A Manifestation of Chinese Tourists: Chinese Values and Touristic Behavior

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THE REMAKING OF A NEW GLOBAL TOURIST: 
HOW CHINESE SOCIETY CREATED THE CHINESE TOURIST

by
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In Dedication to My Parents
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ABSTRACT

The rapid growth of China’s outbound tourism market has greatly contributed to today’s global economy. While destinations benefit economically from the activities of Chinese tourists, some public behaviors of this segment of the market have been criticized as disruptive to destinations’ social orders and are considered unexpected and annoying. The disapproval of these behaviors deserves scholarly attention as it essentially implies a socio-cultural disagreement on the appropriateness of public conduct. Applying a mixed method approach, this study first provides a theoretical portrayal of the Chinese tourist through the synthesis of classic Chinese scholars’ works. It then examines U.S. residents’ opinions about Chinese tourists’ unexpected behaviors, as well as public sentiments in China about these behaviors.

Liang Shuming and Fei Xiaotong were two prominent literati in the modern history of China. Their scholarships developed during the early 20th century and are regarded as literary classics. From the review and synthesis of their works, this study concludes that land and family are two central concepts around which Chinese society has been evolving. Despite China’s industrial advancements in contemporary times, this study suggests that peasantry remains an innate aspect of the character of the Chinese population and constitutes a representation of Chinese-ness. Therefore, the public conduct of Chinese tourists in Westernized environments inevitably contradicts the fundamentals of the latter’s societal principles, hence creating unexpected and perplexing situations for those who are accustomed to abiding by the rules of a society, such as the United States, whose rise has been founded primarily on industrial revolutions. This difference has significant theoretical implications for studies on the Chinese tourist. It should be recognized that Chinese tourists are first and foremost members of Chinese society, which implies that their behaviors, either in domestic life or during a leisure trip, are guided by beliefs and habits grounded in Chinese-ness. Therefore, to expect Chinese tourists to immediately modify
their behaviors outside of China seems unrealistic, as it may force them to fight their own intuition and guiding principles.

To understand the unexpected behaviors of Chinese tourists as perceived by U.S. residents, this study adapted a survey instrument used in an earlier Macao study and modified it based on a review of trade and public news and media in the U.S. and Pan-Asian region. Through an online survey of 485 U.S. residents, this study reveals that U.S. news and media networks and outlets are likely to report negative events associated with Chinese outbound tourists, whereas their Chinese counterparts are likely to report the economic and political power of China’s tourism. Overall, U.S. residents have a relatively neutral impression of Chinese tourists, unlike the image portrayed by most U.S. media. Compared with a similar study of Asian residents, U.S. residents show different interpretations of what behaviors qualify as private or legal. Americans are more tolerant of certain unexpected behaviors than their Asian counterparts. This study also includes a qualitative analysis of social media data, which shows that Chinese society has mixed opinions about the unexpected behaviors of Chinese tourists, though their views of public conduct still follow a Western perspective. It suggests that the materialistic, social, and political dimensions together form a Chinese tourist’s interactions with a destination. Tourist-receiving communities interpret unexpected behaviors differently based on their respective socio-cultural differences.

The Chinese tourist as a new global participant of tourism has significantly influenced how tourism is developed, which bears various implications for tourism research about China and other emerging markets in a globalized world. For some time now, tourism theories have been developed through the views of the West. As China rises, understanding the Chinese tourist requires fresh perspectives that incorporate China’s own voice. Presenting how tourist behaviors may be viewed differently in the Chinese and U.S. value systems, this study proposes the critical role of history and culture in interpreting the Chinese tourist’s behaviors and Chinese civilization in general. It explores how indigenous thinking in China may be integrated into theory-building in the field of tourism. In addition, the current research may serve as a base for future studies on tourists from emerging markets that exhibit distinct characteristics from their Western counterparts. It strengthens the notions that the world population of outbound tourists is diverse and only applying Western-centric conceptions is insufficient for the development of tourism knowledge.
CHAPTER 1. INTRODUCTION

A global phenomenon of mobility has surfaced in recent years in multifaceted ways: Labor, raw materials, services, capital, information, and ideas can be transmitted between places at minimal cost and speed. As the intensity and scope of mobility develop across all aspects of social life (Cresswell, 2010), tourism seems likely to be at the forefront of the movement. On one hand, tourism itself is a type of temporary mobility (Bell & Ward, 2000). Outbound tourism in particular signifies border-crossing activities linked to a broad conceptualization of space, time (Cunningham & Heyman, 2004), and human connections within. On the other hand, the human capacity to be mobile due to technological advancements and wealth accumulation has activated a worldwide travel network that encompasses tourists from all continents. This boundless network of diverse flows (Cohen & Cohen, 2015) has deteriorated the old Eurocentric travel system in which modern tourism was developed, owned, and managed by Westerners (Cohen, 2008). It has been observed that the mobility of tourists from emerging markets has substantially increased, especially in terms of international arrivals to the developed world. The United Nations World Tourism Organization (2016) reported that the change in percentage of tourists arriving to the United States from East and Central Africa, the Caribbean, and China were 46.51%, 15.84%, and 21.14% from 2013 to 2014, respectively. Comparatively, outbound tourist flows from Europe only increased 6.53%. While tourist mobility from the West to emerging regions remained steady, the growing volume of tourists from emerging regions has increasingly contributed to the global tourism network, thus generating a multilateral travel pattern.

Such South-to-North movement inspires three tourism research agendas. First, tourism can be positioned in a broad intellectual dialogue with other social science disciplines in order to recognize and examine the socio-historical complexity that the South-North encounter may instigate. The existing consumeristic focus on tourism activities may disengage tourism, as a cash-generating industry, from an encyclopedic view of the ongoing global mobility movement. Second, tourism provides a stage on which the South-North encounter may be observed and interpreted. Conversations, behaviors, and interactions regarding touristic spaces may be used as a lens through which nationality, race, history, and politics confront each other. This idea leads to the third agenda, which prompts the investigation of an evolving host-guest relationship in
tourism. While such dynamics were previously based on Western tourists seeking authenticity and exoticism in developing countries (Nash, 1996)—the former colonizers touring the previously colonized, the shifting mobility of tourists has shown diverse travel intentions of tourists from emerging regions (Cohen & Cohen, 2015). This implies different tourist demands that lead to various changes in the existing host-guest relationship in tourism.

Figure 1: “People Mountain People Sea” at the Great Wall
(Chinese: 人山人海)
Photo Source: REUTERS/Stringer

Given the urgent need to incorporate tourists from emerging markets into the contemporary conceptualization of tourism, this study proposes a focus on Chinese tourists in the United States as a case study. Cohen and Cohen (2014) have suggested that the tourism and travel between Asia and the West is the most salient representation of international travel. As the largest tourist-generating country in the early 21st century, China provides a powerful case of host-guest tensions for three reasons: 1) the emergence of China in outbound tourism implies a changing world order, and the country’s role in facilitating a global dialogue through tourism is vital to peace-making; 2) Chinese ideology adds a unique dimension to Chinese outbound
tourism and differentiates China’s tourist-generating powers from developed economies, such as the U.S., Japan, and Taiwan; and 3) since China’s large population determines its equally large outbound market, the market’s influence on tourism destinations is critical in terms of employment rate, economic growth, and sustainable development. On the other hand, the U.S. is widely recognized as the leader of the West, hence the presence of Chinese tourists in the U.S. may articulate one of the most powerful host-guest relationships in South-North tourism dynamics.

Figure 2: “Boiling Dumplings” in a Swimming Pool
(Chinese: 煮饺子)
Photo Source: REUTERS/Stringer

China’s large population determines its potential to expand its global tourism network. While the demand for domestic tourism has boomed over recent years (as depicted in Figures 1 and 2), China’s outbound tourism has also attracted worldwide attention. Studies of the Chinese outbound market have flourished over the years. Keating and Kriz (2008) have proposed that the development of Chinese tourism overall has evolved through three stages. The first stage began
following the launch of the Open Door Policy, an economic reform in the 1980s that “unleashed productive forces previously suppressed by rigid central planning” (Wei, 1995, p.73). Then, China was positioned as a tourist-receiving market that offered only guided tours to foreign visitors. During the second stage, after the year 1990, Southeast Asian countries including Singapore, Malaysia, and Thailand became primary destinations for Chinese outbound tourists. It was not until 1997 that Chinese outbound tourism burgeoned (Keating & Kriz, 2008). In reviewing the trends of Chinese outbound tourism research, Dai, Jiang, Yang, and Ma (2017) recently argued that the analysis of the tourist, spatial flows, and expenditure patterns may be of interest in academia. From their perspective, purchasing power may be a predominant measure for studying Chinese tourists, and trade-related issues may be foundational to China’s tourism policy-making. Though studies about the Chinese outbound market have expanded, theories and methods in this domain mainly “are based on ideas of travel motivations and behaviors” (Arlt & Burns, 2013, p. 123). Arlt and Burns (2013) have noticed that scholars from within China largely concentrate their efforts on management-related topics with Eurocentric perspective. These reviews have shown that existing research about Chinese tourism is mostly oriented on economics: Chinese tourists are viewed as consumers, and their activities are predominantly related to trade.

A few prior studies have transcended the domain of economic consumption and addressed socio-cultural perspectives in Chinese tourism. Balabanis and Diamantopoulos (2016) have advocated that Chinese consumers’ strong preference for foreign products over domestically manufactured ones is contrary to the consumer ethnocentrism often observed in international markets. Ong and du Cros (2012) found that individual tourists from post-Mao generations see backpacking as a channel to socialize with others; the authors found that this phenomenon is related to China’s One Child Policy, which resulted in these tourists experiencing “isolation from peers” (p. 748) throughout childhood. Ong, Ryan, and McIntosh (2014) have indicated that tour guides in Macau face more challenging duties with Chinese tourists than before in that, through becoming more familiar with Macau, they have demanded informative tours rather than simply taking pictures. In light of political relations between China and Japan, Qiu, Cai, Zhang, and Chen (2016) suggested that China’s social reform generation has formed a destination image of Japan based on experiences with imported Japanese anime and computer
games during childhood; China’s history with Japan may not be as influential as expected to this Chinese generation’s view of Japan. These studies have all used socio-historical contexts to interpret various tourism activities related to the Chinese market, and in doing so, they have inspired future studies to be mindful of the indigenous situations that may have shaped the Chinese tourist.

With the goal to enrich existing literature on how socio-cultural factors have influenced Chinese tourism, this dissertation presents new perspectives for examining the Chinese tourist. Though the economic significance of Chinese tourists for host destinations may have been positively observed, tourists’ interactions with local communities have not gained sufficient academic attention. Chinese tourists are currently under scrutiny from both domestic and international media for inappropriate behaviors in public. Questions have been raised in the process of understanding, countering, and coping with such behaviors that were formerly unexperienced by host communities. Because the Chinese outbound market “is complex, has regional differences, changes with China, and is sensitive to other world views” (Pearce, Wu, & Osmond, 2013, p.153), analyzing the socio-cultural implications of Chinese tourist behaviors is as important as studying economically related issues associated with this market.

The purpose of this dissertation is to understand unexpected behaviors of Chinese tourists and the impacts of their co-presence with the American hosts. Specifically, this study answers four research questions:

- What are the unexpected behaviors of Chinese tourists observed in the U.S.?
- How are the unexpected behaviors viewed by U.S. residents?
- How do Asian and U.S. residents view the behaviors differently?
- How are the behaviors viewed by the general public in Chinese social media?

In clarifying the meaning of unexpected behaviors, this dissertation is guided by the following definition:
Unexpected behaviors are actions by a tourist considered socially or culturally inappropriate by the host community of a destination. Such behaviors may not cause harm to society, but may instigate uncomfortable feelings of and negative views on the tourist by the host. These behaviors may be habitual for the tourist, and reflects his or her innate character and may have been formed based on the tourist’s socio-cultural upbringing. However, the behavior is unexpected by the local residents because it is not compatible with the local social order or rules of public conduct.

There are a variety of unexpected behaviors that have occurred, some of which may be considered illegal by certain U.S. communities. This dissertation studies unexpected behaviors of Chinese outbound tourists that have been observed and reported by the U.S. media from 2008 to 2016. Some of these behaviors are trivial, such as casually sitting on the street, whereas some may be against common practices in American society, such as not holding doors for other people when entering a building. In addition, this dissertation does not assume that the unexpected behaviors are uniquely Chinese. And the term the Chinese tourist refers to the Chinese outbound market in general. Also, it is not the purpose of this study to distinguish between different unexpected behaviors by Chinese tour groups and individual tourists.

