

## Lincoln University Digital Thesis

### Copyright Statement

The digital copy of this thesis is protected by the Copyright Act 1994 (New Zealand).

This thesis may be consulted by you, provided you comply with the provisions of the Act and the following conditions of use:

- you will use the copy only for the purposes of research or private study
- you will recognise the author's right to be identified as the author of the thesis and due acknowledgement will be made to the author where appropriate
- you will obtain the author's permission before publishing any material from the thesis.

**Service Providers' Experience and Response Behaviours towards  
Chinese Tourists: Evidence from Sri Lanka**

---

A thesis  
submitted in partial fulfilment  
of the requirements for the Degree of  
Doctor of Philosophy

at  
Lincoln University

by  
Hewa Malge Rasika Sameera Sampath Gunawardana

---

Lincoln University

2020



Abstract of a thesis submitted in partial fulfilment of the requirements for the Degree of Doctor of Philosophy .

Service Providers' Experience and Response Behaviours towards Chinese Tourists: Evidence from Sri Lanka

by

Hewa Malge Rasika Sameera Sampath Gunawardana

Chinese tourists are now replacing the traditional tourist source markets in many destinations around the world because of the spectacular growth in the numbers of these tourists in recent years. Consequently, the Chinese tourist market has received extensive attention to understand their motives, expectations, experiences, and travel behaviours from the perspective of the tourists themselves. However, limited attention has been given to understanding the supply-side experience or the servicing hosts' perspectives and how the service providers adjust and respond to this new tourist market. This research applied a qualitative emic approach to explore hosts' experiences and responses towards Chinese tourists in two key tourist locations in Sri Lanka: Kandy and Galle. The findings show that Sri Lankan hosts have different experiences with Chinese tourists depending on the service provided and the type of Chinese tourist. This is different from the models proposed in the demand-side tourism literature. Hosts construct their perception of these tourists by observing the tourist behaviour and respond accordingly. As Chinese tourists' behaviour changes, the initial responses are amended. Similarly, the changes taking place in the Chinese tourist market are much faster than the responses adopted by Sri Lankan service providers despite the best efforts of those service providers. The findings have resulted in interlinked theoretical insights. The concept of Chinese tourist 1.0 and 2.0 is amended to a continuum model that provides a nuanced level of changes that is patchy, uneven, and lacking uniformity. The hosts' observations/perceptions of and responses towards the Chinese tourist market are considerably influenced by the Chinese cultural value driven behaviours. Following these observations, it becomes apparent that there are a number of 'gazes' in operation: the service providers gaze at different types of tourists, the tourists gaze at the service providers, and the tourists gaze at each other.

**Keywords:** host gaze, Sri Lanka, Chinese tourists continuum, host-response behaviours, cultural differences, culture, hosts, host perception, bargaining behaviours, Western tourists.

## Acknowledgement

I owe my special gratitude to my principal supervisor, Dr. David Fisher, for his patience and guidance extended during the writing of this thesis. You have never doubted my abilities and were always there to listen to me with your 'open door policy'. Without your continuous support, guidance, and feedback, I would have taken a long time to finish this thesis. I would like to thank my associate supervisor, Dr. Joanna Fountain, for her careful comments and the different views you provided to make this thesis more valuable. Thank you very much. I sincerely thank Dr. Koji Kobayashi for your careful insight and encouragement provided during the last stage of writing this thesis. I was fortunate enough to receive a blend of ideas from your team to finish this thesis and it was quite unforgettable journey. Thank you all.

I should also acknowledge all those service providers who participated in the interviews and without their support and insights I would not have completed this thesis. However, there have been several people in the field who provided me with extensive support to connect with the suppliers to obtain their experiential insights. Especially, I would like to remind my younger sister of her support during my stay in Galle, my former students and batch mates for providing their tourism contacts to connect with those suppliers in Galle, and Sanjeewa, for allowing me to stay in your office during the day when I was conducting my fieldwork in Galle. Especially, I'm grateful to Mr. Kelum (tour guide) for carrying me to different service providers in Kandy without any hesitation. I should also thank Saumya and his father, Bandara, for allowing me to stay in their house in Gampola during the fieldwork in Kandy. I would also like to thank my fellow PhD students: Susan, Xiaozhen (Sunny), Yaa, Pradeep, and Walter for 'lending me their ears' for my problems and issues and sharing their experience on this unforgettable doctoral journey. Without your encouragements I would not have done this. I also would like to express my gratitude to Dagmar Simon for her fast copyediting work. I would like to thank the University of Kelaniya and the University Grant Commission of Sri Lanka for providing study leave and the necessary financial support to conduct this study. I would also like to extend my gratitude to Chathuri and the members of the Department of Marketing Management in the University of Kelaniya for releasing me from other duties. I offer my heartfelt gratitude to my mother, Lalitha, for her long and continuous support and encouragement. My father and my sisters are also remembered at this juncture. Last but not least, I express my sincere gratitude and indebtedness for my wife, Madu, for all the sacrifices she made for the successful completion of this thesis. Without your support, tolerance and encouraging words, I would not have completed this thesis. This thesis is dedicated to my family and parents.

# Table of Contents

<b>Abstract .....</b>	<b>ii</b>
<b>Acknowledgement.....</b>	<b>iii</b>
<b>Table of Contents .....</b>	<b>iv</b>
<b>List of Tables .....</b>	<b>vii</b>
<b>List of Figures .....</b>	<b>viii</b>
<b>Chapter 1 Introduction .....</b>	<b>9</b>
1.1 New Tourist Markets .....	9
1.2 Sri Lanka as a Medium-haul Destination for Chinese Tourists .....	10
1.3 Research Aims and Questions.....	12
1.4 Significance of this Study .....	12
1.5 Structure of the Thesis.....	14
<b>Chapter 2 Host Perspectives and Response to Tourists.....</b>	<b>15</b>
2.1 Introduction .....	15
2.2 Host-Tourist Social Contacts .....	15
2.2.1 Host Perception of Tourists.....	19
2.3 Factors Affecting Host Perception of Tourists .....	21
2.3.1 Culture and Contents of Culture .....	22
2.3.2 Different Levels of Culture and Cultural Differences and Host Perception .....	24
2.4 Host Response Strategies Towards Tourists .....	28
2.5 New Tourist Markets and Hosts in Destinations.....	31
2.6 Host Perception and Response to Chinese Tourists .....	33
2.7 Host Gaze in Tourism .....	34
2.8 Summary .....	37
<b>Chapter 3 Chinese Tourist Market, Cultural Values of Chinese Tourists and Sri Lankan Hosts ....</b>	<b>38</b>
3.1 Introduction .....	38
3.2 Chinese Outbound Tourist Market and Historical Development .....	38
3.3 Chinese Tourist Types .....	41
3.4 Chinese Tourists' Behaviour and Chinese Culture .....	44
3.4.1 Chinese Cultural Values as a Differentiator .....	47
3.4.2 Chinese Customs, Language, and 'Culture' as Differentiators.....	51
3.4.3 Criticism for Culture as a Differentiator.....	54
3.5 Sri Lankans Hosts and Culture.....	55
3.6 China and Sri Lankans Relations .....	57
3.7 Chapter Summary .....	58
<b>Chapter 4 Tourism Industry in Sri Lanka .....</b>	<b>59</b>
4.1 Introduction .....	59
4.2 Sri Lanka in Brief.....	59
4.3 Historical Development of the Tourism Industry in Sri Lanka .....	61

4.3.1	Tourism with Minimal Institutional Arrangements.....	62
4.3.2	Golden Era of Sri Lankan Tourism .....	62
4.3.3	Sri Lankan Tourism Industry during the War .....	66
4.3.4	Post-war Tourism Boom in Sri Lanka .....	68
4.4	Tourists' Spatial Usage Patterns in Sri Lanka .....	69
4.5	Tourist-Generating Regions and Changes in Composition of Tourist Markets in Sri Lanka.....	71
4.6	Tourism Research in Sri Lanka .....	75
4.7	Summary .....	76
<b>Chapter 5 . Methodology .....</b>		<b>77</b>
5.1	Introduction .....	77
5.2	Research Paradigm .....	77
5.3	Methodology.....	78
5.4	Research Methods .....	78
5.5	Sampling Decisions .....	80
5.6	Research Setting .....	82
5.7	Insider-Outsider Status of Field Work.....	85
5.8	Entering the Field – Galle.....	85
5.9	Entering the Field - Kandy.....	88
5.10	Data Analysis.....	90
5.11	Ethical Considerations.....	94
5.12	Ensuring the Quality of the Study.....	95
5.13	Summary .....	97
<b>Chapter 6 Sri Lankan Service Providers' Experience with Chinese Tourists .....</b>		<b>98</b>
6.1	Introduction .....	98
6.2	Profile of the Participants .....	98
6.3	Chinese Tourist Types .....	103
6.3.1	Group Tourists.....	104
6.3.2	Smaller Groups.....	105
6.3.3	Self-guided smaller Groups and solo Travellers.....	106
6.4	Service Providers' Experience with Chinese Tourists .....	107
6.4.1	Limited English Language Skills .....	107
6.4.2	Mobile Phone Users and Photo Lovers .....	109
6.4.3	Shopping Behaviour of Chinese Tourists .....	109
6.4.4	Loud Chinese Tourists .....	112
6.4.5	Informed Tourists.....	113
6.4.6	Tourists who Lack Curiosity.....	115
6.4.7	Eating Behaviours of Chinese Tourists .....	117
6.4.8	Understanding of Protocols and Rules.....	119
6.4.9	Tight Spenders/Budget Travellers and Short Stayers .....	122
6.4.10	Snobbish Chinese Tourists .....	124
6.4.11	Indirect Complainers.....	124
6.5	Summary .....	126
<b>Chapter 7 Response Behaviour of Service-Providing Hosts .....</b>		<b>127</b>
7.1	Introduction .....	127



7.2	Response to Price-Conscious Chinese Tourists.....	127
7.2.1	Pricing Strategies.....	127
7.2.2	Product Matching as Non-pricing Strategy.....	130
7.3	Spatial and Temporal Separation of Chinese Tourists.....	131
7.3.1	Spatial Separation of Chinese Tourists from Others.....	131
7.3.2	Temporal Separation of Chinese Tourists from their Own.....	134
7.4	Language and Continuous Adaptations.....	135
7.4.1	Body Language.....	136
7.4.2	Printed Materials.....	136
7.4.3	Continuous Learning.....	139
7.4.4	Mediators.....	140
7.5	Initial Adaptation by the Sri Lankan Hosts.....	144
7.5.1	Directions and Attention-Grabbing Techniques.....	144
7.5.2	Including Different Stock and New Facilities.....	146
7.5.3	Politicalized Changes to Services.....	150
7.5.4	Building Relationships.....	151
7.6	Response to the Inferior Treatment by Chinese Tourists.....	155
7.7	Summary.....	156
	<b>Chapter 8 Discussion.....</b>	<b>157</b>
8.1	Introduction.....	157
8.2	Chinese Tourist Continuum.....	157
8.3	Cultural Differences of a new Tourist Market and Responses.....	161
8.3.1	Chinese Culture and Tourists Behaviours.....	163
8.3.2	Culturally Specific Responses.....	169
8.4	Triangular Nature of Host Gaze.....	175
8.5	Summary.....	177
	<b>Chapter 9 Conclusion.....</b>	<b>179</b>
9.1	Introduction.....	179
9.2	Overall Summary.....	179
9.2.1	Service-providing Hosts' Experience and Response Behaviours.....	179
9.3	Contribution of this Thesis.....	183
9.3.1	Contribution to the Host-Guest and Host Gaze Paradigm.....	184
9.3.2	Contribution to the Outbound Chinese Tourism Literature.....	185
9.3.3	Contribution to Sri Lankan Tourism Literature.....	186
9.4	Limitations and Managerial Implications.....	186
9.5	Recommendations for Further Study.....	188
9.6	Researcher's Reflection.....	188
	<b>References.....</b>	<b>190</b>
	<b>Appendix A Information Sheet for the Participant.....</b>	<b>215</b>
	<b>Appendix B Indicative Interview Guide.....</b>	<b>216</b>

## List of Tables

Table 3.1 List of Countries with Approved Destination Status up until 2018 .....	40
Table 5.1 Informants and Locations .....	90
Table 6.1 Characteristics of Informants .....	100
Table 8.1 Service-Providing Hosts' Experience with Chinese Tourists.....	162

## List of Figures

Figure 1 Tourist arrivals top source markets 2009-2019. ....	11
Figure 2 Tourist attractions in Sri Lanka.....	60
Figure 3 Total tourist receipts 1995-2019.....	64
Figure 4 Total tourist arrivals 1967-2019.....	65
Figure 5 Concentration of accommodation facilities in Sri Lanka.....	70
Figure 6 Tourist-generating regions from 1994 to 2017.....	72
Figure 7 Top tourist markets in Sri Lanka from 1994 to 2017.....	74
Figure 8 Kandy (top) and Galle (bottom) as central locations in different Chinese tour itineraries. .....	83
Figure 9 Popular touristic sites in Sri Lanka. ....	84
Figure 10 Thematic Framework .....	93
Figure 11 Types of Chinese tourists .....	103
Figure 12 Small group of Chinese tourists in a shop .....	105
Figure 13 Chinese Guests Listening.....	117
Figure 14 Chinese group and a Chinese couple .....	119
Figure 15 Traditional sales floor for Western guests .....	132
Figure 16 Separate video rooms for others .....	132
Figure 17 Separate video rooms for Chinese tourists.....	133
Figure 18 Tools for Communication .....	137
Figure 19 Gem guidebooks in English and Chinese (Mandarin) language.....	137
Figure 20 Menus translated into the Chinese language. ....	138
Figure 21 Customer journey in a gem shop .....	143
Figure 22 Chinese hoardings by the side of the road.....	144
Figure 23 Chinese hoarding and old English name board.....	145
Figure 24 Chinese rooster and money exchange facilities.....	145
Figure 25 Restaurant menus and directions .....	146
Figure 26 Retailers stocking tea .....	147
Figure 27 Chinese monuments in a museum.....	150
Figure 28 Continuum of Chinese tourist types.....	160
Figure 29 Service-providing hosts' experience and response strategies .....	171
Figure 30 Triangular Nature of Host Gaze.....	175

# Chapter 1

## Introduction

This chapter introduces the contextual rationale behind this thesis, its aims and objectives, and the overall structure. Of interest in this thesis is host experience and perception resulting from the host relations with Chinese tourists and how host service providers respond to this new tourist market from the perspectives of Sri Lankan hosts. Relatively little is known about how destination service providers perceive Chinese tourists along with the changes taking place in this market, and how destination service providers respond to them. Even less is known about the gaze of professional hosts on Chinese tourists ([Kimber, 2018](#)). As such, this thesis aims to provide empirical evidence and theoretical interpretations on how destination service providers experience a new tourist market, in this case Chinese tourists, and how they respond to this market. This study is also partly influenced by calls made by [Chan \(2006\)](#) and [Wu and Pearce \(2013b\)](#) to explore hosts' experiences with non-Western tourists.

### 1.1 New Tourist Markets

The host perception and how they respond to new tourists is one of the key research areas that require research attention due to the challenges that a new tourist market could bring into the host service-providing environment ([Ahmed & Krohn, 1993](#); [Erb, 2000](#)). A new tourist market could bring additional challenges to existing service providers who may have accustomed to providing their services for a more matured tourist market with high level of experience in international tourism. The Chinese tourist market has been considered a relatively new tourist market and could bring new challenges for hosts in destinations due to assumed and attributed cultural differences ([Hsu & Huang, 2016](#); [Jørgensen, Law, & King, 2017](#)) and the relative inexperience of these travellers ([Fountain, Espiner, & Xie, 2010](#)). Previous demand side scholars who investigated Chinese tourists and their behaviours have noted the challenges that destination service providers may face due to the differences of Chinese tourists ([Winter, Teo, & Chang, 2008](#)). Additionally, in recent tourism literature, the presence of two Chinese tourist archetypes, Chinese tourist 1.0 and Chinese tourist 2.0, increase the complexity of this tourist market for destination service providers. However, there have been limited studies done on how the supply side understands these two groups of Chinese tourists, and the unique challenges that these tourists could bring to the service environment at the micro level ([Huang, Keating, Kriz, & Heung, 2015](#); [Jin & Wang, 2015](#); [Keating, Huang, Kriz, & Heung, 2015](#)). The limited studies that address the supply-side perspective of Chinese tourists have been based on front-line service employees' gaze on Chinese tourists in restaurants or hotels. Besides that,



there have been other studies that have given their attention to understand the broader host groups or residents' attitudes and perceptions on Chinese tourists in Hong Kong ([Chen, Hsu, & Li, 2018](#); [Prendergast, Lam, & Ki, 2016](#); [Siu, Lee, & Leung, 2013](#); [Tung, King, & Tse, 2020](#)) or destinations that have a cultural affinity with China. This new form of host-tourist relationship and how host service providers react to them requires attention from tourism scholars ([Chan, 2006](#); [Kimber, 2018](#); [Wu & Pearce, 2013b](#)). Thus, it requires studies to understand how hosts in different tourist destinations maintain their relationship with Chinese tourists and how they respond to this market.

## **1.2 Sri Lanka as a Medium-haul Destination for Chinese Tourists**

The cessation of the thirty-year-long war in Sri Lanka in 2009 has rejuvenated the tourism industry, with substantial growth in tourist arrivals from different parts of the world, including China. Sri Lanka is a medium-haul tourist destination for Chinese tourists, and is now experiencing rapid growth in Chinese tourist arrivals ([SLTDA, 2015, 2016, 2019a](#)). Though there was a decline of tourist arrivals in 2019 due to COVID 19, and slight slump of Chinese tourist arrival in 2018, by 2018, Sri Lanka had had a 26-fold increase in Chinese tourist numbers over the 2009 figure (Figure 1). It is important to note that since 2012, the SLTDA (Sri Lanka Tourism Development Authority) has treated Hong Kong and Macau tourists as Chinese tourists when representing the cumulative number of Chinese tourists arriving at Sri Lanka. However, based on historical data about non-mainland Chinese tourist arrivals, it is doubtful if tourists from Hong Kong and Macau have had much influence on the mainland Chinese tourist arrival figures.

In 2015, China overtook the traditional UK source market to become the second-largest tourist producing nation to Sri Lanka by contributing 11.9% of total tourists, as indicated in Figure 1. Although India has been the leading tourist producing nation over the last 10 years, the average duration of stay for Chinese tourists of 9.5 days (producing 2,233,425 Chinese tourist nights) is well above the Indian number of 5.8 days (producing 1,819,894 Indian tourist nights) ([SLTDA, 2015, 2019b](#)). The difference of motivation of Chinese tourist taking pleasure and leisure trips to Sri Lanka may suggest the higher average number of days that Chinese tourists stay in Sri Lanka. In fact, the main purpose of the visits for Chinese tourists is pleasure, and this represents the highest proportion of visitors in the pleasure motive category ([SLTDA, 2015, 2019b](#)).

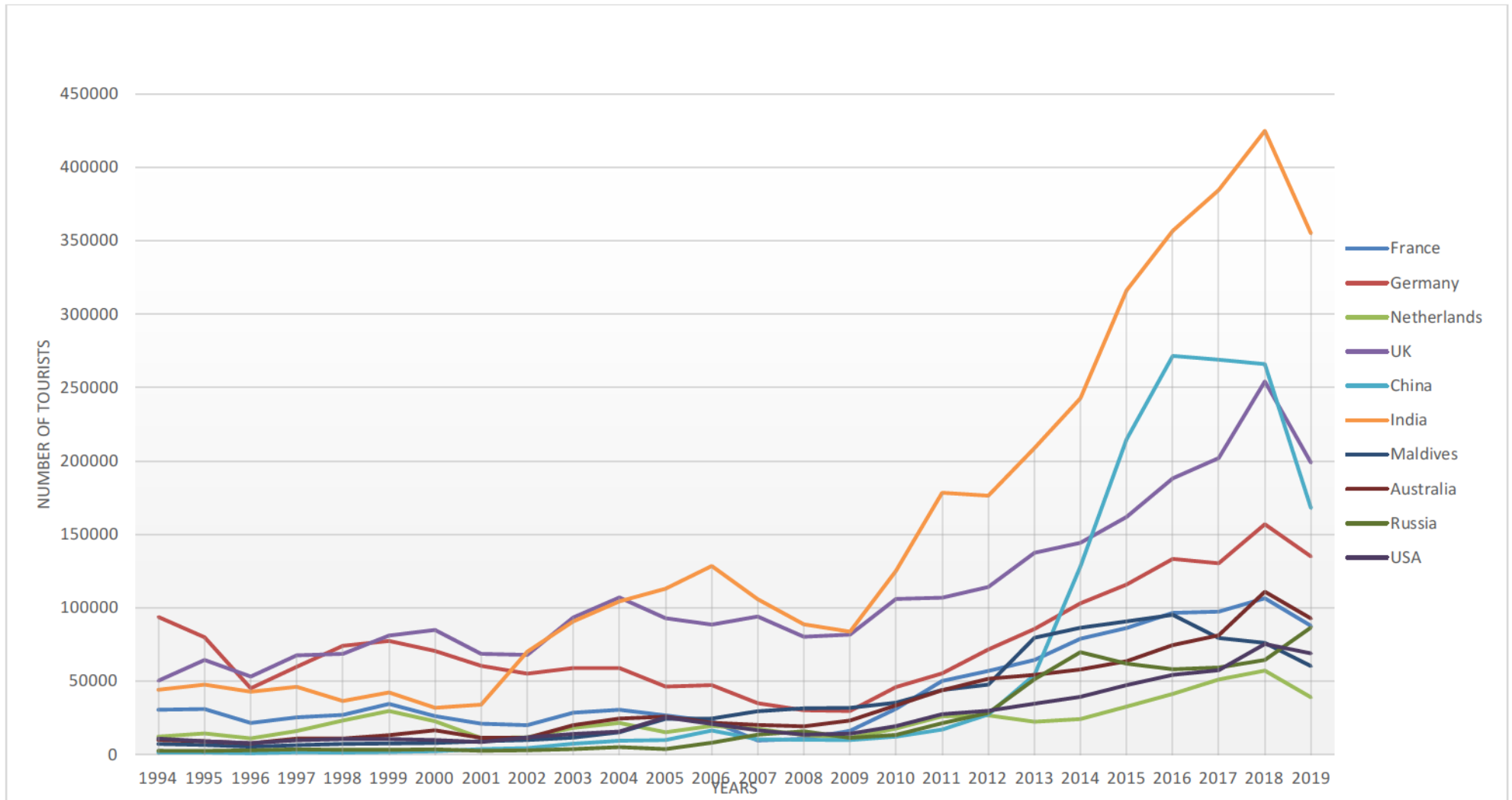


Figure 1 Tourist arrivals top source markets 2009-2019.

Note: Produced by author using Sri Lanka Tourists Board Statistics, 2000-2019 Annual Reports

Traditionally, tourist service providers in Sri Lanka have been exposed to leisure tourists originating from Western Europe, or tourists whose travel behaviour may resemble those of Europeans. Against this backdrop, the recent growth of Chinese tourists, with their unique cultural background, may have brought new host-tourist experiences for service-providing hosts in Sri Lanka. Thus, what is required is an understanding of the Chinese tourist market from the host perspective and how that market differs from traditional markets, how the Chinese market is changing, what differences various types of service providers observe, whether these differences are the same across all service sectors, and whether service providers differentiate between Chinese tourist types, as discussed in the tourism literature.

### **1.3 Research Aims and Questions**

To answer these broader questions, the overarching aim of this study, therefore, is to explore experiences that tourist service-providing hosts have with Chinese tourists and how they are responding to this market in Sri Lanka. Based on the research aim, four research questions have been proposed.

RQ1) What are the experiences that Sri Lankan service providers have with Chinese tourists 1.0 and 2.0?

RQ2) How do service providers' experience of Chinese tourists differ across tourism supply sectors such as hotels, shopping environments, cultural related service providers, and tour guides?

RQ3) What strategies do service-providing hosts apply to address the needs and demands of Chinese tourists?

RQ4) What theoretical interpretation explains the service providers' experience and response behaviours to Chinese tourists in Sri Lanka?

### **1.4 Significance of this Study**

The host-guest interaction determines the experience and perception that tourists obtain from their interactions, while hosts also develop attitudes, expectations, and perceptions about the tourists ([Luo, Brown, & Huang, 2015](#); [Sharpley, 2014, 2018](#)). It is crucial that all parties have a positive view of each other for the development of sustainable tourism at a destination ([Sinkovics & Penz, 2009](#)). In this context, hosts in destinations, in particular, service-providing hosts, play an integral role for tourists to obtain a positive tourism experience by being the first contact points for tourists ([Jennings & Nickerson, 2006](#); [Reisinger & Turner, 1998a](#)). The positive perception and understanding that service-providing hosts may develop on tourists could enable them to provide greater experience for tourists while adjusting and responding to serve the needs of tourists. Though host perception of

tourist is an important element in tourism, much of the literature has given its attention to understand broader host groups' perceptions on tourism ([Monterrubio, 2018](#); [Sharpley, 2014](#)) or broader host groups' responses to tourism in general ([Doğan, 1989](#)). Besides, that host perception literature has been primarily quantitative in nature ([Moufakkir & Reisinger, 2013](#)) and has given limited attention to measure the service-providing hosts' perceptions and responses directed at tourists. The limited studies that have explored this perception and the associated response strategies have been either based on one specific service provider ([Cheng & Zhang, 2019](#); [Moufakkir, 2019](#)) or have failed to provide subtle differences that different service providers could develop about tourists ([Brewer, 1984](#)). The service-providing hosts response strategies directed at tourists may have resulted from tourist behaviours that may not be acceptable to the broader community of hosts ([Maoz, 2006](#); [Monterrubio, 2019](#)) or may have resulted from cultural differences that could reduce the achievement of financial goals of hosts. However, there have been limited studies indicating how cultural differences direct tourism businesses to develop responses to achieve desired financial goals. Unavailability of host service providers' perception on tourists and their response strategies have directed researchers to call for studies to measure hosts perception of tourists by applying theoretical concepts such as the *host gaze*, which is derived from [Urry \(1992\) tourist gaze](#) ([Moufakkir, 2011](#); [Sharpley, 2013](#)). Thus, this thesis applies the host gaze concept to understand the host perception of Chinese tourists and their response strategies.

The existing studies on Chinese tourists have been primarily based on demand side studies ([Jung & Yoo, 2016](#)), and these studies have primarily oriented to understand Chinese tourists ([Jørgensen et al., 2017](#)) and Chinese tourist behaviours (e.g. [Loi & Pearce, 2015](#)). Though demand-side literature has outlined the non-existence of 'the Chinese tourist', the presence of two types of Chinese tourists, Chinese tourist 1.0 and 2.0, is not well defined ([Arlt, 2013](#); [Cheng & Foley, 2018](#); [Wu & Pearce, 2016](#)). It has been noted that the two archetypes are broad and require better understanding ([Jørgensen, Law, & King, 2018](#)). This thesis attempts to explore what and how host groups perceive these tourist types and direct their response to these tourist behaviours.

The scholars who have given their attention to explore Chinese tourist behaviours have continuously highlighted the distinctiveness of these tourists from other tourists (i.e., Western tourists) ([Cai, Li, & Knutson, 2008](#); [Chow & Murphy, 2011](#); [Jin & Wang, 2015](#); [Pearce, Wu, & Osmond, 2013](#)). Similarly, others have highlighted that Chinese tourists are different from South Korean and Japanese tourist markets ([Li, Lai, Harrill, Kline, & Wang, 2011](#)). The culture of Chinese tourists is suggested as one of the key variables that differentiate Chinese tourists from other tourists ([Mok & Defranco, 2000](#); [Ren & Qiu, 2019](#)). It has been argued that Chinese tourist behaviours are influenced by traditional and modern cultural values ([Hsu & Huang, 2016](#); [Yau, 1988](#)), more specifically an amalgamation of Confucianism, Communism, and Capitalism ([Pearce, Wu, & Osmond, 2013](#)). However, other



researchers have questioned the use of Chinese culture as a key variable to differentiate Chinese tourists from other tourist markets and demand scholars to delineate how and in what ways Chinese tourists differ from other tourists ([Jørgensen et al., 2017](#)). Culture travels with tourists ([Moufakkir, 2011](#)) and shapes their behaviour ([Pizam & Sussmann, 1995](#)). Thus, this thesis attempts to explore *how* and in *what* ways Chinese culture influences on Chinese tourists' behaviours from the view of hosts.

The host perception of tourists requires qualitative studies as it enables to provide emic perspectives of hosts on tourists ([Moufakkir & Reisinger, 2013](#)). To obtain insights of hosts on their experience with Chinese tourists and their response strategies, a qualitative research approach was adopted as this enabled explanation to be found that would not have been possible with quantitative methods.

## **1.5 Structure of the Thesis**

Following the introductory chapter, Chapter 2 of this thesis will present a review of the concept of host-guest interactions and the resulting outcomes of such interactions. This chapter highlights the importance of service-providing host's perception on tourists and response behaviours directed to tourists that could be based on cultural factors. Chapter 3 highlights the Chinese tourist types and Chinese cultural values which have been stated as different and which may influence on tourist behaviours and subsequent host observations. The end of Chapter 3 explores the Sri Lankan host culture that could shape the perception of hosts. Chapter 4 provides an overview of the Sri Lankan tourism industry. Chapter 5 presents the methods used in this study while providing a detailed outline of the fieldwork carried out in two mature tourist destinations in Sri Lanka. The findings chapters, Chapter 6 and Chapter 7, outlined the experience and the response behaviours of service providers. Chapter 8 provides a discussion of results. Chapter 9 provides the conclusion of this thesis.

## Chapter 2

### Host Perspectives and Response to Tourists

#### 2.1 Introduction

This chapter and the subsequent chapter provide the key theoretical background behind this thesis. As outlined in the preceding chapter, the main driving factor behind this thesis was to investigate the hosts' experiences and response strategies directed towards the Chinese tourist market. Thus, in order to provide a theoretical background to this study, the literature review is organised into two chapters. The literature reviewed in this chapter relates to host-tourist relations and host responses directed towards tourists. It is followed by a review of the literature on a new tourist market. The final section of this chapter is a discussion on the host gaze.

#### 2.2 Host-Tourist Social Contacts

The interactions that individuals undertake with others can be identified as social contacts. Tourists' visitation to a destination allow them to be in a broader social environment. In other words, tourism facilitates tourists to have social contacts with other tourists as well as hosts ([Pearce, 2005, p. 24](#); [Reisinger & Turner, 2003, p. 5](#)). This thesis gives its attention to exploring the host-tourist contacts. The host-tourist contact is not receiving enough attention from tourism scholars ([Fan, Zhang, Jenkins, & Lin, 2017](#)).

The tourists' interactions with hosts in the destination are identified as the tourist-host contact ([Reisinger & Turner, 2003](#)). In the tourism environment, every tourist primarily comes into contact with locals irrespective of their travelling mode: mass package tourists who travel in a large 'tourist bubble' or the exploring type of tourists who actively seek contact with members of the host population ([Cohen, 1972](#); [Sharpley, 1999](#)). The host-tourist contact has always been noted as a unique form of relationship ([Fan, Zhang, Jenkins, & Tavitiyaman, 2017](#)), and it has been argued as fundamental to tourism ([Sharpley, 2014](#); [Smith, 1989](#)). [Pearce \(1982\)](#) believed that the tourists' purpose of travel and their temporary contact with the locals sets them apart from the others who travel into countries as an immigrant or as a sojourner. The host-tourist contact allows both parties to build relationships and to experience positive emotions and knowledge around participating parties ([Bimonte & Punzo, 2016](#)). Therefore, the host-tourist relationship requires special attention from tourism scholars.

The development of a sustainable tourism paradigm has emphasised the importance of exploring the host-tourist interactions or host-tourist relations. [Zhang, Inbakaran, and Jackson \(2006\)](#) argued that

the development of sustainable tourism in destinations is considerably dependent upon the attitudes and behaviours developed within the host-tourist interactions, and negative attitudes and behaviours developed by each party discourage such tourism development in destinations. Similarly, [Sharpley \(2014\)](#) emphasised the importance of a balanced relationship between tourists and hosts to have a successful development of tourism. It has been argued that the host-tourist interaction has been a major influence on tourists developing their perception of a destination and, therefore, acting as a determinant on choosing a travel destination ([Fan, Zhang, Jenkins, & Lin, 2017](#)). As such, good host-tourist relationships support the continuous presence of tourism in destinations.

The host-tourist relationship in the tourism environment enables either party to undergo “experiences that may influence their attitudes, expectations, opinions” ([Sharpley, 2018, p. 4](#)). [Maoz \(2006\)](#) coined it as the *mutual gaze* and argued that host-tourist interaction enables each party to “view, grasp, conceptualize, understand, and imagine about each other while affecting and feeding each other’s perceptions” (p. 222). As argued elsewhere, views or perceptions that tourists and hosts develop within the host-tourist relationship are an important element for tourism. Perception represents the meaning attributed to tourists or hosts ([Ap, 1992](#)). A review of the literature indicates three approaches: host and tourist’s perception of each other, the tourists’ perception of the hosts, and the hosts’ perception of the tourists that scholars adopt to understand the perspectives resulting from host-tourist relations.

The first approach is oriented to explore both hosts and tourists’ perception of each other or mutual gaze as mentioned by [Maoz \(2006\)](#) resulting from host-tourist interactions ([Kimber, 2018](#); [Maoz, 2006](#); [Tasci & Severt, 2017](#); [Uriely, Maoz, & Reichel, 2008](#); [Zhang, Xu, & Xing, 2016](#)). Under this approach, scholars have focused on the perception that each developed towards the other individually, in addition to the mutual perception that each developed towards such contacts ([Mansfeld & McIntosh, 2009](#)). For example, when studying social contacts between rural hosts in Portugal and tourists and their interpretation on such contacts [Kastenholz, Carneiro, Peixeira Marques, and Lima \(2012\)](#) found tourists and hosts appreciating such contacts. They also found hosts in particular develop a range of expectations regarding such contacts, which range from their expectation to have deep interactions to short interactions and business-oriented social contacts with their guests. [Griffiths and Sharpley \(2012\)](#) investigated Welsh hosts’ and English tourists’ social encounters in the context of a sense of nationalism, and found that each party observed their interaction from nationalistic viewpoints. As outlined before, the mutual perception studies have also outlined the perception and attitudes that each developed around the other as a result of host-tourist contacts. In particular, [Maoz \(2006\)](#) study of Israeli backpackers’ interactions with Indian hosts outlined the stereotypical perception that hosts and tourists developed around each other. In this study, it was observed that hosts and tourists construct their perception of each other based on

the behaviours of either party. Similarly, [Tasci and Severt \(2017\)](#) explored the Turkish hosts' evaluation of themselves, their evaluation of European tourists, and European tourists' evaluations of Turkish hosts. In this study, it was observed that the hosts and tourists rate each other as less similar culturally, while hosts were rating themselves much different from the Western tourists. [Monterrubio \(2019\)](#) observed Mexican hosts and nude tourists' perception of each other. In particular, in this study the author observed tourists seeing the locals as traditional and conservative, while locals identified nude tourists as sexual activity-oriented tourists. [Hawkins \(2010\)](#) anthropological study of tourists' interactions with Tunisian local salesmen noted that locals perceive tourists as ignorant and inflexible, while tourists perceive local salesmen as culturally determined haggling individuals.

In comparison to these mutual perception studies, the second approach has given its attention to exploring tourists' perception of hosts ([Uriely & Reichel, 2000](#)). For example, investigating working tourists' perceptions of Israeli hosts [Pizam, Uriely, and Reichel \(2000\)](#) found that tourists have a positive perception about their employer hosts. Investigating American students' perception on four different host groups (Australian, Fijian, Austrian, and Dutch), [Nyaupane, Teye, and Paris \(2008\)](#) found American students had developed a negative attitude towards Australians, a positive attitude towards Europeans (i.e., Dutch and Austrians), and a mixed attitude towards Fijians. The cultural differences that these tourists have observed within different hosts groups had influenced these tourists to develop different perceptions of the hosts.

Through the third approach, scholars attempt to explore the host perception resulting from the host-tourist interactions. The studies conducted under this approach, are in general oriented to explore hosts' or residents' perceptions of tourism or tourism impacts ([Ap, 1992](#); [Chen et al., 2018](#); [Moufakkir & Reisinger, 2013](#)). The early scholars who studied this phenomenon justified their position by emphasising the importance of balanced residents' perceptions on the cost and benefits of tourism as a vital factor for visitor satisfaction and success of the tourism industry ([Andriotis & Vaughan, 2003, p. 172](#)). In fact, in his writing [Murphy \(1985\)](#) argued that "if tourism is to merit its pseudonym of being 'the hospitality industry', it must look beyond its own doors and employees to consider the social and cultural impacts it is having on the host community at large" ([p. 133](#)). In addition, [Ap \(1992\)](#) showed the importance of knowing about the host perception of tourism as it provides necessary inputs for tourism planning and resource management. Subsequently, a considerable amount of literature on host perception of tourism was generated ([Sharpley, 2014](#)). However, there were few studies that specifically attempted to measure hosts' attitudes/perceptions towards tourists ([Thyne, Lawson, & Todd, 2006](#)). [Woosnam \(2012\)](#) claimed that measuring the host perception on tourism did not capture 'residents' feelings toward tourists (on an individual level) that may potentially influence their attitudes about tourism and accompanying development.



[Moufakkir and Reisinger \(2013\)](#) emphasised the importance of going beyond resident/host attitude surveys, which are primarily quantitative, to know the hosts' viewpoints about tourists. It has been argued that hosts' perception of tourists is also a vital ingredient for tourism planning and management and the development of tourism strategies ([Lawson, Merrett, & Williams, 1996](#); [Monterrubio, 2016](#); [Sharpley, 2014](#); [Thyne et al., 2006](#)). [Andriotis and Vaughan \(2003\)](#) emphasised the importance of understanding host perception of tourists to improve and enhance interactions between tourists and the host groups. However, there have been limited studies exploring the host impression on tourists resulting from their host-tourist interactions, and instead many of the studies have given attention to the host perception of tourism ([Chen, 2016](#); [Chen et al., 2018](#); [Monterrubio, 2016](#)). A review of studies that address the host perception of tourists is discussed in the next section. However, it is essential to understand the term 'host' in tourism before discussing the host's perception of tourists as there are ambiguities associated with defining hosts.

[Reisinger and Turner \(2003\)](#) have indicated the lack of orientation that scholars adopted to define the term 'host' in host-tourist interaction setting. For instance, some scholars have treated hosts as residents who are into providing services for tourists in different service setting ([Di Domenico & Lynch, 2007](#); [Luo et al., 2015](#); [Tasci & Severt, 2017](#)). Others have treated the hosts as an overall community comprised of individuals who are involved in tourism and not-involved in tourism ([Ap, 1992](#); [Fredline & Faulkner, 2000](#)). However, drawing insights from [Krippendorf \(1999\)](#), [Sharpley \(2014\)](#) identified the multidimensional and complex nature of host-tourist contacts and showed the existence of different types of host groups in a tourism setting. He argued that tourists' contact with the host population varies with the context, roles, expectations, and many other variables, and proposed a broader, but simpler, continuum model to show types of host groups found within the host-tourist contact setting. In his proposed model, he suggests the presence of locals who maintain continuous and commercial contacts with tourists while being directly affected by their attitudes and behaviours. At the other extreme, this model shows the existence of hosts who have no contact with tourists but who share space with the tourists. In this continuum model, Sharpley proposed the existence of different other types of hosts and suggested that all these forms of host interactions demand study. However, it has been noted that the majority of the host group who maintain contacts with tourists are hosts who are dealing with tourists by providing services ([Pearce, 1982](#)). [Reisinger and Turner \(1998a\)](#) emphasised that service providers, as one of the host groups, act as the first contact point for tourists in their relationships with the host population. Use of service providers during the tourist stay in destinations may enable service providers to have regular contacts with the tourists ([Reisinger & Turner, 1998a, 1998b](#)) and develop their specific perception on tourists. [Sharpley \(2014\)](#) argued that service providers or service-providing hosts require special attention

from tourism scholars as they have continuous contact with the tourists in comparison to other host groups.

### **2.2.1 Host Perception of Tourists**

As mentioned above, there have been limited studies on host perception of tourists. Many of these studies have attempted to understand one type of host-groups' (i.e., service providers) perception of different types of tourist nationalities. The individual service providers taken in these studies include tour guides ([Crick, 1992](#)), hoteliers, restaurateurs, and shop managers or other service employees and their insights or perception of tourists. Accordingly, [Pizam and Sussmann \(1995\)](#) investigated British tour guides' perceptions on the behaviours of tourists from four different countries (i.e., Japan, France, Italy, and the USA). Pizam and colleagues extended this study into a different country setting to understand the tour guides' perception of different tourist groups. They observed Israeli, Dutch, and Korean tour guides' perception on the behaviours of different tourist nationalities in these countries ([Pizam, Jansen-Verbeke, & Steel, 1997](#); [Pizam & Jeong, 1996](#); [Pizam & Reichel, 1996](#)). In these studies, they identified national cultures of the tourists, as the fundamental variable, influenced tour guide's perception on tourists ([Pizam & Jeong, 1996](#)). In addition, [Farahani and Mohamed \(2013\)](#) studied Malaysian tour guides' perception of tourists from Middle-Eastern countries. They attributed the differences found within interactions, activities, knowledge, expenditure, time arrangements, facility preferences of these tourists to the national cultures of the tourists.

Others have attempted to understand accommodation employees or owners/managers' perceptions of tourists found within their service environments. The majority of these studies, albeit limited, primarily showed the stereotypical perceptions that hosts constructed around the tourists. For instance, studying British bed and breakfast proprietors' experience with different tourist nationalities, [Stringer \(1981\)](#) observed those hosts developing different perceptions around different tourist nationalities. In this study, Stringer observed the cultural affinity utilised by these hosts to indicate their favourable perception towards European tourists as opposed to a different perception that these hosts hold against the American tourists. Similarly, investigating hotel front office employees' perception of Western, Eastern, African, and Middle Eastern tourist behaviours, [Moufakkir and Alnajem \(2017\)](#) identified that employees from East (or employees who were not from Europe, USA, Australia, Canada, or New Zealand) perceived Eastern guests as more troublesome. Put it simply, they found that these employees had a preference for Western tourists. Studying Malaysian front-line hotel staff's perception on different tourist nationalities, [Chuan \(2016\)](#) observed that employees constructed their different perceptions of tourists through their own experiences as well as stories that they heard from fellow employees. Their results showed that

employees see Western tourists as friendly and curious about culture, Japanese tourists as well-mannered and polite tourists, and Chinese tourists as big spenders and demanding tourists. In addition to that they suggest that higher perceived cultural distance between hosts and tourists, in the case of Asian tourists and Asian hosts, allowed these hosts to activate stereotypes against the Asian tourists in comparison to lower perceived cultural distance situations. In addition, investigating Western Airbnb hosts' experience with Chinese tourists, [Cheng and Zhang \(2019\)](#) found that Western hosts make negative comments about Chinese tourists' behaviour. For example, Western hosts commented on the messiness, manners, communication, and haggling behaviours, and a range of other behaviours demonstrated by Chinese tourists during their stay. Similarly, [Reisinger, Kozak, and Visser \(2013\)](#) investigating Turkish hotel employees' perception of Russian tourists, noted the stereotypical perception that these hotel employees constructed around those tourists while comparing the tourists' behaviours to other tourist nationalities. In particular, they have observed these hosts seeing Russian tourists as excessive drinkers, noisy party-goers, and queue-jumping tourists.

Besides these two service sectors, little attention has been given to other service providers' perceptions of tourists. There have been scattered studies conducted in restaurant, shopping, and casino service provider settings. Accordingly, [Moufakkir \(2019\)](#) and [Moufakkir and Reisinger \(2016\)](#) have investigated Chinese service employees' perception of Chinese and British guest behaviours in London restaurant environments. They found that Chinese service employees perceived those Chinese tourists as non-tip giving, complaining, messy, demanding, non-polite, and loud tourists in comparison to British patrons. Similarly, [Kim, Prideaux, and Kim \(2002\)](#) investigated a Korean casino's employees' perception of guests from different national groups (i.e., Japan, Korea, Chinese, Western, and others), and they showed the differences of perception of employees on these guests that resulted from their national cultural differences.

Different host groups, however, may develop different perceptions of tourists ([Maoz, 2006](#)). There has been limited research on the forms of host perception of tourist resulting from their interactions ([Evans-Pritchard, 1989](#); [Griffiths & Sharpley, 2012](#); [Pi-Sunyer, 1977](#); [Uriely et al., 2008](#)). Although few studies have taken different service-providing hosts into account to understand their perception of tourists (see for [Brewer, 1984](#); [Maoz, 2006](#)), the majority of them seem not to have discussed the nuanced differences of these hosts groups' perceptions of tourists. For instance, [Kozak and Tasci \(2005\)](#) showed the different Turkish service-providing hosts' perception of British and German tourists. Although this study took various local service providers views on tourists, such as hotels, restaurants travel agencies, and gift shops, the authors did not illustrate the distinctive perception that each of the host groups constructed on the tourists. Put simply, different, subtle perceptions amongst the service providers were not discussed. However, they pointed out the possible influence



of cultural differences/similarities on the construction of the Turkish hosts' perception of German and British tourists.

Similarly, observing the Dutch retail and restaurant service providers' gazes on East-Asian and German tourists, [Moufakkir \(2011\)](#) noted the Dutch hosts' attitudes and perceptions constructed about these two tourists groups without differentiating the perception of different service providers. [Uriely et al. \(2008\)](#) found the positive perceptions that Egyptian hosts constructed about Israeli tourists in the Sinai Peninsula, while distinguishing those Israeli tourists from European tourists. However, different host groups could develop a different perception of tourists. [Brewer \(1984\)](#) argued that each service-providing host in tourism constructs 'specific stereotypes' or specific perceptions of tourists within their host-tourist interaction setting besides having general perceptions of the tourists. However, there have been limited studies to indicate how different host groups construct different perceptions of tourists.

### **2.3 Factors Affecting Host Perception of Tourists**

[Maoz \(2006\)](#) emphasised the importance of considering many factors during the analysis of host-tourists encounters. The host-tourist interactions can take place in different contexts with different categories of tourists and hosts groups under the influence of numerous internal and external factors ([Reisinger, 2009](#)), and such factors can influence hosts' construction of their perceptions of tourists. These factors include culture (i.e., national culture, cultural distance, tourist culture) ([Moufakkir, 2011](#); [Pizam & Sussmann, 1995](#); [Reisinger et al., 2013](#)), types of tourist ([Andriotis & Vaughan, 2003](#); [Hughes, Monterrubio, & Miller, 2010](#)), the number of tourists ([Doxey, 1975](#)), types of hosts ([Cheok, Aleti, & Hede, 2016](#); [Chuan, 2016](#); [Monterrubio, 2019](#); [Moufakkir & Alnajem, 2017](#)), location in which the host-tourist relationship is taking place ([Wu & Pearce, 2013a](#)), stage of tourism development ([Canavan, 2013](#)), historical relations ([Chan, 2006](#); [Moufakkir, 2011](#)), and a multitude of other factors. The influence of these factors have persuaded tourism scholars to recognise hosts' perception as chameleon in nature ([Moufakkir, 2011](#); [Wu & Pearce, 2013b](#)).

However, among the many factors, the cultural factors have been argued to be the more distinctive elements that shape the perception of tourists ([Reisinger et al., 2013](#); [Reisinger & Turner, 1998b](#)). Culture has been shown to influence hosts' perception of tourists ([Pizam & Reichel, 1996](#)). [Sutton \(1967\)](#) stated that tourism is one of the primary causes of cross-cultural interaction, and can result in friction, misunderstandings, and perceptions of tourists as a result of cultural factors. In particular, [McKercher \(2008, p. 346\)](#) suggests that tourists who travel in an environmental bubble have no chance to learn mature tourist behaviours. Hence, he argued that tourists tend to apply the same social and cultural norms that they would use at home, allowing others to construct cultural driven perceptions. [Jafari and Way \(1994\)](#) have observed the presence of three different cultures: a home

culture of tourists (or national culture), tourist culture, and hosts home culture in host-tourists interaction setting, all of which could shape the perceptions of the hosts. [Reisinger \(2009\)](#) suggests the existence of these three cultures in tourism settings to guide the social behaviours of parties in host-tourist interactions. As such, it may enable either party to construct their perception of each other based on these factors. The term culture, however, is a broad concept.

### 2.3.1 Culture and Contents of Culture

Though the term 'culture' is widely used and has been applied for centuries, its influence on social behaviour was emphasised by the British anthropologist [Tylor \(1871\)](#) in his book on *Primitive Culture*. He defined culture as "that complex whole which includes knowledge, belief, art, moral, custom, and any other capabilities and habits acquired by man as a member of society" (p. 1). It is agreed that culture influences or informs the way that members of a society observe, perceive, and react to the outside world ([Smith, 2010](#)). In other words, it guides the behaviour as it is "acquired knowledge that people use to interpret experience and generate social behaviour" ([Spradley, 1979, p. 5](#)). According to [Haviland, Prins, McBride, and Walrath \(2013\)](#) culture is not only observed through the behaviours, but it contains what is shared by the social members as ideas, values, and perceptions to make sense of experiences.

Anthropologists, in particular, observed characteristics associated with individual cultures ([Nanda & Warms, 2013](#)). First, it is a socially learned phenomenon via enculturation or through continuous learning processes rather than inherited biologically ([Haviland et al., 2013](#); [Nanda & Warms, 2013](#)). Second, culture is a shared set of ideas, values, perceptions, and a standard set of behaviours produced by a member of a group and it distinguishes one group from other groups ([Haviland et al., 2013](#)). Third, every culture uses symbols with their own meanings attached to it. The symbols used in one culture enables people to understand the world around them ([Ferraro, 2007](#)). The learning process (i.e., formal and informal) is undertaken through the signs or symbols that are developed within cultural systems ([Geertz, 1973](#)). Fourth, culture is an integrated function that works together as a system. In other words, elements of culture do not stand alone but are connected to one another through a logical manner to function properly ([Minkov, 2012](#); [Nanda & Warms, 2013](#)). Thus, changes taking place in one of the elements in a culture are likely to bring changes in other parts of the culture ([Ferraro, 2007](#)). Fifth, no culture remains static, and therefore all cultures are in some way adaptive ([Ferraro, 2007](#); [Moore, 1980](#); [Nanda & Warms, 2013](#)). These characteristics suggest the multifaceted and complex nature of culture.

Nevertheless, the complexity associated with a culture has directed scholars to adopt different definitions to explain this complex phenomenon (see [Hofstede, 1980a](#); [Hofstede, Hofstede, & Minkov, 2010](#); [Kroeber & Kluckhohn, 1952](#); [Triandis, 2004](#)). [Moore \(1980\)](#), observing different

definitions, showed the importance of producing an 'idea of culture'. [Jahoda \(2012\)](#) and [Minkov \(2012\)](#) emphasised the importance of clarifying how the term 'culture' is applied within the theoretical and empirical research setting. Similarly, [Chick \(2013\)](#) revealed that the explanatory power of culture largely depends on how scholars define it.

[Chick \(2013\)](#) grouped definitions of culture into three types based on content. The first group consists of definitions concerned with the idea of culture as something conceived in the human mind. [Hofstede \(1980b, 1984\)](#) definition falls into this group as he defined culture as the collective programming of the mind that distinguishes one group from another group. In discussing his definition, [Hofstede \(1984\)](#) illustrated that collective programming reflects the pattern of thinking of individuals as well as the meaning people attach to various aspect of their social life. A similar definition offered by [Ornel \(1989\)](#) is the "sum of people's perception of themselves and the world" (p. 66).

The second group consists of definitions by adding behaviours to the definition discussed in the first group of definitions. Accordingly, [Ember and Ember \(2014\)](#) defined culture as a "set of learned behaviours and ideas (including beliefs, attitudes, values, and ideals) that are characteristic of a particular society or other social groups" (p. 24). Finally, other definitions include artefacts or materials in societies to make the definitions broader. Many scholars believe that the complex definition suggested by [Kroeber and Kluckhohn \(1952\)](#) covers these three aspects found within the culture: culture as mental, behavioural, and material phenomena. and they stated it as follows:

Culture consists of patterns, explicit and implicit, of and for behaviour acquired and transmitted by symbols, constituting the distinctive achievements of human groups, including their embodiments in artefacts; the essential core of culture consists of traditional ideas and especially their attached values; culture systems may, on the one hand, be considered as products of action, on the other hand, as conditioning influences upon further action. (p. 181)

[Jahoda \(2012\)](#) contended that Kroeber and Kluckhohn's definition has considerable influence on the literature. Similarly, [Hofstede \(2016\)](#) advised readers to observe Kroeber and Kluckhohn's definition to obtain a more comprehensive definition of culture even though his definition can be recognised as one of the most simple definitions in the social science literature. Thus, for this study, culture has been identified as a mental phenomenon that could manifest in individual interactions for others to observe and recognise.



### 2.3.2 Different Levels of Culture and Cultural Differences and Host Perception

[Hofstede et al. \(2010\)](#) showed the different levels of culture that could programme minds of the people in a society, and included national, regional, gender, generational, social class, and organisational levels. The different levels of cultures are nested with each other, and they ultimately programme the individual's mind to carry values, beliefs, customs, and behaviours ([Erez & Gati, 2004](#)), as well as how they interpret the outside world. [Bochner \(2013\)](#) suggested that different levels of culture can shape the mind of the individuals in societies, which makes them different internally and externally. However, among the different levels of culture, [Bochner \(2013\)](#) argued that national culture could make one nation different from another nation externally. It is the collective mental programming of the people of a nation ([Hofstede, 1980a, 1980b](#)) and is manifested through shared style of communication, values, beliefs, and behaviours ([Smith, 2011](#)).

As outlined before, tourists and hosts could bring their own national cultures into a tourism setting. From the tourists' side, [Crotts \(2004\)](#) suggested that when visitors visit overseas destinations, they carry their unique norms, cultural values, which in turn influence their patterns of behaviour within the host culture. In other words, tourists' social performances are based on their originating culture ([Edensor, 2001](#)). [Jafari and Way \(1994\)](#) suggest that hosts' national culture influence on the way 'they think, act, and react' during their encounters with tourists (p. 77). This could be considerably visible if these tourists travel under the environmental bubble of mass package tours ([Cohen, 1972](#); [McKercher, 2008](#)).

The majority of demand-side studies on tourists observed the influence of national culture on the tourists' behaviour, service evaluations, and complaining tendencies ([Armstrong, Mok, Go, & Chan, 1997](#); [Kang & Moscardo, 2006](#); [Mattila, 2000](#); [Mok & Armstrong, 1998](#); [Yuksel, Kilinc, & Yuksel, 2006](#)). Similarly, studies have shown that the hosts are constructing their perception of tourists and their behaviours as they were considerably driven by the culture of tourists ([Kim et al., 2002](#)). For instance, as outlined elsewhere, [Pizam and Sussmann \(1995\)](#) found hosts' perceived differences in tourist behaviour of different tourist nationalities. [Jafari and Way \(1994\)](#) suggested that culturally driven tourist behaviours may allow hosts to construct stereotypes and misunderstanding of the tourist. Accordingly, [Reisinger et al. \(2013\)](#) observed Turkish hosts constructing stereotypical perception of Russian tourists. However, there have been minimal studies on *how* hosts construct their perception of tourists and how national cultures influence hosts in their perception of tourists.

[Reisinger et al. \(2013\)](#) suggest that hosts who have limited experience with tourists may construct their perception of tourists through culturally determined criteria ([see for example Moufakkir, 2011](#)). However, [Jafari and Way \(1994\)](#) argued that service-providing hosts who may have more exposure to tourists could develop their multicultural understanding while broadening their language horizon to

understand the tourists. [Cohen \(1988\)](#) suggested that host cultures can evolve alongside and adapt to cultures brought by tourists. However, to what extent this influences host groups in the development of their perception of tourists has not been widely discussed in the tourism literature.

The cultural differences between hosts and tourists have also been identified as another primary variable that determines the host perception of tourists. The difference between two national cultures is discussed using the concept of cultural distance, and it reflects the extent to which one culture is different from another in terms of language, social and family structure, religion, the standard of living, and values ([Triandis, 1994](#)). Cultural differences can be seen in language, non-verbal communications, spatial behaviours, cultural values, rules, eating and drinking, buying and selling, and relationships ([Argyle, 1982](#); [Bochner, 2013](#); [Reisinger & Turner, 2002a, 2002b](#); [Wei, Crompton, & Reid, 1989](#)). The manifestation of national cultural characteristics or differences during host-tourist interactions illustrates this issue ([Reisinger & Turner, 1998a](#); [Reisinger & Turner, 2002a, 2002b](#)). [Richter \(1983\)](#) showed hosts construct different attitudes about tourists as a result of the difference between the host's national culture from tourist's national culture. [Sutton \(1967\)](#) argued that cultural differences between tourists and hosts could be small and supplementary or entirely incompatible with each other. The more significant differences between cultures create greater distance between tourists and hosts, whereas small differences do not create barriers between one culture and other.

[Reisinger and Turner \(2003\)](#) suggest that the smaller cultural distance between hosts and guests can result in positive evaluations by the interaction parties. Research had provided evidence for the host construction of positive evaluations about tourists when they are from a similar cultural background ([Stringer, 1981](#); [Thyne et al., 2006](#); [Uriely et al., 2008](#)). In particular, [Uriely et al. \(2008\)](#) observed Egyptian hosts constructing positive perspectives about Israeli tourists while recognising their cultural similarities even when their host-tourist relationships took place in a historical and sensitive environment. [Thyne et al. \(2006\)](#), studying New Zealand hosts' attitudes towards different tourist nationalities, found they extended less tolerance and acceptance towards culturally different tourists. They suggest that hosts are more comfortable with interacting with tourists from a familiar culture.

However, by comparison, other researchers have provided evidence of hosts developing negative perspectives about tourists even when the two cultures were close to each other ([Chan, 2006](#); [Moufakkir, 2011](#); [Nelson & Matthews, 2018](#)). For example [Moufakkir \(2011\)](#) found evidence of Dutch shops and restaurant owners constructing negative impressions on culturally-similar German tourists' behaviours in contrast to culturally-distant Asian tourists. [Cheok et al. \(2016\)](#) also found that Asian front-line service employees regularly applied negative stereotyping against culturally similar



Asian tourists in contrast to culturally distant tourists in the Malaysian hotel environment. These findings have directed tourism scholars to provide two alternative propositions: the existence of less critical perspectives of hosts on tourists given a significant cultural difference between tourists and hosts, and the existence of highly critical perspectives of hosts about tourists with fewer cultural differences between tourist and host. In other words, cultural distance has been argued as playing a mediating role when hosts develop their perspectives about tourists ([Moufakkir, 2011](#)). However, the review of the literature suggests the importance of more studies on how cultural distance/differences could manifest in host-tourist interaction settings and how it could shape the host perception of tourists.

One of the widely used models to understand the cultural differences between nations is Hofstede's cultural dimension model. [Hofstede \(2016\)](#) and [Hofstede et al. \(2010\)](#) identified six dimensions of national culture that help to differentiate one nation from the other, taking values as the core element of culture. In his initial research, [Hofstede \(1980a\)](#) four dimensions include small/large power distance, strong/weak uncertainty avoidance, individualism versus collectivism, and masculinity versus femininity. It is argued that these dimensions are influential factors that determine the behaviours of individuals in each nation-state. Power distance has been defined as the "extent to which the less powerful members of institutions and organizations within a country expect and accept that power is distributed equally" ([Hofstede, 2001](#)). It is the extent to which members of a society accept and endorse unequal distribution of power within their society. The way that power is distributed among the members of society demonstrates the behaviour of powerful and powerless members of a society ([Hofstede et al., 2010](#)). The individualism and collectivism dimension is concerned with the degree "to which individuals are integrated into groups" ([Hofstede, 1991, p. 28](#)). The orientation of societies into individualism or collectivism decides the likelihood that members act collectively or individually within their societies ([Woodside & Ahn, 2008](#)). The members of collectivist societies have been argued as integrated into cohesive in-groups in comparison to individualistic societies with their loose ties ([Hofstede et al., 2010](#)). Masculinity versus Femininity refers to the "distribution of emotional roles between the genders" ([Hofstede, 2001, p. xx](#)). Nations that are characterised with masculine values exhibit social values such as assertiveness, competitive, and toughness. In contrast, nations with feminine social values exhibit modesty, tenderness, and caring aspects. High or low uncertainty avoidance concerns the social members' tolerance for ambiguities and uncertainties arising in the environment or to "which extent the members feel threatened by novel unknown or unusual situations" ([Hofstede et al., 2010, p. 191](#)). Members of high uncertainty nations can adopt different ways to avoid these uncertainties by accepting strict codes of behaviour ([Woodside & Ahn, 2008](#)), whereas nations with low uncertainty avoidance cultures tend to embrace the unknown with curiosity.

In addition to these initial four dimensions, Hofstede introduced another two dimensions: long-term and short-term orientation and indulgence versus restraint into the cultural differences framework after inputs from other studies ([The Chinese Culture Connection, 1987](#)). Long-term and short-term orientation refers to the extent to which members of a nation are willing to “accept delayed gratification of their material, social and emotional needs” ([Hofstede, 2001, p. xx](#)). Indulgence versus restraint refers to the degree to which members of a nation gratify their human desires for enjoyment and fun.

Although the utilisation of Hofstede’s cultural dimension model has been common in the tourism literature, there has been criticism. [McSweeney \(2016\)](#) suggested that the assumptions utilised to construct the Hofstede model are flawed. One of the main criticisms is the assumption of uniform national cultures and the ignoring of the existence of multiple cultures existing within societies ([McSweeney, 2016](#); [Williamson, 2002](#)). [Jones \(2007\)](#) recognised it as the most common criticism raised against Hofstede’s cultural dimension model and noted that as nations are comprised of different groups of ethnic units, the analyses of results are constrained by the character of the individuals assessed in research. In addition, there is criticism raised against the methodologies applied to construct the dimensions proposed in the model ([Reisinger & Turner, 2003](#)). Critics questioned the generalisations made in the model and the application of them to an entire cultural system of a country ([Søndergaard, 1994](#)). Moreover, others have questioned the validity of the items utilised in collecting data to construct the model ([Reisinger & Turner, 2003](#)) and the statistical integrity of studies to construct the dimensions ([Dorfman & Howell, 1988](#)). Hofstede has addressed much of the criticisms raised against the cultural dimension model agreeing with those critics.

Though this model is still much-applied in the tourism literature to understand the differences in tourist behaviours, there has been criticism on use of such Western models such as Hofstede's cultural dimension model to understand the non-Western tourism phenomenon taking place in the contemporary tourism environment ([Pearce, Wu, & Osmond, 2013](#); [Winter, 2009a](#)). [Winter \(2009a\)](#) argued the limitation of Western models to understand the non-Western cultures and associated tourist behaviours. In particular, [Hsu and Huang \(2016\)](#) questioned the usefulness of Hofstede's cultural dimension model to understand Chinese society and tourists who are emerging from China as one of the non-Western tourist groups. In addition, [Fang \(2003\)](#) argued that the Hofstede model does not cope well with providing insights on intricacies, richness, and dynamism of culture.

Therefore, I believe that in order to understand the host perception of tourists, which could be mediated by cultural differences, details of individual cultures should be understood. Accordingly, as this thesis is based on the host perception of Chinese tourists, the focus has been to review the literature on Chinese culture and its characteristics and also the host culture, as this is what could

ultimately shape the perception of the hosts. The Chinese culture and the intricacies about it are discussed in the next chapter in this thesis.

Researchers suggest the existence of a tourist culture or a culture that tourists adopt when they are away from their mundane environment ([Reisinger et al., 2013](#)). This is a temporary identity that tourists adopt to perform their tourist role in the tourism environment ([Canavan, 2016](#); [Jafari, 1987](#)), and it can direct those tourists to behave more freely and differently from how they would behave at home ([Kozak & Tasci, 2005](#)). [Jafari \(1987\)](#) asserts that the tourist culture relegates the culture of his/her home environment into the background, or it becomes a residual position. Accordingly, [Seongseop Kim and McKercher \(2011\)](#) found the moderating role of the tourists' culture on the behaviour of Korean tourists and it allowed Australian frontline service employees to perceive those tourists as different from their national and cultural characteristics. Similarly, [Brewer \(1984\)](#) observed shopkeepers identifying haggling behaviour among the Americans as a general practice, although it is not practised by Americans in their own country. The hosts' experience with one particular tourist culture over a long time can direct hosts to expect similar behaviour of tourist culture from other tourists and to develop critical perspectives about others who may not, in fact, demonstrate such behaviour. As outlined elsewhere, studying Turkish hosts' gaze on Russian tourists, [Reisinger et al. \(2013\)](#) reported that Turkish hosts expected newly arrived Russian tourists to demonstrate similar behaviours (i.e., rule-abiding, smiling and apologising, English speaking) as the British, German, and Dutch tourists. In this study, the Russian tourists' inability to meet the hosts' expectations constructed through continuous exposure to other experienced travellers (i.e., British, German, and Dutch) resulted in the hosts constructing a negative perspective of Russian tourists. However, how host groups constructed their perception on other tourist nationalities was not given prominence.

## **2.4 Host Response Strategies Towards Tourists**

Previous studies have observed hosts adopting different strategies to maintain host-tourist relationships. In other words, the consequence of the hosts' observations of tourists behaviours allows them to develop tactics and adjustments ([Maoz, 2006](#)). The tourism literature has not explicitly discussed how host service providers adopt different strategies to serve tourists in destinations. However, considerable evidence has been gathered on how different host governments have developed initiatives such as establishing training institutes in a local setting to embrace tourism for the development of their economies ([Binns & Nel, 2002](#); [Crick, 1994](#)). Besides that, early scholars emphasised the importance of providing amenities and facilities as per the requirements of the Western tourists. For instance, [Cohen \(1972\)](#) has argued the importance of providing required tourist infrastructure facilities as per the Western standards for those travellers who travel in an



environmental bubble. Other studies have illustrated how host communities, and especially hosts who have regular contact with tourist, adapt and learn the languages of the tourists ([Cohen & Cooper, 1986](#)). There is also evidence of hosts communities' conversion of their traditional cultural elements into tourist products so that they are attractive to tourists ([Fagence, 2003](#)).

Beyond these studies, hosts' perceptions on the impact from tourism have been primarily directed towards understanding the broader community's response behaviours towards the development of tourism. In other words, the previous studies have explored what strategies the broader host communities adopt as a result of the negative or positive consequences of the development of tourism in destinations ([Carmichael, 2000](#); [Doğan, 1989](#)). One frequently cited model, in this context, is [Doxey \(1975\)](#) Irridex model, which suggests an existing sequence of response behaviour (i.e., euphoria, apathy, irritation, to antagonism) that broader host communities adopt as a result of the development of tourism in destinations. Other models that have been proposed show different attitudes of hosts along the development of tourism in destination ([Butler, 1974, 2011](#)) and response behaviours adopted by different host groups ([Ap & Crompton, 1993](#); [Doğan, 1989](#)). One striking feature that emanates from these models is host groups, who have had continuous contact with tourists, and who obtain economic benefits from their host-tourist relationship, are likely to tolerate the behaviour of tourists and support the development of tourism ([Ap, 1992](#); [Ap & Crompton, 1993](#); [Ward & Berno, 2011](#)). However, these previous studies did not provide a view on how and what ways the service-providing hosts adapt their behaviour by considering the behaviours tourists bring into host-guest encounter environment. Beyond these former broader host group responses to tourism development, a few studies have noted the different coping strategies professional hosts adopt during their interactions with tourists. In these studies, tourists are understood as powerful agents who cast the tourist gaze onto fragile hosts, and the service-providing hosts in particular ([Maoz, 2006](#)). Thus, the following section illustrates the response behaviours that service-providing hosts adopt when they fall under the gaze of tourists.

The previous literature has reached consensus on service-providing hosts' adaptation to tourist demand to earn financial benefits by showing their cooperation ([Maoz, 2006](#)). However, researchers have shown that service-providing hosts apply a range of strategies from showing their open resistance ([Maoz, 2006](#)) to passive but covert forms of resistance during their encounters with tourists ([Boissevain, 1996](#); [Wei, Qian, & Sun, 2018](#)). The open resistance of professional hosts may result in them completely avoiding one set of tourist types or, as suggested by [Maoz \(2006\)](#), their direct confrontation with tourists. Direct confrontation includes hosts' direct conversation with tourists about their behaviour, providing poor service, giving didactic tales about how to behave through signs, or banning specific tourist nationalities. However, "open insubordination in any context can provoke a more rapid and ferocious response" ([Scott, 1985, p. 33](#)) from tourists, such as

spreading negative comments by word of mouth about the hosts in the tourism context or tourists avoiding such destinations with these types of host. Thus, veiled resistance or covert resistance is the most apparent form of resistance that professional hosts may adopt during their encounters with tourists (Maoz, 2006). The covert form involves hosts avoiding the gaze of tourists (Boissevain, 1996) and it can manifest in different forms. According to Boissevain (1996) the 'low-key' or covert form of resistance can range from "sulking, grumbling, obstruction, gossip, ridicule, and surreptitious insults" (p. 14) that hosts direct towards tourists. For instance, Joseph and Kavoori (2001), when assessing the host responses to tourists in the Indian town of Pushkar, showed that those traditional religiously-oriented hosts who were involved in tourism resented tourist behaviours by politely placing religious signs asking for tourists to behave in the town to maintain sanctity but without addressing their economic and sociological involvement of tourism. Moreover, studying the strategies adopted by service-providing hosts while dealing with domestic Chinese tourists in Lugu Lake in China, Wei et al. (2018) showed the professional hosts used jokes to prevent the tourists from influencing the host community and subverting the further penetration of the Chinese tourist gaze. In this study host tried to stop the penetrative gaze of domestic Chinese tourists. The use of humour has been argued as the most prevalent strategy that hosts apply to show their resistance to the power of the tourist gaze (Bunten, 2008).

