

INFORMATION TO USERS

This manuscript has been reproduced from the microfilm master. UMI films the text directly from the original or copy submitted. Thus, some thesis and dissertation copies are in typewriter face, while others may be from any type of computer printer.

The quality of this reproduction is dependent upon the quality of the copy submitted. Broken or indistinct print, colored or poor quality illustrations and photographs, print bleedthrough, substandard margins, and improper alignment can adversely affect reproduction.

In the unlikely event that the author did not send UMI a complete manuscript and there are missing pages, these will be noted. Also, if unauthorized copyright material had to be removed, a note will indicate the deletion.

Oversize materials (e.g., maps, drawings, charts) are reproduced by sectioning the original, beginning at the upper left-hand corner and continuing from left to right in equal sections with small overlaps. Each original is also photographed in one exposure and is included in reduced form at the back of the book.

Photographs included in the original manuscript have been reproduced xerographically in this copy. Higher quality 6" x 9" black and white photographic prints are available for any photographs or illustrations appearing in this copy for an additional charge. Contact UMI directly to order.

UMI[®]

Bell & Howell Information and Learning
300 North Zeeb Road, Ann Arbor, MI 48106-1346 USA
800-521-0600

**THE RELATIONSHIP BETWEEN SERVICE QUALITY EXPECTATIONS
AND CULTURAL DIVERSITY**

Patricia Demers

A Thesis
In
The Faculty
of
Commerce and Administration

Presented in Partial Fulfilment of the Requirements
for the Degree of Master of Science in Administration at
Concordia University
Montreal, Quebec, Canada

December 1998

© Patricia Demers, 1998



National Library
of Canada

Acquisitions and
Bibliographic Services

395 Wellington Street
Ottawa ON K1A 0N4
Canada

Bibliothèque nationale
du Canada

Acquisitions et
services bibliographiques

395, rue Wellington
Ottawa ON K1A 0N4
Canada

Your file Votre référence

Our file Notre référence

The author has granted a non-exclusive licence allowing the National Library of Canada to reproduce, loan, distribute or sell copies of this thesis in microform, paper or electronic formats.

The author retains ownership of the copyright in this thesis. Neither the thesis nor substantial extracts from it may be printed or otherwise reproduced without the author's permission.

L'auteur a accordé une licence non exclusive permettant à la Bibliothèque nationale du Canada de reproduire, prêter, distribuer ou vendre des copies de cette thèse sous la forme de microfiche/film, de reproduction sur papier ou sur format électronique.

L'auteur conserve la propriété du droit d'auteur qui protège cette thèse. Ni la thèse ni des extraits substantiels de celle-ci ne doivent être imprimés ou autrement reproduits sans son autorisation.

0-612-39080-2

Canada

**THE RELATIONSHIP BETWEEN SERVICE QUALITY EXPECTATIONS
AND CULTURAL DIVERSITY**

ABSTRACT

The growing importance of crosscultural business as well as the continuously expanding service industry have led to the need to examine the relationship between cultural diversity and service quality. The present study focuses on how culture affects customers' service quality expectations, and how acculturation plays a role in moderating the relationship between both variables. The findings show that there is a correlation between the dimensions of service quality and the dimensions of culture. The findings also show that acculturation definitely moderates the relationship between culture and service quality expectations. The study suggests that there is a need for more research in this area. It also suggests that certain dimensions of service quality are more sensitive to cultural variation than others.

Table of Contents

Chapter 1:	
Introduction	p.1
Chapter 2:	
Service Quality	p.3
Intangibility	p.4
Heterogeneity	p.4
Inseparability	p.4
Quality	p.5
Tangibles	p.7
Reliability	p.7
Responsiveness	p.7
Competence	p.7
Courtesy	p.8
Credibility	p.8
Security	p.8
Access	p.9
Communication	p.9
Understanding	p.9
Assurance	p.10
Empathy	p.10
Critique of SERVQUAL	p.11

Chapter 3 :	
Culture	p.13
Hofstede's Cultural Dimensions	p.13
Individualism/Collectivism	p.14
Power Distance	p.15
Uncertainty Avoidance	p.15
Masculinity/Femininity	p.16
Confucian Dynamism	p.17
Critique of Hofstede's Cultural Dimensions	p.17
Variations in Value Orientations	p.19
Basic Nature of Human Beings	p.20
Relation to Nature	p.21
Time Orientation	p.21
Activity Orientation	p.22
Relationships among People	p.23
Summary	p.24
Chapter 4 :	
Integration of Culture and Service Quality : some hypotheses and model	p.25
Relation to nature : Hypothesis 1A	p.26
Basic Nature of Human Beings : Hypothesis 1B	p.27
Relationships : Hypothesis 1C	p.28
Chapter 5 :	
Acculturation	p.29
Assimilation	p.31
Integration	p.31
Separation	p.32
Marginalization	p.32

Chapter 6 :	
Integration of acculturation into above model : some hypotheses concerning moderating role	p.34
Assimilation	p.34
Separation	p.35
Integration	p.35
Hypothesis 2	p.36
Marginalization	p.37
First and Second Generation Immigrants : Hypothesis 3	p.37
Chapter 7 :	
Method	p.38
Sample	p.38
Procedures	p.40
Measures	p.41
Service Quality	p.41
Culture	p.42
Acculturation	p.43
Chapter 8 :	
Results	p.45
Means, Standard Deviations and Intercorrelations	p.45
Tests of Hypotheses	p.45

Chapter 9 :	
Discussion	p.56
Practical Implications	p.59
Research Implications	p.61
Limitations	p.63
Future Research	p.64
Chapter 10 :	
Conclusion	p.65
References	p.67
Appendix A	p.72

List of Tables and Figures**Tables**

Table 1 : Demographics of sample	p.40
Table 2 : Means, Standard Deviations and Intercorrelations	p.45
Table 3 : Regression Analysis for Hypotheses 1A- 1C	p.47
Table 4 : Breakdown of Results by Generations of Immigration	p.49
Table 5 : Kruskal-Wallis tests for Hypothesis 2	p.51
Table 6 : Least Significant Difference Tests for Hypothesis 2	p.52
Table 7 : Kruskal-Wallis tests for Hypothesis 3	p.53
Table 8 : Least Significant Difference Tests for Hypothesis 3	p.54

Figures

Figure 1 : Acculturation Approaches	p.34
Figure 2 : Service Quality Expectations and Acculturation Approaches	p.36
Figure 3 : Service Quality Expectations and Generation of Immigrants	p.37

Chapter 1 : Introduction

The growing importance of international business to North American firms has recently led researchers and practitioners to become concerned about the differences and similarities existing across cultures (Hofstede, 1980; Adler, 1980; Di Stefano, 1992; Mavnezski, 1995). The increasing number of immigrants to the United States (United States Statistics ; 1997) and Canada (Statistics Canada ;1997) has also contributed to the growing attention to concepts such as cultural diversity, acculturation, and their relationship to business and management.

In addition, the service industry has become a significant sector of the North American and global economies (Cronin & Taylor, 1992). Service firms have become highly concerned with the quality of their services, because the quality of the exchange between the customer and the employee is often the main reason for customer retention (Crosby, Evans & Cowles, 1990). Delivering superior service quality appears to be a prerequisite for success, if not survival, for service organizations (Parasuraman, Zeithaml & Berry, 1988).

Surprisingly, while researchers in the fields of marketing and management have focused on service quality (Bowen, 1990), very few researchers have studied the relationship between cultural diversity and service quality. Several researchers have established certain parameters that define quality, namely by using the eight dimensions of quality (Garvin, 1987) or the service quality index (Roth & Jackson, 1995; Zeithaml, Parasuraman & Berry, 1990). Unfortunately, these parameters are

based solely on North American expectations of quality and do not take into consideration the differences in the cultures of the customers (Hollan, 1992).

Therefore, it would be of great interest to examine the relationships between client cultural diversity and customer perceptions of service quality. The purpose of this study therefore is to measure the effects of client cultural diversity on the expectations of service quality of customers. A secondary purpose is to examine to what extent the acculturation patterns of immigrants affect their quality expectations. Thus the objectives of this study are :

1. To examine whether cultural diversity of customers within a country will create different patterns of service quality expectations within that country.
2. To examine whether acculturation patterns will have an impact on the service expectations of immigrants.
3. To integrate the fields of marketing and management with international management and services.
4. To provide information for service organizations on customers' expectations of service quality.

In order to understand the links between the various constructs, the literature on these areas is reviewed.

Chapter 2 : Service Quality

The importance of services in people's lives is increasing in many parts of the world (Akan, 1995). Evidently, the quality of the services provided is essential to the survival of any business. Despite this reality, the field of service quality is still new in the literature.