Applying a mixed method approach, this dissertation provides a theoretical basis for understanding the Chinese tourist in contrast to its Western counterparts. This research investigates how various behaviors by Chinese tourists are viewed by U.S. residents. Then, it examines the American and Chinese public sentiments towards the Chinese tourist using both social media and survey data. Lastly, the dissertation discusses various implications based on the findings and provides theoretical and practical recommendations based on the theoretical understanding of the Chinese tourist.
CHAPTER 2. A CHINESE PERSPECTIVE

China is one of the oldest civilizations in human history. Studies on the Chinese people and their culture emerged long before the establishment of modern China. For example, Wright (1843), an Irish author and Anglican clergyman, composed an entire volume of illustrated books depicting natural landscapes and social scenes of China in the 19th century. In expressing his views on China, Wright (1843) said:

“The histories of all other nations disclose successive revolutions in government, in morals, and in civilization, the prostration of thrones, and the dissipation of tribes; while that of the vast Empire of China, extending over ten millions of square miles, and sustaining three hundred and sixty millions of inhabitants, has enjoyed an uninterrupted perpetuity of the political existence for upwards of four thousand years. This nation has been stationary, while all others have received an impulse, either advancing towards civilization, or sinking in the on-rolling tide of time.” (p. 1)

Indeed, as Wright (1843) suggested, until the Opium Wars (1839-42 and 1856-60) (Pletcher, 2017), China had maintained its solitude whilst European voyagers and settlers caused political and social restructuring in most of the world (Thomas, 1999). Meanwhile, China, throughout the Ming and most of the Qing Dynasties, remained prosperity with very few socio-economic interactions with the outside world (A Dictionary of World History, 2015). Buck (1933) purported that China was “undoubtedly in a high state of civilization when Occidentals” (p. 120) arrived during the Ming Dynasty. He reported that most of the Chinese people were “adequately fed,” and the education system allowed anyone academically competitive to rise “higher in the social scale” (Buck, 1933, p.120). However, Europeans’ involvement in Chinese affairs in the late 18th century directly resulted in the civilization’s crisis and decline (A Dictionary of World History, 2015). This crisis and its causes significantly impacted China’s attitude and actions towards non-Chinese civilizations.
China’s exposure to the West was initiated when it engaged in military conflicts with European imperial powers in the late 19th century. This caused Chinese intellectuals and foreigners living in China at the time to reflect on China’s global standing and future. For instance, missionaries in China often asked whether the nation was able to sustain its cultural exclusivity as compared with all other cultures (“China’s Coming Culture”, 1868). Chinese scholars, like Tsai Yuan-pei (蔡元培), Hollington Tong (董顕光), and Lin Yu-tang (林语堂), founded several periodicals that examined Chinese society in the troubled years when China was in conflict with various European powers. Figure 3 presents the results of a keyword frequency search in *China from Empire to Republic, 1817-1949*, a collection of English-language periodicals published in China prior to 1949. From 1867 to 1871, the term “Japan” was mentioned frequently in Chinese press, and this timeframe was when the Meiji Restoration, a political and socio-economic revolution that modernized Japan, took place. The frequency of the words “Europe” and “Foreign” in Chinese press began to rise in the early 19th century, which
was around when European militaries and merchants entered China. Several unequal treaties in favor of European states were imposed upon the Qing government. Notably, through this process, Hong Kong became a British colony, Macau was made Portuguese, and Taiwan became Japanese. The frequency of the word “Japan” rose to its highest between 1927 and 1943, when China fought against the Japanese invasion.

It is worth noting that the term “nation” did not exist in the press prior to 1900, and it was only marginally present before the Republic of China was established in 1912. The term became popular in the 1920s, likely related to when Dr. Sun Yat-Sen’s *Three Principles of the People* was published (Sun & Lee, 1929). The book first established nationalism as the fundamental political philosophy to save the collapsing China. It is important to know that, historically, China never existed as a republic. The history of China had previously been composed of consistent unification and separation amongst domestic regions through civil wars. The notion of “nation” only emerged in the struggle against foreign forces. Before the establishment of the Republic, the Chinese considered themselves to be subjects of the Emperor, unaware of the possibility of living as independent individuals. Land was also considered property of the Emperor, and there were no such notions as public or private because all that existed belonged to the Emperor. In other words, there was an absence of self in ancient China, and guidance on how individuals were related to each other in the political sense was also lacking.

Given the background information, this chapter presents theories that explain differences between Chinese and U.S. societies. First, a review of cultural dimensions theory presents the differences between China and the U.S. Then, the chapter introduces works from both American and Chinese scholars to explain the different value systems that guide public conduct in the two societies.

**Cultural Dimensions Theory**

Geert Hofstede was a pioneer in cross-cultural studies and established cultural dimensions theory considered as one of the dominating paradigms in the field. Hofstede has defined culture as “the collective programming of the mind that distinguishes the members of
one category of people those of another” (Hofstede, 1991, p.5). In his review of relevant theories, Hofstede (2011) argued that previous analyses of culture in anthropology and sociology had examined culture through either one-dimensional, such as economic evolution or modernity, or simplified multi-dimensional schemes to grasp rather complicated situations. Through his analysis of survey data on IBM’s subsidiary employees from over 50 countries (Hofstede, 1980), Hofstede (2001) initially established four cultural dimensions: dependence on superiors, need for rules and predictability, balance between individual goals and dependence on the company, and balance between ego values and social values. Throughout his later works (e.g., Hofstede, Hofstede & Minkov, 2010; Hofstede & Bond, 1988), new dimensions were added, and eventually the paradigm was finalized into six dimensions.

*Power distance* refers to how a society distributes power amongst its members and the extent to which its weaker members expect an unequal distribution of power (Hofstede, 1991). It is worth noting that inequality of power distribution should be defined from below, instead of from above (Hofstede, 2011). A large power distance implies that authorities do not tolerate ideas that stray from what is usually assumed (Hofstede, 1991); while a small power distance implies relative equality among members of a society. In the corporate world, for example, subordinates’ ideas are listened to and evaluated relatively fairly, which suggests a lack of hierarchy; authority in the form of seniority, fame, or sociopolitical status cannot be exercised without reasonable conditions.

*Individualism vs. collectivism* refers to the comparison between values that concern responsibilities and rights for oneself and those that are best for a group or community. It is often assumed that Western countries of Protestant origin focus on individual achievements and Asian societies tend to operate on collectivist doctrines (Oyserman, Coon & Kemmelmeier, 2002). In their application of Hofstede’s theory, Oyserman, Coon, and Kemmelmeier (2002) further used the terms “independent, goals, compete, unique, private self-know, direct communication” (p. 9) to describe individualism, and “related, belong, duty, harmony, advice, context, hierarchy, group” (p. 9) in reference to collectivism.
Uncertainty avoidance demonstrates the extent to which a society feels ease when facing unexpectedness or uncertainty. Nations with high uncertainty avoidance are likely to follow traditions and beliefs tested to be effective when accomplishing a goal and avoid the risks associated with new methods. In contrast, cultures with low uncertainty avoidance prefer first-hand experiences over established principles; hence they are likely to support innovation. A simple way to distinguish between the two types of society is to see how likely one agrees with the statement, “What is different is dangerous” (Triandis, 1993, p. 132).

Figure 4: Comparison of Cultural Dimensions between China and the U.S.

Masculinity vs. femininity establishes whether a society prefers “assertiveness, achievement, or heroism” or “cooperation, modesty,” or negotiation for success. The former articulates the attitude of a masculine-oriented society and latter a feminine one. Members of a feminine society are prone to seeking consensus and peace. Conversely, masculine societies are likely to be competitive, assertive (Taras, Kirkman & Steel, 2010), and interested in success as opposed to intra-group harmony and agreement. Long-term orientation vs. short-term normative orientation, or Confucian dynamism (Taras, Kirkman & Steel, 2010), distinguishes societies that sustain links to their ancestral values from those that promote emerging ways of life and
modernistic views in the course of human progress. The latter implies a weaker tie to the past than the former. *Indulgence*, the last dimension, is defined as the extent to which people attempt to control their desires and impulses (Minkov & Hofstede, 2011). Societies with low indulgence in general tend to have environments of restraint in which the freedom to satiate joy and need is limited.

**China and the U.S.: Two Distinct Societies**

The six dimensions in the cultural dimensions theory are to be examined collectively, as any one aspect on its own is insufficient for reaching a conclusion on the characteristics of one society or nation. Figure 4 presents a dimensional comparison between China and the U.S. based on Hofstede’s theory. Overall, the figure presents two distinguished societies, the reason being the drastically different scores for four out of the six dimensions. As expected, China, a collective society, has a larger power distance, lower indulgence tolerance, and stronger ties with its history and past than the U.S. Based on Hofstede’s theory, it may be surprising that China has lower uncertainty avoidance than the U.S., though the scores for both are below 50. Low uncertainty avoidance means not succumbing to principles or rules all of the time, but “rule” in the Chinese context, as Hofstede’s website explains, is a flexible term and changes with specific situations. Because there is ambiguity in Chinese society while laws in general guide and regulate behaviors in the U.S., the two nations express differences in anticipating and avoiding uncertainty.

Cultural dimensions theory provides important explanations for the host-guest relationship between Chinese tourists and their American hosts. First, Americans are likely to obey rules and regulations to avoid uncertain consequences. At the same time, they expect others to do the same because the short power distance in the U.S. dictates that all individuals are equal in the eyes of the law. In comparison, Chinese tourists may not recognize the uncertainty or negative consequences associated with breaking rules and norms at destinations before experiencing the consequences. For example, when a sign indicates that smoking in public is prohibited, Chinese tourists do not necessarily follow the order because they do not anticipate a punishment for public smoking; unless the punishment is experienced firsthand, they are less
likely than Americans to avoid negative consequences. This difference then results in conflicts between Chinese tourists and American regulators and law-enforcing entities.

Second, the strong emphasis on individualism in American culture suggests individuals are responsible for their own actions and ties among individuals are loose. This ideology also highlights the duties that an individual is expected to perform in family and society. Therefore, Americans are likely to devote efforts toward maintaining social order as part of their individual and civic obligations. By contrast, Chinese tourists from a collectivist culture lack the awareness of individual responsibilities to society. In this way, they are inclined to overlook how individuals’ actions may affect the environment. In addition, the diffusion of the responsibility hypothesis proposes that the larger the group, the smaller the responsibility on the individual (Wegner, 1978). When a large group of tourists appears at an attraction, the individual feels minimal responsibility to behave properly, so only the group as a whole is expected to follow public orders. For example, when a group of Chinese tourists speak loudly in public, the individual may not control his or her own volume, but expects others to do so. In other words, even when the group is expected to behave appropriately, the individual’s tendency to do so is minimal. This trend in turn creates an overall “rude” image of Chinese tourists even though not all Chinese tourists are, in fact, rude.

America’s Symbolic Interactionism

Symbolic interactionism is the theoretical foundation of how Americans behave in public. In his books, Hoffman (1966, 1959) has explicitly stated that dramaturgy is derived from the daily observation of public etiquette in America. Symbolic interaction is a sociological tradition (Becker & McCall, 1990) that originated from the “Chicago school” scholars, including Robert E. Park, Herbert Blumer, Everett C. Hughes, and their students. Symbolic interactionism is not a singular theory but rather a constellation of related theoretical frameworks that follow the pragmatist tradition (Waskul & Vannini, 2006). The fundamental spirit of symbolic interaction is as follows:
“The body is always more than a tangible, physical, corporeal object…the body is also an enormous vessel of meaning of utmost significance to both personhood and society. The body is a social object.” (Waskul & Vaninini, p.3)

For scholars in modern symbolic interaction studies, Erving Goffman is a role model (Manning & Maines, 2003) in terms of conceptualization and methodological innovations. Goffman (1959) proposed that people are actors whose actions, or performances, are determined by their interactions with others. In his series of works, mostly notably *The Presentation of the Self in Everyday Life* (1959) and *Behaviors in Public Places* (1966), Goffman (1967) demonstrated that face-work was the ritual elements of social interactions; to manage face-work, or the impression that others form about oneself, a person must act upon situations, just like actors in a drama, to create a self-appropriate to the situation and avoid conflicts and embarrassment. In the presence of at least one other person, an individual becomes an actor and uses impression management tools to craft a self that is appealing to others.

Goffman (1959) defined “performance” (p. 10) as “the activity of an individual which occurs during a period marked by his continuous presence before a particular set of observers and which has some influence on the observers” (p. 13). He then deconstructed performance into several dimensions; *Front* is the equipment employed by an individual during his performance and involves the following:

- **Setting**, which includes the physical environment, layout, décor, and other items that define the scenery and stage of the performance;
- **Appearance**, which functions to define the performer’s social status and also conveys to the audience the ritual state of the performer, that is, whether he or she is engaging in a formal or recreational activity;
- **Manner**, which functions to warn the audience of the expected actions of the performer in the upcoming situation. It is commonly expected that appearance matches manner. In other words, the expected consistency lies in that acting styles expressed in one manner are to be coherent with the performer’s social role expressed through appearance.
Teams refer to a set of individuals who cooperate in staging a single routine. It involves two levels of performances, one being the individual’s solo act, and the other as the collective performance and interactions amongst all participants in the team. Region is any place to which the individual is bound with some degree of barriers to perception. It is not limited to the geographical sense of boundaries; societal and cultural boundaries may also form regions.

- Front region is the place in which the performance takes place. Note that it is not entirely the same as setting, which only refers to the physical stage of the performance. Front region refers to a grand idea about the social and cultural environment that surrounds the performance. As Goffman (1959) expressed, not all aspects of the performance are presented towards the audience. The front region is sometimes the target of the performance.
- Backstage, or back region, is the environment in which an individual is alone and has no incentive to appease others. Backstage, the actor relaxes and tries to be his or her own authentic self.

In American culture, these dimensions together regulate how people adapt to appropriate roles in front of certain audiences in order to avoid embarrassment and to maintain social order. Similarly, in tourism, tourists in the American context may be expected to perform their roles in accordance with the stage that they visit. Tourists may be expected to sustain acceptable manners and etiquette for their own integrity and social status. While these rules and standards of public behaviors are vastly understood in the U.S. and Western culture in general, they have not become norms in Chinese society. This gap results in a set of unexpected public behaviors viewed by Americans as violations of appropriate social conduct. The following sections provide evidence on why Chinese society lacks the consciousness of the “public” and motivation to maintain an orderly public space.