Service-providing hosts use denigrating stereotypes to show their superiority over the tourists (Boissevain, 1996). Accordingly, as noted elsewhere, Cheok, Hede, and Watne (2015) showed that hotel front-line employees use stereotypes to obtain power and control over the behaviour of tourists. The service staff in these hotels have utilised their previous stereotypical knowledge of tourists to make social categories and then to become "haves" or gaining power to control the situation within host-tourist interaction settings rather than "have nots" (p. 555) or losing power to control the situation within their encounters with tourists.

In contrast to the use of stereotyping, hosts also can feed the chauvinistic attitudes of tourists to obtain their sympathy. For instance, Chan (2006) observed the Vietnamese host feeding Chinese tourists' chauvinist attitudes which ultimately help these hosts to gain sympathy, and respond to tourists needs. This study also demonstrates the extent to which the service providers were forced to adjust their service and form strategies to respond to the emerging challenges brought by tourism due to the power of the tourist gaze and behaviour.

It has also been noted that hosts apply contextually relevant response behaviours towards tourists when considering the behaviours and the psyche of the tourists. Accordingly, an early anthropological study conducted by Brewer (1984) identified some Mexican shopkeepers maintaining high pricing strategies for American tourists because of their haggling behaviours. The

behaviour of tourists not only directed those hosts to invent pricing strategies, but also it can direct these service-providing hosts to introduce spatial boundaries ([Di Domenico & Lynch, 2007](#); [Monterrubbio, 2019](#)) to reduce the tension that can emerge within the service environment. [Monterrubbio \(2019\)](#) observed that service-providing hosts permitting tourists' nudity only on beaches but directing tourists to dress appropriately in restaurants and hotels. Similarly, [Chan \(2006\)](#) observed Vietnamese tour guides' purposeful avoidance of taking tourists into historical sites that could remind these tourists about their historically-tense relationships.

The host-tourist interactions setting has been argued as a perfect place for hosts to manipulate tourists by taking advantage of the lack of knowledge that tourists have within the host-tourist relationship setting ([Sutton, 1967](#)). [Maoz \(2006\)](#) observed Indian professional hosts' use of sophisticated and manipulative techniques to obtain money from Israeli backpackers who desired for spiritual products in light of the tourists' poor knowledge of the context and the tourists' expectations of achieving a quick spirituality. This was shown by the hosts appointing themselves as spiritual teachers to meet the tourists' expectations. Moreover, these self-appointed teachers were found to have used sophisticated techniques, such as providing free spiritual services for tourists by becoming their friends and asking the tourists to recommend them to other tourists. Consequently, much of the previous literature about service providers' responses to tourism were centred on the discussion about the power or influence of the tourist gaze and the political and economic responses of the service providers, thereby leaving a gap in the understanding of the cultural aspects underpinning the host-guest interactions and response behaviours.

Similarly, the limited studies that address the professional hosts' response strategies have been in the context of locals transforming into professional hosts (see [Brewer, 1984](#); [Joseph & Kavoori, 2001](#); [Maoz, 2006](#)) in destinations with specific forms of tourist groups: dominantly Western tourists or specific forms of domestic tourists. There have been few studies outlining the response strategies that professional hosts adopt when they are interacting with tourists in destinations where tourism has grown from a craft to a mass industry ([Cohen, 2003](#)). The contemporary tourism environment has also allowed these professional hosts to interact with culturally different tourist groups with whom they may not be familiar within the host-tourist relationship setting which is different from their previous host-guest experiences. Thus, it requires more studies to understand how professional hosts respond to culturally different tourists.

## **2.5 New Tourist Markets and Hosts in Destinations**

Tourism has been usually recognised as a Western phenomenon ([Cohen, 2008](#); [Winter, 2009a](#)). However, such notion has been challenged by the emergence of non-Western tourists from other parts of the world, and their participation of this global phenomenon ([Cohen & Cohen, 2015](#);



[Tretheway & Mak, 2006](#)). In particular, the spectacular growth of travellers from the Asian region has allowed scholars to appreciate the presence of 'other' tourists, while rejecting the initial conception of tourism as a Western phenomenon ([Cohen & Cohen, 2019](#); [Mok & Lam, 2000](#)). Japanese tourists have always been recognised as forerunners of the Asian tourism ([Bui & Trupp, 2014](#)). This trend has been followed by other dominant tourist groups such as tourists from Korea ([Prideaux, 1997](#)) and more recently from China. Growing affluence, reduced travel restrictions, and changes of lifestyle are seen as critical forces for the Asian tourists to enter into international tourism settings ([Bui & Trupp, 2014](#); [Karwacki, Deng, & Chapdelaine, 1997](#); [Mok & Lam, 2000](#); [Pearce & Wu, 2016](#); [Smith, 2001](#); [Vaporis, 1995](#)). [Pearce and Wu \(2016\)](#) argued that the Asian tourists' move into the global tourism environment has not only allowed these tourists to interact with people of other Asian countries more than ever before but also has allowed them to maintain intercontinental contacts.

The growth of new tourist markets, in particular from the Asian region, and their arrivals into Western and non-Western destinations has allowed scholars to view such tourism as a new phenomenon. It has also been acknowledged that it is a new challenge that destination service providers face ([Bochner & Coulon, 1997](#); [Hitchcock & Putra, 2008](#); [Reisinger & Turner, 2002a](#)). The scholars have noted the lack of understanding that destinations have of Asian tourist markets ([Prideaux, 1997](#)). [Ahmed and Krohn \(1993\)](#) suggested that differences that Japanese tourists, as one of the Asian tourist markets, brought into a destination in terms of expectations, ideologies, and perspectives, pose severe challenges for destination service providers. They also noted that Japanese culture had made these tourists unique in the destination and suggest the importance of adjusting the marketing mix for this tourist market. Studying the early development of Japanese tourism in Australia, [Reisinger and Turner \(1999\)](#) showed the challenges that Australian hosts had to face due to the culturally shaped behaviours of Japanese tourists. [Reisinger and Turner \(1999\)](#) observed the challenges that Australian hosts faced as a result of the emergence of other Asian tourists as well. Based on their findings, they highlight the importance of incorporating cultural-oriented marketing strategies for Japanese tourists. Going beyond the suggestion of the importance of implementing cultural response strategies, [Hitchcock and Putra \(2008\)](#) showed the cultural response behaviours that Indonesians adapted for Japanese tourists because of the differences that they brought into destinations. [Tretheway and Mak \(2006\)](#) outlined the way that Canadians adapted to meet the requirement of the Japanese tourist market during its early phase of development by revising menus to Japanese taste, develop signage and prices specific to the tourists. In recent tourism literature, there have been minimal studies that highlighted the importance of culturally specific responses towards the Japanese tourist market. The underlying reason for this could be attributed to the matured travel behaviours that Japanese tourists demonstrate within the international tourism

setting with their subsequent travel behaviours ([Shono, Fisher, & McIntosh, 2008](#); [Trettheway & Mak, 2006](#)).

However, the arrival of new tourist markets requires that tourism scholars focus their attention to understand how destinations cope with changes and how service-providing hosts adjust and adapt to new tourist markets. Given this context, the Chinese tourist market could be considered as one of the ideal platforms to understand how destinations respond to a new tourist market. Review of the literature shows the continuous identification of the Chinese tourist market as one of the novel markets that bring challenges to destinations ([Cochrane, 2008](#); [Huang et al., 2015](#); [Ryan & Mo, 2002](#); [So, Liu, Wang, & Sparks, 2016](#); [Zhu, Xu, & Jiang, 2016](#)). This is due to the assumed and actual cultural differences of these tourists ([Jørgensen et al., 2017](#)). The growth of Chinese tourists has allowed many destinations to have new host-tourist relationships or 'reverse host-tourist relations' ([Huang et al., 2015](#); [Winter, 2009a, 2009b](#)). [Chan \(2006\)](#) pointed out that Chinese tourists have now become a new category of 'aliens' for the Asian hosts. However, there has been few studies on how destination hosts maintain their new host-tourist relationships with this tourist market. Chinese tourists have received extensive attention from tourism scholars to understand their behaviours from the demand-side. This will be discussed in the next chapter.

## **2.6 Host Perception and Response to Chinese Tourists**

The existing studies on host perception of Chinese tourists have been primarily limited to residents' attitudes towards Chinese tourists. In addition, the studies that have investigated the host perception of Chinese tourists have been primarily situated within Macau or Hong Kong ([Fan, Zhang, Jenkins, & Lin, 2017](#); [Kwong & Li, 2017](#); [Loi & Pearce, 2012](#); [Prendergast et al., 2016](#); [Yeung & Leung, 2007](#); [Zhang & Kwong, 2017](#)). For instance, [Loi and Pearce \(2012\)](#) examined the perception of Macau residents regarding annoying tourist behaviours using a 40 item construct and showed specific Chinese tourists behaviours that annoyed the residents. The Chinese tourists' propensity to talk loudly in public, poor manners, and disregarding local sensibilities and regulations have been perceived negatively among the residents ([Siu et al., 2013](#)). Similarly, [Prendergast et al. \(2016\)](#) showed the negative perception that Hong Kong residents developed towards Chinese tourists as a result of the negative impacts that Chinese tourists brought into the daily life of the residents. In these studies, scholars have observed the residents' approach of using in-group and out-group distinction or in-place or out-place distinction to devalue the Chinese tourist behaviours and develop their negative attitude towards this new tourist market ([Chen et al., 2018](#); [Kwong & Li, 2017](#)). One of the striking features of these studies is the treatment of the host group as a homogeneous cohort without outlining the different host group's perception of these tourists.



Despite the importance of such studies, there has been limited study on how service-providing hosts construct their perception of Chinese tourists given that they are the dominant host group in a tourism setting because of regular contacts with the tourists. The development of Chinese tourists and their new host-tourist relationships may bring new cultural issues ([Chan, 2006](#)). [Cheng and Zhang \(2019\)](#) have shown the influence of Chinese cultural values on Chinese tourist behaviours, which has shaped the perception of hosts of Chinese tourists, and the way the Western hosts respond to this tourist market. Studies on how Asian hosts who have been exposed to Western tourists embrace the Chinese tourists, and how they perceive them, are even more sparse. To understand the supply side challenges and responses to the Chinese tourist market, requires an understanding of the development of the Chinese tourist market. Therefore, the next chapter explores the development of the Chinese tourist market, and it will be followed by the review on Chinese tourist types and behaviours that could make them different from other tourists.

## **2.7 Host Gaze in Tourism**

As discussed in this chapter, the host-guest relationship has long been a focus of academic scrutiny ([Sharpley, 2013](#)). Scholars have explained the host perception resulting from host-guest relationships with the help of different theoretical orientations such as social exchange theory and social representation theory ([Ap, 1992](#); [Monterrubio, 2019](#); [Pearce, Moscardo, & Ross, 1997](#)). Though these two theories have been extensively utilised in tourism settings, [Sharpley \(2014\)](#) questioned the use of these theories to explain the host perception of tourists. Given this context, the host gaze which is derived from seminal conceptualisation of the tourist gaze ([Urry, 1992](#)), has been suggested as an important conceptualisation that could be applied to understand host-tourist interaction and host perception/attitudes ([Sharpley, 2013](#)) and their subsequent response behaviours. The concept of the tourist gaze ([Urry, 1992](#)) is fundamental to the development of the host gaze, and therefore an understanding of the tourist gaze is required before analysing the concept of the host gaze.

Inspired by Foucault ([1963](#))'s medical gaze, [Urry \(1992\)](#) introduced the concept of the tourist gaze to discuss the tourists' visual consumption of a tourism space. According to [Urry \(1992\)](#), tourists move away from their residential/mundane environment temporarily and collect visual signs that elicit pleasurable experiences. The tourist gaze results from comparisons they make about visual signs found in destinations in comparison to their everyday life and mundane environment. It has been argued as crucial for the tourist experience. The tourists choose destinations and objects to gaze upon because of the anticipation, daydreaming and fantasies created by professionals in the tourism industry (agencies and institutes) through television, internet, travel books, media, advertisements, and other videos and images. The guidebooks, advertisements, photographs, and tourist agents play significant role in creating and establishing the tourist gaze by telling tourists what to gaze at.

Similarly, tourists' photos and videos circulated via digital media establishes for other tourists what should be the object of the gaze. [Urry \(1992\)](#) further asserted that there is no single tourist gaze as it varies with the society, social group, and historical period. This results in varying types of tourists gazing differently at touristic objects depending on their class, gender, ethnicity, and a variety of other factors. [Urry \(1992\)](#) also observed the gaze that tourists cast upon the service providers is mediated by the expectations of tourists and the importance of meeting the gaze of tourists. Many tourism scholars have embraced the gaze and used it to explain the behaviour of tourists and their perception ([Asbollah, Michael, & Lade, 2012](#); [Gillespie, 2006](#); [Larsen, 2001](#)). The concept of tourist gaze has received extensive analysis ([Sharpley, 2013](#)) and received criticism from others. In particular, it has been argued that the concept of gaze has reduced the discussion to just the visual experiences of tourists while neglecting the involvement of other senses and bodily experiences ([Larsen & Urry, 2011](#); [Perkins & Thorns, 2001](#); [Urry & Larsen, 2011](#)). In particular, this criticism directed [Urry and Larsen \(2011\)](#) to turn towards a performance paradigm and to enliven the concept of the tourist gaze. They argued that the tourist gaze is not limited to visual elements but showed the use of other senses to consume the objects under the tourist gaze. Drawing from Goffmans' dramaturgical metaphor and an initial Foucauldian approach, they argued that the tourist gaze and performance share many similarities and, therefore, they should "dance together" ([Urry & Larsen, 2011, p. 189](#)) rather than stare at each other from a distance. Additionally, one of the other major criticism that the tourist gaze has received is the dominant presence of the male gaze. In other words it is argued that there is a male bias to the concept of the tourist gaze ([Pritchard & Morgan, 2000](#); [Wearing & Wearing, 1996](#)). In particular, [Pritchard and Morgan \(2000\)](#) argued that the language and promotion of tourism promotes the male gaze. Supporting these arguments, previous studies have showed the sexualised local male gaze perceived by the female tourists ([Jordan & Aitchison, 2008](#)). Perpetuating the male gaze presence in the tourism space has led scholars to critique the tourist gaze and demand for more studies that represent the female gaze ([Samarathunga & Cheng, 2020](#)). Besides, that gaze is also subjected to the criticism of scholars due to the predominant presence of the western tourist gaze. Observing this, [Larsen \(2014\)](#) and others demand that scholars focus their attention to the gaze of non-western tourists. This is because the tourism literature, including the gaze, is predominantly shaped by the conceptual roots that are based on empirical histories of Western Europe and North America ([Winter, 2009a](#)). Though the tourist gaze is important, one of the theoretical bases of this thesis is the host gaze and, therefore, it requires to understand the host gaze which is constructed in host-tourist interactions.

[Maoz \(2006\)](#) rejected the idea of a one-sided tourist gaze and showed the existence of a 'mutual gaze' within the host tourist interactions. She argued that both tourists and locals gaze upon each other becoming gaze and gazer affecting and feeding each other. The mutual gaze, as outlined

elsewhere, has been defined as the “way that locals and tourist view, grasp, conceptualize, understand, imagine, and construct each other’ in their minds” (p. 222). The mutual gaze concept acknowledges locals as non-passive receivers of tourism ([Joseph & Kavoori, 2001](#); [Maoz, 2006](#)). According to [Maoz \(2006\)](#), the host-tourist interactions allow hosts and tourists to perform reciprocal relations where locals act according to the tourist views and behaviours, and tourists act according to the local attitudes, perception, expectations, and behaviours. The mutual gaze has allowed tourism scholars to understand a more complex, double-sided picture of tourists and hosts ([Monterrubio, 2019](#); [Sroyetch, 2016](#); [Zhang et al., 2016](#)). Conversely, the host gaze and its influence on the host-tourist encounter has received limited attention from tourism scholars ([Sharpley, 2013](#)). Therefore, studies are required to understand the construction of the host gaze ([Sharpley, 2014](#)) in particularly giving specific attention non-western tourism context ([Samarathunga & Cheng, 2020](#); [Samarathunga, Cheng, & Weerathunga, 2020](#); [Stone & Nyaupane, 2018](#)).

The host gaze can be defined as the perception, attitudes, impressions, knowledge, and behaviours that hosts develop about tourists, resulting from their direct and continuous contact. According to [Canziani and Francioni \(2013\)](#), the host-tourist interaction environment allows academics to discuss three types of gaze constructed by hosts. The first one is the *classifying gaze*, and it involves hosts observation of tourist behaviours and the application of categories and cognitive schemata for those behaviours. The specific tourist behaviours that tourists may demonstrate have allowed hosts to construct these categories and specific and general stereotypes about the tourists ([Brewer, 1984](#); [Maoz, 2006](#); [Pi-Sunyer, 1977, 1989](#); [Sheldon, Var, & Var, 1984](#)). [Moufakkir \(2011\)](#) has outlined how professional hosts apply their classification or classifying gaze based on various factors. Hosts evaluate the cultural difference of tourists and hosts. However, as discussed in the previous sections, the hosts could observe the peculiarities of tourist behaviours of different tourist nationalities, which may be driven by their national culture or tourist culture, and it could allow hosts to construct classifying gazes for different tourists. The second gaze is the *stakeholder gaze*, which shows the effects of tourism and tourists on the destination ([Canziani & Francioni, 2013](#)). As discussed in the beginning of this chapter, the tourism literature provides considerable evidence of the gaze that residents have constructed around the development of tourism and the effects in destinations. Even though these former studies have not conceptualised their studies using the concept of gaze, there has been recent evidence discussing the stakeholder gaze of the effect of tourism and tourist in different destinations ([see for Moufakkir & Reisinger, 2013](#)). The third gaze, the *internalized gaze*, is concerned with the hosts’ approach to incorporate elements of the tourist gaze into their own behaviour, and subsequent perception of self. According to [Canziani and Francioni \(2013\)](#), the hosts’ internalisation of the tourist gaze starts with “hosts becoming cognizant of the norms and behaviours of tourists and thus responding by meeting the demand of visitors in order to sustain a viable



position in economic or social order” (p. 20). Although it has not been studied from the gaze perspective, studies have shown requirement of developing service standards as desired by Western tourists and not non-Western tourists.

[Urry and Larsen \(2011\)](#) in the latest edition of the *Tourist Gaze 3.0* recognised the communal nature of the tourist gaze and acknowledged the existence of the *intratourist gaze*, put forward by [Holloway, Green, and Holloway \(2011\)](#). They coined the term intratourist gaze and argued that tourists gaze at other tourists and as such tourist become the subject and objects of the gaze. This gaze has been described as a disciplinary gaze, which regulates the behaviours of other tourists. The intratourist gaze influences what is acceptable and what is unacceptable in tourism settings, and it could lead tourists to see some tourist behaviours as either acceptable or unacceptable ([Edensor, 2000](#)). For instance, [Hua and Shiyun \(2016\)](#) observed the moral gaze directed by Chinese tourists on the other Chinese tourists in online social environment to differentiate gazer from the gaze, and punish the behaviour through public opinion and response behaviours. Though these studies have provided evidence of the presence of an intratourist gaze felt by the tourists but not by the hosts. Thus, there is a need to understand whether such a gaze could be perceived by the hosts as well as other tourists and how hosts respond to the gaze of tourists.

The gaze in a tourism setting is multifaceted and can move back and forth in different directions. However, there has been limited study on how and in what ways that hosts construct their gaze and how they respond to both, what they see and what they perceive the tourists to see. It is important to understand how such gazes are constructed.

## **2.8 Summary**

This chapter has made it clear that there are limited studies that investigate the service-providing hosts’ experience with tourists and their responses towards tourists. The review also shows the requirement of understanding the hosts’ experiences and responses towards non-Western tourists (i.e., Chinese tourists). Therefore, as outlined in the introduction, the next chapter is dedicated to illustrating the trends and patterns of Chinese outbound tourism literature that has been frequently recognised as different from Western tourists.



## Chapter 3

# Chinese Tourist Market, Cultural Values of Chinese Tourists and Sri Lankan Hosts

### 3.1 Introduction

The following chapter deals with the literature on Chinese outbound tourists and the culture of Chinese tourists. Given the limited studies on the supply-side perspective of Chinese tourist behaviours, this chapter reviews the demand-side studies in Chinese literature. Thus, after presenting the historical development of this tourist market, the chapter will review the literature on Chinese tourists' travel arrangements and explore the cultural factors which are being widely discussed in the literature. The final section of this chapter has explored the brief overview of Sri Lankan host culture and has compared it with that of China, which might influence hosts' perception and responses.

### 3.2 Chinese Outbound Tourist Market and Historical Development

As noted in Chapter One, as one of the new tourism markets, Chinese outbound tourism increasingly plays a significant role in international tourism, with a total of 150 million Chinese international travellers in 2018 ([UNWTO, 2019](#)). World Tourism Organisation (UNWTO) figures show that Chinese tourists are also leading spenders in the world, spending about US\$277 billion in 2018. Although outbound tourism in China has been hailed for its impressive growth during the last two decades, modern tourism - domestic and inbound or outbound - in China was not fully or even partially accepted by the Chinese government until 1978, as it was prohibited until then ([Arlt, 2006](#); [Cai, O'Leary, & Boger, 2000](#); [Zhou, King, & Turner, 1998](#)). Inbound tourism and, subsequently, domestic tourism were visible after the economic reforms, but outbound tours were not common until 1983. Since 1983, the development of outbound tourism in China has passed through different stages of development. In the initial stage, the country allowed citizens to undertake tours to visit friends and family members (VFR) living in Hong Kong and Macau if the visit was fully sponsored and the people had been invited by their relatives in those countries ([Arlt, 2006](#); [Dai, Jiang, Yang, & Ma, 2017](#); [Keating & Kriz, 2008](#)). Under the initial travel arrangements, only Guangdong province citizens were allowed to visit Hong Kong. Later this was expanded to other provinces.

Following the VFR scheme, the Chinese government then allowed its citizens to travel on group tours to Thailand (1988), Singapore, Malaysia (October 1990) and the Philippines (1992) ([World Tourism Organization, 2006](#)). However, those travels were organised by Chinese Travel Services (CTS) on the

premise that travel expenses were supported by the travellers' relatives ([Xie & Li, 2009](#)). Again, these travels were limited to citizens from a few affluent coastal cities ([Arita, Edmonds, Croix, & Mak, 2011](#)). In 1987, the Chinese government allowed its provincial border citizens to undertake one-day tours to border cities of North Korea, Vietnam, Russia, Myanmar, Mongolia, Kazakhstan, and Kirgizstan ([Nasolomampionona, 2014](#); [Xie & Li, 2009](#)).

In 1992, the Chinese government made considerable changes to replace VFR travel by implementing the Approved Destination Status (ADS) policy system. The ADS is based on bilateral agreements between China and the destination countries, and it restricts the countries to which Chinese tourists can travel and which foreign tourism companies can promote their destinations in China for Chinese tourists ([Keating & Kriz, 2008](#)). The ADS system has allowed Chinese citizens to visit ADS destinations by utilising their funds (travellers bearing their travel cost) ([Arlt, 2006](#); [Li, Lai, et al., 2011](#); [Xie & Li, 2009](#)) and by buying group package tours from government-approved travel agencies ([Arita et al., 2011](#)). The implementation of the ADS policy has allowed Chinese travellers to undertake tours to many other countries, including travelling into Hong Kong, Macau, and Southeast Asian countries without the label of VFR ([Xie & Li, 2009](#)). Table 3.1 shows the list of ADS countries, along with the year that these countries acquired ADS status. Australia and New Zealand become the first Western nations to receive ADS status and Sri Lanka received its ADS status in 2003. By 2018, 150 countries acquired ADS status to receive a growing number of Chinese outbound tourists.

Since the introduction of the ADS system the world tourism market has witnessed an unprecedented growth of Chinese outbound tourists visiting approved destinations ([Arita et al., 2011](#)). In addition, economic policies and the increased disposable income of the Chinese and the aforementioned travel policies have been identified as the primary reasons for the growth of Chinese outbound tourists ([Huang & Xu, 2018](#); [Huang et al., 2015](#); [Jørgensen et al., 2017](#)).

The chief beneficiaries of the development of Chinese outbound tourism have been identified as Asian nations ([Hernandez, Bahut, Wang, & Garcia, 2014](#); [World Tourism Organization, 2016](#); [Xinhua, 2015](#)). It is important to highlight the dominant position occupied by the destinations of Macau, Hong Kong, and Taiwan (Greater Chinese Destination) in receiving the highest proportion of Chinese outbound travellers ([Arlt, 2006](#); [Dai et al., 2017](#)). The official statistics and the literature pertaining to Chinese outbound travel still considers visits to Hong Kong and Macau as outbound tours although these two locations come under the special administrative regions of China ([Bao, Jin, & Weaver, 2019](#)).

Table 3.1 List of Countries with Approved Destination Status up until 2018

Year	Recipient
1983	Hong Kong, Macau
1988	Thailand
1990	Malaysia, Singapore
1992	Philippine
1998	South Korea
1999	Australia, New Zealand
2000	Japan, Burma, Brunei, Vietnam, Cambodia, Myanmar
2002	Nepal, Indonesia, Malta, Turkey, Egypt
2003	Croatia, Cuba, Germany, Hungary, India, Maldives, Pakistan, South Africa, Sri Lanka
2004	Austria, Belgium, Cyprus, Czech Republic, Denmark, Estonia, Ethiopia, Finland, France, Greece, Iceland, Ireland, Italy, Jordan, Kenya, Latvia, Liechtenstein, Lithuania, Luxembourg, Mauritius, Netherlands, Norway, Poland, Portugal, Romania, Seychelles, Slovakia, Slovenia, Spain, Sweden, Switzerland, Tanzania, Tunisia, Zambia, Zimbabwe
2005	Antigua and Barbuda, Barbados, Brazil, Chile, Fiji, Jamaica, Laos, Mexico, Northern Mariana Islands, Peru, Russia, United Kingdom, Vanuatu
2006	Bahamas, Grenada, Mongolia, Tonga
2007	Andorra, Argentina, Bangladesh, Bulgaria, Uganda, Morocco, Monaco, Namibia, Venezuela, Oman, Syria
2008	French Polynesia, Israel, Taiwan, United States
2009	Cape Verde, Dominica, Ecuador, Ghana, Guyana, Mali, Montenegro, Papua New Guinea, United Arab Emirates
2010	Canada, Lebanon, Federated States of Micronesia, North Korea, Uzbekistan, Serbia
2011	Iran
2012	Madagascar, Colombia, Samoa, Cameroon
2013	Rwanda
2014	Ukraine
2015	Costa Rica, Georgia
2016	Macedonia, Armenia, Senegal, Kazakhstan
2017	Sudan, Uruguay

Note: Ministry of Culture and Tourism of the People's Republic of China

For instance, in 2011, out of the total of outbound tours by Chinese tourists, only 30% of tours were reported as actual overseas travel due to the high percentage of border tours and tours to those two locations and Taiwan ([Dai et al., 2017](#)).

Recent statistics released by China Outbound Tourism Research Institute (COTRI) in 2019 indicate that since 2016 the growth of Chinese outbound tourists into other destinations is challenging the dominant position occupied by Hong Kong and Macau as Chinese tourist receiving destinations. The growth of Chinese outbound tourist travel shows increased travel to long haul destinations as well as travel to short-haul and medium-hall destinations in Asia. A growing economy and the increased disposable income of its urban dwellers, an easing of visa policies in destinations, tourism policies in China, and an improved Chinese currency ([Jin & Wang, 2015](#); [Li, Zhang, Mao, & Deng, 2011](#); [Mok & Defranco, 2000](#); [Qu & Li, 1997](#)) largely explain the growth of Chinese tourism and their global spending patterns. In addition, the adjustments that the Chinese government made to holidays in



1999 with the introduction of three-week-long holidays has had a significant influence on the growth of tours among Chinese outbound tourists ([Xie & Li, 2009](#)).

Though this study has given its focus to understand the Chinese outbound tourists' host-tourist interaction, it is important to acknowledge the movement of Chinese tourists inside China. The movement and experience of domestic Chinese tourists may have significant impact on their outbound tourists. Thus, the following brief paragraph provides an overview of domestic Chinese tourists.

Economic reforms fuelled the growth leisure and pleasure oriented modern tourism in China but with less encouragement for domestic tourism in the early stages ([Breda, 2008](#)). However, economic development in the country and increased income and other non-economic factors fuel the growth of domestic tourism in China. In particular, in early reform era, the Chinese tourists were drawn to larger cosmopolitan cities and subsequent reverse movement to go outside of these major well developed metropolitan cities to experience the natural beauty ([Gu et al., 2018](#)) and 'otherness' with the economic growth ([Cai, Hu, & Feng, 2016](#); [Walsh & Swain, 2004](#); [Wei et al., 2018](#)). The policies introduced by the Chinese government largely facilitate domestic tourist movement and promote domestic tours to natural sites, cultural sites and to see 'ethnic others' ([Zhu, 2018](#)). Zhu et al., (2017) observed Chinese government's careful attempts to interpret historic narratives to feed domestic tourists' imagination on ancient, civilized, and powerful country. In particular, experience of 'otherness' includes comparison of identity of these tourists to past and the traditions and existing minorities found in China ([Walsh & Swain, 2004](#)) driven by the stressful life that Han Chinese majority experience in mundane city life ([Zhu, Jin, & Graburn, 2017](#)). Previous scholars have observed Han modern Chinese tourists movement in the country to see the 'backward' and 'exotic others' in China ([Zhu, 2018](#); [Zhu et al., 2017](#)). However, in recent tourism literature, researchers have also observed young Chinese tourists' orientation to focus on 'themselves' by taking selfies instead of giving their attention to experience the 'otherness' present in the ethnic environments found in China ([Hürlemann & Clivaz, 2020](#)).

### **3.3 Chinese Tourist Types**

[Jin and Wang \(2015\)](#) identify Chinese tourists as mainland Chinese who undertake outbound travel into different destinations, including Macau and Hong Kong. The profound growth rate of Chinese tourists travelling has allowed tourism scholars to turn their attention to understand these tourists ([Liu, Li, & Yang, 2015](#)) by positioning them as different to other tourists ([Arlt, 2008](#); [Cai et al., 2000](#)). Thus, the focus on Chinese tourists has become an important theme in the tourism literature with discussion on Chinese tourist behaviours, their motivation, preferences, expectations, gaze, or actual tourist behaviours. [Jørgensen et al. \(2017\)](#) have observed the scholars' treatment of Chinese tourists



as homogeneous tourist groups despite some early calls for scholars to treat them as a heterogeneous tourist group ([Cai et al., 2008](#); [Kau & Lim, 2005](#)). For instance, [King and Tang \(2009\)](#) have argued that prevailing orthodoxies in China do not adequately accommodate the presence of complexity within the Chinese tourist market.

However, researchers have attempted to provide different models to discuss Chinese tourist types and their characteristics. Thus, it is essential to understand these different types of Chinese tourists discussed in the literature that could potentially visit destinations, subjecting host communities to observe and respond to their needs. Accordingly, [Arlt \(2013\)](#) utilised a broader wave metaphor to identify Chinese tourist types. They observed the emergence of the second wave of Chinese tourists who travel separately from mainstream all-inclusive package group tours that were usual in the first wave of Chinese tourists. Instead of utilising the wave metaphor, [Li \(2016\)](#) adopted a number metaphor and suggested that the existence of two types of Chinese tourists: Chinese tourists 1.0 and 2.0. The Chinese tourists 2.0 has been identified as Chinese tourists who prefer to travel under less structured, more diversified, and personalised tours in comparison to the Chinese tourists 1.0 who prefer to travel in package tours ([Li, 2016](#)). The literature on Chinese tourists suggests that a consensus has been reached on the presence of these wave and number metaphors to identify Chinese tourists ([Cheng & Foley, 2018](#); [Wu & Pearce, 2016](#)). Thus, the following section provides an overview of these two tourist groups. It is also believed that a review of these two tourist archetypes enables a better understanding of the possible challenges that each tourists group could bring to destinations.

The central aspect that has been applied to identify Chinese tourists 1.0 is structured mass group packages ([Li, 2016](#)). These initial tour arrangements of Chinese tourists is similar to the type of 'organised mass tourists' ([Cohen, 1972](#)) discussed in Western tourism literature. [Cohen \(1972\)](#) discussed package tours designed to move tourists from fixed scheduled location to fixated other locations (i.e., attractions, shops, accommodations) with the help of air-conditioned buses under the well-prepared tour guides. [Quiroga \(1990\)](#) maintained that such programmes or schedules in group tours prompt tourists to spend most of their time inside a cultural 'bubble' where tourists spend much of their time with culturally similar people. Scholars have noted these features within the group tours undertaken by Chinese tourists with the support of tour guides ([Lojo & Li, 2018](#)). By investigating travel preferences, motivations, and expectations of group packages, the characteristics of these travellers and reasons for these travellers to participate in group tours have been identified ([Lai, Li, & Harrill, 2013](#); [Li, Zhang, et al., 2011](#); [Li, Lai, et al., 2011](#); [Zhou et al., 1998](#)). These are: language barriers, lack of experience in international tourism, and a value for money seeking attitude

([Li, Zhang, et al., 2011](#); [Pearce, Wu, & Osmond, 2013](#)). These reasons resemble the factors that drive Western tourists to undertake group package tours ([Kopper, 2009](#); [Sheldon & Mak, 1987](#)). [Li \(2016\)](#) maintained that the unique supply factor of ADS status has also mandated these tourists to undertake group package tours. [Breakey, Ding, and Lee \(2008\)](#) believed that Chinese tourists' participation in travelling as a group is much higher than the international standards.

[Dichter, Chen, Saxon, Yu, and Suo \(2018\)](#) also noted the rise of group package tours in China. It has also been noted that one of the features associated with these Chinese group tourists is their participation in shopping during their tours ([Pearce, Wu, & Osmond, 2013](#)). The commission-based tour models may partly express the reason for these group tourists to show significant participation of shopping-oriented tours ([Mak, Wong, & Chang, 2010](#); [Mejia, Wei, Fu, Hua, & Wang, 2018](#); [Tse & Tse, 2015](#); [Wong & McKercher, 2012](#)). Though the literature has widely used Chinese tourists 1.0 to identify the mass group package tourists, there has been recent evidence of the presence of different versions of mass package tourists within Chinese outbound tourism. For instance, [Chen, Masiero, and Hsu \(2019\)](#) divided Chinese mass package tourist into three groups: low, medium, and high budget travellers, considering the budget consciousness of these tourists and their travel experience expectations during their tours. They identified the low budget travellers' preference to participate in all the group tour activities in comparison to the other two groups. They also observed that the majority of Chinese group tourists' (medium and high budget travellers) prefer free time in their itinerary. The free time is additional time included in a tour package beyond the scheduled activities, and it allows tourists to participate in their preferred activities ([Chen et al., 2019](#)).

[Dichter et al. \(2018\)](#) showed the rise of package tours among Chinese tourists under two tour arrangements: semi-self-guided and high-end package tours. They noted the rise of semi-self-guided and high-end package group tours within the Chinese tourist market as experience in travelling increased. The self-guided tours discussed in their report resemble basic package tours where travellers purchase their flights and hotels but tend to hire local tours within the destinations. However, the presence of such tourist types has not been investigated from the suppliers' perspectives.

As argued elsewhere, there has been a suggestion of the emergence of different types of Chinese tourists beyond the archetype previously mentioned. Literature identify these new tourists as Chinese tourists 2.0. [Li \(2016\)](#) and [Arlt \(2013\)](#) argued that the increasing number of Chinese tourists 2.0 prefer less structured, more diversified, flexible, and personalised travel products. A growing number of Chinese tourists are now travelling independently ([Arlt, 2013](#); [Xiang, 2013](#)). [Li \(2016\)](#) applied two key indicators: independent travel arrangement and the growing repeat travel rate of these tourists, to distinguish these Chinese tourists 2.0 from tourists 1.0. There is evidence that

Chinese tourists 2.0 undertake smaller group tours ([Cai, Cohen, & Tribe, 2019](#); [Pearce, Wu, De Carlo, & Rossi, 2013](#); [Song, Wang, & Sparks, 2018](#); [Xiang, 2013](#)). For instance, [Wang, Fong, and Law \(2016\)](#) noticed the surge of interest among the second wave of Chinese tourists to travel with smaller groups consisting of two to six members comprised of spouse, partners, or friends. These smaller groups are also likely to travel with an experienced traveller (also known as a head donkey) who they find on online forums ([du Cros & Jingya, 2013](#)). For instance, [Cai \(2018\)](#) observed young Chinese tourists finding strangers online and travel with them in Europe who replace traditional tour guides. [Wu and Pearce \(2014\)](#) also reported the popularity of recreational vehicle usage of independent travellers who travelled with partners or families. In addition to independent travel arrangements of these groups, several other characteristics of Chinese tourists 2.0 have been identified ([Arlt, 2013](#); [Pearce, Wu, De Carlo, et al., 2013](#)). [Pearce, Wu, and Osmond \(2013\)](#) maintained that independent travellers are more experienced than package tourists and also observed that independent travellers tend to be much younger than package tourists. [Ong and Cros \(2012\)](#) recognised independent travellers as post-Mao tourists born after the 1980s. [Cheng and Foley \(2018\)](#) argued that post-Mao Chinese tourists are the first generation to enjoy the benefits of independent travel, because they are the first generation to experience the Chinese economic reforms on tourism and travel relaxation to others countries. The social media savviness is another distinguishing feature that is attributed to Chinese tourists 2.0 ([Arlt, 2013](#); [Loi, 2016](#); [Wu & Pearce, 2016](#)). [Li \(2016\)](#) noted social media as one of the tools that accelerate the move from Chinese tourists 1.0 to Chinese tourists 2.0. Some scholars have observed these travellers have a high propensity to maintain social media blogs to demonstrate their travel experiences and social status ([Pearce & Wu, 2016](#)).

The studies that have adopted the concept of Chinese tourists 1.0 and 2.0 have noted the expectations, preferences and motivations of these two groups ([Prayag, Disegna, Cohen, & Yan, 2015](#); [Wu & Pearce, 2016](#)). Besides that, others have been inclined to indicate the interaction experiences of these tourists with their own nationalities ([Cai, 2018](#); [Pearce, Wu, De Carlo, et al., 2013](#); [Xiang, 2013](#)). What is missing in these studies is 'how' and in 'what way' these two tourist types are perceived by different host groups in destinations.

### **3.4 Chinese Tourists' Behaviour and Chinese Culture**

Chinese tourist behaviour is one of the key themes that has been studied in the literature. There is increased understanding of Chinese tourists in terms of their motivations, preferences, travel barriers, expectations, and so on. Many studies attempt to show, and assume the influence of Chinese culture on Chinese tourist behaviour ([Jiang, Scott, Tao, & Ding, 2018](#); [Kwek & Lee, 2015](#); [Mok & Defranco, 2000](#)). Chinese cultural values and beliefs have been widely attributed as one of the main factors influencing Chinese tourists' behaviour to differentiate Chinese tourists from the other



tourist markets ([Fu, Lehto, & Cai, 2012](#); [So et al., 2016](#)). Thus, as argued in the initial chapter, Chinese tourist behaviours, under the influence of their culture, may shape the perception of hosts. However, there have been minimal studies to indicate how Chinese culture shapes the perception of hosts in destinations. To understand how the culture of Chinese tourists could shape the perception of hosts, requires an exploration of what has been stated in the demand side tourism literature on the influence of culture on Chinese tourist behaviour.

It is argued that contemporary Chinese culture consists of traditional elements, communist elements, and, more recently, includes Western values ([Fan, 2000](#); [Faure & Fang, 2008](#)). [Pearce, Wu, and Osmond \(2013\)](#) more succinctly stated that Chinese tourists are under the influence of Confucianism, Communism, and Capitalism. These authors also acknowledged the influence of traditional, modern, and Marxist elements on overall Chinese culture. The roots to the traditional values of China consist of few schools of thoughts with the dominant influence of Confucianism along with Taoism and Buddhism and a host of regional cultures ([Fan, 2000](#); [Hsu & Huang, 2016](#); [Pearce, Wu, & Osmond, 2013](#); [Pun, Chin, & Lau, 2000](#); [Ren & Qiu, 2019](#)).

The teaching of Confucius focuses on the behavioural or moral doctrine of human relationships, social structure, virtuous behaviour, and work ethic ([Fan, 2000](#); [Pearce, Wu, & Osmond, 2013](#)). The rules provided for members of Chinese society through Confucianism guide interpersonal social behaviours and social orientation of individuals in Chinese society ([Mok & Defranco, 2000](#); [Yau, 1988](#)). Confucius's teaching is distilled in five constant virtues (*Wu chang*) or fundamental principles namely humanness (*ren*), righteousness (*yi*), ritual/ propriety (*li*), wisdom (*zhi*), and faithfulness (*xin*) ([Fan, 2000](#); [Kwek & Lee, 2010](#)). These principles help to achieve a harmonious society through three relationships. The three relationships also are known as the "Three guiding principles" (*sang gang*) and include subordination of subject or minister to his ruler, father and son, and husband and wife ([Kwek & Lee, 2010](#); [Yao, 2000](#)).

Besides Confucian thoughts, Taoism and Buddhism are also claimed as important religious traditions that shape traditional Chinese culture ([Guang, 2013](#); [Hsu & Huang, 2016](#); [Pearce, Wu, & Osmond, 2013](#); [Yijie, 1991](#)). In particular, Taoism emphasises individuals maintaining a harmonious relationship with Tao (nature) ([Hsu & Huang, 2016](#)). It is concerned with universal principles governing of all life (nature) and its elements ([Wang & Stringer, 2000](#)) and encourages doing nothing (*Wu Wei*). In other words, it encourages action by inaction or passive achievement ([Wang & Stringer, 2000](#)). In contrast, Buddhism brought into China emphasize the nature of cause and effect or *Karma* ([Guang, 2013](#); [Hsu & Huang, 2016](#)). Scholars suggest that Chinese culture has developed into complex system uniting all three teachings: Buddhism, Confucianism, and Taoism with Confucianism



being at the centre ([Guang, 2013](#); [Zhou, 2003](#)). Many scholars believe that Confucianism has a significant influence on Chinese society and the behaviours of the members of Chinese society today.

In addition to these traditional teachings, [Faure and Fang \(2008\)](#) have emphasised the influence of communist ideologies on Chinese culture. [Lu \(1999\)](#) contends that under communist ideologies the members of Chinese society were forced to surrender the traditional Chinese culture of Confucianism to embrace Marxism. [Yau \(1988\)](#) believed this disrupted traditional Chinese value systems. However, scholars have observed the Chinese Communist Party's use of both Confucian and Communist thoughts to shape the culture and behaviour of Chinese citizens recently ([Lu, 1999](#); [Pearce, Wu, & Osmond, 2013](#)). In particular, [Pearce, Wu, and Osmond \(2013\)](#) noted the Communist Party's orientation to build a harmonious society, which is appreciated by traditional Chinese society. Development of China as a harmonious and creative high-income society has now been incorporated into China's target for 2030 ([World Bank, 2013](#)). Thus, it is reasonable to suggest that traditional and communist ideologies influence members of Chinese society.

[Pearce, Wu, and Osmond \(2013\)](#) argued that Capitalist ideologies brought into China with the 'open-door policy' acted as another influential factor to bringing changes to the culture of China. [Lu \(1999\)](#) observed the replacement of the Confucian saying of 'gentlemen value righteousness' with the popular adage of 'being rich is glorious' and 'take the path of making money and getting rich' (p. 503) as a result of capital ideologies. [Mok and Defranco \(2000\)](#) noted that Western ideas brought into China through open policies persuaded Chinese society to deviate from its fundamental Marxist principles, and remarked the consequential implications on the consumption patterns and behaviours of Chinese society. [Faure and Fang \(2008\)](#) argued that China has undergone a significant cultural change with the new economic policies. In addition to that, globalisation has also been suggested as another factor that shapes contemporary culture in China. [Lin, Kai Ming Au, and Lu Wang \(2010\)](#) argued that the influence of modern ideologies could be seen within the young population in China in comparison to other generations. Despite the strong influence of modern values in Chinese society, [Hsu and Huang \(2016\)](#) found the existence of traditional culture still shaping the behaviours of Chinese society at large.

Influence of Chinese culture on tourist behaviour has not only observed during the Chinese tourists' outbound tours but also during their domestic tours. Accordingly, previous studies have found the influence of traditional Chinese culture (i.e., traditional cultural values) and modern values ([Gao, Zhang, & Huang, 2018](#); [Shuang, 2012](#); [Wang & Zhang, 2020](#); [Xu & Zhang, 2016](#)). For instance, [Shuang \(2012\)](#) observed the West Street domestic destination Yangshuo promoting as 'English Corner' for Chinese middle class domestic tourists to practice their spoken language under the influence of capitalistic (i.e., modern culture) ideologies.

### 3.4.1 Chinese Cultural Values as a Differentiator

An analysis of the literature on Chinese tourist behaviours shows the demand side tourism scholars use of the Eastern (Chinese) and Western dichotomy to illustrate the differences between Chinese and Western tourists. Not surprisingly, Chinese tourists are different from other tourists due to the influence of Chinese culture. In these studies, traditional Chinese cultural values and beliefs have been widely assumed as one of the main factors influencing Chinese tourists' behaviour ([Ekiz & Au, 2011](#); [Gao et al., 2018](#)), differentiating them from other tourist markets (see [Fu et al., 2012](#); [So et al., 2016](#)).

Cultural values are one factor that scholars adopt to explain the influence on Chinese behaviour ([Chuah, Hoffmann, & Larner, 2014](#)). [Fan \(2000\)](#) argued that core values held commonly by Chinese people make them distinctive from others no matter where Chinese people live. Simply, scholars assumed that Chinese culture has far-reaching effects on the members of Chinese society. Michael Bond and colleagues ([1987](#)), [Yau \(1988\)](#), [Fan \(2000\)](#), and more recently [Hsu and Huang \(2016\)](#) have shown the cultural values that could influence the behaviour of members of Chinese society which are different from Western societies. [Mok and Defranco \(2000\)](#), in early Chinese tourism literature, proposed that traditional cultural values such as harmony, external attribution, respect for authority, inter-dependence, group orientation, and face, have significant implications on behaviours of Chinese tourists. They also argued that these Confucian-driven values and their influence on tourist behaviour are different from Western tourists. In line with these studies, [Kwek and Lee \(2010\)](#) showed the influence of traditional values of conformity, guanxi<sup>1</sup>, harmony, and respect for authority on Chinese group tourists' behaviours. They observed the dominant influence of the value of harmony on Chinese tourists behaviours and argued that harmony persuades tourists to demonstrate other value-driven behaviours. [So et al. \(2016\)](#) suggested that Chinese cultural values such as the face, harmony, interdependence, and group orientation have considerable influence on Chinese tourists' service expectations. In addition to these Confucian-driven Chinese values, others have argued that Chinese tourists, being one of the Asian nationalities, are more collectivistic and such orientation makes them culturally different from the Western tourists ([Meng, 2010](#)). Traditional cultural values that have been widely utilised in the Chinese tourism literature to differentiate them from the other tourists (i.e., Western tourists and others) includes face, harmony, group orientation, and interdependence (see [So et al., 2016](#)).

Among these traditional values, *harmony* has been noted as one of the prominent traditional Chinese cultural value that influences Chinese tourist behaviours ([Mok & Defranco, 2000](#)). Confucius-

---

<sup>1</sup> Guanxi represents the relationship and also means the status and influence within a business and personal network.

driven harmony refers to members' adaptation of conflict avoidance approaches or orientation to maintain a harmonious atmosphere within interpersonal relations ([Hsu & Huang, 2016](#); [Leung, Koch, & Lu, 2002](#)). [So et al. \(2016\)](#) believe that Chinese people give more prominence to maintain harmony than Westerners. [So et al. \(2016\)](#) suggested that harmony is more salient for Chinese tourists though this value also drives the behaviours of Korean, Japanese, and Taiwanese society. In contrast, [Fornell and Westbrook \(1979\)](#) argued that personal quilt and aggressiveness is embedded in traditional Western culture.

Previous tourism studies have highlighted the influence of the harmony value predominately on Chinese tourist to tourist interactions in settings such as dining, shopping, and touring while linking this with other Chinese cultural values ([Cai et al., 2019](#); [Kwek & Lee, 2010](#); [Kwek & Lee, 2013](#)). Accordingly, [Chang, Kivela, and Mak \(2010\)](#) found that Chinese group tourists are willing to give up their personal food preferences to maintain a harmonious environment within the group during their dining tours in Australia. [So et al. \(2016\)](#) suggested that harmony plays a vital role within the Chinese dining culture. [Hoare and Butcher \(2008\)](#) suggest that harmony encourages Chinese to practice 'slow eating' and it discourages quick eating behaviours. In shopping settings, [Wei \(2018\)](#) observed Chinese shoppers buying souvenirs for their friends during their tours to maintain harmonious relationships and to obtain the mutual trust from the members of Chinese society when returning home. [So et al. \(2016\)](#) suggest that harmony has significant implications on forming Chinese tourists expectations, in particular, voicing their complaints in the service environment. [Mok and Defranco \(2000\)](#) noted the low complaining tendency among Chinese tourists despite receiving unsatisfactory service from service personnel driven by the aforementioned cultural value. However, [Hoare, Butcher, and O'Brien \(2011\)](#) observed the dynamic approach that Chinese tourists adopt voicing complaints during their overseas trips. In their study, they found that Chinese tourists use a passive and proactive approach to voice their complaints. Proactive approaches involve voicing their thoughts with regards to their dissatisfaction on received service. A passive approach involves "avoiding conflict and adopting a tolerating and giving in attitude" (p. 372) or simply not directing their complaints to managers. However, to which extent these harmony-driven tourist behaviours are perceived by the hosts is not yet known.

*Face* is another traditional Chinese value that governs the interpersonal behaviour of Chinese people ([Kwek & Lee, 2015](#); [Mok & Defranco, 2000](#); [Yau, 1988](#)). Face refers to the way that individuals and others view themselves during their social interactions ([Hui & Bond, 2009](#); [Kwek & Lee, 2015](#)). Though face is as a universal human concern ([Earley, 1997](#)), it is considered to have a pervasive influence on the interpersonal relations in Chinese society ([Faure & Fang, 2008](#); [Yau, 1988](#)). [Gao, Huang, and Brown \(2017\)](#) citing Zhai (2010) argued that face in the Western world refers to a positive self-image. In Chinese society it is about social relationships. The inclusion of a social dimension into



the concept of *face* seems to have allowed scholars to differentiate Chinese tourists from Western tourists. Attempt to save each other's face is argued as an essential element for good interpersonal relations in Chinese society ([Mok & Defranco, 2000](#)). Researchers have suggested that the Chinese have a deep concern about saving face, and it is different from what is observed in other Asian societies. For instance, in the context of cross-cultural settings, [Ting-Toomey et al. \(1991\)](#) found Chinese are more likely to attempt to save *other's face* than the Japanese and Koreans, and they also found that the Chinese attempt to preserve a high degree of saving face for themselves than the Koreans.

Confucius-driven saving face is discussed under the two dimensions *lien* and *mien-tsu* ([Hu, 1944](#); [Yau, 1988](#)). *Lien* refers to the respect that an individual receives from society as a result of good moral reputation or integrity ([Hu, 1944](#)). *Mien-tsu* refers to the reputation that an individual achieves by means of personal effort or clever manoeuvring ([Hu, 1944](#)). Researchers have argued that *lien* is a more important concept than *mien-tsu* due to the difficulty of regaining *lien* when it is lost in the eyes of others ([Kwek & Lee, 2015](#); [Yau, 1988](#)). In addition, [Kwek, Wang, and Weaver \(2019\)](#) assert that *face* is situated within the poles of the severity spectrum resulting in an additional two dimensions: face-losing and face-gaining scenarios. The application of the Chinese *face* concept is used to illustrate the Chinese tourists' behaviours in shopping and dining settings. Accordingly, [Tsang, Lee, and Liu \(2014\)](#) found that 'saving face' is the main reason for Chinese tourists to undertake shopping in Hong Kong. [Gao et al. \(2017\)](#) found that self-face concerns have had a strong influence on Chinese tourist gift selection and the amount of money that they spend during their shopping. [Mok and Defranco \(2000\)](#) pointed out that "possession of material and wealth is one way that Chinese people show face or status" (p. 108) and assumed that such orientation of Chinese tourists has made them different from the other tourists. [Kwek and Lee \(2015\)](#) identified *face* as one of the underlying reasons for Chinese tourists to undertake gift-giving and participation of social activities during their outbound tours into Australia. In addition, [Hoare et al. \(2011\)](#) observed face acting as a main driver for Chinese tourists to protect their image in front of service providers by giving considerable concern to the practice of table manners and spoken language while dining outside China. Others have suggested that *face* influences Chinese tourists to order a variety of dishes when dining out ([Chang, Kivelab, & Mak, 2011](#); [Mak, 2018](#)). However, to which extent these face-driven tourist behaviours are perceived by the hosts is not yet known.

Chinese society is seen as a high *collectivistic culture* ([Kwek & Lee, 2010](#)). It is one of the primary dimensions that researchers regularly apply to differentiate Chinese tourists from Westerners and to treat the latter group as different from individualistic cultures ([Amarasinghe, 2012a](#); [Ting-Toomey et](#)



[al., 1991](#)). Such differentiation is primarily facilitated by Hofstede's cultural dimensions model that has been discussed in the previous chapter. Nevertheless, researchers apply this dimension widely (i.e., collectivism) to discuss Chinese tourists' travelling orientations and behaviours. Accordingly, it has been suggested that the collectivistic nature drives Chinese tourists' preference for group travel patterns ([Guo, Seongseop Kim, & Timothy, 2007](#); [Meng, 2010](#)) in addition to the influence of convenience and economy. Others have suggested that the collectivistic orientation encourages Chinese tourists to buy gifts ([Zhu et al., 2016](#)). [Wang, Weaver, and Kwek \(2016\)](#) opined that Chinese tourists' collectivistic orientation might allow tour guides and tour operators to exploit and manipulate Chinese tourists. [Hsu and Huang \(2016\)](#) suggest that the collectivistic cultural aspects govern social relations and interpersonal behaviour in Chinese society, which forces individuals to place group goals above individual goals.

The preference to pursue group goals against the personal goals reflect the Chinese value of *conformity* and such an orientation of the Chinese, as one of the East Asian cultures, has been argued as another way to differentiate Chinese from Western tourists ([Triandis, 1989](#)). [Song, Sparks, and Wang \(2017\)](#) noted that Chinese society has a historical tendency to show conformity in interpersonal relations while respecting traditional hierarchical structures found within those social relations. Taking this aspect as one of the ways that Chinese tourists are different from the others, researchers have discussed the Chinese tourists' commitment to obey the group leaders' or members' decisions in tourism settings ([Cai et al., 2019](#); [Kwek & Lee, 2010](#)). On the other hand, [So et al. \(2016\)](#) suggested that Chinese consumers could demonstrate their conformity to group norms by buying the same products recommended by group members. [Hsu and Huang \(2016\)](#) suggested that Chinese tourists are expected to act as a team player within the group decision making by observing trends and following them to maintain harmony. This attribute of the Chinese has allowed [Mok and Defranco \(2000\)](#) to propose Chinese consumers as a group who have a higher likelihood to be influenced by opinion leaders than Western consumers. However, how such things are manifest in a tourism setting and host-tourist interaction setting has not been discussed in the tourism literature.

Conformity has a connection to the *interdependency* among the members of Chinese tourist groups. [Markus and Kitayama \(1991\)](#) proposed that Asian cultures vary from Western cultures due to Asians' high emphasis on interdependency in comparison to others' emphasis on independence.

*Interdependency* is one of the common factors that scholars have applied to differentiate East Asian tourists from Western tourists ([Kim & Lee, 2000](#)). However, how such value-driven tourist behaviours manifest in hosts' minds regarding Chinese tourists is non-existent in the literature.

[Hsu and Huang \(2016\)](#) suggested that other cultural values also drive the behaviours of Chinese nationals. They noted that many other values could influence Chinese tourists' behaviours which

could potentially differentiate them from the other tourists' behaviours. They have proposed a range of values, which include friendship, filial piety, family orientation, devotion to children, health, a sense of obligation, self-discipline, respect for history, planning, moderation, kindness, industry, being down to earth, courtesy and morality, complacency, and being considerate of others. However, to what extent these values influence Chinese tourists' behaviours is yet to be explored. In addition to aforementioned traditional cultural values, researchers have noted the acceptance of new cultural values among the Chinese, which includes individualism, materialism, and ostentation, and other contemporary values within the Chinese society ([Hsu & Huang, 2016](#); [Leung, 2008](#); [Lu, 1999](#)). In particular, [Wen, Huang, and Ying \(2019\)](#) noted that modern values such as materialism and ostentation influence Chinese tourists to focus more on themselves or their partners during their international travels. However, there have been minimal studies investigating to which extent these new values influence Chinese tourist behaviour and how they influence host perceptions of Chinese tourists.

### **3.4.2 Chinese Customs, Language, and 'Culture' as Differentiators**

In addition to the use of *cultural value* as the variable to differentiate Chinese tourists from the other tourists, the use of the word 'custom' and the term 'culture' to differentiate Chinese tourists from the other tourists is also evident. These terms and the context in which they are applied to tourism are presented in the following section.

It has been argued that customs or norms as part of culture and are coded patterns of behaviour for individuals ([Bennett, 2015](#)). Accordingly, the use of different customs and norms that drive behaviours of Chinese tourists may differentiate them from other tourists. *Tipping* is one such custom. Previous studies have identified tipping as a worldwide custom ([Callan & Tyson, 2000](#)) though this is not accepted by others ([Fisher, 2009](#)). The researchers have argued that tipping and the amount of tips given by individuals is dependent upon the culture of individuals ([Callow & Lerman, 2003](#)). Chinese tourists do not habitually tip ([Lee & Dewald, 2016](#); [Shamir, 1984](#); [Yue, 2019](#)). Although the influence of a tipping custom among Chinese tourists has not been investigated from a cultural lens, [Dewald \(2001\)](#) found Chinese tourists' were the least likely nationality to tip. Thus, Chinese tourists minimal participation of such practices has allowed them to be seen as a distinctive tourist group from some other tourists ([Moufakkir & Reisinger, 2016](#)). In contrast, [Li, Chen, Huang, Wanichwasin, and Cui \(2020\)](#) found residents perceived Chinese tourists as generously tipping tourists. However, there have been limited studies on how such culturally coded customs influence hosts to develop their perception of Chinese tourists.

Bargaining has been suggested as another culturally driven practice that members of a society could practice within the buyer and seller negotiation process, though it could also be influenced by other

factors ([Callow & Lerman, 2003](#); [Jones, Trocchia, & Mothersbaugh, 1997](#); [Uchendu, 1967](#); [Uzo & Adigwe, 2016](#)). [Uzo and Adigwe \(2016\)](#) have found buyers and sellers occupying their cultural norms in the buying and selling setting. The cultural norms can stipulate long and intense interactions ([Salacuse, 2004](#)). The negotiators' cultural norms allow interaction members to interpret the norms of the other party and negotiate differently ([Kumar & Bülow, 2011](#)). The practice of bargaining in exchange environment enables buyers and sellers to observe the behaviours and apply necessary adjustments to price or the behaviours ([Uchendu, 1967](#)). In their study, [Uzo and Adigwe \(2016\)](#) observed organisational strategies: a fraternal relationship building approach with the customers and market focused activities (e.g., price listing as signals for buyers and the keeping of price lists) to respond to culturally driven bargaining practices of buyers. Bargaining is noted as one of the customs that prevail in China ([Fong, 2013](#); [Lee, 2000](#); [Zhang, Zhang, Yang, & Zhou, 2018](#)). [Chuah et al. \(2014\)](#) found that Chinese consumers applying fierce competitive bargaining practices during their negotiations which makes them different from other nationals. The demand side scholars have observed Chinese tourists' attempts of applying bargaining practices during their tours ([Xu & McGehee, 2012](#)). In comparison to Chinese tourists, the studies which focused on Western tourists' bargaining during their tours have observed these tourists undertaking bargaining to have fun ([Kozak, 2016](#); [Wu, Wall, & Pearce, 2014](#)). [Hawkins \(2010\)](#) observed Western tourists testing their adaptability to a foreign culture and to test their skills at bargaining even though the practice may not be common in their home countries. Thus, Chinese tourists who practice their norm in a liminal tourism setting could be allowed to be seen as different from other tourists. However, there have been few studies that have observed Chinese tourists' practice of bargaining during their tours and how it is perceived or responded to by hosts in tourism settings ([Chan, 2006](#)).

The propensity to make noise is also a cultural construct. [Schwarz \(2013\)](#) argued that norms regarding sounds exist in societies, and a society determines whether sounds are out of place or not. Thus, individuals who practice one culturally specific norm could perceived other groups as louder ([Schwarz, 2015](#)). It is suggested that Western tourists are a group who appreciate more quietly spoken people in a tourism setting ([Edensor, 1998, 2002](#)). In comparison to Western tourists, talking loudly in a public environment is considered normal in China ([Yue, 2019](#)). Researchers have observed that Chinese tourists are perceived as loud ([Chan, 2006, 2008](#); [Li et al., 2020](#)). In some cultural settings, this has been problematic ([Loi & Pearce, 2012](#)). However, there have been limited studies on how this cultural practice of Chinese tourists is perceived by hosts and how hosts respond to these culturally driven tourist behaviours.

Researchers have argued that Chinese tourists' use of a unique cultural lens or unique way to see things during their visits to tourist attractions, which is different from the other tourists ([Cui, Liao, & Xu, 2017](#); [Sun, Zhang, & Ryan, 2015](#)). In other words, Chinese understand and experience objects



that they see during their tours in a different way to other tourists. [Xu, Cui, Ballantyne, and Packer \(2013\)](#) showed the importance of the use of stories, arts, and poetry for Chinese tourists to experience attractions. In contrast, they also noted the importance of including rational scientific symbols and explanations for Western tourists to experience attractions suggesting a difference between the two tourist groups. Similarly, [Li, Sharpley, and Gammon \(2017\)](#) suggested that Chinese tourists' photograph-taking behaviour is different from Western tourists. [Li et al. \(2017\)](#) have observed Chinese tourists placing themselves with objects/nature when taking photographs and outlined that it is different from the Western tourists who take photographs by maintaining distance from the objects.

Language is another cultural construct that applied in tourism setting. The English language has a privileged position within the tourism setting ([Bruyèl-Olmedo & Juan-Garau, 2009](#)). As such many Western tourist markets' use of English for communication and hosts have adapted by primarily learning English for communication with tourists ([Cohen & Cooper, 1986](#); [Ngampramuan, 2017](#)). English is identified as one of the universal languages used in tourism and hospitality settings ([Blue & Harun, 2003](#)). The studies have also noted that many tourists from different countries use English as their most frequently used foreign language during their interactions ([Bruyèl-Olmedo & Juan-Garau, 2009](#)). However, in comparison to other tourists, Chinese tourists' inability to communicate in English acts as one of the main barriers to undertake outbound tours in much of the Western-focused tourism environment ([Li, Zhang, et al., 2011](#); [Sparks & Pan, 2009](#)). What is not clear is the way in which hosts perceive a lack of English-speaking ability of Chinese tourists, and how the hosts are addressing this fundamental problem of communication.

Apart from the use of culture as differentiators, the inexperienced nature of Chinese tourists in the global tourism market has been noted ([Fountain et al., 2010](#); [Li, Lai, et al., 2011](#); [Li et al., 2020](#); [Zhu et al., 2016](#)). Many scholars attribute inexperience as the primary reason for Chinese tourists' propensity to participate in group travelling in comparison to more experienced Western travellers ([Chen et al., 2019](#); [Kwek & Lee, 2010](#); [visitcopenhagen.com, 2016](#)). Additionally, [Chen \(2011\)](#) proposed that inexperience at travelling resulted in a lack of understanding expected behaviour when receiving services. In a contemporary service environment, the customers are expected to perform specific roles to receive service from service employees. However, a lack of experience in participation of such roles (also known as service co-production) may allow customers to be seen as different from others. Thus, the lack of knowledge of Chinese tourists on standards and service roles practised in an international tourism setting may act as a differentiating factor for these tourists. However, [Li \(2016\)](#) argued that the heavy use of technology and social media among Chinese tourists makes them quick learners in the tourism settings, and that the gap between experienced and



inexperienced tourists will be reduced. However, there has been minimal supply side evidence to support these demand side claims.

### **3.4.3 Criticism for Culture as a Differentiator**

Despite the researchers having highlighted the cultural differences of Chinese tourists with other tourists (i.e., Western tourists), some recent studies have found similarities between Chinese tourists and Western tourists (see for [Prayag, Cohen, & Yan, 2015](#); [Wen, Huang, & Chen, 2020](#)). Thus, questions have been raised over the use of culture as the main differentiating factor to distinguish Chinese tourists from the Western tourists. For instance, [Fugmann and Aceves \(2013\)](#) challenged the attribution of Chinese culture to an often-mentioned Chinese tourist's preference for Chinese foods and argued that such conception was purposely implemented within the Chinese tourists by the travel agencies as they could offer cheaper food than the European-style restaurants (p. 164). Similarly, [Zhu et al. \(2016\)](#) were sceptical about the use of Chinese culture as one of the main reasons to explain the shopping behaviour of Chinese tourists. They argued that Chinese society has been influenced by global consumer culture. [Sun et al. \(2015\)](#) have shown the danger of attribution of Chinese culture to distinguish Chinese tourist behaviours from other tourists. They contended that Chinese tourists are not unique tourists. They also demanded that scholars interpret research findings by stepping outside of their own culture to interpret the behaviour of Chinese tourists. Aligned with these ideas, [Jørgensen et al. \(2017\)](#) questioned the demand side tourism scholars' extensive use of 'Chinese culture' to differentiate Chinese tourists from other tourists and to assert that "researchers have overstated its importance" (p. 885). While acknowledging the influence of Chinese culture on tourist behaviours they demand answers for additional questions such as 'how exactly Chinese tourist differ', 'from whom are they different', and 'what are the implications of such differences'.

In comparison to the previous arguments, others have stated that the Chinese tourist market is a fast-maturing market with growing experience ([Jørgensen et al., 2018](#)). [Fu, Cai, and Lehto \(2015\)](#) argued that the growing experience of international travelling of Chinese tourists could result in a reduction of cultural differences of Chinese tourists. However, there have been limited studies to support this argument. On the other hand, [Jørgensen and Ren \(2015\)](#) observed practitioners seeing Chinese tourists as "just another customer" (p. 19) in contrast to demand-side tourism scholars' arguments of differences. However, it is not clear whether the practitioners in many other destinations in the world see Chinese tourists as 'just' another customer when they are interacting with them.

### 3.5 Sri Lankans Hosts and Culture

As argued in the previous chapter, the hosts will also bring their cultural background into the host-tourist interactions when constructing their perception of tourists ([Jafari & Way, 1994](#)) and developing their responses to tourist behaviour. As this study is situated in Sri Lanka, it is important to explore and outline the culture of Sri Lanka that Sri Lankan hosts are likely to bring into their host-tourist interactions.

Like Chinese culture, the culture of Sri Lankans is also shaped by traditional and modern components ([Attanayake, 2003](#); [Malhotra & Tsui, 1996](#)). In comparison to Chinese culture, the traditional components of Sri Lankan culture have been predominantly shaped by Theravada Buddhism and its associated principles that was brought into Sri Lanka from India. It provides the framework of Sri Lankan society in addition to the influence of Hinduism and Islam ([Dayaratne, 2018](#); [Marecek, 1998](#)) and Christian and Catholic principles. Despite the influence of other religions, [Wickremeratne \(2006\)](#) suggests that Buddhism has far-reaching effects on the members of Sri Lankan's society. In addition to that, [Gamage and Wickramasinghe \(2012\)](#) argued that Sri Lankan traditional culture is fundamentally based on well-rooted concepts of kinship, fealty, authoritarianism, and status that has been shaped by the caste system<sup>2</sup> prevailing in Sri Lanka. However, in comparison to the alteration of Chinese culture with the Marxist ideologies and subsequent open-door policy in China, Sri Lankan traditional culture was subjected to considerable changes with the invasions of the Portuguese, Dutch, and British. The invasions of these nationalities have dramatically altered the traditional feudalistic cultural values that once prevailed in Sri Lanka ([Gamage & Wickramasinghe, 2012](#)). According to [Attanayake \(2003\)](#) modernisation of Sri Lankan culture is not deeply rooted in native soil but it is a result of the profound and pervasive influence of British rulers. The British rulers' introduction of a British education system, expansion of evangelical movements, and acceptance of Western institutions and values have been identified as major influential factors that have shaped the modern culture of Sri Lankan society. Besides that, introduction of capitalistic ideologies in the country in 1970's along with other Western thinking has allowed many scholars to observe presence of Western thinking and behaviours driven by Western values among many Sri Lankans ([De Silva, 2004](#)). Many scholars agree that traditional culture that shaped the thinking and behaviour patterns of Sri Lankans are disappearing ([Daskon, 2010](#)). However, [Liyanaage \(2010\)](#) argued that Sri Lankans still value their traditional culture, and carry modern and traditional values through their behaviours and attires. He identified these Sri Lankans, in particular, young generation, as 'modi-trad' individuals who carry both traditional and modern values. Researchers have also observed that modern Sri

---

<sup>2</sup> The traditional caste system prevailing in Sri Lanka is not tied to any religious establishment but is predominantly based on the profession of the individuals. These professions had been there to serve the ruling elite (i.e., king) in the country. The dominant caste system that has prevailed in Sri Lanka is somewhat different from caste systems that exist among Sri Lankan Tamils and Indian Tamils.

Lankans appreciate their ancestral past (i.e., hydraulic engineering systems, monuments, and building) that are found in Anuradhapura, Polonnaruwa, Kandy, and many other locations in the country ([Mendis, 1999](#); [Wickramasinghe, 2013](#)). [Wickramasinghe \(2013\)](#) observed Sri Lankans' appreciation of their cultural artefacts is entirely based on the fame of the large structures rather than the aesthetic aspect of these examples of built heritage. Thus, it is reasonable to assume that these cultural elements shape the perception of hosts during their interactions with tourists.