The economic share of services currently accounts for more than half the sum of all GNP worldwide (58%), and more than 74% of the United States population is employed in the service sector (Akan, 1995 ; Cronin & Taylor, 1992). In Canada, the numbers are less impressive than in the United States, but nevertheless 38% of the population is employed in the service industry, with 52.1% of all women working in this sector (Statistics Canada, 1996). Regardless of these facts, the principal focus of management research on quality is dominated by practices derived from the study of manufacturing (Bowen, 1990). There has been a tendency to assume that models originally designed to fit manufacturing industries can be logically extended to the service sector (Bowen, 1990). For example, the principles of TQM (Total Quality Management) that were initially proposed by Deming (1980) to fit the manufacturing industry have been matter-of-factly adapted to the service industry, without taking into consideration the distinctiveness of services.

The three characteristics of services are : intangibility, heterogeneity, and inseparability (Parasuraman, Zeithaml, & Berry, 1985). These characteristics which distinguish services from manufacturing must be understood in order to fully comprehend how the notion of « quality » might differ in a service context .:

Intangibility

Most services are intangible. They are performances rather than objects, and this makes manufacturing specifications concerning uniform quality obsolete (Parasuraman, Zeithaml, & Berry, 1985). Most services cannot be counted and measured in advance to ensure quality. For example, a hairdresser cannot offer one kind of uniformed hairstyle to her customers. She must be attentive to her customer's demands and specifications and create a hairstyle using her skills while responding to the customer's expectations.

Heterogeneity

Services are heterogeneous. They vary from employee to employee, from customer to customer, and from day to day (Parasuraman et al., 1985). It is extremely difficult to achieve consistency in the service industry because of the human interaction between the customer and the employee that is almost impossible to regulate. A doctor interacts differently with each patient, based on their needs and on their expectations of the visit. Certain customers enjoy a more personal talk with their physician, while others prefer to keep the relationship at a minimum, exchanging only on the problem at hand. On the other hand, McDonald's restaurant does a superb job of attempting to homogenize this process through training. However, few service transactions are as routine as that of the McDonald's order clerk.

Inseparability

The production and consumption of many services are inseparable (Parasuraman et al., 1985). This characteristic is due to the fact that the service is not

manufactured at the plant and then delivered intact to the client. Instead, the service is simultaneously produced and consumed, just like a visit to the doctor or an appointment for a haircut. This characteristic definitely distinguishes services from the manufacturing industry, where producers have the opportunity to fix a particular product or remove it from the market before it reaches the customers, which makes it easier to provide quality.

Quality

To ensure quality, the uniqueness of the service industry needs to be reflected in the strategy, structure, and human resource management practices of service organizations (Bowen, 1990). Not only are service organizations becoming more and more numerous, but customers are also becoming more demanding (Akan, 1995). Through experience and advertising, customers are increasing their knowledge of services and thus are becoming more demanding of service providers.

Unfortunately, service industries have not always responded satisfactorily to the demands of the customers (Akan, 1995). With increasing competition, it becomes crucial for organizations to focus their energy on offering the best possible service in order to gain new customers, retain their current customers and remain in business.

Parasuraman, Zeithaml and Berry (1985; 1988; 1990; 1993) can be considered pioneers in the field of service quality, and their contribution has helped both researchers and practitioners. They refer to service quality as an “abstract and elusive construct” (Parasuraman et al., 1985). They differentiate between two concepts of quality: perceived and objective, where perceived quality is the consumer’s judgment

about an entity's overall excellence or superiority (Zeithaml, 1987), and objective quality is the actual tangible quality of the service. For example, delivering a service at the predicted time is a tangible measure of quality. Perceived quality is a form of attitude; a subjective, humanistic way to evaluate a particular service. It is therefore highly relative and differs between judges (Holbrook & Corfman, 1985). "Quality is interpreted by a customer in accordance with his or her expectations and how these are met during the service production process (Brown, Gummesson, Edvardsson & Gustavsson, 1991). For example, a customer might believe the service to be of high quality even though it was not delivered exactly at the time promised, simply because this customer's expectations with regards to punctuality were not as rigid as the organization's standards. Service quality, as perceived by consumers, originates from a comparison between the consumers' expectations (what they feel a service firm should offer) and their perceptions of the performance of the firms providing the services (Parasuraman et al., 1988). "Therefore, service quality, as perceived by customers, can be defined as the extent of discrepancy between customers' expectations or desires and their perceptions" (Zeithaml et al., 1990, p.65).

Although consumers may vary in their content of the service expectations, Deming (1986) has observed that the structure of service quality expectations appears to be fairly consistent: "The quality of any product or service has many scales" (Deming, p.169, 1986). More specifically, Zeithaml et al.(1990) identified ten dimensions of service quality derived from customers survey.

Tangibles

Tangibles refers to the appearance of the physical facilities, the equipment, the personnel and the communication materials. This also includes whether or not the organization possess up-to-date equipment, and whether or not the appearance of the firm is in keeping with the type of service it provides. For example, a fine cuisine restaurant should provide a decor and an ambiance that are in accordance with the service they provide, not the atmosphere and look of a fast-food restaurant.

Reliability

Reliability refers to the ability to perform the promised service dependably and accurately. This implies that when a firm promises to do something by a certain time, for instance send a repair person, it should do so. Also, reliability includes accurate record keeping and dependability of the employees of the organization

Responsiveness

Responsiveness is defined as the willingness to help customers and provide prompt service (Zeithaml et als. 1990) . This dimension includes telling the customers exactly when the services will be performed, prompt service and helpfulness from the employees, for example quickly being attended to in a store by a salesperson who truly try to respond to the customer's needs.

Competence

Competence refers to the possession of the required skills and knowledge to perform the service (Zeithaml et als. 1990). For example, a clerk in the jazz section of

a music store should be knowledgeable of this type of music and able to guide the customer in choosing compact discs in accordance with his/her taste.

Courtesy

Courtesy is defined as politeness, respect, consideration, and friendliness of the contact personnel (Zeithaml et als. 1990). Greeting is an important aspect of courtesy, and customers attach a lot of importance to the way they are greeted over the phone or as they enter the premises of a service organization. The clerks at the BlockBuster video rental club are trained to greet every single one of their customers as they cross the door, even if they cannot attend to them immediately.

Credibility

Credibility refers to the trustworthiness, believability, honesty of the service organizations as well as the credibility of the employees. For example, a sales person in a clothing store will increase his/her credibility when she honestly says to the customer that this particular outfit does not suit him/her necessarily well, but that this other one would highlight his/her good features.

Security

Security is defined as the freedom from danger, risk, or doubt. For example, refund policies are important aspects of security, because they insure the customers that the risks of not being satisfied are minimal when doing business with this organization, since the organization is willing to refund any unsatisfied customer.

Access

Access refers to the approachability and ease of contact. This involves operating hours convenient to all customers, toll free phone for all customers, even the ones who are not close to the company. An example of an organization that has very low quality access is BMG music services, that do not advertised any phone numbers or addresses where they can be reached.

Communication

Communication is best defined as keeping customers informed in a language they can understand and listening to them. For example, the airline industry often hires multilingual employees to best suit the needs of their multicultural clientele.

Understanding

Understanding the customer means making the effort to know customers and their needs. This is best illustrated by companies such as Bell Canada who regularly survey their customers to find out what type of new features would respond to their needs and constantly trying to take their customers' ideas into consideration.

In their study, Parasuraman et al. (1988) asked customers of various service industries to rate the dimensions according to their importance. In all the service sectors, reliability was selected the most critical dimension regardless of the service being studied. However, throughout the study, the authors did not specify the composition of their customers sample in terms of culture and gender. Therefore, there could be certain variations across the sample that were not captured by the

authors. Their research was conducted in the United States, and the demographics of the sample might be critical to the explanation of the results.

Nonetheless, after various statistical analyses and the development of SERVQUAL, an instrument to measure customers' perceptions and expectations of service quality, the authors realized that the last seven dimensions were highly correlated and this suggested consolidation of these dimensions into two condensed dimensions:

Assurance

Assurance refers to the knowledge and courtesy of employees and their ability to convey trust and confidence. This is best described by trustworthy employees, the feeling of being safe when conducting transactions with the firm's employees, and politeness of the employees.

Empathy

Empathy is defined as caring, individualized attention the firm provides its customers. This includes employees who give the customers personal attention, who know what the customers' needs are, and who have the customers's best interests at heart. It also implies a firm who offers convenient operating hours.

Therefore, the five service dimensions as defined by Zeithaml et als. (1990) are : tangibles, reliability, responsiveness, assurance and empathy. It is very important for organizations to understand these concepts if they want to conduct business internationally or in multicultural settings. Brown, Gummesson, Edvardsson and

Gustavsson (1991) noted several implications of understanding customer service perceptions and expectations in an international context. First, in order to be successful in different cultural contexts, organizations must understand culture-based service preferences. The service provider must adapt, to a certain extent, to the local service style, or to the culturally different customer. "The training and education of employees must be based on cultural values in order to be successful" (Brown et al., 1991, p.141). Second, when doing business or interacting with service firms abroad, organizations need to understand the differences in service styles across cultures. Therefore, it becomes increasingly important for service organizations who globalize their business exchanges or are located in multicultural cities to be aware of the possible variations in service quality expectations by culture.