The Last Confucian

Liang Shuming (梁漱溟 in Chinese, 1893 - 1988) has been called by Alitto (1986) “the last Confucian” (p. 1). Having stayed in China his entire life, Liang developed his comprehension of the West through the turbulent years after the collapse of the Qing Dynasty.
His sensitivity towards the old China (prior to 1949) in the quest for democracy (民主) and science (科学) represents an entire generation of intellectuals whose scholarship inspired young Chinese at the time to march towards Chinese nationalism. Liang’s writings in attack of European utilitarianism and in support of Confucian values revealed not only his concerns that China was facing imperialist threats, but also his acute perceptions, as a wise thinker, of China and the West (Alitto, 1986).

Liang Shuming’s major writings about Chinese culture were published during the early 20th century when China experienced unprecedented social and political chaos. While Chinese values were challenged by their Western counterparts, Liang produced important works (e.g., Liang, 1996) that compared Chinese and Western philosophies based on history. He argued that the key difference between the two value systems originated from the organization of social life. Westerners, specifically Europeans, he said, lived a group life (集团生活) when they fought for territories and natural resources amongst each other. Strangers had to live together to achieve military and political goals. As a result, family ties were broken, and orders and rules had to be established to maintain the efficiency of the group. Individuals were direct subordinates of the group. In comparison, Chinese developed their life around families. Individualism had to be suppressed in order to protect familyism. Family was the basic unit of society, and this idea prevented a direct relationship between individuals and social organizations.

According to Liang (1966), Chinese and Westerners also had distinct views about the concepts of nation and society. First of all, the notion of “nation” did not exist in Chinese society, and it was only introduced to China after the end of the Qing Dynasty. “Nation” in feudal China referred to the Emperor’s government (朝廷), which remained distant from the family life of his subordinates. Emperors changed throughout dynasties, but family blood lines remained solid. Social authority lay inside families, not with the government. Liang cited several East Asian scholars to demonstrate that China was in fact a “super-nation” (超国家类型), or “free citizen group” (自由市民团体). Furthermore, the notions of “nation” and “society” were combined into the term “tianxia” (天下), which literally refers to all spaces—land, water, and
sky—that can be seen by humans and bears both social and political meaning. By comparison, Westerners recognized the authority of the Church and the King’s government, both of which were a form of group life, and their norm was to exercise power on individuals, families, and all forms of organized social life. To live harmoniously in such groups, it was necessary to obey group rules, which ultimately diminished the power and constraint of family on individuals. At the same time, strict rules suppressed personal freedom; hence individualism emerged to combat such suppression.

**An Anthropologist of China’s Village Life**

Fei Xiaotong (费孝通 in Chinese, 1910 - 2005) is considered the founder of Chinese Anthropology. Most of his initial training in anthropology and sociology took place in England under the guidance of Bronislaw Malinowski, one of the most important anthropologists of the 20th century. Fei’s (1946) first published book, *Peasant Life in China*, was based on his dissertation, and focused on economic matters of Chinese village life through narratives on Chinese family and kinship (Arkush, 2006). While this book served as the foundation for Fei’s (1946) intellectual thinking, his later work *From the Soil* (Fei, Hamilton, & Wang, 1992) was a breakthrough for his theory-building. This book established the notion that Chinese rural society was organized by customs rather than laws enforced by the government (Arkush, 2006). Though China experienced drastic social unrest in the early 20th century, village life hardly changed. Social relations remained in their original form across generations. This finding was critical in that the majority of Chinese people resided in villages, so their values and behaviors were also what shaped the ethos of China. Consequently, the influence of any change in village life spread beyond the village population.

Fei (1946) also suggested that family is the core and basic unit of Chinese society. Modern China remains an agricultural society in which order is guided by morality. People in such a society are connected through face-to-face contact (Fei, 1992), which translates to “familiarity.” When familiarity sets the social distance between two people, the society is hardly law-abiding. The power of the government is limited if policies and regulations are the only
means to communicate a message to its people. Fei’s (1992, 1983, and 1952) propositions on Chinese society explain who Chinese people are and how they operate. Specifically, the identity of the Chinese extends beyond ethnicity, residency, religion, and politics. Instead, it is given by, and formed upon, the land. The land constitutes the most crucial part of historical Chinese life. It provides means for survival and revival, and it is where the home resides, hence it naturally discourages people from leaving home. However, this association brings to light the possibilities of the consequences of being forced to leave the land and home. Questions like this one pertain to critical social problems in today’s China that have been caused by massive urbanization. These questions directly link to the identity composition of today’s Chinese people and, inevitably for tourism studies, the Chinese tourist.

The Great Values of Liang’s and Fei’s Works

Liang Shuming, “a prominent philosopher and social reformer in contemporary China” (An, 1997, p. 337), developed a comparative analysis between Chinese and Western values when Western works were extensively borrowed by native intellectuals to achieve China’s own prosperity in the early 20th century. Unlike many others, Liang (1966) was “a reluctant supporter of Western values” (Ip, 1997, p. 471) who discussed many contradictory facets within the two systems. His skepticism of Western terminologies in the Chinese context indicates that fully embracing foreign concepts, though tested to work in certain parts of the world, may not solve all domestic problems in China. For today’s researchers on Chinese (tourism) studies, this calls for cautious adaptations of Eurocentric epistemology, which may have already been used “as keys to reality” rather than “sources of ethical standards” to evaluate reality (An, 1997, 337). Liang’s (1966) viewpoints belong to the school of Neo-Confucianism, which “unified…three Chinese philosophies”: Confucianism, Buddhism, and Taoism (Yost, 2003, 113). Though the three branches of thoughts are distinct, they “co-exist within the same framework in the life of the Chinese” (Yost, 2003, p. 113). For this reason, to apprehend the Chinese-ness that may have puzzled the world, it is inevitable to consult Neo-Confucian perspectives that still have great impact in modern China.
By applying his training in anthropology to his studies of rural China, Fei Xiaotong developed theories that were deeply grounded in the lives of peasants. As Cohen (1993) proposed, the realities he examined great importance for the rural Chinese. Fei (1946), China’s most impactful anthropologist of the 20th century (Belsky, 2016), advanced social scientists’ understanding of who the Chinese are from a rich native perspective. Fei’s (1983) contributions are monumental. He suggested that Chinese social reality was reflected in the peasant’s life. In fact, this reflects what F.W. Mote (1977) discovered about China’s peasantry history:

“The idea that the city represents either a distinct style or, more important, a higher level of civilization than the countryside is a cliché of our Western cultural traditions. It has not been so in traditional China…The conditions allowing such attitudes in China seem to have vanished by the beginning of the imperial era…so long ago that a sense of that kind of urban superiority has not remained.” (p. 102)

Mote (1977) also suggested that the distinction between rural and urban emerged only after “Western influence and pre-Communist industrialization and modernization” came into China (Cohen, 1993, p. 156). Therefore, the term “urban” was never naturalized from China’s own context, and it remains an imported idea used to mimic Western lifestyles by the elite class. In other words, “peasant” represents China’s historical heart and soul to the greatest depth.

Liang (1966) and Fei (1992, 1983, 1953, and 1946) together established a uniform set of arguments. Firstly, the “individual” does not exist in the traditional Chinese culture and is not the foundational unit of Chinese society. Rather, family is. At the same time, one should be cautious when encountering the term in the Chinese context, as it embodies a flexible definition. As Fei (1983) insinuated, when a strong sense of familiarity is established between unrelated people, they can be included in the “family” circle and be expected to perform and enjoy family-like responsibilities and benefits. Similarly, according to Liang (1966), an individual’s duties to society would be sacrificed in favor of family interests, if necessary. Second, the interest of the public is secondary to that of the family. On the one hand, because family is the foremost concern for the general Chinese, any interest outside of the family is deemed subordinate. On the
other hand, the lack of organized group life in China’s history has discouraged its people from establishing a sense of duty to society, which diminishes the regulating power of society. This idea has two outcomes. One is the possible separation of the individual’s own benefit from society’s detriment; the other is the loss of awareness of the “public,” which is upheld by society.

**Land, Family and the Chinese-ness**

The theories of Liang Shuming and Fei Xiaotong and their projections of Chinese people and society shed light on future tourism research, especially on the behaviors of Chinese outbound tourists. However, one question remains critical: are their decades-old works still applicable to modern-day China, given that China has gone through various phases of social and economic reforms since 1949? This dissertation argues that today’s China is still an agricultural society. Because both Liang’s (1966) and Fei’s (1992, 1983, 1953, and 1946) works are deeply rooted in the agricultural life of the Chinese people, their findings to a large extent have captured the essence of the “Chinese-ness” that is widely embedded in the Chinese mind.

Before the Chinese Communist Party came into power, China remained a feudal state with some bureaucrat-capitalist institutions in certain regions (Li & Wu, 1999). The Chinese Communist Party, led by Mao, developed ideologies based on Marxist theories to form collective “mass consciousness” (Su, 2011) amongst the Chinese, most of whom were peasants. Mao’s revolution, which organized peasants and factory workers to fight against the old system, rebuilt the power structure of Chinese society. Later, different phases of land and economic reforms after 1949 aimed at eliminating poverty in rural China and improving the quality of life in China in general. Throughout the process, urbanization had been considered the key to resolving poverty, and urbanizing the rural population became an important political agenda (Oakes, 2013a). In 2012, China’s urban population surpassed the rural count for the first time about 680 million lived in urban areas in 2012 (Simpson, 2012). Despite the rapid modernization under the direction of the Chinese Communist Party, the fact remains that until 2012—about 100 years after China became a republic (in 1912) – still more than half of the Chinese population resided in rural areas and made a living with their agricultural lands. On the other hand, migrant workers who left their rural residences for cities constituted about one-third of the urban population in 2012 (Luo et al., 2016), which means that most Chinese people today either live in or still have
close family ties to rurality. In addition, China’s huge urban population today is the result of population redistribution and the government’s “reclassification of rural places as urban” (Goldstein, 1999, p.676). Goldstein (1999) opined that urbanization in China is essentially the “ruralization of cities,” (p.675) and “urban” in China has a different connotation than in Western societies. For these reasons, although China’s industrial sectors developed rapidly and its production capacity benefited international markets, the “Chinese-ness” that evolved around the land and family still acts as the spiritual core that powers everyday life in both urban and rural spaces of China.
CHAPTER 3. METHODOLOGY

The previous chapter discussed theories that help to explain the differences between the American and Chinese value systems and how each system impacts the public conduct of each nation’s citizens. This chapter presents the detailed procedures of this research, along with the introduction of several data analysis tools and data sources. These together provide a complete explanation of the validity and reliability of the adopted methods.

The target population of the study was Chinese tourists visiting the United States for leisure purposes. The study involved three steps that were interconnected to accomplish the overarching goal. Step 1 established the foundation of the study to answer the fundamental question: what are the unexpected behaviors? Following Step 1, an online survey was distributed in Step 2 to acquire U.S. residents’ opinions about such unexpected behaviors. However, the survey might be limited in gathering the general sentiment towards Chinese outbound tourists and their behaviors. Therefore, Step 3 involved collecting social media data from a Chinese-speaking platform. The final step was included to craft a full picture of the Chinese outbound market as viewed by large audiences. Table 1 below presents the overall research design.

Table 1: Research Design

<table>
<thead>
<tr>
<th>Steps</th>
<th>Data Collection and Purpose</th>
<th>Analysis Tool</th>
<th>Analysis Type</th>
</tr>
</thead>
<tbody>
<tr>
<td>No. 1</td>
<td>Review news articles to summarize unexpected behaviors</td>
<td>NVivo Version 11.4.0</td>
<td>Qualitative</td>
</tr>
<tr>
<td>No. 2</td>
<td>Distribute online survey to collect U.S. residents’ views about unexpected behaviors</td>
<td>Tableau Professional Ed. RStudio Version 1.0.136</td>
<td>Quantitative</td>
</tr>
<tr>
<td>No. 3</td>
<td>Collect social media data to understand the perspectives of the Chinese-speaking world about unexpected behaviors</td>
<td>NVivo Version 11.4.0</td>
<td>Qualitative</td>
</tr>
</tbody>
</table>
**Step 1: News Article Review**

Studying behaviors of a population as large as China’s is a complex task. In studying tourist behaviors, direct observations at destinations may be the most reliable method. However, as Dzogang et al. (2016) pointed out, behaviors are difficult to document and measure as they happen, and daily newspapers could be invaluable sources for researchers to effectively understand a phenomenon. Therefore, this study used news articles as the primary gateway to determining the impact and scope of Chinese tourists’ unexpected behaviors in the US.

For this study, news reports only after the year 2008 were collected for two reasons. First, 2008 was an important year for China. Several major events happened in 2008 that greatly impacted China’s socio-political conditions. The Beijing Olympic Games were used by the Chinese government to establish “Brand China” (Berkowitz, Gjermano, et al., 2007), thus opening a new chapter for China’s global image. In the same year, the Wenchuan earthquake, though catastrophic (Parsons, Ji & Kirby, 2008), indirectly encouraged the emergence of a Chinese civil society as grassroots volunteers joined the relief effort on an unprecedentedly large scale (Shieh & Deng, 2011). So, from both the governmental and civilian perspectives, 2008 was the year in which China reflected on how to be a nation and how to face the world. Second, 2008 also became an important chapter in U.S. history due to the outbreak of the financial crisis, which instigated discussions on business and societal sustainability (Lopatta & Kaspereit, 2014) and questioned the role of business profitability on human wellbeing in the West (Lindström & Giordano, 2016). Therefore, the year 2008 is a reasonable cutoff point for the study.