Nevertheless, comparison of Sri Lankan culture and Chinese culture does suggest some similarities despite the differences ([Hofstede Insights, 2018](#)). In general Sri Lanka and China can be considered as collectivistic cultures. [Bandara, Dissanayake, Ulluwishewa, and Uthumange \(2020\)](#) observed the Sri Lankans valuing honesty, trustworthiness, and peacefulness as moral characteristics in the traditional value system which is similar to traditional Chinese cultural values. Similarly, [Ahmed \(1989\)](#) suggests that Sri Lankans embrace competition and have a hardworking ethos similar to that of the Chinese. [Ahmed \(1989\)](#) observed Sri Lankans aptness for perfectionism and working hard to obtain the esteem of their peers or experts. Similarly, researchers have observed Sri Lankans valuing *face* in a similar way to members of Chinese society ([Amarasinghe, 2012a, 2012b](#); [Scroope, 2016](#)). In particular, self-face and concerns of other's face are important to Sri Lankans as part of attempts to maintain a harmonious social environment ([Amarasinghe, 2012a](#)). Gift giving and receiving is also practiced in Sri Lanka just as in Chinese society.

However, a close comparison of Sri Lankan culture with China indicates the existence of important differences. For instance, when using Hofstede's cultural dimensions Sri Lanka scores more highly than China in the individualism dimension ([Hofstede Insights, 2018](#)). Studies have also noted Sri Lankans holding more individualistic values ([Amarasinghe, 2012a](#)). Traditional Sri Lankan culture is also more hierarchical in nature due to the influence of the traditional caste system ([Bandara et al., 2020](#)) in comparison to the hierarchical relationships espoused by Chinese Confucian values ([Zhang & Zhang, 2006](#)). In addition, there are other differences that mark Chinese society from Sri Lankan society such as the use of loud music during celebrations and shouting during angry social interactions instead of normal conversations. Use of a raised voice to get the attention of someone is customary in Sri Lanka ([Seelagama, 2017](#)); in general the Sri Lankans enjoy unraised voices during their social interactions ([Scroope, 2016](#)). However, there may be less social inhibition among Chinese tourist about speaking with loud voices than among Sri Lankans ([Yue, 2019](#)). Though gift giving practices have been commonly seen within Sri Lankans and Chinese society, Sri Lankans consider it as symbolic or sentimental rather than lavish or expensive ([Scroope, 2016](#)). [Gamburd \(2004\)](#) identified that Sri Lankans' willingness to accept money or anything given as "gladly, with pleasure, love, and respect" (p. 172). Thus, the gift giving behaviour or receiving behaviour among Sri Lankans seems to be different from the Chinese. However, there has been minimal studies asking to which extent these



differences or similarities of Chinese nationals and Sri Lankans are manifest in host-tourist interaction setting.

As argued elsewhere, hosts groups who may continuously maintain their contacts with the tourists could learn to behave in ways which may be different from the national culture. This could be due to the nature of business and also to the close exposure to tourists' national culture and tourist culture. [Crick \(1994\)](#) observed Sri Lankan hosts maintaining a 'convenience culture' that has nothing to do with the traditional culture in Sri Lanka to maintain host-tourist relationships with Western tourists. In addition, research reports have shown the changes that had taken place within the traditional cultural value systems in Sri Lanka with the development of tourism and the greater adjustments that locals made to serve Western tourists ([Sri Lanka Association for the Advancement of Education, 1994](#)). However, to which extent Sri Lankan hosts adjust to serve other tourists has not been documented.

### **3.6 China and Sri Lankans Relations**

Relations between China and Sri Lanka dating back to the third century BCE ([Wang & Ye, 2019](#)). In particular, the arrival of the Chinese monk- Fahian (aka Fa-hsien)-to study Buddhism in the Abayagiri Buddhist monastery in Anuradhapura ([Haewon, 2019](#)) had been documented and it was mainly underpinned on religion(Buddhism). The rest of the relationships/trade relationships mainly emerged as a result of the location that Sri Lanka occupied in the old maritime silk route. The trade and religious connection that Sri Lanka had with China in the early years included the arrival of the Chinese admiral Zheng He (also known as Cheng Ho) whose maritime explorations and the offerings he made to Buddhist temples in Sri Lanka were documented ([Kelegama, 2014](#); [Wang & Ye, 2019](#)). However, these early historical relationships are not celebrated till recent times. The Chinese-Sri Lankan trade relationship has evolved over the time, in part due to the recognition Sri Lanka give to People's Republic of China in the early 1950s. Subsequent trade agreements established the continuous bilateral relationships as a result of the left wing ideologies of Sri Lankan government, non-aligned policies adopted by Sri Lankan governments, and the common political strategic needs of both countries ([Wang & Ye, 2019](#)). However, trade relationships that the Sri Lankan government had with China turned into a new political dimension due to the support that Sri Lanka obtained from China when accusations of human right violations were raised against the Sri Lankan government after the civil war. Political support received and subsequent loans obtained from China seem to have locked the country in alignment with China to become a significant part of the new maritime silk road initiatives ([Behuria, 2018](#)). It has not only increased the bilateral relationships and Chinese investments in the country ([Lim & Mukherjee, 2017](#)) but also revitalised the historical and cultural relationships. Examples include the establishment of Confucius Institutes through government



universities in Sri Lanka to provide better awareness of Chinese language and culture. However, these new relationships have not been studied from the perspective of tourism.

### **3.7 Chapter Summary**

This chapter indicates the historical development of the Chinese outbound tourist market. The changing travel patterns and behaviours of the Chinese tourist market comes primarily from demand-side studies. There is little work on the supply side. However, both supply and demand are affected by national cultures. Therefore, this chapter also observed the influence of cultural characteristics on Chinese tourist behaviours, as frequently outlined in the demand-side literature, which has been questioned by some tourism scholars. This chapter also briefly explored the Sri Lankan host culture and observed the similarities and differences of it to Chinese culture. The next chapter provides the overview of the tourism industry in Sri Lanka.

## Chapter 4

### Tourism Industry in Sri Lanka

#### 4.1 Introduction

This chapter presents a brief overview of Sri Lanka. In comparison to many other countries, the tourism industry in Sri Lanka has gone through major indigenous problems while also facing external problems since the inception of tourism. As a result, this requires the reader to understand these indigenous problems, as well as the issues, before understanding the present tourism setting in Sri Lanka. Thus, the initial section of this chapter provides a brief overview of the development of tourism in Sri Lanka. This is followed by a description of the changes in the tourism source markets and an overview of the existing tourism literature on Sri Lanka to show the research gap that is being addressed in this study.

#### 4.2 Sri Lanka in Brief

Sri Lanka, formerly known as Ceylon, is an island located off the southern tip of India within the geographical coordinates of 7.87°N, 80.77°E with 65610 square kilometres of land ([CIA, 2020](#)). As a tourist destination, Sri Lanka provides a mix of products for travellers. This includes sandy beaches, cultural and heritage attractions, wildlife and national parks, pilgrim sites, and more recently built modern attractions, shopping areas and casinos. The beach destinations in Sri Lanka have been popular tourist attractions since the beginning of tourism and consist of more than 1340 km of coastline ([Major, 2021](#)). The coastline of Sri Lanka also offers diving sites, surfing locations, fishing spots, and whale and dolphin watching spots, as well as other water-related sports activities. The more popular beach destinations in Sri Lanka are on the west, southwest, and southeast coasts. The east coast of the country is relatively less popular than the northern coast. The well-known tourist locations within these coastal areas include the Negombo, Wadduwa, Bentota, Hikkaduwa, Galle, Mirissa, Tangalle, Arugam Bay, Passikuda, and Trincomalee ([Ceylon Discovery Tours; Pieris, 2014; SLTDA, 2011](#)). The following Figure 2 shows the attractions and popular tourist sites in Sri Lanka.



Figure 2 Tourist attractions in Sri Lanka

Note: [Sri Lankan Holidays Delhi \(2021\)](#)

Sri Lanka also has cultural sites, historical monuments, and ancient cities. The ancient cities of Anuradhapura, Polonnaruwa, and Kandy (also known as the Cultural Triangle) are known for ancient monuments dating back 2500 years ([Wood, 1994](#)). The Cultural Triangle has five out of the eight World Heritage Sites in Sri Lanka, and it includes those sacred ancient cities, including the Golden

Temple of Dambulla and the ancient city of Sigiriya. According to the World Tourism Organization, the country includes 49 unique attractions, 91 rare attractions, and occupies six out of 300 ancient monuments in the world, as well as seven UNESCO world heritage sites ([Silva, 2000](#)). These attractions also include historical monuments attached to Buddhist temples that can be found in many parts of the country. The country also has a colonial inheritance, such as the UNESCO-nominated world heritage Galle Dutch Fort, and other forts in Matara and Jaffna. In addition, the country offers diverse cultural experiences due to the presence of three major ethnic groups: Sinhalese, Tamils, and Moors, and other minority groups, along with their cultural and religious practices. Sri Lanka also has evidence of cultural borrowings from European colonial influences (i.e., Portuguese, Dutch, and British) ([Jayasuriya, 2000](#)).

The nine natural parks, seven bird sanctuaries, whale watching spots, and other isolated forests found within Sri Lanka provide much wildlife for any visitors to Sri Lanka to experience. The natural parks Kumana, Yala, Udawalawe, Wilpattu, Minneriya, Horton Plains, and the Knuckles mountain range, found in the central highland areas, provide a natural environment filled with wildlife for any visitor ([Rough Guides, 2015](#)). Apart from these national parks, world famous natural attraction, the Sinharaja Forest Reserve, provides a diverse experience for any visitor who is interested in the biodiversity of Sri Lanka. Apart from the natural environment, the newly built human-made attractions, including the Lotus Tower, shopping facilities, and other tourist-oriented facilities, add diversity to the tourism products in Sri Lanka. The peaceful environment since 2009 and the existence of a diverse product mix have allowed the country to be named as the best country in the world to visit in 2019 by Lonely Planet ([Lonely Planet, 2018](#); [Thorner, 2018](#)).

### **4.3 Historical Development of the Tourism Industry in Sri Lanka**

Sri Lanka has been attractive to many travellers for centuries due to its strategic location and uniqueness ([Fernando, Bandara, & Smith, 2016](#)). Historically, the country was visited by travellers, including Iban Battuta, Fa-Hsien, Zheng-He, and Marco Polo ([Abeydeera, 2006](#)). Although the country has been famous among traders and travellers who moved between East and West, modern inbound tourism in Sri Lanka did not start as a separate economic activity until it received its official status, in 1966, as a recognised industry ([Bruin & Nithiyandam, 2000](#)). Thus, the development of tourism in Sri Lanka can be described by considering two distinct periods: tourism without many institutional arrangements (before 1966) and tourism with modern institutional arrangements (1966 and after). In addition to that, tourism development in Sri Lanka can also be discussed under the following two developments: tourism during wartime and the post-war tourism environment ([Fernando, Bandara, Liyanaarachch, Jayathilaka, & Smith, 2013](#); [Samaranayake, Lantra, Jayawardena, Nizam, & Chandana, 2013](#); [Seelagama, 2017](#)).



### **4.3.1 Tourism with Minimal Institutional Arrangements**

Sri Lanka's involvement in inbound tourism can be traced back to the colonial government's establishment of the Tourist Bureau, in 1937, purely to facilitate travellers who travelled between East and West ([SLTDA, 2011](#)). The main task of this Bureau was to greet the passengers who were in Colombo during their transit between East and West while providing sightseeing tours to Kandy and the surrounding areas ([SLTDA, 2011](#)). However, the activities of the Bureau were interrupted by the Second World War until being re-established, in 1948, by the Sri Lankan government. The re-establishment of the Government Tourist Bureau indicated the acceptance of tourism and the expected support for the open-economic policies adopted by the post-independent Government of Sri Lanka ([Fernando, Bandara, & Smith, 2013](#)). However, the country had retained its existing accommodation facilities that had been built by the British rulers to support the planters, business community, and government officials ([SLTDA, 2011](#)) but without building new facilities needed for the growing world tourism market with the advent of commercial aircrafts ([May & Hill, 2002](#)). The opportunity that Sri Lanka had to capture the growing tourism market and use its benefits was curtailed by the brief inward economic policies adopted by the Government of Sri Lanka from 1956-1965. [Fernando, Bandara, and Smith \(2013\)](#) considered Sri Lankan tourism's inability to capture the growing international tourist market at that time was due to the closed economic policies and suggested that this was a lost opportunity to develop the economy. However, it is important to note that the expansion of the International Airport in Colombo, Sri Lanka, with the support of the Canadian government, and the planning and establishment of the state-operated Ceylon Hotel School in 1963 to train hotel staff ([Due, 1980](#)). They were essential infrastructural developments for tourism in Sri Lanka.

### **4.3.2 Golden Era of Sri Lankan Tourism**

A change in the ruling parties in the country, in 1965, allowed the country to depart from its previous closed economic policies, and to recognise tourism as a principal economic activity to earn foreign exchange and create employment ([Due, 1980](#)). Until 1970, the government took deliberate steps to promote tourism in Sri Lanka by establishing the Ceylon Tourist Board as the official arm of Sri Lankan tourism and promote the travel and tourism industry in Sri Lanka. These government-led initiatives were further established by passing the Tourism Development Act, in 1967, which provided authority for the Tourist Board to acquire land to use for tourism development purposes. One of the substantial steps taken during this time (1967) was the preparation of a strategic ten-year tourism plan for the country by hiring the Harris, Kerr, & Foster consultancy firm, with financial assistance of United States Agency for International Development (USAID). This plan was created to reap the benefits of tourism through planned and organised tourism development with the intention of having a minimal impact on Sri Lankan society and its physical environment ([Samaranayake et al.](#),

[2013](#)). This first master plan had recognised potential resort areas for tourism development, and included the areas of:

- a) Colombo resort region: from Negombo to Mount Lavinia
- b) South coastal resort region: from Bentota to Yala
- c) Hill country resort region: Nuwara Eliya
- d) Historic Areas: to cover historical cities and areas within the Kandy, Anuradhapura and Polonnaruwa (Cultural Triangle)
- e) East coastal resort region: from Trincomalee to Batticaloa in Sri Lanka.

In order to obtain support from private investors for the development of tourism in Sri Lanka, the then Sri Lankan government provided tax holidays for all approved projects considered in the tourism plan, especially in the beach areas. This resulted in the construction of large accommodation establishments in the southwest coastal areas of the country ([Ahmed, 1986](#); [Samaranayake et al., 2013](#)). Although the initial master plan has received considerable criticism from various people who cited it as an unreasonable project with an overdependence on foreign expertise ([Bruin & Nithiyanandam, 2000](#)), with revisions, the country adopted it as the master blueprint for the development of tourism in Sri Lanka, until the development of second tourism master plan in 1992. The initial tourist master plan was primarily directed to attract tourists from the North American region, Western Europe, Oceania, and Japan ([Samaranayake et al., 2013](#)). This indicated the Western-oriented tourism development in the country. Along with this tourism plan the Sri Lankan government took several other steps to facilitate tourism activities in Sri Lanka, including the provision of training for officials at the airport, the initiation of tourist police, beautification of Colombo city, simplification of visa procedures for some major countries, and simplification of the embarkation and disembarkation cards. These government-led initiatives resulted in the rapid growth of tourist arrivals: 23,666 total tourist arrivals in 1967 to total tourist arrivals of 46,247 in 1970. This figure increased to 407,230 in 1982 (Figure 4). Since the beginning of 1971, the air force in Sri Lanka has been ferrying tourists around the country to aid and increase the foreign income needed ([Jones, 1982 n.d.](#)). Despite the government's reorientation toward its inward economic policies, from 1970-1977, and the first revolt initiated by the Janatha Vimukthi Peramuna (JVP)<sup>3</sup> against the government in 1971, the country had witnessed positive growth in tourist arrivals.

---

<sup>3</sup> A Marxist-oriented political party in Sri Lanka led two aggressive revolts to topple the government to establish communism in Sri Lanka. This group has initiated two struggles and the latter was recognized as a brutal one in

The implementation of far-reaching open economic policies since 1977 by successive governments had further strengthened the tourism orientation of Sri Lanka while providing a significant boost to the tourism industry ([Fernando, Bandara, & Smith, 2013](#); [Samaranayake et al., 2013](#)). Increased annual tourist arrivals brought large sums of foreign exchange earnings that supported the growth objectives of the country, and the gross receipts increased from USD 1.3 million in 1966, to USD 146 million in 1982. Many authors, including ([Samaranayake et al., 2013](#)) and [Seelagama \(2017\)](#), regard the 1966-1982 period as the Golden Era of Sri Lanka tourism because of the contribution that tourism made to the economy (i.e., employment generation and foreign earnings). The following graphs illustrates the tourism receipts (see Figure 3) and arrival figures (see Figure 4) in Sri Lanka, with their appropriate timelines, to provide insights into Sri Lankan tourism.

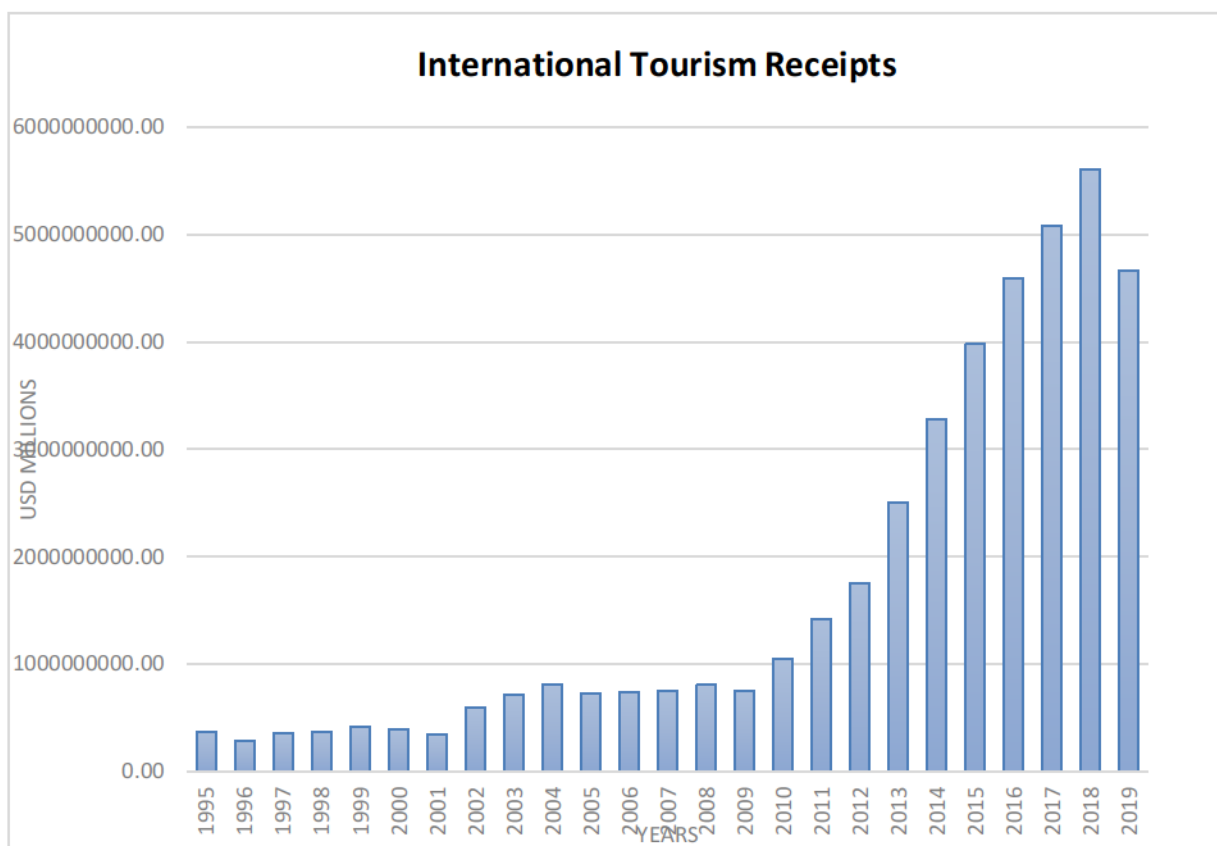


Figure 3 Total tourist receipts 1995-2019

Note: Produced by author using data from World Bank

---

comparison to the former due to the approach that government forces applied to abolish their movements, resulting in loss of 20,000 civilians in the country.

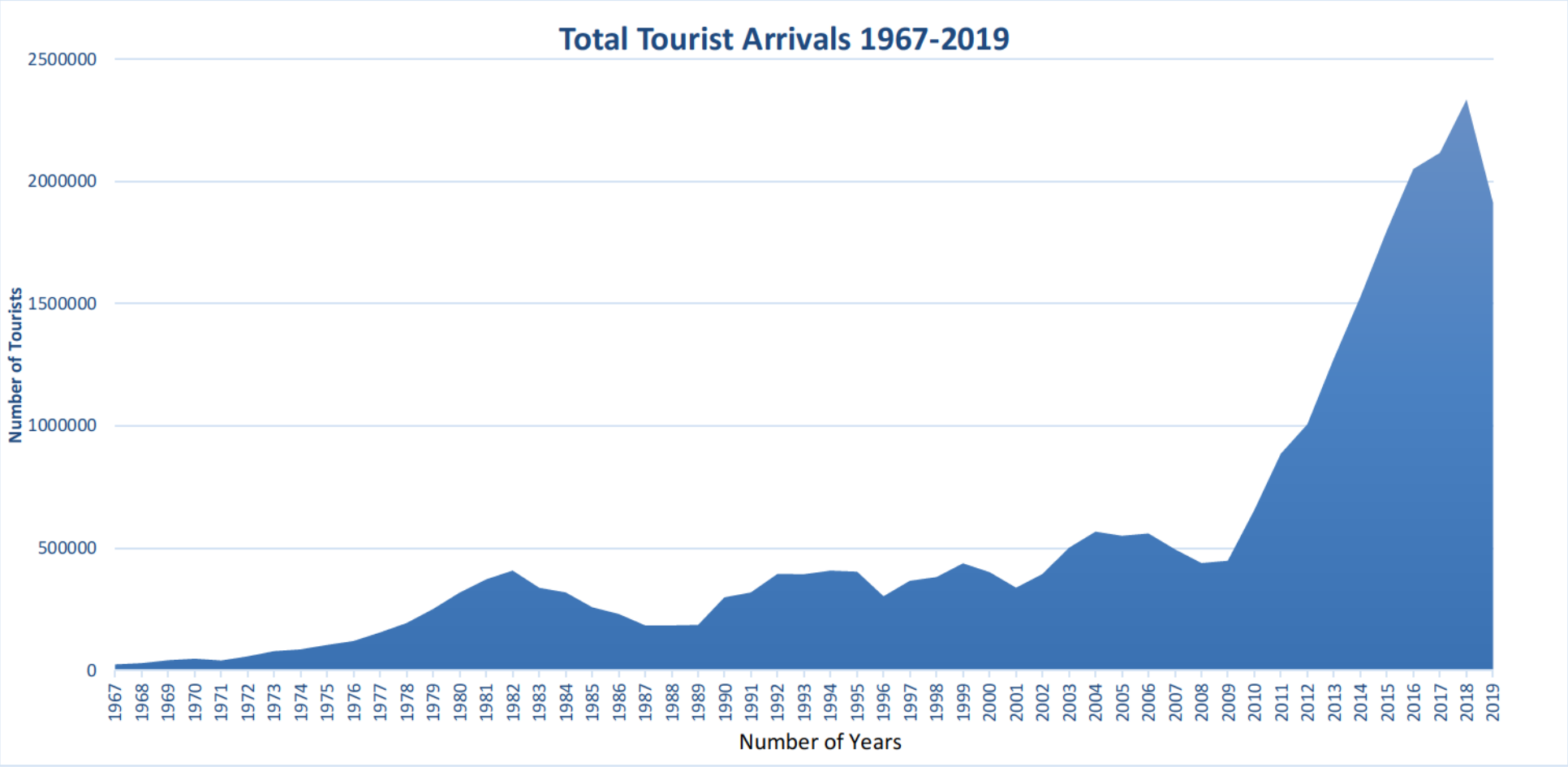


Figure 4 Total tourist arrivals 1967-2019.

Note: Produced by author using data from Sri Lanka Tourism Development Authority



### 4.3.3 Sri Lankan Tourism Industry during the War

The Golden Era of Sri Lanka tourism did not continue for long due to the eruption of ethnic riots between Sinhalese and Tamils in July 1983 in many parts of the country ([Selvanathan, 2007](#)). These escalated into a separatist movement by various militant groups in the northern and eastern parts of the country. In addition to ethnic riots, the tourism industry in Sri Lanka was hit by another revolt initiated by the JVP as their second movement in the southern part of the country, from 1987-1989, until it was brutality eradicated by the Sri Lankan government. These actions contributed to the continuous negative growth rate of tourist arrivals up until 1989. The statistics for tourist receipts, from 1983 to 1989, fell from USD 130 million to USD 76 million ([Bandara, 1997](#)). They also show that from 1983 to 1989, because of the significant contribution of these twin conflicts (the movements of JVP and of Tamil separatists), the country had lost its main tourist source markets and the competitiveness of the destination ([Fernando, Bandara, & Smith, 2013](#); [Kelegama, 2000](#)).

Despite the struggle between the Tamil Tigers of Elam (LTTE)<sup>4</sup> and the Government of Sri Lanka, the tourism industry in Sri Lanka witnessed ups and downs of tourist arrivals until the end of the struggle in 2009. In 1990, the arrival figures again picked up after 7 years due to the peace talks between the Sri Lankan government and LTTE under a new premiership, yet these talks did not allow the industry to reach its full potential due to breaks in peace talks and the subsequent assassinations and bomb blasts carried out by the LTTE ([Fernando, Bandara, & Smith, 2013](#)). Apart from these influential factors, it is important to note that in 1992 the government developed its second tourism master plan ([SLTB, 1993](#)), with the support of the United Nations Development Program and World Tourism Organisation, to boost the tourism industry in Sri Lanka. Although there was a decline of tourist arrivals in 1996, due to the massive gun battle between government forces and the LTTE, with the subsequent suicide bombing attacks in Colombo, the arrival figures had risen to 436,440 in 1999 ([SLTB, 2000](#)). In the meantime, the tourism industry in Sri Lanka faced another chaotic situation when major suicide bombing attacks that the LTTE carried out targeting the Bandaranaike International Airport in 2001 ([Ramasubramanian, 2004](#)). As a result, the destination, again, became an unattractive and unsafe place for tourists. In addition, the September 11 terrorist attack on the United States of America caused a global downturn in international tourism adding to a negative thrust to the Sri Lankan tourism industry.

---

<sup>4</sup> Although there were many separatist groups who fought against the Sri Lankan government forces after 1983, the Liberation of Tamil Tigers of Elam (LTTE) became the strongest organisation consolidating and reducing the power of all the other separatist organisations. They remained fighting with the Sri Lankan government without entering into mainstream politics.

However, in 2002, the ceasefire agreements that the government and LTTE signed with the support of the mediating Norwegian Government helped Sri Lanka observe an increase in arrivals of tourists for several years. The rounds of peace talks carried out by the LTTE and the government from 2002 to 2006, in a relatively peaceful environment, marked an increase in tourist arrivals from 393,171 in 2002 to 559,603 in 2006 ([SLTB, 2005, 2006](#); [SLTDA, 2007](#)). However, the Indian Ocean Tsunami in 2004 was damaging to the tourism industry in the South Asian region, including Sri Lanka, caused extensive damage to the tourism industry in this country, while taking more than 35,000 lives ([Buultjens, Ratnayake, & Gnanapala, 2014](#)). The extensive support that the government received from the international community and its initiatives have helped the country to put things back into normal mode and to observe a slow growth in tourist arrivals ([Buultjens et al., 2014](#)).

During this time, the government had directed a rapid, responsive media campaign to alleviate the negative tsunami image attached to Sri Lanka while showcasing the different aspects of tourism products in Sri Lanka. Although these promotional campaigns were initially directed towards Europe, in light of the importance of Indian tourists, that campaign was also directed to India to lure the Indian tourists to visit Sri Lanka. In addition, the Sri Lankan government obtained the Approved Destination Status (ADS) from the Chinese government in 2003 ([Zhiyong, 2003](#)), which eventually helped the country receive increasing numbers of Chinese outbound tourists. From the regulatory point of view, even during the wartime, the existing government had replaced the Tourist Act and Tourist Board Act after 41 years with a new Tourism Act in 2005 ([Democratic Socialist Republic of Sri Lanka, 2005](#)), allowing both private and public sector involvement in tourism. The new tourism act enabled new tourism bodies to form to support tourism in Sri Lanka. This included the Tourist Development Authority replacing the Sri Lanka Tourist Board, the Sri Lanka Tourism Promotional Bureau to handle promotions, the Sri Lanka Institute of Tourism and Hotel Management to support the human resource requirements in the industry, and also the Sri Lanka Convention Bureau was restructured as a statutory body ([Democratic Socialist Republic of Sri Lanka, 2005](#)).

However, the disruption of peace talks between the LTTE and the government in 2006 led the government to initiate pre-emptive attacks on the LTTE and subsequent victory in the war in 2009 ([AP Archive, 2009, 2015](#)). During 2006-2009 the country witnessed an overall negative year-to-year growth rate of tourist arrivals and ([SLTDA, 2010](#)), during the last phase of the war, the tourism industry dropped from the fourth largest foreign exchange earning position to the sixth. Travel advisories issued by major tourist generating countries ([Fernando, Bandara, Liyanaarachch, et al., 2013](#)), when considering the internal crisis, and the global financial crisis, together with other influential factors, resulted in the fall of tourist arrivals into Sri Lanka during the 2006-2009 period ([SLTDA, 2010](#)).

Nevertheless, after 2009 the Tourism Development Authority prepared its third strategic plan for Sri Lankan tourism for the period of 2011-2012, which outlined a set of strategic objectives: develop a diverse product range, attract 1.5 million tourists by 2016, increase tourist spending, develop the east and northwest sites for tourism, help traditional markets to grow, and open new markets ([Ministry of Economic Development, 2010b](#); [Sri Lanka Tourism, 2009](#)). The strategic plan developed during this time specifically identified the diversification of the product mix in Sri Lanka to reduce the dependence on the sun, sea, and sand market, which had been the main tourism product for Sri Lanka for a long time. The new tourism plan recognised the marketing of nature, adventure, health, wildlife, culture and heritage, sports tourism, and other products such as hosting conferences and events and visiting friends and relatives. It also identified the development of new tourism markets, such as China, the Middle East, Russia, and other emerging tourist markets in addition to the focus on traditional European markets([Ministry of Economic Development, 2010b](#)).

#### **4.3.4 Post-war Tourism Boom in Sri Lanka**

The end of the war in Sri Lanka in 2009 opened a new chapter for the Sri Lankan tourism industry in terms of arrivals as well as its ability to market attractions that had not been accessible for a long time. For instance, geographical areas in the north and east of the country opened a month after the end of the war to support the boom in travelling, even from inside the country. The removal of travel advisories from tourist generating countries paved the way for tourist arrivals and reached 654,476 tourists in 2010 ([SLTDA, 2015](#)). The surging arrivals of tourists were also influenced by the aggressive promotion campaigns run by the Sri Lanka Tourism Promotion Bureau, spending about USD 9 million just after the war. These tourist promotions extensively targeted key markets, such as the United Kingdom, India, China, Russia, Germany, France, USA, and Japan ([Sri Lanka Tourism Promotion Bureau, 2010](#)).

The increasing tourist arrivals again led the government to launch a new tourism strategic master plan for 2011-2016, the fourth for Sri Lankan tourism. The initial objective of achieving 1.5 million tourists by 2016 had been revised into 2.5 million tourists in this new master plan. It also included other objectives, such as earning USD 3,000 million as a foreign direct investment within 5 years, increasing foreign exchange earnings from USD 500 million in 2010 to USD 2.75 billion in 2016, and positioning Sri Lanka as the world most treasured island for tourism ([Ministry of Economic Development, 2010a](#)). In order to facilitate tourist arrivals, the government initiated an electronic visa system for visa applications process for tourists. In addition to these measures, the government also provided a five-year tax holiday for tourism investors in Sri Lanka ([Ministry of Economic Development, 2010a](#); [Wij, 2011](#)) and instigated many infrastructure development projects. Although the revised plan also received considerable criticism from academics and practitioners for its arrival



targets ([Seelagama, 2017](#); [Wahab, 2013](#)), in 2016 the country recorded two million tourist arrivals while generating tourist receipts of USD 3,518.5 million. The foreign exchange earned from the industry has allowed tourism to maintain its third largest foreign exchange earning position after remittances, and textiles and garments. Tourism directly contributed 4.3% of the total GDP in 2017 ([SLTDA, 2017a](#)).

In 2016, recognising the contribution of tourism for the economy, the government prepared its fifth strategic tourism marketing plan for the 3 years covering 2017-2020. The newly crafted tourism marketing plan also acknowledged the lack of diversity of the tourism product in Sri Lanka, and its over-dependence of sun, sea, and sand products. This highlights the importance of using the abundant tourism resources in the country to expand the economic contribution of tourism in Sri Lanka ([Kpundeh, 2017](#)).

The new tourism plan envisages maintaining its third largest exchange earning position in the country as its primary strategic objective. This plan also set other objectives to increase employment opportunities and the daily spending behaviour of tourists. More specifically, the new plan expected to employ 600,000 Sri Lankans in the tourism industry while increasing the daily spending behaviour of tourists from 164 USD to 210 USD. Along with these tourism strategic plans, the peaceful environment in the country, aggressive tourism promotions directed towards source markets, and the accreditation that tourism received, has allowed the country to increase the number of tourists in recent years. In 2017, the country received about 2.1 million tourists. In addition, the country has attracted investment from leading tourism and hospitality brands in the world, showing the significance of the tourism industry in Sri Lanka ([DailyFT, 2018](#)).

#### **4.4 Tourists' Spatial Usage Patterns in Sri Lanka**

According to [SLTDA \(2017a\)](#), and previous annual reports, air travel has become the main travelling method for all tourists who visited Sri Lanka, with Bandaranayke International Airport in Colombo being the main entry point for travellers into the country. Although there is no tourist spatial usage data in the Sri Lanka, the concentration of room stock and the other infrastructure facilities in the recent tourist survey data on their preferred and visited locations provide an idea of the movements of tourists within the country. As indicated in Figure 5, the concentration of registered room stock and other infrastructure development projects suggest the concentration of tourists in major tourist locations in the country during their stays in Sri Lanka ([Kpundeh, 2017](#)). Out of 38,908 rooms that are registered at SLTDA, the greater amount of these registered rooms could be found within the Galle and Kandy regions preceded by higher number recorded in Colombo ([SLTDA, 2019b](#)). It is apparent that the majority of accommodation is spread around the south and southwest coasts and the Colombo area.



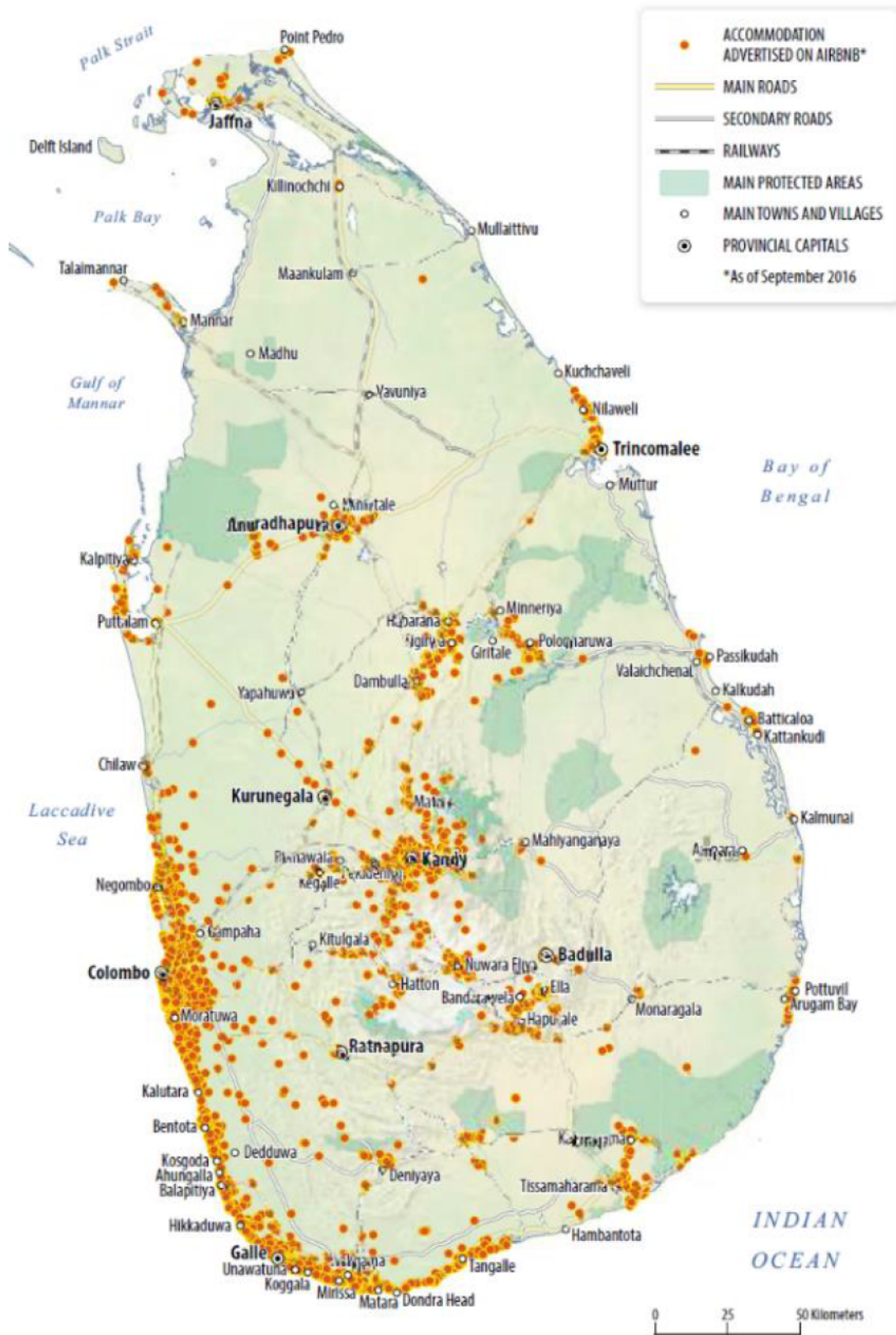


Figure 5 Concentration of accommodation facilities in Sri Lanka.

Note: Ministry of Tourism Development and Christian Religious Affairs (2017)

According to the [Kpundeh \(2017\)](#), tourists who visit Sri Lanka take a traditionally popular tourist route when visiting attractions found in the tourism environment. According to [SLTDA](#) there are 39 attraction spots. As noted elsewhere, they include beach locations that are found mainly in the southern and southwest coasts (i.e., Galle, Hikkaduwa), wildlife (i.e., Yala National Park), the hill country to witness tea plantations and nature (i.e., Nuwara Eliya), the Cultural Triangle (Anuradhapura, Polonnaruwa, and Kandy), and the modern city environments developed in Colombo. Amidst the concern about tourist statistics published by SLTDA on tourist data ([Economic Intelligence Unit, 2017](#); [Wettasinghe, 2017](#)), the recent survey conducted by [SLTDA \(2019b\)](#) through the recently established self-service kiosks at airports, shows the top five popular attraction sites in Sri Lanka and include Colombo city, Kandy, Galle, Sigiriya, and Nuwara Eliya. According to this survey, except for the Colombo city environment, beachside locations (i.e., Hikkaduwa, Galle, Negombo, and Unawatuna) were found to be a major tourist attraction. This verifies the popularity of beachside holiday tours among those tourists who visit Sri Lanka. [Yacoumis \(1980\)](#) asserts that the resorts found in the beachside environment in Sri Lanka determine the demand for tourist attractions and other tourism products in the Sri Lankan tourism environment.

#### **4.5. Tourist-Generating Regions and Changes in Composition of Tourist Markets in Sri Lanka**

Analysis of the composition of tourist nationalities who have visited Sri Lanka since the beginning of tourism (Figure 5) support the notion of the former dominance of Western tourism in Sri Lanka. For instance, [Due \(1980\)](#) reported that in 1978 the tourists in Sri Lanka were comprised 67% of Western Europeans, 6% Northern Americans, and 3% of Australasians, showing the Western-centric dominance of Sri Lankan tourism. Western tourist markets continued to dominate until being replaced by Asian travellers in 2012 (see Figure 5). For instance, in 1994 the composition of Asian travellers was limited to 114,417 and with 256,527 Western European travellers, there was a significant difference of 142,115 tourists ([SLTDA, 2017b, 2019a](#)). In 2017, there were about 962,395 Asian travellers in comparison to 680,901 Western European travellers, with a significant difference of 281,494 more Asian travellers ([SLTDA, 2017a](#)). However, it is essential to acknowledge the continuous and dominant presence of tourists from a Western orientation (i.e., North American, Australasians, and Eastern Europeans) despite the growing presence of Asian travellers. The growth of Indian tourist arrivals into Sri Lanka since 2001, and the subsequent growth of Chinese tourist arrivals since 2010, have made a significant difference between the source markets of Asian and Western travellers ([SLTDA, 2017a](#)). The contribution and dominance of tourists from the Asian region can be witnessed in the analysis of top source markets for Sri Lankan tourism environment (see Figure 6).

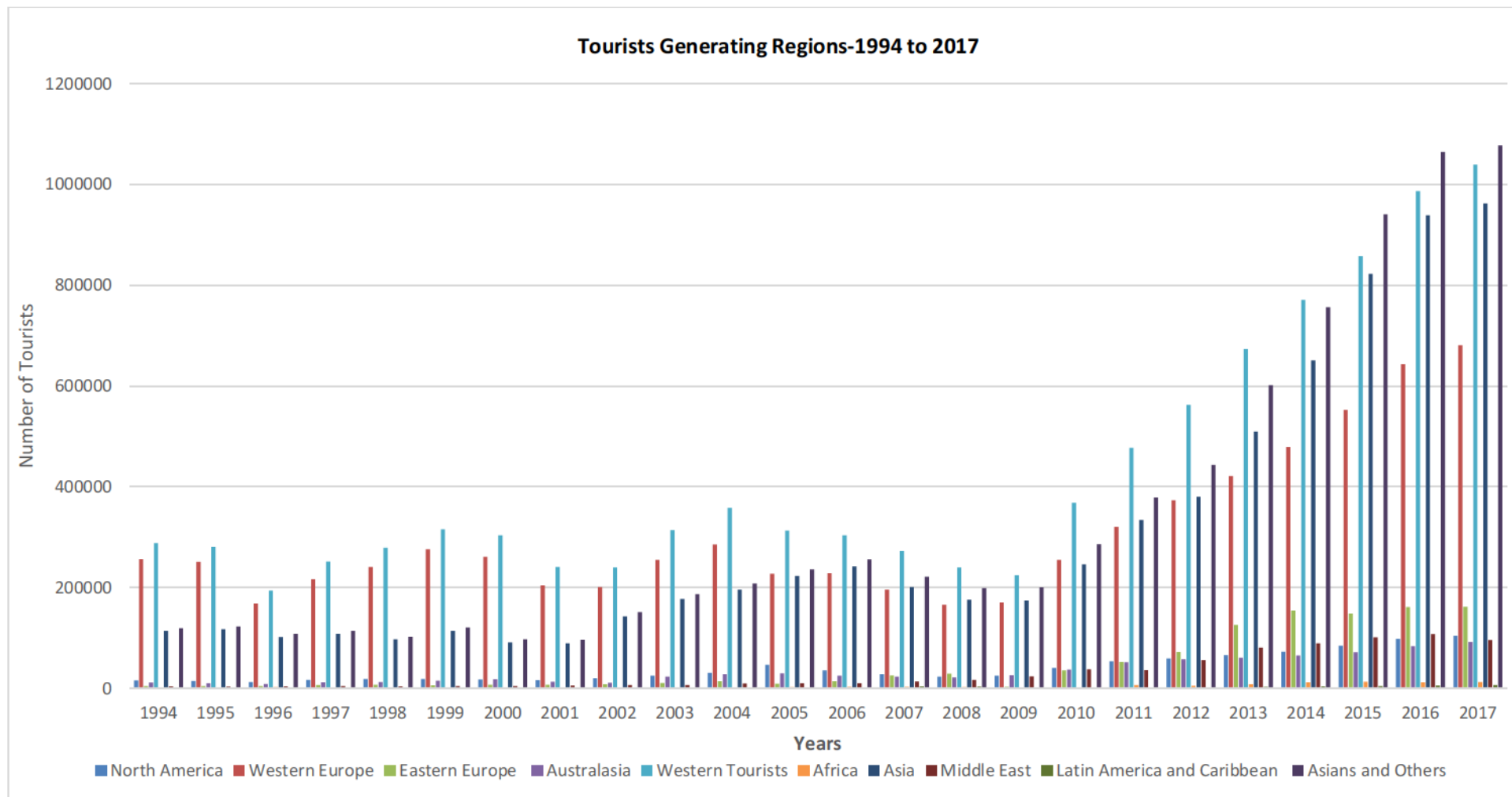


Figure 6 Tourist-generating regions from 1994 to 2017.

Notes: Sri Lanka Tourism Development Authority Statistical Reports, 1994-2017



Figure 7 indicates the changes that have taken place in regard to the top tourist source markets in Sri Lanka from 1994 to 2017. According to the Tourist Board statistics, in 1994 Germany, the United Kingdom, France, Italy, the Netherlands, USA, Belgium, and the three Asian nations of India, Japan, and Pakistan dominated as the top ten tourist source markets for Sri Lanka. However, over this period, the composition of the top source market changed, with Russia, the Maldives, and China making their contribution to be in the top sources by replacing Italy, Pakistan, and Belgium. Although Germany ranked as the number one source market for Sri Lanka in 1994, the United Kingdom and India have usually been the top two source markets, with the former having a colonial relationship, and the latter being a neighbouring country with a historical relationship. In 2005, India replaced the United Kingdom as the largest visitor market, and since then, it has been the leading tourist market for Sri Lanka. However, the actual figure of Indian tourists seems to be distorted by their hidden purpose of visits to Sri Lanka, showing they are less likely to be part of leisure motivated tours. [Tisdell and Bandara \(2004\)](#), citing Asian Development Bank (1998), showed the different motives of Indian travellers as involvement in trade, medical treatment, visiting relatives, and for higher education purposes, despite the indication of their travel motive as pleasure on the disembarkation card, which is used for tourist arrival statistics. In addition to such distortion regarding motives of Indian tourists, analysis of the duration of stays among the Indian tourists shows low tourist nights in comparison to visitors from other leading tourist markets in the country. In 2015, Chinese tourists overtook the traditional UK source market by becoming the second largest tourist producing nation, while contributing 11.9% to total tourist arrivals (see Figure 7). The contribution of Chinese tourists into the Sri Lankan tourism market has increased over the last few years, and in 2017 it contributed 12.7% to the total tourist arrivals in Sri Lanka.

As noted elsewhere, the growth of Chinese tourists into Sri Lanka has resulted from the Chinese Government granting Approved Destination Status in 2002. The Sri Lankan airlines' initiation of direct flights to Beijing in 2005, and its expansion strategy to other cities, has allowed the country to witness the growth in Chinese inbound tourists. Although the country has received its ADS, along with some other tourist destinations in the world, analysis of arrival figures for Chinese tourists indicate that the country had not been able to capitalise on the growth of the Chinese outbound tourism market in the initial years after receiving its ADS status. The influence of the Indian Ocean Tsunami and the internal conflicts in Sri Lanka undoubtedly explained the reason for such low arrival numbers of Chinese tourists in the initial stages. However, the country has been witnessing a positive growth in Chinese tourists since 2010, and in 2016 the statistics indicated a 22-fold increase in Chinese tourist arrivals since 2010. Despite the Indian tourists' prominent presence in Sri Lanka, considering the growth of Chinese tourist arrivals, [Deyshappriya \(2016\)](#) believed that it has a prominent role to play in Sri Lankan tourism environment in the years to come.

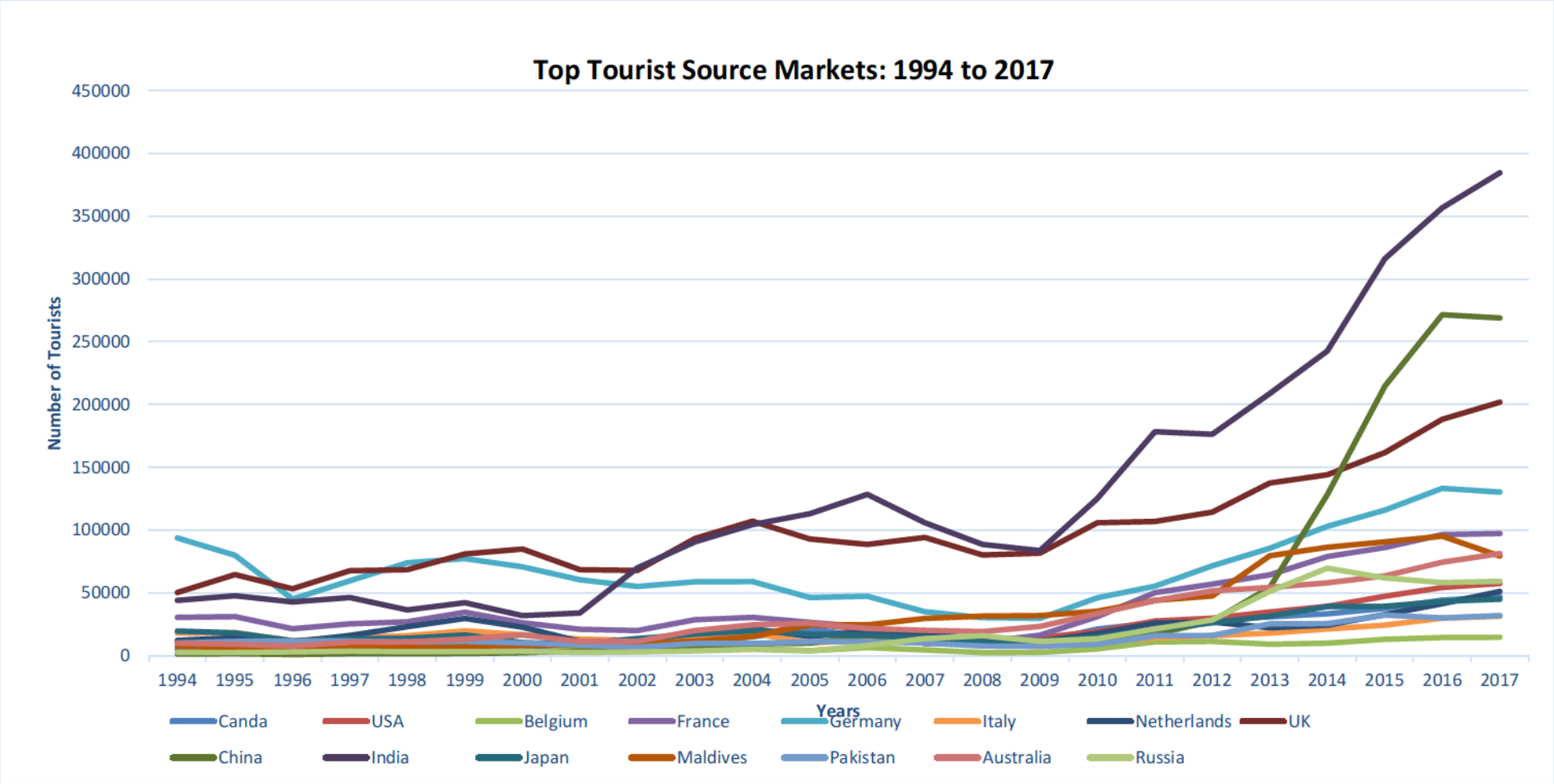


Figure 7 Top tourist markets in Sri Lanka from 1994 to 2017.

Note: Sri Lanka Tourism Development Authority Statistical Reports, 1994-2017

The growing presence of Chinese tourists may have brought new challenges for the Sri Lankan service-providing hosts due to the differences that tourism scholars commonly attribute to Chinese tourists ([see for Pearce, Wu, & Osmond, 2013](#)). In addition, the challenges service-providing hosts face may have intensified with the marketing knowledge they have acquired through prolonged experience with Western tourists and tourists whose behaviour resembles these tourists. However, this knowledge may not be applicable to delivering services for Chinese tourists ([see for Li, Lai, et al., 2011](#)). Thus, attention to understanding the experience and response strategies adopted by the service providers towards Chinese tourists is required.

#### **4.6 Tourism Research in Sri Lanka**

Although in recent years tourism has been one of the main contributors to the Sri Lankan economy, academic researchers have given limited attention to this destination in comparison to other tourist destinations. The limited, but diverse, research topics pertaining to the tourism environment in Sri Lanka includes the study of domestic travellers' motivation and behaviours ([King & Ari Gamage, 1994](#); [Perera, Vlosky, & Wahala, 2012](#); [Pfaffenberger, 1983](#)) and sustainability issues associated with national parks and hotels with international tourism ([Buultjens, Ratnayake, Gnanapala, & Aslam, 2005](#); [Buultjens, Ratnayake, & Gnanapala, 2016](#); [Kularatne, Wilson, Månsson, Hoang, & Lee, 2019](#); [White, Barker, & Tantrigama, 1997](#)). In addition to that, wars and political upheavals, and their influence on Sri Lankan tourism and economy, have received significant attention from the majority of tourism scholars in Sri Lanka ([Fernando, Bandara, Liyanaarachch, et al., 2013](#); [Gamage, Shaw, & Ihalanayake, 1997](#); [Jayathilake, 2013](#); [Selvanathan, 2007](#); [Srinivasan, Kumar, & Ganesh, 2013](#); [Wickremasinghe & Ihalanayake, 2007](#)). Other diverse studies include seasonality issues ([Yacoumis, 1980](#)), the potential of the tea industry for the development of tourism ([Jolliffe & Aslam, 2009](#)), and green human resource practices of tourism organisations associated with the tourism industry in Sri Lanka ([Siyambalapitiya, Zhang, & Liu, 2018](#)).

Few tourism scholars have given attention to understanding host-tourist relationships in the Sri Lankan tourism setting. These earlier studies gave much attention to understanding the perception of the impact of tourism on residents at specific tourist locations ([Chandralal, 2010](#); [Crick, 1994](#); [Gössling, 2000](#); [Miller, 2011](#)) in addition to providing general insights on the impact of tourism in Sri Lanka ([Ahmed, 1986, 2016](#); [Mendis, 1981](#)). Similar to the resident attitude surveys found in the broader tourism literature, as discussed in the previous chapters, the earlier studies in Sri Lanka had taken a similar approach to understanding the residents' attitudes and perceptions about the development of Western tourism in Sri Lanka. In fact, some of these major studies have taken students, or a broader group of residents, who may not have been directly involved in tourism as their samples ([see for Ahmed, 1986](#)). However, in comparison to the former studies, as this thesis is

concerned with the service-providing hosts' perspectives on tourists, the studies of [Crick \(1992, 1994\)](#) are most relevant as his respondents were tour guides and other service providers reflecting their experience with Western tourists/tourism in the city of Kandy. Although Crick's study provided some insights on the suppliers' perspectives about tourists, that author had given much insight to delineating the political, economic, and sociological impacts that Western-oriented tourism brought into the city of Kandy in Sri Lanka. In comparison to Crick's study, the anthropological study by [Simpson \(1993\)](#) outlined the way that local ritual specialists (i.e., mask makers from the Berawā caste) responded to opportunities brought by international tourism in the late 1980s by transforming themselves into business people while recreating traditional practices. Although Simpson's study provides a detailed account of changes in the social structure of the traditional caste members of Sri Lankan society, it did not provide an overview of these converted traditional craftsmen's interactions with the modern tourists. Since the conduct of these two major studies, the Sri Lankan tourism environment has developed into a mature tourist destination over a long time. However, as noted in the preceding section, the growing presence of non-Western tourists in the Sri Lankan tourism environment demands tourism scholarship, which is long overdue in the Sri Lankan context. Thus, this study explores the Sri Lankan service-providing hosts' experience and response strategies adopted in light of the growing arrival numbers of Chinese outbound tourists.

#### **4.7 Summary**

This chapter has provided an overview of the Sri Lankan tourism industry and how it has been developed into the present state under the significant influence of indigenous factors as well as some external factors. It also discussed the changes the industry has witnessed with the growth of tourists from non-Western settings, in particular the growth of Chinese outbound tourists. Finally, it presented a brief overview of the existing tourism research in Sri Lanka, which showed the absence of non-Western-centric studies.



# Chapter 5.

## Methodology

### 5.1 Introduction

This chapter discusses the methodological approach I adopted for this thesis and outlines my philosophical orientation. My methodological choice is influenced mainly by the nature of the research questions and the absence of qualitative studies to understand the host experiences with new tourist markets. Accordingly, at first this chapter provides the philosophical stance and the ontological and epistemological orientation it rests on, followed by giving a detailed description of the methodological choices. The two sites chosen in this study will be presented along with the way they are accessed and challenges that I encountered during the data collection. The data analysis procedure is then explained, followed by a detailed description of how the study ensured meeting the ethical guidelines. Finally, this chapter provides what measures I applied to maintain the rigour, and this is followed by the chapter summary.

### 5.2 Research Paradigm

The crux of all research rests on the investigators' ontological, epistemological, and methodological positions ([Goodson & Phillimore, 2004](#); [Holden & Lynch, 2004](#)). Ontology is concerned with social scientists' beliefs about the nature of the social world and these beliefs of social reality ([Creswell, 2007](#); [Guba & Lincoln, 1994](#); [Snape & Spencer, 2003](#)). The ontological position governs the epistemological stance, which is the inquirers' beliefs about the *ground of knowledge* - how one understands the world and communicates this knowledge to others ([Burrell & Morgan, 1979](#)). The ontological and epistemological assumptions are assessed in tandem and tend to emerge together to inform the theoretical perspective of any inquiry ([Crotty, 1998](#); [Guba & Lincoln, 1994](#); [Hollinshead, 2004](#)). Out of two broader epistemological perspectives, objectivism and interpretivism, this study is fundamentally grounded on an interpretivist epistemological stance since it is a viable option for tourism researchers ([Pernecky, 2012](#)). Social constructionism as one of the approaches that share the perspectives of interpretivism holds on to the premise that "social phenomena, and their meanings are continually being accomplished by social actors. It implies that social phenomena and categories are not only produced through social interaction but that they are in a constant state of revision" ([Bryman, 2012, p. 33](#)). While positioning myself in this epistemological stance, I believe that experience and response strategies are continually being accomplished by the tourism service providers during their encounters with Chinese tourists, and the production of such experiences and

the response strategies themselves are also in a constant state of revision ([Goodson & Phillimore, 2004](#)).

### 5.3 Methodology

In order to investigate the experience and response strategies of Sri Lankan service providers, I employed a qualitative research approach. Qualitative research involves researchers studying things in a natural setting by “attempting to make sense of or interpret phenomenon in terms of the meaning people bring to them” ([Denzin & Lincoln, 2011, p. 3](#)). In fact, [Gillham \(2000, pp. 11-12\)](#) suggested three main reasons to apply a qualitative approach to social science research: 1) human behaviours are context dependent, and hence, to understand people in real life requires studying the context in which they operate in and the way they operate qualitatively; 2) the flexible methods applied in a qualitative approach enable researchers to obtain results that are true in the practice of real-life ; and 3) a qualitative approach enables researchers to understand the world of individuals and what they are trying to do in it through obtaining rich insights on how they behave, feel, and think.

A qualitative approach facilitates researchers to describe the processes associated with community adjustments to tourism ([Horn & Simmons, 2002](#)). Similarly, it can help describe the tourism service-providing managers’ experiences and response strategies towards new tourists. Therefore, as [Goodson and Phillimore \(2004\)](#) and [Patton \(2001\)](#) argued, I sought to understand the processes that determined the response behaviours of those insiders. In fact, most tourism researchers have given scant attention to exploring and understanding the tourist hosts’ experiences and perceptions during the construction of tourism experiences in the socio-cultural tourism space ([Goodson & Phillimore, 2004](#)) by directing others to call for more qualitative approaches in tourism studies ([Gelbman & Collins-Kreiner, 2018](#); [Kensbock & Jennings, 2011](#)). [Mason, Augustyn, and Seakhoa-King \(2009\)](#) emphasise the importance of conducting qualitative tourism research to address new tourism themes or existing issues from new perspectives. Therefore, I also believe that the qualitative research approach is suitable for understanding phenomenon (i.e. Chinese tourists and their interactions with hosts) from the perspective of the service providers.

### 5.4 Research Methods

Qualitative researchers make sense of the world through a variety of methods, such as participant observations, interviews, conversations, photographs, recordings, and memos to self ([Denzin & Lincoln, 2011](#)). As one of the significant data gathering methods in qualitative studies, interviews allow researcher to understand the perceptions, feelings, and knowledge of people and make sense of their lives ([Jennings, 2005](#)). Interviews facilitate describing ‘how’ and ‘why’ things change in the

setting studied ([Rubin & Rubin, 2005](#)) through qualitative interviews researchers' attempts to understand the world from the subjects' points of view and to unfold the meaning of people's experiences, to uncover their lived world ([Kvale, 2006, p. 481](#)). Although there are a number of ways to classify qualitative interviews, [Patton \(2001\)](#) suggests three approaches to collect data through open-ended interviews: informal conversational interviews, interviews with an interview guide, and standardised open-ended interviews. [Patton \(2001\)](#) argued that a combined approach (guided and conversation approach) provides the flexibility for probing when it is required and for charting new areas with new questions that have not been planned initially. Informal conversations enable natural conversations with the informants developing and adapting questions suitable to the situation and to the central purpose of the study ([Berg, 2001](#); [Patton, 2001](#)). Thus, in this study I prepared an indicative interview guide (see Appendix 2) to explore the major topics, and this was followed by adopting a conversational approach while directing standard key questions to the informants.

The indicative interview guide prepared for this study has been designed to cover two broad themes to address the research questions: experience that Sri Lankan hosts have had with Chinese tourists 1.0 and 2.0; and what adjustments have been made for meeting the demands of this unique tourist group? These two themes included the experience of participants with different types of Chinese tourists, and any adaptation strategies used by these Sri Lankan service providers concerning these Chinese tourists. Although I had the interview guide in my hand, each interview had its own scale and scope and took a more conversational approach. Moreover, I had to adapt the interview guide to conduct interviews with each participant by considering the situation and personality of the participant.

In these interviews, I directed participants to talk about their experiences, feelings, and their personal and their firm's adjustments when dealing with Chinese tourists. During the interviews, I acted as an active listener (i.e., nodding my head and verbally telling 'yes'), as well as an interactive participant, to show my empathetic understanding when obtaining their honest insights of their experiences with Chinese tourists ([Patton, 2001](#)). Sometimes, I had to illustrate examples when my participants failed to give their responses for the initial questions, as suggested by [Patton \(2001\)](#). The open-ended questions had been directed with probes and follow-up questions ([Rubin & Rubin, 2005](#)) under two significant themes by obtaining general background information about the participant and then the business. Most qualitative researchers rely on recording interviews that can be transcribed verbatim for their analyses ([Easton, McComish, & Greenberg, 2000](#)). The recording or not recording opportunities I received in the field work fall under the ethics in qualitative research, and therefore, I discuss these in more detail in the ethics section in this chapter.



Verbal insights obtained via interviews may not always facilitate researchers to understand the complexities of many situations ([Patton, 2001](#)). Therefore, field observation as a research method often sits alongside interviews in qualitative studies to obtain additional insights on how events or behaviours naturally arise ([Ritchie, 2003](#)) and this allows the researcher to connect his/her knowledge to unspoken statements by interviewees ([Becker & Geer, 1957](#)). Observational insights can be used as a supplement to interviews and clarify the data obtained through the interviews ([Polkinghorne, 2005](#)), and insights that emerge during the interviews can also be verified via observations under this natural setting. Participant observation is a suitable form of data gathering in qualitative studies while serving as a yardstick that lets researchers know about information that was missed or overlooked when using other methods ([Becker & Geer, 1957](#)). Therefore, many qualitative studies employ both interviews and observational methods to facilitate their research tasks ([Silverman, 2010](#)). Therefore, in this study, I complemented the interview with field observations. I noted my observations in my field notebook each evening while locating myself in one of the restaurants in either Galle or Kandy. The observation notes included my primary observation notes in the field and observations made during the interviews with the participants. Field notes are essential elements of qualitative studies since the human mind tends to quickly forget what has happened in the field ([Lofland, Snow, Anderson, & Lofland, 2006](#)). Besides that, I employed other methods, such as photographs, newspaper articles, and online reviews site data to support the study's findings. The use of multiple methods is an essential strategy in a qualitative inquiry since it strengthens the study ([Patton, 2001](#)).

## 5.5 Sampling Decisions

The qualitative research design involves making a decision about sampling. According to [Robinson \(2014\)](#) qualitative researchers are required to make decisions on the sample universe or study population, sample size, sample strategy, and sample sourcing. The decision about the sample universe represents the total of individuals that the interviewees are sampled from the population to conduct the interviews. Deciding the study population is concerned with specifying the characteristics of the 'collective' units required and deciding about the individuals required within those collective units ([Ritchie, Lewis, & Elam, 2003](#)). I adopted a multistage design approach to decide about the population for this study. This study is concerned with obtaining insights into tourist service providers (study population) involved in the tourism business in two mature tourist locations in Sri Lanka. The primary reason for the selection of these two locations has been outlined elsewhere in this chapter (see 5.6. Research Setting section in Chapter 5). [Smith \(1988\)](#) tourist supplier categorisation and [Murphy, Pritchard, and Smith \(2000\)](#) service infrastructure have been used as the main basis to recognise the supplier categories involved in tourism business at these two tourist locations, and they represent the collective units for the sample universe.



The key informants or individuals identified from these collective units include the owners/managers or key employees who have had more than 1 years' experience in the tourism business in Sri Lanka. The owners/managers act as the main decision makers for meeting the demands of tourists. The key employees are directly involved with tourists in the service environment because of their experience and possible adjustment decisions that they take during their involvement of business, and their insights provide rich information for this study. Nevertheless, a qualitative research inquiry does not stick with hard and fast rules and evolves during field work due to its widespread ambiguities. Thus, as outlined in the research process, during the field work the sample units have been drawn from restaurants, tourist shops (tea and gem), cultural attraction sites, and accommodation service providers, as they have had a high degree of involvement with Chinese tourists.

Although there are no hard and fast rules for sample sizes in qualitative studies ([Patton, 2001](#)), [Robinson \(2014\)](#) emphasises the importance of making provisional decisions on the size of the sample in the initial stages of a qualitative study. As a rule of thumb fewer than 50 interviews provide a manageable sample size for qualitative interviews ([Ritchie, Lewis, Nicholls, & Ormston, 2013](#)). However, in qualitative studies the size of the sample also depends on how the work unfolds in the field. This shows that the field work is a more unpredictable business directing researchers to reduce the target sample size or may lead researchers to add more potential cases than were anticipated ([Robinson, 2014](#)). [Lincoln and Guba \(1985\)](#) recommend "to select the sample to the point of redundancy... where sample size is determined by giving due consideration to the information. If the purpose is to maximize information, then sampling is terminated when no new information is forthcoming from newly sampled units: the redundancy is the primary criterion" (p. 202). Therefore, [Mason \(2018\)](#) suggested recognising qualitative sampling as an 'organic' process in which the size of the sample grows and develops throughout the research process. By spending about five months in two different locations in Sri Lanka, Kandy and Galle, I was able to interview 67 managers/owners or key employees from tourist service providers, representing restaurants, accommodation businesses, tea sellers, gem and jewellery sellers, tour guides, and caretakers of culturally-important places (i.e., churches, museums, and cultural dance performing places). The list of service providers, their location, and the representative business have been listed in the following table (see Table 5.1). As recognised by many other qualitative researchers, the field work conducted for this study had considerable unanticipated setbacks resulting in the reduction of sample units from some supplier categories.

Qualitative researchers primarily rely on non-probabilistic sampling methods for data collection. This is because the researchers are concerned with studying the phenomenon in depth by choosing a small sample purposefully ([Patton, 2001](#)). As [Patton \(2001\)](#) argued, the purposeful selection of cases for a study provides the avenue for researchers to select information-rich cases. Information-rich

cases represent the individuals in this study, who know a great deal of information about the study topic, and this enables researchers to also learn a great deal about it. The researchers can adopt different strategies to design the purposeful samples, resulting in different sampling strategies ([Creswell, 2007](#); [Patton, 2001](#); [Ritchie et al., 2013](#)). [Patton \(2001\)](#) believed that qualitative researchers need to apply more than one purposive sampling strategy during the field work as they are not mutually exclusive strategies. Thus, in this study I applied multiple strategies to select information-rich cases to support the data collection task.

For instance, during my field work I noted that due to their arrival arrangements (group vs. non-group Chinese tourists) highly as well as slightly involved service providers. The differences in the degree of involvement was cut across the different service-providing organisations found in both Galle and Kandy. However, in order to best understand the service-providing managers' experience with the Chinese tourists, highly involved service-providing business managers/owners were approached. The inclusion of highly involved participants represents the application of an extreme case of a purposive sampling strategy ([Patton, 2001](#)). In addition, ideas from industry experts or key insiders were considered (using a snowball sampling strategy) when finding additional sample units for interviews due to the difficulties of finding participants for interviews. Snowballing is asking an informant to recommend others for interviewing ([Babbie, 2012](#)), and it is a widely applied sampling technique in social science research settings ([Noy, 2008](#)). The application of insiders' suggestions to locate additional participants supports access to difficult-to-reach informants for this study and helps to establish some degree of trust when establishing the contacts ([Atkinson & Flint, 2001](#)). This was followed with applying convenient sampling techniques, where necessary, to recruit participants for the study. A detailed description of sourcing the participants/cases is described in the following section.