Critique of SERVQUAL

Many researchers have critiqued the SERVQUAL questionnaire for various reasons. Cronin & Taylor (1992), and Brown, Churchill & Peter (1993) have noticed that the use of a differential score (between the customer's expectations of service quality and their actual perceptions of a specific service) hinders the criterion validity of the scale. Nevertheless, they both agree that the original ten elements of quality are reliable (alpha of .94) (Zeithaml et als. 1990) and show construct and content validity.

Akan (1995) used SERVQUAL in an international context in a study in Istanbul, Turkey. He concluded that while there were certain problems with the empathy dimension of the questionnaire, he nevertheless believe that SERVQUAL is a "valuable tool as a concept, and also with respect to the dimensions of service which it proposes" (Ayca, p.43, 1995). He adds, like Parasuraman et al.(1988), that

this scale can be modified to serve specific service situations and environmental context. He found that cleanliness was another dimension of service quality that customers expected as well as good pricing (or the perception of value). Although service quality research so far has disregarded the pricing aspect of service, Aycan's study (1995) shows that customers do in fact perceive good pricing to be a service quality dimension.

Chapter 3 : Culture

Culture consists of patterned ways of thinking, feeling and reacting. Culture is acquired and transmitted mainly by symbols, constituting the distinctive achievements of human groups. The essential core of culture consists of traditional ideas and especially values (Kluckhohn, 1951; 1986). This definition of culture includes the manifestations of cultures, symbols and artifacts. The deepest level of culture is at the value level, a set of assumptions, beliefs, attitudes and deep-level values, concerning relationships among people and the world around them, that is shared by an identifiable group of people (Triandis, 1960; Hofstede, 1980; Maznevski & DiStefano, 1995; Adler, 1991). This definition therefore does not limit culture to national boundaries, but rather leaves the definition open to adaptation for any given research question (Maznevski & DiStefano, 1995).

Hofstede's cultural dimensions

The core of the research on culture is based on the development of cultural dimensions (Hall, 1960; Kluckhohn & Strodtbeck, 1961; Triandis, 1972; Hofstede, 1980). Hofstede studied areas of difference in work-related attitudes. He conducted a survey in over 60 countries, with over 160,000 participants working for a multinational corporation. Hofstede found that differences exist in the behaviors and attitudes of employees and managers and that these differences do not change over time. He concluded that national culture was responsible for most of the differences in attitudes. He used a framework of five dimensions to explain the variations: individualism/collectivism, power distance, uncertainty avoidance,

masculinity/femininity and Confucian dynamism Hofstede, 1980). Each dimension is summarized below.

Individualism collectivism

Individualism involves people defining themselves primarily as separate individuals who make their primary commitment to themselves (Hofstede, 1980; Adler, 1991). Individualism does not imply tight links with any group beside the immediate family. Social knots are loosely tied and the individuals are mainly responsible for themselves. Individuals are encouraged to possess free will and self-determination, and to determine their own sets of beliefs and behavior. In a individualistic culture, people are controlled more through internal pressure. The best example of an individualistic country would be the United States, which scored the highest on Hofstede's individualism scale. Canada and Switzerland also score high on individualism, with Canada being a little bit more individualistic than Switzerland.

Collectivism involves a tight social network where individuals distinguish strongly between the members of the in-group, whether the family, the work team, the company, and the members of the out-group, the others Hofstede, 1980). People in a collectivist culture are expected to look out for the members of their group. Goals are defined by the group, rewards are group-based, and loyalty is expected from all the members. "The nail that sticks out will be pounded down" is a Japanese saying that illustrates well the concept of collectivism, where individuals are not encourage to stand out of the group, but rather let the group determine the appropriate beliefs and behaviors (Adler, 1991). In a collectivist culture, people are controlled more through external pressure, shame, or the fear of loosing face in front of the other members of

the in-group. A good example of a collectivist culture would be Colombia, which scores the highest on Hofstede's collectivism scale. Canada and Switzerland do not score high on the collectivism scale, with Canada having even a lower score than Switzerland on this dimension.

Power Distance

Power distance measures the extent to which less powerful members of organizations accept an unequal distribution of power (Hofstede, 1980). In high power distance countries, status and titles are very important not only in terms of organizational structure but they are also at the core of social relationships and social formalities. For instance, employees must always be the ones to greet their boss, regardless of age, seniority or experience. An example of a high power distance culture would be the Philippines, which scored the highest on Hofstede's scale. On the other end of the spectrum, a culture low on power distance does not emphasize the importance of status within an organization. For example, a CEO will let employees call him by his or her first name, or a manager will let his or her subordinates come in the office without an appointment. Austria and Israel are the two countries which scored the lowest on Hofstede's scale of power distance. The power distance in Canada is higher than in Switzerland, but both countries have relatively small power distances compared with the rest of the countries in Hofstede's study.

Uncertainty Avoidance

Uncertainty avoidance measures the extent to which people in a society feel threatened by ambiguity and therefore try to avoid ambiguous situations by providing

greater career stability, establishing more formal rules, rejecting deviant ideas and behavior, and accepting the possibility of absolute truths and the attainment of expertise (Hofstede, 1980). This dimension measures to what extent individuals are willing to take risks within an organizational context. Therefore, a phenomenon such as lifetime employment is mostly seen in cultures high on uncertainty avoidance, where high mobilization and contractual work will be mostly observed in a low uncertainty avoidance culture. Greece scored the highest on Hofstede's uncertainty avoidance scale, while Singapore scored the lowest. Canada has relatively low uncertainty avoidance, while Switzerland has relatively high uncertainty avoidance.

Masculinity Femininity

Masculinity refers to a society's narrow focus on career success, while femininity refers to a society's broader focus on quality of life. A masculine culture will emphasize assertiveness, goal orientation and the acquisition of material goods, while a more feminine culture will emphasize a concern for people, social relationships and health. Another aspect of work that is affected by this dimension is the rigidity of gender roles within the organization. Masculine cultures will define gender roles more conservatively than feminine cultures (i.e., women and men will be limited to traditional occupations in a masculine culture, where a feminine culture will be more accepting of unconventional occupations). For example, in the Swedish culture, which scores high on Hofstede's femininity scale, paternity leaves as well as maternity leaves are offered to parents. In contrast, in Japan, which scores high on the masculinity dimension, women are expected to be caretakers and support the career of their spouse. This dimension has direct implications on motivation of the workforce (Adler, 1991). Masculine cultures will emphasize the creation of

environments that allow the acknowledgement of success and achievement through monetary rewards. Feminine cultures will create flexible working hours and a quality work environment to accommodate their employees and make them motivated in the workplace. Canada puts more emphasis on quality of life than Switzerland, therefore Canada is a less masculine country than Switzerland, but both are considered masculine in comparison with the rest of the countries in the study.

Confucian Dynamism

After establishing his first four dimensions, Hofstede later conducted more research with cross-cultural psychologist Michael Bond (1987), and together they created a fifth dimension based on their research findings in Asian countries, Confucian Dynamism. As the name says, both high and low scores on this dimension reflect the teachings of Confucius. High scores corresponds to future-oriented beliefs while low scores correspond to past- and present-oriented beliefs (Hofstede & Bond, 1987, Maznevski & DiStefano, 1995). The forty countries in Hofstede's original study have yet to be rated on this dimension.

Critique of Hofstede's Cultural Dimensions

Although no researcher has ever created a larger data bank than Hofstede, and his work is often cited in cross-cultural management research, there are nevertheless certain problems with his research that need to be addressed. Is it appropriate to aggregate scores within a country in order to form a single score characteristic of that national context? There is a definite possibility that the variance within a country is too large in relation with the variance between countries to form a national score (Waldman & Addae, 1993). An obvious choice to illustrate this problem is

Switzerland, where three definite cultures co-exist within a same country : the Swiss German, Swiss French and Swiss Italian cultures. Another problem is the overlapping of the cultural dimensions. Many cultural characteristics can be included in more than one dimension, and therefore this does not give an accurate picture of the cultures and can be a cause for confusion. For example, the whole concept of relationships with people can be sometimes defines through the concept of individualism/collectivism, or through masculinity/femininity. Also, Hofstede's formulas are so nebulous that other researchers have not been able to replicate his findings (Waldman & Addae, 1993). Another shortcoming is the assumption of bipolarity for the dimensions of individualism and masculinity. This theory prevents cultures from scoring high (or low) on both concepts, assuming that individuals are solely individualist or collectivist. Moreover, Hofstede does not acknowledge the possibility that individuals are multi-dimensional, therefore excluding the idea that people can act in different ways based on the situation, whether work or socially related. Finally, Hofstede did not include China in his original research. However, in his later work in China with Bond (1987), he developed four new dimensions. Confucian Dynamism was explained earlier. The other three dimensions highly correlated with his original work. One dimension, human-heartedness (kindness, patience, courtesy), correlated highly with the masculinity/femininity dimension. The other two dimensions, integration (tolerance, harmony, solidarity) and moral discipline (moderation, having few desires) correlated highly with the power distance and the individualism dimensions. None of the dimensions correlated with uncertainty avoidance (Maznevski & DiStefano, 1995). Therefore, although Hofstede definitely contributed a great deal to the advancement of cross-cultural management, there is still a need to find different ways to measure culture.