Three news databases, ProQuest Newsstream (PQN), ProQuest U.S. Major Dailies (PQUS), and World News Connection Archive (WNCA) were used, all of which were accessed through Purdue University Library’s portal. The ProQuest platforms, PQN and PQUS, specialize in news articles published by major U.S. media outlets that have a strong online presence. These include the Chicago Tribune, Los Angeles Times, New York Times, Philadelphia Inquirer, Wall Street Journal, Washington Post, and several regional news agencies. The WNCA collects news from non-U.S. news agencies. According to the database website, non-English articles are translated “by and for the U.S. government.” Using a keyword search for “Chinese tourists,” PQN returned 27,616 results, PQUS had 25,775, and WNCA showed 271,654 articles published.
between 2008 and 2016. Not all results were unique, as the same event was commonly reported by multiple news outlets. Random sampling was employed in this step. Firstly, the focus was on major U.S. dailies. One article was selected for every three or five search result entries. Then, a similar technique was used for world news articles. In the end, a sample of 350 news articles were collected, of which 242 articles were from PQN and PQUS and 108 from WNCA.

The 350 selected news articles were imported into NVivo. NVivo is a qualitative data analysis software that is compatible with both Windows and Mac operating systems. Capable of coding qualitative data in forms of text, image, audio, and video, NVivo has become popular amongst humanities and social science researchers (Wainwright & Russell, 2010). Although NVivo is equipped with powerful functionalities, it is important to recognize that software cannot replace a researcher’s analytical skills (Houghton et al., 2017). During Step 1 of the study, the selected newspaper articles were first numbered for reference purposes. Then, action verbs that were in direct relation to Chinese tourists were highlighted in NVivo. Many action verbs were identified to be linked to one incident or unexpected behavior. For this reason, based on the action verbs, each unexpected behavior was recorded as one case (observation). After collecting all of the cases, similar actions or behaviors were grouped together as behavior sets. In total, 35 unexpected behaviors (sets) were identified. Table 2 presents how NVivo was used for this step.

Table 2: NVivo Functions and Applications (Step 1)

<table>
<thead>
<tr>
<th>NVivo Functions</th>
<th>Purpose</th>
<th>Application in This Study</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cases</td>
<td>One independent data record (i.e., one observation) is treated as one case (Bazeley &amp; Jackson, 2013).</td>
<td>One news article represents one case in Step 1.</td>
</tr>
<tr>
<td>Sets</td>
<td>Sets are groups of cases with similarities. Sets store cases without combining the actual texts (Bazeley &amp; Jackson, 2013).</td>
<td>Articles about the same event were grouped together as sets. The final number of sets was finalized to 35, which indicates 35 unexpected behaviors by Chinese tourists.</td>
</tr>
</tbody>
</table>

Note: This table format follows the report example from Houghton et al. (2017).
Step 2: Online Survey

After the extraction of unexpected behaviors from the news articles in Step 1, an online survey was distributed to gather U.S. residents’ views about these behaviors. Loi and Pearce (2012) are among few scholars who have studied residents’ reactions to unexpected tourist behaviors. Their pioneering research in Macau identified 40 “annoying behaviors” by Chinese tourists and investigated non-Chinese tourists and Macau residents’ reactions to them. Their survey instrument served as the foundation for this study, though a few modifications were made. Because Loi and Pearce’s (2012) study targeted behaviors that occurred in Macau, some were not identified from the U.S. news coverage in Step 1. Moreover, because Loi and Pearce’s (2012) research took place prior to 2012, this study added several new behaviors reported after 2012.

The survey instrument consisted of three sections. The first section asked one open-ended question: “What comes to your mind when you hear the phrase ‘Chinese tourists’?” This question was intended to elucidate participants’ general feelings about the Chinese outbound market. The second section asked participants to express their views about the unexpected behaviors identified in Step 1. For each behavior, participants were given two statements to rate: “The behavior is socially acceptable” and “The behavior is legally acceptable.” A 5-point Likert scale was used, with 1 being “strongly disagree” and 5 being “strongly agree.” Lastly, the third section asked for participants’ demographic information.

Amazon Mechanical Turk (MTurk) was used to distribute the online survey. The crowdsourcing platform MTurk was launched publicly in 2005 to connect people that offer short-term tasks (requesters) and those who look for flexible jobs with quick cash income (workers). Every task published by a requester is called a Human Intelligence Task (HIT) as it is completed by not machines but humans (Brawley & Pury, 2016). Brawley and Pury (2016) suggested that MTurk is especially popular amongst psychology researchers as it provides a steady pool of participants for their studies. Buhrmester, Kwang, and Gosling (2011) offered the idea that the main reasons for MTurk to become popular are its large participant pool, efficient
worker compensation system, and a standardized process of study design, participant recruitment, and data collection. Based on data from seven laboratories that regularly recruit MTurk workers, Stewart et al. (2015) estimated that the active MTurk population size is about 7,300.

The reliability of surveys answered by MTurk workers is sometimes questioned as they are asked to do “low-stake” tasks; hence they bear no pressure in guaranteeing the quality of the work (Fleischer, Mead & Huang, 2015). However, it is important to remember that MTurk does allow requesters to check the work results prior to making a payment. For this study, the researcher set the payments to be transferred to the workers’ accounts three days after a task was finished. The evaluation of work quality included: 1) whether the work was completed within a reasonable amount of time (10-15 minutes for the study) and 2) whether the attention-check questions were answered appropriately. Upon task completion, 97% of the survey respondents achieved satisfactory work quality.

One major advantage of using MTurk for online research is the efficiency in recruiting participants. This study intended to recruit 500 respondents, and this figure was achieved within three days after the task was launched. Casler, Bickel, and Hackett (2013) found that crowd-sourced recruits were desirably “more diverse” (p. 2159) than those recruited from other channels. So, researchers can hire participants with a wide range of demographic characters, and this enhances the generalizability of the results. This study successfully recruited a relatively diverse group of respondents, and specific details are discussed in Chapter 4.

The goal of Step 2 was to gather U.S. residents’ views on the social and legal acceptableness of the chosen unexpected behaviors and compare them with Loi and Pearce’s (2012) study on Chinese tourists’ annoying behaviors in Macau. The Importance-Performance Analysis (IPA) grid approach was used to classify the unexpected behaviors by their social and legal dimensions. Introduced by Martilla and James (1997) for marketing purposes, the IPA grid has been widely used in tourism studies to measure service and performance attributes (e.g., Hudson & Shephard, 1998; Smith & Costello, 2009; Chu & Guo, 2015; Albattat & Amer, 2016).
The grid categorizes items into four quadrants based on two dimensions of measures. The next chapter presents detailed analysis using the IPA grid.

**Step 3: Social Media Data**

The last step of the study was to investigate the general sentiment of Chinese people towards the unexpected behaviors of Chinese tourists. The previous two steps focused on the opinions of the non-(mainland)-Chinese population. As opposed to the others’ opinions, it is beneficial to understand how Chinese people themselves view this situation.

Social media data was collected from Weibo, one of the most popular social media platforms in mainland China (Kim, Lee, Shin, & Yang, 2017). A microblog website that offers similar services to Twitter, Weibo has become a portal for its users to conveniently access news contents and other types of information. For instance, many China-based news agencies have Weibo accounts to keep the public conveniently informed. Although Weibo has a reliable desktop version, with the popularity of smartphones, many have become accustomed to reading and commenting on news via Weibo’s mobile application.

Data from social media sites can be harvested relatively easily with modern technology. Popular methods include web scraping, python, and other programming-based tools. However, one requirement of using these tools is to understand basic programming, which may be a barrier for those who are unfamiliar with programming languages. Another barrier is harvesting social media data from China-based platforms. Writing codes requires a computer system’s language compatibility with Chinese. In addition, there may be internet protocol address restrictions for those who are based outside China. For these reasons, an online tool for Chinese data harvesting was used for Step 3. The tool is accessible via Gooseeker.com (Chinese: 集搜客). Registration to use the tool is required and free of cost. Customized search assistance is available for a fee for advanced tasks. For this study, a basic keyword search was used. Because the volume of available social media data is extremely large, this study only harvested comments posted in the most recent year. The basic keyword search technique was used, and #(hashtag)XXX was
applied on Weibo to denote a keyword, the same as on Twitter. Additionally, “#Chinese tourists” (in Chinese) and “#uncivilized tourist behaviors” (in Chinese) were searched. The returned textual data were then stored in NVivo for further analysis.

The analysis of the textual data followed a thematic approach. Thematic data analysis is to identify patterns and themes from data. This method is widely used, and it provides an attainable and versatile approach to qualitative data analysis (Braun & Clarke, 2006). For Step 3, an inductive approach was specifically used to develop themes directly from the data content. The first stage of the analysis was to read the textual data in order to become familiarized with the content. Then, coding was used to identify distinct attributes (codes); in this case, these were specific words that might reflect a public attitude towards the chosen unexpected behaviors. Following coding sets or groups of codes with similar meanings were developed. Finally, the sets were further grouped into themes (nodes). Table 3 demonstrates the process. It is worth noting that this dissertation adopted an internal validity check for qualitative data analysis in Step 1 and Step 3. Coding for both steps was completed twice by the same researcher. Both times yielded almost identical results, hence the stability of the results was enhanced.

Table 3: NVivo Functions and Applications (Step 3)

<table>
<thead>
<tr>
<th>NVivo Functions</th>
<th>Purpose</th>
<th>Application in This Study</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cases</td>
<td>One independent data record (i.e., one observation) is treated as one case (Bazeley &amp; Jackson, 2013).</td>
<td>One comment represents one case in Step 3.</td>
</tr>
<tr>
<td>Sets</td>
<td>Sets are groups of cases with similarities. Sets store cases without combining the actual texts (Bazeley &amp; Jackson, 2013).</td>
<td>Comments with similar sentiments were grouped together as sets. Varying degrees of sentiments were found.</td>
</tr>
<tr>
<td>Nodes</td>
<td>Node is the NVivo term for code in qualitative research. It stores themes and subthemes (Bazeley &amp; Jackson, 2013).</td>
<td>Each node for Step 3 represents an idea or opinion. Similar nodes are further grouped together into a theme.</td>
</tr>
</tbody>
</table>

Note: This table format follows the report example from Houghton et al. (2017).
CHAPTER 4. RESULTS

This chapter presents the findings and results from the three steps of the research design. The three steps collectively create a narrative on the Chinese outbound market as a whole. Specifically, they illustrated the overall image of Chinese tourists as reported in the media and through the eyes of their American hosts. Further, the findings demonstrate how the unexpected behaviors might be viewed differently by the general Chinese public than U.S. residents. This chapter is composed of three sections, and the findings are presented in the order of the three steps in the research design.

Step 1: News Article Review

The main purpose of the news article review was to assemble a list of unexpected behaviors by Chinese tourists as reported by various media outlets. A total of 35 behaviors were enlisted, and the detailed analysis is presented in the second section of Chapter 4. This section analyzes the general sentiments toward the Chinese outbound market as expressed by the media.

Media outlets based in different countries and regions were found to have diverse interests in reporting about the Chinese outbound market. Table 4 presents the major themes generated from the news content and the number of articles that embodied the respective themes. American and mainland China-based agencies seemed to have opposing angles in portraying the image of Chinese tourists. News reports from the U.S. were more likely to describe the market from a negative perspective; hence more negative themes were extracted as compared to those from mainland China-based reports. News articles from the U.S. were likely to use words with negative connotations. For example, “flock,” “trot,” and “slump” were often used to emphasize the massive numbers of Chinese tourists visiting U.S. destinations. These words suggest a sense of objectification of the tourists. Other negative phrases found included “tourist invasion” (Cerabino, 2013), “China cringes” (Makinen, 2015), and “baffled by Chinese” (Bilefsky, 2016). Negative incidents widely reported by U.S. media included Chinese escaping to Japan for fresh air (Fifield, 2015), which emphasizes China’s air pollution; the Federal Bureau of Investigation
cracking down birth and maternity tourism (Lewin, 2015), which hints toward illegal acts; and Chinese tourists’ overall negative image (e.g., Taylor, 2015).

Table 4: Media’s General Sentiments towards Chinese Tourists

<table>
<thead>
<tr>
<th>Databases</th>
<th>Example News Agencies</th>
<th>Positive Themes (with # of articles)</th>
<th>Negative Themes (with # of articles)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>The Washington Post</td>
<td>Wealthy shoppers (23)</td>
<td>Major or minor illegal acts (24)</td>
</tr>
<tr>
<td></td>
<td>Wall Street Journal</td>
<td></td>
<td>Ill reputation (140)</td>
</tr>
<tr>
<td></td>
<td>Chicago Tribune</td>
<td></td>
<td>Escape from China (16)</td>
</tr>
<tr>
<td></td>
<td>Los Angeles Times</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>TTG Asia</td>
<td>Welcoming hospitality industry (5)</td>
<td>Tourist safety (5)</td>
</tr>
<tr>
<td></td>
<td>Pattaya Today (Thailand)</td>
<td></td>
<td>Minor illegal acts (8)</td>
</tr>
<tr>
<td></td>
<td>RNZ (New Zealand)</td>
<td>Growth of Chinese tourism market (3)</td>
<td>Impacts of tourism slowdown (5)</td>
</tr>
<tr>
<td></td>
<td>South China Morning Post (Singapore)</td>
<td></td>
<td>Travel agency scandals (3)</td>
</tr>
<tr>
<td></td>
<td>Scoop Media (New Zealand)</td>
<td></td>
<td>Relations with Hong Kong (25)</td>
</tr>
<tr>
<td></td>
<td>The Daily Star (Lebanon)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Taipei Times (Taiwan)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pan-Asia and Oceania (Database: WNCA)</td>
<td>China’s tourism power (5)</td>
<td>Enhanced mobility of tourists (9)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Xinhua News</td>
<td>Destination planning for Chinese tourists (10)</td>
<td></td>
</tr>
<tr>
<td>Mainland China (Database: WNCA)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
| Note: All news articles were published in English.