## 5.6 Research Setting

As outlined in the previous chapter, the Sri Lankan tourism product mix consists of beach holidays, wildlife excursions, cultural tours, special interest tours, and meetings ([Ranasinghe, 2015](#); [Yacoumis, 1980](#)). Irrespective of recent initiatives promoting alternative tour routes in Sri Lanka, this product mix is distributed along the well-established traditional touristic route that has been there for nearly 40 years. The majority of the tourist service providers in tourism in Sri Lanka are concentrated along this route (see Figure 4) supporting the growth of many tourist locations. The two touristic locations selected in this study, Galle and Kandy, are such established magnets with a concentration of tourist service providers. For instance, these two tourist locations accounted for the largest number of room units in the officially registered total room stocks in Sri Lanka ([SLTDA, 2016](#)), and that best aggregates the number of tourists in these locations in the absence of official data on tourist aggregation in the

country. Notwithstanding, Galle and Kandy occupy significant positions in the majority of the clockwise or counter clockwise tour itineraries marketed (see Figure 8) to tourists, including Chinese tourists. Examination of tour itineraries of inbound Chinese tour agents, major travel sites (i.e., China’s largest online tourist provider Ctrip), and insights from the tour guides in this study also confirmed the use of existing traditional travel routes for Chinese tourists. The tours along these routes are arranged in a clockwise or anti-clockwise direction to cover Sri Lanka, and generally include the major tourist places in the country, such as Colombo and Negombo, Kandy and Matale, Nuwara Eliya, Anuradhapura, Polonnaruwa, and Hambantota and Galle. The majority of tours start at Colombo airport and cross the country, covering Kandy (hill country) before reaching Galle (a beachside destination) then go to the airport in Colombo. In contrast, tourists who start their journey on an anti-clockwise tour may start their trips from Colombo and reach Galle or a beachside destination and cross the country via Kandy before they depart from the airport in Colombo. Hence, Kandy and Galle were found to be major tourist locations for those tourists (see Figures 9).

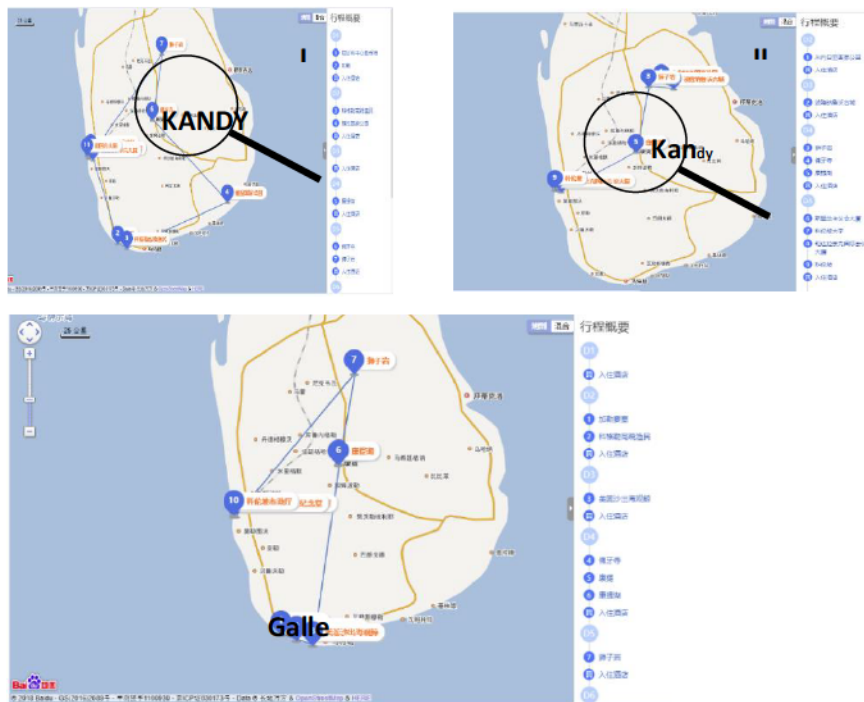


Figure 8 Kandy (top) and Galle (bottom) as central locations in different Chinese tour itineraries.

Note: www.ctrip.com

The presence of these two locations in tour itineraries provides additional support for the presence of tourists in these two locations. Aside from the abovementioned reasons, Galle was chosen for the obvious benefits of being familiar with Galle having lived there, whereas Kandy was chosen considering its location (e.g., the centre of the country) and its popularity as a major pilgrimage site.



Galle is a well-developed beachside tourist resort on the south coast of the country ([Felix, Dowling, & Ganeshasundaram, 2009](#)), occupying the largest living heritage of European architecture, Galle Fort. Kandy is situated close to the heart of the hill country and is popularly known for being the last kingdom of Sri Lanka before it was handed over to the British in 1815. Therefore, it has its own cultural and historical significance. The primary data for this entire thesis was collected while living there for five months (March-August 2017). The two locations are situated around 224 kilometres away from each other, and it takes about five hours to travel between them.

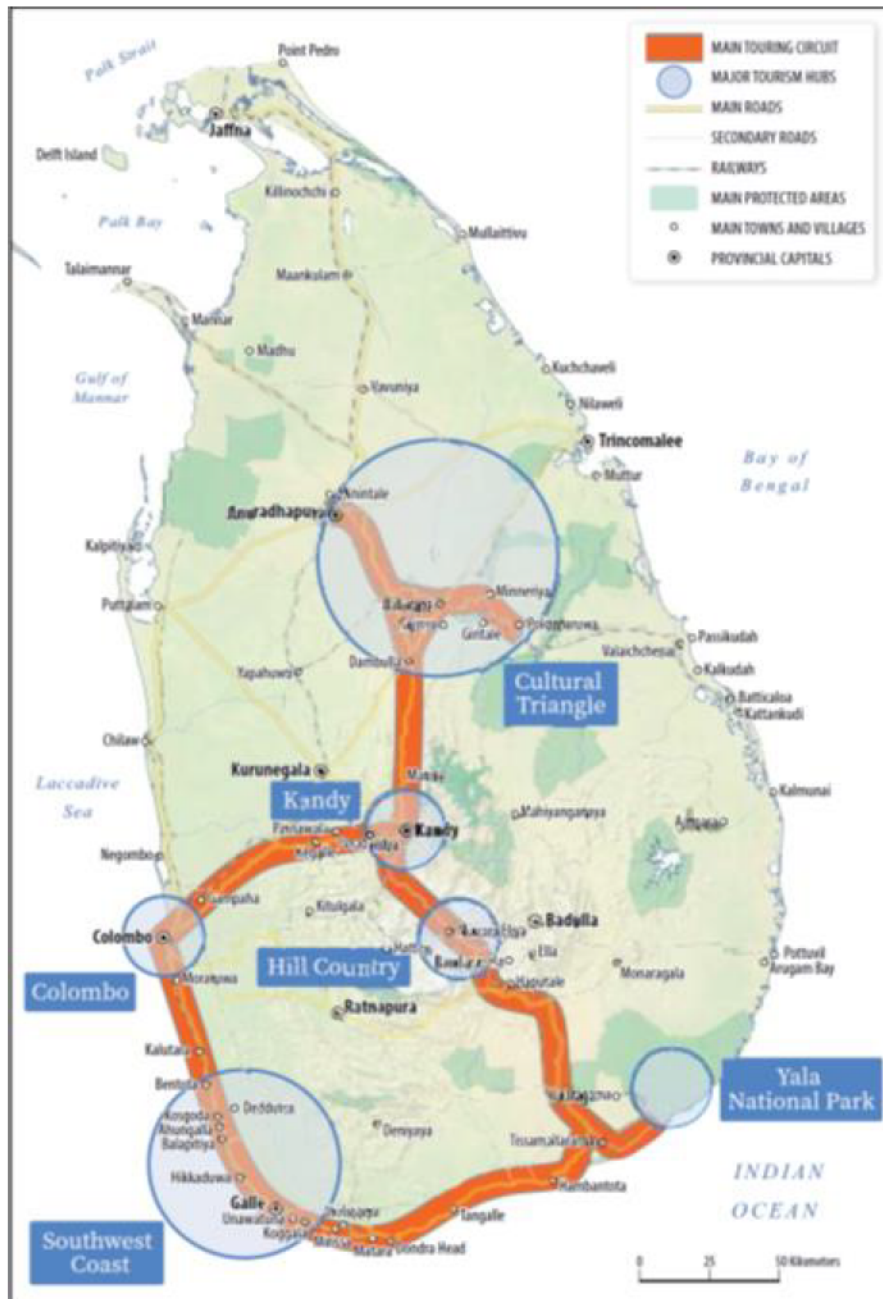


Figure 9 Popular touristic sites in Sri Lanka.

Note: Tourism Strategic Plan of Sri Lanka 2017-2020



## 5.7 Insider-Outsider Status of Field Work

Previous scholars have acknowledged the advantages that insider field researchers obtain in comparison to outsiders when they are undertaking their field work in their home environments ([Bamu, De Schauwer, & Van Hove, 2016](#); [Greene, 2014](#); [Wustenberg, 2007](#)). Insiders are researchers who undertake research in one's own social group or society ([Naples, 1996](#)) and who possess a prior knowledge and a membership of that community ([Greene, 2014](#); [Merton, 1972](#)). Outsiders essentially represent the non-members or those who do not have knowledge on the social group or society. However, researchers have argued non-existence such dichotomy but it is a fluid and non-static role that researchers would have to assume in the field ([Breen, 2007](#); [Ergun & Erdemir, 2010](#); [Greene, 2014](#)). Supporting these views, recently researchers have remarked about the challenges that 'academic home comers' or graduate students of the 'global south' ([Oriola & Haggerty, 2012](#)) face during their field work in their home countries although they believed they visited their own country as insiders ([Adu-Ampong, 2017](#); [Mandiyanike, 2009](#)). One of the main challenges these field workers have to face during their field work is the felt 'outsider' status or treatment they receive from the informants questioning the insider-outsider status ([Suwankhong & Liamputtong, 2015](#)). Existing studies suggest the attribution of outsider status to insiders can pose considerable challenges for academic home comers being able to conduct their field work successfully in their familiar environment ([Jonbekova, 2018](#); [Siwale, 2015](#)). Studies show that different factors: cultural, demographic, and profession or identification of the researcher have an influence on determining the outsider/insider status making the fieldwork challenging ([Le Gallais, 2008](#)). Thus, it has led scholars to advise researchers to be aware of uncertainties that may unfold during the fieldwork and see them as new opportunities to experience the field. ([Ergun & Erdemir, 2010](#)). Accordingly, previous researchers also note the alternative approaches that native field workers apply to overcome challenges and complete the fieldwork successfully ([see Zhao, 2017](#)). In this study, as an academic home comer, I faced similar challenges in my own community due to outsider status reception that I received. I had to apply alternative approaches when reaching potential participants while still maintaining the ethical standards of this qualitative study. A detailed description and the challenges I faced during the field work has been outlined to understand the chaotic nature of conducting field work in developing countries while being an 'insider'.

## 5.8 Entering the Field – Galle

I started my field work by situating myself at Galle to obtain the obvious benefits of being 'close to home' (e.g., familiarity of the location, likelihood of knowledge of the distribution of service providers, and ease of visits at a lower cost). I undertook unobtrusive observations in Galle as an initial step to establish a list of supplier categories and locate potential participants under these categories. This was followed by undertaking unobtrusive observations in the second week of March

2017 from the Unawatuna beach area and, because it was the tail end of the tourist travel season for the Unawatuna area. Visit to Unawatuna allowed me to refine my supplier categories that are now included in the field work. I found no Chinese tourists in Unawatuna and informal interviews with some of the service-providing hosts who were willing to talk to me in this area revealed their minimal tourist experience with Chinese tourists. I was advised to visit Galle Fort by most of the suppliers in Unawatuna to understand and know about the hosts' experiences of Chinese tourists. The Galle Fort itself appeared to be one of the hot spots for Chinese tourists since there were many of them there, either walking along the paths of the fort as couples, two to three individuals, or groups, entering shops or restaurants accompanied by their tour guides. During this time, I further refined and finalised the supplier categories directly involved with Chinese tourists, and they comprised souvenir shops (i.e., jewellery, tea, clothes, other memorabilia), accommodation providers, restaurants, cultural exhibits (i.e., churches and museums) and tour guides. Drawing from these unstructured observations, I drafted a list of business premises to be visited under each supplier category. The list included the suppliers representing small- and medium-sized privately-owned businesses to well established business branches involved in tourism businesses in Galle.

The list contained 'information-rich cases' ([Patton, 2001](#)) who have extensive experience with Chinese tourists. The judgements about these information-rich cases were obtained through field observations and the informal talks I had with auto rickshaw taxi drivers (i.e., tuk-tuk<sup>5</sup> drivers) inside Galle Fort. These rickshaw drivers are key informants to understanding the realities of social encounters in Sri Lankan society, including tourism. Thus, their insights shed light on identifying the information rich cases for this study. Inside the fort, there were several large gem shops and restaurants who were receiving Chinese group tourists in addition to other tourist groups. I treated these units as extreme cases for my study due to their heavy involvement with Chinese tour groups. In addition, there were other smaller gem shops and restaurants scattered inside the Galle Fort targeting tourists in general. It allowed me to identify Galle Fort as an ideal site to understand the service providers' experiential insights of Chinese tourists.

I began the field work by visiting a tourist shop. The first conversation I had with the duty manager in this shop allowed me to become aware about how I should approach the other firms, the wording of my questions, and how to leave the research information sheet. As I realised later, the branch manager of this shop was one of my university colleagues, and this helped me to arrange a time to interview him. I then stepped into the business community to introduce myself and leave the research information sheets to solicit potential participants. I purposely sought out the manager or owner before I introduced myself and handed over the research information sheet to arrange for an

---

<sup>5</sup> Vehicle with three wheels mostly used in Sri Lanka as a taxi

interview. More often gatekeepers (i.e., security guards and sometimes front level service employees) acted as barricades when I attempted to go inside to meet the manager or owner. The gatekeepers are “individuals who have formal or informal authority to control the access to a site” (Neuman, 2014, p. 441). As I realised later, these people were not interested in me since I was not accompanied by foreign guests. In order to avoid these people, I always had to mention that I was from New Zealand and I was there to meet their manager or the owner. This sentence worked well, at least to get inside the larger business premises to talk with the owner or the manager to secure their interest about my study. Notwithstanding, I often had to switch into English and keep my motorbike in a different place to build trust and interest from the potential participants. I understood that my mother tongue did not work well with some of the suppliers when I attempted to obtain access, establish trust and show my affiliation to universities in Sri Lanka as well as in New Zealand (Marschan-Piekkari & Reis, 2004).

The smaller gem and jewellery shops gave a number of reasons to avoid me despite my trying to introduce myself and the purpose of my study. Some of these businessmen asked me to visit their place again to see their manager/owner, disguising themselves as employees, while others asked me to visit the next shop, mentioning that they were not interested in serving Chinese tourists. In fact, as I observed during the field work, the service providers who refused by using the latter reason already had newly established name boards in the Chinese and English languages. There were very few small and medium gem and jewellery suppliers who agreed to support my study when I left the research information sheet with them. One of the fascinating facts in the field was that most of these potential participants wanted to conduct the interview on our first meeting. This lesson was even given when I opted to visit the place on another date, as I had difficulties meeting the managers/owners again, so they were finding reasons to avoid me. Therefore, as time and opportunities emerged, I choose to conduct interviews in Galle Fort and adjacent areas in Galle. A few more contacts were obtained via an executive who worked in the Gem and Jewellery Authority in Sri Lanka.

While I was interviewing these gem sellers, I started to build a network with the accommodation providers and restaurant businessmen distributed in different places in Galle. It was not easy for me to enter guest houses or hotels since most of these hotels were barricaded by having big gates and their own security personnel. Even when I entered these places, I was not successful in gaining their interest for my study. Therefore, I used my personal networks of people who were currently involved in the tourism industry to tap into those accommodation providers and other service providers, such as restaurants. In Sri Lanka ‘who knows who’ works well to get to inaccessible places and individuals. When my known people had introduced me to their networks who were involved in the tourism business, I had to make telephone calls and explain the full details of my study to obtain their



interest and fix meeting dates. All these newly introduced people had agreed on a time to meet me without any hesitation. As I noted earlier, they all had read the research information sheet at my first visit and had given their consent to have the interview at the same time.

The visits to museums and culturally important places in Galle Fort were straightforward, and they gave a date and time to meet me without any hesitation when I mentioned my affiliation to universities in Sri Lanka and New Zealand.

During my interviews I realised the significant role played by tour guides with Chinese tourists in Sri Lanka. These people were approached by an informal network of contacts, and they were eager to give their voices to my study at any time when I contacted them, even though they were busy with back-to-back Chinese tourist arrivals. I had to visit the places nominated by these guides (i.e., restaurants, hotels, etc.) since they were also dealing with Chinese tourists at the same time.

The procedure described above was used to locate the participants for this study in Galle. The data collection process was initiated by observing in the field and the interviews were conducted with the agreed participants either at their office, shop, accommodation lobby, or inside the restaurants. I completed the data collection in Galle in the middle of June 2017.

## **5.9 Entering the Field - Kandy**

I started the field work in Kandy by locating myself at the centre of Kandy. For the first few days, I stayed at the Young Men's Buddhist Association (YMBA) guest house to become familiar with the Kandy atmosphere and the routes. Tourist service providers are scattered in different places in Kandy. I started my field work by visiting the *Maligawa*<sup>6</sup> (Temple of the Sacred Tooth Relic) to observe the presence of Chinese tourists.

I included one of the oldest cultural dance performing places in Kandy after obtaining insights from a manager of a tourist shop. I realised the important role of these cultural dance performing places in Kandy. Cultural dance performing places are actively involved in performing Sri Lankan dances for tourists. I found that cultural dance performing places acted as one of the main social gathering places for tour guides, drivers, and other street vendors who sell their items to tourists. By being there, I spoke with tour guides, as well as the drivers who bring the tourists to these places to learn about the experience with Chinese tourists.

During this time, I had a chance to secure the interest of a manager of a hotel in Kandy through my personal network of contacts. This manager helped me secure a relationship with one of the key

---

<sup>6</sup> A popular touristic and pilgrimage site in Sri Lanka that keep the tooth of lord buddha.



employees of a Chinese tourist agent in Sri Lanka. He personally visited me after a telephone communication and, by assessing the study's purpose and significance, he helped me to establish contacts with other hoteliers in Kandy. He also connected me to one of the owners of a prominent touristic tea factory as an interview participant. These hoteliers and the tea seller gave their consent to participate in my study without hesitation after I had mentioned my referral and illustrated the purpose of my study over the telephone. Similarly, a tourist guide from Kandy provided me with access to other respondents. This person accompanied me to cover the rest of the hotels and tourist shops in Kandy and acted as a middleman during the rest of the field work. Inaccessible places to locals (if they are not accompanied with tourists), such as large gem shops and several hotels, were accessed via this friendly gentleman. He always took me to these places in his own vehicle while introducing me to possible study participants. The role of friendship with this insider had given me access to visit members on the sites ([Neuman, 2014](#)).

However, there were some denials of access, even though I had been able to enter these gem shops. One of the well-known gem shops rejected my request by adopting a similar approach to shops found in Galle. This indicates how insiders in the field itself are rejected by social groups during data collection in a social science research environment. However, at one site my supportive person had made a comment on how service providers respond to locals if they are not accompanying tourists. This verified my initial assumptions on the attitudes of tourist suppliers extending towards non-tourists in tourism environments in Sri Lanka. The following excerpt shows the attitude that tourist service providers in Sri Lanka extend to non-tourists and how it could minimise the ability of developing rapport to conduct field studies.

Mr. Sampath, you see if my front seat of the car is not accompanied by a white-skinned person, all the greetings go nowhere. Even the security personnel don't know whether I exist. Otherwise they would have shown me where to park my car and say hello to me with a smiling face. That is the nature of this industry. (Field Work Supportive Personnel- Kandy)

Businessmen in large organised, branded outlets always asked me to obtain prior approval from their head office. Possibly these employees and managers were not very responsive due to the fear of pressure from top management and the stiff competition prevailing in this business setting. I think I could have written to these big businesses to obtain their approval but, again, it would need to generally go through known networks to get positive responses. This would have taken more time too. However, during the field work in Kandy I had the opportunity to interview managers/key employees of hotels, gem shops, cultural dance performing places, as well as educational officers of museums, while undertaking observations and taking field notes. A detailed description of

participants in my study is included in the following table (Table 5.1). I completed my field work in Kandy at the end of July 2017.

## 5.10 Data Analysis

In this study the primary data represented the tape-recorded interviews, field notes, images, and printed materials found in the two sites. In order to facilitate the analysis, the recordings have been transcribed to represent a verbatim account of interviews. This was undertaken by giving due consideration to maintain the anonymity of the interview participants. The verbatim transcription of interviews have been argued as central to ensure the reliability, validity, and trustworthiness of qualitative research ([Easton et al., 2000](#); [MacLean, Meyer, & Estable, 2004](#); [Seale & Silverman, 1997](#)). Verbatim transcription brings the researcher close to the data, ultimately facilitating data analysis in qualitative studies ([Halcomb & Davidson, 2006](#)). [MacLean et al. \(2004\)](#) recommend transcribing and analysing the interviews in the original language rather than translating them prior to analysis. Hence, the transcribing process was undertaken in the original language used during the interview (English at the initial interviews and later Sinhala).

Table 5.1 Informants and Locations

No	Ref No.	Service Provider Type	Recorded/Notes Taken	Interviewee	Locations
1	RH01#	Restaurant in hotel	Recorded	Restaurant Executive	Galle
2	RH02#	Restaurant in hotel	Recorded	Senior Employee	Galle
3	RH04#	Restaurant in hotel	Recorded	Restaurant Executive	Galle
4	RH05#	Restaurant in hotel	Recorded	Restaurant	Galle
5	RI02#	Independent restaurant	Recorded	Restaurant Manager	Galle
6	RI03#	Independent restaurant	Recorded	Restaurant Cashier	Galle
7	RI04#	Independent restaurant	Recorded	Restaurant Manager	Galle
8	RI06#	Independent restaurant	Recorded	Restaurant Manager	Galle
9	RI08#	Independent restaurant	Recorded	Restaurant Manager	Galle
10	RI09#	Independent restaurant	Recorded	Co-owner	Galle
11	H1#	Hotel –boutique type	Recorded	Manager	Galle
12	H2#	Hotel-city hotel	Notes taken	Duty Manager	Galle
13	H3#	Hotel- city hotel	Notes taken	Duty Manager	Galle
14	H4#	Hotel-boutique type	Notes taken	Duty Manager	Galle
15	H5#	Hotel-large	Recorded	Front Office Manager	Galle
16	H6#	Hotel-guest house	Recorded	Manager	Galle
17	H7#	Hotel-small	Recorded	Manager	Galle
18	H8#	Hotel-large	Recorded	Duty Manager	Galle
19	H9#	Hostel accommodation	Recorded	Owner/Manager	Galle
20	H10#	Hotel-large	Notes taken	Senior Employee	Galle
21	C1#	Tour guide in the Fort	Recorded	Area Guide	Galle
22	C2#	Cultural place-church	Recorded	Caretaker	Galle
23	C3#	Museum	Recorded	Educational Officer	Galle
24	C4#	Maritime museum	Notes taken	Educational Officer	Galle
25	C5#	Museum	Notes taken	Educational Officer	Galle

26	SD1#	Souvenir shop	Recorded	Duty Manager	Galle
27	SG2#	Souvenir shop	Recorded	Senior Employee	Galle
28	SG3#	Souvenir shop	Recorded	Owner	Galle
29	SG4#	Souvenir shop	Recorded	Owner	Galle
30	SG5#	Souvenir shop	Recorded	Employee	Galle
31	SA6#	Souvenir shop	Recorded	Manager	Galle
32	SG7#	Souvenir shop	Notes taken	Manager/Owner	Galle
33	SG8#	Souvenir shop	Notes taken	Duty Manager	Galle
34	SG9#	Souvenir shop	Notes taken	Owner	Galle
35	SG10#	Souvenir shop	Notes taken	Owner	Galle
36	SG11#	Souvenir shop	Notes taken	Employee/Manager	Galle
37	SG12#	Souvenir shop	Notes taken	Manager	Galle
38	SR14#	Souvenir shop-retail	Notes taken	Duty Manager	Galle
39	SG13#	Souvenir shop-retail	Recorded	Owner	Galle
40	NG1#	National guide	Recorded	Chinese Tourists Guide	
41	C6#	Cultural place	Notes taken	Main Officer	Kandy
42	C7#	Museum	Recorded	Educational Officer	Kandy
43	C8#	Culture-cultural dance	Recorded	Manager/Employee	Kandy
44	SR14#	Souvenir shop-retail	Notes taken	Manager	Kandy
45	C9#	Culture-cultural dance	Recorded	Owner	Kandy
46	SD15#	Souvenir shop	Recorded	Duty Manager	Kandy
47	C10#	Culture-tooth relic	Notes taken	Senior Employee	Kandy
48	C11#	Museum	Recorded	Educational Officer	Kandy
49	C12#	Information centre	Recorded	Drivers Association	Kandy
50	H11#	Hotel-city	Notes taken	Manager	Kandy
51	C13#	Museum	Recorded	Educational Officer	Kandy
52	NG2#	National guide	Notes taken	Chinese Tourists Guide	
53	H11#	Hotel-city	Notes taken	Duty Manager	Kandy
54	H12#	Hotel-medium	Recorded	Manager	Kandy
55	H13#	Hotel-medium	Notes taken	Manager	Kandy
56	SG16#	Souvenir shop-gems large	Notes taken	Senior Sales Executive	Kandy
57	H14#	Hotel-large	Recorded	Owner/Manager	Kandy
58	H15#	Hotel-city	Notes taken	Duty Manager	Kandy
59	ST17#	Souvenir -tea large	Recorded	Owner/Manager	Kandy
60	ST18#	Souvenir -tea shop-small	Notes taken	Duty Executive	Kandy
61	ST19#	Souvenir -tea shop-small	Notes taken	Duty Executive	Kandy
62	H16#	Hotel	Recorded	Manager	Kandy
63	SG20	Souvenir-gem shop-large	Recorded	Sales Executive	Kandy
64	SG21	Souvenir- gem shop-large	Recorded	Sales Executive	Kandy
65	ST22	Souvenir- tea shop-	Recorded	Duty Manager	Kandy
66	NG3#	National guide	Recorded	Chinese Tourists Guide	
67	NG4#	National guide	Recorded	Chinese Tourists Guide	

Note: Produced by author



The field notes taken during the field work have been used to provide the context and non-verbal cues that had not been adequately captured in the audio recordings ([Sutton & Austin, 2015](#)). However, thematic analysis, which is used in this study, is concerned with “what was said rather than how it was said” ([Braun & Clarke, 2013, p. 169](#)).

The identification of themes from qualitative data is endemic in qualitative research ([Bazeley, 2009](#)). [Braun and Clarke \(2006\)](#) argued it as a method in its own right and defined it as a method that qualitative researchers apply to identify, analyse, and report patterns found within the data. It is not tied to any particular theory and uses a flexible approach ([Braun & Clarke, 2006](#)), so is suitable for the analysis of qualitative data. In the tourism research setting thematic analysis is widely applied to the interpretation of interview transcripts ([Walters, 2016](#)). In fact, a wide array of tourism topics, including host experiences, are now being analysed with the help of Braun and Clarke’s thematic analysis method (see [Nagy, 2016](#); [Shani & Uriely, 2012](#)). It is an inductive method that tourism researchers can apply for qualitative data analysis ([Shani & Uriely, 2012](#)) where the analyst is actively involved in identifying themes that emerge from the data. Thematic analysis can provide detailed descriptive accounts of a phenomenon or a feature of it and can be used to undertake constructionist analysis to identify concepts and ideas underpinning the data or assumptions and the meaning in the data ([Braun & Clarke, 2013](#)). Thus, in this study I approached the data analysis task by applying a thematic analysis method.

[Braun and Clarke \(2006\)](#) proposed six phases to conduct thematic analysis in a qualitative study. It includes familiarising with the data, generating the initial codes, searching for themes, reviewing the themes, defining and naming the themes, and producing the report. As the first step suggests familiarising with the data starts with reading the transcripts, field notes, and other documents or listening to the recorded interviews, if necessary, to obtain a sound understanding of the depth and breadth of the data ([Bazeley, 2009](#); [Braun & Clarke, 2006](#)). The transcription process enables researchers to partly familiarise themselves with the data, and the repeated reading of the transcripts provides the avenue for researchers to immerse him/herself in the data ([Braun & Clarke, 2006, 2013](#)). The reading of transcripts was undertaken by keeping transcripts within the Microsoft Word,<sup>7</sup> and the comments were made using the comment function in Microsoft Word. The reading of each transcript enabled me to recall the event, how interview was undertaken and the way it took place during the field work. The important aspects that I thought useful in the analysis task, which were not included in the interview notes, were recorded as comments while I was reading them.

---

<sup>7</sup> Although I initially tried analyzing (i.e. coding) the interview data with the help of MAXQDA 2018, I later turned into Microsoft Word for coding the contents of the transcripts with the help of the comment function.

The process of coding started in the next phase of the analysis and began with the coding and memoing (Lofland et al., 2006). Coding is part of analysis (Braun & Clarke, 2006; Miles, Huberman, & Saldaña, 2014) and is the process of assigning labels to the data (Miles et al., 2014). Out of the two approaches to the coding of data, selective and complete coding (Braun & Clarke, 2013), I initially approached the interview transcripts of different service provider segments using complete coding by assigning labels to the data I thought were relevant to answer the research questions, while being selective at the later stage. The coding process was not restricted to assigning one label to a chunk of data, and sometimes the same data chunk was coded with different codes where necessary. During the coding process I assigned codes to reflect the interviewees' language and concepts (semantic codes) and gave my own interpretation of the implicit meaning of the data (latent codes), as identified by Braun and Clarke (2013).

In the next stage, searching for themes, I combined codes that clustered together to identify potential themes with their relevant extracts. The grouping of those codes with data extracts into smaller categories essentially represents the generation of potential themes, which Miles et al. (2014) refer to as the second cycle or pattern coding. As noted earlier, coding and theme searching was undertaken for each service sector by including all the data extracts from the potential themes identified in the first stage. The second stage was followed by searching for common overarching themes to represent the potential themes in the relevant data extracts identified in the first stage of analysis. The following diagram illustrates (Figure 10) the thematic framework emerged during the data analysis process.



Figure 10 Thematic Framework

Note: Produced by author

I evaluated the overarching themes with two criteria: internal homogeneity and external heterogeneity ([Patton, 2001](#)). The internal homogeneity assessed to which extent the data belonging to themes hung together meaningfully and assessed to which extent those themes (with their data extracts) were distinct from other themes through external heterogeneity. Re-reading of the interview transcripts was undertaken to understand the suitability of the proposed themes. This enabled me to understand what was going on with the data and resulted in a renaming of some themes and establishing the flow of the results chapter that I was preparing during the analysis. The results chapter included the themes and story around each theme with the one or two data extracts that best explained the themes proposed in the analysis stage.

### **5.11 Ethical Considerations**

Prior to field work, this study was assessed by the Lincoln University Human Ethics Committee (HEC). As indicated in the HEC application, the interview times and locations were determined by the informants to avoid disruption to their businesses and routine tasks. The research information sheet was produced when I was soliciting the informants' interest for this study. As outlined in the preceding sections, additional contacts that I obtained via a network of relationships were given complete and detailed information about the study via telephone calls prior to visiting them to conduct the interviews. These individuals were further informed by giving them the research information sheet when I visited them personally, this was to align with the procedures outlined in the human ethics application. The research information sheet contains the topic of my study, purpose of my study, what information I sought from the participants, their rights as a participant, the voluntary nature of their participation, a date to withdraw their data if they wished, and my contact details, along with the supervisory team's contact details. Each interview began by giving a further verbal introduction that included the purpose of the study, their rights as informants while emphasising privacy and confidentiality to make it easy for them to provide their actual insights.

All the interviews were undertaken with the informed consent of the participants. Before each interview the researcher sought the person's approval to record the interviews. The majority of the informants gave their consent to record their insights without any hesitation. One of the salient features that I observed was the participants' reluctance to put their signature on the research consent form, although they had always put a tick on the statement to give their consent to record the interview. Some of the informants agreed to place their signature when I explained the purpose of consent sheets in detail and while others ignored this and did not place their signature or name on it. The scepticism that Sri Lankans have developed over time with the changes in socio-political system seems to have prevented them of placing their signature on documents unless it is relevant to them. Therefore, I had to rely on their verbal consent for recording their insights. During those



interviews special insights that emerged were written into a notebook for future validation from the other participants.

I did not push any of the informants to participate in my study or to record their insights without their approval. The informants who participated in my study directly represented the owners/managers or key employees in service organisations. These key employees sometimes acted as the main person in the organisation who communicated with the Chinese tourists and handled the transactions with them. Sometimes managers/owners directly suggested I have a chat with these key employees to obtain their insights.

All interviewees who provided their consent to record were tape-recorded with the help of a digital recorder, as outlined in the method section. At the end of each day they were copied onto my personal computer. The informants who did not like their voice to be recorded mostly taking notes. Hence, I took notes in my notebook and these were expanded each evening where I stayed, as well as in the field. I assigned a unique number for each recorded and not-recorded interview. In addition, some of the industry participants' comments, including tour guides, drivers, and street vendors' ideas, were obtained via casual discussions and these were recorded in the field notebook. Their insights were also recorded in the notebook as complementary field data.

The interviews were mainly conducted in both the English and Sinhala languages. Some of the interviews I conducted in English, when I observed the informants' competency with the English language to make the transcribing process easier. I had to switch into the English language when I was trying to gain access and building trust with potential informants. I assumed that the English language acted as a tool to show my actual affiliation to the University and to obtain the informants' initial trust. However, some interviews were started in English and shifted to Sinhala when the informants were finding it difficult to express their true insights. A multilingual approach is required to obtain valid and trustworthy data in cross-cultural research settings ([Marschan-Piekkari & Reis, 2004](#)). All other interviews were conducted in Sinhala without any discomfort. The maximum time spent for an interviewee was about 1 hour and 40 minutes and the minimum 10-15 minutes. The total time depended on the interest of the individual and their willingness to share their experiences. At the end of the interview, I summarised verbally what they had shared with me during the interview while expecting new comments or insights. Sometimes these new comments meant that both of us continued our discussions without concluding it prematurely.

## **5.12 Ensuring the Quality of the Study**

Rigour is essential for any research as research loses its utility when this is not present ([Morse, Barrett, Mayan, Olson, & Spiers, 2002](#)). However, there is no agreement upon criteria to assess the

rigour or quality of qualitative research ([Braun & Clarke, 2013](#)). Most of the qualitative researchers suggest using alternative criteria when assessing the quality of qualitative research ([Braun & Clarke, 2013](#)) instead of using the words 'positivist criteria of 'truth', 'validity', and 'reliability'' ([Jamal & Hollinshead, 2001](#)). [Tracy \(2010\)](#), for instance, argued it as improper to use traditional positivist criteria to assess the quality of qualitative research. In order to address this issue, [Lincoln and Guba \(1985\)](#) suggested using credibility, transferability, dependability, and confirmability to assess the rigour of qualitative research instead of applying the positivist criteria of validity, reliability, and objectivity. They suggested using strategies to attain quality (trustworthiness), such as prolonged engagement, persistent observation, peer debriefing, negative case analysis, member checking, and audit trials. These criteria have been applied in much qualitative research to maintain rigour during the conduct of qualitative studies and as a yardstick to evaluate the quality of qualitative research ([Morse, 2015](#); [Morse et al., 2002](#)). Nevertheless, [Morse et al. \(2002\)](#) and [Morse \(2015\)](#) recommended researchers to return using the terminologies of reliability, validity, and generalisability to achieve rigour in qualitative research. They argue the importance of ensuring rigour by adapting strategies in the research process.

The strategies that I adopted to achieve validity and reliability, according to [Morse \(2015\)](#), were spending more time in the field (prolonged engagement, persistent observation, and dense descriptions), peer debriefing, delineating the bias of the researcher and member checking. In this study, I spent considerable time in the two touristic locations while undertaking observations and recruiting participants for this study. As outlined in Table 5.1 above, the final sample consisted of 67 informants, which is quite a large number, so, as [Morse \(2010\)](#) suggested, this allowed the production of rich descriptions about the phenomena.

[Miles et al. \(2014\)](#) showed two possible sources of researcher bias: the effect of the researcher on the interviewees and the effects of the interviewees on the interviewer. As discussed in Sections 5.8 and 5.9, I spent a considerable time in the field and conducted some of the interviews in cafés and informants' homes (off site) to address the effect of my influence. Moreover, field work itself provided opportunities to include managers as well as key employees in my sample. I spread out when selecting informants from different supplier categories and locations in main data collection places during my field work to avoid the influence of informants. I gave due attention to multiple data sources instead of relying on the interviews and included observations, collecting other printed data, and observing only the tourist reviews and responses of suppliers. This reduces the effect from the informants on me and, subsequently, minimises the potential for bias.

### **5.13 Summary**

This chapter provides the research paradigm and methods that I adopted to conduct this study. As indicated above, I applied a qualitative research approach to explore service-providing hosts' experience and response strategies on meeting the needs of Chinese tourists. In order to understand the phenomenon, I mainly utilised interviews as one of the key tools to collect data for this study. In this chapter, I discussed procedures I applied to collect the data from two tourist locations and challenges that academic home comers face during data collection in their home countries. Moreover, I discussed how I analysed the data by applying thematic analysis while treating it as a method for data analysis. Finally, I discussed how I ensured the ethical issues pertaining to qualitative study and the strategies I adapted to maintain the quality of the research. The next two chapters present the findings of this thesis.



## Chapter 6

### Sri Lankan Service Providers' Experience with Chinese Tourists

#### 6.1 Introduction

The findings of this study have been arranged under two chapters: the first chapter provides the Sri Lankan service-providing hosts' experience with Chinese tourists and the next chapter presents the response behaviours of the Sri Lankan hosts. This chapter provides the experience Sri Lankan service providers have had with Chinese tourists, and this chapter is organised around three major sections: profile of the sample, types of Chinese tourists, and attributes of Chinese tourists perceived by the Sri Lankan service providers resulting from their encounter experiences with these tourists.

#### 6.2 Profile of the Participants

The profiles of the participants in this study utilised for final analysis are presented in Table 6.1. They included the managers of hotels, restaurants, tourist shops, tour guides, and the caretakers of cultural places from two tourist locations in Sri Lanka: Galle and Kandy. There were instances where managers/owners directed their trusted key employees to participate in this study on behalf of themselves. Thus, these employees were also considered as spokespersons to represent their managerial insights about their experience with Chinese tourists. Although the field work enabled me to reach 67 participants and to have a discussion, the final analysis of this thesis was developed around the 57 usable participants' insights. Lack of insights provided by the participants on a given topic and their minimal experience with Chinese tourists or other tourists had directed me to remove 10 participants from the final analysis.

As shown in Table 6.1, the sample consisted of 91% males and 9% females. The reason for the smaller numbers of female representatives in the sample may have been the result of the low participation of females in tourism businesses. Recent research conducted by International Labour Organisation has observed the low involvement of females in the Sri Lankan labour force including in the tourism sector ([International Labour Organization, 2016](#)). In general, Sri Lankan women, whether Sinhala, Tamil, or Moors, continue to be regarded as the reproducers, nurturers, and disseminators of tradition, culture, community, and the nation ([Alwis, 2002, pp. 675-676](#)). Besides that, low status, lack of entrepreneurial orientation, and cultural factors in general were identified as other reasons for females to show low involvement in the tourism sector despite higher educational achievements and different initiatives of private sector business to promote female participation in the tourism industry ([International Labour Organization, 2016](#)). All the participants in this study were aged between 20 and 60. Interestingly, out of the total sample, 55 the participants in this study had

acquired the G.C.E. (A/L) qualification (British formulated year 13 high school qualification), and nine had graduate or postgraduate qualifications, indicating their high educational attainment. In addition, as shown in Table 6.1, 86% of the informants in this study were Sinhalese and the rest were 11% Moors and 3% Tamil. The informants in this study were drawn from five service sectors out of the total sample, and approximately 12% of the informants were tour guides. The rest of the informants included 28% from the accommodation sector, 33% from gem and tea shops, 16% from restaurants and 6% from cultural places. Most of the informants in this study were involved in managerial capacities, while being directly involved with the tourists and other service employees. In terms of their experience, except for a few managers/owners, the majority of the participants had a wide experience in tourism with their average years of experience being 13.7 years.

Table 6.1 Characteristics of Informants

Ref No.	Gender	Age	Education	Ethnicity	Service provider type	Firm size	Occupation	Experience		Location
RH01	Male	60	G.C.E. A/L	Sinhalese	Restaurant in hotel	Medium	Restaurant Manager	35 Years		Galle
RH02	Male	31	G.C.E. A/L	Sinhalese	Restaurant in hotel	Small	Supervisor	6 Years		Galle
RH04	Male	28	Graduate	Sinhalese	Restaurant in hotel	Large	Restaurant Executive	3 Years		Galle
RH05	Male	38	G.C.E. A/L	Sinhalese	Restaurant in hotel	Large	Restaurant Executive	15 Years		Galle
RI02	Male	35	G.C.E. A/L	Sinhalese	Independent restaurant	Medium	Restaurant Manager	9 Years		Galle
RI03	Male	20	G.C.E. A/L	Sinhalese	Independent restaurant	Small	Restaurant Cashier	2 Years		Galle
RI04	Male	65	G.C.E. A/L	Sinhalese	Independent restaurant	Large	Restaurant Manager	35 Years		Galle
RI06	Male	37	G.C.E. A/L	Sinhalese	Independent restaurant	Large	Restaurant Manager	17 Years		Galle
RI08	Male	32	G.C.E. A/L	Sinhalese	Independent restaurant	Small	Restaurant Owner/Mgr.	9 Years		Galle
H1	Male	34	G.C.E. A/L	Sinhalese	Hotel	Small	Manager	10 Years		Galle
H2	Male	33	G.C.E. A/L	Sinhalese	Hotel	Small	Duty Manager	13 Years		Galle
H3	Male	45	-	Sinhalese	Hotel	Medium	Duty Manager	16 Years		Galle
H4	Male	59	G.C.E. A/L	Sinhalese	Hotel	Small	Duty Manager	40 Years		Galle
H5	Male	35	G.C.E. A/L	Sinhalese	Hotel	Large	Front Office Manager	7 Years		Galle
H6	Female	48	G.C.E. A/L	Sinhalese	Hotel	Medium	Manager	18 Years		Galle
H7	Male	50 +	G.C.E. A/L	Sinhalese	Hotel	Medium	Manager	30 Years		Galle
H8	Male	42	G.C.E. A/L	Sinhalese	Hostel	Small	Owner	15 Years		Galle
H10	Male	34+	G.C.E. A/L	Sinhalese	Hotel	Large	Duty Manager	6 Years		Galle



H11	Male	38+	G.C.E. A/L	Sinhalese	Hotel	Medium	Duty Manager	11 Years		Kandy
H12	Male	36	G.C.E. A/L	Tamil	Hotel	Medium	Manager	14 Years		Kandy
H13	Male	56	G.C.E. A/L	Sinhalese	Hotel	Large	Manager	30 Years		Kandy
H14	Male	44	G.C.E. A/L	Sinhalese	Hotel	Large	Owner/Manager	1 Year		Kandy
H15	Male	37	G.C.E. A/L	Sinhalese	Hotel	Medium	Duty Manager	22 Years		Kandy
H16	Male	36	G.C.E. A/L	Sinhalese	Hotel	Large	Manager	19 Years		Kandy
SG1	Male	38	Graduate	Sinhalese	Souvenir shop	Large	Branch Manager	4 Years		Galle
SG2	Male	38	G.C.E. A/L	Sinhalese	Souvenir shop	Large	Senior Employee	18 Years		Galle
SG3	Male	43	G.C.E. A/L	Sinhalese	Souvenir shop	Small	Owner	10 Years		Galle
SG4	Female	45	G.C.E. A/L	Sinhalese	Small gem shop	Small	Owner	19 Years		Galle
SG5	Male	22	G.C.E. A/L	Tamil	Large gem shop	Large	Sales Executive	2 Years		Galle
SA6	Male	28	G.C.E. A/L	Sinhalese	Art gallery	Small	Manager	3 Years		Galle
SG8	Male	40	G.C.E. A/L	Sinhalese	Large gem shop	Large	Duty Manager	11 Years		Galle
SG10	Male	29	G.C.E. O/L	Moor	Small gem shop	Small	Owner	10 Years		Galle
SG11	Male	51	G.C.E. A/L	Moor	Large gem shop	Large	Manager	20 Years		Galle
SG12	Male	31	G.C.E. A/L	Moor	Medium shop	Medium	Manager	13 Years		Galle
SG13	Male	44	G.C.E. A/L	Sinhalese	Souvenir shop	Small	Owner	4 Years		Galle
SR14	Female	30	G.C.E. A/L	Sinhalese	Souvenir shop - tea	Large	Duty Manager	7		Galle
SD15	Male	44	G.C.E. A/L	Sinhalese	Souvenir shop	Large	Branch Manager	15		Kandy
SG16	Male	38	G.C.E. A/L	Moor	Souvenir shop	Large	Senior Sales Executive	20 Years		Kandy
ST17	Male	44	G.C.E. A/L	Sinhalese	Tea factory	Large	Owner/Manager	24 Years		Kandy

ST18	Female	25	Graduate	Sinhalese	Souvenir shop-tea	Medium	Duty Manager	5 Years		Kandy
SG20	Male	24	G.C.E. A/L	Moor	Large gem shop	Large	Chinese Sales Executive	5 Years		Kandy
SG21	Male	35	G.C.E. A/L	Sinhalese	Large gem shop	Large	Chinese Sales Executive	11 Years		Kandy
ST22	Male	23	G.C.E. A/L	Moor	Souvenir shop - tea	Medium	Duty Manager	2 Years		Kandy
ST19	Male	36	G.C.E. A/L	Sinhalese	Souvenir shop - tea	Large	Manager	14 Years		Kandy
G1	Male	50+	G.C.E. A/L	Sinhalese	Chauffeur guide			25 Years		
G2	Male	32	Graduate	Sinhalese	National guide		Chinese Tourists Guide	5 Years		
G3	Male	39	G.C.E. A/L	Sinhalese	National guide		Chinese Tourists Guide	19 Years		
G4	Male	58	Postgraduate	Sinhalese	National guide		Chinese Tourists Guide	30 Years		
G5	Male	50	G.C.E. A/L	Sinhalese	National guide		Chinese Tourists Guide	5 Years		
G6	Male	34	G.C.E. A/L	Sinhalese	Area guide			10 Years		
G7	Male	35	Postgraduate	Sinhalese	National guide		Chinese Tourists Guide	3 Years		
C2	Male	46	G.C.E. A/L	Sinhalese	Cultural place		Caretaker	6 Years		Galle
C3	Male	47	Graduate	Sinhalese	Museum	Small	Educational Officer	20 Years		Galle
C5	Female	45+	Graduate	Sinhalese	Museum	Large	Educational Officer	18+ Years		Galle
C8	Male	40	G.C.E. A/L	Sinhalese	Cultural dance	Medium	Manager	16 Years		Kandy
C9	Male	35	G.C.E. A/L	Sinhalese	Cultural dance	Medium	Owner	10 Years		Kandy
C11	Male	44+	Graduate	Sinhalese	Museum	Small	Educational Officer	15 Years		Kandy

Note: Produced by author

### 6.3 Chinese Tourist Types

One of the research objectives of this study was to assess the experiences that Sri Lankan service-providing hosts who are in mature tourist destinations have had with Chinese tourists 1.0 and 2.0, as defined by the tourism literature. The experience that Sri Lankan hosts have had with the Chinese tourists have directed them to identify different types of Chinese tourists and their characteristics that they observed during their interactions. Therefore, in this section this broader theme is presented under two sub-themes as types of Chinese tourists and perceived characteristics of Chinese tourists.

In considering personal observations, comments from the informants in this study showed the co-existence of all-inclusive package tourists with other types of Chinese tourists in the Sri Lankan tourism service environment (see Figure 11). The majority of the service-providing managers outlined their encounter experiences with all-inclusive large Chinese group tourists (more than six and fewer than 30), meeting smaller Chinese groups (2-6), couples, and families escorted by Sri Lankan tour guides. They also shared their experience of meeting self-guided smaller groups (2-6 members) and individual travellers. For simplicity, this study categorised Chinese tourists into four groups, while acknowledging the possibility of tourists belonging to different categories at different times on their trip. Figure 11 below illustrates the different types of Chinese tourists found within the service-providing environment using three dimensions: tour arrangement (guided vs. self-guided), the frequency of meeting (low vs. high), and the number of tourists (large vs. small). The colours indicate the intensity of meeting different types of Chinese tourists in the places under investigation.

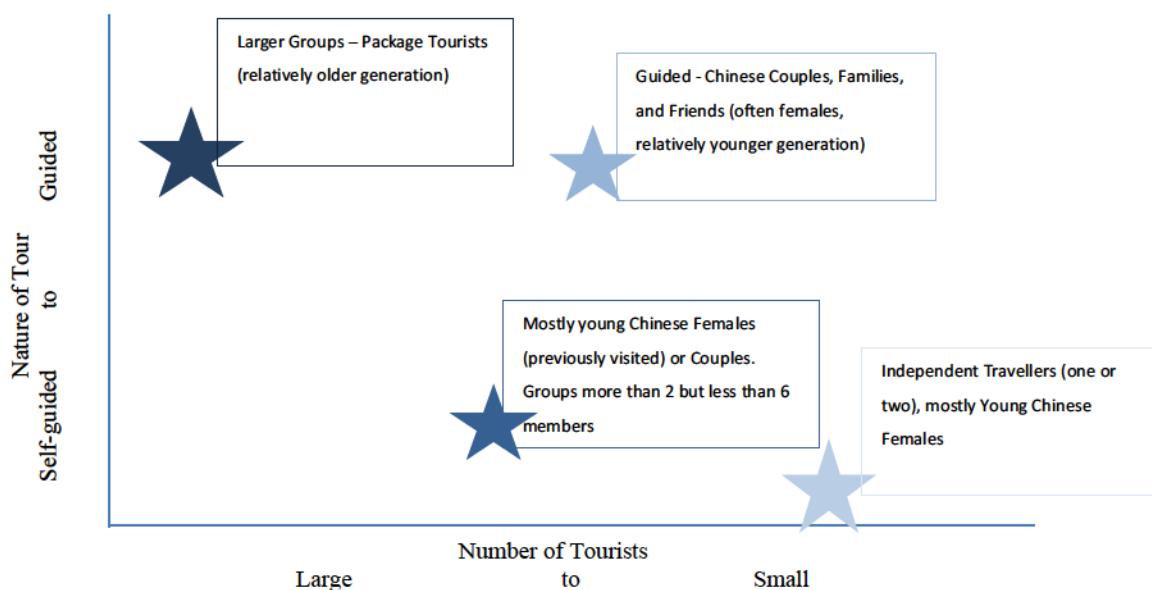


Figure 11 Types of Chinese tourists

Note: Produced by author

### 6.3.1 Group Tourists

The service providers who can accommodate larger groups of tourists into their service-providing environment tended to have had more extensive experience with package tourists both in Galle and Kandy. The relative size of the firm and its relationship with inbound tour agencies and tour guides may have influenced these service providers to receive larger Chinese groups. Some of the city hotels in Kandy, as well as resort hotels in Galle, had forward contracts with inbound Chinese tourism agencies to receive larger groups. One hotel manager in Galle outlined how his premises received all-inclusive package tourists:

Earlier we used to have the European market and especially Russians, Middle Eastern markets, and now the Asians. The Chinese market is growing so we are getting more Chinese clients. Even here we get Chinese bookings and have tentative bookings for the year-end. We receive groups, and they need like eighteen rooms and nineteen rooms only. [H7-GALLE-60-64]

The distinctive architectural features of Galle Fort make it a tourist enclave. Tourists, including Chinese tourists, roam inside the fort. Typically, tour guides allow their Chinese package tourists to explore the fort independently for one to two hours, based on a mutual understanding between the guests and tour guides. Roaming inside the fort is mainly undertaken after group tourists have had a meal from a restaurant designated in their itinerary and sometimes just after visiting a shopping outlet attached to those restaurants. This free-roaming time allows these group tourists to re-group among themselves and explore without the support of their tour guide. The tour guides and some of the shop managers confirmed the re-grouping of those tourists. The gem sellers in the fort outlined meeting these smaller groups in their outlets and not being able to distinguish those groups from independently travelling Chinese groups at times. Shopkeepers in Kandy and the tour guides shared a similar experience with Chinese tourists. One tour guide remarked about his experience of those tourists, who had defected from the main tour group to conduct shopping their own. He further illustrated how he was displeased when his own guests requested to wander in Kandy town without following other members of the group. The presence of these types of smaller groups, as well as independently travelling Chinese smaller groups, seem to have blurred the sellers' ability to identify independently travelling Chinese groups. Nevertheless, the presence of free-walking Chinese groups has led the shop owners and employees in Galle to call them 'walking parties.' One retail shop manager expressed his experience about receiving re-arranged package tourists, who had deviated from their main group, in his shops.

Tour guides sometimes drop these tourists at a super shop in Kandy. After that, they break into smaller three- to four-member groups and sometimes roam around here and there.



These Chinese tourists are very cunning tourists. They use maps on their mobile phones and sometimes come to our place. [SD15-KANDY-15: 114-123]

### 6.3.2 Smaller Groups

Most of the service providers indicated the growing trend of receiving small guided tour groups (see Figure 12), couples, or families. The gem sellers in Kandy recognised them as ‘open parties,’ which were distinct from the definition of ‘walking parties’ in Galle. These informants referred to ‘open parties’ as smaller guided groups or couples visiting their outlets. These smaller groups have been informed by their predecessors to visit these outlets. One senior employee, who primarily handles Chinese guests in his shop in Kandy, outlined his experience as follows:

Individual tourist parties visit us. These groups are high potential groups. They come as two or three tourists with a guide as in open parties. Previously we received more Chinese groups, and there is a recent trend of receiving these open parties. These tourists come through recommendations of others. [SG21-KANDY-21:101-126]

In general, service providers also spoke of their experience of meeting Chinese tourists who worked in Chinese government-funded infrastructure development projects in Sri Lanka. They also noted the guiding role performed by Sri Lankans who are working in these projects along with the Chinese workers.



Figure 12 Small group of Chinese tourists in a shop

Note: Produced by author-field work-2017

Most service providers in Galle also indicated the experience of meeting Chinese families escorted by Sri Lankan tour guides. This field observation also suggests the presence of Chinese families within some smaller accommodation facilities in Galle Fort and some from beachside accommodation. As one restaurant employee from Galle explained:

Other than Chinese bus groups, there are wealthy Chinese families. We also sometimes receive them. They may not like to come with the groups. They hire a guide from Sri Lanka along with a car. They are rich people and go along with the guide who can translate their language. These tourists can visit wherever they want to go, and they can eat what they want to eat, visiting any place. [R16-275]

### **6.3.3 Self-guided smaller Groups and solo Travellers**

Participants in this study indicated their experience of meeting Chinese tourists touring on their own without the help of a tour guide. In general, the hoteliers and restaurants managers in Galle had more extensive experience of serving smaller Chinese groups in addition to meeting the few individual Chinese tourists touring on their own.

Relatively smaller accommodation providers from Galle reported receiving young Chinese guests through online travel agents (i.e., Agoda and Booking.com) without liaising with any tour guides. These informants considered the growth of such arrivals as a result of word-of-mouth recommendations of previous Chinese travellers and Chinese employees who are working at Chinese-funded infrastructure development projects in Sri Lanka. These managers also noted meeting individual Chinese travellers who are repeat visitors, travelling with new members and guiding them without any formal tour guides. Most of the service providers described them as an educated, relatively young crowd who were mostly dependent on mobile phones for communication but were able to communicate in English to complete their interactions. One manager of a small hotel in Galle described serving young independent Chinese tourists:

The Chinese come through online travel agents, such as Agoda and Booking.com, as well as through some tourist agents. They started to come to Sri Lanka within the last 2 to 3 years. Most of the guests who come from China are individual tourists, or sometimes they come as one or two or five members. These guests are young tourists. [H3-GALLE-3]

The growth of this new wave of independently travelling smaller groups with experienced Chinese tourists has led some service providers to believe these tourist groups support their businesses. For instance, accommodation managers have expressed their experience of receiving new Chinese tourists because of the recommendations given by the previously visited Chinese tourists. In

addition, some shop managers have expressed their experience of meeting tourists who had previously visited supporting new Chinese tourists with the business negotiations.

Sometimes two members of a group that had previously visited come to our shop again by making their own groups. They guide the new members here, and they do their guiding. Moreover, [they] teach new members [to do things in here]. They do complete self-service. It is very easy for us. [SD15-KANDY-15: 1064-1074, 1081-1085]

There was the occasional presence of independently travelling Chinese guests in Galle as well as in Kandy during the field work. A few were found to be dining at domestic restaurants that were not designed for tourists. A few service-providing caretakers of cultural places and shop managers also reported meeting Chinese guests travelling independently and their reliance on information technology during their travels. One of the managers in Kandy, who undertakes cultural dance performances for tourists, including Chinese guests, outlined his experience:

In these days there is a trend that Chinese come as individuals using their mobile phones. They travel with the help of Google map since it has all the information. There is such a trend among Chinese to travel like that. Those tourists can speak English, can understand English [C8-36].

## **6.4 Service Providers' Experience with Chinese Tourists**

The second major objective of this study was to explore how service providers' experience with Chinese tourists differed across the service sectors chosen for this study. The host-tourist relations that Sri Lankan service-providing hosts have had with Chinese tourists resulted in the service providers describing the characteristics of Chinese tourists. This analysis revealed a range of different features and characteristics perceived and attributed by those service providers when describing the Chinese tourists. Those ascribed characteristics are sometimes present in all the service sector informants' voices, whereas some of them were unique to specific service sectors.

### **6.4.1 Limited English Language Skills**

The managers across all the service-providing sectors chosen for this study declared their difficulties of attaining their objectives due to the Chinese tourists' inability to speak English. They also acknowledged their inability to speak the Chinese language during their encounters with Chinese tourists. Some of the shop managers and restaurant managers indicated that they lost sales or took wrong orders. One gem shop manager indicated her difficulties in meeting the needs of Chinese guests:

It is very difficult to communicate with the guests who don't know English. Speaking in English doesn't fill the void and can't make them aware [about the product]. When there are guests who are here without having any understanding [of English] it is very tough. [SG4-GALLE-04:176:178]

Similarly, one restaurant manager in Galle explained their experience:

It is tough to deal with them when they are giving an order. Our staff also don't speak much English and then dealing with guests is also challenging. They order items, and when the order comes out from the kitchen, then it is wrong. Waiters take the wrong order and Chinese also order something different. [R18-61]

Most of the shop and restaurant managers from Galle and a few shop managers in Kandy outlined their experience of meeting young Chinese tourists coming as smaller groups or individuals who can speak English. They shared their observations of meeting smaller groups with one leader, perhaps with previous experiences of touring Sri Lanka, who can speak English and handle the entire group, as one hotelier explained:

Sometimes two to five Chinese guests come, and most of the time one of them can talk in English. He or she tends to handle the others' requirements most of the time, and others also tend to speak two or three sentences which are enough to handle the business with them. [H1-GALLE-01-180-186]

These managers also outlined their observations of these tourists using smartphones or mobile phone apps to translate words or phrases to avoid the complexities arising in the English language-based conversations. A tea shop manager expressed his experience of having conversations with these types of tourists over their mobile phones:

They have the phone with them if they do not know English. A phone dictionary with the translator. They just type it and show us. We type it again on their phone. It is an easy way to chat. Even on my phone I have a translator. If they did not understand I type it and show it. [ST22-TEA-KANDY: 697-701]

The restaurant managers in Galle echoed similar experiences of meeting young tourists who use their mobile apps to read the menus written in English to order their foods without much difficulty.

They have this software on their mobile phone. When they type in their phone, everything appears on the screen. When they switch this software into video mode, it converts all the



English letters into Chinese. Yesterday one of the guests came, and that guest could not speak English. That guest spoke to the phone and the phone spoke to me. [RI3-147]

#### **6.4.2 Mobile Phone Users and Photo Lovers**

Most of the service-providing managers noted the heavy mobile phone usage and the photo-taking behaviour of Chinese tourists. The photo-taking behaviour of Chinese tourists was contrasted with Western tourists by some of the hotel managers in Galle. They observed Western tourists as tourist groups who are more likely to read books or use sunbeds. The other managers described Chinese tourists as naïve tourists considering the number of selfies taken of the different trees and flowers commonly found in their hotels. The majority of the restaurant managers had similar experiences with Chinese guests using their mobile phones even during their mealtimes without considering what is happening in the outside world. One informant described this:

These Chinese guests are spending most of the time on their mobile phones. Consider a couple. The girl is in one world pressing her mobile phone. The boy is in his world. They do not even know how to stay in a chair. The food is getting cold. They use the phone instead of eating. Look at the other guests, they do not have such a mania. They visit Facebook when they need it and check their emails. Then read a book to relax. I have never seen these Chinese guests reading a book but stay with the phone. [RH2-53, 192]

The caretakers of the cultural places had similar experiences of Chinese guests using their mobile phones to take photos and selfies during their visits. They highlighted how young Chinese ladies use some of the unique structures found in these places to take personal photos. During the field work I observed young Chinese women taking selfies in different poses and while standing on the narrow ends of Galle Fort overlooking the sea area. One of the caretakers at a Church inside the fort described his experience:

They just go over there in front of the organ and take the photos. As I told you, they show different postures by being inside the church and ask others to take photos. They always like to wear fashionable clothes. They do like to follow the fashions. No [other] tourists will do these fashions like them. They come over here with these colourful clothes and attempt to take selfies and photos. [C2-21, 40, 66]

#### **6.4.3 Shopping Behaviour of Chinese Tourists**

Shopping was found to be one of the primary tourism activities that Chinese tourists perform during their visits to Sri Lanka. The shop managers shared their experience of Chinese customers visiting their gem shops to buy gems, tea shops to buy black tea, and other retail shops to buy branded tea

and other small merchandise. However, the interactions of the shop managers with Chinese tourists has resulted in these managers experiencing two unique features: haggling and their unique buying behaviours, as presented in the following section.

### **Hagglers**

The majority of the shop managers in retail settings, both in Kandy and Galle, unanimously identified Chinese tourists as haggling tourists. They identified the Chinese tourists' bargaining behaviour as a new culture that had been brought into their service environment by the Chinese guests, unlike their experience with Western guests. One informant asked me to observe his CCTV camera during the interview process to see the bargaining behaviour of Chinese tourists, while highlighting how they grouped together to obtain a considerable discount from the shop. One tea seller in Kandy compared his previous experience of handling Western guests with his current experience of Chinese guests:

They [Westerners] don't ask the price. We never knew about bargaining [until Chinese guests did that]. It was then the bizarre thing to experience a bargaining encounter with a foreigner. They never bargained. They buy what they can take home and rely on what we used to say about the price and details. They consider about the space in their luggage. [ST17-TEA-KANDY: 112-119]

Some of the managers explicitly credited the bargaining behaviour of Chinese tourists to their culture and acknowledged it as the way of doing things in their country. One female manager who had more extensive experience of handling tourists in Galle and with much experience of exporting gems and jewellery to Europe explained:

Chinese are not bad people. They are good people. I think that is their behaviour and even in their country, they do it [bargaining]. They say that they are doing it there. They say that they have a bargaining business over there. [SG4-GALLE-04:389-395]

Some of these managers also noted their experience of meeting young Chinese guests who do not act like their counterparts but act more like the Europeans. Moreover, they compared their experience of young Chinese guests to the older generation, citing the older Chinese guests as 'bargain hunters'. One manager associated his current experience of meeting educated Chinese tourists who arrived in his shop at the beginning of Chinese tourism:

There are two types of Chinese tourists. They are professionally educated and well-behaved Chinese. They speak English and purchase like the previous Chinese tourists who happened to come to our stores at the beginning. They are bankers, doctors, and teachers. Sometimes

they are not fluent in English but speak enough English to do a business transaction and do not bargain like this. [SG8-GALLE-8]

Whereas other managers still perceived all Chinese tourists as haggling tourists irrespective of the young or older generations.

### **Business-Minded and Bulk Buyers**

The majority of the gem shop managers in Galle considered Chinese tourists as 'business-minded' guests, irrespective of their visiting mode: group tourists or individual Chinese tourists. The managers, both in Kandy and Galle, noted their experience of Chinese guests speaking to their counterparts in China before completing a business transaction with them. These managers also expressed their amazement about the information that the Chinese asked them to share with their counterparts in China, such as colours, grade, inclusions (VVS-Very Very Small Inclusions), and the gem certificates over that time. The smaller gem shop owners in Galle in particular shared their experience of dealing with repeatedly visiting young Chinese female tourists. The following quote illustrates one manager's experience of dealing with one such business-minded guest.

There are others (Chinese guests) too who buy it for business purposes. I have encountered them. By being in here, they show the items using WeChat. Describe it. Then ask the price from me and tell it back to the others. They use their language to communicate with each other. They say the inflated price to the other and then again bargain with them as well as us. Then buy it quickly. The others send the money to them, and I get my portion quickly. Likewise, they have bought items worth of four to five hundred thousand rupees<sup>8</sup>. [SD4-GALLE-04:431-439]

Moreover, the gem shop managers explicitly mentioned the time that Chinese tourists took to make their decisions. They affirmed the longer time that current Chinese tourists take to finalise a sale in comparison to their predecessors who took a relatively short time. Some of the managers in Galle described that their predecessors made their decisions with imperfect market information and, hence, bought the gems without taking much time, in comparison to present day Chinese tourists. They shared their surprise of meeting current Chinese tourists who sometimes stay inside their gem shop for an entire day, before making their final decisions. One informant from a gem shop in Kandy outlined his experience:

---

<sup>8</sup> During the data collection period (2017 March) one 1 USD was equivalent to 149.93 Sri Lankan rupees thus total value is around US\$ 3,334.889.

It is very difficult to handle the Chinese market, and it is not like the English or Indian guests. No matter what, they take about two to three hours to do a sale. Sometimes Chinese who come in the morning may stay until noon on the same day. [SG20-KANDY-20: 156-161]

The majority of the tea sellers categorised Chinese guests as 'bulk buyers', describing their experience of selling bulk amounts of tea to the Chinese tourists. One prominent tourist tea seller in Kandy acknowledged the contribution that Chinese customers are making to the tea tourism industry by becoming the major tourist tea buyers in Sri Lanka because of their bulk buying habits. Similarly, the majority of these sellers also compared small quantity buying oriented Western guests to the bulk buying oriented Chinese tourists. A few of the other sellers noted their experience of herd behaviour of Chinese group tourists during their visits to their outlets - the buying of one product by one customer while directing all the others to follow the same. One tea seller shared his experience:

They [Chinese] do bulk purchasing. Maybe for their consumption and not for sale. They only come into Sri Lanka once. That is why they want to buy tea, especially black tea for at least one month's consumption. [SR14-KANDY-14]

#### **6.4.4 Loud Chinese Tourists**

The loudness of Chinese guests is one of the shared perceptions commonly held by the managers of hotels, restaurants, and shops identified in this study. In the case of the hotel environment, the arrival of Chinese guests may have had a significant impact on the tranquillity of hotel lobbies and restaurants. The hotel managers voiced their concerns over the influence of what they perceived to be the ear-splitting voices of Chinese guests on the relaxation of other guests. Some of these managers shared the experience of Chinese tourists using traditional face-to-face communication with loud voices instead of using the hotel's intercom systems. One of the hotel managers described his experience:

They [Chinese] are very loud. You know, they speak from one room to the other room loudly even if the room has intercom and everything. They do not use that. They speak from here to that room. Twenty-five metres away they speak straight off. That is how they are doing it. They are like our villagers in the good old days, so we cannot blame them. [H14-KANDY-386-390]

Similarly, another hotel manager from Galle discussed the loudness of Chinese tourists and the other tourists' concerns on the presence of Chinese tourists:

I do not like to take Chinese guests because of these small things. They are shouting and loud. I had a bad experience with Chinese guests on my first encounter. The other thing is



our other guests do not like it. Some guests reserve rooms by inquiring whether Chinese guests are there or not. Most of our guests are older people, and they are above my age. We do not receive the younger crowd. Look, all our guests put out sun beds and lie over there. They at least read a book or stare at the sea. Even we do not like to speak loudly. Mr Sampath, we celebrate Christmas, thirty-first night, or play a calypso as an entertainment. We should speak to the guest before we do these things because all these guests come to stay for two or three weeks in here. Most of these guests eat and sleep over here. [H6-GALLE-376-395]

In a similar vein, the majority of the managers in retail environments declared their observations of Chinese tourists driving other tourists away from the retail floors. Some of these managers excused the others' reaction to the loudness of Chinese tourists, whereas others ascribed it to the others' (i.e., Japanese tourists) anti-national attitudes held against the Chinese tourists. One informant from a gem shop in Galle expressed his experience:

Most of the Europeans do not like the Chinese. We also know that the presence of two Chinese guests and their sound is more pronounced than ten European guests. [SG5-GALLE-5: 615-617]

The loudness of Chinese tourists directed most of these managers to insinuate that Chinese tourists are self-centred tourists, whereas others believed it resulted from their lack of tourism experience. One restaurant manager who had experience of serving both Western and Eastern guests, including Chinese tourists, made the following observation on the self-centredness of Chinese tourists:

For other tourists when they are in here, it is like a meditation for them. That is the European market. However, they [Chinese] do not care about that. They shout and eat. They do not consider these things. Right, from our side, we are okay with these things. It does not matter to us. However, the other people [tourists] they are very particular about these things. [RH1-129]

#### **6.4.5 Informed Tourists**

Most of the shop managers in both Kandy and Galle, and some smaller hoteliers and restaurant managers, remarked on the power of word of mouth that shapes the behaviour of current Chinese tourists. During the field work, I learned about the gem shop managers' long practice of manipulating gullible Chinese tourists by selling fake gemstones. Although these managers have pointed their fingers at others, none have accepted that it has been practised by themselves as well. Thereby, the gem shop managers acknowledged the disgrace that 'other sellers' brought into their industry by selling fake gemstones to Chinese tourists and those victimised Chinese tourists disseminating such

information to their counterparts. They also noted meeting those informed Chinese tourists who demonstrate extra-precautionary buying behaviours demanding a variety of gem certificates prior to their purchases. One key employee of a gem shop from Kandy outlined his beliefs on current Chinese tourists' awareness:

Chinese tourists had been given the real picture of the stone when they took these stones to the gemmologists in their country. Then they have started to write down their experiences on the internet when they realised that they bought fake stones from Sri Lanka. Presently, other Chinese tourists also know about it. [SG16-Kandy-16]

Similarly, tea sellers outlined meeting Chinese tourists who wanted to buy internationally known Sri Lankan tea brands from their shops. These sellers conjectured that these Chinese tourists are well informed from various sources. One store manager in Galle who sold both gems and tea in his store outlined his experience of Chinese requests to buy specific brands:

They ask the tea by brand name. They know that brand name somehow. In that case, we use our marketing technique to avoid such brand requests. We do not sell that brand here. We go by our name. We prove them that all these teas are equal. If we can make them understand that there is no difference, then these guests buy [from us]. [SD01-GALLE-741-747]

Likewise, one of the other managers who is involved in touristic retailing in Kandy illustrated:

Chinese tourists mostly come here through word-of-mouth recommendations. They always ask X tea brand from us though we do not sell it here. [SR14-KANDY-14.