Variations in Value Orientations

Kluckhohn and Strodtbeck's work has been used in cross-cultural management research (Adler, 1991; Lane & DiStefano, 1992; Maznevski & DiStefano, 1995). As anthropologists, they studied five very different cultural groups all situated in the United States within a radius of approximately forty miles during the 1950s: a Texan homestead community, a Mormon village, a Spanish-American village, a decentralized Navaho Indian band and the highly centralized pueblo of Zuni. They believed that in these five cultural groups one could find all different variations in the orientation of values. They define value orientations as sets of principles that come from evaluations of beliefs, feelings and intentions, and which direct behavior as people go about their everyday lives (Kluckhohn & Strodtbeck, 1961; Maznevski & DiStefano, 1995). Kluckhohn and Strodtbeck (1961, p.10) base their theory on three basic assumptions:

1. There is a limited number of common human problems for which all peoples at all times must find some solution.
2. While there is variability in solutions of all problems, it is neither limitless nor random but it is definitely variable within a range of possible solutions.
3. All alternatives of all solutions are present in all societies at all times but are differentially preferred. However, there is almost always a rank ordering of the preferences of the value-orientation alternatives.

Based on these three basic assumptions, Kluckhohn and Strodtbeck identified five problems common to all human groups, that all include a limited range of possible solutions :

1. What is the character of innate nature? (basic nature of human beings)
2. What is the relation of man to nature (and supernature)? (relation to nature)
3. What is the temporal focus of human life? (time orientation)
4. What is the modality of human activity? (activity orientation)
5. What is the modality of man's relationship to other men? (relationships among people)

The five problems common to all people and the variations in value orientations are summarized below.

Basic Nature of Human Beings

“The belief about basic human nature does not reflect how one thinks about individuals but, rather, one's beliefs about the inherent character of the human species (Kluckhohn & Strodtbeck, 1961). Are human beings changeable or unchangeable? And, apart from the malleability of basic human nature, are people primarily evil, good, neutral (neither good nor evil) or mixed (a combination of good and evil)? These various variations are all present in various cultures. For instance, in the Muslim world, the punishment for stealing is getting one hand cut off. At first glance, this may seem as if Muslims view humans as evil, but it is actually the opposite. In fact, Muslims believe that human beings are basically good, therefore, someone who would steal must be less than human and must be treated as such. In Maznevski & DiStefano's (1995) study, Canada scored much lower than Hong Kong on this dimension, but slightly higher than the United States.

Relation to Nature

The issue of people's relationship to nature reflects how people in a society ought to orient themselves to the natural world around them, and to the supernatural. (Kluckhohn & Strodtbeck, 1961). Three variations of this orientation exist: subjugation to nature, where people see themselves at the mercy of physical forces and subject to the will of a supreme being, harmony with nature, where importance is put on behaving in concert with the physical environment, and mastery over nature, where importance is put on conquering and dominating the physical environment, where man is the determinant of his own destiny. Canada obtained the lowest score of all countries in Maznevski & DiStefano's (1995) study on subjugation to nature, an average score on the mastery over nature dimension, and a high score on the harmony with nature dimension.

Time Orientation

There are two ways to look at time: one has to do with time as a continuum, i.e. whether the culture emphasizes the past, the present or the future. Cultures who place a lot of importance on traditions and the wisdom of elders will focus on the past, while cultures who consider the immediate effects and consequences of an action might be more present-oriented. Finally, cultures who are more future-oriented will consider long term effects and planification. For example, an American manager might be sent to Brazil for a year to start a subsidiary. He has strict deadlines and must have the plant open before the year's end. A Japanese manager might be sent for the same purposes, but his assignment for the first year is simply to get acquainted with the people and the culture. In this particular case, the American organization is present-oriented, focusing mostly on the short term achievements. On the other hand,

the Japanese organization is focusing on long-term goals, therefore there is less emphasis on immediate results. It is extremely difficult to measure this dimension, because people perceive time in very different manners, for example monochronic versus polychronic time (For a more extended discussion, see Hall, 1960). Because of this complexity, Maznevski & DiStefano (1995) did not include this dimension in their study, therefore there are no scores available for Canada.

Activity Orientation

The activity orientation does not imply being active or passive, but rather the desirable focus of activity. The being orientation is characterized by spontaneity, being able to act on impulse, without being constrained by prior engagements. For example, in the Arabic culture, appointments are not made in advance because the chances of breaking the engagements are great, since other things might come along and be of greater importance. The doing mode is characterized by the relentless striving to achieve and compulsive attempt to accomplish (Kluckhohn & Strodtbeck, 1961). An example of this is North American way of conducting business, by constantly having to reach objectives and quotas. The third mode, containing/controlling, is characterized by a balance between mind and body, and actions are moderated by thought. In a being culture, decisions are often emotionally based and leisure is a more central activity, while in a doing culture, work is the central activity of individuals and life is built around work and its environment. Canada obtained an average score on the doing and being scores, but obtained a slightly lower scores than other countries (USA, United Kingdom and Hong Kong) on the containing/controlling mode (Maznevski & DiStefano, 1995).

Relationships among People

This orientation is extremely similar to Hofstede's individualism/collectivism dimension. In essence, relationships among people concern the responsibility one has for others (Kluckhohn & Strodtbeck, 1961). Unlike Hofstede's individualism/collectivism dimension, Kluckhohn and Strodtbeck (1961) do not believe that both concepts are at each end of a spectrum. Rather, they believe that people can be individualist in certain situations and collectivist in others. They argue that at a societal level, both variations may be equally preferred (Maznevski & DiStefano, 1997). Canada scored higher than the United States on the individualism scale, while it lower on collectivism (Maznevski & DiStefano, 1995).

Another variation of the relationship orientation is the hierarchical dimension. In this variation, relations between people are group-oriented, but with two additional characteristics. First, the group is situated somewhere on a hierarchical ladder in society. Second, the position of the group on this ladder is stable over time, which means that groups cannot move up or down in society. This system is characteristic of aristocratic societies such as the British royalty concept. Variations of this concept would be a more horizontal system, where people do not view themselves as higher or lower than others in terms of social classes, or a dynamic system, where people can move up or down the ladder depending on their financial income, like in the United States, where the notion of the self-made man is ingraved in people's mind . This notion of hierarchy is somewhat related to Hofstede's power distance dimension, in terms of status in society. The difference is that Hofstede focuses on individual status while Kluckhohn and Strodtbeck focus on group status. Canada scored the lowest of all countries included in Maznevski & DiStefano's (1995) study on this dimension.

Summary

The use of cultural dimensions and orientations is very valuable in cross-cultural research. It provides the researcher with a basic framework to organize thoughts and develop testable hypotheses. However, it is important to note that the idea of a framework itself is culture-bound. Conceptualizing culture as an activity reflects a mastery orientation (Lane and DiStefano, 1992). Also, applying the framework to concrete situations reflects a doing orientation. Therefore, it is important to be aware that people from different cultural backgrounds do not necessarily portray culture the same way North American researchers do.

Chapter 4 : Integration of Culture and Service Quality :

Some Hypotheses and Model

After reviewing the literature on service quality and culture, one can observe that service quality expectations are directly related to culture. Since perceived quality is defined as an attitude, and because attitudes are part of culture along with values and beliefs (Triandis, 1960), it is then sensible to derive that culture can influence perceptions of service quality. By the same token, cultural perceptions can also affect expectations in general ; therefore they can impact expectations for service.

Therefore, since expectations are influenced by culture, it is logical to derive that people with the same cultural background would share similar service quality expectations. Moreover, the cultural variations in their value orientations (Kluckhohn & Strodtbeck, 1961) will influenced their service quality expectations. This will be reflected in a preference for certain service quality parameters (Parasuraman, Zeithaml & Berry, 1993) over others. The five quality parameters from the SERVQUAL are influenced by different cultural values. Tangibles, reliability and responsiveness are all parameters that are related to one's control over events in one's life : how an organization physically appears to the customers, how it provides the service that they promised adequately and accurately, and how quickly it responds to its customers demands. Thus this parameter will be influenced by people's relation to nature, how they perceive their control over the events in their lives. Assurance is a parameter that is related to trust, therefore it will be influenced by the capacity to see people as good or evil. Finally, empathy is a parameter related to human relationships and personal attention, and this will be influenced by the concepts of individualism

and collectivism. Each of Kluckhohn and Strodtbeck's (1961) dimensions are related to specific dimensions of SERVQUAL below.

Relation to Nature

People who believe that man must conquer the world and that each man is responsible for his own destiny will believe that any organization is master of its own destiny, therefore the organization is able to offer the customer **reliable, responsive** service, with no valid reason for interruption of service or lessen quality. In the same vein, people will believe that an organization has control over the way the organization looks, its appearance, its **tangibles**. For example, a customer who values mastery over nature will expect an organization to deliver the promised service at the exact predicted time, regardless of environmental constraints such as the weather, strikes or unpredictable incidents.

