	4	5	6
10.	I often do "my own thing"	1	2	3	4	5	6
11.	If a relative were in financial difficulty, I would help within my means	1	2	3	4	5	6
12.	Competition is the law of nature	1	2	3	4	5	6
13.	If a co-worker gets a prize I would feel proud	1	2	3	4	5	6
14.	Being a unique individual is important to me	1	2	3	4	5	6
15.	To me, pleasure is spending time with others	1	2	3	4	5	6
16.	When another person does better than I do, I get tense and aroused	1	2	3	4	5	6
17.	Children should be taught to place duty before pleasure	1	2	3	4	5	6
18.	Without competition it is not possible to have a good society	1	2	3	4	5	6
19.	I feel good when I cooperate with others	1	2	3	4	5	6
20.	Some people emphasize winning; I am not one of them	1	2	3	4	5	6
21.	It is important to me that I respect decisions made by my group	1	2	3	4	5	6
22.	I rather depend on myself than on others	1	2	3	4	5	6
23.	Family members should stick together, no matter what sacrifices are required	1	2	3	4	5	6
24.	I rely on myself most of the time; I rarely rely on others	1	2	3	4	5	6
25.	Parents and children must stay together, as much as possible	1	2	3	4	5	6
26.	My personal identity independent from others is very important to me	1	2	3	4	5	6
27.	It is my duty to take care of my family, even when I have to sacrifice what I want	1	2	3	4	5	6
28.	My personal identity is very important to me	1	2	3	4	5	6
29.	I am a unique person, separate from others	1	2	3	4	5	6
30.	I respect the majority's wishes in groups of which I am a member	1	2	3	4	5	6
31.	I enjoy being unique and different from others	1	2	3	4	5	6
32.	It is important to consult close friends and get their ideas before making a decision.	1	2	3	4	5	6

Section D.

Instruction: Please circle a number indicating how important each of the following values is to YOU, as a guiding principle in YOUR life. There are no right or wrong answers, your personal opinion is what counts. If you feel the value is very important circle a 6; if you feel the value is very unimportant, circle 1.

		Very unimportant ← → Very important					
1.	**A comfortable life** (a prosperous life)	1	2	3	4	5	6
2.	**An exciting life** (a stimulating, active life)	1	2	3	4	5	6
3.	**A sense of accomplishment** (lasting contribution)	1	2	3	4	5	6
4.	**A world at peace** (free of war and conflict)	1	2	3	4	5	6
5.	**World of beauty** (beauty of nature and the arts)	1	2	3	4	5	6
6.	**Equality** (brotherhood, equal opportunity for all)	1	2	3	4	5	6
7.	**Family security** (taking care of loved ones)	1	2	3	4	5	6
8.	**Freedom** (independence, free choice)	1	2	3	4	5	6
9.	**Happiness** (contentedness)	1	2	3	4	5	6
10.	**Inner harmony** (freedom from inner conflict)	1	2	3	4	5	6
11.	**Mature love** (sexual and spiritual intimacy)	1	2	3	4	5	6
12.	**National security** (protection from attack)	1	2	3	4	5	6
13.	**Pleasure** (an enjoyable, leisurely life)	1	2	3	4	5	6
14.	**Salvation** (saved, eternal life)	1	2	3	4	5	6
15.	**Self-respect** (self-esteem)	1	2	3	4	5	6
16.	**Social recognition** (respect, admiration)	1	2	3	4	5	6
17.	**True friendship** (close companionship)	1	2	3	4	5	6
18.	**Wisdom** (a mature understanding of life)	1	2	3	4	5	6

Section E.

Instruction: Questions in this section provide background information which is used to describe the study sample. Please mark (√) or fill in the appropriate space provided.

1. What is your nationality? _____ (country)
2. Where is your birth place? _____ (country)
3. How many years did you live in the area or region of your birth? _____ years
4. If your nationality is the United States, what is your ethnic background? (If not US, skip to question 5)
   ___(1) African American ___(2) Caucasian American
   ___(3) Hispanic American ___(4) Asian American
   ___(5) Native American ___(6) Other. Specify _____
5. What is your age? _____
6. Are you? ___ (1) female ___ (2) male
7. What is your highest education level?