The smaller hotel managers in Galle echoed comparable experiences and shared that their hotels received Chinese tourists through the word-of-mouth recommendation of previous Chinese guests. These managers also admitted that Chinese tourists use the WeChat<sup>9</sup> app to influence each other and acknowledged the power of the app in attracting new Chinese tourists. One hotelier from Galle reflected his thoughts on receiving Chinese tourists through word of mouth:

Even if the Chinese guests come through tour agents, there is an influence of recommendations. They use WeChat, like the Facebook and Viber that we use. What they do is they put everything on WeChat as we do on Facebook. The message that they place on the

---

<sup>9</sup> Chinese mobile communication application use for communication and to undertake other range of activities (i.e., payments, book hotels)

WeChat goes to everyone who has installed WeChat into their phones. Through that, we get promoted among them. [H10-GALLE-466-477]

The shop managers also remarked on the meddling behaviour of Chinese tourists when sharing their insights with other Chinese tourists. The managers outlined their observations of Chinese tourists meddling with each other's buying decision process and these tourists' susceptibility to the opinions of others. These managers also acknowledged the active opinion-seeking behaviour of Chinese tourists from their known members when they are going to make buying decisions. These gem shop managers and a few of the tour guides ascribed the meddling behaviour of Chinese tourists to their culture, whereas others considered it as a way of showing their envy. However, these managers were put off by the behaviour of Chinese tourists and complained about the loss of business opportunities due to this meddling behaviour of Chinese tourists. One shop manager in Galle outlined it like this:

These tourists influence others' decisions about who is going to buy from the shop. They are involved in others' decision-making process even it is not their concern. Sometimes they stop when someone is going to buy. These tourists influence others even though they don't know each other. They are just like a virus. [SG11-GALLE-11]

Nevertheless, one key employee of a gem shop in Kandy echoed a similar experience but showed their meddling behaviour may sometimes turn into a positive:

They interfere when the group arrives here. They cut others by saying 'don't buy' or 'these items are not valuable as such'. Sometimes it can also turn into a positive by encouraging [someone] to buy. [SG20-KANDY-20: 113-115]

#### **6.4.6 Tourists who Lack Curiosity**

Most of the tour guides and caretakers of culturally important places highlighted their observation about the incurious gaze of Chinese tourists during their visits to sites of cultural or historical significance. Some of the tour guides remarked on the pleasurable experience they had sharing the Sri Lankan history and culture with inquisitive Western guests in comparison to the Chinese. Hotel managers and restaurant managers also highlighted the Chinese tourists' interest in taking selfies. One tour guide who had experience in handling the French tourist market for many years shared his experience:

Sigiriya is one of our beautiful places, and even I like that place a lot. When we climb the Sigiriya rock, they [Chinese] ask what is this rock, and this is just a rock? Why are we climbing this rock while sweating? If I compare the Chinese and French guests, these Chinese are sleeping on the bus without listening. French guests do not fall asleep. After getting into the

coach Chinese fall asleep within five minutes. Then after getting down from the coach, ask what this place is. We spend about thirty minutes to describe the Sigiriya. After getting down from the bus, they ask what this place is. [G4-524-526, 497-502, 490-494]

In a similar vein, one manager of a cultural dance performing venue in Kandy explained:

They do not show any interest in the cultural dance performed here. They spend fifteen to twenty minutes and leave. Our dancing performance has not reached [the standards of] their performance considering what they have in China. That is what I perceive considering how they behave in here. Their dancing performance is higher than ours. They know what they have in their country. [C9-138-139, 141]

Therefore, the tour guides believed that Chinese guests might perceive the Sri Lankan culture as inferior in comparison to their own, older cultural heritage, which resulted in a lack of curiosity. An education officer from one of the museums in Galle echoed a similar attitude. The officer shared the observed lack of curiosity shown by the majority of Chinese tourists towards the items exhibited in the museum, including the recently established replicas depicting the Chinese admiral, Zheng-He, who travelled to Sri Lanka during China's early Ming dynasty, and Chinese Buddhist monk, Fa-Hien, who travelled to Sri Lanka. This officer related her experience:

Sri Lankan history is not that much important for Chinese guests. They do not know about Zheng-He but know about the explorer, Fa-Hien. However, again most of them do not know about Fa-Hien. [C5]

However, it is noteworthy to mention the informants' observations of relatively young Chinese guests' interest in knowing more about historical and religious sites in Sri Lanka. Similarly, a caretaker of a church in Galle explained:

In comparison to those days, recently arriving young Chinese guests show considerable interest to know about these things over here. These young Chinese guests have that interest. They want to know about this place and want to know in which year this place was built. Such behaviour among the Chinese guests started recently. [C2-88-92]

During the fieldwork, I observed the attention that Chinese tourists directed to the Chinese speaking Sri Lankan tour guides and Chinese guides when they explained the story of bringing the tooth relic to Sri Lanka using wall-hangings inside the tooth relic temple in Kandy (Figure 13). However, observation in the tooth relic temple contradicted the comments of tour guides about the lack of curiosity of Chinese group tourists.





Figure 13 Chinese Guests Listening

Notes: Produced by author-field work-2017

#### **6.4.7 Eating Behaviours of Chinese Tourists**

The service providers made special remarks on the eating behaviours of Chinese tourists. The key ideas that they applied to describe their experience are described in the following section.

##### **Early Birds who Eat a Lot**

The restaurant managers and hoteliers considered Chinese group tourists as ‘first on the scene’ to obtain their meals from a restaurant and first to depart from the hotels. These managers highlighted the devouring eating habits of Chinese tourists and their visitation to the restaurants early, which is quite opposite to the Western ‘late arriving’ and ‘relaxed’ eating habits. One of the hotel managers from Galle expressed his experience:

You know when they eat, they do not eat like the other nationalities. They eat very early. Even for dinner, they take it at seven o’clock or seven thirty. They do not take much more time to eat like the people in other countries. The other Europeans, and even Sri Lankans when they come here, they take drinks first and take a long time to eat. The dinner will take until nine or nine thirty. The Chinese are not like that. They come and eat quickly. Within seven or seven thirty they finish it quickly, and then they go. [H7-GALLE-244-252]

Similarly, these managers shared their experience of Chinese group tourists finishing most of the buffet food available in the restaurants with their voluminous eating habits and they remarked about the quite opposite experience with other guests. One hotel manager highlighted the perceived incongruity of the quality consciousness of Western tourists to quantity conscious Chinese tourists. Most of these managers also remarked about their observations of Chinese tourists’ habit of

obtaining all the food items available on the buffet and mixing it during their meals. Whereas none of the restaurant managers expressed their concerns about these matters over the young Chinese guests visiting their service environments.

When they [Chinese] eat, they drink all that is available on the buffet. They do not follow steps like the European guests. Guests from England drink water, then wine, and slowly eat. Finally, they drink tea. However, the Chinese are not like that. They start with tea. Green tea. They drink soup. Fill their plates with dessert and eat with the rest. They eat everything from everywhere. If the buffet is here, they take all the foods onto their plate and eat. The other foreigners first drink soup. Take a starter and then go for the main course. Finally, dessert. However, the Chinese guests are not like that. They eat all of it at once. [RH5-25-26, 29, 36]

In contrast, a few other restaurant managers discussed their experience of young Chinese guests who took a long time to leave the restaurants. These managers also illustrated the longer time that these Chinese tourists took using their mobile devices instead of finishing their meals before they got cold. However, some of these managers expressed that the young Chinese tourists' behaviour were more closely aligned to those of their European guests.

### **Sea Food and Fruit Lovers**

The hotels and restaurant managers acknowledged the fondness of Chinese tourists for seafood irrespective of their travel mode (see Figure 14). In addition to their experience of meeting with Chinese tourists who prefer to eat considerable amounts of fruits available on buffets as deserts. These managers outlined the Chinese tourists' special preferences to see live seafood in restaurants before it is cooked, in contrast to the frozen seafood that is primarily available in Sri Lankan restaurants. The tour guides who escort group tourists outlined how they take their guests to special seafood restaurants found in the seaside areas in Galle to facilitate the Chinese guests' desires. Similarly, managers of smaller hotels in Galle shared their experience of small Chinese groups' requests to use their hotel kitchen to cook their own seafood bought from the outside markets. During the field work I observed the presence of Chinese tourists at the open fish stalls in the beachside areas in Galle, which was an unusual scene for me being native to Galle. In addition, these hotel managers acknowledge the Chinese tourists' special preferences for fruit and ice-cream.

When Chinese guests are here, we try our best to sell seafood platters. These seafood platters are almost like the mixed grill and contain prawns, squids, fish, and others. These seafood platters contain entirely seafood. They buy seafood even if we say ten or fifteen thousand rupees<sup>10</sup>. More often we tell them that prawns, crabs, and other seafood items come from this side of the beach, because we are close to the beach. They are not from here but brought in from somewhere else. We show the beach and try to convince them. When some Chinese guests visit here to have tea, we persuade them to come for dinner to have seafood. [RH2-53, 200-209, 275, 55-59]



Figure 14 Chinese group and a Chinese couple

Notes: Produced by author-field work-2017

#### 6.4.8 Understanding of Protocols and Rules

Informants in this study have reported the Chinese group tourists' unconcerned attitudes and behaviour that they demonstrated towards service standards found in the service-providing environment. The managers justified this unconcerned attitude to Chinese tourists' lack of awareness about protocols, indisposition to listen to others, and self-centredness.

---

<sup>10</sup> Approximately 66- 100 US\$.



The hotel managers asserted Chinese tourists' refusal to use bell boys to carry their luggage, tagging the baggage during the hotel check-in process, indisposition to listen to others, and occasionally preparing their foods inside their rooms. One hotel manager from Kandy shared his experience:

They do not like to follow procedures in a hotel. Which means they want to do the things as they wish. Sometimes we tell them that 'we want to place a room number tag onto your baggage.' If the baggage is lost during the checkout, we may have to struggle. We want to get rid of that kind of weakness. However, they do not like those things. They keep their bag, and we mark them with much effort. For our safety, we mark the room number. Then, they carry the bag bearing the pain themselves. In a hotel, we have a system, and always one of our attendants stands close to the parked coach to carry their baggage. No one keeps the luggage separately. However, Chinese are not like that. They do not give theirs to someone else to handle. [H15-KANDY-116-131]

Similarly, these managers remarked on the inconsiderate attitudes of Chinese tourists found even in dining environments. They remarked on Chinese tourists' ignorance of table manners and use of cutlery. A few managers voiced their early experiences of observing Chinese tourists spitting inside the dining environments, and how this has improved relatively over time. Some of these managers appreciated the table manners and behaviours of Western guests compared to the disdainful behaviour (i.e., spitting, queue-jumping, etc.) demonstrated by Chinese group tourists in the early stages of their host-tourist encounters. One of the hotel managers remarked of his concerns over etiquette:

The other thing is that they do not worry about the way we serve them or how we give them the service. However, Western tourists are much concerned about how we give them the service. For example, we must remove the soup bowl as soon as possible when they have finished the soup. They are concerned about these things. However, Chinese guests do not worry about these things. [H16-KANDY-16]

Interestingly, a few restaurant and hotel managers outlined their experience with Chinese tourists who visit as smaller groups and couples. According to them, the behavioural characteristics of these young Chinese tourists were comparable to Western tourists. One restaurant manager compared their young tourists to group tourists:

They do not have manners compared to the Europeans. When they are calling the waiters, they do not know how to do it and who is watching their behaviour. Not all the Chinese. Most of the Chinese are like that. Other customers are also looking at us, and they laugh at us. They know about these Chinese guests' behaviours. However, the younger generation is



not like that. Most of these Chinese are living in other countries, and they are a little bit like Europeans. [R18-61, 63]

In contrast, one of the informants from a culturally significant site in Galle illustrated the experience of meeting ignorant and disrespectful Chinese couples, smaller groups, and other Chinese tourists. This informant also described seeking immediate help from a Chinese tour guide to control the behaviour of Chinese tourists. The following quote illustrates the informant's displeasure over Chinese tourists:

This pulpit is a restricted area. This is where our reverend delivers his sermon. There were many incidents that we had to argue with them [the Chinese] not to climb over there. Only Father can go over there. Those are bad practices, if someone climbs onto that and takes pictures in smiling faces showing different postures. There were instances where we had to face some issues [had some arguments with Chinese tourists] when we were trying to explain those things to these guests. [C2-19]

In addition, most of the tour guides, restaurant and hotel managers, and caretakers of cultural places described Chinese tourists as a 'non-tipping' tourist group. Some of the tour guides openly noted Chinese tourists as penny-pinching tourists who do not give any money as a 'happy gift' after completing the tours. Nevertheless, a few tour guides illustrated their approach on educating Chinese group tourists to give tips for hospitality workers during their tours while a few of them demonstrated doing it. One guide explained:

I asked these tourists to convert at least hundred dollars to Sri Lankan rupees from the airport. I mean it to give at least hundred rupees for needy workers in the tourism industry in Sri Lanka. I ask them to keep at least hundred rupees in the hotel room before they check out from the hotels or give hundred rupees<sup>11</sup> for a waiter giving service in the restaurant. Some of these tourists did what I asked. I thank them with my sincere heart. [G4-221-235]

Hotel and restaurant managers similarly described receiving tips from Western tourists for their staff while nominating Chinese tourists as non-tipping tourists. Their voices on Chinese tourists' non-tipping behaviours were based on reports from their staff members and their previous experience of working as more junior staff members in these hotels before becoming managers. Yet, a few other restaurant managers, as well as care takers of cultural places, illustrated their experience of receiving tiny tips from Chinese tourists in comparison to Western tourists. Therefore, they had seen little improvement in Chinese guests' tip-giving behaviours in comparison to their previous experience. I

---

<sup>11</sup> Approximately half of US\$.

found that those tiny tips still had not changed the impression of managers about Chinese guests, and they continued to categorise these tourists as non-tip-giving tourists. A caretaker of a place of cultural significance shared his experience:

We have a donation box over there. When foreign tourists are here, we remind and show the donation box. We ask them to sign in the visitor book and tell 'if you like do a donation.' Some of them do it. Out of most of the foreign guests, Europeans donate something. They have that behaviour. Those Chinese and Japanese tourists don't have such behaviours. Even if they donate, it is worth five rupees or ten rupees and they use coins for donation. Chinese are also doing the same thing. They donate only a twenty rupee note. When a Chinese couple come here, they ask each other to donate. Then they take a while and donate twenty or fifty rupees<sup>12</sup> after a thinking for a while. [C2-44, 62]

#### **6.4.9 Tight Spenders/Budget Travellers and Short Stayers**

All the hotel managers complained about the tight spending behaviour of Chinese group tourists during their stays in the hotel. These managers confirmed receiving Chinese tourists on the basis of half board reservations utilising pre-arranged meals. They highlighted those tourists' minimal, or non-use, of other facilities available in hotels except for the freely available Wi-Fi facilities. In fact, these managers compared the earnings accrued from Western tourists to Chinese tourists. According to them, the restrictive spending behaviour of Chinese tourists had led these service providers to express their despair about Chinese tourists. One hotel manager from Galle outlined his experience:

They do not use the laundry facility in a hotel. They strive to wash their things by using the wash basin. They use the dryer to dry their underwear or else their socks most of the time. They use a hair dryer to dry these two things. We know it, and we inform them that we have a laundry facility here. However, we do not promote it because there is no point. Who will spend the money for laundry facilities when they are not spending two hundred rupees for a water bottle? [H5-GALLE-587-599]

Similarly, most of the other smaller hoteliers who accommodated smaller Chinese groups, or couples and individual Chinese tourists had named their guests as 'budget travellers.' Sometimes some of the retailers also identified Chinese tourists as budget travellers. However, the reasons that hoteliers used such a term was their experience of Chinese reserving their rooms on a bed and breakfast basis and obtaining their meals from outside. Some of these managers described their pursuit of selling

---

<sup>12</sup> Approximately 13 cents of US\$

additional foods (i.e., BBQ) to those tourists as also discouraged by the disinterested attitudes shown to them. As one hotelier in Galle described:

Compared to Western tourists, Chinese tourists have not bought any food or any additional items from the hotel during the last 2 years. I came here 2 years ago, so during that time I also did not see that they buy anything from here except the room. On the other hand, most Chinese tourists [small groups and couples] go outside to have their meals. They always book our hotel on a bed and breakfast basis and go outside to eat. [H3-GALLE-3]

Most of the hoteliers described their Chinese guests as 'short-staying explorers' considering the number of days they spent in their hotels. They acknowledged the tight timeframes of Chinese holidays that Chinese tourists are entitled to undertake their tours and ascribed it as the primary reason for their short stays. These managers did not differentiate the staying behaviour of large group tourists and other types of Chinese tourists visiting their hotels. In a similar vein, the hotel managers in Galle admitted selling a maximum of two room nights for Chinese tourists, while it was mostly one day for Kandy. The hotel managers in Galle hastened to juxtapose the Chinese tourists to Western tourists and described Western tourists as 'relaxing' guests who stay more days at a beachside destination, enjoying the sun and sea after undertaking their tours inside the country. A few tour guides also confirmed their experience of Chinese group tourists taking 'rushed tours', sometimes spending a maximum of two days in beachside destinations in the country before they leave via the airport in Colombo. One hotel manager from Galle outlined his experience:

Individuals, as well as groups, stay in one night or two nights. Maybe they like to visit all the parts of Sri Lanka. That is why they come here to stay for one night and visit another hotel for another night. When it comes to Europeans, they always like to go to the sun and stay long there. They stay seven or eight nights at a hotel. One hotel. However, I have heard that most of the Chinese coming to Sri Lanka do not like to stay seven or eight nights in one hotel. Right, I do not know reasons for that. They are not staying in one place for long. As I mentioned earlier, they like to visit several places every day. That is why they travel. Typically, [a European] guest will not choose down south for one or two nights instead they chose to stay long over here. They make the round trip by staying over there. However, these Chinese don't come over here for relaxation. They visit here on a tight schedule on a specific night. If they visit Sri Lanka, they arrive here expecting to cover the entire Sri Lanka within six days. Their schedule is tight and leaves early. They check in to the hotel late at night and leave because they want to travel. However, other foreigners are not like that, and they are here for relaxation. If you take our hotel now, there are no foreigners in the hotel rooms.



Either they are on the beach, in the garden, or in a beach bed. [H10-GALLE-205-210, 1054-1065]

#### **6.4.10 Snobbish Chinese Tourists**

The majority of the tour guides described that they felt that Chinese were looking at them as if they were inferior. However, they attributed such behaviour of Chinese tourists to several factors, one of which was the inherent attitudes of Chinese tourists towards tour guides. They suggested that this was because of the low status that Chinese nationalities ascribed to tour guiding in general. The tourist guides had believed that Chinese tourists extended such attitude towards them. In support of these arguments, one guide who had experience handling both Westerners and Chinese groups expressed how he was always treated well by the Westerners during their tours with a caring attitude. He noted his experience of having meals together in restaurants with him seated at the head of the table. Similar ideas were echoed by another tour guide who had experiences with Chinese tourists not allowing their Chinese tour leaders to sit with them at the dining table but inviting him to sit on the table sometimes. However, this guide also believed that it is an effect resulting from the way the tour guides handle their tourists. The experience of guides is best illustrated in the following quote:

The guests from France always ask us to sit and eat with them. They keep us on the same dining table and even in the head seat. If they drink alcohol, we are also receiving it from them. It is a very friendly association. However, with the Chinese guests, I do not have such experiences. I think it is because of situational difference between them and us. I think they believe that tour guiding is an inferior job. They believe tour guides should be sleeping on tables or the tour coach. They feel that we receive a commission from everywhere we go. From their angle, we are in such a position. They also believe that we are a very uneducated people and do not know manners or norms. They have such a mentality. Sometimes they are surprised when they see us staying in the same hotel rooms. Sometimes they ask, 'Are you also in here?' with a surprised voice. [G4-303-333]

#### **6.4.11 Indirect Complainers**

The majority of hotel managers in smaller accommodation facilities from Galle highlighted the low complaining behaviours of Chinese tourists in comparison to their experiences with Western guests. These smaller accommodation managers had increasing experience with smaller groups of Chinese tourists. Some of these hoteliers treated it as a blessing while citing the difficulties that they had to face with Western guests because of their complaints. Nevertheless, most of these managers suspected that the lack of English ability of Chinese guests might prevent them from initiating



complaints during their stays. In a similar vein, some of the other respondents attributed the fewer complaints to the 'Asian way' of responding in tourism settings. In other words, they attempted to categorise Chinese as 'Asians' who do not complain like the Europeans. One hotel manager in Galle outlined his experience of receiving limited complaints from Chinese tourists:

There is no such issue. No issue means that they do not complain much. Not like the other guests. Most of the European clients, if they paid the amount, they are expecting value for money. Mostly in Sri Lanka, you know, sometimes there are hot water problems, technical problems, AC problems and then, even transport problems. Sometimes, you know, traffic and delays. There are various issues. This kind of market, they are not too fussy about those things. I think it is their nature and not like the Europeans. There are small things that they are not making a big issue of. Normally, other nationalities are trying to get compensation by complaining. However, the Chinese market is not like that. [H7-GALLE-66-83]

In contrast, hoteliers who accommodate larger groups in their hotels in Kandy and Galle had different perspectives about the complaining behaviours of Chinese tourists. Some of them illustrated the extended approach that Chinese tourists apply to conveying their dissatisfaction over the service failure experiences in hotels in comparison to a direct communication approach of Europeans. These managers affirmed receiving explanatory calls and resolutions from inbound tour agents in Sri Lanka for service failures in hotels due to the instant complaints submitted to outbound tour agents in China by Chinese guests through their mobile apps. One former manager stated that his previous business place had lost forward agreements signed with inbound tour agencies due to one such complaint. In addition, there were instances when hotel managers had to undertake repeated visits to their inbound tour agencies to recover their stopped credit due to Chinese guests' complaints. One manager from Kandy outlined the Chinese complaining process as follows:

Obviously, yes, they complain. Chinese complaining is coming differently, my dear. You know how? Europeans sometimes come and complain to you. However, Chinese, they do not speak our language. Right. We do not speak their language either. However, you will receive a call in the middle of the night or ten-fifteen minutes after the thing. Why? They are experts in communication. World communication. The first thing they are looking for Wi-Fi. They will switch on their thing [phone], and they use advanced communication systems like WeChat, Viber. They put all these things into their thing [phone], and they will straight away complain to the agent who sold the room. The agent is in China, my dear. Only then that will come to X and then that fellow will wake-up in the night and jump and will call us, and you know it is happening. [H12-KANDY-351-365]

## **6.5 Summary**

This chapter has presented the experiences that different types of service-providing hosts have had with different types of Chinese tourists found within the host-tourist encounter environment in Sri Lanka. The service-providing hosts' encounters of different types of Chinese tourists included guided and non-guided smaller group tourists, couples, individual travellers beyond the dominant presence of group package tourists. The findings of this chapter also included the different service-providing hosts' impressions of the behaviour of Chinese tourists resulting from their interactions/experiences with these different tourists. The next chapter provides the response behaviour that Sri Lankan hosts direct towards Chinese tourists and their behaviour.

## Chapter 7

### Response Behaviour of Service-Providing Hosts

#### 7.1 Introduction

This chapter presents the response and adaptation strategies that informants in this study applied to meet Chinese tourists' behaviours and requirements. The themes emerging during the analysis show that some of the specific cultural characteristics and unique features of the Chinese tourists have directed these service providers to apply their own strategies when serving Chinese tourists. These strategies include responses to pricing demands, strategies that are directed to attract Chinese tourists, spatial and temporal separation of Chinese tourists, and language learning. A detailed description of these responses is described in the following sections.

#### 7.2 Response to Price-Conscious Chinese Tourists

One of the common themes emerging during the analysis is the shop managers' strategies applied on meeting the haggling demands of Chinese tourists and their price consciousness. The strategies including the pricing and non-pricing strategies are described in the following section.

##### 7.2.1 Pricing Strategies

The shop managers suggested some of the pricing strategies directed at the new bargaining culture when they sell to Chinese tourists. The strategies that service providers adopt to mitigate these tourists' bargaining behaviour include over-pricing strategies, adjustments to commissions for guides, and their application of *'fixed but flexible pricing'* strategies.

##### Overpricing

The continuous price reduction demands of Chinese tourists have directed most gem shop managers to set high prices for items sold in their shops to Chinese tourists. Most gem shop managers and several tea sellers acknowledged that considering their knowledge about the bargaining culture and bargaining behaviour of Chinese tourists resulted in an initiative of setting high prices for Chinese group tourists. The high prices set for Chinese guests had allowed these shop managers to sell the rubies, blue sapphires, blue topaz, and other stones to achieve greater profits even after giving the expected discounts.

The bargaining culture of Chinese guests seems to have brought new challenges resulting in these shop managers needing to further adapt the aforesaid pricing strategy for Chinese tourists. One shop manager in Galle noted the removal of price tags from the gems sold in their outlet in consideration

of the Chinese tourists' behaviour. One informant, who handled Chinese group tourists in one of the shops in Kandy outlined, this as follows:

By giving a discount, we can sell the item for about eighty dollars if we say hundred for a normal customer initially. But for Chinese persons, when we tell hundred, they ask for forty dollars, ask fifty per cent (discount). That is why we tell hundred and eighty dollars for an item worth one hundred dollars. That helps us to reach our margin. Then we can give it for 120 greens (US dollars). We set the price by comparing our normal discount rate with the Chinese's expected discount rates. Sometimes it is a loss for them to buy an item at 120 greens even after we gave them the discount. For normal customers it would sell around eight-five greens. [SG20-KANDY-20: 305-318]

Some gem shop managers, in both Kandy and Galle, discretely suggested that they had informal communications with the tour guides to find out about the characteristics of the Chinese tourists visiting their shops. This information consists of the guides' judgement about the potential buying power of the Chinese tourists. Gem shopping is generally scheduled in the middle of the Chinese tour itineraries, and hence, it allows these tour guides to communicate their understanding about the guests to the sellers. Such communication enabled those gem shop managers and employees to understand the buying potential of the Chinese groups escorted to their shops and to adjust and communicate prices, specifically for the group. A similar informal communication by a manager of a designated tea shop is outlined as follows:

We know from tour guides that whether the tour group is interested in tea or not. If they are interested in tea then, again, what are their interests? Are they interested in brand X or Y? That is how we know about them. When they enter the shop through the door, I know whether that group is buying tea or not. According to that, we tell the price, and we cannot have a standard price for this. We tell higher prices for these Chinese guests and, if you observe how we deal with them, you can see it. They buy high volumes and is how they handle it everywhere. The reason is that they ask us to drop the price even we cannot imagine. So, we set high prices and act according to the way they act. [ST17-TEA-KANDY: 827-866]

Similarly, some of the informants in this study indicated this informal communication takes place between shop floor employees using their own language to set prices for gems considering the haggling demands of Chinese tourists.



### **Tour Guides Giving up Commissions**

The informants in this study acknowledged the presence of commission schemes for tour guides and inbound tour agencies for handling Chinese tourists. The great majority of the shop managers also said that they gave the commission which the guides were entitled to the Chinese buyers, thus allowing customers to buy the items at a discounted price. These informants outlined their experience of tour guides or shop managers requesting to reduce the guide's commission rate on behalf of Chinese tourists, to complete a sales transaction. In other words, these managers acknowledge shifting a discount rate to the final price of the item communicated to Chinese tourists. A few retailers alluded to the fact that such an initiative of reducing the price is influenced by the competition prevailing among retailers. From their viewpoint, tour guides are willing to take this initiative to avoid losing their commission completely because Chinese guides may direct Chinese tourists away from these shops. One of the shop managers in Galle outlined the strategy:

If they come along with the tour guides, we speak with the guides. Then they give their consent to reduce his/her commission rate to complete the business transaction. We speak with tour guides. Most of these tour guides give their consent and ask us to do it. They ask to reduce [it] by five per cent from their overall rate. We use that rate to give it back to Chinese guests. [SD1-GALLE-01:909:910, 914:915]

Similarly, one tea shop manager in Kandy outlined his strategy:

This is the truth. We communicate with the tourists' guide. We give thirty per cent to the guide. We speak with a tour guide if we see that the guest may leave without buying anything. So that guide [then] helps us, and he will give his consent to shift ten per cent from his thirty percent discount. [ST22-TEA-KANDY: 315-318]

The commission rate transferred to the tourist side is completely dependent on the guides' preferences and resulted from negotiations between the sellers and tour guides. The Chinese tourists' unprecedented behaviour of requesting discounts coupled with their potential as customers seems to lead sales managers and tour guides to undertake this commission-shifting behaviour. Although both the shop managers and guides agreed to shift commission, both parties hinted that the prices they set for Chinese tourists still allowed them to earn an income.

### **Fixed but Flexible Pricing**

A sizeable minority of the sellers in Galle explained that the prices set for tourists were fixed and that they are not willing to give any discounts demanded for by Chinese tourists. Some of the hosts justified their fixed prices, pointing their fingers at organisational policies, while a few others indicated the relative worth of their items sold at their shop showing a breakdown of costs paid in

acquiring a gemstone to make it a sellable product. Despite their adamant attitudes about their prices, these sellers confessed to adapting a flexible pricing approach when selling their items to Chinese tourists. They rationalised their new position by saying it was because it was the low tourist season, there was competitive pressure, and they needed to make money needed to cover their expenses. One gem shop owner/manager in Galle outlined her approach:

We have marked prices. So that I can't give discounts. And even for the Chinese, I'm not giving discounts. We don't want to do that. I sell only if they pay my price. The maximum that I can give them is a four hundred- or five-hundred-rupee price reduction if they ask for a discount. I don't sell more. I have my own price and don't reduce the price drastically. I don't reduce prices. Maybe because of that we may not have high numbers of Chinese guests. [SG4-GALLE-04:254-260]

Similarly, as another shop manager in Galle explained:

We tell them that this place belongs to the government and a government shop doesn't give any discounts. We tell them and show them that we are not giving discounts, not even [to] locals if they are inside the shops during our negotiations with the Chinese guests. We tell them that we have equal pricing strategies for all customers, including foreigners, with local price tags. Not with foreign price tags. However, if it is going to be good sale, we attempt to give discount by speaking with our area manager. That customer may not come again to Sri Lanka. [SD1-GALLE-01:896:907]

### **7.2.2 Product Matching as Non-pricing Strategy**

The majority of the gem shop managers accepted the fact that other traders were involved in selling synthetic gemstones to tourists, including to Chinese tourists. Some of the informants also noted that selling synthetic stones is one of the ways that the gem sellers reacted to meeting the unreasonable pricing demands of Chinese tourists. These sellers charge 'others' with selling synthetic stones. Most of the sellers complained about the practices of 'others' of selling synthetic stones and the resultant effect of a decline in the buying tendencies of Chinese tourists. Nevertheless, one gem shop manager in Galle equated selling synthetic gemstones to the Chinese manufacturing practices in China:

Think about the Chinese products as an example. These products come in first quality, second quality, and third quality. Now our people also exercise the same practice. Right, we have a stone, if you want it at a hundred. We have the stone. These tourists are then offered such a stone. [SG3-GALLE-3-288-294]

Similarly, an employee of a gem shop in Kandy hinted at tricking Chinese buyers into buying a blue topaz instead of buying expensive blue sapphires, when considering their price reduction demands:

We give them the certificates for the stones. Sometimes they buy topaz instead of blue sapphires. Their original intention was to buy blue sapphires. We can't tell more about stones if they shift to buying topaz believing it as blue sapphires. They don't have the brain. [SG21-KANDY-21:690-698,670-675]

### **7.3 Spatial and Temporal Separation of Chinese Tourists**

The spatial and temporal separation of Chinese tourists from other tourists is another theme that came to the fore during the analysis, and it primarily resulted from hosts' perception of loud behaviour of Chinese tourists and host of other behaviours. The managers in retail, hotel, and restaurant environments admitted their initiatives of separating Chinese tourists from the other tourists. In fact, the shop managers outlined that they considered the influential power that Chinese tourists have on each other and their resulting initiatives of separating one group of Chinese tourists from another group of Chinese.

#### **7.3.1 Spatial Separation of Chinese Tourists from Others**

Shops, restaurants, and a few hoteliers admitted using initiatives of separating Chinese tourists from other tourists. They justified this with their observations of expressed and unexpressed feelings of others (i.e., Western guests, including Japanese guests and Australian groups) about the presence and loudness of Chinese tourists in the service environment. The great majority of the larger gem shops both in Kandy and Galle, and a few tea shop managers, use different showrooms, different entrances, and abundant sales staff with key Chinese speaking employees, to handle Chinese tourists to minimise the differences they ascribed to Chinese guests. Informants from the gem shop commonly agreed about the use of specific showrooms or shop floors for Chinese tourists while directing the other tourists to a different floor. One shop manager in a Galle gem shop illustrated how they used this floor space:

We have seen the behaviour of Europeans, Chinese, and others. We take Chinese tourists to one side of the shop to support their business transactions. We direct other tourists to the other side of the shop. [SG-8-GALLE-8]

The shop managers in Kandy echoed similar ideas in their approach to separating Chinese guests from other guests:

We have two showrooms here. On this side we have this showroom and the other side is run as an old-style showroom. We keep traditional tables [see Figure 15] in that side. We don't send the Chinese groups to that side but to this side, and we send Europeans over there. We separate the groups, and even if Europeans come from this side, we redirect them to the other side. We started this separation recently when we recognised the differences between Chinese and Europeans. We have two entrances. [SG21-KANDY-21:332-354]



Figure 15 Traditional sales floor for Western guests

Note: Produced by author-field work-2017



Figure 16 Separate video rooms for others

Note: Produced by author-field work-2017





Figure 17 Separate video rooms for Chinese tourists

Note: Produced by author-field work-2017

The gem shops in Kandy had a different approach of taking guests into their shops compared to Galle. The informants admitted taking the tourists through a series of steps starting with showing a video on gem mining, visiting the gem museum, then the gem crafting centre, and this was followed by visiting the main showroom (see Figure 21). They also admitted taking Chinese tourists through the same path despite some of these group tourists' lack of interest in spending their time on these things. Figures 16 and 17 show the separate video rooms designed for Chinese tourists. These informants spoke of the use of videos dubbed in Mandarin for Chinese tourists.

The spatial segregation of Chinese tourists was not only common in the larger gem shops but was also visible in spacious tea shops. One of the shop managers of such spacious tea shop indicated that,

Both of my factories, we have two tea centres. We do not like to mix Chinese guests, and even Europeans do not like to mix with the Chinese guests. Western guests leave the place. They quickly leave, and they do not like to move with the Chinese guests. [ST17-TEA-KANDY: 854-859]

Likewise, hotel managers and restaurant managers discussed their arrangements of early meals for Chinese group tourists to separate them from others, considering the eating etiquette and loudness of Chinese guests and perhaps also their early arrivals due to tight tour arrangements. The

difference between Westerners' slow eating style and the rapid eating style of the Chinese was also offered as another factor to justify the managers' positions for the arrangements made about earlier meals for Chinese guests. As such one hotelier outlined:

We attempt to start the buffet around 6:15 a.m. rather than starting it at about 7:30 a.m. if there are Chinese guests in the hotel. The Germans and English markets do not come to the buffet at 7:30 sharp. They go to the bar and have a drink around seven thirty and have a chat over there and come to the restaurant around 8:15. When they arrive, the Chinese have already gone. By then our people clean the restaurant and refill the buffet without any problem. [H5-GALLE-808-814]

Similarly, a few restaurant managers and hoteliers hinted about the Western guests' appreciation of quietness and how it made them arrange distant tables for Chinese guests. One restaurant manager illustrated their approach:

We arrange a long table for Chinese groups. They talk very loudly. Sometimes other guests also get disturbed. When a lot of Chinese tourists are there, especially the Japanese and European people do not like it. What we are doing is that we always try to keep them in one place of the restaurant, and we keep others away from them. When we are arranging seats, we arrange groups in one place, and the other normal guests are in another place. [RH4-225-227]

One hotel manager highlighted how she prioritised her reservations for Chinese guests during the off-season to avoid any disruption to her regular Western guests during their visitation in the main season.

We did not do the Chinese market, mostly. Yesterday I confirmed two Chinese groups because it is off-season. We do not do the Chinese market. Even if we do it, we do it only during June, July, September, and October. I do not take them during the other months. I take them during the off-season. Because we do not have other guests during that time. [H6-GALLE-131-136, 218-222]

### **7.3.2 Temporal Separation of Chinese Tourists from their Own**

The spatial separation of Chinese guests is not only directed at segregating them from others, but shop managers expressed their inclination to isolate them from their own nationality. Most of the larger gem shop managers and a few tea shop managers, indicated their efforts to purposefully isolate the potential Chinese tea purchasers from other Chinese due to the meddling behaviour of other Chinese tourists (see section Informed Tourists). A few of them described the meddling

Chinese tourists as 'viruses' who worsen the potential transaction. Hence, these managers indicated their early attempts to separate one Chinese group from the other groups while directing the groups into two shop floors or their key employees isolating potential tourists from others by taking them into one corner of the shop. Some tea shop managers also echoed their understanding of the meddling behaviours of the Chinese and how they handle it by isolating one group from another group with the help of spacious shops, two shop floors, or directing groups for different tasks. During the field work, I observed the staff's use of two tea selling counters to treat different Chinese groups away from other groups, substantiating the owner's explanation of using two counters.

Notwithstanding, one manager of a tea shop in Kandy also explained his experience:

We do not mix two Chinese groups. Even tour guides do not like it. Guides also ask us not to mix them. They say 'don't allow them to talk to each other, buddy' as there will be no sales. Because when they get together some people will be having an idea of buying X; I am just saying the name. Some people are having the idea of Y. Some people are having the idea of going to the supermarket. The guide is happy if one group comes with an idea of buying our tea. However, the guide is still a little doubtful whether they want to buy X, or they want to buy our tea. When a group comes with the idea of Y, then it is like a virus you know. They speak. Something can happen at any time. So, we take one group to one side and another group to another side. We are not forcing these customers not to talk. We are not separating, but when one group does the tasting, we take the other group to explain about the tea. [ST22-TEA-KANDY: 533-559]

One supervisor who was designated to handle only Chinese tourists in a Kandy shop indicated:

I use my influential conversational tactics to shape it when there are such [peer] influences. I change the tone of voice when there are influencers and question from them 'How do you know to tell that thing?' I ask, 'Why do you consider others' opinion if you do want to buy an item that you want.' There are guests who are fond of stones, and we called them Nadi.<sup>13</sup> We quickly catch them, and, in my case, I keep them away from the other germs [influencers]. I don't keep them close. [SG20-KANDY-20: 20: 129-134, 479-490]

## **7.4 Language and Continuous Adaptations**

Another recurrent theme that emerged was communication issues arising from interactions with Chinese tourists and the managers' attempts to solve such issues. The solutions range from the use

---

<sup>13</sup> A Tamil term that Sinhalese tourism businessmen use to represent the predictable buying behaviour of tourists. Original meaning of this word is 'in search of' and it is associated with astrology.

of body language or instinct, printed tools as communicating aids, experiential learning of language, hiring Chinese speakers, and the use of tour guides for communicating with the Chinese tourists.

#### **7.4.1 Body Language**

As outlined in the preceding paragraph, most of the service-providing managers from across the service sectors in this study indicated the use of body language as well as their instincts in understanding the needs and wants of Chinese group tourists during the early days. Reflecting the use of body language in their encounters with Chinese tourists, one restaurant manager signalled the use of their intuition to understand the needs of Chinese guests:

When you are working in the industry for 5 to 6 years, you get the experience. You know what they ask of us from their body language. What they are trying to say and what they say. It is like broken English that we started to speak 10 or 12 years back. We know what they are trying to say, and we pick it out and help them. [RH4-201]

The caretakers of culturally important places also indicated the use of body and sign language to communicate with Chinese group tourists even in the present day:

Sometimes we have to use sign language to tell Chinese guests to remove their caps inside this church. Most of the time I use sign language because they cannot understand the language. Very few people can understand what I say if I use English. Most of the guests can only understand their language. [C2-42]

The shop managers, in general, echoed similar ideas on how they manage the Chinese tourists inside their shops when having only a little knowledge of Mandarin. One retailer indicated his experience:

We have used our body language and our experience to describe as well as handle this market during the last few years. [SR14-KANDY-14]

#### **7.4.2 Printed Materials**

Some of the gem shop managers declared their use of printed brochures (see Figure 18) and similar materials (i.e., books) to aid their communication with the Chinese tourists. During the fieldwork, one seller showed how they had the Chinese names written below the pictures of the stones in a brochure, including blue sapphires (蓝宝石), topaz (黄玉), ruby (红宝石), to help in their communication with these tourists. I have been told that sometimes these brochures are used by salespersons who are not very competent in Chinese to negotiate with Chinese guests during their buying processes. In particular, I observed one gem shop manager's use of two identical gem guidebooks (see Figure 19) written in the English and Chinese languages. This shop manager handed over the gem book written



in Mandarin to Chinese tourists, and then kept the English book for himself. He attempted to find the stone from his book as per the reference given to him by the Chinese tourists.



Figure 18 Tools for Communication

Note: Produced by author-field work-2017

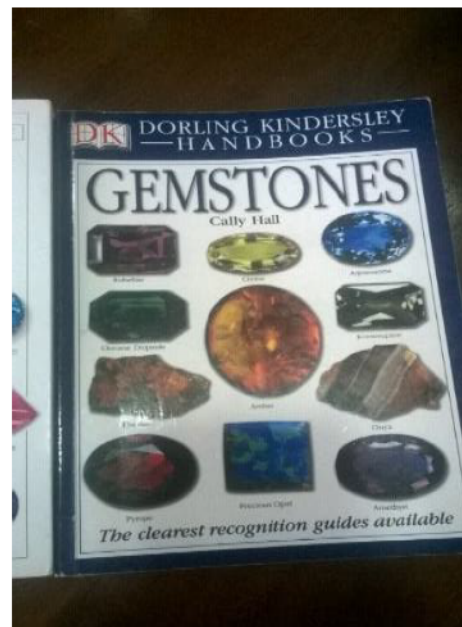
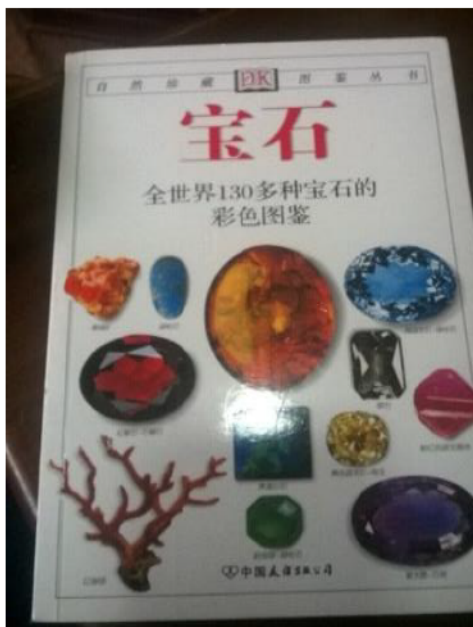


Figure 19 Gem guidebooks in English and Chinese (Mandarin) language

Note: Produced by author-field work-2017

Similarly, the cultural dance performing agencies in Kandy had their leaflets written in Mandarin for Chinese tourists (see Figure 20) to understand the dancing items performed on the stages, as well as leaflets in other national languages (i.e., German, English, French, etc.).

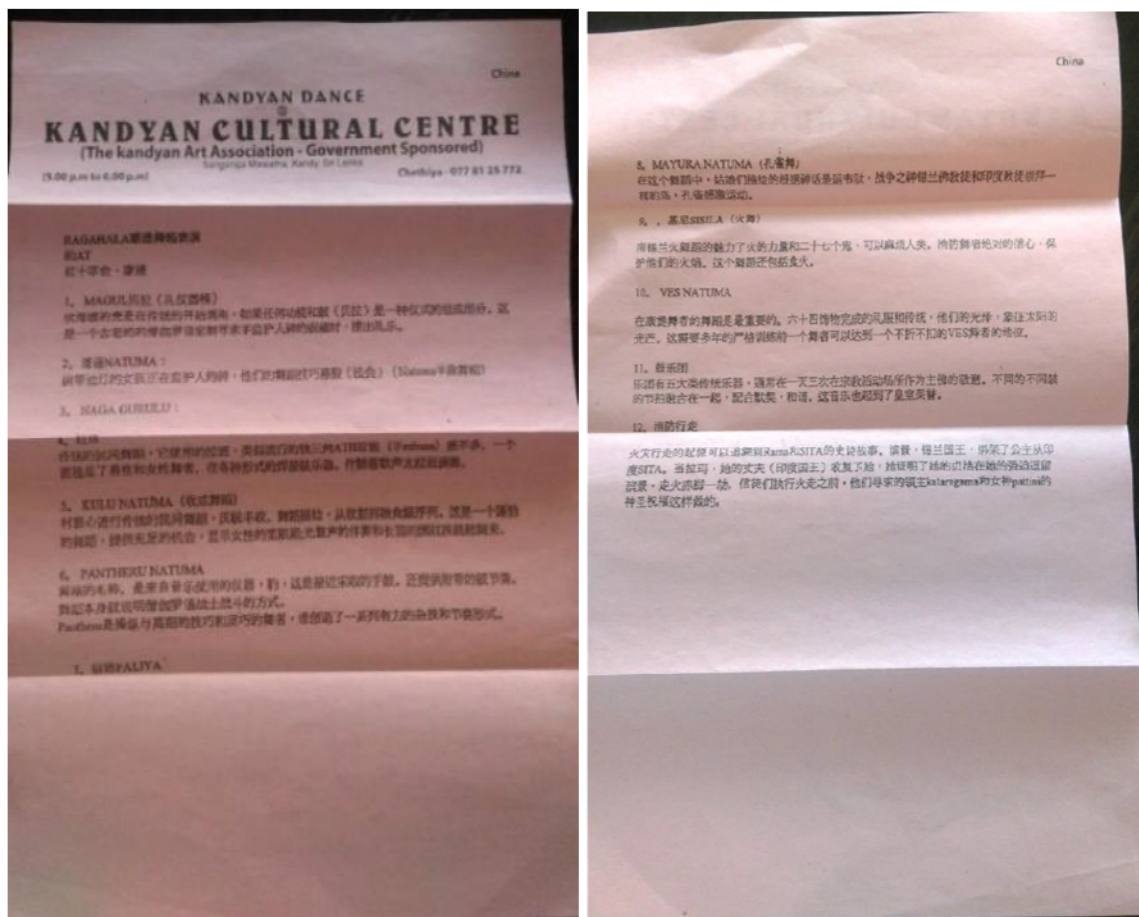


Figure 20 Menus translated into the Chinese language.

Note: Produced by author-field work-2017

In addition to the methods used above, some restaurant managers hinted at their use of newly printed images included in menus, the use of some pre-loaded images on computer tablets, and the verbal promotional techniques they used to attract and communicate with Chinese tourists. These materials were also found to have helped them to interact with Chinese tourists, as described in the preceding section. One restaurant manager outlined the way of convincing Chinese tourists:

By looking at these menus these Chinese tourists can't get any idea. They can get an idea if there are colourful pictures, because these individuals can't speak English. Most of them can't speak English. Therefore, we use photos to show them using our tablets. They get attracted to those pictures. [RI2-116-122]

### 7.4.3 Continuous Learning

In addition to the use of printed materials, most managers in the service sectors affirmed their ability to speak a few Chinese sentences and words they learnt to initiate their encounters with Chinese tourists. The shop managers, as well as a few hoteliers, indicated their ability to speak Chinese to follow through basic steps to complete a goal or task by learning Chinese words from the Chinese tourists or Chinese tour guides. One of the hotel managers in Galle indicated his experience:

We know some Chinese words now. Our front office executives now know these Chinese words. The bell boys know to tell the room locations, such as whether it is on the upper floor or ground floor, and to tell the room number. They have learned through asking it from the Chinese tourists. Sometimes our people ask Sri Lankans [tour guides] who come with the Chinese guests. They teach us the words that they frequently use. [H5-GALLE-1248-1255]

One informant of a gem shop in Galle illustrated the ways they learnt the language and how they communicated with the Chinese tourists:

We catch thirty to forty words when we regularly meet someone who speaks a different language. Then the rest of the words we obtain by speaking to others regularly. We obtain training to speak a language in that way. We attempt to understand the language in that way. It is not possible to learn a language by going to a class. Anyone who works by joining here will get trained to speak basics [Chinese] within just 1 to 2 years. [SG2-GALLE-2-365:377]

Similarly, during the field work in Galle Fort, I noticed one seller eagerly and politely inviting a young Chinese couple to his shop using the Mandarin language when the tourists were undertaking window shopping. In fact, he bent his upper part of his body down to speak to these guests and he used a very soft voice to speak to them. I believe that he may only know how to invite them inside the shop while showing some of the items found in his shop as he could not continue his communication with those guests after they stepped into his shop.

However, all the managers, except gem shop managers, who welcomed Chinese group tourists into their service setting, agreed on the support that they received from Mandarin-speaking Sri Lankan tour guides. These managers also noted the help they had received from the Chinese interpreters or translators who came with the Sri Lankan tour guides.

During the fieldwork I noticed purposeful pulling back of tour guides from their tourists and their initiation to stay outside when a Chinese tourist enters into shops. They allowed the Chinese tourists to undertake their negotiations with the shop keepers. This purposeful behaviour was quite



prominent in gem shops as well as tea shops, which I believed happened when there were sales employees who can speak Chinese. Most of the larger shops had their own Chinese-speaking employees and some of the informants shared gem shops' attempts to hire these employees for their shops. One tourist shop owner then described how they handled the Chinese group tourists in the early days:

We had tour guides who can speak Chinese. Interpreters were there, and they could translate what guests say into English. They translated as it is. That is how we handled them in the early stages. [ST17-TEA-KANDY: 369-379]

#### **7.4.4 Mediators**

Moreover, all the other managers in the service environment admitted their inability to speak Chinese language, and the necessity for them to obtain the support of Chinese speaking mediators to handle complex issues arising in the service environment. These complex issues included complaint handling and handling special guest requests during stays in hotels, reading menus and ordering special foods from restaurants, describing artefacts found in museums or cultural places, or guiding Chinese tourists to follow the social rules.

The hoteliers provided their observations of Chinese tourists having more faith and relationships with their tour guides to solve their issues rather than the Chinese tourists speaking directly with them. Perhaps these hotel managers employed the taken-for-granted approach to use these guides to handle service-related issues in hotels. One hotel manager in Kandy outlined his interactions with Chinese group tourists:

They always rely on their guide because every group has a Chinese guide. The Chinese guide is there who can speak English. [This] is the person who gives all the instructions. What to be done and taking any complaints. Everything goes to [this person] who will coordinate with the people and then communicate with us. [H14-KANDY-447-451]

The restaurant managers also echoed their experience of tour guides staying with the groups they brought into the restaurants to make employees' lives easier, while communicating with the restaurant workers. They also noted the experience of receiving Chinese couples or families with chauffeur guides to facilitate the communication process. One restaurant manager told me about his experience:

Most of the time the tour guide stays with the Chinese tour group. Now, recently we received a Chinese couple. The guide who came with them went through the menu and asked us to support the guests. They were there for [their] honeymoon. I sold them a



seafood platter and the guide told us that the guest wanted to surprise his newly wedded wife by giving her seafood. They did not understand anything in English. We obtained all the information from the tour guide. He also had to visit the hotel to support them. [RH-122]

As noted above, caretakers of the culturally important places in Galle and Kandy, echoed similar ideas when reflecting on the help that they seek from the tour guides during visits of Chinese tourists to their places. One caretaker of a museum in Galle expressed his approach to obtaining the support of tour guides:

We cannot speak Chinese. If they ask in English, then we can explain it. Otherwise, notes are there in English and they can see and understand it. Tour guides explain most of the things in here. We do not have guides to explain the things in Chinese. In the Colombo branch we have a translator. So, we allow tour guides to enter the premises free of charge. Without knowing their language, we can't explain the things in here. [C3-82-84, 86]

However, in contrast to the above suppliers' use of tour guides, I found that all the well-organised gem shops and, occasionally tea shops, who received Chinese group tourists employed more formal techniques to address the language issues. They mainly hired Chinese language-competent employees and supported their existing employees to attend Chinese language classes and occasionally provided a basic understanding of the Chinese language to their employees. In fact, one hotel manager mentioned his awareness of larger hotels employing Chinese nationalities to handle Chinese tourists in their hotels. Nevertheless, the informant of one of the gem shops explained that it is customary to employ new staff who can speak the new language during the development of new tourist markets:

Gem shops generally hire language speaking personnel when a new market arrives. The shops do it when they expect the arrival of new markets. There was not a salesperson present to handle Chinese during 2007 in these shops. [SG21-KANDY-21:150-162]

Most of the other informants from gem shops showed their employees' or their own initiative to learn Chinese language by themselves.

I had a friend who worked in there. He learnt the Chinese language by himself. There are companies who provide training for their employees. Our place does not do that. They said that they are going to do it but didn't. But my friend got holidays to attend to the language classes if they were on Saturday and Sundays. [SG5-GALLE-5: 814-820]

Similar ideas were also echoed from the manager in a tea shop:

To deal with the Chinese guests, I learned the Chinese language. When I was studying, one of my teachers directed me to learn the Chinese language because he told me in the future that I might need it to work in the industry. So, I learned it. [SR18-KANDY-18]

Most key employees in gem shops in Kandy agreed about the demanding nature of their job and how frequently they changed their work place due to the employment offers that they received from competing gem shops. One gem shop manager cited his experience:

One of our staff members is now attending language training in Galle. The person who had worked with us with the language ability left the place. To fill that gap, he is going through this [course]. [SG-12-GALLE-12]

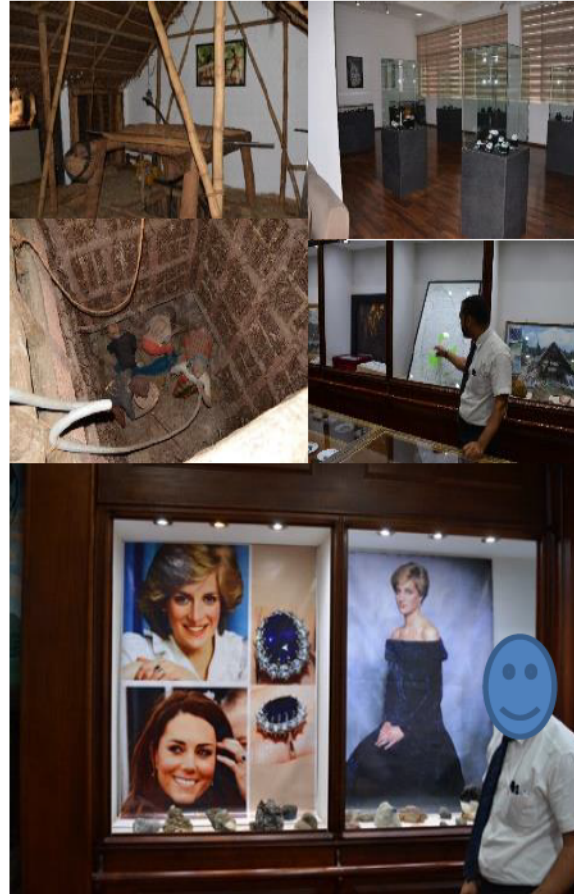
The Chinese-speaking employees in these firms act as key contacts during the visits of Chinese group tourists to these shops. As outlined elsewhere, these employees are entrusted to take the Chinese tourists through the main route inside the shop by showing them the gem mining video, visiting the gem museum and crafting centre, followed by the main shop floor (see Figure 21), until they identified the potential of the customers to purchase before applying their sales strategies. Similarly, a few informants indicated their organisational attempts to give language-related training. One owner/manager of a tea shop shared how he provided training for his staff:

Now, for example, I do not know whether you know this Chinese teaching lecturer at Peradeniya University. I hired this lecturer to teach Chinese to my entire staff. Have you seen that they are speaking Chinese? [ST17-TEA-KANDY: 364-368]

**Video**



**Museum and Gallery**



**Shop Floor**



**Crating Centre**

Figure 21 Customer journey in a gem shop

Note: Produced by author-field work-2017

## 7.5 Initial Adaptation by the Sri Lankan Hosts

A great majority of the informants in this study considered Chinese tourists as a valuable market, despite their attempts to differentiate Chinese tourists from other tourists. During the fieldwork, I observed the importance these service providers attributed to Chinese tourists, the techniques they applied to show their inclination to serve these tourists and to convince them to buy items from their shops or restaurants. The techniques or strategies included changing the infrastructure facilities of their organisations, building relationships with tour guides and Chinese buyers, increasing the commission rates for tour guides and inbound tour operators, and the guides' efforts to encourage Chinese group tourists to buy gems from these shops.

### 7.5.1 Directions and Attention-Grabbing Techniques

During the field observations, I observed the changes the service providers made in regard to the outside appearance of the gem shops and restaurants. The gem shops in Kandy are equipped with newly constructed Chinese name boards and hoardings (see Figure 22) in front of their shops and alongside the Kandy-Peradeniya road. This was a common approach adopted by most of the large gem shops found in Kandy.



Figure 22 Chinese hoardings by the side of the road

Note: Produced by author-field work-2017

These shops always had a fixed name board carrying their name in English, which could have been constructed long ago, and nearby them additional new Chinese-English name boards (see Figure 23) were observed during the field work.





Figure 23 Chinese hoarding and old English name board

Note: Produced by author-field work-2017

There were no such initiatives among the sellers in Galle except for one or two gem sellers displaying a notice in Chinese in front of their shops. Nevertheless, smaller shops in the Galle Fort had Chinese danglers or Chinese zodiac symbols (see Figure 24) pasted on the glass walls of their shops, while several others showed that they had money exchanging facilities in their shop (see Figure 24), including their acceptance of Union Pay. The rooster symbol was commonly seen in shops in Galle along with the Chinese New Year symbols.



Figure 24 Chinese rooster and money exchange facilities

Note: Produced by author-field work-2017





Figure 26 Retailers stocking tea

Note: Produced by author-field work-2017

The examination of Chinese online travel review sites (i.e., Mafengwo) also show their recommendations to visit supermarkets instead of other tea sellers to buy tea. The following quote, adapted from a review site, says:

When I buy tea in various parts of Sri Lanka, the quality of the Sri Lankan [tea] is the same as that of black tea. There is no need to go to the tea garden [shops] to buy it. If you want to buy the best tea package you can buy it from a supermarket chain, namely Foodcity or Arpico in Sri Lanka. ([Cheung, 2016](#))

In a similar vein, one tea factory owner outlined his observations of retailers keeping stock of teas for tourists and his displeasure about retailers selling tea to Chinese tourists:

In those days, these local shops could not keep the tea. However, now you can see how supermarkets sell tea. These days this supermarket carries tea for Sri Lankans. Now, even retail stores, including clothing stores, carry tea. Now, most of these Chinese guests buy tea from these shops in Colombo. Take another example: These supermarkets have air conditioning facilities. If you keep tea over there, you cannot have AC facilities. The irony is that even without having this knowledge these shops sell tea in Colombo. [ST17-TEA-KANDY: 321-38, 550-684]

The informants from hotels and restaurants outlined the way they had changed their facilities when introducing new features and food to meet the needs of Chinese tourists. Accordingly, the great



majority of hotel managers admitted the readiness and their willingness to attract groups of Chinese tourists from those inbound tour agencies. These managers outlined their attempts of adding twin beds and thick blankets to their existing room facilities when expecting Chinese group tourists. One hotel manager/owner from Kandy outlined their provision of twin beds and blankets in this way:

They want the blanket. The blanket is a must even with the AC facilities. Free Wi-F; however, it is a basic thing in the hotel and so that it is not a serious issue. I had complaints and had to face them very seriously. I had a couple of blankets for emergency purposes; however, with the Chinese, I had to order more of them to solve this problem. Earlier I had only five permanent twin beds. Moreover, I had eleven doubles. With this whole change of inflow, I had to make twelve twin beds. What we have to do is just to buy new and [I have] ordered two single mattresses. That was not a big challenge at all. [H14-KANDY-593-597,599-613, 404-408, 459-463]

Some of the hoteliers described the provision of Wi-Fi facilities, hot water kettles, hairdryers, and air conditioning facilities as an essential requirement for these Chinese group tourists. Several others also highlighted the importance of providing extra clean rooms to avoid the Chinese tourists complaining to their agents in China as they had had experience of Chinese tourists making their concerns even on the appearance of ants in the hotel rooms. Similarly, some of the tour guides confirmed the Chinese tourists' requirements of hot water, Wi-Fi, and blankets during their stays in hotels. Some of the hoteliers in Galle who accommodated smaller groups and individuals also outlined the Chinese tourists' expectations of clean room facilities. One hotelier in Galle outlined his experience of providing facilities for Chinese tourists:

It is like this: If we order chicken fried rice from a restaurant, we expect to have chicken on that rice. Chinese guests are also like that. They cannot visit the hotel to see things before they book. So, they visit the internet and go to the hotel website. They look at photos of the site and consider the features that we do have, such as hot water, air-conditioning facilities, Wi-Fi, hot water, hairdryers, TV and other [things]. When they come here, they expect all these things to be here. They think that they bought this room by spending such an amount. If they think that air temperature is low due to the AC, they do not want us to adjust it. They need a blanket to avoid the cold temperature. If we faced that situation, we adjust the AC and don't ask for a blanket. The Chinese are not like that. They expect every facility of the hotel to be what they paid for. They use every facility in the hotel room. [H10-GALLE-653]



Despite providing these facilities, a few hoteliers admitted their attempts of preparing Sri Lankan styled Chinese foods for the group tourists.<sup>14</sup> These managers recalled the Sri Lankans' fondness of Chinese foods and chefs' ability to prepare Chinese foods (i.e., chop suey, fried rice, and fried noodles), which were popular even before the arrival of Chinese tourists in Sri Lanka. These managers admitted the use of such preparatory knowledge to make dishes for Chinese tourists. Furthermore, the majority of these managers also admitted to the introduction of a special soup on behalf of Chinese tourists.

However, some others admitted their incompetence of providing unique Chinese dishes. Aligned with this idea, one hotelier pointed out the lack of preparedness of hotel schools in Sri Lanka to produce Chinese tourist-oriented chefs and other facilitators but rather continuing the current practice of producing Western tourist-oriented graduates. This manager then outlined this:

The biggest problem that we face is the food. We have been trained and experienced for a long time in providing food for Western tourists with a Western style, like grilled chicken, salads, and sandwiches. We provide the same thing for Chinese tourists, and everywhere it is the same story. In here we play the match<sup>15</sup> with just providing a bowl of soup and some other known foods. Everywhere it is the same story, because everyone knows the same thing. We are more oriented to Western tourists. Even the Sri Lankan hotel school and the tourist authority are same. For instance, if you think about the hotel training school, they are still giving the same old training oriented to the Western market. The graduates coming out of this place also have a Western guest-treating mindset. I don't think that these students are getting any training in how to provide services to Chinese tourists. These students have a Western guest-serving mindset even when they start to work here. [H11-KANDY]

Despite this concern gem shop managers, tour guides, and some of the residents spoke of new restaurants being established in Galle as well as other places in the country to provide Chinese foods for Chinese tourists. Some of the informants in Galle also voiced their concerns about the new alliances that Sri Lankans are making with the Chinese to establish new Chinese restaurants inside and outside the Galle Fort, which I had observed during the fieldwork. In fact, one tour guide outlined the experience of Chinese tourists' yearning for their own foods during the last phase of their tour in Sri Lanka. The Chinese tourists' eagerness to eat their own food during their tours in Sri Lanka may have directed investors to start these restaurants in Galle. During the field work, I also observed the presence of two Chinese nationals inside the kitchen of one of the newly formed

---

<sup>14</sup> Sri Lanka has developed its own Chinese version of foods similar to American Chinese foods (Balachander, 2015).

<sup>15</sup> A metaphor that Sri Lankans applied to describe a difficult task performed by a person.

Chinese restaurants in the Fort. Moreover, restaurant managers explained their practices of hiring Chinese chefs to prepare food for Chinese tourists to outperform the other players in the restaurant market. In fact, one tourist guide who happened to be one of the owners of a Chinese restaurant in Kandy admitted hiring Chinese chefs to facilitate the Chinese group tourists. One restaurant manager illustrated this:

In order to attract Chinese tourists, we should use Chinese cooking style. But we are not doing it like that. Most of our Sri Lankans hire Chinese personnel to cook for Chinese tourists in their restaurants. The sole purpose is to develop the Chinese market. There are special foods unique to Chinese tourists and we should learn them. We can learn these styles from the internet, but [unfortunately that way] we can't learn the taste. [R104-GALLE-532-540, 279-281]

### 7.5.3 Politicalized Changes to Services

During the field work the National Museum in Galle was closed for renovation purposes, but I interviewed one of the education officers of the museum. This museum acts as the main visitor attraction in Galle. It showcases the archaeological artefacts associated with the colonial period and other regionally significant artefacts found in Galle, which are situated in one of the old buildings inside Galle Fort. The education officer of this museum outlined the presence of three galleries to represent the Portuguese, Dutch, and English inheritance in Galle, and their newly added gallery portraying the Chinese inheritance in Sri Lanka. The informant reflected on the experience of receiving Chinese delegates via Sri Lankan government ministries to show this gallery. In addition, the informant shared the experience of receiving smaller groups of Chinese couples to visit the museum.



Figure 27 Chinese monuments in a museum

Note: Produced by author-field work-2017

The education officer expressed displeasure over the newly erected gold-coloured sculptures (Sheng-He and Fa-Hien) inside the museum (see Figure 27) and highlighted it as mismatched items with the rest of the galleries, as it distracted the view of other items. Further, these officers believed the initiation of a new gallery inside the museum to be politically motivated and regarded it as irrelevant to the museum in Galle. In fact, the 'Zhen He' oration delivered by the then Tourism Chairman in Sri Lanka at the Hotel School in 2012, seemed to be pro Chinese tourism ([DailyFT, 2012](#)), and this speech highlighted the non-colonisation motive of Zhen-He in comparison to other Europeans who visited the country. The following comment gives the reflections of the educational officer:

During 2013, the government wanted to obtain more Chinese donations and so they were searching for a place to introduce sculptures of Sheng-He and Fa-Hien. They then introduced them into this museum. They then brought Chinese delegations into the museum through the government ministry. The introduction of Chinese sculpture into the museum has decreased the value of the museum. It took a considerable amount of space from the rest of the museum, so we had to place other items in a tight environment. Now, we can't show the identity of the Galle area through the artefacts we have. This really distracts the view of visitors. The arrival of Sheng-He is not much of a thing to highlight through a museum in Sri Lanka. He was an invader. He captured one of our prince and went back to China. In fact, highlighting the visit of Fa-Hien is considered OK. But, again, it is mostly associated with the 'Abayagiri' stupa<sup>16</sup> in Anuradapura. [C5]

During the field work, I observed the significant space occupied by the Chinese gallery showing replicas of Buddhist monuments. In addition, one of the officers in the museum in Kandy noted the significant support they had received from the Chinese embassy during the establishment of a museum in Kandy to commemorate the 2600<sup>th</sup> anniversary of the origin of Buddhism.

#### **7.5.4 Building Relationships**

##### **Relationships with Tour Guides**

The service-providing managers of gem shops, tea shops, and seafood restaurants acknowledged how they maintained personal relationships with tour guides to bring Chinese group tourists into their establishments. They accepted the contributions the tour guides made by bringing them most of their customers. The shop managers believed that the tour guides did their best to cajole the Chinese tourists to buy gems from their stores, given the calculated soft relationships they maintained with them. The majority of these managers mentioned the importance of using a soft approach (personal relationships) with tour guides due to the equalisation of the guide's commission

---

<sup>16</sup> One of the largest dome-shaped shrines found in a historical Buddhist temple in Sri Lanka.



rate made after successive changes to the commission rate of tour guides in the industry. They outlined that these relationships involved treating guides with respect, making sure to welcome them, assisting them with personal matters, financially or non-financially, or solving any issues with their guests that arise during their tours. These relationships not only helped the shop managers and employees to bring Chinese tourists into their shops, but also enabled them to lower their prices and the way they dealt with them, as described in the pricing strategy section. This is vividly described in the following quote:

We receive calls from tour guides when they are going to bring the Chinese guests over here. They inform us about the types of guests that they bring into the shop and tell us about the characteristics of his group. This includes whether the Chinese party is rich or poor or fond of gems. Having such information allows us to quickly adjust ourselves to those guests and to sell the items. [SG-16-KANDY-16]

I was also told by some of the tour guides how they talked to each other about the good and bad shops, and how they were treated at different places when they are in a public place (i.e., the cultural dance performing place in Kandy) or during their visits to tea factories. One informant from a gem shop in Kandy spoke about this:

In general, the travel agent gives two to three choices to a tour bus. Out of these options the tour guide decides where to visit. Commission rates are equal everywhere and there are no percentage differences, and his decision to visit a particular shop is mainly driven by his previous experience with the shop. If his former experience is good with the shop and it gave him good luck, then he will drop his tourists at that shop. He goes for next choice if his first choice doesn't work. Their decision to visit here also depends on his previous experience on how we welcomed and treated him here. These guides speak to each other about how they were being treated. These things also influence them to make their choice. [SG21-KANDY-21:510-526]

Similarly, a few restaurant managers who have dining facilities as per their agreements with the tour agencies also outlined how they maintain good relationships with the tour guides to maintain their business with the inbound agencies in order to receive a continuous flow of Chinese tourists. I observed the relationships that these restaurants maintained with the tour guides while I was conducting an interview with a guide in one of these restaurants in Galle. There were instances where some of the employees of this restaurant attempted to provide us with free meals and tea during the interview. This tour guide alluded to it as the service they receive from these restaurants for bringing them Chinese tourists. Further, he explained that the next day he can take the guests to another place if they did not treat him well here. Aligning with this idea, some of the other tour



guides were outspoken about taking Chinese tourists into newly established restaurants as they had poor service from the other restaurants.