On the other hand, people who strongly believe that men are at the mercy of the elements, whether nature or a supreme being, will be more tolerant when an organization cannot deliver a good with the expected quality or in the predicted amount of time. They will not blame the organization if something comes up that is out of its control. They will also pay less attention to the physical appearance of the organization, since elements out of the organization's control might be responsible for any problems concerning tangibles. Therefore, it is proposed that the differences in the service quality expectations of customers will be due to the differences in the cultural value orientation of customers. More specifically,

Hypothesis 1a: Individuals who value mastery over nature will have higher expectations for tangibles, reliability and responsiveness than individuals who value subjugation to nature. Individuals who value harmony with nature will adopt an intermediate position .

Basic Nature of Human Beings

People who view people as good do not need **assurance** that employees can be trusted because they already believe that people are inherently good. They will tend not to put emphasis on this variable because for them it goes without saying. They will not be concerned with warranties, refund policies or other trust reinforcers. They will value other dimensions of service quality more than assurance.

People, on the other end of the spectrum, who believe that people are evil will require a great amount of assurance that employees and organizations can be trusted. Gestures such as warranties written on the walls, insurance policies, or employees having to submit to a police search (to verify that they do not have a criminal record) are all ways that an organization can assure that its employees can be trusted. Therefore, for people who view human beings as evil, assurance is extremely important because in their eyes so few people deserve to be trusted, thus the organization must earn their trust by demonstrating in various ways that their employees are trustworthy. Therefore,

Hypothesis 1b: Individuals who view people as evil will have higher expectations for assurance than individuals who view people as good.

Chapter 5 : Acculturation

As noted earlier, a secondary objective of this study was to explore the possible effect of acculturation patterns on service quality expectations. How the interaction between numerous cultural groups might impact the set of service quality expectations of individuals will be discussed below. For example, in a multicultural city like Montreal, are immigrants' service expectations influenced more by the domestic culture or by their own culture? And if they are influenced, in what ways? These questions are important because they will help to preclude simplistic conclusions about the relationship between the cultural values of ethnic immigrant groups and their service expectations. Attention to acculturation processes will allow us to capture (and explain) the variance in service expectations that may exist within specific subcultures. The following section will try to answer these questions.

Acculturation is the process an immigrant undergoes when s/he moves to a country where the cultural norms, traditions, values, and beliefs differ from her/his country of origin (Berry & Kim, 1988). This results in continuous, first hand contact with the dominant cultural group. While acculturation was originally defined as a group-level phenomenon, it is now widely recognized as an individual-level phenomenon, and is termed psychological acculturation (Berry & Kim, 1988). At this level, the individual experiences changes in both behavior and in internal characteristics upon contact with the dominant and other subcultural groups in the society. For example, the immigrant's set of values and beliefs will be measured and compared against the values and beliefs of the dominant culture and as a result, the immigrant's values might be modified and influenced by the dominant culture.

Relationships

Individuals from an individualistic culture enjoy being treated as unique, important and valuable customers. They enjoy receiving attention and expect the service provider to spend time with them as customers. **Empathy** is therefore a very important feature of a quality service for them. On the other hand, people from a collective culture, although they enjoy being treated with respect, will not put the emphasis on individual, personal attention. People from collective cultures do not put emphasis on empathy as an expectation of service quality. Therefore,

Hypothesis 1c: Individuals who value individualism will have higher expectations for empathy than individuals who value collectivism.

These hypotheses are derived from the theories of service quality and variations in value orientations. The five crucial elements of service quality as defined by Zeithaml et al. (1990) have been matched with their corresponding appropriate values in Kluckhohn and Strodtbeck (1961) variations in value orientations.

Acculturation may be viewed as a *state*, the extent of which is measured in relationship to culture-specific cognitive, behavioral and affective markers (Ward, 1994). In this case, the measure of acculturation is used in conjunction with the level of education, socioeconomic status, patterns of friendship and media usage (Ward, 1994). This definition implies a measurement at a specific point in time, of specific constructs that do not change over time. Alternatively, acculturation may also be viewed in a broader context and explore dimensions of change over time. This definition views acculturation as more of a *process* (Ward, 1994). In addition to being a process, acculturation is also multidimensional, which means that it cannot be measured on a single variable such as language, but rather on multiple items that sample and measure many different aspects of the acculturation process (Mendoza, 1989). Berry and Kim (1988) identified these multiple items as physical changes (place to live, new type of housing, increased or decreased population density), biological changes (new diet, new diseases, intermixing of race), cultural changes (political, economic, technical, linguistic, religious), social relationships (new sets and new definitions of in-groups/out-groups, new dominance patterns, new norms), and finally psychological changes (behavioral changes, alteration in mental health status).

The process of acculturation involves the interaction of at least two cultures, therefore acculturation does not only measure the degree to which an individual integrates into a new culture, but also the degree to which the individual retains his/her own culture (Berry & Kim, 1988, Mendoza, 1989). This perspective helps differentiate between individuals who are similar in their degree of integration in the

mainstream culture, but who differ in their degree of retention of their native culture (Mendoza, 1989). In the acculturation process, the person learns the values, beliefs, norms and traditions of the host country and can adapt to the new culture in differing fashions:

Assimilation

The individual adopts the values of the mainstream culture and lets go of their native values. These individuals do not wish to maintain their cultural identity and seek daily interaction with the dominant culture. This process is defined as *cultural shift* by Mendoza (1989) and *assimilation* by Berry and Kim (1988).

Integration

The individual becomes bi-cultural and has knowledge of both the native culture and the new culture. The individual has an interest in both maintaining one's original culture and in daily interactions with others from the dominant culture. Berry and Kim (1988) define this process as *integration*, while Mendoza (1989) offers two different possibilities in opting for a bi-cultural identity. *Cultural incorporation* involves an adaptation of customs from both native and alternate cultures, while *cultural transmutation* involves an alteration of native and alternate cultural practices to create a unique subcultural entity.

Separation

The individual retains native values and does not adopt the values of the mainstream culture (Rojas & Metoyer 1995). This process is defined as *cultural resistance* by Mendoza (1989) and *separation* by Berry and Kim (1988). It involves

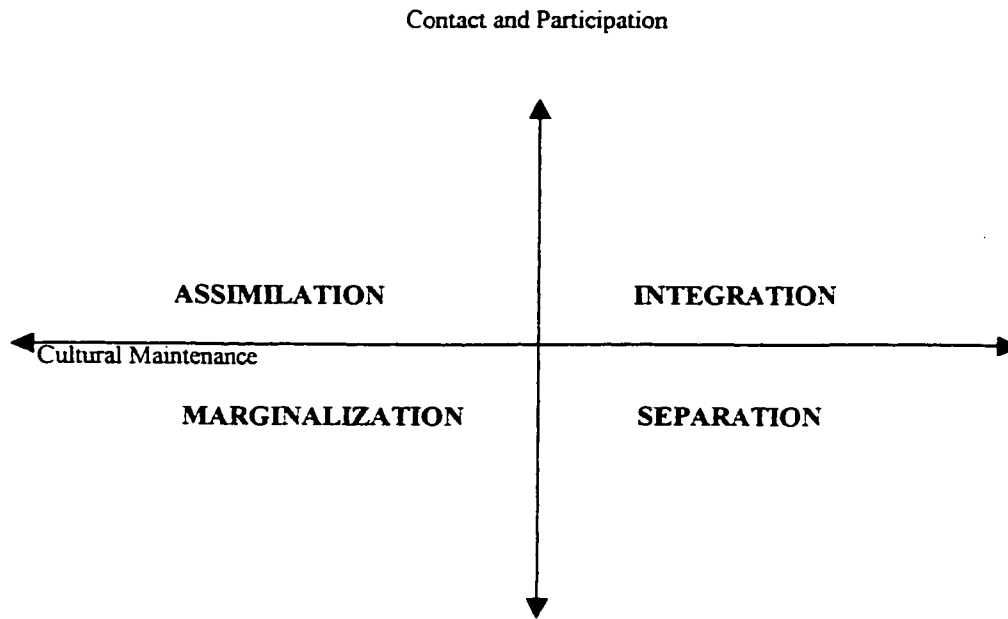
the individual holding onto and developing one's original culture, and at the same time avoiding interaction with individuals from the dominant mainstream culture.

Marginalization

The individual sees little possibility for cultural maintenance and little interest for interaction with others, whether from the native or the dominant culture. Berry and Kim (1988) define this process as *marginalization*. It is important to note that certain individuals in a group of people will not share the same values and beliefs as the other people in the group. These individuals are labeled cultural deviants and fulfill a very important role within a culture : they are agents of cultural change (Kluckhohn and Strodtbeck, 1961).

Berry (1996) assumes that individuals choose an acculturation approach. These approaches are chosen with respect to two major issues: 1. Cultural Maintenance : to what extent are cultural identity and characteristics considered to be important, and their maintenance strived for ; and 2. Contact and Participation : to what extent should they become involved in other cultural groups, or remain primarily among themselves (Berry, 1996). This can be shown graphically (see Figure 1).