In comparison, mainland China-based media, for example Xinhua News, was likely to focus on positive associations with Chinese outbound tourism. Xinhua News often reported on statistical updates of the outbound market. For instance, stories about Chinese tourism growth was covered for destinations like Cambodia, Kenya, Las Vegas, the Maldives, Nepal, Japan, Serbia, and Russia. At the same time, destinations that expend significant effort to attract Chinese tourists were also featured by Xinhua News. Such efforts included lifting visa restrictions (e.g., Jordan and Japan) and implementing new marketing and motivation tactics (e.g., Indonesia, Peru, and Canada’s Chinatown). Another popular subject for Xinhua News was the power of Chinese tourism, particularly its positive impact on a destination’s economy. For example, officials in Fiji, Kenya, and Uganda were reported to extend a warm welcome to China to attract Chinese tourism money. Very few negative themes were found in Xinhua News.
articles. The safety of Chinese tourists was its central concern. Xinhua reports often warned tourists to be cautious abroad and also urged destination governments to implement enhanced safety measures for Chinese tourists.

Pan-Asian media outlets were relatively neutral in reporting Chinese tourism-related topics; both positive and negative themes were observed. In terms of positivity, Pan-Asian agencies widely reported the wealth of Chinese tourists and the overall growth of the market. In terms of negative events, for example tourist safety, Chinese tourists were likely to be portrayed as victims. The reports often expressed sympathy in cases of tragic accidents. Neutral words like “missing,” “injured,” and “rescued” were used to describe situations rather than a focus on negligent tourist behaviors that might have caused these accidents.

Step 2: Online Survey

This section presents findings from the quantitative analysis of the online survey data. The analysis followed Loi and Pearce’s (2012) assessment of “annoying behaviors” by Chinese tourists observed in Macau. This study is similar to theirs in that both asked survey participants to evaluate a list of observed behaviors that were deemed inappropriate. However, several differences exist. First, the two studies employed slightly different lists of behaviors due to the different behavior sampling methods used. Loi and Pearce (2012) constructed their list of behaviors in a pilot study with Macau residents and tourists who visited Macau, most of whom were residents of Asian countries and regions (73% of tourist participants and 100% of Macau resident participants). This study, in comparison, derived the list of behaviors from news reports in the U.S., Pan-Asia, and Oceania. Both methods generated behaviors that were clearly evidenced in The Guidance on Civilized Travel, an official document published by the China National Tourism Administration in 2013 that indicates the “do’s and don’ts” to guide Chinese tourists’ public behaviors overseas.
The second difference between this study and Loi and Pearce’s (2012) is that the participants of the former were asked to rate the social and legal acceptableness of the behaviors, whereas those in the latter evaluated the level of annoyance of each behavior. While Loi and Pearce’s (2012) goal was to uncover and categorize the most annoying behaviors frequently observed in Macau, this study is aimed at assessing and classifying tourist behaviors in the U.S. based on their appropriateness in the social and legal senses.

**Descriptive Data**

A total of 500 surveys were distributed on Amazon Mturk. The survey setting dictated that only those currently living in the U.S. were eligible to participate. By the end of the survey, usable data had been collected from 500 individuals, and 15 surveys were removed due to missing demographic data. Of the 485 respondents, 61.65% were female. Compared to the overall U.S. population (based on 2016 estimates), males were slightly underrepresented (Table 5). The respondents represented a wide range of age groups, 41.03% of whom were between 25-34 years old. The survey included a relatively high percentage (6.6%) of senior U.S. residents, though non-senior residents (below 65 years old) were slightly overrepresented compared to the national population. Over 66% of respondents were non-Hispanic White, 8.04% were Hispanic or Latino, and 13.81% were Black or African Americans. Just below one-third of respondents had a college degree or higher, hence non-college degree holders were underrepresented. Overall, the demographic distribution of the survey respondents was relatively representative of the U.S. population.

The survey respondents represented roughly equal shares of Democratic, Republican, and independent political orientations; only 2.47% declined to answer this question. It is important to note that linguistic uniformity of the survey respondents was critical for this study. Pinker (1994) suggested that language is closely related to mindset, and “language is essentially innate” (Mabry, 1995, p.87). Language directs how the mind processes the environment. For this study, 96.08% of respondents were native English speakers. This statistic significantly ensures the native-ness of the respondents in that they “behave as a unit” (Mabry, 1995, p.89).
A visualization of the survey data (Figure 5) shows geographical distributions of the respondents based on their residential zip codes. The distribution covered both U.S. East and West Coasts, both of which were popular destinations for Chinese tourists. The figure also shows that respondents encountered Chinese tourists in several states in the Midwest and South. This reflected that respondents’ opinions were based on their observations of Chinese tourists visiting diverse tourist environments and landscapes in the U.S. It is worth noting that most respondents had no work experience in the hospitality and tourism industry and about 80% had at least occasional encounters or interactions with Chinese tourists.
Table 5: Sample Profile (N = 485)

<table>
<thead>
<tr>
<th>Variables</th>
<th>N</th>
<th>%</th>
<th>U.S. Population (%) (U.S. Census Bureau, 2016 estimates)</th>
<th>Sample – Population Difference</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Gender</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Female</td>
<td>299</td>
<td>61.65%</td>
<td>50.8%</td>
<td>10.85%</td>
</tr>
<tr>
<td>Male</td>
<td>186</td>
<td>38.35%</td>
<td>49.2%</td>
<td>(10.85%)</td>
</tr>
<tr>
<td><strong>Age</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>18-24</td>
<td>1</td>
<td>0.21%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>25-34</td>
<td>231</td>
<td>47.63%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>35-44</td>
<td>111</td>
<td>22.89%</td>
<td>84.8%</td>
<td>8.6%</td>
</tr>
<tr>
<td>45-54</td>
<td>69</td>
<td>14.23%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>55-64</td>
<td>41</td>
<td>8.45%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>65-74</td>
<td>30</td>
<td>6.19%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>75 years or older</td>
<td>2</td>
<td>0.41%</td>
<td>15.2%</td>
<td>(8.6%)</td>
</tr>
<tr>
<td><strong>Race / Ethnicity</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>White</td>
<td>322</td>
<td>66.39%</td>
<td>76.9%</td>
<td>(10.51%)</td>
</tr>
<tr>
<td>Hispanic or Latino</td>
<td>39</td>
<td>8.04%</td>
<td>17.8%</td>
<td>(9.76%)</td>
</tr>
<tr>
<td>Black or African American</td>
<td>67</td>
<td>13.81%</td>
<td>13.3%</td>
<td>0.51%</td>
</tr>
<tr>
<td>Native American or American Indian</td>
<td>4</td>
<td>0.96%</td>
<td>1.3%</td>
<td>(0.34%)</td>
</tr>
<tr>
<td>Asian or Pacific Islander</td>
<td>45</td>
<td>9.62%</td>
<td>5.9%</td>
<td>(3.72%)</td>
</tr>
<tr>
<td>Other</td>
<td>8</td>
<td>1.18%</td>
<td>2.6%</td>
<td>(1.42%)</td>
</tr>
<tr>
<td><strong>Education</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>High school</td>
<td>109</td>
<td>22.47%</td>
<td>70.2%</td>
<td>(25.05%)</td>
</tr>
<tr>
<td>Trade or Vocational school</td>
<td>32</td>
<td>6.60%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Associate degree</td>
<td>78</td>
<td>16.08%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bachelor’s degree</td>
<td>177</td>
<td>36.49%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Master’s degree</td>
<td>74</td>
<td>15.26%</td>
<td></td>
<td>29.8%</td>
</tr>
<tr>
<td>Doctoral degree</td>
<td>15</td>
<td>3.1%</td>
<td>25.05%</td>
<td></td>
</tr>
<tr>
<td><strong>Political Orientation</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Democrat</td>
<td>184</td>
<td>37.94%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Republican</td>
<td>130</td>
<td>26.80%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Independent</td>
<td>145</td>
<td>29.90%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Other</td>
<td>14</td>
<td>2.89%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Decline to answer</td>
<td>13</td>
<td>2.47%</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Native English Speaker</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Yes</td>
<td>466</td>
<td>96.08%</td>
<td></td>
<td>N/A</td>
</tr>
<tr>
<td>No</td>
<td>19</td>
<td>3.92%</td>
<td></td>
<td>N/A</td>
</tr>
<tr>
<td><strong>HTM Industry Experience</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Yes</td>
<td>134</td>
<td>27.63%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>No</td>
<td>351</td>
<td>72.37%</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Encounter with Chinese Tourists</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Never</td>
<td>107</td>
<td>22.06%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Occasionally</td>
<td>176</td>
<td>36.29%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sometimes</td>
<td>138</td>
<td>28.45%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Often</td>
<td>49</td>
<td>10.10%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Always</td>
<td>15</td>
<td>3.1%</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Note: Based on a 95% confidence level and a U.S. population of 323,127,513, at least a sample size of 384 was needed for the study.
Figure 5: Mapping Survey Participants by Tourism Industry Experience & Encounters with Chinese Tourists
U.S. Residents’ General Impression of Chinese Tourists

A word cloud (Figure 6) was generated using NVivo. This word cloud demonstrates the respondents’ answers to the first question in the survey: *What comes to your mind when you hear “Chinese tourists”?* This open-ended question received more detailed responses than expected. As the word cloud shows, “people,” “groups,” and “crowds” were the most frequently used words by U.S. residents. It was evident that the recognition of the large size of the Chinese outbound market was the most intuitive reaction of U.S. residents. This result hints at an overall neutral impression.

“Cameras” was also amongst the most frequently mentioned words by respondents. Photo-taking is a common practice by tourists; hence it is another neutral descriptor of the Chinese outbound market. A closer look at the word cloud revealed a few positive terms, such as “curious,” “happy,” “peace,” “excited,” and “friendly.” Terms like “wealth,” “rich,” and
“money” were closely related to the purchasing power of Chinese tourists, which also confirms the findings from the news article review in Step 1 that the outbound market’s wealth has often been discussed in the media.

![Figure 7: An Example Word Tree of "Interested"](image)

Further analysis with NVivo’s word tree function revealed in-depth information on respondents’ reactions to “Chinese tourists”. For example, the word tree for “interested” (Figure 7) demonstrated how positive impressions might be linked to negative interpretations. Considering the word tree as a logic chain, on the left of “interested” are how U.S. residents concluded that the Chinese tourists were interested in a destination. These include:

- They are foreign and do not speak English, hence they are interested in this new environment.
- They are interested in our culture, hence they are interested in the destination.
- They carry oversized cameras around their necks [and take many photos], hence they are interested in the destination.

On the right side of “interested” appears one negative consequence of the Chinese tourists’ being “interested”:
*They are overly interested, so they can get in the way of others and become inattentive.*

Although the word “interested” itself denoted a positive meaning, it was still possible that some U.S. residents relate this word to unwelcoming thoughts. In fact, a few respondents used “obnoxious,” “pushy,” “annoying,” and “rude” to describe Chinese tourists. In this way, it is reasonable to conclude that the general impression was mixed, though more skewed towards the positive side.

**Evaluation of Social-Legal Acceptableness**

Table 6 demonstrates the mean scores of social and legal acceptableness of the 35 behaviors as rated by the survey respondents. The overall mean social acceptableness of all behaviors was 1.945, which is much lower than the mean of the scale (2.5, on a 5-point Likert scale). A two-sample t-test between the two dimensions of acceptableness was performed for each behavior. The t-test results indicate that the legal acceptableness was almost always higher than the social acceptableness for all behaviors. In other words, respondents agreed that the legal system could be more tolerant of unexpected behaviors than the social consensus. Only one behavior’s social and legal acceptableness mean scores were found to be insignificantly different: taking "souvenir" amenities from hotel rooms; both dimensions’ mean scores were above the scale mean.

The overall mean legal acceptableness of all behaviors was 2.945, which is higher than the scale mean. However, most behaviors’ social acceptableness mean scores were below the scale mean. Only three behaviors (B20, B25, and B35) were above the scale mean. This proves that the unexpected behaviors indeed go against social norms in American society. The least socially acceptable behaviors, from lowest mean score to highest, are as follows:

1. B8. Physically abusing service personnel (e.g., hotel/airline),
2. B15. Inscribing on historical buildings,
3. B7. Verbally abusing service personnel (e.g., hotel/airline),
4. B17. Ignoring local traffic rules as drivers,

The least legally acceptable behaviors, from lowest mean score to highest, are as follows:

1. B15. Inscribing on historical buildings,
2. B17. Ignoring local traffic rules as drivers,
3. B8. Physically abusing service personnel (e.g., hotel/airline),
4. B18. Ignoring local traffic rules as pedestrians,
5. B15. Inscribing on walls or pillars.

Figure 8 shows a two-dimensional plot of the mean scores, with legal acceptableness as the x-axis and social acceptableness the y-axis. Similar to Loi and Pearce’s (2012) method, this study used the importance-performance analysis (IPA) grid to examine the unexpected behaviors. The IPA grid uses certain mean values to categorize any given values by four quadrants on a two-dimensional plot. It is worth noting that the IPA grid does not dictate which type of mean to use for a specific analysis. Al Jahwari, Sirakaya-Turk, and Altintas (2016) stated that the grand mean, actual mean, or the median can all be used in different studies, but it depends on the researcher to evaluate the appropriateness of using a mean value. This study first tested the behavior classification with the \emph{scale mean} of 2.5 (on a 5-point Likert scale for both dimensions). As shown in Figure 8, three quadrants of behaviors were observed around the dotted lines (scale means). Based on this evaluation, most behaviors were concentrated in Quadrants 3 and 4, which was a result of the overall low social acceptableness of the behaviors. This might lead to an over-simplified classification of the behaviors, therefore this study adopted the \emph{sample mean} approach, with the solid horizontal line indicating a 1.945 social sample mean and vertical a 2.945 legal sample mean.