The commission offers from the shops, sometimes also from the seafood restaurants, play vital roles in obtaining support from tour guides to bring Chinese tourists to those shops. I considered the provision of commission as a hard-sell approach that these firms used to attract Chinese tourists. Most of the gem shop managers spoke of the successive increments that they made to the commission rate to lure the tour guides to bring Chinese tourists into their shops. As outlined elsewhere, they also agreed with the equal commission rates offered throughout the industry in the latter stage, raising it to 40%, while some shops did minor variations, again to outperform their competitors. One of the shop managers who sold tea and other tourist items in Kandy announced the changed commission rate by his shop:

We have not changed anything for the Chinese guests. However, we have changed the commission rate that we give to the tour guides. [SR18-KANDY-18]

Similar ideas were echoed by one shop manager in Galle:

These tour guides bring most of the Chinese tourists to private shops, not to us. These private shops give about a 40% commission rate to guides. We didn't receive many tourists earlier because of the low commission rate we had. We could have attracted more Chinese if we had had a high commission rate. We have increased it a certain amount but not like the private firms. [SD1-GALLE-01:97:101, 578-581, 500-10]

A few tour guides also described that the higher commission rate given by the shops and other tourist attractions helped them to improve their living standards. They acknowledged that it has mainly resulted from Chinese tourists' orientation to undertake shopping and other activities. However, they believed that successive reductions of guides' commissions mean they can no longer maintain their current standards of living as they are not receiving enough money from their touring activities with the present Chinese tourists.

Nevertheless, as described in the preceding section, most of the Chinese-speaking tour guides acknowledged their use of persuasive selling tactics to direct Chinese guests to buy goods from the Sri Lankan shopping sites by showing their contributions to generating sales for shops. These guides hinted at some of the techniques they used to coax the Chinese group tourists to undertake shopping during their tours. As will be shown below, the Sri Lankan guides use a number of non-coercive selling strategies such as intentionally ignoring the shopping sites of tour itineraries, explanation of the historical significance of gems in Sri Lanka, while using some paintings found in

cultural sites, giving warning about buying things from agent-designated shops, and guiding them to additional shops beyond the itinerary by obtaining written consent from all the Chinese tourists in the bus. In particular, a few tour guides explained that the importance of obtaining consent from all the Chinese tourists was to avoid the possible future deceitful complaints these guests could make to their agents to reclaim their tour costs. In fact, a few shop managers outlined their experience of tour guides bringing their group of tourists into their shops to at least earn some money from these tours because of their failed attempts to visit the designated shops. One tour guide reflected on his strategy of convincing his Chinese group tourists:

I cannot pinpoint what strategy we use to convince Chinese guests. Guests are different from one another. Anyhow, you should be able to sell gemstone using your skills. We do not force them to buy stones over here in Sri Lanka, as they do in Thailand. I apply a different approach to convince the guests to come here from different Chinese cities. Sometimes when we are in Dambulla, we tell them that 'We are in Dambulla, and first we go to Dalanda Maligawa and then the cultural dance programme and then we'll go to the hotel.' I purposefully ignore the gem shop. It is different from one programme to another programme, as well as in time and location. Then, what do they do, they ask 'how about the gem shop' and 'don't we visit the gem shop?' They take the initiative, and I do not want to direct them. It is entirely up to them. Sometimes we talk about the history. I tell that we had the Portuguese, Dutch, and British. They all came here for gems, pearls, and ivory. I mention that even Princess Diana had her wedding ring made out of a gem found in Sri Lanka. I do not refer much and just give them 10%, and the rest is up to them. If they go with the rest, the entire tour is right for me. [G3-1522-1554]

Another tour guide explained his strategy of using non-persuasive techniques while highlighting the prevalent use of gemstones among the prominent historical figures of Sri Lanka:

I use a Seegiriya painting as an example. I tell them that the stones that appear in the Seegiriya frescoes are from Sri Lanka. Even when I take them into the Temple of the Tooth, I show them some places and items studded with gemstones. When we tell something about gems to Chinese guests, it is mouth-watering to them. [G5]

### **Relationship with Chinese Tourists**

Some of the gem shop managers spoke of their attempts to build longer term relationships with Chinese tourists. Most of their reflections on those relationships were related to Chinese tourists who visited their shops in a small group or as an individual tourist. Presumably, these informants' observations about Chinese tourists' buying motivations (i.e., business mindset) might have directed these sellers to build relationships with these tourists. These relationship-building efforts were

directed to tourists to encourage repeat visits, to bring new Chinese tourists to their shops, or to get their support to spread positive words of mouth about their businesses. Moreover, these shop managers and some of the other informants in this study acknowledged their knowledge of Chinese tourists' use of WeChat and the potential of this communication tool for building and maintaining relationships. A few sellers indicated their use of WeChat to maintain their relationship with their Chinese tourists. The personal narrative I learned from one of the gem shop managers reflected the motivations of those relationships:

This manager told his personal story how he had made profitable sales transactions with a Chinese girl who came as an independent tourist. Her happiness of buying expected items had directed this girl to throw a party to the business owner in a restaurant. He had been communicating with this girl via WeChat to sell more gems and jewellery items to her. As he recalled this linkage, it had made his wife to develop a suspicious attitude towards her husband. This was noticed by the Chinese girl and she stopped their communication. The seller grieved about the lost opportunities that she might have brought to the business in the future. He showed a worried face reflected in his voice and mentioned that they lost a good opportunity. [SG-3-GALLE-3-Personal Narratives]

Similarly, one gem shop manager hinted at the personal relationships they have with previous Chinese guests, and how it helped them to attract more Chinese guests:

Remember that I was talking about open parties. Sometimes we have contact with these parties and these customers let their friends know about our place. Through that we also get business. [SG21-KANDY-500-504]

## **7.6 Response to the Inferior Treatment by Chinese Tourists**

An analysis of the tour guides' insights also revealed the approach they adopted to avoid the inferior treatment they received from Chinese tourists during their guiding process. This includes these tour guides showing their wealth and education on the first day of the tour to show their status to avoid receiving inferior treatment from the Chinese tourists. However, the tour guides have also expressed their displeasure on the unacceptable behaviour of non-Chinese-speaking Sri Lankan guides and how it had created an environment for them to receive inferior treatment from the other Chinese tourists. More specifically, one tour guide (I called him an authoritative figure because he is one of the key members of the Chinese guiding association in Sri Lanka) berated the non-Chinese-speaking Sri Lankan tour guides' drunken behaviour shown in tour buses during their tours, and how it tarnished the image of Sri Lankan guides, which eventually led to all the tour guides receiving inferior treatment from the Chinese tourists. As I have mentioned, I met one of these guides who could not

speak Chinese but take part in guiding processes during my fieldwork, and with excitement and nervousness (he was nervous because he wanted to avoid other Chinese national guides' attention) he explained how he gets a shot of alcohol and sleeps in the bus and allows the Chinese employees to undertake the guiding. Similarly, it seems that the commission that tour guides earn from the shops influences the Chinese guests to have a low attitude towards tour guides.

## **7.7 Summary**

This chapter has presented the different response strategies that Sri Lankan service-providing hosts adopted in regard to Chinese tourists' behaviours and responses found within the Sri Lankan tourism environment. The major response behaviours discussed in this chapter included major responses adopted by shops and tour guides considering the behaviours of the tourists. It includes changes to prices in shops, separating Chinese from other tourists. In addition, this chapter showed the service-providing hosts' approach of learning the Chinese language and inclusion of other facilities. The next chapter discusses the findings of this chapter and the preceding chapter.



## Chapter 8

### Discussion

#### 8.1 Introduction

This chapter discusses the major findings of this study under three sections: Chinese tourism continuum, cultural differences of the Chinese tourist market, and triangular nature of gaze. First, findings of this thesis suggest that Chinese tourists are moving from 1.0 to 2.0, as Li ([2016](#)) suggested, but that movement is patchy, irregular, and not uniform. One of the consequences of this is that Sri Lankan service providers' responses to Chinese tourists is also varied but often just behind the changes that are taking place within the Chinese tourist market. Thus, service providers are in constant state of adjustment when responding to the changing Chinese tourist market.

Second, the arrival of Chinese tourists provides a good example of the difficulties experienced by hosts in destinations when an emerging market follows mature markets. In the Sri Lankan case, these difficulties are exacerbated by stark cultural differences between the markets. The cultural differences along with the changes taking place in the Chinese tourist market have persuaded Sri Lankan hosts to deploy culturally responsive behaviours and undertake constant adjustments to changes taking place in the new tourist market.

Third, the results also confirm the triangular nature of the tourist gaze with the added observation that the gaze goes in different directions: the tourists' gaze at the tourist suppliers to see if their establishment fits their requirements; the suppliers' gaze at the tourists to try and understand a fluid market; the tourists' gaze at each other observing cultural differences and within Chinese tourists generational and travel experience differences. These major themes that emerged from the results chapter are discussed in the following sections. Even though the discussion has been structured under three major headings, the ideas presented in three sections are interrelated. Thus, the three themes presented in the discussion are by nature artificial. For instance, the Chinese tourism continuum is a simplified version of changes taking place in the Chinese tourist market. These changes are also evident in the cultural differences that hosts observe in the Chinese tourist market and continuous adjustments that these hosts attempt to undertake for the changing tourist market.

#### 8.2 Chinese Tourist Continuum

As observed in Chapter 6 (Section 6.3), findings of this study indicate the existence of a variety of Chinese tourist types observed by the Sri Lankan hosts. The different types of Chinese tourists include all-inclusive Chinese package tourists, smaller group tourists, and solo Chinese travellers. In

this study, findings provided the evidence for the continued existence of all-inclusive Chinese package group tourists in the majority of institutionalised service environments. The hosts' accounts of meeting with all-inclusive package group tourists, and the observations of the presence of tour guides along with larger Chinese tour groups in host service environments for limited periods, illustrate this. The hotelier's account of their forward agreement with inbound tour operators to receive group package tourists suggested that Chinese group package tourists will be visiting Sri Lanka for the foreseeable future. The hosts' encounters with group package tourists travelling with the support of Chinese-speaking tour guides/tour leaders under the structured tour arrangements largely corroborates with the characteristics applied to discuss the Chinese tourists 1.0 in the Chinese outbound tourism literature ([Cohen, 2017](#); [Li, 2016](#)).

Similarly, findings of this study indicated hosts maintaining relationships with the emerging presence of smaller groups of tourists travelling with Sri Lankan tour guides. These smaller guided groups consist of Chinese families, Chinese couples, groups of young friends, or Sri Lankan project workers. The presence of smaller groups comprising young members travelling with families, friends, or couples broadly support the idea of the changing preferences for younger Chinese tourists. The hosts' impressions of tour arrangements of these tourists suggest a less structured and more personalised approach that these tourists adopt during their tours. The hosts' experience of meeting smaller Chinese groups suggests the freedom that these tourists enjoy during their tours, while achieving their needs to belong by being in a group, though these characteristics have previously been applied to describe Chinese tourists 2.0 ([Arlt, 2013](#); [Li, 2016](#)). However, the involvement of commissions and presence of tour guides (i.e., fellow project workers or a tour guide) for host-tourist relations suggest that these tourists also fall between 1.0 and 2.0, though they may be closer to Chinese tourists 2.0. Li ([2016](#)) outlined two indicators: repeat travelling and independent travel arrangements of Chinese tourists to typify the Chinese tourists 2.0. The Sri Lankan hosts' experience with young Chinese tourists travelling as a smaller group without the support of a tour guide but with the help of experienced Chinese travellers considerably support the characteristics utilised to discuss the Chinese tourists 2.0. However, whether only the experienced member of the group has reached 2.0 is a moot point. The online bookings that hoteliers receive through these travellers further validate these tourists' orientation to arrange their travel independently by scheduling their travels but they are still booking in advance ([Xiang, 2013](#)). It does support the idea of young Chinese tourists' desire to travel independently. Host accounts of Chinese experienced travellers helping new travellers in their groups appears to resemble the Chinese outbound backpacker groups outlined by Cai, Cohen, and Tribe ([2019](#)). Arguably, these Chinese tourists 2.0 may still travel within some restrictions due to the influence of these experienced travellers. The findings also provide the emerging evidence for the presence of Chinese solo travellers in Sri Lanka. In-depth experience that

these solo tourists may have obtained via interacting with non-tourist-oriented hosts in contrast to the Chinese tourists 2.0 may suggest the possibility of classifying these solo travellers as an extension of Chinese tourists 2.0.

The results provide evidence of Chinese tourists moving from 1.0 to 2.0 and thus a *Chinese tourist continuum* model is proposed (see Figure 28) to represent the existence of different types of Chinese tourists within host-tourist relationship settings. However, to become Chinese tourists 2.0, tourists must pass through different stages. The movement from 1.0 to 2.0 is not discrete. It reinforces the idea of different types of Chinese tourists who are in between 1.0 and 2.0, as discussed in the preceding paragraphs. It is different from Li's (2016) argument of the presence of two discrete tourist types within the Chinese outbound tourism context. Beside that, the model suggests that a Chinese tourist who may in one tourist category share higher-order behaviours in one situation whilst having lower-order behaviours in another. In other words, a tourist who is viewed within the tourist type 1.0 could demonstrate higher-order tourist behaviours that associated with other tourist type in one context while maintaining tourist behaviours common to tourist type 1.0 in another context. The different behaviours that tourist could demonstrate in different contexts are depicted as cross signs vertically in the proposed model. For instance, hosts' revelation of their experience of meeting tourists using internet-enabled mobile devices to find locations by leaving large groups during their group tours shows tourists movement from lower-order to higher-order behaviours. These more adventurous types of behaviour challenge the accepted assumptions about package group tourists, particularly about Chinese tourists, who were constrained by well laid out tour itineraries during their visits to destinations (Cohen, 1972). It shows the ability of tourists to demonstrate behaviours of one tourist type while being part of another type. It would, however, be wrong to assume that a tourist that is more independent in one aspect of the tour will also be more independent in another part of the tour. The tourists who would take their initiative to shop on their own by deviating from tour guides may not deviate from tour guides or groups when performing other activities. It would also be wrong to assume that all group tourists would be willing to take initiative to move away from their tour groups. Simply, two different tourists will exhibit different points of deviation from the tour. The Chinese group tourists' initiatives to move away from their structured tour itineraries may also suggest the use of 'free-time tours' (Austrade, 2015; Chen & Huang, 2018) that may have been included in some tour itineraries. However, these tourists' travel movements still seem to be controlled by the tour itineraries specified in their package tour arrangements. The tourists who are constrained by their tour itineraries but 'escape' during their tours fall between Chinese tourists 1.0 and 2.0 and should be described as Chinese tourists 1.x, where x is dependent on their level of independence. As outlined before, a tourist who is deemed midway between 1.0 and 2.0 may not be in that position for every behaviour.

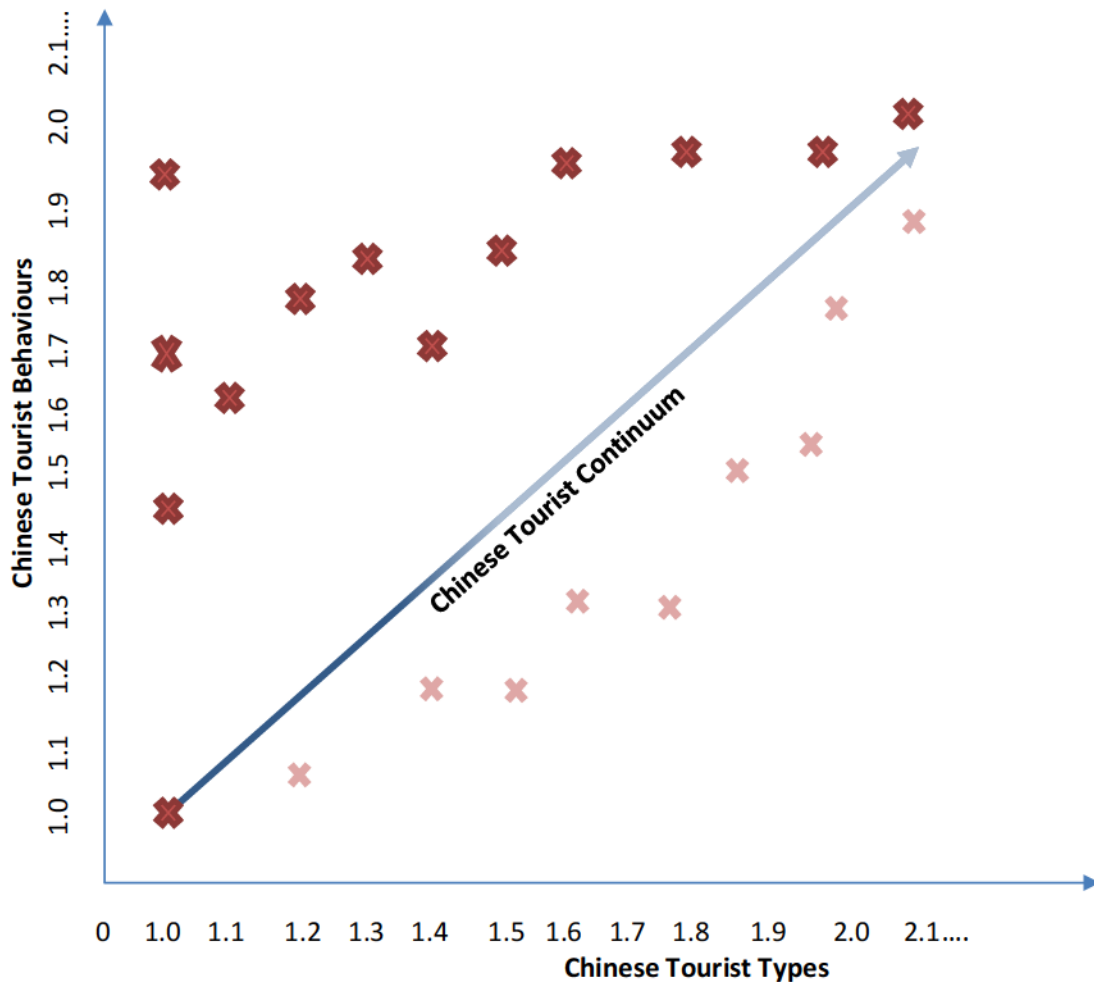


Figure 28 Continuum of Chinese tourist types

Note: Produced by author

Similarly, a tourist who is in tourist 2.0 type may also be influenced by more experienced travellers, thus leaving tourists 2.0 to perform constraint tourist behaviours in certain contexts. Such behaviours are likely to be considered as lower-order tourist behaviours. Possible relationships that more experienced travellers maintain with the shopkeepers, as observed during the fieldwork, may enable these experienced travellers to control and limit the behaviours of tourist type 2.0 in a shopping context but may not be able to control behaviours in other contexts. However, when tourists have much experience, it seems that they plan and undertake their own tours to have their own relationships with the hosts and may not be constrained by the other tourists.

The evidence from service providers also supports the idea of a maturing process in the Chinese tourist market, and this is indicated through the diagonal line of the proposed model. One of the criteria that is applied in the tourism literature to show the maturation process of tourist markets is deviation of tourists from their group package tour arrangement and moves into independent tour arrangements as collective travel experiences increase (Seta & Proksell, 2015). Supporting these



propositions, findings of this study provide the supply-side perspectives on the way in which the Chinese tourist market matures in tourism destinations. However, the maturation process of the tourist market, at least for Chinese tourists, takes different paths as perceived by the suppliers. In this study tourists take their initial 'risk' by moving away from their 'cultural bubble' for a limited time and then come back to be within the safety of package tours. The experience that these tourists receive through their initial tours seems to have allowed tourists to develop wider experiences. When taking smaller group tours tourists' risk is extended in the eyes of service providers especially when they become repeat travellers. Important indicator that previous researchers have applied to explain the developing sophistication of the Chinese tourist market is tourists undertaking multiple trips into the same or similar destinations ([Li, 2016](#); [Lojo & Li, 2018](#)). These experienced travellers then become more mature tourists in destinations. It seems that usage of mobile technology helps tourists to obtain experience faster than it used to be in the past and to become more mature travellers. However, the maturity of these travellers is different from one tourist to another tourist, and it is solely dependent on the level of experience these travellers have in a destination and the level of risk that they would be willing to take during their tours.

### **8.3 Cultural Differences of a new Tourist Market and Responses**

This study provides empirical evidence on the differences that service providing hosts see and respond to when a new tourist market arrives at a destination. The arrival of the Chinese tourist market followed a mature tourist market has been a challenging experience for the hosts as it provided a new host-tourist experience for the host service providers. In this case, Sri Lankan hosts continuous engagement with tourists originated from European region seems to have allowed host group to culturally evolve to interact with tourists or increase host group's understanding of tourists. The arrival of a new tourist market along with distinctive tourist behaviours driven by their cultural values seem to have perplexed the Sri Lankan hosts allowing them to be vocal about those distinctive behaviours. The following table (see Table 8.1) shows what behaviours have been earmarked by Sri Lankan service providing hosts which are different from their known tourist groups. Simply, findings indicate that hosts expect a new market to demonstrate behaviours what they previously experienced. However, unmet expectations lead host service providers to be vocal about their experiences. This could have been further strengthened by the familiarity of Western culture as a result of colonisation ([Gamage & Wickramasinghe, 2012](#)) and market driven values that they have been exposed to since the opening of the economy in 1977. Non-existence of specific cultural relationships but early religious relations and early and current trade relationships that Sri Lanka and seem to have no influence on Sri Lankan hosts. Moreover, Chinese tourists' behaviours seem to have allowed Sri Lankan hosts to become aware of the subtle differences between themselves and Chinese tourists though hosts and Chinese tourists are coming from an Asian cultural background. However, the

difference between new tourist market and older market is more salient due to the differences of cultures of tourists than difference between tourists and hosts.

Table 8.1 Service-Providing Hosts' Experience with Chinese Tourists

Perceived characteristics	Hotels	Restaurants	Caretakers	Shops	Tour Guides	Reference group
Indirect complainers/no complainers	H					Westerners
Short stayers	H					Westerners
Limited spenders and budget travellers	H					Westerners
Informed tourists	H			S	G	Predecessors
Haggling tourists				S		Westerners
Business-minded tourists				S		Westerners
Early birds who eat a lot	H	R				Westerners
Seafood and fruit lovers	H	R				Westerners
Non-curious tourists			C		G	Westerners/Young Chinese tourists
Non-tip-giving tourists	H	R	C		G	Westerners
Loud tourists	H	R		S		Westerners
Unconcerned with service standards	H	R	C			Westerners
Mobile phone users	H	R	C	S	G	Westerners
Mandarin only Chinese tourists	H	R	C	S		Westerners
Snobbish Chinese tourists <sup>17</sup>					G	Westerners

Note: Produced by author

Previous studies have argued that the national culture of tourists affects the performance of tourists ([Edensor, 2002](#)) and is responsible for the tourist behaviours ([Richardson & Crompton, 1988](#)). The host-tourist interactions allow host groups to observe tourist behaviours that are unique to specific tourist nationalities as a resultant influence of national culture of tourists ([Pizam & Sussmann, 1995](#); [Reisinger et al., 2013](#); [Scheunpflug, 1997](#)). As such, this study provides evidence of the hosts' construction of a unique perception of Chinese tourist behaviours that are largely influenced by Chinese culture. The previous tourism studies have consistently attributed and assumed Chinese tourists behaviours are considerably influenced by traditional, modern, and communist ideologies ([Pearce, Wu, & Osmond, 2013](#)). The Sri Lankan hosts observations on Chinese tourist behaviours suggest the influence of these triple elements on the behaviours and as such it provides the supply side evidence for demand side tourism scholars' previous claims. In particular, the Sri Lankan hosts observations on Chinese tourists' behaviour suggest the influence of traditional cultural values of harmony, frugality, face, and value for money in many aspect of their interactions with Sri Lankan

<sup>17</sup> The term 'snobbish' has been derived from Chan's (2006) study on the Vietnamese gaze on Chinese border travelers. The author identified the Vietnamese service-providing hosts as snobbish suppliers. However, in this study, I applied this term to describe the tour guides' felt perceptions about these Chinese tourists.

hosts ([Dichter et al., 2018](#); [Mok & Defranco, 2000](#); [Yunfei & Zhaoxuan, 2018](#)). Not only the traditional Chinese cultural values, Chinese tourists behaviours are also influenced by key modern values: indulgence and self-expression or directness ([Hsu & Huang, 2016](#)) and also values or lessons learned during early communist period ([Pearce, Wu, & Osmond, 2013](#)). This study not only shows the influence of these triple elements, but also the influence of norms and customs and Chinese language practiced by Chinese. It seems to have made them a distinctive tourist group in the eyes of host groups. The findings also suggest that a new tourist market has undoubtedly brought challenges for service providers as argued in the tourism literature (Erb,2000; Ahmed & Krohn,1993). The detailed discussion provided in the next section (i.e., 8.3.2. Cultural Specific Responses) shows how and in what ways Sri Lankan hosts respond to challenging behaviours of Chinese tourists.

The service-providing hosts perception of Chinese tourists and the stark differences they attributed to Chinese tourists, show 'how' and in 'what ways' Chinese tourists are culturally different from other tourists. The Sri Lankan hosts' comparison of Chinese tourists' behaviours to reference groups (i.e., Western tourists, young Chinese tourists, Chinese tourists who have previously visited) indicates how Chinese tourists are distinct from Western tourists at a broader level, and how perceptions of young Chinese tourists are shifting in the eyes of the Sri Lankan hosts. Accordingly, this research provides answers for the questions raised by [Jørgensen et al. \(2017\)](#) on how Chinese tourists differ from the Western tourist markets. The results of this study provide supply-side evidence to confirm, to a certain extent, claims made by demand-side scholars such as [Hsu and Huang \(2016\)](#), [Pearce, Wu, and Osmond \(2013\)](#) and others on the influence of Chinese culture on tourist behaviours.

### 8.3.1 Chinese Culture and Tourists Behaviours

One of the findings of this study is Sri Lankan hotel managers' divergent perspective on the complaining behaviours of Chinese tourists. They observed that Chinese tourists complain less than other tourists. However, others stated Chinese tourist groups complain as much as other tourists. One of the dominant assumptions that demand-side scholars applied to discuss the complaining behaviour of Chinese tourists is their desire to maintain *harmony*, a cultural value that discourages Chinese tourists voicing their complaints ([Au, Law, & Buhalis, 2010](#); [Becker, 2000](#); [Ngai, Heung, Wong, & Chan, 2007](#)). In this study, it was found that host perceptions of Chinese tourists' complaining behaviours are guided by cultural values which is different to the way that it has been explained in the demand-side literature. The findings of this study provide evidence for the dynamic or 'passive' and 'active' approach that Chinese tourists take to maintain the cultural value of harmony, as argued by [Hoare et al. \(2011\)](#). The Sri Lankan hosts' identification of Chinese tourists as less complaining, or non-complaining, may suggest the passive approach that Chinese tourists take to avoid conflicts or to maintain harmony by tolerating unsatisfactory service received. However,



indirect complaints that accommodation managers receive from the Chinese tourists suggest an active approach that Chinese tourists adopt to solve problems while maintaining harmonious environment. It seems that indirect complaints (i.e., using third parties) allow these tourists to voice their complaints but without having direct confrontation with the hosts in the host-tourist interaction environments. The hosts' remarks on Chinese tourists complaining behaviours may also indicate learned behaviour to voice their complaints when they do not receive adequate service from the service personals. Perhaps this illustrates a movement away from Chinese tourist 1.0.

The hosts in accommodation settings have identified Chinese group tourists and other Chinese travellers as short-staying and non-spending tourist groups. The host perception of Chinese tourists as short-staying guest is the result of planned travel schedules adopted by independent Chinese tourists ([Xiang, 2013](#)) and well-structured tour itineraries found within group tours. The short-staying behaviours seem to have resulted from the cultural value of avoiding uncertainty ([Crotts, 2004](#); [Meng, 2010](#)). This, of course, is true of other tourists in different destinations but apparently less evident in Sri Lanka. In addition to that, hoteliers' perception of Chinese tourists as non-spending tourists also seems to have resulted from the presence of all-inclusive package tours. The presence of Chinese backpackers with sensitive budgets ([Cai, 2018](#)) in host-tourist interactions may also have caused Sri Lankan hosts to perceive Chinese tourists as non-spending and budget tourists. Many scholars argued that *frugality*, one of the traditional Chinese cultural values, is still upheld by many Chinese tourists ([Hsu & Huang, 2016](#); [Yang & Lau, 2015](#)) despite their high orientation towards undertaking shopping in destinations. Thus, the Chinese tourist's activation of such frugality within the accommodation setting seems to have caused Sri Lankan hosts to construct their perception and discourage hosts from trying to get Chinese tourists to spend at their accommodations.

This study indicated that hosts perceive Chinese tourists as tourist groups from which shopkeepers can earn more money in comparison to other tourists. The Sri Lankan hosts perception of Chinese tourists' shopping orientation confirms the demand-side scholars' suggestion of fondness of Chinese tourists for shopping ([Jin, Moscardo, & Murphy, 2019](#); [Kwek & Lee, 2015](#)). Previous studies have noted Chinese tourists undertaking shopping for others to maintain *face* ([Chen et al., 2018](#)), and shop managers' experience of tourist undertaking considerable shopping may have been the result from such cultural orientation. The shopping behaviour demonstrated by Chinese tourists has allowed shopkeepers to make special note of them as 'business-oriented' shoppers. It seems that Chinese tourists' practice of 'daigou'<sup>18</sup> ([Bofulin & Coates, 2017](#); [Shannon, 2016](#)) in Sri Lanka is important. The experience that shop keepers have had with Chinese tourists also resulted in Chinese tourists being perceived as haggling tourists in comparison to other tourists. Though haggling has been identified as

---

<sup>18</sup> Surrogate shopping or Daigou is cross-border shopping that tourist perform during their tours for the buyers in China.



common practice among the tourists to test their skill of bargaining in places where rules of economic structure are not well established ([Hawkins, 2010, p. 12](#); [Kozak, 2016](#)), the Chinese tourists' application of competitive bargaining practices coupled with their cultural norm of bargaining ([Chuah et al., 2014](#); [Maruyama & Wu, 2014](#)) has influenced hosts to view them as unique tourists. The cultural norms of bargaining could allow negotiators to perceive each other differently ([Uzo & Adigwe, 2016](#)). In fact, it appears that the presence of non-rigid pricing structure adopted by Sri Lankan hosts may have further encouraged Chinese tourists to practice fierce bargaining practices. This has resulted in self-fulfilling hosts' perception of the tourists' behaviours. Some of the shop managers' emerging experience of meeting young Chinese tourists, who have little inclination to bargain as their predecessors did, may suggest the possibility of the arrival of experienced tourists who have moulded their cultural habits with new values such as *indulgence* ([Hsu & Huang, 2016](#)). Alternatively, it may be the result of more experienced travellers adapting to the host culture. [Hsu and Huang \(2016\)](#) observed Chinese tourist preference to have an easy and comfortable life without taking inconvenient pathways. This value, in addition to experienced travellers' orientation being different from their own groups, may have caused hosts to construct such perception of these new Chinese tourists. Some shop managers prefer to see more Chinese tourists who do not undertake bargaining while others use different pricing structures for these tourists. The hosts responses towards these cultural characteristics are discussed in the host response section.

The results agreed with the literature on Chinese tourists' strong preference for their familiar foods ([Jørgensen et al., 2018](#); [Li, Lai, et al., 2011](#)). It seems that hosts' accounts of Chinese tourists' preferences to have their familiar foods by visiting Chinese restaurants run by Chinese community living in Sri Lanka indicate their fondness for their own food. The hosts' account of some Chinese tourists visiting local shops and fast food chains suggest that possible changes are taking place in the Chinese tourist market. Irrespective of the type of food eaten, Sri Lankan hosts perceived Chinese tourists to be different from their known tourists (i.e., Western tourists) in terms of the amount of time, the way, and time of the day these tourists take their meals. It may suggest the influence of Chinese food culture ([Ma, 2015](#)) on Chinese tourist behaviours. However, an alternative interpretation may be that pre-planned tour itineraries cause these tourists to have early and quick meals. Nevertheless, hosts' perceptions of the way Chinese tourists take their meals largely corroborate other research that Chinese tourists have a mind-set of 'eat what they have paid for' or overindulge on food during their overseas trip ([Qian, Shen, Law, Chau, & Wang, 2019](#)). However, the hosts' experience of Chinese tourists who spend much on seafood platters further indicate the nuanced nature of this tourist market. In the case of spending on seafood, it is possible that this behaviour is driven by modern value systems (i.e., ostentation). This also indicates a variety of eating

behaviours amongst Chinese tourists. Any one behaviour can shape the perceptions of the hosts. Much may depend on how quickly the individual host adapts as the Chinese market changes.

One of the other major findings of this study is the Sri Lankan hosts' perception of Chinese tourists as a group that does not understand rules and protocols in different service environments. These expected protocols include tipping, participation in service co-production or by performing service-receiving roles, and respecting local, or at least traditional, social norms. Tipping is not a familiar custom in China ([Dewald, 2003](#)), so it is not usual for Chinese tourists to tip. Consequently, Sri Lankan hosts construe Chinese tourists to be non-tip-giving tourists. The Sri Lankan hosts' identification of these tourists as non-tip-giving customers may have been further shaped by the tips that they receive from other tourists in comparison to the smaller tips given by Chinese tourists. Thus, this finding supports other studies ([Dewald, 2001](#)). Previous studies on Sri Lankans have noted their willingness to accept money and other objects from the third parties which are given 'gladly, with pleasure, love, and respect' ([Gamburd, 2004](#)). Absence of such tips from Chinese tourists seems to have allowed Sri Lankan hosts to see Chinese tourists differently. Chinese tourists, especially those on package tours, also show an unwillingness to participate in the co-production of services (i.e., to receive service from bellboys in hotels) which may be a result of their inexperience in international travel. It also has an impact on the hosts' construction of their perception on Chinese tourists. Previous scholars have noted the inexperienced nature of Chinese tourists ([Fountain et al., 2010](#)). Inexperienced tourists could refrain from obtaining standard services from hotels or other services due to the fear of additional charges or their unawareness of using such services. Such behaviours of group tourists allow hosts to differentiate new tourists from matured tourists who may extensively use such services in service settings.

Some hosts (i.e., tour guides and caretakers in cultural places) perceived Chinese tourists as a tourist group that does not have any interests in cultural places/attractions that they are visiting during their tours. This may have resulted from the information that Chinese tourists received from the Chinese government which promotes China as an ancient, civilised, and powerful country during their domestic tours in China (Zhu et al., 2017) in contrast to other destinations. The value that Sri Lankans attribute to their own culture ([Wickramasinghe, 2013](#)) seems to have allowed Sri Lankans to identify the difference of Chinese tourist behaviour. This contradicts the demand-side scholars who identify these tourists as a group who want to experience local custom and culture ([Becken, 2003](#); [Kau & Lim, 2005](#); [Yu & Weiler, 2001](#)). However, it may be that the Western interpretation approach (i.e., interpretation boards available in visited sites) adopted in Sri Lanka may have caused tourists to display such disinterested behaviours. In fact, previous tourism literature has argued that Chinese tourists use a unique cultural lens - they learn about places through stories ([Xu et al., 2013](#)), and an absence of such practices could result in a failure to engage the tourists. If this is the case, then a lack

of interest shown by the tourists is a result of the cultural gap between the hosts and the guests. The photo that shows Chinese tourists eagerly listening to a Chinese-speaking tour guide's story during their tours at a prominent religious site seems to provide evidence for such claims. In addition, hosts' accounts of Chinese tourists showing interest in seeing natural attractions supports demand-side claims on these tourists' preference for nature ([Jørgensen et al., 2018](#)). However, the caretakers' experiences of meeting with some young Chinese tourists with curious gazes may suggest that changes are taking place in the Chinese tourism market with genuine interest to know about the other cultures. It may further support the idea of tourists who may show higher-order behaviours in host-tourist interaction settings. However, it is beyond the scope of this study to determine whether this is because young Chinese tourists are more interested in other cultures per se or whether they are more at ease with a Western form of interpretation.

Application of cultural sonic norms by one group that is different from the other group could allow the former group to be perceived as louder than the other group ([Schwarz, 2013, 2015](#)). The Sri Lankan hosts' identification of Chinese tourists as loud tourists irrespective of their travelling mode (i.e., larger group tours or couples) suggests that the cultural differences are manifested within the Sri Lankan hosts' mind as a result of the cultural differences of Sri Lankans and Chinese tourists. Previous studies have noted the Sri Lankans' appreciation of unraised voices during their social interactions ([Scroope, 2016](#)). The Sri Lankan hosts' comparison of Chinese and other tourists' use of voice also suggests the cultural differences between Chinese tourists and other tourists within the tourism space. The cultural differences between Western and Chinese tourists, and Chinese tourists and Sri Lankans, are apparent through the host perception on sonic norms. The sound norms practiced by Chinese tourists have been perceived as an additional challenge for Sri Lankan hosts, and the adaptation mechanism that Sri Lankan hosts apply in the tourism context are discussed in the response behaviour section.

Chinese tourists are perceived to be using mobile phones excessively and are particularly prone to taking selfies and photos. The service-providing hosts' views about Chinese tourists' continuous use of mobile devices during their tours support [Shen and Liu \(2016\)](#) speculation of the considerable smartphone use among Chinese tourists during their tours. In this way, the results show the high digital elastic ([Pearce & Gretzel, 2012](#))<sup>19</sup> nature of Chinese tourist groups who extend their digital lifestyles into the liminal tourism space ([Kirillova & Wang, 2016](#)) which may make them different from the other tourists. There could be many reasons for this, but again speculation at this point is beyond the scope of the thesis. In addition, service-providing hosts' recognition of Chinese tourists as tourist groups who have considerable orientation to taking photos on their mobile phones suggest

---

<sup>19</sup> Tourists' connectivity to routine world through digital tools and technologies even during their tours is termed as 'digital elasticity'.



the influence of modern practices on Chinese tourists' behaviour. Taking photos using smartphones is a widespread practice in urban China ([Zhang, 2017](#)) and, at the same time, "selfies have entered Chinese popular culture along with camera phones ... they imply a repertoire of poses, aesthetics and social rituals" ([Seta & Proksell, 2015](#)). Thus, the high levels of the practice of this new cultural habit among Chinese tourists ([Hürlemann & Clivaz, 2020](#)) seems to have lead Sri Lankan hosts to differentiate Chinese tourists from other tourists. Similarly, host encounters with Chinese tourists taking photographs of themselves by being embedded into context may not only differentiate them from the other tourists who may take photographs of the object from a distance, but it seems it fuels the irritation of hosts towards Chinese tourists in regards to such practices. The hosts response to these minor misdeeds are discussed in the hosts response behaviour section.

It has been argued that language acts as one of the factors that facilitate interactions of tourists with hosts, and this is one of the main barriers for Chinese tourists. The findings of this study indicate the language issues that some of the service-providing hosts have with Chinese tourists, and its influence as one main element of culture on the perception of Chinese tourists. The service-providing hosts' different experiences are misunderstandings with some Chinese tourists and positive experiences with others who could speak English. It seems that Sri Lankans expect Chinese tourists to speak English. The findings also indicate that language problems not only create issues and discomfort for Chinese tourists but also for the hosts. This is much more of a problem in host services due to the unavailability of sufficient language brokers in host service environment. However, hosts' perception on these tourists' ability to speak English may indicate the emergence of young Chinese tourists who could speak English which is resulting in changes to the perception that Sri Lankan hosts have. The Sri Lankan hosts' divergent perceptions on Chinese tourists' language abilities align with [Ying, Wen, and Wang \(2018\)](#) assertion of Chinese tourists English language ability varying with the socio-demographic factors. Nevertheless, the neutral position that many Sri Lankan hosts took on Chinese tourists' language (in)abilities may suggest a tolerant and empathetic response. The tourists' actual language barrier can persuade hosts to tolerate the language issues arising from host-tourist interactions ([Moufakkir, 2011](#)) and at the same time respond to these barriers. Host response to language barriers is discussed in the hosts response behaviour section (see 8.3.2. culturally specific responses).

Hosts were also astonished at the use of information among the Chinese tourists. Chinese tourists who are travelling under the non-group tourists were seen as being more digitally connected and advanced than other tourists. In particular, the shop keepers' accounts of these tourists' use of digital word of mouth and the reliance on such information to make informed and calculated decisions suggests the differences that hosts may see in Chinese tourists who travelled beyond their package tours. The short time that Chinese tourists take to know about the destination and its



people in comparison to other tourists seems to have shocked these hosts. The hosts' perceptions of Chinese tourists' use of information suggest the fast maturation process of Chinese tourists in the destination. It may also suggest that the that technology changes the way a market matures but this is speculation and needs further research. In that way, the Chinese tourists are well ahead of the other tourists in knowing about the destination and dealing with the host-service providers. The rapid changes taken place within the Chinese tourist market seem to have provided additional challenges for Sri Lankan hosts to understand and adjust to this tourist market.

Nevertheless, as discussed in the preceding paragraphs, it shows that Sri Lankan hosts perception on Chinese tourists are largely shaped by the tourist' behaviours which is largely driven by their traditional cultural values in addition to the modern values that have developed in recent years. The findings of this study also indicate the hosts' invention of strategies to mitigate the challenges brought by these Chinese cultural value-driven behaviours. It is discussed in the next section.

### **8.3.2 Culturally Specific Responses**

This study also provides the evidence on how service providers learn and adopt best ways to respond to a new tourist market. When a new tourist market visits a destination that used to serve mature markets, the service providers are in a constant state of learning to respond to the new market. In Sri Lanka, responses to tourists have become embedded in the service sector, and therefore it is hypothesised that Sri Lanka will be able to respond to any new tourist market that may arrive in the future. However, in the case of the Chinese tourist market, they seem to be constantly one step behind because of the rapid changes that are taking place in the Chinese tourist market.

It is argued that foreign tourists bring new languages, expectations, and culturally valued practices ([Murphy, 1983](#)). Sri Lankan hosts initially made adjustments because of the cultural differences that Chinese tourists brought into their host service environment. In other words, findings of this study suggest that Sri Lankan hosts have adapted to the different cultural values of Chinese tourists. The hosts who want to have economic benefits from host-tourist interactions show 'cooperation', as it is termed by [Maoz \(2006\)](#). Accordingly, findings of this study suggest different manifestations of this cooperation of hosts by inventing different strategies to account for the cultural difference of Chinese tourists. As outlined in the following diagram (see Figure 28), the arrival of Chinese tourists into the Sri Lankan host service environment allowed Sri Lankan hosts to make necessary adjustments to meet the requirement of Chinese tourists. However, the unique and challenging behaviours that these tourists demonstrated during their interactions with the hosts groups seem to have required Sri Lankan hosts to invent new strategies to achieve their financial objectives. However, this adjustment or strategies invented by Sri Lankan hosts have not allowed them to continually reap the benefits from the tourists due to rapid changes taking place in the tourist

market and tourists' expression of cultural practices. These rapid changes (movement from Chinese tourist 1.0 to Chinese tourist 2.0 and beyond) seem to have allowed these hosts to recognise the outdated nature of their previous culturally responsive strategies, and to invent new strategies. Again, these new strategies seem to have become outdated within a short time when new tourists brought new behaviours into host tourist interaction setting. The host-tourist interactions are not static, and findings show that it is an evolutionary process where tourists and hosts change their behaviours as a response to each other's behaviours ([Maoz, 2006](#)). However, findings suggest that hosts responses are always behind the rapid sophistication occurring in the Chinese tourist market. Accordingly, following diagram (see Figure 29) illustrates initial and subsequent challenges that Chinese tourists bring into the host-tourist interaction settings and respective responses hosts developed each time when new challenges were brought into the host tourist environment. A detailed discussion on response behaviours is given below.

### **Cultural Bubble for Chinese Tourists**

Managers and owners of restaurants, hotels, cultural places, and sometimes tour guides use various techniques and strategies to serve the Chinese group tourists and to receive tourists from tour agents. The Sri Lankan service-providing hosts' provision of infrastructure facilities for Chinese tourists' needs indicates attempts to create a familiar tourist environment or 'cultural bubble' for Chinese tourists. The cultural bubble created for tourists reduces tourists' unfamiliarity in the foreign service environment and allows them to see the new environment as not too different from that of home. The results show, hoteliers' inclusion of facilities and requirements specifically for Chinese tourists: twin beds, Wi-Fi, AC facilities, hot water, thick blankets, Chinese food (particularly Chinese soup). Elsewhere the establishment of Chinese restaurants and Chinese signs was sighted (see Figure 24 in Chapter 7) and provision of such facilities for Chinese tourists. Previous demand-side studies on Chinese group tourists, as well as independent tourists, found Chinese tourists expecting standard service amenities from their accommodation driven by their cultural expectations ([Li, Lai, et al., 2011](#); [Mejia et al., 2018](#); [Prayag, Cohen, et al., 2015](#)) and importance of maintaining Chinese signs and directions for tourists in destinations ([Arlt, 2013](#); [Ying et al., 2018](#)). As such, this study provides the evidence of hosts initiative in providing facilities to meet such requirements of Chinese tourists in the host-tourist interaction settings in Sri Lanka. Moreover, the restaurants and hotels' inclusion of Chinese foods along with Sri Lankan foods suggest the hosts' approach to provide familiar Chinese food while addressing their need to try local foods to experience novelty in the destinations. Provision of familiar foods also depends on the type of Chinese tourists who visit these service providers. The findings suggest hosts who are more inclined to receive group tourists are oriented to provide these facilities in comparison to those other hosts who receive other types of Chinese tourists. The inclusion of tour guides who speak Mandarin for group package tours, and their

mediation role within the service encounter settings, suggest the provision of cultural familiarity for Chinese tourists. The government approach to transform the existing museum facilities also suggests a desire to design and cater for Chinese tourists. Accordingly, the findings of this study show the suppliers' attempts at meeting the expectations of Chinese tourists as outlined in demand-side studies. Nevertheless, the relative absence of the considerable voice and observations of those hosts who do not receive Chinese group tourists may suggest the smaller adaptation these hosts may need when experiencing new Chinese travellers who might only need a little cultural familiarity in host-tourist relationship settings. The key finding in this section is that the host adaptation varies according to which type of Chinese tourist is being served.

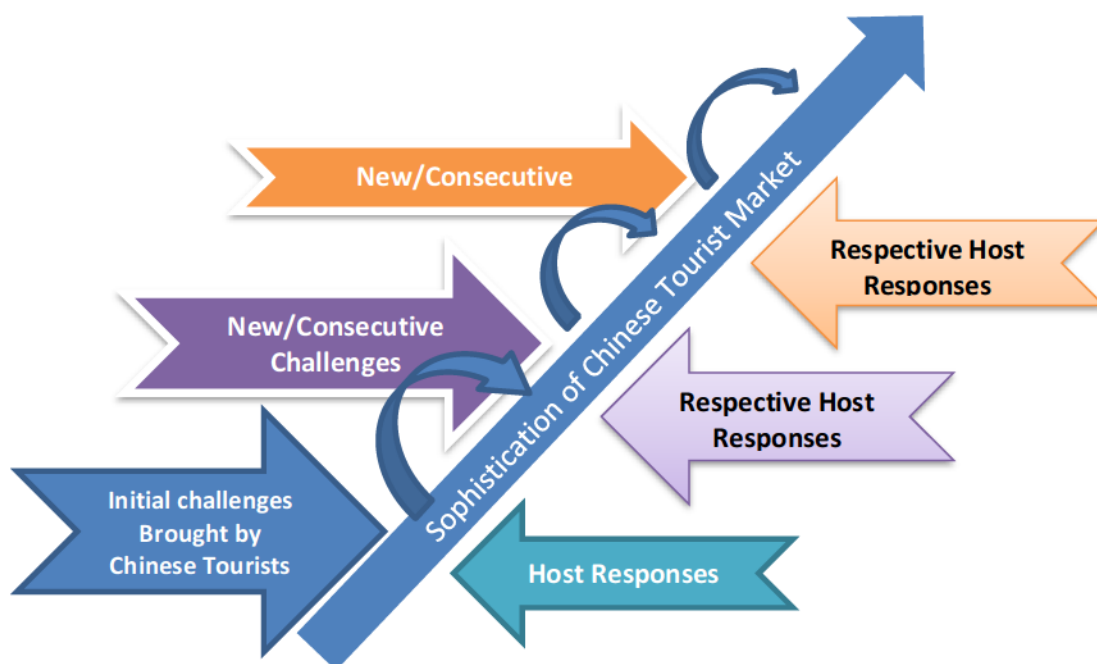


Figure 29 Service-providing hosts' experience and response strategies

Note: Produced by author

### Responding to Language

In comparison to other service-providing hosts, findings indicate the institutional service organisations' responsiveness to develop their Chinese language skills, as one of the elements of culture. The discomfort that service-providing hosts experience with Chinese tourists seem to have allowed these hosts to quickly learn basics of the Chinese language. It indicates the quick adjustment of service providers to provide services to Chinese tourists. The arrival of a new tourist market with a new language demands these hosts in destinations to learn this new language. It is considerably



visible within the tourist shopping setting, as discussed in the results chapter. Though initial host-tourist interactions have taken place with the help of language brokers, the hosts' perceived difference of Chinese tourists' buying practices seem to have forced these hosts to quickly learn Chinese and accommodate these tourists while simultaneously disconnecting tour guides from their host-tourist interactions. Through removing the tour guides in shops Sri Lankan hosts seem to have created an authentic service environment in the eyes of Chinese tourists (this will be discussed more in the responding to bargaining behaviour section in 8.3.2 Cultural Specific Responses). The specific nature of the shopping service and the requirement for a high degree of interaction seems to be another reason for these hosts to learn the Chinese language quicker than any other service sectors in the country. Financial motives of these organisations drive them to quickly learn the new language and serve new tourists. The degree and manner of Chinese language accommodation of the Sri Lankan service-providing hosts is similar to [Cohen and Cooper \(1986\)](#) findings on language acquisition. However, in contrast to [Cohen and Cooper \(1986\)](#) contention of established tourist enterprises fully accommodating tourists' language for organised mass tourists, the service-providing hosts' degree of accommodation of the Chinese language appears to be different from sector to sector depending on the product they market and the degree of time that tourists spend in these service environments. For instance, hotel managers' experience suggests minimal adaptation to Chinese language considering the support that they receive from tourist brokers. It seems the minimal interactions that they have with the tourists do not require them to accelerate their learning of the Chinese language. However, it does not deny these hosts' skill of acquiring this new language. [Cohen and Cooper \(1986\)](#) state that fringe establishments learn languages through their interactions with new tourists. This study shows the growing presence of young Chinese tourists visiting less frequented establishments require these service providers to respond by acquiring language through their interactions. However, their language accommodation seems to have been disrupted by the emergence of Chinese tourists who have diverse levels of English. Additionally, tourists' use of mobile platforms for translation seems to have further reduced such efforts by hosts. The slow language adaptation again seems to have created challenges for these service-providers, as discussed in the results chapter, but this is being ameliorated by technology which was not available when earlier studies were conducted.

### **Responding to Culturally driven Bargaining Behaviours**

Culturally driven extreme bargaining behaviours have caused Sri Lankan shop managers to adopt different pricing strategies. The continuous invention of new strategies for such bargaining behaviours also provides clear evidence of the changes taking place in the Chinese tourist market. Previous scholars have noted the tourists and hosts undertake friendly bargaining in shopping settings ([Hawkins, 2010](#)). However, culturally driven bargaining from tourists requires that hosts



from non-bargaining cultures or cultures with different bargaining norms change their cultural norms at least in certain contexts and invent new culturally driven strategies to achieve their business objectives ([Uzo & Adigwe, 2016](#)). The range of strategies adopted by the hosts include overpricing, shifting tour guides' commission to Chinese tourists, flexible pricing, and product adaptation strategies. Overpricing includes retailers setting an inflated price (i.e., a price for Chinese tourists), which is above the normal 'tourist price' to address the extreme bargain practices of Chinese tourists. Though inflated price settings are found to be common in tourism settings ([Hawkins, 2010](#)), the high price set by hosts seem to have specifically targeted Chinese tourists knowing their behaviours. The Sri Lankan hosts' implementation of an overpricing strategy for Chinese tourists is similar to [Brewer \(1984\)](#) findings of shops adopting high prices for American tourists who bargain only in the tourism settings or as a result of application of tourists' tourist culture. However, in contrast to Brewer's study, the current study suggests that the shops' adoption of overpricing strategies for Chinese tourists is because the tourists have brought their distinctive cultural norm of bargaining into the host-tourism relationships. As noted elsewhere, the sophistication of the Chinese tourist market, through their access to market information obtained via their predecessors and the Chinese tour leaders, and their application of such sophistication during their interaction with shopkeepers during their bargaining, have made the hosts' initial response strategies outdated and required the invention of new strategies (see Figure 28). This is visible within the tour guides' willingness to give up their commission as a new strategy, while allowing tourists to do their own interactions in shops in order to support the shop managers. The entanglement resulting from the sophistication of the tourist market through market information and activation of stringent cultural bargaining to respond to new strategies seems to have forced hosts to move away from their introduced new strategy and replaced it with newer ones (i.e., flexible pricing). The findings of this study also show the resentment that Sri Lankan hosts may demonstrate towards Chinese tourists by using unethical business practices (i.e., selling fake stones) which may have been driven by the Chinese tourists' extreme bargaining practices driven by their cultural values. The shop managers' concerns about the decline in Chinese tourists buying gems from their shops has led to suggestions that new tourists are well informed buyers. This may be evidence of the increased sophistication of Chinese tourists. The hosts have been left behind despite attempts to adapt. Although host-tourist interactions enable hosts to maintain rewarding positions with much access to market knowledge ([Sutton, 1967](#)), the findings here suggest that Chinese tourists attempt to take advantage of the hosts with their increasing access to market information. Both hosts and guests are adapting to market conditions, but the tourists are usually ahead of the service providers.

## **Spatial and Temporal Separation of Chinese Tourists**

It has been argued that cross-cultural tourist interactions can generate negative outcomes for other tourists ([Nicholls & Brookes, 2011](#)). In particular, one tourist group's cultural practices could be perceived as different from others and create negative feelings and expressions. As such, this study indicated the hosts' observation of discomfort felt by other tourists as a result of Chinese tourists' application of their culturally driven sonic norms. The service-providing hosts are motivated to obtain the maximum benefits from different tourist types irrespective of their differences. Loss of one tourist market because of another tourist market due to cultural sonic norms is loss of present and future revenue for businesses. Accordingly, findings of this study suggest that Sri Lankan hosts invent cultural separation strategies for different tourist markets after considering the influence of culturally driven tourist behaviours. It seems that separating Chinese tourists from the other tourists has allowed these hosts to keep tourists within their own cultural bubble without disrupting the experience of other tourists who are in a different cultural bubble. However, the separation of Chinese tourists from other tourists has not resulted from a straightforward process, but results suggest that it entirely depends on the size of the location and ability of the service personnel who serve these tourists. The larger the layout of the host service-providing environment, the greater the ability of these hosts to separate tourists from each other. It seems that service personnel selling skills and their knowledge and understanding of Chinese tourists interpersonal influencing abilities ([Mok & Defranco, 2000](#)) further allows these hosts to implement temporal separation strategies and to obtain the maximum benefits from Chinese tourists as well as their traditional markets. Absence of the voices of other hosts who do not have considerable space to separate the tourists may suggest a lack of requirement of such separation strategies or their helplessness of managing such difficulties caused by Chinese tourists. It may also be because of their mixed experience of meeting with more experienced tourists who learned to show acceptable tourist behaviours in the eyes of other tourists. However, findings of this study suggest that these hosts also make efforts to maximise their benefits from Chinese tourists by establishing relationships with them as it helps them to capitalise on the Chinese tourists' susceptibility to rely on the opinion of others.

Besides, these major responses, hosts in tourism settings who have no direct influence on running the site, such as in museums, have little understanding of why Chinese tourist behaviour perceived as unacceptable. Consequently, they do not develop strategies to accommodate tourists. Overall, as noted in this section, it shows that Sri Lankan hosts are in the process of inventing new strategies to serve the Chinese tourist market considering their cultural differences as well as changes taking place in the tourist market.

## 8.4 Triangular Nature of Host Gaze

There is clearly a triangular gaze in operation in Sri Lanka, going in three directions. The tourists gaze at the tourist suppliers to see if their establishment fits their requirements; the suppliers gaze at the tourists to try and understand a fluid market and their gaze; the tourists gaze (i.e., experienced, or old tourist market and Chinese tourists) at each other observing cultural differences. The findings of this study show the production of these gazes and following diagram shows the gaze conceived in the host's mind (see Figure 30).

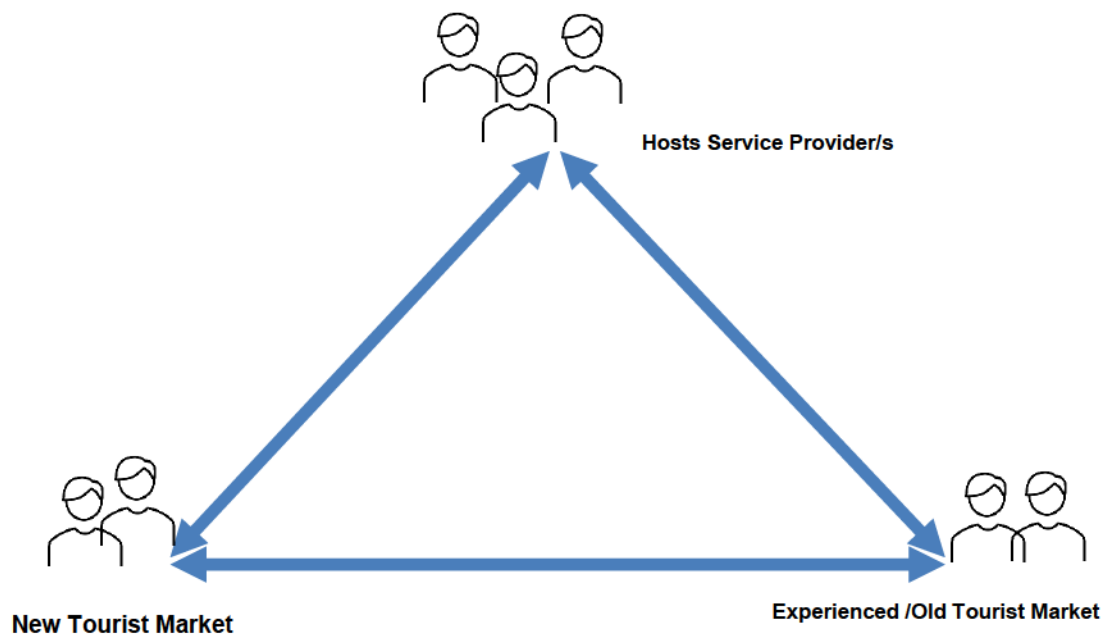


Figure 30 Triangular Nature of Host Gaze

Note: Produced by author

This study shows that Chinese tourists' gaze affects and feeds the gaze of Sri Lankan hosts. The hosts' accommodation of the Chinese tourists' gaze provides the empirical evidence of "hosts internalizing the gaze of tourists" (Canziani & Francioni, 2013). The Sri Lankan hosts are cognisant of the gaze of Chinese tourists and have included Chinese-speaking employees, signs, required amenities, and Chinese foods, while acquiring Chinese language to satisfy the tourist gaze and to ensure sales. In addition to that, they respond to the ferocious gaze of Chinese tourists (i.e., snobbish gaze of tourists) directed at them. Business motives drive these Sri Lankan hosts to oblige the gaze of tourists by viewing the gaze from tourists' perspectives and responding to both the tourists and their own requirements accordingly. It is not a result of the chauvinism that hosts ascribed to Chinese tourists in Vietnam, as observed by Chan (2006), but driven by economic motives. The other important element that has emerged from this study is that hosts' perception of the tourists' gaze is not static but evolving, which creates tensions and challenges for these hosts. The emergence of a new



generation of Chinese tourists with divergent gazes seems to have made these hosts understand the challenges involved and the existence of different types of gaze within similar tourist markets.

[Holloway et al. \(2011\)](#) argued for the existence of an intratourist gaze in tourism space where tourists make their moral judgement about the behaviour of other tourists. This study shows that hosts understand the existence of such a gaze within the host tourist encounter environment and also that this changes with different tourist groups. In this study the host conception of the presence of the intratourist gaze has resulted from some Western tourists avoiding some places because of the behaviour of Chinese tourists. The findings suggest that the tourist gaze of Chinese tourists is not only subject to the moral gaze of other Chinese tourists as suggested by [Hua and Shiyao \(2016\)](#) but also other tourist markets. The perceived intratourist gaze provides an additional challenge for hosts. As argued elsewhere, the hosts in this study mobilise their resources and efforts to avoid the generation of such gazes so they can achieve their economic objectives. Similarly, there is some evidence of an intratourist gaze among different Chinese tourists based on the 1.0 to 2.0 continuum. Reducing the intratourist gaze helps to produce a mutually satisfying tourism experience.

The Sri Lankan hosts, as a non-Western host group, try to understand the fluid Chinese tourist market and construct their gaze by comparing the similarities and dissimilarities of Chinese tourists' behaviour and other tourists' behaviour. It has been argued that hosts construct their gaze on tourists through comparing cultural similarities and dissimilarities of different tourist groups ([Moufakkir, 2011](#)). Sri Lankan hosts' gaze on Chinese tourists is considerably shaped by the cultural differences between Chinese tourists and the other tourists with whom these hosts are familiar. Previous studies have used cultural differences between the hosts and the tourists to explain host gaze, and they argued that it mediates the gaze of hosts. Accordingly, this study indicates the host gaze that has resulted from the culture of tourists. The cultural difference between two tourist groups enables Sri Lankan hosts to make their remarks on these differences and as such it supports the contention of the mediation role played by culture on development of the host gaze. It shows that long term relations that Sri Lankans have had with Western tourists allow Sri Lankan hosts to accommodate cultural differences of these tourists, and it may allow them to construct a culturally free gaze on tourists. This process could have been further facilitated by the continuous exposure to Western ideologies. The sudden exposure to a new tourist market, in this case Chinese tourists, allowed these hosts to construct their gaze based on the cultural characteristics. Minimal exposure and relationships that Sri Lankan hosts may have had with Chinese behaviours in comparison to Western behaviours seem to have allowed them to develop a culturally driven gaze. Despite the cultural differences observed in tourists, differences in type of travel, (that is mass tourists, individual tourists) and the variations from Chinese tourists 1.0 to 2.0 also impact on the hosts' perception. This agrees with previous studies ([see for example McKercher, 2008](#)). The group package tours allow



tourists to wrap themselves within their social-cultural safety blanket and to demonstrate home behaviours without awareness that they are subject to being observed by others ([McKercher, 2008](#)). However, cultural differences have still been observed in this study as independent Chinese tourists do not behave in exactly the same way as independent Western tourists.

However, as argued elsewhere, perceptions held by service providers are not static and are subject to change when a new market matures in a destination. In other words, the initial gaze of hosts constructed around Chinese tourists change as the tourist market changes. The maturation process of a tourist market is not a straightforward process, and, as outlined in the preceding discussion section, at least for Chinese tourists, they could be at a different level of the maturation process at any given point. As such, the service providers keep their gaze of tourists who continue to behave as the first tourists did but develop new gaze on tourists who move away from those behaviours. In the context of this study, perceptions of large group tourists remain, but newer, more independent Chinese tourists require a reevaluation of those perceptions and a change in response behaviour. It further suggests the non-existence of a single host gaze in the tourism.

This study also provides the evidence for non-existence of a common collective gaze on Chinese tourists among the service-providing hosts. In other words, nuanced gazes exist within the host service providers. As noted in the preceding discussion, unique tourist behaviours demonstrated by tourists in specific service environments allow host service providers to recognise them and develop individual perceptions around these tourists. Thus, the study supports the work of [Brewer \(1984\)](#) who identified the existence of a specific gaze within specific service providers to guide their interactions. There are some gazes directed to Chinese tourists by the service providers that are specific to the sector (i.e., shops, restaurants), while other perceptions are universal across all providers. Essentially, it indicates the existence of shared and unique gazes among the service providers. The presence of nuanced differences of host gaze on tourists is different from previous studies such as [Maoz \(2006\)](#) and others. Previous studies have taken hosts as a common cohort to show the host perception of tourists without showing the subtle differences that exist between different hosts. In this study a range of service-providing hosts' perceptions have been examined and differentiated. Finally, as argued elsewhere, the host can observe the gaze of tourists that is extended towards them and to other tourists when they are directing their gaze at tourists to understand and respond to their requirements. This iterative process is a necessary requirement for businesses to achieve their aims.

## **8.5 Summary**

This chapter discussed the major findings of this study under three sections: Chinese tourist continuum, cultural differences of Chinese tourist market, and triangular nature of the gaze of the

hosts. Firstly, this study proposes a Chinese tourism continuum model by rejecting the dominant argument of the presence of two types of Chinese tourists in the Chinese tourism literature. It has been discussed under the theme Chinese tourism continuum. Secondly, the specifics of cultural difference that hosts observe within the Chinese tourists in comparison to other tourists has been examined. These cultural differences have required host service providers to be innovative and invent their response strategies. In addition, the challenges that host service providers face when a new tourist market is continually evolving have been analysed. Finally, this chapter analyses the complex nature of the triangular gaze.

# Chapter 9

## Conclusion

### 9.1 Introduction

This study was designed to explore different Sri Lankan service-providing hosts' (managers/owners) experience with the new Chinese tourist market, and their adjustment strategies directed towards them. The four key questions of this study were to: a) What are the experiences that Sri Lankan service providers have with Chinese tourists 1.0 and 2.0?; b) How do service providers' experience of Chinese tourists differ across tourism supply sectors such as hotels, shopping environments, cultural related service providers, and tour guides?; c) What strategies do service-providing hosts apply to address the needs and demands of Chinese tourists?; d) What theoretical interpretation explains the service providers' experience and response behaviours to Chinese tourists in Sri Lanka?. This chapter begins by providing a summary of the research questions followed by a discussion of the key discoveries and implications and future research. The limitations of the research are also noted.

### 9.2 Overall Summary

This thesis adopted an emic research approach by utilising a qualitative research strategy to obtain rich data capturing the hosts' perception and responses towards the Chinese tourist market without relying on researcher-imposed categories. The service-providing hosts chosen for this study included the managers/owners or key service employees who had business interests and represented different service sectors: restaurants, accommodation, tour guides, caretakers of cultural places, and shops. The study has been conducted in two mature tourist locations: Kandy and Galle in Sri Lanka. The data collection materials included interviews and observations. Interviews were adopted as the primary data collection method to understand the participants' experiences with Chinese tourists. A total of 57 informants participated in this study. The thematic analysis focused on finding patterns that emerged from the data. There were no differences on hosts perceptions and responses between two tourist locations. Thus, common themes which emerged from two destinations have been incorporated in this study to present the findings. The following section provides the summary of the findings of this thesis.

#### 9.2.1 Service-providing Hosts' Experience and Response Behaviours

Relating to the prevalent notion of the presence of Chinese Tourists 1.0 and 2.0 ([Li, 2016](#)), this study attempted to understand different service providers' experience with these two types of Chinese tourists discussed in the literature. However, data from service-providing hosts challenged Li's (2016)

categorisation of Chinese tourist types and their behaviours. The hosts experience with Chinese tourists comprised of different types of Chinese tourists, various dimensions of these tourist behaviours, and host response to these behaviours. These tourist types and host response strategies are described in the following section.

#### *All-inclusive Group Package Tourists 1.0*

These are Chinese tourists who buy all-inclusive package tours with tight tour itineraries to cover the different sites within Sri Lanka. These tourists' behaviours are controlled by the tour itinerary, tour leader, and the guide who accompanies them during their tours. It appeared that these tourists undertake fast phased tours within Sri Lanka by moving from one tourist location to another. The tourists who travelled on mass package tours could stay in their bubble throughout their tours without showing any adventurous tourist behaviours that more experienced travellers may demonstrate during the same tour. These tourist behaviours seem to have allowed Sri Lankan hosts to understand the clear cultural differences of Chinese tourists from the other tourist markets due to the demonstration of psychocentric behaviours within their groups. The stark cultural differences of these tourists from traditional (Western) tourist groups allowed Sri Lankan hosts to include amenities required by these tourists while simultaneously making strategic changes to reduce any uncomfortable experiences felt by traditional tourist markets. These tourists are Chinese tourists 1.0 or the first wave of Chinese tourists and have been identified in the literature ([Arlt, 2013](#); [Li, 2016](#))

#### *New Version of Chinese Group Tourists*

These are the Chinese tourists who buy all-inclusive packages. These tour groups can consist of experienced travellers who would want to challenge their status quo and move out from the rigid tour itineraries in certain instances but want to follow the rest of the tight itinerary during their tours. In other words, these experienced travellers may not stay in their group during the whole of their journey but could move out from their group in certain contexts to experience some degree of novelty and accumulate different experiences. Simply, these tourists could demonstrate tourists 1.0 behaviours in certain instances and advanced tourist behaviours in other instances. The demonstration of such tourist behaviour of group tourists suggest the presence of Chinese tourists who are in between 1.0 and 2.0 categories during their tours. The changing nature of these tourists' behaviours has been observed by Sri Lankan hosts and resulted in efforts to adjust to the changes. In particular, the tour guides and shopkeepers were more responsive to the changes taking place in the Chinese tourist market as these were the first two service providers who experienced the changes. Additionally, the movement of these tourists from tour groups have allowed peripheral hosts to have experiences with these tourists and develop their perception about them.