Figure 1: Acculturation Approaches



Many factors, such as adjustment difficulties and uncertainty, can influence the use of specific acculturation approaches. Unrealistic expectations, inadequate socialization and lack of support of host nationals can also contribute in this regard. Deming wrote: “Impressions of quality are not static. They change.” (Deming, p.167, 1986). Similarly, the effect of cultural diversity on the expectations of service quality might be moderated by certain modes of acculturation. “Expectations have long been regarded as a crucial factor in determining adaptation to a new cultural environment” (Ward, p.133, 1994). The different acculturation approaches may be related to different behaviors in regards to service quality expectations.

Chapter 6 : Integration of Acculturation into above Model :

Some Hypotheses Concerning Moderating Role

Assimilation

Individuals who demonstrate the assimilation approach choose to maintain relationships with the larger society, or domestic cultural group, and at the same time wish not to maintain their cultural identity. Therefore, it would be logical to conclude that in the case of service quality expectations, these individuals will be more likely to share the same expectations as the domestic cultural group as opposed to their original ethnic group. They are trying to enter the new cultural group and are open to a new way of thinking, thus their service quality expectations should resemble the ones of the domestic, mainstream group.

Separation

As opposed to individuals who adopt an assimilation acculturation approach, individuals who choose a separation pattern will place value on holding on to their original culture and avoid interaction with the larger society, or domestic culture (Berry, 1996). These people should then share quality expectations with their original ethnic group, since they are consciously rejecting any signs of integration to the dominant domestic culture. Sharing quality expectations would mean accepting different norms, in this case North American norms, and this would be against their will to remain entirely true to their culture of origin.

Integration

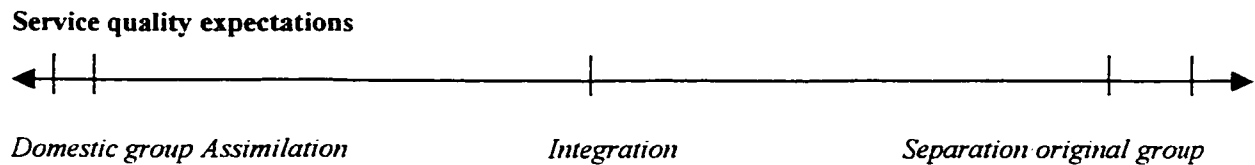
As for the individuals who choose to adopt an integration approach, they wish to maintain some degree of cultural integrity while at the same time seeking to participate as an integral part of the larger social network (domestic culture) (Berry, 1996). These individuals would then adopt a more intermediate position, sharing expectations with both their culture of origin and the domestic culture, since they are trying to integrate both cultures in their personal identity. Based on the above,

Hypothesis 2: Individuals who demonstrate the assimilation approach will have similar service quality expectations to those of the dominant domestic cultural group. Individuals who demonstrate the separation approach will have different service quality expectations to those of the dominant domestic cultural group. Individuals who demonstrate the integration approach will adopt an intermediate position, sharing service quality expectations both with the dominant domestic cultural group and their original cultural group.

Therefore, on a continuum representing service quality expectations, where one end of the spectrum would be the dominant domestic group's expectations and the other end the expectations of the original cultural groups, the expectations of the individuals who chose an assimilation approach would be close to the ones of the dominant domestic group, followed by the expectations of individuals of chose an integration approach, and finally the expectations of the individuals who chose a

separation approach would be close to their original cultural groups' expectations.

Figure 2: Service Quality Expectations and Acculturation Approaches



Marginalization

Finally, the individuals who adopt or are forced into a marginalization approach tend to show little interest in their culture of origin and the new domestic culture. Therefore, it is very difficult to predict on what cultural values these individuals will base their expectations of service quality. This creates an irregular pattern of service quality expectations. Hence no prediction will be made regarding individuals who choose a marginalization approach.

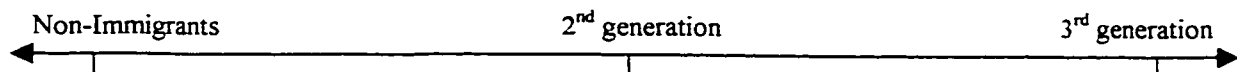
First and Second Generation Immigrants

Furthermore, Berry and Kim (1988) stated that the process of acculturation happens through contact and participation with the mainstream group, the non-immigrant group. It is logical to derive that second generation immigrants, who were born in the country to which their parents migrated, should be more acculturated than their parents, therefore sharing values and beliefs of both the mainstream group and their parents' cultural group. Thus, this phenomenon should also have an effect on

their service quality expectations. In effect, second generation immigrants have had many opportunities to experience good or bad service quality in the country of the mainstream group, and based on these experiences and their continually changing set of cultural values, they had the possibility to create their own set of service quality expectations, somewhat different than their parents, since their parents (or first generation immigrants in general) possess another set of expectations that they developed in their country of origin. Therefore,

Hypothesis 3: First generation immigrants will have different service quality expectations than the dominant domestic cultural group. Second generation immigrants will share quality expectations both with the dominant domestic cultural group and first generation immigrants.

Figure 3: Service Quality Expectations and Generation of Immigrants



Sample

The sampling method carries important implications for how representative the study is, how much one can generalize from it, and how easily it can be replicated (Ronen & Shenkar, 1985). This study was performed with a convenient sample of students. Students are customers and therefore already possess personal expectations of service quality which in fact reduces the threat to the external validity of the study.

The study was conducted in Montreal, Canada with students attending Concordia University (n = 142) and l'Université du Québec à Montréal (n = 99), and in Fribourg, Switzerland, with students attending l'Université de Fribourg (n = 47). This sample included a wide range of cultural backgrounds. Historically, Concordia University has been known to be a multicultural university, with students from numerous ethnic backgrounds attending the university. L'Université du Québec à Montréal has been known to be attended by a majority of French Canadian students, while l'Université de Fribourg is mainly attended by Roman (French speaking) Swiss, with a minority of students from the Germanic side of Switzerland. The concern is not to have students fit each Kluckhohn and Strodtbeck (1961) cultural dimensions, but rather to create a context where the dominant domestic cultural group is present as well as recently arrived immigrants.

For the purpose of this study, immigrants are defined as first and second generation immigrants, with more variation expected in first generation immigrants than second generation (see hypothesis 3). The total sample size is 288 which was sufficient to observe small effects according to Cohen's formula (1992).

The students were all of the undergraduate level, in the field of social and computer sciences. They were no commerce or administration students to avoid prior sensitization to service quality in an academic context. This group represents well typical consumers since the university life does not represent a specific social class in Canada and in Switzerland as it does in other countries. Since the fees to attend university are quite low, it allows people from different socioeconomic backgrounds to attend even though their financial resources are limited. These Canadian students may be more cosmopolitan than most Canadian consumers. However, most areas that are culturally diverse are also cosmopolitan cities such as Montreal and Toronto and therefore this factor does not hinder the external validity of the results.

The sample of 288 students was as follows : 103 Canadians non-immigrants, 63 second generation immigrants, 76 first generation immigrants, and 47 Swiss. The Swiss sample is not included to test the second and third hypothesis because these individuals are not immigrants, therefore they do not experience the phenomenon of acculturation, and they possess a different set of service quality expectations than the Canadian sample. All respondents are university undergraduates. One hundred and four males and one hundred and eighty eight females completed the survey. For a more detailed picture of the demographics, see Table 1.

Table 1. Demographics

Demographics	# of respondents	%
Age :		
1. Under 21 years	56	19.4
2. 21-23 years	84	29.1
3. 24-26 years	31	10.7
4. 27-29 years	27	9.3
5. 30 years and over	49	13.0
Gender :		
1. Male	104	36.1
2. Female	188	63.9
University :		
1. Fribourg	47	16.3
2. Concordia	142	49.3
3. UQAM	99	34.4
Immigration Status :		
1. First generation	76	31.4
2. Second generation	63	26.0
3. Non-Immigrants	103	42.6

Procedures

The students were asked to take the questionnaire on class time, in the classroom, during the first or last fifteen minutes. The professors gave their consent for this survey in a prior arrangement with the researcher. All students were given a questionnaire to answer and to return immediately after completion. This way, the response rate remained high and the data was available quickly for analysis. All students received the same questionnaire.

The first part of the questionnaire included two open-ended questions regarding service quality. The next part measured service quality expectations and importance, while the following part measured culture. Another part measuring acculturation was also included. The questionnaire was prepared in English and in French and students were given the choice of which language they preferred. The original version of the

questionnaire was developed in English. It was translated to French and then back-translated to insure proper interpretation (Vallerand, 1992). It was then revised by a translator (Vallerand 1992) and finally the questionnaire was taken in both languages by perfectly bilingual individuals to insure content validity (Vallerand, 1992).

Measures

Four different constructs were measured: culture, expectations of service quality, acculturation strategy, as well as demographics.