Table 7 presents the specific classification of each unexpected behavior. High social and legal scores (Quadrant 1) indicate that a behavior is purely an individual act and has little impact on others. As Loi and Pearce (2012) noted, authorities were not bothered with these acts, and policies regulating such behaviors were unnecessary. Low social and legal scores (Quadrant 3) indicate that a behavior is not tolerated in either the social or legal sense. These behaviors deserved the most attention from regulatory agencies as they negatively impacted the destination and its residents.
A low social but high legal scores (Quadrant 4) implies behaviors that are within the legal boundaries but likely to invoke negative public opinions. Note that public opinions were not necessarily based on legality, but rather on (unwritten) social norms; such norms are agreed upon by most members of a society. As in this case, U.S. residents seemed to view legal acceptableness as more “generous” than social acceptableness. In other words, what they viewed as opposing social rules was often not regulated by the legal system. This indication may be alarming for foreign tourists who are unfamiliar with the “social rules” in the U.S. It may so happen that certain tourist behaviors are legal but indeed violate social etiquette and conventions. Without tourists’ knowledge, their behaviors are *silently* evaluated and even judged in the residents’ minds. However, the visitor may never be directly informed of the inappropriateness of the behavior because the law does not apply in most of these cases and no authoritative personnel are able to impose any punishment. However, there may be a type of *social punishment* that is practiced on the tourist, the *public opinion*, which can result in negative sentiments towards the tourists. Therefore, though Quadrant 4 behaviors had no direct legal consequences upon the tourists, they may be assigned a bad reputation, unknowingly, while their behaviors are unpleasantly discussed by the destination residents or the host community. Therefore, Quadrant 4 behaviors were likely to be the most detrimental to the tourists’ image and the host-guest relationship.

Behaviors with high social but low legal scores (Quadrant 2) were very rare. This scenario means that a behavior may break the law, but society generally accepts the practice. This type of behavior was considered debatable by this study, as they were tolerable by the public but not necessarily by the law. Interestingly, two behaviors were found to match this qualification in this study:

1. B25. Taking "souvenir" amenities from hotel rooms,
2. B30. Taking photos of others' personal activities.

This implication means that Chinese tourists that conduct these activities might not receive as harsh judgement from American hosts as for the other 33 behaviors. In fact, these two behaviors are also conducted, sometimes silently or privately, by Americans. Taking hotel “souvenirs” is a
common practice. In the U.S., hotel brands often supply free amenities to their guests, such as toiletries, pens, notepads, or soaps, to name a few. There are online communities that publicly debate whether it is wrong to take certain hotel amenities home, and they often share stories in which someone “steals” certain unusual items. For example, a *Travel and Leisure* article (Yaeger, 2009) suggests that items like satin sheets, antique cups and saucers, showerheads, and umbrellas with the hotel logo are taken by even high-paying guests. Therefore, this finding shows that survey respondents considered taking “souvenir” amenities from hotels socially acceptable. As for B30, with the widespread ownership of mobile phones, online sharing of someone else’s public activities has become common. Mobile apps with photo-sharing functions, such as Instagram and Facebook, are being questioned in terms of privacy invasion. The boundary between *public* and *non-public* seems unclear, and so is that between *personal* and *non-personal*. In this way, it is understandable that B30 was evaluated as more socially acceptable than legally, as not only Chinese tourists but also many Americans may often take photos of others’ activities, with good intentions, in public. Note that B25 in Loi and Pearce’s (2012) study was considered marginally illegal by Macau residents, who were likely to uphold stricter social and legal standards than their American counterparts. This implied that the definition of “theft” might be more “clear-cut” in Asian cultures in this case.
Table 6: Mean Scores of Social vs. Legal Acceptableness of Unexpected Behaviors

<table>
<thead>
<tr>
<th>Behaviors (Numbered from B1 through B35)</th>
<th>Social</th>
<th>Legal</th>
<th>Social vs. Legal T-statistics</th>
</tr>
</thead>
<tbody>
<tr>
<td>B1. Eating food with a strong smell in a closed environment</td>
<td>2.538</td>
<td>4.254</td>
<td>-25.263***</td>
</tr>
<tr>
<td>B2. Breaking into a waiting line</td>
<td>1.586</td>
<td>3.567</td>
<td>-29.786***</td>
</tr>
<tr>
<td>B3. Getting in elevators before others get off</td>
<td>1.984</td>
<td>4.019</td>
<td>-30.476***</td>
</tr>
<tr>
<td>B4. Staring and pointing at people different from oneself</td>
<td>1.621</td>
<td>3.899</td>
<td>-34.424***</td>
</tr>
<tr>
<td>B7. Verbally abusing service personnel (e.g., hotel/airline)</td>
<td>1.495</td>
<td>2.794</td>
<td>-19.68***</td>
</tr>
<tr>
<td>B8. Physically abusing service personnel (e.g., hotel/airline)</td>
<td>1.322</td>
<td>1.645</td>
<td>-5.4152***</td>
</tr>
<tr>
<td>B9. Grabbing others to get attention</td>
<td>1.798</td>
<td>2.641</td>
<td>-12.177***</td>
</tr>
<tr>
<td>B10. Smoking around dense crowds</td>
<td>1.647</td>
<td>2.691</td>
<td>-15.17***</td>
</tr>
<tr>
<td>B11. Not holding doors for people behind</td>
<td>2.241</td>
<td>4.074</td>
<td>-27.59***</td>
</tr>
<tr>
<td>B12. Littering/spitting in public</td>
<td>1.604</td>
<td>2.052</td>
<td>-7.5994***</td>
</tr>
<tr>
<td>B14. Inscribing on walls or pillars</td>
<td>1.594</td>
<td>1.802</td>
<td>-3.4446**</td>
</tr>
<tr>
<td>B15. Inscribing on historical buildings</td>
<td>1.396</td>
<td>1.592</td>
<td>-3.2567**</td>
</tr>
<tr>
<td>B16. Littering/not flushing public toilets</td>
<td>1.606</td>
<td>2.726</td>
<td>-15.911***</td>
</tr>
<tr>
<td>B17. Ignoring local traffic rules as drivers</td>
<td>1.536</td>
<td>1.623</td>
<td>-1.3754</td>
</tr>
<tr>
<td>B18. Ignoring local traffic rules as pedestrians</td>
<td>1.730</td>
<td>1.779</td>
<td>-0.79433</td>
</tr>
<tr>
<td>B19. Allowing children to urinate in public</td>
<td>1.540</td>
<td>2.052</td>
<td>-7.8258***</td>
</tr>
<tr>
<td>B20. Sitting on the street in a casual way</td>
<td>2.845</td>
<td>3.120</td>
<td>-3.3677***</td>
</tr>
<tr>
<td>B21. Not respecting local religions</td>
<td>2.068</td>
<td>3.258</td>
<td>-16.684***</td>
</tr>
<tr>
<td>B22. Engaging in loud arguments in public</td>
<td>1.885</td>
<td>3.101</td>
<td>-18.298***</td>
</tr>
<tr>
<td>B23. Causing crowd congestion in public due to loud arguments</td>
<td>1.728</td>
<td>2.666</td>
<td>-14.549***</td>
</tr>
<tr>
<td>B25. Taking &quot;souvenir&quot; amenities from hotel rooms</td>
<td>2.695</td>
<td>2.718</td>
<td>-0.29</td>
</tr>
<tr>
<td>B26. Insisting on speaking Chinese to non-Chinese speakers</td>
<td>2.146</td>
<td>3.794</td>
<td>-24.33***</td>
</tr>
<tr>
<td>B27. Touching/feeding zoo animals without permission</td>
<td>1.726</td>
<td>2.151</td>
<td>-6.93***</td>
</tr>
<tr>
<td>B28. Using selfie photo sticks without considering the surroundings</td>
<td>2.344</td>
<td>3.652</td>
<td>-18.48***</td>
</tr>
<tr>
<td>B29. Using selfie photo sticks where they are banned</td>
<td>1.788</td>
<td>2.301</td>
<td>-7.60***</td>
</tr>
<tr>
<td>B30. Taking photos of others' personal activities</td>
<td>2.033</td>
<td>2.907</td>
<td>-12.576***</td>
</tr>
<tr>
<td>B31. Taking photos of foreigners without permission</td>
<td>2.002</td>
<td>2.992</td>
<td>-14.531***</td>
</tr>
<tr>
<td>B32. Constantly demanding to take photos with foreigners</td>
<td>1.882</td>
<td>3.159</td>
<td>-19.485***</td>
</tr>
<tr>
<td>B33. Standing or sitting closely to strangers in public or in line</td>
<td>2.225</td>
<td>3.718</td>
<td>-22.659***</td>
</tr>
<tr>
<td>B34. Trying clothes on outside the fitting room</td>
<td>2.023</td>
<td>2.946</td>
<td>-13.341***</td>
</tr>
<tr>
<td>B35. Purchasing luxury merchandise in large quantities</td>
<td>3.520</td>
<td>4.000</td>
<td>-7.0402***</td>
</tr>
<tr>
<td>Overall Mean</td>
<td>1.945</td>
<td>2.945</td>
<td></td>
</tr>
</tbody>
</table>

Significance levels: *p < .05. **p < .01. ***p < .001
Table 7: Types of Unexpected Behaviors (based on sample mean)

<table>
<thead>
<tr>
<th>Quadrants</th>
<th>Behavior Type</th>
<th>Behaviors</th>
</tr>
</thead>
<tbody>
<tr>
<td>No. 1</td>
<td>Type 1: Isolated individual act</td>
<td>B1, B3, B5, B6, B11, B20, B21, B26, B28, B31, B33, B34, B35</td>
</tr>
<tr>
<td>No. 2</td>
<td>Type 2: Debatable act</td>
<td>B25, B30</td>
</tr>
<tr>
<td>No. 3</td>
<td>Type 3: Marginally illegal or scam act</td>
<td>B7, B8, B9, B10, B12, B13, B14, B15, B16, B17, B18, B19, B23, B27, B29</td>
</tr>
<tr>
<td>No. 4</td>
<td>Type 4: Act directly relating to others</td>
<td>B2, B4, B22, B24, B32</td>
</tr>
</tbody>
</table>

Figure 8: IPA Plot of Legal and Social Acceptableness

Due to limited space, not all unexpected behaviors are labeled. Solid lines represent sample means of social and legal acceptableness. Dotted lines represent a scale mean of 2.5, out of 1-5 Likert scale (IPA grid).
<table>
<thead>
<tr>
<th>Behaviors (Numbered from B1 through B35)</th>
<th>Behavior Type (Macau Visitors/Residents)</th>
<th>New Classification (U.S. Residents)</th>
</tr>
</thead>
<tbody>
<tr>
<td>B1. Eating food with a strong smell in a closed environment</td>
<td>T1</td>
<td>T1</td>
</tr>
<tr>
<td>B2. Breaking into a waiting line</td>
<td>T3</td>
<td>T4</td>
</tr>
<tr>
<td>B3. Getting in elevators before others get off</td>
<td>T3</td>
<td>T4</td>
</tr>
<tr>
<td>B4. Staring and pointing at people different from oneself</td>
<td>T3</td>
<td>T4</td>
</tr>
<tr>
<td>B5. Using loud voices in public</td>
<td>T1</td>
<td>T1</td>
</tr>
<tr>
<td>B6. Blowing nose loudly in public</td>
<td>T1</td>
<td>T1</td>
</tr>
<tr>
<td>B7. Verbally abusing service personnel (e.g., hotel/airline)</td>
<td>T4</td>
<td>T3</td>
</tr>
<tr>
<td>B8. Physically abusing service personnel (e.g., hotel/airline)</td>
<td>T4</td>
<td>T3</td>
</tr>
<tr>
<td>B9. Grabbing others to get attention</td>
<td>T4</td>
<td>T3</td>
</tr>
<tr>
<td>B10. Smoking around dense crowds</td>
<td>T1</td>
<td>T3</td>
</tr>
<tr>
<td>B11. Not holding doors for people behind</td>
<td>T4</td>
<td>T1</td>
</tr>
<tr>
<td>B12. Littering/spitting in public</td>
<td>T3</td>
<td>T3</td>
</tr>
<tr>
<td>B13. Occupy seating designated for disabled*</td>
<td>n/a</td>
<td>T3</td>
</tr>
<tr>
<td>B14. Inscribing on walls or pillars</td>
<td>T3</td>
<td>T3</td>
</tr>
<tr>
<td>B15. Inscribing on historical buildings</td>
<td>T3</td>
<td>T3</td>
</tr>
<tr>
<td>B16. Littering/not flushing public toilets</td>
<td>T1</td>
<td>T3</td>
</tr>
<tr>
<td>B17. Ignoring local traffic rules as drivers</td>
<td>T3</td>
<td>T3</td>
</tr>
<tr>
<td>B18. Ignoring local traffic rules as pedestrians</td>
<td>T3</td>
<td>T3</td>
</tr>
<tr>
<td>B19. Allowing children to urinate in public</td>
<td>T3</td>
<td>T3</td>
</tr>
<tr>
<td>B20. Sitting on the street in a casual way</td>
<td>T1</td>
<td>T1</td>
</tr>
<tr>
<td>B21. Not respecting local religions</td>
<td>T3</td>
<td>T1</td>
</tr>
<tr>
<td>B22. Engaging in loud arguments in public</td>
<td>T1</td>
<td>T4</td>
</tr>
<tr>
<td>B23. Causing crowd congestion in public due to loud arguments</td>
<td>T1</td>
<td>T3</td>
</tr>
<tr>
<td>B24. Demanding merchandise discounts even if unavailable</td>
<td>T1</td>
<td>T4</td>
</tr>
<tr>
<td>B25. Taking &quot;souvenir&quot; amenities from hotel rooms</td>
<td>T3</td>
<td>T2</td>
</tr>
<tr>
<td>B26. Insisting on speaking Chinese to non-Chinese speakers*</td>
<td>n/a</td>
<td>T1</td>
</tr>
<tr>
<td>B27. Touching/feeding zoo animals without permission*</td>
<td>n/a</td>
<td>T3</td>
</tr>
<tr>
<td>B28. Using selfie photo sticks without considering the surroundings*</td>
<td>n/a</td>
<td>T1</td>
</tr>
<tr>
<td>B29. Using selfie photo sticks where they are banned*</td>
<td>n/a</td>
<td>T3</td>
</tr>
<tr>
<td>B30. Taking photos of others' personal activities*</td>
<td>n/a</td>
<td>T2</td>
</tr>
<tr>
<td>B31. Taking photos of foreigners without permission</td>
<td>T3</td>
<td>T1</td>
</tr>
<tr>
<td>B32. Constantly demanding to take photos with foreigners*</td>
<td>n/a</td>
<td>T4</td>
</tr>
<tr>
<td>B33. Standing or sitting closely to strangers in public or in line*</td>
<td>n/a</td>
<td>T1</td>
</tr>
<tr>
<td>B34. Trying clothes on outside the fitting room</td>
<td>T1</td>
<td>T1</td>
</tr>
<tr>
<td>B35. Purchasing luxury merchandise in large quantities</td>
<td>T1</td>
<td>T1</td>
</tr>
</tbody>
</table>