### *Guided Smaller Groups, Couples, and Families, and Project Workers*

It would appear that tourists who have greater experience in international travelling undertake smaller group tours. These tours are still controlled by Sri Lankan tour guides but have greater flexibility so that the tourists can control their itineraries. Previous demand side studies have suggested the emergence of semi-self-guided package tours undertaken by Chinese tourists hiring local guides in destinations ([Dichter et al., 2018](#)). This is supported by the hosts' experience in Sri Lanka. These smaller groups not only consist of Chinese families but also Chinese couples, and sometimes project workers who are involved in the Chinese-funded projects operating in Sri Lanka. These tourists' tour arrangements and travel behaviours have allowed them to have different relationships with the hosts, once more changing the perceptions and response behaviours of the hosts. These tourists are higher version of 1.x tourists.

### *Self-Guided Groups including Couples and Families*

These tourists include smaller Chinese friendship groups, Chinese couples and families who are accompanied by experienced Chinese travellers who plan and undertake their tours on their own without the support of Sri Lankan guides. Though these tourists travelled without the support of tour guides, the experienced and leading traveller (also known as head donkey) ([Cai, 2018](#); [Cai et al., 2019](#)) found within in these groups may influence the behaviour of the tourists during their tours. This is particularly visible within the shopping environment. The arrival of these experienced travellers allowed some hosts, who did not serve larger groups, to receive Chinese tourists. Some of the minor misdemeanours of these groups have challenged the assumptions that these service providers have had on 'typical tourists', but such behaviours are ignored because of the value that they ascribed to these tourists. These tourists show greater levels of travel maturity on the 1.0/2.0 axis.

### *Single Travellers*

These include travellers who may obtain a deep experience in the Sri Lankan tourism environment by planning and undertaking their own tours without the support of others. The experience that these tourists have obtained during their previous tours have resulted in greater self-confidence when travelling. These tourists may not require specific cultural responses from the host service providers. In comparison to other Chinese tourist types, these tourists show high levels of mature tourist characteristics.

The literature suggests that there are Chinese tourists 1.0 and 2.0 or have reached the consensus on existence of two broader Chinese tourist types ([Arlt, 2013](#); [Cheng & Foley, 2018](#); [Li, 2016](#)). However,

the hosts' experiences with Chinese tourists suggest that the movement of Chinese tourists from 1.0 to 2.0 is not straightforward. It is patchy, irregular, and not uniform. The Chinese tourists could simultaneously maintain their host-tourist relationships by being tourists 1.0 in one aspect of their tour, while showing behaviours which could be attributable to Chinese tourists 2.0 in another activity. Similarly, Chinese tourists who may be a Chinese tourist 2.0 could demonstrate lower-order behaviours in one context but usually maintain 2.0 or higher-order behaviours throughout the rest of their tour. At the same time tourists do not gain experience in a uniform manner. The movement of tourists from 1.0 to 2.0 is dependent on the level of experience in a variety of behaviours. Thus, it is argued that Chinese tourists are moving from Chinese tourists 1.0 to 2.0, but this process is not strictly linear. Therefore, in this thesis, I proposed a Chinese tourism continuum which provides for a more nuanced perspective on Chinese tourists.

This study provides evidence of how destination service providers perceive and respond to new tourist markets following considerable experience with mature tourist markets. Sri Lankan service providers evaluate the behaviour of Chinese tourists based on their experience of Western tourists. The hosts groups evolve with older tourist markets and improve their understanding of those markets ([Jafari & Way, 1994](#)). In the light of these findings, I argue that when a new market arrives at a destination, the host service providers see the differences between the new and established tourist markets and remark on the different patterns of behaviours.

Sri Lankan hosts' long familiarity with the Western tourist market and their exposure to Western habits have allowed them to observe the stark cultural differences between the Chinese tourist market and other tourists. The behaviour of Chinese tourists is noticed by the hosts. Chinese tourist behaviour is shaped by Chinese culture ([Pizam & Sussmann, 1995](#); [Reisinger et al., 2013](#); [Scheunpflug, 1997](#)). The host perception of Chinese tourists indicates the influence of traditional and modern cultural values and customs of China. The Chinese tourists behaviours perceived by hosts resemble the cultural driven tourist behaviours argued in the demand side Chinese tourist literature ([Hoare et al., 2011](#); [Hsu & Huang, 2016](#)). In the light of these findings, I argued that the assessment of the hosts perception of Chinese tourists is predominantly shaped by the difference between the cultures of traditional Western tourists and those of the Chinese tourists.

The arrival of a new tourist market not only allows hosts to construct their perception but also make adjustments for the new tourist market. In this study, adjustments for the new market included the addition of new beds, blankets in hotels, hiring Chinese chefs or at least including Chinese dishes on menus, establishing links with tour guides, including monuments in museums, and building relationships with tour guides, and tour guides applying different persuasive techniques. This shows that the initial, adjustments of the service-providing hosts were directed towards providing a cultural

bubble for Chinese tourists to provide them with a familiar service environment. The underlying motive for implementing other strategies was, of course, to obtain the maximum return for the businesses. Culturally driven tourist behaviours such as haggling behaviours, meddling behaviours, loud tourist behaviours, and language issues needed to be addressed with specific responses to keep their revenue streams. The hosts who do not have financial targets, such as caretakers of cultural places or larger hotels that had made their initial arrangements to receive Chinese package tourists with initial financial targets, take these cultural differences as they are, without making significant revisions to their service environment. Against this backdrop, I argue that cultural differences between tourist markets allow host groups to develop culturally specific responses to reap the maximum benefits from different tourist markets. The nature of such responses is considerably dependent on the type of service.

The host perception of Chinese tourists is not static, and it changes with the evolution of Chinese tourist market. The rapid changes taking place in the Chinese tourist market have allowed Sri Lankans to reassess their previous perceptions and allowed them to construct a new perception of Chinese tourists. In other words, increasing sophistication of the Chinese tourist market and the movement of Chinese tourists to undertake individual tour arrangements are allowing these hosts to change their perception of Chinese tourists. Thus, I argue that sophistication of a tourist market can allow hosts to change their perception and see the new tourist market in the same way as the other tourists. However, there are still minor differences. The findings of this study indicate that the evolution of Chinese tourist market makes it difficult for some service-providing hosts to keep up with their adjustments. In the light of these insights, I argue that Sri Lankan service-providing hosts are constantly one step behind the changes to the Chinese tourist market.

This study also provides evidence of the existence of different gazes within the tourism setting. As argued in the discussion chapter, the tourists are directing their gaze at other tourists as well as hosts during their interactions. Tourists gaze at hosts to see whether they could meet their expectations and other tourists gaze at tourists to see whether they demonstrate acceptable tourist behaviours. The hosts also direct their gaze at tourists to understand the tourists, and develop their responses based on their understandings. Simply, there is evidence to argue the existence of triangular host gaze. In addition to that, the hosts gaze also vary with the type of service environment and type of tourists. Accordingly, I argue for the existence of different gazes within the host-tourist environment.

### **9.3 Contribution of this Thesis**

The exploratory nature of this thesis contributes to understanding the experience and response strategies of service-providing hosts with Chinese tourists as a new tourist market. I have synthesised the relevant literature in the areas of host-guest relations in tourism and the Chinese outbound



tourism literature. As a result, the findings of this study make the following contribution to the extant literature in the area of the host-guest paradigm, outbound Chinese tourism, and Sri Lankan tourism literature.

### **9.3.1 Contribution to the Host-Guest and Host Gaze Paradigm**

This thesis contributes to the host-guest paradigm by showing the hosts' perspectives about tourists who have regular contact with the hosts. The service-providing hosts' experiential perceptions about the tourists have received little research attention ([Sharpley, 2013, 2014](#)). The few researchers who have applied the host-guest model to delineate the hosts' perception or gaze on tourists were restricted to Western tourists ([Kozak & Tasci, 2005](#); [Pizam & Sussmann, 1995](#)) or limiting themselves to specific service-providing hosts: hotels or restaurants ([Cheok et al., 2016](#); [Moufakkir & Reisinger, 2016](#)). However, in this study, a range of service providers' observations on the emerging Asian tourists were included. These have not been covered in the previous tourism literature, ([except for Chan, 2006](#)). Moreover, the majority of the host perception studies in tourism rests on the insights obtained from the wider community of residents in destinations who may or may not have regular contact with the tourists.

The tourism literature has given much attention to explaining tourists' adjustments to the hosts' environment in the tourism context ([Hottola, 2004a, 2004b](#); [Tempel & ten Thije, 2012](#)) and also the community's adaptation to tourism development ([Doğan, 1989](#); [Horn & Simmons, 2002](#)), while giving limited attention to show the way the service-providing hosts adapt to specific tourists ([except Maoz, 2006](#)). This study shows how non-Western hosts build their relationships with non-Western tourists, in this case Chinese tourists, by applying different strategies to address the unique needs and cultural differences of new tourists. Overall, this thesis provides empirical evidence on how hosts who have had experience with a mature tourist market perceive a new tourist market coming from a very different culture and the way they respond to the new tourist market.

In addition, this thesis also contributes to the host gaze literature by showing the Sri Lankan service-providing hosts developing their gaze around tourists and how they perceive different gazes manifested in host-tourist interaction setting. The hosts' perspectives about tourists have received limited attention from the host gaze concept that has been derived from Urry's seminal conceptualisation of the tourist gaze ([Sharpley, 2013](#)). Thus, in applying the concept of host gaze, this study provided evidence of these non-Western hosts' experience with non-Western tourists. The absence of the non-Western host gaze of non-Western tourists has directed tourism scholars to demand more host-gaze studies on non-Western tourists ([Chan, 2006](#); [Samarathunga & Cheng, 2020](#); [Winter, 2009a](#); [Wu & Pearce, 2013b](#)). Accordingly, in this thesis, I showed in what ways the Sri Lankan hosts, being non-Western hosts, constructed their experiences with non-Western Chinese



tourists. This thesis also indicates the existence of an intra-tourist gaze and how it is being perceived by hosts and how it persuades them to adjust their service provision to have mutually beneficial relationships in host-tourist encounter environment.

### **9.3.2 Contribution to the Outbound Chinese Tourism Literature**

The existing literature on Chinese tourism rests mostly on the demand side's perspective ([Cheng, 2018](#); [du Cros & Jingya, 2013](#); [Fu et al., 2012](#); [Hsu & Huang, 2016](#)) and has given minimal attention to providing the supply-side perspectives on Chinese tourists (except [Chan, 2006](#); [Moufakkir, 2011](#); [Moufakkir & Reisinger, 2016](#)). Researchers have remarked on the importance of studying a reverse host-guest perspectives or hosts' perspectives of Chinese tourists as their arrival alters the traditional host-tourist relationship ([Huang et al., 2015](#)). This study shows the supply-side perspective of the Chinese tourist market.

The majority of the tourism scholars have tended to treat the Chinese tourist market as a homogeneous market despite the recent recognition of the changing nature of this market. As outlined in the preceding section, in this thesis, I provide a nuanced perspective on the Chinese tourist market and their movement from Chinese tourists 1.0 to 2.0.

In addition, Chinese tourism scholars have questioned the use of culture as the main variable to differentiate the Chinese tourist market from Western tourists ([Jørgensen et al., 2017](#); [Jørgensen & Ren, 2015](#); [Sun et al., 2015](#)). Addressing the questions raised in these former studies, in this study, I argue that Chinese cultural characteristics have much influence in helping service-providing hosts to identify the differences of Chinese tourists from the Western tourists, though it can change over time with their increasing travel experiences. In other words, the increased sophistication of the Chinese tourist market and their movement towards travelling independently can reduce the differences between Chinese tourists and tourists from mature markets. However, some specific Chinese cultural characteristics, such as loudness, bargaining behaviours, and meddling behaviours (i.e., being susceptible to opinion seeking and giving) could make the Chinese tourists different from other tourists from the perspective of the hosts. This study also makes a contribution by delineating the unique strategies that service-providing hosts adopt to handle Chinese tourists considering their cultural characteristics; this has not been reported in the previous tourism literature.

In addition, much of the Chinese tourism studies have been conducted within the context of popular destinations, including Macau, Hong Kong, Australia, Taiwan, New Zealand, South Korea, and the United States, or have sourced potential Chinese tourists from China. These studies have overlooked medium-haul Asian destinations, such as Sri Lanka. Thus, this study provides a picture of how Sri

Lankan service-providing hosts perceive and react to the Chinese tourism market and that their engagement with Chinese tourists is context dependent.

### **9.3.3 Contribution to Sri Lankan Tourism Literature**

This study also makes a valuable contribution to the Sri Lankan tourism literature as existing studies are more oriented towards providing the economic contribution of tourism ([Fernando, Bandara, & Smith, 2013](#); [Gnanapala & Karunathilaka, 2016](#)) and community perceptions of tourism development in Sri Lanka ([Aslam, Awang, Samdin, Nor, & Othman, 2014](#)) with Eurocentric views. This is the first study that addresses the Chinese tourist market in Sri Lanka from the perspective of tourist service providers, so it provides another contribution to the stock of tourism literature in Sri Lanka.

## **9.4 Limitations and Managerial Implications**

There have been several limitations identified in this thesis. The findings of this study were drawn from a relatively small cohort of individuals from five service-providing hosts at two mature tourist locations in the country. Therefore, it may not be possible to generalise the findings into a larger context.

The informants in this study were chosen on a voluntary basis and those who have not participated in this study could have had different opinions on their experience with the Chinese outbound tourists. In addition, as outlined in the methodology chapter, the findings of this study rest on the data drawn from some of the informants I approached via personal contacts, as well as some of the owner-nominated individuals from the service organisations. If the insights of these other potential participants were included in for this study, it would have increased the understanding of this research phenomenon.

In particular, the findings of this study are primarily representing the Sri Lankan male voice and not the female voice. Inclusion of more females into the study sample and their voice could have portrayed a different picture. However, as argued in the methodology section, the structural characteristics of Sri Lankan tourism industry demonstrate the less female participation in the tourism and other industrial sectors. Nevertheless, findings of this study may perpetuate the male gaze ([Pritchard & Morgan, 2000](#); [Wearing & Wearing, 1996](#)).

Notwithstanding this, the participants included in this study represented the managers/owners or key service employees who were willing to participate. Exclusion of front-line service employees who were in regular contact with the Chinese tourists may have limited the holistic picture of these experiential encounters, as they may have interpreted their experience differently.

Besides that, this study also shows a predominant presence of dominant Sinhalese managers/executives views on Chinese tourists. It does not provide clear ideas on how and what ways other ethnic groups view Chinese tourists and how they respond to this new tourist market. Their ideas, interpretations, and responses are underrepresented in this study.

The outcome of this thesis provides a better understanding on how service-providing hosts who are in mature tourist destinations view the incoming Chinese outbound tourists and how they respond to this tourist market. Such understanding will help tourism destination management organisations plan training programmes to improve their service performance. Currently no educational organisations in Sri Lanka train students in the needs of the Chinese market. The hosts' service performance ultimately determines the satisfaction of the tourists and their future visiting decisions. The service-providing hosts still need to understand the dominant role of Chinese cultural characteristics that can influence Chinese tourists' behaviour despite the presence of their modern values. Having an understanding of the influence of these cultural characteristics will enable hosts to provide acceptable services for Chinese tourists and support their visits and obtain their word-of-mouth recommendations. In addition, service-providing hosts are required to understand the fast-paced and changing behaviour of Chinese tourists and adjust their behaviour in an ethical manner to respond to the Chinese tourist market. To understand and facilitate Chinese outbound tourists, the suppliers and other stakeholders in Sri Lanka specifically can undertake following initiatives.

- The Sri Lankan Tourism Development Authority should run educational programs to disseminate knowledge of Chinese tourists' culture and also changes taking place in this market. These programs could emphasise the dominant influence of traditional and modern cultural values on Chinese tourist behaviours as it helps suppliers understand differences between Chinese tourists and other tourists and differences within Chinese tourists. Such awareness will enable these suppliers to respond to all the tourist markets in a more successful manner.
- It is important to accommodate the Chinese language. Though evolving Chinese tourist seem to demonstrate their ability to speak English language, greater host-tourist interactions could still be facilitated via learning Chinese language in host service setting.
- The accommodation of mobile friendly service technology is a key element to serve the younger generation of Chinese tourists. This may include mobile payment mechanisms, mobile friendly websites, internet facilities, prior booking facilities etc. Such initiatives enhance the experience of Chinese tourists' digital social needs.



- Government and industry can work together to implement clear segmentation and target marketing practices to attract tourists to avoid difficulties experienced by different tourist groups.

## 9.5 Recommendations for Further Study

Future researchers could extend their studies to understand the broader hosts' perspectives about tourists without limiting it to service-providing hosts, as this will help capture social wellbeing aspects of the host community when facing these new tourist groups.

Future researchers could focus their attention to explore female hosts gaze on female Chinese tourists. Their experience and responses of women may be different from the male host service providers experiences. Investigating the gaze or perception of female hosts are important in the context of Chinese tourists due to the emerging presence of independent Chinese female tourists in the tourism literature (see for [du Cros & Jingya, 2013](#); [Zhang & Hitchcock, 2017](#)).

This research has outlined what service-providing hosts experienced when they encountered tourists, and some of their remarks about Chinese tourists (i.e., complaining vs. non-complaining in accommodation environments, business-minded gift buying behaviours in the shopping context, lack of curiosity of the Chinese tourists in sightseeing environments, etc.) may require much understanding from the perspective of the Chinese tourists themselves. Future qualitative studies that are directed towards Chinese tourists visiting Sri Lanka may help to obtain more insights into those remarks.

The findings of this study suggest that specific characteristics, such as the mobile phone use and the photo-taking behaviour of Chinese tourists, distinguish them from other tourist groups in the eyes of the hosts, although this market is gradually turning into a mature tourist market. Thus, it needs more attention from tourism scholars to understand the behaviour of these Chinese tourists and how far such behaviour distinguish them from other tourists in the heterogeneous tourist market space.

## 9.6 Researcher's Reflection

As outlined in the methodology chapter, researchers who conduct qualitative tourism research in Sri Lanka can face considerable challenges even if they come from same community. Academic home comers may be outsiders within the broader community of insiders. Thus, the insider and outsider status that emerged during the fieldwork raised challenges. However, the field work experience suggested the importance of being an insider to gain initial access. In particularly, it is important for researcher to have insider status in Sri Lankan context to delve into the community and understand what is going on in the field. However, researchers may have to acknowledge the possibility of them



being an outsider amongst the groups that are being studied. I was an insider in Sri Lanka but an outsider in the tourism service provider community.

To mitigate the above issues, it is important to establish links and pre-arrange initial interviews with possible participants before embarking on field work. Such an approach could avoid frustration and setbacks during the fieldwork. Beside the positionality, academic home comers are culturally required to maintain their social status during their fieldwork in terms of using business language (i.e., English) where necessary, wear suitable clothing and use suitable transportation methods (i.e. a car rather than a moped) to gain the initial trust and confidence from the industry stakeholders. This is to show their positionality as an outsider to win the trust from the insiders to share their valuable information. The 'outsider status' they assume at that instance allows the researcher to gain the confidence from insiders. Therefore, it can be concluded that 'insider-outsider' status evolves in the field.

The next challenge is geographical familiarity and availability and awareness of transportation systems of the selected location. Though Sri Lanka is a small country, the geographical features , transportation, and accommodation facilities vary with the location. Thus, researchers are required to understand these features to avoid possible setbacks. Finally, those who wish to conduct qualitative studies with tourism industry stakeholders should be aware of the dominant presence of male voice. If the researcher wishes to obtain a representative sample from the population it may require careful planning and locating the female participants prior to embark on fieldwork at least to avoid any additional challenges.

## References

- Abeydeera, A. (2006). Sri Lankan Muslims: In Search of Taprobane: the Western discovery and mapping of Ceylon. Retrieved from <http://www.worldgenweb.org/lkawgw//slm-taprobane.htm> 2018. November 17
- Adu-Ampong, E. A. (2017). "But You Are Also Ghanaian, You Should Know": (Re) negotiating Researcher Identity and Positionality When Conducting Fieldwork at and Away from Home.
- Ahmed, S. A. (1986). Perceptions of the socio-economic and cultural impact of tourism in Sri Lanka. *Canadian Journal of Development Studies / Revue canadienne d'études du développement*, 7(2), 239-255. doi:10.1080/02255189.1986.9670157
- Ahmed, S. A. (1989). Psychological profiles of Sri Lankans versus tourists. *Annals of Tourism Research*, 16(3), 345-359.
- Ahmed, S. A. (2016). Understanding residents' reaction to tourism marketing strategies. *Journal of Travel Research*, 25(2), 13-18. doi:10.1177/004728758602500203
- Ahmed, Z. U., & Krohn, F. B. (1993). Understanding the Unique Consumer Behavior of Japanese Tourists. *Journal of Travel & Tourism Marketing*, 1(3), 73-86. doi:10.1300/J073v01n03\_05
- Alwis, M. D. (2002). The Changing Role of Women in Sri Lankan Society. *Social Research*, 3, 675-691. Retrieved from <https://www.istor.org/stable/40971569>
- Amarasinghe, A. D. (2012a). Facework strategies of Sri Lankans working in Australia. *Journal of Intercultural Communication Research*, 41(2), 193-215. doi:10.1080/17475759.2012.692333
- Amarasinghe, A. D. (2012b). Understanding intercultural facework behaviours. *Journal of International Communication*, 18(2), 175-188. doi:10.1080/13216597.2012.708666
- Andriotis, K., & Vaughan, R. D. (2003). Urban residents' attitudes toward tourism development: The case of Crete. *Journal of Travel Research*, 42(2), 172-185. doi:10.1177/0047287503257488
- AP Archive (2009, Jul 24, 2015). Army commanders tell president of victory over LTTE. Retrieved from <https://www.youtube.com/watch?v= vl1S-9mdMY>
- AP Archive (2015, July 22, 2015). Signing of peace agreement. Retrieved from <https://www.youtube.com/watch?v=ky2MutPqYml>
- Ap, J. (1992). Residents' perceptions on tourism impacts. *Annals of Tourism Research*, 19(4), 665-690. doi:10.1016/0160-7383(92)90060-3
- Ap, J., & Crompton, J. L. (1993). Residents' Strategies for Responding to Tourism Impacts. *Journal of Travel Research*, 32(1), 47-50. doi:10.1177/004728759303200108
- Argyle, M. (1982). Inter-cultural communication. In S. Bochner (Ed.), *Cultures in Contact: Studies in Cross-Cultural Interaction* (pp. 232-232). Oxford: Elsevier.
- Arita, S., Edmonds, C., Croix, S. L., & Mak, J. (2011). Impact of Approved Destination Status on Chinese Travel Abroad: An Econometric Analysis. *Tourism Economics*, 17(5), 983-996. doi:10.5367/te.2011.0076
- Arlt, W. G. (2006). *China's Outbound Tourism*. New York: Routledge.
- Arlt, W. G. (2008). Chinese Tourists in 'Elsewhereland': Behaviour and Perceptions of Mainland Chinese Tourists at Different Destinations. In J. Cochrane (Ed.), *Asian Tourism* (pp. 135-144). Amsterdam ; Boston ; London: Elsevier.
- Arlt, W. G. (2013). The Second Wave of Chinese Outbound Tourism. *Tourism Planning & Development*, 10(2), 126-133. doi:10.1080/21568316.2013.800350
- Armstrong, R. W., Mok, C., Go, F. M., & Chan, A. (1997). The importance of cross-cultural expectations in the measurement of service quality perceptions in the hotel industry. *International Journal of Hospitality Management*, 16(2), 181-190. doi:10.1016/S0278-4319(97)00004-2
- Asbollah, A. Z., Michael, E. J., & Lade, C. (2012). *Muslim women tourist behaviour: The spiritual gaze*. Paper presented at the CAUTHE 2012: The new golden age of tourism and hospitality; Book 2; Proceedings of the 22nd Annual Conference, Melbourne.

- Aslam, M. S. M., Awang, K. W., Samdin, Z., Nor, N. A., & Othman, A. (2014). The vulnerable context of tourism development: evidence from Sri Lanka. *International Journal of Tourism Policy*, 5(3), 208-208. doi:10.1504/IJTP.2014.063112
- Atkinson, R., & Flint, J. (2001). Accessing hidden and hard-to-reach populations: Snowball research strategies. *Social research update*(33), 1-4. Retrieved from <http://sru.soc.surrey.ac.uk/SRU33.html>
- Attanayake, A. (2003). Globalisation and Its Impact on Sri Lankan Culture: Popular Values and Predictions. *Sri Lanka Journal of Social Sciences*, 25(July 2001).
- Au, N., Law, R., & Buhalis, D. (2010). The Impact of Culture on eComplaints: Evidence from Chinese Consumers in Hospitality Organisations. In *Information and Communication Technologies in Tourism 2010* (pp. 285-296). Vienna: Springer Vienna.
- Austrade. (2015). Code of Business Standards and Ethics for the APPROVED DESTINATION STATUS (ADS) SCHEME. In. Australian Government.
- Babbie, E. (2012). *The Practice of Social Research* (13 ed.). Belmont, CA: Wadsworth Publishing.
- Bamu, B., De Schauwer, E., & Van Hove, G. (2016). I can't say i wasn't anticipating it, but I didn't see it coming in this magnitude: A qualitative fieldwork experience in the North West Region of Cameroon. *Qualitative Report*, 21(3), 571-583.
- Bandara, J. S. (1997). The impact of the civil war on tourism and the regional economy. *South Asia: Journal of South Asian Studies*, 20(sup001), 269-279. doi:10.1080/00856409708723315
- Bandara, Y., Dissanayake, K., Ulluwishewa, R., & Uthumange, A. (2020). Spiritual Values for Utilizing HR in Organizations: Evidence from Indigenous Knowledge of Organizational Management in Sri Lanka. *The Palgrave Handbook of Workplace Well-Being*, 1-25. doi:10.1007/978-3-030-02470-3\_20-1
- Bao, J., Jin, X., & Weaver, D. (2019). Profiling the elite middle-age Chinese outbound travellers: a 3rd wave? *Current Issues in Tourism*, 22(5), 561-574. doi:10.1080/13683500.2018.1449817
- Bazeley, P. (2009). Analysing qualitative data: More than 'identifying themes'. *Malaysian Journal of Qualitative Research*, 2(2), 6-22.
- Becken, S. (2003). *CHINESE TOURISM TO NEW ZEALAND: Discussion Paper*. Landcare Research.
- Becker, C. (2000). Service Recovery Strategies: The Impact of Cultural Differences. *Journal of Hospitality & Tourism Research*, 24(4), 526-538. doi:10.1177/109634800002400407
- Becker, H., & Geer, B. (1957). Participant Observation and Interviewing: A Comparison. *Human Organization*, 16(3), 28-32. doi:10.17730/humo.16.3.k687822132323013
- Behuria, A. K. (2018). How Sri Lanka Walked into a Debt Trap, and the Way Out. *Strategic Analysis*, 42(2), 168-178. doi:10.1080/09700161.2018.1439327
- Bennett, J. M. (2015). *The SAGE Encyclopedia of Intercultural Competence* (1 ed.): SAGE Publications.
- Berg, B. L. (2001). *Qualitative Research Methods for the Social Sciences* (4 ed.). Boston: Allyn and Bacon.
- Bimonte, S., & Punzo, L. F. (2016). Tourist development and host-guest interaction: An economic exchange theory. *Annals of Tourism Research*, 58, 128-139. doi:10.1016/j.annals.2016.03.004
- Binns, T., & Nel, E. (2002). Tourism as a local development strategy in South Africa. *The Geographical Journal*, 168(3), 235-247. doi:10.1111/1475-4959.00051
- Blue, G. M., & Harun, M. (2003). Hospitality language as a professional skill. *English for Specific Purposes*, 22(1), 73-91. doi:10.1016/S0889-4906(01)00031-X
- Bochner, S. (2013). The social psychology of cross-cultural relations. In S. Bochner (Ed.), *Cultures in Contact: Studies in Cross-Cultural Interaction* (Vol. 1, pp. 5-44). UK: Elsevier.
- Bochner, S., & Coulon, L. (1997). A culture assimilator to train Australian hospitality industry workers serving Japanese tourists. *Journal of Tourism Studies*, 8(2), 8-17.
- Bofulin, M., & Coates, J. (2017). Bakugai! Explosive Shopping and Entangled Sino-Japanese Mobilities. *Anthropology News*, 58(1), e275-e278. doi:10.1111/an.314
- Boissevain, J. (1996). Introduction. In J. Boissevain (Ed.), *Coping with Tourists: European Reactions to Mass Tourism* (pp. 1-26). Oxford: Berghahn Books.
- Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*, 3(2), 77-101. doi:10.1191/1478088706qp0630a



- Braun, V., & Clarke, V. (2013). *Successful Qualitative Research: A Practical Guide for Beginners*. London: SAGE Publications.
- Breakey, N., Ding, P., & Lee, T. (2008). Impact of Chinese Outbound Tourism to Australia: Reviewing the Past; Implications for the Future. *Current Issues in Tourism*, 11(6), 587-603. doi:10.1080/13683500802475935
- Breda, Z. (2008). *Domestic tourism in China: Observations on its growth and structure*.
- Breen, L. J. (2007). The researcher 'in the middle': Negotiating the insider/outsider dichotomy. *The Australian Community Psychologist*, 19(1), 163-174. Retrieved from [http://www.groups.psychology.org.au/Assets/Files/Breen\\_19\(1\).pdf](http://www.groups.psychology.org.au/Assets/Files/Breen_19(1).pdf)
- Brewer, J. D. (1984). Tourism and ethnic stereotypes. *Annals of Tourism Research*, 11(3), 487-501. doi:10.1016/0160-7383(84)90033-1
- Bruin, A. d., & Nithyanandam, V. (2000). Tourism in Sri Lanka: 'Paradise on Earth'? In H. Colin Michael & P. Stephen (Eds.), *Tourism in South and Southeast Asia: Issues and Cases* (pp. 235-257). London: Butterworth-Heinemann.
- Bruyèl-Olmedo, A., & Juan-Garau, M. (2009). English as a lingua franca in the linguistic landscape of the multilingual resort of S'Arenal in Mallorca. *International Journal of Multilingualism*, 6(4), 386-411. doi:10.1080/14790710903125010
- Bryman, A. (2012). *Social Research Methods* (4 ed.). Oxford: Oxford University Press.
- Bui, H. T., & Trupp, A. (2014). The Development and Diversity of Asian Tourism in Europe: The case of Vienna. *International Journal of Tourism Sciences*, 14(2), 1-17. doi:10.1080/15980634.2014.11434689
- Bunten, A. C. (2008). Sharing culture or selling out? Developing the commodified persona in the heritage industry. *American Ethnologist*, 35(3), 380-395. doi:10.1111/j.1548-1425.2008.00041.x
- Burrell, G., & Morgan, G. (1979). *Sociological Paradigms and Organisational Analysis :Elements of the Sociology of Corporate Life*. Burlington-USA: Ashgate Publishing Limited.
- Butler, R. W. (1974). The social implications of tourist developments. *Annals of Tourism Research*, 2(2), 100-111. doi:10.1016/0160-7383(74)90025-5
- Butler, R. W. (2011). *The tourism area life cycle*. Oxford: Goodfellow Publisher.
- Buultjens, J., Ratnayake, I., Gnanapala, A., & Aslam, M. (2005). Tourism and its implications for management in Ruhuna National Park (Yala), Sri Lanka. *Tourism Management*, 26(5), 733-742. doi:10.1016/j.tourman.2004.03.014
- Buultjens, J., Ratnayake, I., & Gnanapala, A. C. (2014). From tsunami to recovery: the resilience of the Sri Lankan tourism industry. In (pp. 132-148).
- Buultjens, J., Ratnayake, I., & Gnanapala, A. (2016). Whale watching in Sri Lanka: Perceptions of sustainability. *Tourism Management Perspectives*, 18, 125-133. doi:10.1016/j.tmp.2016.02.003
- Cai, L. A., Hu, B., & Feng, R. (2016). Domestic tourism demand in China's urban centres: Empirical analyses and marketing implications. *Journal of Vacation Marketing*, 8(1), 64-74. doi:10.1177/135676670200800107
- Cai, L. A., Li, M., & Knutson, B. J. (2008). Research on China Outbound Market: A Meta-Review. *Journal of Hospitality & Leisure Marketing*, 16(1-2), 5-20. doi:10.1080/10507050802096778
- Cai, L. A., O'Leary, J., & Boger, C. (2000). Chinese travellers to the United States — An emerging market. *Journal of Vacation Marketing*, 6(2), 131-144. doi:10.1177/135676670000600204
- Cai, W. (2018). Donkey Friends in Europe: A Mobile Ethnographic Study in Group Orientation of Chinese Outbound Backpackers. In C. Khoo-Lattimore & E. C. L. Yang (Eds.), *Asian Youth Travellers* (pp. 79-95). Nature Singapore: Springer.
- Cai, W., Cohen, S. A., & Tribe, J. (2019). Harmony rules in Chinese backpacker groups. *Annals of Tourism Research*, 75, 120-130. doi:10.1016/j.annals.2018.12.010
- Callan, R. J., & Tyson, K. (2000). Tipping Behaviour in Hospitality Embodying a Comparative Prolegomenon of English and Italian Customers. *Tourism and Hospitality Research*, 2(3), 242-261. doi:10.1177/146735840000200305
- Callow, M., & Lerman, D. (2003). Cross-cultural pricing issues. In R. Rugimbana & S. Nwankwo (Eds.), *Cross-cultural Marketing* (pp. 117-129). London: Cengage Learning EMEA.



- Canavan, B. (2013). Send More Tourists! Stakeholder Perceptions of a Tourism Industry in Late Stage Decline: the Case of the Isle of Man. *International Journal of Tourism Research*, 15(2), 105-121. doi:10.1002/jtr.883
- Canavan, B. (2016). Tourism culture: Nexus, characteristics, context and sustainability. *Tourism Management*, 53, 229-243. doi:10.1016/j.tourman.2015.10.002
- Canziani, B., & Francioni, J. (2013). Gaze and self: host internalization of the tourist gaze. In O. Moufakkir & Y. Reisinger (Eds.), *The host gaze in global tourism* (pp. 19-32). Wallingford.
- Carmichael, B. A. (2000). A matrix model for resident attitudes and behaviours in a rapidly changing tourist area. *Tourism Management*, 21(6), 601-611. doi:10.1016/S0261-5177(00)00007-8
- Ceylon Discovery Tours. Sri Lanka Interactive Map. Retrieved from <https://ceylondiscoverytours.com/sri-lanka-interactive-map.php> 2020. September 18
- Chan, Y. W. (2006). Coming of age of the Chinese tourists. *Tourist Studies*, 6(3), 187-213. doi:10.1177/1468797607076671
- Chan, Y. W. (2008). Disorganized Tourism Space: Chinese tourists in an age of Asian tourism. In T. Winter, P. Teo, & T. C. Chang (Eds.), *Asia on Tour: Exploring the Rise of Asian Tourism* (pp. 67-78). Milton Park, Abingdon: Routledge.
- Chandralal, K. P. L. (2010). Impacts of Tourism and Community Attitude towards Tourism: A Case Study in Sri Lanka. *South Asian Journal of Tourism and Heritage*, 3(2), 41-49.
- Chang, R. C. Y., Kivela, J., & Mak, A. H. N. (2010). Food preferences of Chinese tourists. *Annals of Tourism Research*, 37(4), 989-1011. doi:10.1016/j.annals.2010.03.007
- Chang, R. C. Y., Kivela, J., & Mak, A. H. N. (2011). Attributes that influence the evaluation of travel dining experience: When East meets West. *Tourism Management*, 32(2), 307-316. doi:10.1016/j.tourman.2010.02.009
- Chen, C.-Y. (2016). The Impact of the Chinese Tourism Market on Taiwan Residents' Attitudes. *Journal of Quality Assurance in Hospitality & Tourism*, 17(1), 1-23. doi:10.1080/1528008X.2014.988777
- Chen, G., & Huang, S. (2018). Understanding Chinese cultural tourists: typology and profile. *Journal of Travel and Tourism Marketing*, 35(2), 162-177. doi:10.1080/10548408.2017.1350253
- Chen, N., Hsu, C. H. C., & Li, X. (2018). Feeling superior or deprived? Attitudes and underlying mentalities of residents towards Mainland Chinese tourists. *Tourism Management*, 66, 94-107. doi:10.1016/j.tourman.2017.11.007
- Chen, N., Masiero, L., & Hsu, C. H. C. (2019). Chinese Outbound Tourist Preferences for All-Inclusive Group Package Tours: A Latent Class Choice Model. *Journal of Travel Research*, 58(6), 916-931. doi:10.1177/0047287518794331
- Chen, S. C. (2011). *Minimizing Dissonance When Hosting Mainland Chinese Tourists : A Model of Understanding Their Role-clarity and Self-efficacy in Service Delivery*. Paper presented at the International CHRIE Conference-Refereed Track. 2.
- Cheng, M. (2018). "Stranger in Foreign Lands": Exploring Chinese Post-1980s Tourists' Safety Concerns and Coping Strategies in Adventure Tourism. In *Asian Youth Travellers* (pp. 97-115).
- Cheng, M., & Foley, C. (2018). Understanding the distinctiveness of Chinese Post-80s tourists through an exploration of their formative experiences. *Current Issues in Tourism*, 21(11), 1312-1328. doi:10.1080/13683500.2017.1406462
- Cheng, M., & Zhang, G. (2019). When Western hosts meet Eastern guests: Airbnb hosts' experience with Chinese outbound tourists. *Annals of Tourism Research*, 75, 288-303. doi:10.1016/j.annals.2019.02.006
- Cheok, J., Aleti, T., & Hede, A.-M. (2016). Stereotyping – Predispositions, activations and applications in cross-cultural service interactions. *Journal of Vacation Marketing*, 22(2), 98-110. doi:10.1177/1356766715604661
- Cheok, J., Hede, A.-M., & Watne, T. A. (2015). Explaining cross-cultural service interactions in tourism with Shenkar's cultural friction. *Current Issues in Tourism*, 18(6), 539-560. doi:10.1080/13683500.2013.860955
- Cheung. (2016, 2016-09-04 20:08). 科伦坡Colombo——加勒Galle及加勒周边. Retrieved from <http://www.mafengwo.cn/i/5658530.html>

- Chick, G. (2013). Leisure in Culture. In T. Blackshaw (Ed.), *Routledge Handbook of Leisure Studies* (pp. 224-237). London: Routledge.
- Chow, I., & Murphy, P. (2011). Predicting Intended and Actual Travel Behaviors: An Examination of Chinese Outbound Tourists to Australia. *Journal of Travel & Tourism Marketing*, 28(3), 318-330. doi:10.1080/10548408.2011.563166
- Chuah, S. H., Hoffmann, R., & Larner, J. (2014). Chinese values and negotiation behaviour: A bargaining experiment. *International Business Review*, 23(6), 1203-1211. doi:10.1016/j.ibusrev.2014.05.002
- Chuan, J. C. B. (2016). *'Friction' in cross-cultural service interactions: narratives from guests and service-providers of a five star luxury hotel (Doctoral Dissertation)*: Victoria University.
- CIA. (2020). Sri Lanka. *The World Factbook*. Retrieved from <https://www.cia.gov/the-world-factbook/countries/sri-lanka/> 2018. February 28
- Cochrane, J. (2008). *Asian Tourism: Growth and Change*. Oxford: Routledge.
- Cohen, E. (1972). Toward a Sociology of International Tourism. *Social Research*, 39(1), 164-182. Retrieved from <http://www.jstor.org/stable/40970087>
- Cohen, E. (1988). Authenticity and commoditization in tourism. *Annals of Tourism Research*, 15(3), 371-386. doi:10.1016/0160-7383(88)90028-x
- Cohen, E. (2003). Contemporary Tourism and the Host Community in Less Developed Areas. *Tourism Recreation Research*, 28(1), 1-9. doi:10.1080/02508281.2003.11081381
- Cohen, E. (2008). The changing faces of contemporary tourism. *Society*, 45(4), 330-333. doi:10.1007/s12115-008-9108-2
- Cohen, E. (2017). Mass tourism in Thailand: the Chinese and Russians. In D. Harrison & R. Sharpley (Eds.), *Mass tourism in a small world* (pp. 159-167): CABI.
- Cohen, E., & Cohen, S. A. (2015). Beyond Eurocentrism in tourism: a paradigm shift to mobilities. *Tourism Recreation Research*, 40(2), 157-168. doi:10.1080/02508281.2015.1039331
- Cohen, E., & Cooper, R. L. (1986). Language and Tourism. *Annals of Tourism Research*, 13(4), 533-563. doi:10.1016/0160-7383(86)90002-2
- Cohen, S. A., & Cohen, E. (2019). New directions in the sociology of tourism. *Current Issues in Tourism*, 22(2), 153-172. doi:10.1080/13683500.2017.1347151
- Creswell, J. W. (2007). *Qualitative inquiry and research design: Choosing among five approaches* (2 ed.). London: Sage Publications, Inc.
- Crick, M. (1992). Life in the informal sector: street guides in Kandy, Sri Lanka. In D. Harrison (Ed.), *Tourism and the less developed countries* (pp. 135-147). London: Belhaven Press.
- Crick, M. (1994). *Resplendent Sites, Discordant Voices: Sri Lankans and International Tourism*. Switzerland: Harwood Academic Publishers.
- Crotts, J. C. (2004). The Effect of Cultural Distance on Overseas Travel Behaviors. *Journal of Travel Research*, 43(1), 83-88. doi:10.1177/0047287504265516
- Crotty, M. (1998). *The Foundations of Social Research: Meaning and Perspective in the Research Process*. London: Sage Publications.
- Cui, Q., Liao, X., & Xu, H. (2017). Tourist experience of nature in contemporary China: a cultural divergence approach. *Journal of Tourism and Cultural Change*, 15(3), 248-264. doi:10.1080/14766825.2015.1113981
- Dai, B., Jiang, Y., Yang, L., & Ma, Y. (2017). China's outbound tourism – Stages, policies and choices. *Tourism Management*, 58, 253-258. doi:10.1016/j.tourman.2016.03.009
- DailyFT. (2012). Commemorating Zheng He, the greatest navigator to visit Sri Lanka from China. 2018. November 15
- DailyFT. (2018). Sri Lanka Tourism gets to grips with Colombo's tourism boom. Retrieved from <http://www.ft.lk/travel-tourism/Sri-Lanka-Tourism%20gets-to-grips-with-Colombo-s-tourism-boom/27-649302> 2019. March 25
- Daskon, C. D. (2010). *Cultural traditions and sustainable rural livelihoods : a case study from the Kandyan villages, central Sri Lanka*. (Doctor of Philosophy). University of Otago, Retrieved from <http://hdl.handle.net/10523/9865>
- Dayaratne, R. (2018). Toward sustainable development: Lessons from vernacular settlements of Sri Lanka. *Frontiers of Architectural Research*, 7(3), 334-346. doi:10.1016/j.foar.2018.04.002



- De Silva, C. R. (2004). Nobodies to Somebodies: The Rise of the Colonial Bourgeoisie in Sri Lanka (review). *Journal of Colonialism and Colonial History*. doi:10.1353/cch.2004.0030
- Democratic Socialist Republic of Sri Lanka. (2005). Tourism Act No. 38 of 2005,. In. Department of Government Printing: Democratic Socialist Republic of Sri Lanka.
- Denzin, N. K., & Lincoln, Y. S. (2011). *The SAGE Handbook of Qualitative Research* (4 ed.). London: Sage Publications.
- Dewald, B. W. A. (2001). Restaurant Tipping by Tourists in Hong Kong. *Anatolia*, 12(2), 139-151. doi:10.1080/13032917.2001.9687004
- Dewald, B. W. A. (2003). Tipping in Hong Kong restaurants. *International Journal of Hospitality Management*, 22(3), 307-319. doi:10.1016/S0278-4319(03)00044-6
- Deyshappriya, N. P. R. (2016). Sri Lanka - China Economic Relations in Comparative Perspective Ample Room to Grow. *China Report*, 55(4), 364-392. doi:10.1177/0009445519875235
- Di Domenico, M., & Lynch, P. A. (2007). Host/guest encounters in the commercial home. *Leisure Studies*, 26(3), 321-338. doi:10.1080/02614360600898110
- Dichter, A., Chen, G., Saxon, S., Yu, J., & Suo, P. (2018). *Chinese tourists: Dispelling the myths*. Retrieved from
- Doğan, H. Z. (1989). Forms of adjustment. *Annals of Tourism Research*, 16(2), 216-236. doi:10.1016/0160-7383(89)90069-8
- Dorfman, P. W., & Howell, J. P. (1988). Dimension of national culture and effective leadership patterns : Hofstede revisited. In R. N. Farmer & E. G. Goun (Eds.), *Advances in International Comparative Management* (Vol. 3, pp. 127-150).
- Doxey, G. (1975, 1975). *A Causation Theory of Visitor–Resident Irritants: Methodology and Research Inferences*, San Diego.
- du Cros, H., & Jingya, L. (2013). Chinese Youth Tourists Views on Local Culture. *Tourism Planning & Development*, 10(2), 187-204. doi:10.1080/21568316.2013.783732
- Due, E. (1980). *Tourism and Development: Examining the Case of Sri Lanka (Master Thesis)*. (Master of Arts). McMaster University, Retrieved from <https://macsphere.mcmaster.ca/bitstream/11375/10370/1/fulltext.pdf>
- Earley, P. (1997). *Face, harmony, and social structure: An analysis of Organizational Behaviour*: Oxford University Press.
- Easton, K. L., McComish, J. F., & Greenberg, R. (2000). Avoiding Common Pitfalls in Qualitative Data Collection and Transcription. *Qualitative Health Research*, 10(5), 703-707. doi:10.1177/104973200129118651
- Economic Intelligence Unit. (2017). TROUBLING NUMBERS: CAN SRI LANKA’S TOURISM SECTOR SUSTAIN ITS GROWTH? *STRATEGIC INSIGHTS - VOL 05*. Retrieved from <https://economy.lk/singlepage-artical.php?id=11> 2019.
- Edensor, T. (1998). *Tourists at the Taj: Performance and Meaning at a Symbolic Site*. London: Routledge.
- Edensor, T. (2000). Staging tourism: Tourists as performers. *Annals of Tourism Research*, 27(2), 322-344. doi:10.1016/S0160-7383(99)00082-1
- Edensor, T. (2001). Performing tourism, staging tourism: (Re)producing tourist space and practice. *Tourist Studies*, 1(1), 59-81. doi:10.1177/146879760100100104
- Edensor, T. (2002). *National Identity, Popular Culture and Everyday Life*. Oxford: Berg Publishers.
- Ekiz, E. H., & Au, N. (2011). Comparing Chinese and American attitudes towards complaining. *International Journal of Contemporary Hospitality Management*, 23(3), 327-343. doi:10.1108/09596111111122514
- Ember, C. R., & Ember, M. (2014). *Cultural Anthropology* (14 ed.): Pearson.
- Erb, M. (2000). Understanding tourists: Interpretations from Indonesia. *Annals of Tourism Research*, 27(3), 709-736. doi:10.1016/S0160-7383(99)00102-4
- Erez, M., & Gati, E. (2004). A Dynamic, Multi-Level Model of Culture: From the Micro Level of the Individual to the Macro Level of a Global Culture. *Applied Psychology*, 53(4), 583-598. doi:10.1111/j.1464-0597.2004.00190.x



- Ergun, A., & Erdemir, A. (2010). Negotiating insider and outsider identities in the field: "Insider" in a foreign land; "Outsider" in one's own land. *Field Methods*, 22(1), 16-38. doi:10.1177/1525822X09349919
- Evans-Pritchard, D. (1989). How "they" see "us": Native American Images of Tourists. *Annals of Tourism Research*, 16(1), 89-105. doi:10.1016/0160-7383(89)90032-7
- Fagence, M. (2003). Tourism and Local Society and Culture. In S. Singh, D. J. Timothy, & R. K. Dowling (Eds.), *Tourism in Destination Communities*. Oxon: CABI International.
- Fan, D. X. F., Zhang, H. Q., Jenkins, C. L., & Lin, P. M. C. (2017). Does Tourist-Host Social Contact Reduce Perceived Cultural Distance? *Journal of Travel Research*, 56(8), 998-1010. doi:10.1177/0047287517696979
- Fan, D. X. F., Zhang, H. Q., Jenkins, C. L., & Tavitiyaman, P. (2017). Tourist typology in social contact: An addition to existing theories. *Tourism Management*, 60, 357-366. doi:10.1016/j.tourman.2016.12.021
- Fan, Y. (2000). A classification of Chinese culture. *Cross Cultural Management: An International Journal*, 7(2), 3-10. doi:10.1108/13527600010797057
- Fang, T. (2003). A critique of Hofstede's fifth national culture dimension. *International Journal of Cross Cultural Management*, 3(3), 347-368. doi:10.1177/1470595803003003006
- Farahani, B. M., & Mohamed, B. (2013). Relationship between nationality and tourists' behaviour: case of Middle East tourists in Malaysia from tour guides perspective. *International Journal of Tourism Anthropology*, 3(1), 43-43. doi:10.1504/ijta.2013.054409
- Faure, G. O., & Fang, T. (2008). Changing Chinese values: Keeping up with paradoxes. *International Business Review*, 17(2), 194-207. doi:10.1016/j.ibusrev.2008.02.011
- Felix, A., Dowling, R. K., & Ganeshasundaram, R. (2009). Precautions Against Future Tsunamis: A Case Study of Galle District, Sri Lanka. In P. Hosie & C. Pforr (Eds.), *Crisis Management in the Tourism Industry: Beating the Odds?* Surrey: Ashgate.
- Fernando, S., Bandara, J. S., Liyanaarachch, S., Jayathilaka, R., & Smith, C. (2013). Political Violence and Volatility in International Tourist Arrivals: The Case of Sri Lanka. *Tourism Analysis*, 18(5), 575-586. doi:10.3727/108354213X13782245307876
- Fernando, S., Bandara, J. S., & Smith, C. (2013). Regaining Missed Opportunities: The Role of Tourism in Post-war Development in Sri Lanka. *Asia Pacific Journal of Tourism Research*, 18(7), 685-711. doi:10.1080/10941665.2012.695284
- Fernando, S., Bandara, J. S., & Smith, C. (2016). Tourism in Sri Lanka. *The Routledge Handbook of Tourism in Asia*(August), 251-264. doi:10.4324/9781315768250
- Ferraro, G. (2007). *Cultural Anthropology: An Applied Perspective* (7 ed.): Cengage Learning.
- Fisher, D. (2009). Grid-group analysis and tourism: tipping as a cultural behaviour. *Journal of Tourism and Cultural Change*, 7(1), 34-47. doi:10.1080/14766820902807672
- Fong, C. P. S. (2013). Retail bargaining in China. *Asia Pacific Journal of Marketing and Logistics*, 25(4), 674-694. doi:10.1108/APJML-08-2012-0086
- Fornell, C., & Westbrook, R. A. (1979). An Exploratory Study of Assertiveness, Aggressiveness, and Consumer Complaining Behavior. *Advances in Consumer Research*, 6(1), 105-110.
- Foucault, M. (1963). *THE BIRTH OF THE CLINIC: An Archaeology of Medical Perception*: Routledge.
- Fountain, J., Espiner, S., & Xie, X. (2010). A Cultural Framing of Nature: Chinese Tourists' Motivations For, Expectations Of, and Satisfaction With, Their New Zealand Tourist Experience. *Tourism Review International*, 14(2), 71-83. doi:10.3727/154427211x13044361606298
- Fredline, E., & Faulkner, B. (2000). Host community reactions: A cluster analysis. *Annals of Tourism Research*, 27(3), 763-784. doi:10.1016/S0160-7383(99)00103-6
- Fu, X., Cai, L., & Lehto, X. (2015). A Confucian Analysis of Chinese Tourists' Motivations. *Journal of Travel & Tourism Marketing*, 32(3), 180-198. doi:10.1080/10548408.2014.896233
- Fu, X., Lehto, X. Y., & Cai, L. A. (2012). Culture-Based Interpretation of Vacation Consumptions. *Journal of China Tourism Research*, 8(3), 320-333. doi:10.1080/19388160.2012.704250
- Fugmann, R., & Aceves, B. (2013). Under Control: Performing Chinese Outbound Tourism to Germany. *Tourism Planning & Development*, 10(2), 159-168. doi:10.1080/21568316.2013.783734

- Gamage, A., Shaw, R. N., & Ihalanayake, R. (1997). The cost of political upheaval to international tourism in Sri Lanka. *Asia Pacific Journal of Tourism Research*, 2(1), 75-87. doi:10.1080/10941669808721987
- Gamage, H., & Wickramasinghe, A. (2012). Culture of institutions and behavioural manifestations in entrepreneurship development: a South-Asian case. *Interdisciplinary Journal of Contemporary Research in Business*, 4, 64-79.
- Gamburd, M. R. (2004). Money That Burns Like Oil: A Sri Lankan Cultural Logic of Morality and Agency. *Ethnology*, 43(2), 167-184.
- Gao, H., Huang, S., & Brown, G. (2017). The influence of face on Chinese tourists' gift purchase behaviour: The moderating role of the gift giver–receiver relationship. *Tourism Management*, 62, 97-106. doi:10.1016/j.tourman.2017.03.013
- Gao, J., Zhang, C., & Huang, Z. (2018). Chinese tourists' views of nature and natural landscape interpretation: a generational perspective. *Journal of Sustainable Tourism*, 26(4), 668-684. doi:10.1080/09669582.2017.1377722
- Geertz, C. (1973). *The Interpretation of Cultures: Selected Essays*. New York: Basic Books, Inc.
- Gelbman, A., & Collins-Kreiner, N. (2018). Cultural and behavioral differences: tour guides gazing at tourists. *Journal of Tourism and Cultural Change*, 16(2), 155-172. doi:10.1080/14766825.2016.1240686
- Gillespie, A. (2006). Tourist Photography and the Reverse Gaze. *Ethos*, 34(3), 343-366. doi:10.1525/eth.2006.34.3.343
- Gillham, B. (2000). *Case Study Research Methods* (1 ed.). London: Bloomsbury Academic.
- Gnanapala, A. C., & Karunathilaka, T. P. (2016). Community perception on tourism development and its impacts: a study on Passikudha, Sri Lanka. *Tourism, Leisure and Global Change*, 3, 164-178.
- Goodson, L., & Phillimore, J. (2004). The inquiry paradigm in qualitative tourism research. In J. Phillimore & L. Goodson (Eds.), *Qualitative research in tourism: ontologies, epistemologies and methodologies* (Vol. 14, pp. 333). London: Psychology Press.
- Gössling, S. (2000). Tourism Development in Sri Lanka: The Case of Ethukala and Unawatuna. *Tourism Recreation Research*, 25(3), 103-114. doi:10.1080/02508281.2000.11014929
- Greene, M. J. (2014). On the Inside Looking In: Methodological Insights and Challenges in Conducting Qualitative Insider Research. *Qualitative Report*, 19(29), 1-13.
- Griffiths, I., & Sharpley, R. (2012). Influences of nationalism on tourist-host relationships. *Annals of Tourism Research*, 39(4), 2051-2072. doi:10.1016/j.annals.2012.07.002
- Gu, X.-p., Lewis, B. J., Niu, L.-j., Yu, D.-p., Zhou, L., Zhou, W.-m., . . . Dai, L.-m. (2018). Segmentation by domestic visitor motivation: Changbai Mountain Biosphere Reserve, China. *Journal of Mountain Science*, 15(8), 1711-1727. doi:10.1007/s11629-017-4708-1
- Guang, X. (2013). Buddhist Impact on Chinese Culture. *Asian Philosophy*, 23(4), 305-322. doi:10.1080/09552367.2013.831606
- Guba, E. G., & Lincoln, Y. S. (1994). Competing paradigms in qualitative research. In N. K. Denzin & Y. S. Lincoln (Eds.), *Handbook of qualitative research* (pp. 105-117). Thousand Oaks: Sage Publications, Inc.
- Guo, Y., Seongseop Kim, S., & Timothy, D. J. (2007). Development Characteristics and Implications of Mainland Chinese Outbound Tourism. *Asia Pacific Journal of Tourism Research*, 12(4), 313-332. doi:10.1080/10941660701760995
- Haewon, K. (2019). Images and Monasteries in Faxian's Account on Anurādhapura. *Hualin International Journal of Buddhist Studies*, 2(1), 133–152.
- Halcomb, E. J., & Davidson, P. M. (2006). Is verbatim transcription of interview data always necessary? *Applied Nursing Research*, 19(1), 38-42. doi:10.1016/j.apnr.2005.06.001
- Haviland, W. A., Prins, H. E. L., McBride, B., & Walrath, D. (2013). *Cultural Anthropology: The Human Challenge* (14 ed.): Yolanda Cossio.
- Hawkins, S. (2010). Cosmopolitan Haggling or Haggling Locals? *City & Society*, 22(1), 1-24. doi:10.1111/j.1548-744X.2009.01027.x
- Hernandez, J., Bahut, J., Wang, X., & Garcia, R. (2014). The Tourism Market in China. Retrieved from <https://www.eusmecentre.org.cn/report/tourism-market-china> 2017. January 15



- Hitchcock, M., & Putra, I. N. D. (2008). Old Tourists and New Tourists: Management Challenges for Bali's Tourism Industry. In J. Cochrane (Ed.), *Asian Tourism: Growth and Change* (pp. 209-220). Amsterdam: Elsevier.
- Hoare, R. J., & Butcher, K. (2008). Do Chinese cultural values affect customer satisfaction/loyalty? *International Journal of Contemporary Hospitality Management*, 20(2), 156-171. doi:10.1108/09596110810852140
- Hoare, R. J., Butcher, K., & O'Brien, D. (2011). Understanding Chinese diners in an overseas context: A cultural perspective. *Journal of Hospitality and Tourism Research*, 35(3), 358-380. doi:10.1177/1096348010384599
- Hofstede, G. (1980a). *Culture's consequences: International differences in work-related values* (Vol. 5): Sage Publications.
- Hofstede, G. (1980b). Motivation, leadership, and organization: Do American theories apply abroad? *Organizational Dynamics*, 9(1), 42-63. doi:10.1016/0090-2616(80)90013-3
- Hofstede, G. (1984). Cultural dimensions in management and planning. *Asia Pacific Journal of Management*, 1(2), 81-99. doi:10.1007/bf01733682
- Hofstede, G. (1991). *Organizations and cultures: Software of the mind*. New York: McGrawHill.
- Hofstede, G. (2001). *Culture's Consequences: Comparing Values, Behaviors, Institutions and Organizations Across Nations* (2 ed.). Thousand Oaks: Sage Publications.
- Hofstede, G. (2016). Culture and Organizations. *International Studies of Management & Organization*, 10(4), 15-41. doi:10.1080/00208825.1980.11656300
- Hofstede, G., Hofstede, G. J., & Minkov, M. (2010). *Cultures and Organizations: Software of the Mind* (3 ed.). London: McGraw-Hill.
- Hofstede Insights. (2018). Sri Lanka and China. Retrieved from <https://www.hofstede-insights.com/country-comparison/china,sri-lanka/> 2018. 15 September
- Holden, M. T., & Lynch, P. (2004). Choosing the Appropriate Methodology: Understanding Research Philosophy. *The Marketing Review*, 4(4), 397-409. doi:10.1362/1469347042772428
- Hollinshead, K. (2004). A primer in ontological crat: The creative capture of people and places through qualitative research. In J. Phillimore & L. Goodson (Eds.), *Qualitative Research in Tourism: Ontologies, Epistemologies and Methodologies* (Vol. 14, pp. 63-82). London: Routledge.
- Holloway, D., Green, L., & Holloway, D. (2011). The Intratourist Gaze: Grey Nomads and 'Other Tourists'. *Tourist Studies*, 11(3) 235-252. doi:10.1177/1468797611432043
- Horn, C., & Simmons, D. (2002). Community adaptation to tourism: comparisons between Rotorua and Kaikoura, New Zealand. *Tourism Management*, 23(2), 133-143. doi:10.1016/S0261-5177(01)00049-8
- Hottola, P. (2004a). CULTURE CONFUSION. *Annals of Tourism Research*, 31(2), 447-466. doi:10.1016/j.annals.2004.01.003
- Hottola, P. (2004b). Culture confusion: Intercultural adaptation in tourism. *Annals of Tourism Research*, 31(2), 447-466. doi:10.1016/j.annals.2004.01.003
- Hsu, C. H. C., & Huang, S. S. (2016). Reconfiguring Chinese cultural values and their tourism implications. *Tourism Management*, 54, 230-242. doi:10.1016/j.tourman.2015.11.011
- Hu, H. C. (1944). The Chinese Concepts of "Face". *American Anthropologist*, 46(1), 45-64. doi:10.1525/aa.1944.46.1.02a00040
- Hua, W., & Shiyang, X. (2016). Intratourist moral gaze and its significance for discipline: based on content analysis of online text. *Tourism Tribune*, 31(5), 45-49. Retrieved from <http://lyxk.cbpt.cnki.net/WKG/WebPublication/paperDigest.aspx?paperID=0498e6fe-5f2d-44be-b5a7-e4b8a98bb427>
- Huang, R., & Xu, T. (2018). Opportunities and challenges brought by the China outbound travel market. *Worldwide Hospitality and Tourism Themes*, 10(6), 642-651. doi:10.1108/WHATT-07-2018-0049
- Huang, S., Keating, B. W., Kriz, A., & Heung, V. (2015). Chinese Outbound Tourism: an Epilogue. *Journal of Travel & Tourism Marketing*, 32(1-2), 153-159. doi:10.1080/10548408.2014.986018



- Hughes, H., Monterrubio, J. C., & Miller, A. (2010). 'Gay' tourists and host community attitudes. *International Journal of Tourism Research*, 12(6), 774-786. doi:10.1002/jtr.792
- Hui, V. K. Y., & Bond, M. H. (2009). Target's face loss, motivations, and forgiveness following relational transgression: Comparing Chinese and US cultures. *Journal of Social and Personal Relationships*, 26(2-3), 123-140. doi:10.1177/0265407508100312
- Hürlemann, S., & Clivaz, C. (2020). From the "Other" to the "Self": Turning Cameras Around in Lashi Hai (China). *Mondes du tourisme*(17). doi:10.4000/tourisme.2856
- International Labour Organization. (2016). *Factors affecting women's labour force participation in Sri Lanka* Retrieved from Sri Lanka
- Jafari, J. (1987). Tourism models: the sociocultural aspects. *Tourism Management*, 8(2), 151-159. doi:10.1016/0261-5177(87)90023-9
- Jafari, J., & Way, W. (1994). Multicultural strategies in tourism. *Cornell Hotel and Restaurant Administration Quarterly*, 35(6), 72-79. doi:10.1016/0010-8804(95)91832-Z
- Jahoda, G. (2012). Critical reflections on some recent definitions of "culture". *Culture & Psychology*, 18(3), 289-303. doi:10.1177/1354067x12446229
- Jamal, T., & Hollinshead, K. (2001). Tourism and the forbidden zone: the underserved power of qualitative inquiry. *Tourism Management*, 22(1), 63-82. doi:10.1016/S0261-5177(00)00020-0
- Jayasuriya, S. d. S. (2000). The Portuguese Cultural Imprint on Sri Lanka. *Lusotopie*, 7(1), 253-259.
- Jayathilake, P. M. B. (2013). Tourism and Economic Growth in Sri Lanka: Evidence from Cointegration and Causality Analysis. *International Journal of Business, Economics and Law*, 2(2).
- Jennings, G., & Nickerson, N. P. (2006). *Quality Tourism Experiences*. Amsterdam: Butterworth-Heinemann.
- Jennings, G. R. (2005). Interviewing: a focus on qualitative techniques. In B. W. Ritchie, P. Burns, & C. Palmer (Eds.), *Tourism research methods: integrating theory with practice* (pp. 99-117). Wallingford: CABI Publishing.
- Jiang, S., Scott, N., Tao, L., & Ding, P. (2018). Chinese tourists' motivation and their relationship to cultural values. *Anatolia*, 1-13. doi:10.1080/13032917.2018.1504312
- Jin, H., Moscardo, G., & Murphy, L. (2019). Exploring Chinese Outbound Tourist Shopping: A Social Practice Framework. *Journal of Travel Research*, 59(1), 156-172. doi:10.1177/0047287519826303
- Jin, X., & Wang, Y. (2015). Chinese Outbound Tourism Research. *Journal of Travel Research*, 55(4), 440-453. doi:10.1177/0047287515608504
- Jolliffe, L., & Aslam, M. S. M. (2009). Tea heritage tourism: evidence from Sri Lanka. *Journal of Heritage Tourism*, 4(4), 331-344. doi:10.1080/17438730903186607
- Jonbekova, D. (2018). Educational research in Central Asia: methodological and ethical dilemmas in Kazakhstan, Kyrgyzstan and Tajikistan. *Compare: A Journal of Comparative and International Education*, 50(3), 352-370. doi:10.1080/03057925.2018.1511371
- Jones, C. (1982). 'Moonlighting' Air Force builds Sri Lanka's tourism. Retrieved from <https://www.csmonitor.com/1982/0127/012705.html> 2018 23 September
- Jones, M. A., Trocchia, P. J., & Mothersbaugh, D. L. (1997). Noneconomic motivations for price haggling: An exploratory study. *Advances in Consumer Research*, 24, 388-391. Retrieved from <https://www.acrwebsite.org/volumes/8075/volumes/v24/NA-24>
- Jones, M. L. (2007). *Hofstede - culturally questionable?* Paper presented at the Oxford Business & Economics Conference, Oxford.
- Jordan, F., & Aitchison, C. (2008). Tourism and the sexualisation of the gaze: solo female tourists' experiences of gendered power, surveillance and embodiment. *Leisure Studies*, 27(3), 329-349. doi:10.1080/02614360802125080
- Jørgensen, M. T., Law, R., & King, B. E. (2017). Understanding the past, anticipating the future – a critical assessment of China outbound tourism research. *Journal of Travel & Tourism Marketing*, 34(7), 880-891. doi:10.1080/10548408.2016.1220889
- Jørgensen, M. T., Law, R., & King, B. E. (2018). Beyond the stereotypes: Opportunities in China inbound tourism for second-tier European destinations. *International Journal of Tourism Research*, 20(4), 488-497. doi:10.1002/jtr.2198

- Jørgensen, M. T., & Ren, C. B. (2015). Getting 'China Ready': Challenging Static and Practice Based Configurations of the Chinese Tourist. *AEI Insights: An International Journal of Asia-Europe relations*, 1(1), 19-35.
- Joseph, C. A., & Kavoori, A. P. (2001). Mediated resistance: Tourism and the Host Community. *Annals of Tourism Research*, 28(4), 998-1009. doi:10.1016/S0160-7383(01)00005-6
- Jung, J. H., & Yoo, J. J. (2016). Customer-to-customer interactions on customer citizenship behavior. *Service Business*. doi:10.1007/s11628-016-0304-7
- Kang, M., & Moscardo, G. (2006). Exploring Cross-cultural Differences in Attitudes towards Responsible Tourist Behaviour: A Comparison of Korean, British and Australian Tourists. *Asia Pacific Journal of Tourism Research*, 11(4), 303-320. doi:10.1080/10941660600931143
- Karwacki, J., Deng, S., & Chapdelaine, C. (1997). The tourism markets of The Four Dragons — a Canadian perspective. *Tourism Management*, 18(6), 373-383. doi:10.1016/S0261-5177(97)00030-7
- Kastenholz, E., Carneiro, M. J., Peixeira Marques, C., & Lima, J. (2012). Understanding and managing the rural tourism experience — The case of a historical village in Portugal. *Tourism Management Perspectives*, 4, 207-214. doi:10.1016/j.tmp.2012.08.009
- Kau, A. K., & Lim, P. S. (2005). Clustering of Chinese tourists to Singapore: an analysis of their motivations, values and satisfaction. *International Journal of Tourism Research*, 7(4-5), 231-248. doi:10.1002/jtr.537
- Keating, B., & Kriz, A. (2008). Outbound Tourism From China: Literature Review and Research Agenda. *Journal of Hospitality and Tourism Management*, 15(1), 32-41. doi:10.1375/jhtm.15.32
- Keating, B. W., Huang, S., Kriz, A., & Heung, V. (2015). A Systematic Review of the Chinese Outbound Tourism Literature: 1983–2012. *Journal of Travel & Tourism Marketing*, 32(1-2), 2-17. doi:10.1080/10548408.2014.986009
- Kelegama, S. (2000). Development in Independent Sri Lanka: What Went Wrong? *Economic and Political Weekly*, 35(17), 1477-1490. doi:10.2307/4409207
- Kelegama, S. (2014). China–Sri Lanka Economic Relations: An Overview. *China Report*, 50(2), 131-149. doi:10.1177/0009445514523646
- Kensbock, S., & Jennings, G. (2011). Pursuing: A Grounded Theory of Tourism Entrepreneurs' Understanding and Praxis of Sustainable Tourism. *Asia Pacific Journal of Tourism Research*, 489-504. doi:10.1080/10941665.2011.597574
- Kim, C., & Lee, S. (2000). Understanding the Cultural Differences in Tourist Motivation Between Anglo-American and Japanese Tourists. *Journal of Travel & Tourism Marketing*, 9(1-2), 153-170. doi:10.1300/J073v09n01\_09
- Kim, S. S., Prideaux, B., & Kim, S. H. (2002). A cross-cultural study on casino guests as perceived by casino employees. *Tourism Management*, 23(5), 511-520. doi:10.1016/S0261-5177(02)00008-0
- Kimber, S. (2018). *The embodied gazes of young Chinese independent travellers and professional hosts: a performance perspective (PhD Thesis)*: University of Surrey.
- King, B., & Tang, C. H. (2009). China's Outbound Tourism during the 1980s - A Socio-Political Perspective. *Anatolia*, 20(1), 18-32. doi:10.1080/13032917.2009.10518892
- King, B. E. M., & Ari Gamage, M. (1994). Measuring the Value of the Ethnic Connection: Expatriate Travelers from Australia to Sri Lanka. *Journal of Travel Research*, 33(2), 46-50. doi:10.1177/004728759403300208
- Kirillova, K., & Wang, D. (2016). Smartphone (dis)connectedness and vacation recovery. *Annals of Tourism Research*, 61, 157-169. doi:10.1016/j.annals.2016.10.005
- Kopper, C. M. (2009). The breakthrough of the package tour in Germany after 1945. *Journal of Tourism History*, 1(1), 67-92. doi:10.1080/17551820902742798
- Kozak, M. (2016). Bargaining Behavior and the Shopping Experiences of British Tourists on Vacation. *Journal of Travel & Tourism Marketing*, 33(3), 313-325. doi:10.1080/10548408.2015.1051199
- Kozak, M., & Tasci, A. D. A. (2005). Perceptions of foreign tourists by local service providers: the case of Fethiye, Turkey. *International Journal of Tourism Research*, 7(4-5), 261-277. doi:10.1002/jtr.534



- Kpundeh, S. E. (2017). *Sri Lanka tourism - Strategic Plan 2017-2020*. Retrieved from Washington D.C. : <http://documents.worldbank.org/curated/en/333581539112950320/Sri-Lanka-tourism-Strategic-plan-2017-2020>
- Krippendorff, J. (1999). *The Holiday Makers: Understanding the Impact of Leisure and Travel*. London: Butterworth Heinemann.
- Kroeber, A. L., & Kluckhohn, C. (1952). *Culture: A critical review of concepts and definitions*. Massachusetts: Harvard University.
- Kularatne, T., Wilson, C., Månsson, J., Hoang, V., & Lee, B. (2019). Do environmentally sustainable practices make hotels more efficient? A study of major hotels in Sri Lanka. *Tourism Management, 71*, 213-225. doi:10.1016/j.tourman.2018.09.009
- Kumar, R., & Bülow, A. M. (2011). Culture and Negotiation. *International Negotiation, 16*(3), 349-359. doi:10.1163/157180611x592905
- Kvale, S. (2006). Dominance through interviews and dialogues. *Qualitative Inquiry, 12*(3), 480-500. doi:10.1177/1077800406286235
- Kwek, A., & Lee, Y.-S. (2015). How “face” matters: Chinese corporate tourists in Australia. *Journal of Travel & Tourism Marketing, 32*(1-2), 120-140. doi:10.1080/10548408.2014.986016
- Kwek, A., & Lee, Y.-S. S. (2010). Chinese tourists and confucianism. *Asia Pacific Journal of Tourism Research, 15*(2), 129-141. doi:10.1080/10941661003629946
- Kwek, A., & Lee, Y. S. (2013). Consuming tourism experiences: Mainland Chinese corporate travellers in Australia. *Journal of Vacation Marketing, 19*(4), 301-315. doi:10.1177/1356766712473995
- Kwek, A., Wang, Y., & Weaver, D. B. (2019). Face and facework in ethnic Chinese shopping-intensive package tours: Dynamics and outcomes. *Tourism Management, 74*(March), 396-407. doi:10.1016/j.tourman.2019.04.021
- Kwong, Y. M., & Li, Y. (2017). In-place or out-of-place? Host–guest encounter under ‘One Country, Two Systems’. *Current Issues in Tourism, 1*-20. doi:10.1080/13683500.2017.1398218
- Lai, C., Li, X., & Harrill, R. (2013). Chinese outbound tourists' perceived constraints to visiting the United States. *Tourism Management, 37*, 136-146. doi:10.1016/j.tourman.2013.01.014
- Larsen, J. (2001). Tourism Mobilities and the Travel Glance: Experiences of Being on the Move. *Scandinavian Journal of Hospitality and Tourism, 1*(2), 80-98. doi:10.1080/150222501317244010
- Larsen, J. (2014). The Tourist Gaze 1.0, 2.0, and 3.0. In A. A. Lew, C. M. Hall, & A. M. Williams (Eds.), (pp. 304-313). Oxford, UK: John Wiley & Sons, Ltd.
- Larsen, J., & Urry, J. (2011). Gazing and Performing. *Environment and Planning D: Society and Space, 29*(6), 1110-1125. doi:10.1068/d21410
- Lawson, R., Merrett, T., & Williams, J. (1996). *The social impacts of tourism : a review of the literature with special emphasis on New Zealand:a report prepared for the Tourism Policy Group*: Tourism Policy Group, Ministry of Commerce.
- Le Gallais, T. (2008). Wherever I go there I am: reflections on reflexivity and the research stance. *Reflective Practice, 9*(2), 145-155. doi:10.1080/14623940802005475
- Lee, D. Y. (2000). Retail bargaining behaviour of American and Chinese customers. *European Journal of Marketing, 34*(1/2), 190-206. doi:10.1108/03090560010306287
- Lee, P. C., & Dewald, B. (2016). Tipping Practices of Chinese Tourists in U.S. Restaurants: An Exploratory Study. *Journal of Tourism and Hospitality Management, 4*(2), 17-34. doi:10.15640/jthm.v4n2a2
- Leung, K. (2008). Chinese culture, modernization, and international business. *International Business Review, 17*(2), 184-187. doi:10.1016/j.ibusrev.2008.02.009
- Leung, K., Koch, P. T., & Lu, L. (2002). A Dualistic Model of Harmony and its Implications for Conflict Management in Asia. *Asia Pacific Journal of Management, 19*(2/3), 201-220. doi:10.1023/a:1016287501806
- Li, M., Sharpley, R., & Gammon, S. (2017). Towards an understanding of Chinese tourist photography: evidence from the UK. *Current Issues in Tourism, 22*(5), 505-521. doi:10.1080/13683500.2017.1377690



- Li, M., Zhang, H., Mao, I., & Deng, C. (2011). Segmenting Chinese Outbound Tourists by Perceived Constraints. *Journal of Travel & Tourism Marketing*, 28(6), 629-643. doi:10.1080/10548408.2011.598747
- Li, X. (2016). Introduction. In X. Li (Ed.), *Chinese Outbound Tourism 2.0* (1 ed., pp. xxv-xxv). Oakville, Canada: CRC Press.
- Li, X., Lai, C., Harrill, R., Kline, S., & Wang, L. (2011). When east meets west: An exploratory study on Chinese outbound tourists' travel expectations. *Tourism Management*, 32(4), 741-749. doi:10.1016/j.tourman.2010.06.009
- Li, Z., Chen, H., Huang, S., Wanichwasin, P., & Cui, R. (2020). Resident perceptions of Chinese tourists in Thailand. *Tourism Review, ahead-of-print*(ahead-of-print). doi:10.1108/tr-10-2019-0443
- Lim, D. J., & Mukherjee, R. (2017). What Money Can't Buy: The Security Externalities of Chinese Economic Statecraft in Post-War Sri Lanka. *Asian Security*, 15(2), 73-92. doi:10.1080/14799855.2017.1414045
- Lin, X., Kai Ming Au, A., & Lu Wang, C. (2010). The heterogeneity of Chinese consumer values: a dual structure explanation. *Cross Cultural Management: An International Journal*, 17(3), 244-256. doi:10.1108/13527601011068342
- Lincoln, Y. S., & Guba, E. G. (1985). *Naturalistic Inquiry*. London: SAGE Publications, Inc.
- Liu, X., Li, J. J., & Yang, Y. (2015). Travel arrangement as a moderator in image-satisfaction-behavior relations. *Journal of Vacation Marketing*, 21(3), 225-236. doi:10.1177/1356766714567797
- Liyanage, U. (2010). The Sri Lankan Post-modern Consumer. *Sri Lankan Journal of Management*, 14.
- Lofland, J., Snow, D. A., Anderson, L., & Lofland, L. H. (2006). *Analyzing Social Settings: A Guide to Qualitative Observation and Analysis* (4 ed.). Toronto: Wadsworth Publishing.
- Loi, K. I. (2016). Young Chinese Tourists Travel Patterns and Future Plans. In P. L. Pearce & M.-Y. Wu (Eds.), *The World Meets Asian Tourists* (Vol. 7, pp. 287-304): Emerald Group Publishing Limited.
- Loi, K. I., & Pearce, P. L. (2012). Annoying Tourist Behaviors: Perspectives of Hosts and Tourists in Macao. *Journal of China Tourism Research*, 8(4), 395-416. doi:10.1080/19388160.2012.729411
- Loi, K. I., & Pearce, P. L. (2015). Exploring Perceived Tensions Arising from Tourist Behaviors in a Chinese Context. *Journal of Travel and Tourism Marketing*, 32(1-2), 65-79. doi:10.1080/10548408.2014.986013
- Lojo, A., & Li, M. (2018). Segmentation by Experiential Familiarity and Travel Mode of the Chinese Outbound Market to Spain. *Journal of China Tourism Research*, 14(1), 100-121. doi:10.1080/19388160.2018.1442278
- Lonely Planet [L. Planet]. (2018, September 24). Top 10 countries to visit in 2019 - Lonely Planet's Best in Travel [Lonely Planet]. Retrieved from <https://www.youtube.com/watch?v=Smh8l18DKLQ>
- Lu, X. (1999). An ideological/cultural analysis of political slogans in Communist China. *Discourse and Society*, 10(4), 487-508. doi:10.1177/0957926599010004003
- Luo, X., Brown, G., & Huang, S. (2015). Host perceptions of backpackers: Examining the influence of intergroup contact. *Tourism Management*, 50, 292-305. doi:10.1016/j.tourman.2015.03.009
- Ma, G. (2015). Food, eating behavior, and culture in Chinese society. *Journal of Ethnic Foods*, 2(4), 195-199. doi:10.1016/j.jef.2015.11.004
- MacLean, L. M., Meyer, M., & Estable, A. (2004). Improving Accuracy of Transcripts in Qualitative Research. *Qualitative Health Research*, 14(1), 113-123. doi:10.1177/1049732303259804
- Major, J. (2021). Sri Lanka: An Introductory Essay. Retrieved from <https://asiasociety.org/education/sri-lanka> 2021. 05-March-2021
- Mak, A. H. N. (2018). Motivations underlying tourists food consumption. In C. Pforr & I. Phau (Eds.), (pp. 72-95). Abingdon, Oxon ; New York, NY: Routledge.
- Mak, A. H. N., Wong, K. K. F., & Chang, R. C. Y. (2010). Factors affecting the service quality of the tour guiding profession in Macau. *International Journal of Tourism Research*, 12(3), 205-218. doi:10.1002/jtr.746
- Malhotra, A., & Tsui, A. O. (1996). Marriage Timing in Sri Lanka: The Role of Modern Norms and Ideas. *Journal of Marriage and Family*, 58(2), 476-490.