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
--- Primary school ---					-Junior High-			--High school--				-University/College-				-Master-		-Ph. D.-	

8. If you are currently a student in college/university, (If not, skip to question 9)
   a. Are you? ___(1) freshman ___(2) sophomore ___(3) junior ___(4) senior
   ___(5) graduate student

b. What is your major? _____

c. Do you plan to work in the hospitality/tourism industry after you graduate?

___(1) yes ___(2) no

9. Have you had a. hospitality courses? ____(1) yes, how long? _____ years _____ months
____(2) no

b. job training? ____(1) yes, how long? _____ years _____ months
____(2) no

10. Have you worked in tourism/hospitality industry? ___(1) yes ___(2) no (Skip to question 11)

If yes, a. How long have you worked in this industry? _____ years _____ months

b. What was (is) the title of your last or current position?

_____
(please write down the title)

c. About how long have you worked in that position? _____ years _____ months

d. Were (are) you a ____ full time? ____ part time/hourly employed in that position?

11. Have you interacted with and/or served international tourists in the past?

___(1) yes, who? _____ (i.e. Japanese, German)

___(2) no

12. Have any of your family members or friends interacted with international travelers, guests, or visitors?

___(1) yes, who? _____ (i.e. parent, roommate)

___(2) no

13. Have you been to these two countries?

a. Canada:___(1) yes ___(2) no b. Mexico:___(1) yes ___(2) no

14. Have you been to other countries other than Canada or Mexico?

___ (1) yes, a. how many times? _____

b. how many different countries? _____

___ (2) no

Thank You Very Much For Your Help.

Appendix E.1

Subscale Items And Wording Direction Of The SIS For Final Test Questionnaire

Subscales	Item No.	Wording Direction
Acceptance	1	Positive
	5	Positive
	11	Negative
	16	Positive
	20	Negative
Formality	6	Negative
	13	Positive
	14	Positive
Communication	2	Negative
	8	Negative
	9	Negative
	12	Negative
	18	Negative
Superordination	14	Negative
	17	Negative
	19	Negative
Association	3	Positive
	7	Negative
	10	Negative
	15	Positive

Note: Please refer to Appendix E for items.

Appendix E.2

Item Analyses Of The SIS Subscales For Final Test

(Pooled Sample N = 225)

Subscale	Responding Group	Item No.	Item-Total Correlation (r)	Scale Reliability (α)
Acceptance	USV	1	.28	
		5	.26	
		11	.26	
		16	.09	
		20	.35	
				.46
	JAP	1	.51	
		5	.48	
		11	.44	
		16	.22	
		20	.51	
				.67
	REL	1	.35	
		5	.30	
		11	.28	
		16	.17	
		20	.33	
				.51
	FRE	1	.44	
		5	.41	
		11	.40	
		16	.16	
		20	.38	
				.60
Formality	USV	4	.09	
		6	.02	
		13	.22	
				.20
	JAP	4	.03	
		6	.03	
		13	.22	
				.17
	REL	4	.11	
		6	.00	
		13	.24	
				.21
	FRE	4	.02	
		6	.03	
		13	.15	
				.10
Communication	USV	2	.23	
		8	.33	
		9	.33	
		12	.33	
		18	.14	
				.50
	JAP	2	.06	
		8	.23	

(Appendix E.2 Continued)

		9	.26	
		12	.18	
		18	.04	
				.25
	REL	2	.21	
		8	.39	
		9	.34	
		12	.38	
		18	.15	
				.53
	FRE	2	.14	
		8	.38	
		9	.25	
		12	.32	
		18	.17	
				.47
Superordination	USV	14	.24	
		17	.13	
		19	.15	
				.30
	JAP	14	.26	
		17	.14	
		19	.18	
				.33
	REL	14	.23	
		17	.10	
		19	.15	
				.28
	FRE	14	.25	
		17	.12	
		19	.20	
				.33
Association	USV	3	.23	
		7	.19	
		10	.38	
		15	.26	
				.46
	JAP	3	.35	
		7	.11	
		10	.37	
		15	.30	
				.47
	REL	3	.32	
		7	.24	
		10	.44	
		15	.20	
				.50
	FRE	3	.29	
		7	.14	
		10	.33	
		15	.21	
				.42

Note: Please refer to Appendix E, section B for items.