*Newly added behaviors, not included in Loi & Pearce’s (2012) study in Macau.

Shaded items indicate different classifications between Macau and U.S. scenarios.

T1: Isolated individual act
T2: Debatable act
T3: Marginally illegal or scam act
T4: Act directly relating to others
Comparison between the Macau and U.S. Studies

Comparing the results of Step 2 with those of Loi and Pearce’s (2012) study revealed important findings. This comparison essentially showed how differently Asian and American societies view these unexpected behaviors. As Table 8 shows, only 13 behaviors were similarly classified in this and Loi and Pearce’s (2012) studies. For example, both Macau and U.S. residents on average considered inscribing on historical buildings to be an illegal act. Sitting on the street in a casual way and purchasing luxury items in large quantities were isolated individual acts, which means that there are hardly universal moral or legal grounds to evaluate public behaviors. On the other hand, 14 behaviors were evaluated differently by Macau and U.S. residents in the following categories:

- Personal vs. non-personal. Certain behaviors considered as individual acts (T1) by Macau residents were viewed as acts directly relating to others (T4) by U.S. residents. For the latter, engaging in loud arguments may refer to disturbing a quiet environment, hence creating inconveniences for others. Demanding merchandise discounts even if unavailable in fact challenges the overall fairness of a business market. This action affects customers who do not demand discounts and may prevent businesses from earning their fair share of profits. Therefore, U.S. residents did not consider this to be an individual act.

- Legal in Macau vs. illegal in the U.S. Residents of the U.S. seemed to use a different legal benchmark than their Macau counterparts. Breaking a waiting line was considered a legal and personal act (T1) in the U.S., whereas marginally illegal (T3) in Macau; the same holds true for B4, B10, and B16. On the other hand, abusing service personnel (B7 and B8) and grabbing others (B9) were only classified as acts that affect others (T4) in Macau, unlike in the U.S. case where they were viewed as illegal acts. Residents of the U.S. may be more sensitive to violations to personal safety, and invoking physical harm to someone is indeed punishable by law. On the contrary, there have been incidents in China in which service employees were physically attacked by guests; however, these guests were not punished by law. Therefore, the legality of a behavior is interpreted differently in different countries.
Illegal in Macau vs. legal in the U.S. It was interesting to find that not respecting local religions was not deemed illegal but rather seen as an individual act by U.S. residents, unlike in Macau. Macau residents were likely to reinforce public respect for different religions. Additionally, U.S. residents were more tolerant of taking photos of foreigners without permission than their Macau counterparts, although this act may invoke discomfort on the social level. Again, photo-taking in public is a relatively controversial topic, and U.S. residents have been open about it. With the rise of social media and public sharing of private life, taking photos in public has become a common practice. In the U.S., where most social media technologies originated, people are more likely to be open to recording videos and taking pictures with mobile phones in public. Many are familiar with the concept of vlogging (video blogging) on websites like YouTube. In comparison, similar acts may have not been observed as widely in Macau.
### Table 9: Mixed Voices on Chinese Social Media

<table>
<thead>
<tr>
<th>Voices</th>
<th>Main Theme</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>V1. Rejection</td>
<td>Western discrimination against Chinese</td>
<td>“Americans always discriminate against the Chinese people!”</td>
</tr>
<tr>
<td></td>
<td></td>
<td>“The media is only trying to create big news, and discriminate against the Chinese!”</td>
</tr>
<tr>
<td>V2. Self-reflection and self-regulation</td>
<td>A sign of Suzhi (素质) deficit of the Chinese people</td>
<td>“I support the Americans to fine these tourists as much as possible! They need to be punished and educated!”</td>
</tr>
<tr>
<td></td>
<td>(in response to news about illegal acts of Chinese tourists)</td>
<td>“This is not something that the West made up. We Chinese people have very low Suzhi (quality). It is our own fault.”</td>
</tr>
<tr>
<td></td>
<td></td>
<td>“It is best that they get fined (punished). This will make them remember their mistakes.”</td>
</tr>
<tr>
<td>V3. Concealment</td>
<td>Call to “save face” abroad</td>
<td>“These people should be put on the blacklist, so that they cannot travel abroad to lose our Chinese face!”</td>
</tr>
<tr>
<td></td>
<td>(in response to news about individual acts with low social acceptableness, e.g., speaking loudly in public)</td>
<td>“Why does the Chinese media always report on this? Don’t they worry about our face [in the presence of Westerners]?”</td>
</tr>
</tbody>
</table>

Mixed voices were found in the Weibo comments. This result reflects the diverse mindsets of the general Chinese audience and the complexity of interpreting the phenomenon of unexpected behaviors from the Chinese perspective. The term *West* constantly appeared in the
online discussions. The focus seemed not to be the behaviors themselves, but how the West sees and reacts to the behaviors. The following section presents quotes to support the three voices found based on the social media data.

- V1 rejection is to reject the “accusations” of Chinese tourists by the West.

“The image of Chinese tourists may not be all positive, but American tourists have a much worse reputation in the world….There is a special phrase just to describe them: the Ugly American.”

“We should see this as a cultural difference, rather than something related to national pride. Chinese tourists should keep their dignity. This is not about our morality.”

“When I went to Italy last time, I saw many Americans cutting in lines. They are not better than the Chinese.”

“They always say when in Rome, do as the Romans do. But this means that we will forget who we are. Don’t learn from them. We should keep our own ways!”

“In Thailand, I have seen many Western tourists behaving worse than Chinese tourists. It is all the media’s exaggeration!”

- V2 self-reflection or self-regulation refers to correcting tourist behaviors based on Western social and legal benchmarks.

“Our reputation is related to our economy. China’s GDP per capita is much lower than that of Japan and the U.S. The Chinese mindset will change when we catch up on them.”

“The environment in China is chaotic nowadays. There are too many people everywhere on the street. The Chinese just have bad habits, and we don’t educate our children. We need to change that.”
“It is not that we cannot keep an appropriate demeanor in public, but we don’t know how. During my trip to Japan, I learned that it was inappropriate to eat on the street, and I should wait in line.”

“Frankly speaking, I have never seen Americans spitting on the street or cutting in lines. But I always see Chinese tourists interfering in other people’s business.”

“Chinese people in general do not care about warning signs because the punishment in China is so minimal that nobody really cares.”

• V3 concealment implies that it is OK to practice those behaviors, but just not in front of the Westerners.

“They (Chinese tourists) should not go to other countries. They are out there losing face for us.”

“Looking at all the negative reports about Chinese tourists, I feel so ashamed.”

“You know what is the saddest? All the reports are true events, and I cannot even deny it.”
CHAPTER 5. CONCLUSIONS

This chapter consists of four sections. First, it recaptures the major findings and conclusions of the study. Based on these findings, the chapter then provides a detailed explanation on the theoretical and practical implications of the study. It makes recommendations to tourism industry professionals on how culture may be taken into consideration when tourism planning is implemented, specifically targeting the Chinese outbound market. Lastly, the chapter discusses the limitations of the study and areas for future research.

Major Findings and Conclusions

The study investigated three domains of opinions about the unexpected behaviors of Chinese outbound tourists. These domains were the media perspective, the residents’ perspective (targeting U.S. destinations), and the Chinese people’s perspective on social media. The study has thus accomplished the following key findings:

- A general review of news articles about the Chinese outbound market suggests that news agencies do not share the same perspective in portraying Chinese tourists; rather their portrayal of this outbound market is multifaceted. The U.S. media tends to focus on negative events associated with this tourist market, whereas their Chinese counterparts are likely to only emphasize the rising power of Chinese tourists.

- Based on the review of news articles, 35 commonly observed unexpected behaviors by Chinese tourists were found. For U.S. residents, most of these behaviors are not socially acceptable, though most are legally acceptable. Based on the two dimensions of acceptableness, the 35 unexpected behaviors were classified into four types.

- A comparison of the online survey results with those from existing studies implies that the same set of unexpected behaviors are viewed differently by the Asian and U.S. populations.
The online survey results indicate that U.S. residents’ overall impression of Chinese tourists is not as negative as U.S. media may lead expectations. With reflections of both positive and negative interpretations of the behaviors, the general view remains relatively neutral.

China-based social media data proposes that the Chinese people view the unexpected behaviors from complex perspectives. The behaviors themselves are not as important as the others’ opinions of the behaviors.

**Theoretical Implications**

**Understanding the Tourist-Destination Interaction**

Laing, Phillipson, and Lee (1966) offered two rules in “a science of persons” (p. 179):

1. Behavior is a function of experience;
2. Both experience and behavior are always in relation to someone or something other than self.” (p. 179)

In this way, to understand the tourist, it is necessary to first understand the tourist’s experience. The experience is not only the touristic experience—the materialistic pleasure (as in Figure 9). More importantly, it is what constitutes the tourist as a person. This includes the public or social self and the political self, which is in fact reflected in the findings. The wealth of Chinese tourists is indicative of the tourist self that consumes the materialistic goods and services at a destination. This materialistic connection with the destination has been highly cherished in reality and may be the most important reason why the Chinese outbound market is welcomed worldwide. However, in the social context, what is evaluated is Chinese tourists’ public or social self. However, socio-historical explanations have constructed the Chinese social self to be deemed unideal in a Western society. The negative terms used by the U.S. media or expressed by the survey respondents imply that the tourist’s public or social self is in dissonance with the society within which the destination is situated.

The political self of the tourist in this study was discovered in Step 1 and Step 3 of the research. In Step 1, the biased news reports from both U.S. and Chinese media outlets implied
that they use the subject of tourist behaviors as a political tool. For example, the U.S. media suggested that escaping air pollution is one of the main reasons why Chinese people want to travel abroad. On the other hand, Xinhua News often reminds its readers of China’s tourism power and its ability to influence a destination’s economy. As shown in the findings from Step 3, general Chinese people are aware of the political self, and they have also recognized the political self in Chinese tourists. The mixed voices on Weibo indicate that Chinese people often remind themselves of the political opposition between China and the West. Second, the study of tourist behaviors should be accompanied by studies of the socio-cultural environment where a tourist is situated.
Figure 9: The Chinese Tourist vs. Tourist Destination: A Model of Interactions
Redefining the Host-Guest Relation

The host-guest relation is central to this dissertation. The Chinese guest as a new global tourist has significantly changed the preexisting host-guest dynamics. The results of this study reveal both the host’s and guest’s perspectives about unexpected behaviors of Chinese tourists in the United States. This section explains the new host-guest relation in comparison to the old view. Figure 10 presents two relations formed by traditional hosts compared to new hosts and traditional guests compared to new guests.

In the traditional host-guest relation, the power structure is unbalanced. The guest often is from the developed world with financial, social, and political power. The host and the host’s culture are staged as exotic, and communications between the host and guest are unidirectional. The guest enters the host’s community, and the host passively receives. This type of relation has existed since the colonial times and the European expedition around the world.

Because of the economic advancements and social progression, tourists from developing countries have begun to travel to foreign destinations in both the developed and developing worlds. Two major changes have since taken place. First, power dynamics have become multi-directional. The new guests have turned themselves into customers. In the capitalist market, the business owner is to serve the customer in order to make a profit. The new guest, though perhaps with less political power, has gained bargaining power through materialistic consumption at a developed destination. Second, the tourist gaze co-exists with the host’s gaze. The tourist gaze in the dissertation is expressed through Chinese tourists’ cameras. It is mostly driven by curiosity. However, their gaze often encounters the host’s gaze, which is typically expressed through both positive and negative media reports. In addition, the host’s gaze may also evolve into social judgement of tourists’ public behaviors.
Figure 10: Redefining the Host-Guest Relation
Practical Implications

Social Etiquette Education for Tourists

Standards of social etiquette and public conduct are not universal. While this dissertation does not promote the notion of a single standard to be applied at all destinations, it is necessary to provide adequate education to tourists on the local customs and cultural norms of a destination. Cultural awareness and sensitivity in general need to be encouraged amongst tourists. In the case of Chinese tourists, although the Chinese government has published an official guide on public tourist behaviors overseas, the implementation of proper behaviors at destinations may have not been as successful as expected. Travel agencies should be encouraged to communicate with tourists during the trips to provide this information, and face-to-face communication between tour guides and tourists may be more effective than written communication from governmental authorities.