- Mandiyani, D. (2009). The dilemma of conducting research back in your own country as a returning student - Reflections of research fieldwork in Zimbabwe. *Area*, 41(1), 64-71. doi:10.1111/j.1475-4762.2008.00843.x
- Mansfeld, Y., & McIntosh, A. J. (2009). Spiritual Hosting and Tourism: The Host-Guest Dimension. *Tourism Recreation Research*, 34(2), 157-168. doi:10.1080/02508281.2009.11081587
- Maoz, D. (2006). The mutual gaze. *Annals of Tourism Research*, 33(1), 221-239. doi:10.1016/j.annals.2005.10.010
- Marecek, J. (1998). Culture, gender, and suicidal behavior in Sri Lanka. *Suicide and Life-Threatening Behavior*, 28(1), 69-81. doi:10.1111/j.1943-278X.1998.tb00627.x
- Markus, H. R., & Kitayama, S. (1991). Culture and the self: Implications for cognition, emotion, and motivation. *Psychological Review*, 98(2), 224-253. doi:10.1037/0033-295X.98.2.224
- Marschan-Piekkari, R., & Reis, C. (2004). Language and Languages in Cross-cultural Interviewing. In *Handbook of Qualitative Research Methods for International Business* (pp. 640-640): Edward Elgar Publishing.
- Maruyama, M., & Wu, L. (2014). Quantifying barriers impeding the diffusion of supermarkets in China: The role of shopping habits. *Journal of Retailing and Consumer Services*, 21(3), 383-393. doi:10.1016/j.jretconser.2013.11.002
- Mason, J. (2018). *Qualitative Researching* (3 ed.). London: Sage Publications.
- Mason, P., Augustyn, M., & Seakhoa-King, A. (2009). Exploratory study in tourism: designing an initial, qualitative phase of sequenced, mixed methods research. *International Journal of Tourism Research*, n/a-n/a. doi:10.1002/jtr.763
- Mattila, A. (2000). The Impact of Culture and Gender on Customer Evaluations of Service Encounters. *Journal of Hospitality & Tourism Research*, 24(2), 263-273. doi:10.1177/109634800002400209
- May, M., & Hill, S. B. (2002). Unpacking Aviation Travel Futures – An Application of Causal Layered Analysis. *Journal of Futures Studies*, 7(1), 41-65.
- McKercher, B. (2008). The Roots of Stereotypes about Tourists. *Society*, 45(4), 345-347. doi:10.1007/s12115-008-9113-5
- McSweeney, B. (2016). Hofstede's Model of National Cultural Differences and their Consequences: A Triumph of Faith - a Failure of Analysis. *Human Relations*, 55(1), 89-118. doi:10.1177/0018726702551004
- Mejia, C., Wei, W., Fu, X., Hua, N., & Wang, Y. (2018). Hospitality and tourism experts' perspectives on Chinese independent tourists' U.S. service expectations through a mobilities lens. *International Journal of Tourism Research*, 20(6), 726-737. doi:10.1002/jtr.2219
- Mendis, D. L. O. (1999). *Eppawala: Destruction of Cultural Heritage in the Name of Development*: Sri Lanka Pugwash Group.
- Mendis, E. D. L. (1981). The economic, social and cultural impact of tourism in Sri Lanka. In (pp. 27-27). Colombo: Christian Workers' Fellowship.
- Meng, F. (2010). Individualism/collectivism and group travel behavior: A cross-cultural perspective. *International Journal of Culture, Tourism and Hospitality Research*, 4(4), 340-351. doi:10.1108/17506181011081514
- Merton, R. K. (1972). Insiders and outsiders: A chapter in the sociology of knowledge. *American Journal of Sociology*, 78(39), 9-47.
- Miles, M. B., Huberman, A. M., & Saldaña, J. (2014). *Qualitative Data Analysis: A Methods Sourcebook* (3 ed.). London: SAGE Publications.
- Miller, J. (2011). Beach boys or sexually exploited children? Competing narratives of sex tourism and their impact on young men in Sri Lanka's informal tourist economy. *Crime, Law and Social Change*, 56(5), 485-508. doi:10.1007/s10611-011-9330-5
- Ministry of Economic Development. (2010a). *Annual Report 2011*. Sri Lanka Tourism Promotion Bureau
- Ministry of Economic Development. (2010b). *Tourism Development Strategy 2011 - 2016*. Colombo
- Minkov, M. (2012). *Cross-Cultural Analysis: The Science and Art of Comparing the World's Modern Societies and Their Cultures*: SAGE Publications.



- Mok, C., & Armstrong, R. W. (1998). Expectations for hotel service quality: Do they differ from culture to culture? *Journal of Vacation Marketing*, 4(4), 381-391. doi:10.1177/135676679800400406
- Mok, C., & Defranco, A. L. (2000). Chinese Cultural Values: Their Implications for Travel and Tourism Marketing. *Journal of Travel & Tourism Marketing*, 8(2), 99-114. doi:10.1300/J073v08n02\_07
- Mok, C., & Lam, T. (2000). Travel-Related Behavior of Japanese Leisure Tourists: A Review and Discussion. *Journal of Travel & Tourism Marketing*, 9(1-2), 171-184. doi:10.1300/J073v09n01\_10
- Monterrubio, C. (2016). The impact of spring break behaviour: An integrated threat theory analysis of residents' prejudice. *Tourism Management*, 54, 418-427. doi:10.1016/j.tourman.2015.12.004
- Monterrubio, C. (2018). Tourist stereotypes and servers' attitudes: a combined theoretical approach. *Journal of Tourism and Cultural Change*, 16(1), 57-74. doi:10.1080/14766825.2016.1237518
- Monterrubio, C. (2019). Hosts and guests' social representations of nudism: A mutual gaze approach. *Annals of Tourism Research*, 75, 18-28. doi:10.1016/j.annals.2018.12.011
- Moore, C. A. (1980). Major Definitions of the Concept of Culture: A Review of the Literature. In (pp. 62-62). The University of Akron.
- Morse, J. M. (2010). "Cherry Picking": Writing From Thin Data. *Qualitative Health Research*, 20(1), 3-3. doi:10.1177/1049732309354285
- Morse, J. M. (2015). Critical Analysis of Strategies for Determining Rigor in Qualitative Inquiry. *Qualitative Health Research*, 25(9), 1212-1222. doi:10.1177/1049732315588501
- Morse, J. M., Barrett, M., Mayan, M., Olson, K., & Spiers, J. (2002). Verification Strategies for Establishing Reliability and Validity in Qualitative Research. *International Journal of Qualitative Methods*, 1(2), 13-22. doi:10.1177/160940690200100202
- Moufakkir, O. (2011). The Role of Cultural Distance in Mediating the Host Gaze. *Tourist Studies*, 11(1), 73-89. doi:10.1177/1468797611412065
- Moufakkir, O. (2019). The liminal gaze: Chinese restaurant workers gazing upon Chinese tourists dining in London's Chinatown. *Tourist Studies*, 19(1), 89-109. doi:10.1177/1468797617737998
- Moufakkir, O., & Alnajem, M. N. (2017). Hostel front desk employees' perception of customers: a comparative analysis based on cultural background. *International Journal of Culture, Tourism and Hospitality Research*, 11(3), 355-371. doi:10.1108/IJCTHR-07-2016-0068
- Moufakkir, O., & Reisinger, Y. (2013). *The Host Gaze in Global Tourism*. Wallingford: CABI International.
- Moufakkir, O., & Reisinger, Y. (2016). Chinese restaurant employees' perceptions of their nationals abroad: a comparative study. *International Journal of Culture, Tourism and Hospitality Research*, 10(2), 205-222. doi:10.1108/IJCTHR-05-2015-0031
- Murphy, P., Pritchard, M. P., & Smith, B. (2000). The destination product and its impact on traveller perceptions. *Tourism Management*, 21(1), 43-52. doi:10.1016/S0261-5177(99)00080-1
- Murphy, P. E. (1983). Perceptions and Attitudes of Decisionmaking Groups in Tourism Centers. *Journal of Travel Research*, 21(3), 8-12. doi:10.1177/004728758302100302
- Murphy, P. E. (1985). *Tourism: A Community Approach*. New York and London: METHUEN.
- Nagy, G. (2016). Youth hostel parents in Germany. *Annals of Tourism Research*, 57, 272-274. doi:10.1016/j.annals.2015.11.015
- Nanda, S., & Warms, R. L. (2013). *Cultural Anthropology* (11 ed.): Wadsworth Publishing.
- Naples, N. A. (1996). The Outsider Phenomenon In C. D. Smith & W. Kornblum (Eds.), *In the Field: Readings on the Field Research Experience* (pp. 139-152). Westport Greenwood Publishing Group, Inc.
- Nasolomampionona, R. F. (2014). Profile of Chinese Outbound Tourists: Characteristics and Expenditures. *American Journal of Tourism Management*, 3(2), 17-31. doi:10.5923/j.tourism.20140301.03
- Nelson, K., & Matthews, A. L. (2018). Foreign presents or foreign presence? Resident perceptions of Australian and Chinese tourists in Niseko, Japan. *Tourist Studies*, 18(2), 213-231. doi:10.1177/1468797617717466
- Neuman, W. (2014). *Social research methods: Qualitative and quantitative approaches* (7 ed.). Harlow: Pearson Education Limited.



- Ngai, E. W. T., Heung, V. C. S., Wong, Y. H., & Chan, F. K. Y. (2007). Consumer complaint behaviour of Asians and non-Asians about hotel services: An empirical analysis. *European Journal of Marketing*, 41(11/12), 1375-1391. doi:10.1108/03090560710821224
- Ngampramuan, W. (2017). *English as a lingua franca in Thailand: a case study of English used on signs in tourist domains*. University of Nottingham., Retrieved from <http://eprints.nottingham.ac.uk/id/eprint/33989>
- Nicholls, R., & Brookes, M. (2011). Customer - to - customer interaction (CCI): a cross - cultural perspective. *International Journal of Contemporary Hospitality Management*, 23(2), 209-223. doi:10.1108/09596111111119338
- Noy, C. (2008). Sampling Knowledge: The Hermeneutics of Snowball Sampling in Qualitative Research. *International Journal of Social Research Methodology*, 11(4), 327-344. doi:10.1080/13645570701401305
- Nyaupane, G. P., Teye, V., & Paris, C. (2008). Innocents Abroad. *Annals of Tourism Research*, 35(3), 650-667. doi:10.1016/j.annals.2008.03.002
- Ong, C.-E., & Cros, H. (2012). The post-Mao gazes: Chinese backpackers in Macau. *Annals of Tourism Research*, 39(2), 735-754. doi:10.1016/j.annals.2011.08.004
- Oriola, T., & Haggerty, K. D. (2012). The Ambivalent Insider/Outsider Status of Academic 'Homecomers': Observations on Identity and Field Research in the Nigerian Delta. *Sociology*, 46(3), 540-548. doi:10.1177/0038038511425559
- Ornel, U. (1989). Culture in the Context of Development. *World Marxist Review*, 32, 66-69.
- Patton, M. Q. (2001). *Qualitative Research & Evaluation Methods* (3 ed.). Thousand Oaks: Sage Publications.
- Pearce, P. L. (1982). *The Social Psychology of Tourists Behaviour* (Vol. 3). Oxford: Pergamon Press.
- Pearce, P. L. (2005). *Tourist Behaviour: Themes and Conceptual Schemes* (Vol. 27). Buffalo: Channel View Publications.
- Pearce, P. L., & Gretzel, U. (2012). Tourism in Technology Dead Zones: Documenting Experiential Dimensions. *International Journal of Tourism Sciences*, 12(2), 1-20. doi:10.1080/15980634.2012.11434656
- Pearce, P. L., Moscardo, G. M., & Ross, G. F. (1997). *Tourism Community Relationships*: Emerald Group Publishing Limited.
- Pearce, P. L., Wu, M.-Y., De Carlo, M., & Rossi, A. (2013). Contemporary experiences of Chinese tourists in Italy: An on-site analysis in Milan. *Tourism Management Perspectives*, 7, 34-37. doi:10.1016/j.tmp.2013.04.001
- Pearce, P. L., Wu, M.-Y., & Osmond, A. (2013). Puzzles in Understanding Chinese Tourist Behaviour: Towards a Triple-C Gaze. *Tourism Recreation Research*, 38(2), 145-157. doi:10.1080/02508281.2013.11081741
- Pearce, P. L., & Wu, M. Y. (2016). Introduction: Meeting Asian tourists. In P. L. Pearce & M.-Y. Wu (Eds.), *The World Meets Asian Tourists ((Bridging Tourism Theory and Practice)* (Vol. 7, pp. 1-19).
- Perera, P., Vlosky, R. P., & Wahala, S. B. (2012). Motivational and Behavioral Profiling of Visitors to Forest-based Recreational Destinations in Sri Lanka. *Asia Pacific Journal of Tourism Research*, 17(4), 451-467. doi:10.1080/10941665.2011.627353
- Perkins, H. C., & Thorns, D. C. (2001). Gazing or Performing? *International Sociology*, 16(2), 185-204. doi:10.1177/0268580901016002004
- Pernecky, T. (2012). Constructionism: Critical Pointers for Tourism Studies. *Annals of Tourism Research*, 39(2), 1116-1137. doi:10.1016/j.annals.2011.12.010
- Pfaffenberger, B. (1983). Serious pilgrims and frivolous tourists the chimera of tourism in the pilgrimages of Sri Lanka. *Annals of Tourism Research*, 10(1), 57-74. doi:10.1016/0160-7383(83)90115-9
- Pi-Sunyer, O. (1977). Through native eyes : tourists and tourism in a Catalan maritime community. In V. L. Smith (Ed.), *Hosts and guests: The anthropology of tourism* (1 ed., pp. 149-155). Philadelphia.: University of Pennsylvania Press.

- Pi-Sunyer, O. (1989). Changing Perceptions of Tourism and Tourists in a Catalan Resort Town. In V. L. Smith (Ed.), *Hosts and guests: The anthropology of tourism* (2 ed., pp. 187-199): University of Pennsylvania Press.
- Pieris, A. (2014). Southern invasions: post-war tourism in Sri Lanka. *Postcolonial Studies*, 17(3), 266-285. doi:10.1080/13688790.2014.987899
- Pizam, A., Jansen-Verbeke, M., & Steel, L. (1997). Are All Tourists Alike, Regardless of Nationality?: The Perceptions of Dutch Tour-Guides. *Journal of International Hospitality, Leisure & Tourism Management*, 1(1), 19-38. doi:10.1300/J268v01n01\_03
- Pizam, A., & Jeong, G.-H. (1996). Cross-cultural tourist behavior. *Tourism Management*, 17(4), 277-286. doi:10.1016/0261-5177(96)00019-2
- Pizam, A., & Reichel, A. (1996). The Effect of Nationality on Tourist Behavior. *Journal of Hospitality & Leisure Marketing*, 4(1), 23-49. doi:10.1300/J150v04n01\_03
- Pizam, A., & Sussmann, S. (1995). Does nationality affect tourist behavior? *Annals of Tourism Research*, 22(4), 901-917. doi:10.1016/0160-7383(95)00023-5
- Pizam, A., Uriely, N., & Reichel, A. (2000). The intensity of tourist–host social relationship and its effects on satisfaction and change of attitudes: the case of working tourists in Israel. *Tourism Management*, 21(4), 395-406. doi:10.1016/S0261-5177(99)00085-0
- Polkinghorne, D. E. (2005). Language and meaning: Data collection in qualitative research. *Journal of Counseling Psychology*, 52(2), 137-145. doi:10.1037/0022-0167.52.2.137
- Prayag, G., Cohen, S. A., & Yan, H. (2015). Potential Chinese travellers to Western Europe: segmenting motivations and service expectations. *Current Issues in Tourism*, 18(8), 725-743. doi:10.1080/13683500.2013.868413
- Prayag, G., Disegna, M., Cohen, S. A., & Yan, H. (2015). Segmenting Markets by Bagged Clustering: Young Chinese Travelers to Western Europe. *Journal of Travel Research*, 54(2), 234-250. doi:10.1177/0047287513514299
- Prendergast, G. P., Lam, H. S., & Ki, Y. P. (2016). Local Residents' Perceptions of an Influx of Tourists: A Hong Kong Case Study. *Journal of International Consumer Marketing*, 28(4), 283-293. doi:10.1080/08961530.2016.1165160
- Prideaux, B. R. (1997). Korean Outbound Tourism: Australia's Response. *Journal of Travel & Tourism Marketing*, 7(1), 93-102. doi:10.1300/J073v07n01\_07
- Pritchard, A., & Morgan, N. J. (2000). Privileging the male gaze. *Annals of Tourism Research*, 27(4), 884-905. doi:10.1016/S0160-7383(99)00113-9
- Pun, K. F., Chin, K. S., & Lau, H. (2000). A review of the Chinese cultural influences on Chinese enterprise management. *International Journal of Management Reviews*, 2(4), 325-338. doi:10.1111/1468-2370.00045
- Qian, J., Shen, H., Law, R., Chau, K. Y., & Wang, X. (2019). Examination of Chinese Tourists' Unsustainable Food Consumption: Causes and Solutions. *Sustainability*, 11(12), 3475-3475. doi:10.3390/su11123475
- Qu, H., & Li, I. (1997). The characteristics and satisfaction of Mainland Chinese visitors to Hong Kong. *Journal of Travel Research*, 35(4), 37-41. doi:10.1177/004728759703500406
- Quiroga, I. (1990). Characteristics of package tours in Europe. *Annals of Tourism Research*, 17(2), 185-207. doi:10.1016/0160-7383(90)90083-4
- Ramasubramanian, R. (2004). *Suicide Terrorism in Sri Lanka*. Retrieved from New Delhi
- Ranasinghe, R. (2015). Strategic myopia of tourism development in Sri Lanka; A critique. *International Journal of Multidisciplinary Research and Development*, 2(2), 604-609. Retrieved from <https://ssrn.com/abstract=3517640>
- Reisinger, Y. (2009). *International Tourism: Cultures and Behavior* (1 ed.). Amsterdam: Butterworth-Heinemann.
- Reisinger, Y., Kozak, M., & Visser, E. (2013). Turkish host gaze at Russian tourists: a cultural perspective. In O. Moufakkir & Y. Reisinger (Eds.), *The host gaze in global tourism* (pp. 47-66). Wallingford: CABI.
- Reisinger, Y., & Turner, L. (1998a). Cross-Cultural Differences in Tourism: A Strategy for Tourism Marketers. *Journal of Travel & Tourism Marketing*, 7(4), 79-106. doi:10.1300/J073v07n04\_05



- Reisinger, Y., & Turner, L. (1998b). Cultural differences between Mandarin-speaking tourists and Australian hosts and their impact on cross-cultural tourist-host interaction. *Journal of Business Research*, 42(2), 175-187. doi:10.1016/S0148-2963(97)00107-0
- Reisinger, Y., & Turner, L. (1999). A cultural analysis of Japanese tourists: challenges for tourism marketers. *European Journal of Marketing*, 33(11/12), 1203-1227. doi:10.1108/03090569910292348
- Reisinger, Y., & Turner, L. W. (2002a). Cultural Differences between Asian Tourist Markets and Australian Hosts, Part 1. *Journal of Travel Research*, 40(3), 295-315. doi:10.1177/004728750204000308
- Reisinger, Y., & Turner, L. W. (2002b). Cultural Differences between Asian Tourist Markets and Australian Hosts: Part 2. *Journal of Travel Research*, 40(4), 374-384. doi:10.1177/0047287502040004004
- Reisinger, Y., & Turner, L. W. (2003). *Cross-Cultural Behaviour in Tourism: Concepts and Analysis*. Oxford: Butterworth-Heinemann.
- Ren, L., & Qiu, H. (2019). Developing a measurement scale for cultural values and norms of Chinese mass travelers. *Journal of Hospitality and Tourism Management*, 38(May 2018), 168-175. doi:10.1016/j.jhtm.2018.04.006
- Richardson, S. L., & Crompton, J. (1988). Vacation patterns of French and English Canadians. *Annals of Tourism Research*, 15(3), 430-435. doi:10.1016/0160-7383(88)90031-X
- Richter, L. K. (1983). Political implications of Chinese tourism policy. *Annals of Tourism Research*, 10(3), 395-413. doi:10.1016/0160-7383(83)90064-6
- Ritchie, J. (2003). The Applications of Qualitative Methods to Social Research. In J. Ritchie & J. Lewis (Eds.), *Qualitative Research Practice: A Guide for Social Science Students and Researchers* (pp. 24-46). London: SAGE Publications.
- Ritchie, J., Lewis, J., & Elam, G. (2003). Designing and Selecting Samples. In J. Ritchie & J. Lewis (Eds.), *Qualitative Research Practice: A Guide for Social Science Students and Researchers* (pp. 336-336). London: Sage Publications.
- Ritchie, J., Lewis, J., Nicholls, C. M., & Ormston, R. (2013). *Qualitative research practice: A guide for social science students and researchers* (2 ed.). London: Sage.
- Robinson, O. C. (2014). Sampling in interview-based qualitative research: A theoretical and practical guide. *Qualitative Research in Psychology*, 11(1), 25-41.
- Rough Guides. (2015). *The Rough Guide to Sri Lanka*: Apa Publications.
- Rubin, H. J., & Rubin, I. (2005). *Qualitative Interviewing: The Art of Hearing Data* (2 ed.). Thousand Oaks: Sage Publications.
- Ryan, C., & Mo, X. (2002). Chinese visitors to New Zealand—Demographics and perceptions. *Journal of Vacation Marketing*, 8(1), 13-27. doi:10.1177/135676670200800103
- Salacuse, J. W. (2004). Negotiating: The Top Ten Ways that Culture Can Affect Your Negotiation. *Ivey Business Journal*.
- Samaranayake, H. M. S., Lantra, N., Jayawardena, C., Nizam, L., & Chandana, J. (2013). Forty six years of organised tourism in Sri Lanka (1966-2012). *Worldwide Hospitality and Tourism Themes*, 5(5), 423-441. doi:10.1108/WHATT-05-2013-0026
- Samarathunga, W. H. M. S., & Cheng, L. (2020). Tourist gaze and beyond: state of the art. *Tourism Review, ahead-of-print*(ahead-of-print). doi:10.1108/tr-06-2020-0248
- Samarathunga, W. H. M. S., Cheng, L., & Weerathunga, P. R. (2020). Transitional domestic tourist gaze in a post-war destination: A case study of Jaffna, Sri Lanka. *Tourism Management Perspectives*, 35. doi:10.1016/j.tmp.2020.100693
- Scheunpflug, A. (1997). Communication Cross-Cultural Encounters As a Way of Overcoming Xenophobia. *International Review of Education*, 43(1), 109-116. doi:10.1023/a:1002914732451
- Schwarz, O. (2013). WHAT SHOULD NATURE SOUND LIKE? Techniques of engagement with nature sites and sonic preferences of Israeli visitors. *Annals of Tourism Research*, 42, 382-401. doi:10.1016/j.annals.2013.03.001
- Schwarz, O. (2015). The Sound of Stigmatization: Sonic Habitus, Sonic Styles, and Boundary Work in an Urban Slum. *American Journal of Sociology*, 121120(1), 205-242. doi:10.1086/668417



- Scott, J. C. (1985). *Weapons of the Weak Everyday Forms of Peasant Resistance*: Yale University Press.
- Scroope, C. (2016). Sri Lankan Culture. Retrieved from <https://culturalatlas.sbs.com.au/sri-lankan-culture/sri-lankan-culture-core-concepts> 2019. November 15
- Seale, C., & Silverman, D. (1997). Ensuring rigour in qualitative research. *The European Journal of Public Health*, 7(4), 379-384. doi:10.1093/eurpub/7.4.379
- Seelagama, P. K. (2017). *The Impact of Informal Institutions on Tourism Development in Sri Lanka: With Lessons Learn from Japan (PhD Thesis)*. Saga University,
- Selvanathan, S. (2007). The effect of war and other factors on Sri Lankan tourism. *Applied Economics Letters*, 14(1), 35-38. doi:10.1080/13504850500425576
- Seongseop Kim, S., & McKercher, B. (2011). The Collective Effect of National Culture and Tourist Culture on Tourist Behavior. *Journal of Travel & Tourism Marketing*, 28(2), 145-164. doi:10.1080/10548408.2011.545744
- Seta, G. d., & Proksell, M. (2015). The Aesthetics of Zipai: From Wechat Selfies to Self-Representation in Contemporary Chinese Art and Photography. *Networking Knowledge: Journal of the MeCCSA Postgraduate Network*, 8(6). doi:10.31165/nk.2015.86.404
- Shamir, B. (1984). Between Gratitude and Gratuity: An Analysis of Tipping. *Annals of Tourism Research*, 11(1), 59-78. doi:10.1016/0160-7383(84)90096-3
- Shani, A., & Uriely, N. (2012). VFR tourism. *Annals of Tourism Research*, 39(1), 421-440. doi:10.1016/j.annals.2011.07.003
- Shannon, S. (2016). On the floor with the daigou, China's overseas shoppers. *Special Report London*. Retrieved from <https://www.ft.com/content/0e0c6a36-330c-11e6-bda0-04585c31b153> 2018. January 21
- Sharpley, R. (1999). *Tourism, Tourists and Society* (2 ed.). Huntingdon: ELM Publications.
- Sharpley, R. (2013). The Host Gaze in Global Tourism. *Tourism Management*, 38, 105-106. doi:10.1016/j.tourman.2013.03.005
- Sharpley, R. (2014). Host perceptions of tourism: A review of the research. *Tourism Management*, 42, 37-49. doi:10.1016/j.tourman.2013.10.007
- Sharpley, R. (2018). *Tourism, Tourists and Society* (5 ed.). Huntingdon: Routledge.
- Sheldon, P. J., & Mak, J. (1987). The Demand For Package Tours: A Mode Choice Model. *Journal of Travel Research*, 25(3), 13-17. doi:10.1177/004728758702500304
- Sheldon, P. J., Var, T., & Var, T. (1984). Resident attitudes to tourism in North Wales. *Tourism Management*, 5(1), 40-47. doi:10.1016/0261-5177(84)90006-2
- Shen, H., & Liu, X. (2016). Application of Social Media Among Chinese Outbound Tourists: Platforms and Behaviors. In X. Li (Ed.), *Chinese Outbound Tourism 2.0* (pp. 260-270). New York: Apple Academic Press.
- Shono, S., Fisher, D., & McIntosh, A. (2008). The Changing Gaze of Japanese Tourists. *Tourism Review International*, 9(3), 237-246. doi:10.3727/154427206776886241
- Shuang, G. A. O. (2012). Commodification of place, consumption of identity: The sociolinguistic construction of a 'global village' in rural China. *Journal of Sociolinguistics*, 16(3), 336-357. doi:10.1111/j.1467-9841.2012.00534.x
- Silva, C. d. (2000). Tourism and Sustainable Development. Retrieved from <http://www.island.lk/2000/06/13/islfetrs.html> 2019. March 20
- Silverman, D. (2010). *Doing Qualitative Research* (3 ed.). London: Sage Publications.
- Simpson, B. (1993). Tourism and tradition from healing to heritage. *Annals of Tourism Research*, 20(1), 164-181. doi:10.1016/0160-7383(93)90116-K
- Sinkovics, R. R., & Penz, E. (2009). Social distance between residents and international tourists—Implications for international business. *International Business Review*, 18(5), 457-469. doi:10.1016/j.ibusrev.2009.06.002
- Siu, G., Lee, L. Y. S., & Leung, D. (2013). Residents' Perceptions Toward the "Chinese Tourists' Wave" in Hong Kong: An Exploratory Study. *Asia Pacific Journal of Tourism Research*, 18(5), 446-463. doi:10.1080/10941665.2012.665062

- Siwale, J. (2015). Why Did I Not Prepare for This? The Politics of Negotiating Fieldwork Access, Identity, and Methodology in Researching Microfinance Institutions. *SAGE Open*, 5(2), 215824401558756-215824401558756. doi:10.1177/2158244015587560
- Siyambalapitiya, J., Zhang, X., & Liu, X. (2018). Green human resource management: A proposed model in the context of Sri Lanka's tourism industry. *Journal of Cleaner Production*, 201, 542-555. doi:10.1016/j.jclepro.2018.07.305
- SLTB. (1993). *UNDP/WTO: Sri Lanka Tourism Master Plan*. Retrieved from <https://www.scribd.com/doc/35701294/Tourism-Master-Plan>
- SLTB. (2000). *Annual Statistical Report 2000*. Retrieved from <https://www.scribd.com/user/16113809/webmaster-slt-da>
- SLTB. (2005). *Annual Statistical Report 2005*. Retrieved from <https://www.scribd.com/user/16113809/webmaster-slt-da>
- SLTB. (2006). *Annual Statistical Report 2006*. Retrieved from
- SLTDA. Sri Lanka Tourist Attractions. Retrieved from [http://www.slt-da.lk/sri\\_lanka\\_touris\\_attractions](http://www.slt-da.lk/sri_lanka_touris_attractions) 2017. January 25
- SLTDA. (2007). *Annual Statistical Report 2007*. Retrieved from Research & International Relations Division: <https://www.scribd.com/user/16113809/webmaster-slt-da>
- SLTDA. (2010). *Annual Statistical Report 2010*. Retrieved from Research & International Relations Division: <https://slt-da.gov.lk/en/annual-statistical-report>
- SLTDA. (2011). Overview- Tourism – Early Years. Retrieved from <http://www.slt-da.lk/node/200> 2016.
- SLTDA. (2015). *Annual Statistical Report 2015*. Retrieved from Research & International Relations Division:
- SLTDA. (2016). *Sri Lanka Tourism Strategic Plan-2017-2020*. Retrieved from Sri Lanka Tourism Development Authority:
- SLTDA. (2017a). *Annual Statistical Report-2017*. Retrieved from Research & International Relations Division:
- SLTDA. (2017b). *Statistical Report 2017*. Retrieved from
- SLTDA. (2019a). *Annual Statistical Report 2019*. Retrieved from Research and International Relations Division: <https://slt-da.gov.lk/en/annual-statistical-report>
- SLTDA. (2019b). *Tourism Industry Report*. Retrieved from Sri Lanka Tourism Development Authority:
- Smith, B. (2010). Software, distance, friction, and more: A review of lessons and losses in the debate for a better metaphor on culture. *Advances in International Management*, 23(September 2010), 213-229. doi:10.1108/S1571-5027(2010)00000230016
- Smith, P. B. (2011). Communication Styles as Dimensions of National Culture. *Journal of Cross-Cultural Psychology*, 42(2), 216-233. doi:10.1177/0022022110396866
- Smith, S. L. J. (1988). Defining tourism a supply-side view. *Annals of Tourism Research*, 15(2), 179-190. doi:10.1016/0160-7383(88)90081-3
- Smith, V. L. (1989). *Hosts and Guests : The Anthropology of Tourism* (2 ed.). Philadelphia: University of Pennsylvania Press.
- Smith, V. L. (2001). Tourism Change and Impacts. In V. L. Smith & M. Brent (Eds.), *Hosts and Guests Revisited: Tourism Issues of the 21st Century* (pp. 107-122): California State University.
- Snape, D., & Spencer, L. (2003). The Foundations of Qualitative Research. In J. Ritchie & J. Lewis (Eds.), *Qualitative Research Practice: A Guide for Social Science Students and Researchers*. London: Sage Publications.
- So, K. K. F., Liu, W., Wang, Y., & Sparks, B. (2016). Service Expectations of Chinese Outbound Tourists. In L. Xiang (Ed.), *Chinese Outbound Tourism 2.0* (pp. 185-199): Apple Academic Press.
- Søndergaard, M. (1994). Research Note: Hofstede's Consequences: A Study of Reviews, Citations and Replications. *Organization Studies*, 15(3), 447-456. doi:10.1177/017084069401500307
- Song, H., Sparks, B. A., & Wang, Y. (2017). Exploring Disagreement Prevention and Resolution in Travel Decision-Making of Young Chinese Travelers. *Journal of Travel and Tourism Marketing*, 34(2), 257-273. doi:10.1080/10548408.2016.1156615
- Song, H., Wang, Y., & Sparks, B. A. (2018). How do young Chinese friendship groups make travel decisions? A content and interaction process analysis. *Journal of Travel & Tourism Marketing*, 35(6), 772-785. doi:10.1080/10548408.2017.1421117



- Sparks, B., & Pan, G. W. (2009). Chinese Outbound tourists: Understanding their attitudes, constraints and use of information sources. *Tourism Management, 30*(4), 483-494. doi:10.1016/j.tourman.2008.10.014
- Spradley, J. P. (1979). *The ethnographic interview*: Wadsworth Publishing Co Inc.
- Sri Lanka Association for the Advancement of Education. (1994). *Case Study on Effects of Tourism on Culture and the Environment Sri Lanka*. Retrieved from Bangkok:
- Sri Lanka Tourism. (2009). *National Strategy for Sri Lanka Tourism-2009-2012*.
- Sri Lanka Tourism Promotion Bureau. (2010). *Annual Report 2010*. Colombo
- Sri Lankan Holidays Delhi. (2021). Sri Lanka Maps. In (Vol. 2021).
- Srinivasan, P., Kumar, P. K. S., & Ganesh, L. (2013). Tourism and economic growth in Sri Lanka: An ARDL bounds testing approach. *Environment and Urbanization ASIA, 3*(2), 397-405. doi:10.1177/0975425312473234
- Sroyetch, S. (2016). The mutual gaze: Host and guest perceptions of socio-cultural impacts of backpacker tourism: A case study of the Yasawa Islands, Fiji. *Journal of Marine and Island Cultures, 5*(2), 133-144. doi:10.1016/j.imic.2016.09.004
- Stone, L. S., & Nyaupane, G. P. (2018). The Tourist Gaze: Domestic versus International Tourists. *Journal of Travel Research, 004728751878189-004728751878189*. doi:10.1177/0047287518781890
- Stringer, P. F. (1981). Hosts and guests the bed-and-breakfast phenomenon. *Annals of Tourism Research, 8*(3), 357-376. doi:10.1016/0160-7383(81)90004-9
- Sun, M., Zhang, X., & Ryan, C. (2015). Perceiving tourist destination landscapes through Chinese eyes: The case of South Island, New Zealand. *Tourism Management, 46*, 582-595. doi:10.1016/j.tourman.2014.08.010
- Sutton, J., & Austin, Z. (2015). Qualitative Research: Data Collection, Analysis, and Management. *The Canadian Journal of Hospital Pharmacy, 68*(3), 226-231. doi:10.4212/cjhp.v68i3.1456
- Sutton, W. A. (1967). Travel and Understanding: Notes on the Social Structure of Touring. *International Journal of Comparative Sociology, 8*(2). doi:10.1163/156854267X00169
- Suwankhong, D., & Liamputtong, P. (2015). Cultural Insiders and Research Fieldwork. *International Journal of Qualitative Methods, 14*(5). doi:10.1177/1609406915621404
- Tasci, A. D. A., & Severt, D. (2017). A triple lens measurement of host-guest perceptions for sustainable gaze in tourism. *Journal of Sustainable Tourism, 25*(6), 711-731. doi:10.1080/09669582.2016.1225746
- Tempel, M., & ten Thije, J. D. (2012). The appreciation of cultural and linguistic adjustments in multilingual museum audio tours by international tourists. *Journal of Multilingual and Multicultural Development, 33*(7), 643-664. doi:10.1080/01434632.2012.713962
- The Chinese Culture Connection. (1987). Chinese Values and the Search for Culture-Free Dimensions of Culture. *Journal of Cross-Cultural Psychology, 18*(2), 143-164. doi:10.1177/0022002187018002002
- Thornber, L. (2018). New Zealand dropped from Lonely Planet's top countries list. Retrieved from <https://www.stuff.co.nz/travel/news/108050137/new-zealand-dropped-from-lonely-planets-top-countries-list> 2019. April 21
- Thyne, M., Lawson, R., & Todd, S. (2006). The use of conjoint analysis to assess the impact of the cross-cultural exchange between hosts and guests. *Tourism Management, 27*(2), 201-213. doi:10.1016/j.tourman.2004.09.003
- Ting - Toomey, S., Gao, G., Trubisky, P., Yang, Z., Soo Kim, H., Lin, S. L., & Nishida, T. (1991). Culture, Face Maintenance, and Styles of Handling Interpersonal Conflict: A Study in Five Cultures. *International Journal of Conflict Management, 2*(4), 275-296. doi:10.1108/eb022702
- Tisdell, C., & Bandara, R. (2004). *Tourism as a Contributor to Development in Sri Lanka: An Overview and a Case Study*. Economics, Ecology and the Environment. The University of Queensland.
- Tracy, S. J. (2010). Qualitative Quality: Eight "Big-Tent" Criteria for Excellent Qualitative Research. *Qualitative Inquiry, 16*(10), 837-851. doi:10.1177/1077800410383121
- Tretheway, M., & Mak, D. (2006). Emerging tourism markets: Ageing and developing economies. *Journal of Air Transport Management, 12*(1), 21-27. doi:10.1016/j.jairtraman.2005.09.008



- Triandis, H. C. (1989). The Self and Social Behavior in Differing Cultural Contexts. *Psychological Review*, 96(3), 506-520. doi:10.1037/0033-295X.96.3.506
- Triandis, H. C. (1994). *Culture and Social Behaviour* (1 ed.). New York: McGraw-Hill.
- Triandis, H. C. (2004). The many dimensions of culture. *Academy of Management Perspectives*, 18(1), 88-93. doi:10.5465/ame.2004.12689599
- Tsang, N. K. F., Lee, L. Y.-S., & Liu, C. K. L. (2014). Understanding the shopping motivation of mainland Chinese tourists in Hong Kong. *Journal of China Tourism Research*, 10(3), 323-346. doi:10.1080/19388160.2013.873329
- Tse, T. S. M., & Tse, Q. K. T. (2015). The Legal Aspects of “Zero-Fare” Tour in Shopping Tourism: A Case of Chinese Visitors in Hong Kong. *Journal of China Tourism Research*, 11(3), 297-314. doi:10.1080/19388160.2015.1086709
- Tung, V. W. S., King, B. E. M., & Tse, S. (2020). The Tourist Stereotype Model: Positive and Negative Dimensions. *Journal of Travel Research*, 59(1), 37-51. doi:10.1177/0047287518821739
- Tylor, E. B. (1871). *Primitive Culture: Researches Into the Development of Mythology, Philosophy, Religion, Art, and Custom* (2 ed. Vol. 2): Oxford University.
- Uchendu, V. C. (1967). Some Principles of Haggling in Peasant Markets. *Economic Development and Cultural Change*, 16(1), 37-50.
- UNWTO. (2019). *Guidelines for Success in the Chinese Outbound Tourism Market* (9789284421138). Retrieved from <https://www.e-unwto.org/doi/book/10.18111/9789284421138>
- Uriely, N., Maoz, D., & Reichel, A. (2008). Israeli Guests and Egyptian Hosts in Sinai. *Journal of Travel Research*, 47(4), 508-522. doi:10.1177/0047287508326651
- Uriely, N., & Reichel, A. (2000). Working tourists and their attitudes to hosts. *Annals of Tourism Research*, 27(2), 267-283. doi:10.1016/S0160-7383(99)00071-7
- Urry, J. (1992). *The Tourist Gaze: Leisure and Travel in Contemporary Societies*. London: Sage Publications.
- Urry, J. (1995). *The Tourist Gaze* (1 ed.). London: Sage.
- Urry, J., & Larsen, J. (2011). *The Tourist Gaze 3.0* (3 ed.). London: Sage Publications.
- Uzo, U., & Adigwe, J. O. (2016). Cultural norms and cultural agents in buyer–seller negotiation processes and outcomes. *Journal of Personal Selling & Sales Management*, 36(2), 126-143. doi:10.1080/08853134.2016.1188707
- Vaporis, C. N. (1995). The Early Modern Origins of Japanese Tourism. *Senri Ethnological Studies*, 38, 25-38. doi:10.15021/00003019
- visitcopenhagen.com. (2016). *Chinese Tourists Are All Kinds of Travellers 2016 Survey of Chinese Tourists in the Nordic Cities*. Retrieved from [https://www.visitcopenhagen.com/sites/default/files/asp/visitcopenhagen/Chinavia/Pdf/chinavia\\_survey\\_of\\_chinese\\_tourists\\_in\\_the\\_nordic\\_cities\\_2016.pdf](https://www.visitcopenhagen.com/sites/default/files/asp/visitcopenhagen/Chinavia/Pdf/chinavia_survey_of_chinese_tourists_in_the_nordic_cities_2016.pdf)
- Wahab, S. (2013). Sri Lanka Tourism Development Strategy for 2011-2016 (Part 1,2,3). Retrieved from <https://www.pressreader.com/sri-lanka/daily-mirror-sri-lanka/20130322/282492886142970>
- Walsh, E. R., & Swain, M. B. (2004). Creating Modernity by Touring Paradise: Domestic Ethnic Tourism in Yunnan, China. *Tourism Recreation Research*, 29(2), 59-68. doi:10.1080/02508281.2004.11081444
- Walters, T. (2016). Using Thematic Analysis in Tourism Research. *Tourism Analysis*, 21(1), 107-116. doi:10.3727/108354216X14537459509017
- Wang, J., & Stringer, L. A. (2000). The Impact of Taoism on Chinese Leisure. *World Leisure Journal*, 42(3), 33-41. doi:10.1080/04419057.2000.9674194
- Wang, L., Fong, D., & Law, R. (2016). Travel Behaviors of Mainland Chinese Visitors to Macao. *Journal of Travel & Tourism Marketing*, 33(6), 854-866. doi:10.1080/10548408.2015.1068266
- Wang, X., & Zhang, C. (2020). Contingent effects of social norms on tourists' pro-environmental behaviours: the role of Chinese traditionality. *Journal of Sustainable Tourism*, 28(10), 1646-1664. doi:10.1080/09669582.2020.1746795
- Wang, Y., Weaver, D. B., & Kwek, A. (2016). Beyond the Mass Tourism Stereotype. *Journal of Travel Research*, 55(6), 724-737. doi:10.1177/0047287515592971

- Wang, Z., & Ye, F. (2019). China–Sri Lanka Relations in the Context of the 21st-Century Maritime Silk Road: Motives, Challenges, and Prospects. *Asian Perspective*, 43(3), 481-503.
- Ward, C., & Berno, T. (2011). Beyond social exchange theory: Attitudes Toward Tourists. *Annals of Tourism Research*, 38(4), 1556-1569. doi:10.1016/j.annals.2011.02.005
- Wearing, B., & Wearing, S. (1996). Refocussing the tourist experience: the flaneur and the choraster. *Leisure Studies*, 15(4), 229-243. doi:10.1080/026143696375530
- Wei, L., Crompton, J. L., & Reid, L. M. (1989). Cultural conflicts. Experiences of US visitors to China. *Tourism Management*, 10(4), 322-332. doi:10.1016/0261-5177(89)90011-3
- Wei, L., Qian, J., & Sun, J. (2018). Self-orientalism, joke-work and host-tourist relation. *Annals of Tourism Research*, 68(December 2017), 89-99. doi:10.1016/j.annals.2017.12.003
- Wei, W. (2018). Understanding values of souvenir purchase in the contemporary Chinese culture: A case of Shanghai Disney. *Journal of Destination Marketing and Management*, 10(June), 36-48. doi:10.1016/j.jdmm.2018.06.003
- Wen, J., Huang, S., & Ying, T. (2019). Relationships between Chinese cultural values and tourist motivations: A study of Chinese tourists visiting Israel. *Journal of Destination Marketing and Management*, 14(May), 100367-100367. doi:10.1016/j.jdmm.2019.100367
- Wen, J., Huang, S. S., & Chen, G. (2020). China outbound tourism development. In S. Huang & G. Chen (Eds.), *Handbook on Tourism and China* (pp. 11-26). Northampton: Edward Elgar Publishing.
- Wettasinghe, C. (2017). Over 80% industry leaders doubt accuracy of tourism statistics. Retrieved from <http://www.dailymirror.lk/article/Over-industry-leaders-doubt-accuracy-of-tourism-statistics-137904.html> 2019. March 2
- White, A. T., Barker, V., & Tantrigama, G. (1997). Using integrated coastal management and economics to conserve coastal tourism resources in Sri Lanka. *AMBIO*, 26(6), 335-344.
- Wickramasinghe, N. (2013). Producing the present: History as heritage in post-war patriotic Sri Lanka. *Economic and Political Weekly*, 48(43), 91-100.
- Wickremasinghe, G. B., & Ihalanayake, R. (2007, 2007). *Causal Relationship Between Tourism and Economic Growth in Sri Lanka: Some Empirical Evidence*. Paper presented at the CAUTHE 2007 tourism - past achievements, future challenges., Sydney.
- Wickremeratne, S. (2006). *Buddha in Sri Lanka: Remembered Yesterdays*. Albany: State University of New York Press.
- Wij, I. (2011). *SRI LANKA TOURISM: POISED FOR GROWTH*. Retrieved from Gurgaon: [www.hvs.com](http://www.hvs.com)
- Williamson, D. (2002). Forward from a critique of Hofstede's model of national culture. *Human Relations*, 55(11), 1373-1395. doi:10.1177/00187267025511006
- Winter, T. (2009a). Asian tourism and the retreat of anglo-western centrism in tourism theory. *Current Issues in Tourism*, 12(1), 21-31. doi:10.1080/13683500802220695
- Winter, T. (2009b). Conclusion : Recasting tourism theory towards an Asian future. In T. Winter, P. Teo, & T. C. Chang (Eds.), *Asia on Tour: Exploring the rise of Asian tourism* (pp. 315-324). London: Routledge.
- Winter, T., Teo, P., & Chang, T. C. (2008). Introduction: rethinking tourism in Asia. In T. Winter, P. Teo, & T. C. Chang (Eds.), *Asia on tour: Exploring the rise of Asian tourism*. London: Routledge.
- Wong, C. U. I., & McKercher, B. (2012). Day tour itineraries: Searching for the balance between commercial needs and experiential desires. *Tourism Management*, 33(6), 1360-1372. doi:10.1016/j.tourman.2011.12.019
- Wood, J. (1994). Heritage Tourism and The Cultural Triangle of Sri Lanka. *Tourism Recreation Research*, 19(2), 95-102. doi:10.1080/02508281.1994.11014715
- Woodside, A. G., & Ahn, I. (2008). Culture's consequences on experiencing international tourism services and products: quantitative and qualitative fuzzy-set testing of an integrative theory of national culture applied to the consumption of behaviours of Asian, European and North American consumers. In A. G. Woodside & D. Martin (Eds.), *Tourism management: analysis, behaviour and strategy*. (pp. 28-61): CABI.



- Woosnam, K. M. (2012). Using Emotional Solidarity to Explain Residents' Attitudes about Tourism and Tourism Development. *Journal of Travel Research*, 51(3), 315-327. doi:10.1177/0047287511410351
- World Bank. (2013). *China 2030 : building a modern, harmonious, and creative society (English)*. Retrieved from Washington, DC: <http://hdl.handle.net/10986/12925>
- World Tourism Organization. (2006). *China- The Asia and the Pacific Intra-regional Outbound Series*. Retrieved from Madrid:
- World Tourism Organization. (2016). *UNWTO Tourism Highlights*. Retrieved from <http://media.unwto.org/content/infographics>
- Wu, M.-Y., & Pearce, P. (2013a). Looking down, looking out and looking forward: Tibetan youth view tourism in the future. In O. Moufakkir & Y. Reisinger (Eds.), *The host gaze in global tourism* (pp. 125-141). Wallingford: CABI.
- Wu, M.-Y., & Pearce, P. (2014). Chinese recreational vehicle users in Australia: A netnographic study of tourist motivation. *Tourism Management*, 43, 22-35. doi:10.1016/j.tourman.2014.01.010
- Wu, M.-Y., & Pearce, P. (2016). Tourism Blogging Motivations: Why Do Chinese Tourists Create Little "Lonely Planets"? *Journal of Travel Research*, 55(4), 537-549. doi:10.1177/0047287514553057
- Wu, M.-Y., & Pearce, P. L. (2013b). Tourists to Lhasa, Tibet: How Local Youth Classify, Understand and Respond to Different Types of Travelers. *Asia Pacific Journal of Tourism Research*, 18(6), 549-572. doi:10.1080/10941665.2012.680975
- Wu, M.-Y., Wall, G., & Pearce, P. L. (2014). Shopping experiences: International tourists in Beijing's Silk Market. *Tourism Management*, 41, 96-106. doi:10.1016/j.tourman.2013.09.010
- Wustenberg, J. (2007). When the Field is Home: Conducting Research in One's Country of Origin. *APSA-CP*, 19(2), 19-23.
- Xiang, Y. (2013). The Characteristics of Independent Chinese Outbound Tourists. *Tourism Planning and Development*, 10(2), 134-148. doi:10.1080/21568316.2013.783740
- Xie, Y., & Li, M. (2009). Development of China's Outbound Tourism and the Characteristics of Its Tourist Flow. *Journal of China Tourism Research*, 5(3), 226-242. doi:10.1080/19388160903149965
- Xinhua. (2015). Mainland of China's outbound tourism for the first time exceeded 1 million passengers. Retrieved from <http://travel.news.cn/2.htm> 2018. July 20
- Xu, H., Cui, Q., Ballantyne, R., & Packer, J. (2013). Effective environmental interpretation at Chinese natural attractions: the need for an aesthetic approach. *Journal of Sustainable Tourism*, 21(1), 117-133. doi:10.1080/09669582.2012.681787
- Xu, Y., & McGehee, N. G. (2012). Shopping behavior of Chinese tourists visiting the United States: Letting the shoppers do the talking. *Tourism Management*, 33(2), 427-430. doi:10.1016/j.tourman.2011.05.003
- Xu, Z., & Zhang, J. (2016). Antecedents and consequences of place attachment: A comparison of Chinese and Western urban tourists in Hangzhou, China. *Journal of Destination Marketing & Management*, 5(2), 86-96. doi:10.1016/j.jdmm.2015.11.003
- Yacoumis, J. (1980). Tackling seasonality. *International Journal of Tourism Management*, 1(2), 84-98. doi:10.1016/0143-2516(80)90031-6
- Yang, F. X., & Lau, V. M. C. (2015). "LuXurY" hotel loyalty – a comparison of Chinese Gen X and Y tourists to Macau. *International Journal of Contemporary Hospitality Management*, 27(7), 1685-1706. doi:10.1108/ijchm-06-2014-0275
- Yao, X. (2000). *An introduction to Confucianism*. Cambridge: Cambridge University Press.
- Yau, O. H. M. (1988). Chinese Cultural Values: Their Dimensions and Marketing Implications. *European Journal of Marketing*, 22(5), 44-57. doi:10.1108/EUM000000005285
- Yeung, S., & Leung, C. (2007). Perception and attitude of Hong Kong hotel guest - contact employees towards tourists from Mainland China. *International Journal of Tourism Research*, 9(6), 395-407. doi:10.1002/jtr.611
- Yijie, T. (1991). *Confucianism, Buddhism, Daoism, Christianity and Chinese Cultures* (Vol. 3). Washington: The Council for Research in Values and Philosophy.



- Ying, T., Wen, J., & Wang, L. (2018). Language facilitation for outbound Chinese tourists: importance–performance and gap analyses of New Zealand hotels. *Journal of Travel & Tourism Marketing*, 35(9), 1222-1233. doi:10.1080/10548408.2018.1487902
- Yu, X., & Weiler, B. (2001). Mainland Chinese Pleasure Travelers to Australia: A Leisure Behavior Analysis. *Tourism Culture & Communication*, 3(2), 81-91. doi:10.3727/109830401108750715
- Yue, W. (2019, 2019). *Research on the Attribution of Tourists' Uncivilized Behavior in China*.
- Yuksel, A., Kilinc, U. K., & Yuksel, F. (2006). Cross-national analysis of hotel customers' attitudes toward complaining and their complaining behaviours. *Tourism Management*, 27, 11-24. doi:10.1016/j.tourman.2004.07.007
- Yunfei, Z., & Zhaoxuan, J. (2018, 2018-07-05). Chinese pass down value of frugality through generations. Retrieved from [https://news.cgtn.com/news/3d3d414f3167544e78457a6333566d54/share\\_p.html](https://news.cgtn.com/news/3d3d414f3167544e78457a6333566d54/share_p.html) 2019. December 5
- Zhang, H., Zhang, J., Yang, Y., & Zhou, Q. (2018). Bargaining Power in Tourist Shopping. *Journal of Travel Research*, 57(7), 947-961. doi:10.1177/0047287517724917
- Zhang, J., Inbakaran, R. J., & Jackson, M. S. (2006). Understanding community attitudes towards tourism and host—Guest interaction in the urban—rural border region. *Tourism Geographies*, 8(2), 182-204. doi:10.1080/14616680600585455
- Zhang, J., Xu, H.-g., & Xing, W. (2016). The host–guest interactions in ethnic tourism, Lijiang, China. *Current Issues in Tourism*, 20(7), 724-739. doi:10.1080/13683500.2016.1178218
- Zhang, J. J., & Kwong, Y. M. (2017). Reconceptualising host-guest relations at border towns. *Annals of Tourism Research*, 66, 196-199. doi:10.1016/j.annals.2017.06.007
- Zhang, W. (2017). Smartphone Photography in Urban China. *International Journal of Social, Behavioral, Educational, Economic, Business and Industrial Engineering*, 11(1), 231-239.
- Zhang, Y., & Hitchcock, M. J. (2017). The Chinese female tourist gaze: a netnography of young women's blogs on Macao. *Current Issues in Tourism*, 20(3), 315-330. doi:10.1080/13683500.2014.904845
- Zhang, Y., & Zhang, Z. (2006). Guanxi and organizational dynamics in China: A link between individual and organizational levels. *Journal of Business Ethics*, 67(4), 375-392. doi:10.1007/s10551-006-9031-7
- Zhao, Y. (2017). Doing fieldwork the Chinese way: a returning researcher's insider/outsider status in her home town. *Area*, 49(2), 185-191. doi:10.1111/area.12314
- Zhiyong, W. (2003). 2003 in Retrospect: Ups and Downs of China's Tourism. Retrieved from <http://www.china.org.cn/english/2003/Dec/83524.htm> 2019. December 20
- Zhou, J. (2003). *Remaking China's Public Philosophy for the Twenty-first Century*: ABC-CLIO.
- Zhou, L., King, B., & Turner, L. (1998). The China outbound market: An evaluation of key constraints and opportunities. *Journal of Vacation Marketing*, 4(2), 109-119. doi:10.1177/135676679800400203
- Zhu, D., Xu, H., & Jiang, L. (2016). Behind Buying: The Chinese Gaze on European Commodities. *Asia Pacific Journal of Tourism Research*, 21(3), 293-311. doi:10.1080/10941665.2015.1048263
- Zhu, Y. (2018). *Heritage and Romantic Consumption in China*: Amsterdam University Press.
- Zhu, Y., Jin, L., & Graburn, N. (2017). Domesticating Tourism Anthropology in China. *American Anthropologist*, 119(4).

## Appendix A

### Information Sheet for the Participant



#### Faculty of Environment, Society and Design

#### Service providers' response behaviours towards Chinese tourists: Evidence from Sri Lanka Information for Participants

I would like to invite you to participate in a project entitled "Service providers' response behaviours towards Chinese tourists: Evidence from Sri Lanka". This study is carried out by myself (Hewa Malge Rasika Sameera Sampath Gunawardana), a Ph.D. candidate in the Department of Tourism, Sport and Society at Lincoln University. The aim of this project is to understand a broad range of Sri Lankan service providers' experience with Chinese tourists and their adaptation, if any, when serving them.

Your participation for this study will require a face to face meeting of between 30 and 90 minutes to explore your experiences and any response strategies for meeting the needs of Chinese tourists. The study seeks to understand if Chinese tourists have specific needs. Key themes of the discussion will include the types of tourist you normally serve, your experience with Chinese tourists, tactics and strategies you adopt to meet the needs of Chinese tourists, and your opinion on the future of Chinese tourists to Sri Lanka. Participation for this **study is completely voluntary** and there is no obligation to take part. You may decline to answer any question. You have a number of rights as a volunteer in this study, and I take these rights very seriously. These are described below. The interviews will be recorded with the digital audio recorder from the beginning of the interview unless you do not wish to be recorded, in which case notes will be taken to support the data gathering task. You will not be identified in the study, and in any final reports will be described broadly by role (your business will not be named). You will be provided with your own identification number which will be placed on the information you provide.

Only the researcher of this project (Hewa Malge Rasika Sameera Sampath Gunawardana) and my supervisors (Dr. David Fisher and Dr Joanna Fountain) will have access to your information. We have no other plans for these data other than producing my PhD thesis, academic articles and conference presentations. Generalised recommendations may be given to the Sri Lanka Tourism Development Authority. You can withdraw any or all of the information you provide from this study at any time before 31<sup>st</sup> July 2017. You may withdraw without any explanation. You can do this by contacting me, Hewa Malge Rasika Sameera Sampath Gunawardana ([Sampath.hewamalge@lincolnuni.ac.nz](mailto:Sampath.hewamalge@lincolnuni.ac.nz)), at Lincoln University and providing your reference number. I will destroy your information.

If you have any queries or concerns about your participation in this study, please contact me or my supervisors; we would be happy to discuss any concerns you have about participation in the study. Thank you for your help.

*Researcher: Mr. Hewa Malge Rasika Sameera Sampath Gunawardana*

Department of Tourism, Sport and Society, PO Box 85084, Lincoln University, Lincoln 7647, Canterbury, New Zealand. Email- [Sampath.hewamalge@lincolnuni.ac.nz](mailto:Sampath.hewamalge@lincolnuni.ac.nz) Ph. +64 03 12345678

*My Supervisors: Dr David Fisher and Dr Joanna Fountain*

Faculty of Environment, Society and Design, Forbes 713, PO Box 85084, Lincoln University, Lincoln 7647, Canterbury, New Zealand. Email- [David.Fisher@lincoln.ac.nz](mailto:David.Fisher@lincoln.ac.nz) Ph. +64 03 4230486,

[Joanna.Fountain@lincoln.ac.nz](mailto:Joanna.Fountain@lincoln.ac.nz), Ph. +64 3 423 0487

**This project has been reviewed and approved by the Lincoln University Human Ethics Committee.**

## Appendix B

### Indicative Interview Guide

<b>Introduction and context setting</b>
Informant background and business information  Prompts: How long have you been in the present business?  What is your current role? Can you describe it?  Do you have any previous experience with tourism?
<b>Experience with Chinese Tourists 1.0 and 2.0</b>  Prompts:  What tourists do you encounter most?  Who are the most beneficial to your business?  Are there particular type of tourists you prefer to serve? Why?  How about Chinese tourists?  What percentage of your customers are Chinese?  When you first dealt with Chinese tourists what was your impression of them?  Do you think there are any differences in the experiences you have with package versus independent Chinese tourists?  Today do Chinese tourists differ from other markets in any way? If yes, in what ways?  Why do you think that they visit your place?  Purchasing behaviours  What do they purchase mostly, what do they look for during their purchasing?  Special demands (room services, dining, items, information, education, spiritual)



Their interactions with you

Their interactions with other types of tourists and locals

Their interactions with Chinese tourists

Impressions of interactions with surrounding facilities

Have you heard anything from other business about their experiences with Chinese tourists? What are they?

How important are Chinese tourists to your business?

### **Service sector adaptation to Chinese tourists**

Have you made changes to your business practices to meet the requirements of Chinese tourists?

Have you been given any training on interacting with this market? If not, how do you handle it?

Do you behave differently towards Chinese tourists?

Are there any other changes have your firm made to the frontline staff on meeting the requirements of Chinese tourists?

Changes Made to the Physical Surroundings

Have you re-arranged physical facilities in your place for Chinese tourists? (signage, landscapes, placement of furniture, exterior designs, lighting

Have you made any special arrangements for Chinese tourists in other ways?

Changes Made to the Product Itself

Has your business introduced new products or services (activities) for Chinese tourists?

### **Informants demographic information**

Position of the informant, Age/Birth Year, Education, Gender, Number of years in the tourism business