Service Quality

Service quality expectations were evaluated using Parasuraman et al.'s (1990) SERVQUAL questionnaire. This questionnaire consist of 66 Likert scale style questions on a seven point scale, a third measuring expectations of service quality, a third measuring perceptions of service quality, and the last third measuring the importance of service quality.

In this particular study, only the expectations of service quality of the customers were measured. The importance scale was also used to assess the importance respondents give to already established quality standards (see Appendix A). The respondents are asked to state whether or not they expect each item to be part of a quality service and how important is each item. The questions measured all five dimensions of service quality: tangibles, reliability, responsiveness, assurance, and empathy. It was not necessary to modify the scale for this study since the questionnaire was solely measuring expectations. As stated earlier, the only modification was not to use the measurement of the performance of a certain

organization or a specific service and thus not use the differential score. The questionnaire was assessed in a small pilot study to ascertain the reliability of the reduced version of the questionnaire. The reduced scale proved to be very reliable, with a alpha of .92 in the pilot study.

Culture

Kluckhohn and Strodtbeck's (1961) cultural dimensions were measured using the *Cultural Perspectives Questionnaire* by Maznevski, DiStefano and Nason (1995). The original questionnaire included 79 questions on a seven point Likert style scale, from strongly disagree to strongly agree, that measured culture. In this particular case, only 42 questions were used, all of the questions concerning mastery over nature, subjugation to nature and harmony with nature, good vs. evil and individualism and collectivism (See Appendix A for full questionnaire)..

The other components of the *Cultural Perspectives Questionnaire* were not directly related to the dimensions of service quality nor to the hypotheses in the study. According to Maznevski & DiStefano (1995), the scales used on the questionnaire currently demonstrate better psychometric properties for the measurement of culture at the individual level than any previously published instruments designed to measure culture (Maznevski & Di Stefano, 1997b). In fact, the adjusted goodness of fit for the original scale was .874 for the good vs. evil dimension, .906 for the relationship to nature dimension (mastery, harmony, subjugation), and .901 for the relations (individualism, collectivism) dimension.

Maznevski and DiStefano (1995) stated that people from different cultures responded in different ways to a Likert style questionnaire. For example, they stated that respondents from Honk Kong scored consistently higher on all questions as opposed to Canadians who scored consistently lower than the overall average. They reduced the bias by weighing the answers based on the overall average score. In this particular study, it is impossible to separate the cultural groups so clearly because of the concept of acculturation and immigration. Moreover, culture in this study is not measured by nationality, but strictly on the scores on the questionnaire. Therefore, the concept of social desirability could play a role in hindering the results, but actions taken to reduce this problem are discussed in the limitation section of this paper

Acculturation

Many scales and indexes have already been developed to identify acculturation strategies, but they are culture specific and thus unusable for this particular project (Mendoza, 1984 ; Triandis, Kashima, Hui, Lisansky, & Marin, 1982 ; Berry, Kim, Power, Young & Bujaki, 1989).

Berry (1996) has developed a simple scale that can be easily applied and is based on the same four strategies that he identified: integration, assimilation, separation/segregation, and marginalization. The strategies are chosen with respect to cultural maintenance and contact and participation, both concepts reviewed earlier. These two concepts can be responded to on attitudinal dimensions, represented by bipolar arrows, in a *yes* or *no* fashion (Figure 1). The answers to these two questions determined the acculturation strategy chosen by the individual. Of course, Berry

(1996) mentions that in order for individuals to be able to choose their acculturation strategy, the cultural context must be conducive to free choice, which means the society must be open and inclusive in its orientation towards cultural diversity. This theory was therefore appropriate in the Canadian context, since Canada is explicitly multicultural and possesses many laws protecting cultural diversity in its legislation. In the Swiss context, freedom of choice is less obvious because immigration laws are more strict than in Canada therefore the number of immigrants is relatively low compared to Canada. Thus the Swiss sample was quite homogeneous and therefore was not used to test the hypotheses regarding acculturation, since the measurement of acculturation is based on the possibility of an individual to consciously choose an acculturation approach and be able to apply it.

Chapter 8 : Results

Means, Standard Deviations and Intercorrelations

A mean score was calculated for each dimension of the Cultural Perspectives Questionnaire and SERVQUAL. For means, standard deviations and intercorrelations of the Cultural Perspectives Questionnaire and SERVQUAL variables, see Table 2. The reliability score of the service quality scale was Alpha = .9223, and Alpha = .8109 for the culture scale.

Table 2: Means, Standard deviations, Intercorrelations and Significance Levels

Variables (a)	M	S.D.	1	2	3	4	5	6	7	8	9	10
1. Collectivism	4.62	.87										
2. Individualism	4.28	.86	.08									
3. Mastery	5.26	.77	.23***	.26***								
4. Harmony	5.61	.82	.40***	.01	.40***							
5. Subjugation	2.74	1.14	.32***	.40***	.04	-.11*						
6. Good\Evil	3.70	1.13	.10*	.48***	.03	-.11*	.50***					
7. Tangibles	5.42	1.00	.23***	.10*	.35***	.32***	-.03	-.01				
8. Reliability	6.43	.64	.14**	-.04	.27***	.28***	-.25***	-.15**	.35***			
9. Responsiveness	6.05	.70	.06	-.17***	.20***	.24***	-.41***	-.27***	.29***	.60***		
10. Assurance	6.33	.71	.16**	-.09	.28***	.36***	-.26***	-.18**	.40***	.66***	.54***	
11. Empathy	5.66	.88	.02	-.20***	.24***	.20***	-.37***	-.25***	.22***	.51***	.69***	.46***

- (a) Variables 1-6 are cultural dimensions, and variables 7-11 are SERVQUAL dimensions
 Top half of the table : significance levels ; bottom half : correlations
 (b) * = p<.05 ** = p<.01 *** = p<.001

Test of Hypotheses

The first set of hypotheses (1A – 1C) was tested using a regression analysis. This method of analysis was selected because the objective was to observe whether there were significant correlations between sets of two variables (one variable from the Cultural Perspectives questionnaire and one variable from SERVQUAL), and whether these correlations were in the direction predicted in the hypotheses. Also, the regression analysis predicted how much each cultural dimension, the independent

variables, affected the service quality dimensions, the dependant variables. Therefore, the r-square will provide indications of how much culture affects service quality expectations, the F statistic will demonstrate how significant are the regression equations, and the t-statistics will confirm how significant are each coefficient for each variable in the equations. For the r-squares, F statistics and t-statistics, see table 3 on page 47.

Hypothesis 1A stated that individuals who value mastery over nature will have higher expectations for tangibles, reliability and responsiveness than people who value subjugation to nature, and people who value harmony will adopt a intermediate position. This hypothesis was strongly supported by the regression analyses ($F = 19.34$, $p < .01$ for tangibles, $F = 19.33$ $p < .01$ for reliability, and $F = 27.87$, $p < .01$ for responsiveness), except in the case of tangibles, where only partial support was found, since the relationship between subjugation to nature and tangibles did not prove to be significant ($t = -.254$, $p > .10$), even though strong correlations were found between mastery and tangibles ($t = 4.798$, $p < .001$) and harmony and tangibles ($t = 3.855$, $p < .001$). The coefficient for each variable was in the direction and order predicted by the hypothesis (See Table 3). The stepwise regression analysis confirmed that in all cases, the independent variables, the cultural dimensions, were significant predictors of the dependent variables, the service quality dimensions. The only exceptions to this rule were the relationship between subjugation to nature and tangibles, and the relationship between collectivism and empathy, which were not significant and were removed from the equation by the stepwise regression.

Hypothesis 1B stated that individuals who view people as evil will have higher expectations for assurance than individuals who view people as good. This hypothesis was also supported by the regression analysis ($F = 9.42, p < .01$). However, the good vs evil cultural dimension explain very little of the variance in the regression equation ($r\text{-square} = .032$). On the Cultural Perspectives Questionnaire, a high score on the good vs evil dimension meant that this individual sees people as basically good while a low score meant that this individual sees people mostly as evil. Therefore, this result suggests that the higher the score on this dimension, the lower the score on the assurance dimension of the service quality questionnaire, which is what hypothesis 1B predicted. Therefore, although good vs evil explains very little variance in the regression analysis, the relationship is nevertheless significant.