The Marketability of the Emerging Tourist

One fundamental question raised by this dissertation is whether tourists from an emerging market can be accepted by a developed destination. When entering a developed country, a tourist may need to overcome visa restrictions and other administrative or legal barriers. At destinations, there may be inevitable social judgement of tourists based on their cultural backgrounds. As Chinese tourists have experienced, the U.S. media is likely to portray a negative image of this market. Public opinions that tourists must face are contrary to the purpose of vacation travel, which is to relax and enjoy leisure time.

To increase the marketability of the emerging tourist—that is, to improve the acceptableness of the tourist as a person, both the government and media need to be accountable. On the one hand, the government of an emerging country needs to provide immediate political and legal support and guidance when the tourist enters a foreign environment. On the other hand, the media needs to practice their role in reporting truth in society and to maintain a more neutral stance. The recent discussion of “fake news” in the U.S. is a reminder that the media is still expected to bear responsibility in truth-seeking and peace-making. In the case of tourism,
Chinese tourists and U.S. hosts both deserve to understand the positive and negative impacts of tourism. Disguising either the positive or negative can be harmful for the guest-host relationship.

**Hospitality Training and Education at Destinations**

This study has explored possible reasons for Chinese tourists’ unexpected behaviors using value principles from Chinese culture. The findings offer useful implications for both hospitality and tourism businesses and host communities at destinations that have already been welcoming or ready to receive Chinese tourists. In practical terms, one major goal of service industries is to satisfy customers’ needs and wants in order to sustain business profitability, which requires a thorough understanding of the customer on the side of management and employees. Today, collecting information on customers’ demographics and behavioral patterns is common for market research and analysis. However, such information may not be sufficient enough to cater to those from a distinct culture and civilization, whose behavioral traits are not typically and immediately observable at established destinations. Specifically, ethnicity- and nationality-related information in market research may have not been used to its full potential. Such information should be gathered not only for statistical purposes, but be applied in employee training.

Planning training sessions for service employees about a specific culture is critical for service quality improvement and refinement. In the case of the Chinese outbound market, employees may be generally educated on Chinese lifestyle and culture. At the same time, organizations should be committed to encourage management and front-line employees to keep an open mind in understanding Chinese tourists and accommodating their needs to the extent of being feasible. Employees may be trained to explain local customs of a destination to Chinese tourists who violate certain rules in public. But the explanation should be delivered in a way with which Chinese tourists feel comfortable. As the study suggests, Chinese people are aware of and often pay attention to negative opinions about the unexpected behaviors. This may create their hostility against those who express those negative opinions. At the same time, based on familiarity they are likely to group people they encounter as either “with us” or “with others”. Therefore, Chinese tourists may be more sensitive than expected to how they are viewed and
treated by (foreign) service employees, who are viewed by them as “others”. This implies that hospitality employees need to carefully maintain their service standards and particularly demonstrate the willingness to help. Service failures at a foreign environment may be interpreted by Chinese tourists as actions “against us” – against China and the Chinese, instead of as operational mistakes that may be corrected through service training. In other words, hospitality employees should seek to not only ensure service quality, but also establish familiarity, or relationship, with Chinese tourists that they assist, which will enhance the tourists’ overall travel satisfaction.

Destination management organizations (DMO’s) also play a key role in educating host communities about the cultures of tourists that they are receiving. China, being the largest tourist-generating country today, has been promoting outbound travel to its citizens in recent years. This has resulted in Chinese people’s growing interests in international destinations. However, it is important to recognize that many destinations may have traditionally welcomed Western tourists. Therefore, the local communities are familiar with tourist behaviors backed by Western, or non-Chinese cultures; and they have established certain expectations for tourists. This situation has changed drastically, as one may have observed, in that Chinese tourists have had prominent presence globally. It is perhaps time for host communities to broaden their perspectives on how tourists should behave and should not.

Professionals at DMO’s may take the opportunity to develop educational programs for local residents to achieve better understanding of Chinese culture and of Chinese tourists visiting the community. Such educational programs may include lessons about Chinese tourists’ motivations to visit the destination. It should be emphasized that their motivation is not only to focus on the materialistic perspectives of travel, such as shopping. They may also unconsciously seek to establish a socio-political view of the destination. As the study suggests, Chinese tourists’ interactions with destinations reflect their materialistic as well as social and political self. In other words, how they view the host community, in relation to China – their home country, may be an important part of their internal reflection about the destination. However, such reflection, based on China’s social and political relations with the destination, is not verbally expressed. But it is relevant to, and of interest for, the host community to understand as this is closely related to
tourism’s role in peace-making between China and the host country. To facilitate the host’s understanding of Chinese tourists’ internal reflection, information sessions on economic trades and history between China and the destination may be offered; and local academic institutions may also be encouraged to participate in these discussions. On the one hand, this resolves misunderstanding of local residents about the Chinese outbound market, especially on their unexpected behaviors. On the other hand, DMO’s fulfill their role in facilitating peaceful and meaningful interactions between tourists and hosts at destinations.

Limitations and Areas of Future Research

Limitations

This dissertation has a few limitations in the areas of theory application and research design. First, only Liang Shuming’s and Fei Xiaotong’s theories were introduced as the foundation for understanding the value system of Chinese culture. Because both of the authors’ works were established decades ago, their applicability to today’s Chinese society may be questioned. China has experienced drastic changes over recent years, and the diverse population and regional differences may limit these theories’ current universal validity for the entire country. In the future, a survey of various schools of thoughts may be necessary for studies to grasp an up-to-date view of China.

Another limitation of the study relates to its methodology. It should be recognized that there is a lack of prior research studies on similar topics as this dissertation. In designing the second step of the research, the dissertation applied Loi and Pearce’s (2012) method without significant modifications. Because the categorization of unexpected behaviors using the IPA grid has not been widely tested, it may affect the validity of the findings.

Future Research on Emerging Tourism Markets

The World Bank and International Monetary Fund defined and validated the term emerging market one decade ago (Li, 2016). Since the European expedition, imperial
colonization, and the Second World War, the world has experienced persistent power struggles, predominantly between the Global North and South. In recent decades, formerly colonized or dominated countries have achieved economic advancements to various degrees. China, among them, has accomplished remarkably economic growth in many industrial sectors. Although regional differences (Démuurger, 2001) remain an unavoidable issue for the central government, China’s shift from a planned to a market-oriented economy (He, 2016) has proven to be an unprecedented success in history. It is important to note that changes in China are not only headline news, but are also closely related to the daily life of the Chinese people. When Beijing became the city with the most billionaires in 2013 (Knight, Li, & Wan, 2016), the wealth that the Chinese people had collectively accumulated sent a message: Chinese consumers’ purchasing power had to be recognized by the world market.

Tourism, amongst many market sectors, has become an avenue through which Chinese people express their affluence and influence in the world. While tourism provides a platform for people from all countries to participate in shopping, sightseeing, and entertainment in general, it must be acknowledged that the tourism system is facing a previously unparalleled mobilization of tourists from a land that is home to 1.37 billion people (estimate as of July 2016 by Central Intelligence Agency), about 20% of world population, to destinations worldwide. According to the China Tourism Academy, 122 million Chinese tourists participated in outbound trips in 2016, 40% of whom traveled as organized groups and the remainder as individuals. Economic impacts aside, how these tourists coexist with the local communities as they mobilize around the globe is an area worth exploring. At the same time, the behavioral traits that Chinese tourists demonstrate on foreign lands represent a culture that might have been considered mysterious merely a few decades ago. In this way, the term “emerging” to describe the Chinese outbound market not only addresses its incredible market potential, but also refers, to a certain extent, to the world’s unfamiliarity with the actions and emotions of Chinese tourists, and fundamentally, their mindsets.

Chinese tourism studies should not be viewed as equivalent to Chinese tourism market studies. Instead, tourism embodies a wide domain of research opportunities, including the interconnections among Chinese philosophy, sociology, and anthropology and tourist behaviors.
Specifically, researchers may examine how Chinese tourists express themselves when “others” are (not) present, how Chinese tourists perceive the evaluations of themselves by “others,” and how their behaviors are connected to travel motivations. In studying the psychology of Chinese tourists, one cannot separate the subject from its broader context. Lucian W. Pye, a prominent scholar of China, suggested that China “[is] a civilization pretending to be a state” (Pye, 1998, p.4). Pye (1998) further elaborated on how China differs from Europe in general:

“The modern nation-state was a European invention, and it was in a sense imported into, if not forced onto, Asia…The central constructs of the [Western] model are that…security has to be the paramount concern of all states…[China’s] rulers were more concerned about dignity, status, and ritual than power relationships…China placed a higher value on ritual and dignity than territory… For nearly a century the Chinese people have been exposed to relentless attacks on their great cultural heritage…the Chinese feel that…they are not getting the international respect that is their proper due.” (p.4)

Though Pye’s (1998) words demonstrate differences from a political science perspective, he also hinted at some fundamental questions in Chinese travel: how may history and politics influence how the Chinese see the world, and how the world sees them? More importantly, how does the Chinese cultural heritage facilitate the communication about the Chinese-ness in modern times? These questions relate to how the Chinese deal with heritage and tourism internally. Oakes (2013b) suggested that modernity and heritage tourism are seen as closely interconnected in China. For instance, the government is enthusiastic about revamping cultural displays in a “modern” fashion. Heritage is usually expressed through physical enhancement or reconstruction of the original form. The government’s enthusiasm implies that cultural preservation in China is highly materialized, and this may have forced the Chinese people to see foreign cultures the same way—only through a materialistic perspective. This then affects how the Chinese behave when interacting with foreign “things.”

The Chinese-ness observed and encountered by the “foreign others” is expressed through different channels, among which is tourism. Given that tourism provides the platform for cultural
interactions, the Chinese, who have previously faced both military and cultural attacks by the West, may experience complex emotions at, for example, the Louvre in Paris, a site that hosts the trophies of Western civilization. Similarly, how might a Chinese tourist visiting the Elmina Castle of Cape Coast react to the brutality of slavery, given that China is often portrayed by the Chinese Communist Party as a victim of colonization? These perspectives suggest that tourism studies should look further than market-related domains. Personalities and emotions of a civilization deserve great research efforts that pose in-depth questions about society and humanity. When the world population is still divided by nationality, race, ethnicity, and religion, it is inappropriate to only consider market-orientated issues and develop theories with the assumption that they can be generalized to all civilizations.

**Future Research on Unexpected Behaviors**

Behavior standards are developed based on cultural and social characters. A behavior is not necessarily correct or incorrect. For this reason, the word “unexpected” is used in this dissertation. It is necessary to realize that unexpected behaviors are not new. They may be traced throughout history to whenever two cultures first encountered each other. However, research on unexpected behaviors, especially those of Chinese tourists, is relatively new. The reason for this is due in large part to the incredible size of the Chinese outbound market that inevitably attracts attention. Furthermore, it is possible that the focus on Chinese tourists may be more about Chinese than about tourists. After all, the emergent power of China is essentially the cause of the rise of Chinese outbound tourism. This dissertation has investigated the general public’s view on unexpected behaviors of the Chinese tourist as of now, but standards on public conduct may change over time. As China and other emerging nations intensify their interactions with the developed world, certain behaviors that were previously (or are currently) unacceptable may become acceptable. Similar studies may be periodically repeated in the future to examine how the acceptableness of certain behaviors changes at destinations over time.

It is important to recognize that how unexpected a behavior is may be relative in various cultural contexts. As the findings suggest, unexpected behaviors have been more negatively reported by U.S. media than its counterparts in some other regions of the world. It suggests that these behaviors may be more unexpected and less acceptable at Western destinations than at non-
Western ones. It also implies that different societies may evaluate and regulate public conduct based on their own realities. As Chinese outbound tourism develops, the diversity of destinations and cultures to which Chinese tourists are exposed expands. In other words, they no longer face a singular value system that looks to constrain tourist behaviors with Western etiquette standards. The scrutiny that Chinese tourists have been confronted by in recent years may lessen gradually as more destinations, where Western etiquette is not widely practiced, tolerate and accept Chinese tourist behaviors. This indeed may soon become foreseeable future. Since the establishment of the One Belt One Road Initiative led by China, a multilateral project that promotes China’s economic, social, and cultural collaborations with countries in the Eurasian region, Chinese tourists have been provided the opportunity to visit places like Pakistan, Bangladesh, the Russian Far East, and Kenya. It is likely that Chinese tourists’ unexpected behaviors may be interpreted differently at these destinations, where the indigenous cultures are primarily non-Western. This implies an expanded research horizon for tourism and social science scholars in general. It allows researchers to investigate how the Chinese tourist is received and his behaviors evaluated in various host communities. This in fact sets a new research direction about South-South encounters in the tourism context, where the Chinese tourist meets various hosts from developing nations. It will lead to a rich body of literature that document the voices of both sides. The presence of the Chinese tourist at these destinations and the socio-psychological changes the host may undergo should be simultaneously explored. Only by examining both the actions of and reactions to the Chinese tourist can the role of a new global tourist be realized and fulfilled.
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