Table 3: Tests of Hypotheses 1A-1C

Dependant Variable	Independent Variable(s)	R ²	F	p	B	t	p
Tangibles	Mastery	.17	19.34	.000	.370	4.798	.000
	Subjugation				-1.2E-02	-.254	.800
	Harmony				.276	3.855	.000
Reliability	Mastery	.17	19.33	.000	.183	3.749	.000
	Subjugation				-.132	-4.305	.000
	Harmony				.145	3.214	.000
Responsiveness	Mastery	.23	27.87	.000	.148	2.884	.004
	Subjugation				-.245	-7.591	.000
	Harmony				.120	2.524	.012
Assurance	Good/Evil	.03	9.42	.002	-.114	-3.069	.002
Empathy	Collectivism	.04	6.18	.002	3.6E-02	.621	.535
	Individualism				.208	-3.497	.001

Hypothesis 1C stated that individuals who value individualism will have higher expectations for empathy than people who value collectivism. Although the regression equation was significant ($F = 6.18, p < .01$), very little of the variance was explained ($r\text{-square} = .042$). Moreover, the coefficient for collectivism did not prove to be significant ($t = .621, p > .10$). However, individualism and empathy were negatively correlated ($t = -3.497, p < .001$), which suggests that the higher the score on the individualism dimension of the Cultural Perspectives Questionnaire, the lower the score on the empathy dimension of the service quality questionnaire, which is contrary to what was hypothesized in 1C. This will be analyzed in the discussion section below. Therefore, even though there is a relationship between empathy and individualism, hypothesis 1C found weak support.

The second and third set of hypotheses were tested using Kruskal-Wallis one-way analysis of variance. This test is used to observe whether there are significant differences between three or more groups and in which rank order the groups fall (Norusis, 1993). Also, the least-significant difference tests were performed. These tests are equivalent to doing multiple t-tests between all pairs of groups (Norusis, 1993) and are useful to determine which differences are significant. In the case of hypothesis 2, the three groups tested are the three acculturation approaches, assimilation, integration and separation, and a fourth group (dominant domestic group) is added for comparisons purposes. For hypothesis 3, the compared groups are non-immigrants, 2nd generation immigrants and 1st generation immigrants. The Chi-Square statistic is used in parallel with the Kruskal-Wallis test because of the categorical nature of the data (Norusis, 1993).

Table 4 : Breakdown of Results by Generations of Immigration

	1 st generation		2 nd generation		Dominant non-immigrant group	
<u>Acculturation approaches</u>						
Assimilation	62.5%		37.5%		--	
Integration	53.2%		46.8%		--	
Separation	33.3%		66.7%		--	
<u>Cultural Dimensions</u>						
	m	sd	m	sd	m	sd
Collectivism	4.91	.88	4.59	.84	4.41	.90
Individualism	4.63	.90	4.33	.81	4.12	.77
Mastery	5.35	.81	5.42	.62	5.26	.69
Harmony	5.51	.95	5.71	.72	5.58	.82
Subjugation	3.37	1.28	2.64	1.14	2.27	.90
Good/Evil	3.95	1.26	3.73	1.18	3.43	1.00
<u>SERVQUAL Dimensions</u>						
Tangibles	5.49	.99	5.69	.90	5.27	1.00
Reliability	6.27	.75	6.52	.56	6.54	.54
Responsiveness	5.70	.74	6.24	.60	6.24	.64
Assurance	6.14	.85	6.38	.65	6.49	.54
Empathy	5.20	.94	5.89	.81	5.94	.80

Hypothesis 2 stated that : a) individuals who demonstrate the assimilation approach will have similar service quality expectations to those of the dominant domestic cultural group, b) individuals who demonstrate the separation approach will have different service quality expectations to those of the dominant domestic cultural group, and c) individuals who demonstrate the integration approach will adopt an intermediate position, sharing service quality expectations with both the dominant domestic cultural group and their original cultural group.

There were significant differences observed for tangibles (chi-square = 9.108, $p = .05$), responsiveness (chi-square = 13.346, $p = .01$) and empathy (chi-square = 14.659, $p = .005$). The differences were not significant for reliability (chi-square = 4.811, $p = .307$) and assurance (chi-square = 8.641, $p = .071$).

The rank order predicted by the hypothesis was respected for tangibles and reliability, however, as stated earlier, the relationship between reliability and acculturation approaches did not prove to be significant. In the case of responsiveness, the rank order was respected except for separation. This anomaly may be due to the fact that the sample who chose the separation approach was very small compared to the other samples, and therefore might have hindered the results. This will be discussed extensively in the limitations section of this report. In the case of empathy, the scores of the assimilation and integration groups were interchanged, but they were nevertheless different from the dominant domestic cultural group and the separation group.

Although differences were observed, only the differences between the dominant domestic cultural group and the assimilation group proved to be significant for all service quality dimensions. All the other differences were not significant. Therefore, even though some differences were observed, acculturation patterns do not seem to significantly affect service quality expectations. More research need to be done to further explore the subject. However, the results show significant differences between the dominant domestic cultural group and the assimilation group, which confirms that culture affects service quality expectations. Hypothesis 3 looks at the effect of culture in a similar fashion. For rank orders, chi-square and significance levels, see table 4. For significance levels of differences between each pair of groups, see table 5.

Table 5: Kruskal-Wallis Tests for Hypothesis 2

Dependent Variable	Independent Variables	Mean Rank	Chi-Square	Sign.
Tangibles	Dominant domestic group Assimilation Integration Separation	108.45 113.96 133.21 170.83	9.108	.050
Reliability	Dominant domestic group Assimilation Integration Separation	130.48 115.40 113.48 107.50	4.811	.307
Responsiveness	Dominant domestic group Assimilation Integration Separation	137.69 112.60 105.37 151.83	13.346	.010
Assurance	Dominant domestic group Assimilation Integration Separation	132.23 101.48 112.48 151.83	8.641	.071
Empathy	Dominant domestic group Assimilation Integration Separation	139.65 101.19 107.60 93.83	14.659	.005

Table 6 : Least Significant Difference Tests for Hypothesis 2

D.V.	1st group	2nd group	Mean Difference	p
Tangibles	Dominant	Assimilation	-.3372	.012
	Dominant	Integration	-.8544	.136
	Dominant	Separation	-5.75494E-02	.795
	Assimilation	Integration	-.5172	.365
	Assimilation	Separation	.2797	.204
	Integration	Separation	.7969	.183
Reliability	Dominant	Assimilation	.1846	.032
	Dominant	Integration	3.689E-02	.919
	Dominant	Separation	7.439E-02	.598
	Assimilation	Integration	-.1477	.685
	Assimilation	Separation	-.1102	.433
	Integration	Separation	3.750E-02	.922
Respon- siveness	Dominant	Assimilation	.3369	.000
	Dominant	Integration	-.2574	.525
	Dominant	Separation	.2166	.168
	Assimilation	Integration	-.5943	.143
	Assimilation	Separation	-.1203	.441
	Integration	Separation	.4740	.264
Assurance	Dominant	Assimilation	.2712	.004
	Dominant	Integration	-4.7969E-02	.905
	Dominant	Separation	.2333	.134
	Assimilation	Integration	-.3192	.426
	Assimilation	Separation	-3.7940E-0	.806
	Integration	Separation	.2813	.502
Empathy	Dominant	Assimilation	.43	.001
	Dominant	Integration	.6029	.250
	Dominant	Separation	.4219	.038
	Assimilation	Integration	.1721	.742
	Assimilation	Separation	-8.949E-	.965
	Integration	Separation	-.1810	.741

* The mean difference is significant at the .05 level

Hypothesis 3 stated that first generation immigrants will have different service quality expectations than the dominant domestic cultural group. Second generation immigrants will share quality expectations both with the dominant domestic cultural

group and with the first generation immigrants. This hypothesis found strong support for reliability (chi-square = 7,78, $p < .05$), responsiveness (chi-square = 28.15, $p < .01$), assurance (chi-square = 7.228, $p < .05$) and empathy (chi-square = 31.19, $p < .01$). There were significant differences for tangibles (chi-square = 7.599, $p < .05$), but not in the hypothesized order. The results for hypothesis 3 proved to be very significant, especially in the case of responsiveness and empathy. Therefore, there are definite reasons to believe that the generation of immigration is correlated with service quality expectations. Also, the differences between 1st generation immigrants and non-immigrants, and 1st generation immigrants and 2nd generation immigrants proved to be significant for all service dimension except tangibles, where only the difference between non-immigrants and 2nd generation immigrants proved to be significant. For rank orders, chi-square and significance levels, see table 6. For significance of difference between each pair of groups, see table 7.

Table 7: Kruskal-Wallis Tests for Hypothesis 3

Dependent Variable	Independent Variables	Mean Rank	Chi-Square	Sign.
Tangibles	1st generation 2 nd generation Non-Immigrants	124.89 138.75 108.45	7.599	.022
Reliability	1st generation 2 nd generation Non-Immigrants	103.14 128.97 130.48	7.780	.020
Responsiveness	1st generation 2 nd generation Non-Immigrants	85.99 136.22 137.69	28.150	.000
Assurance	1st generation 2 nd generation Non-Immigrants	104.24 123.03 132.23	7.228	.027
Empathy	1st generation 2 nd generation Non-Immigrants	84.17 135.24 139.65	31.190	.000

Table 8 : Least Significant Difference Tests for Hypothesis 3

D.V.	1 st group	2 nd group	Mean Difference	p
<u>SERVQUAL Dimensions</u>				
Tangibles	Non-immigrant	1 st generation	-.2162	.143
	Non-immigrant	2 nd generation	-.4198	.008
	1 st generation	2 nd generation	-.2036	.221
Reliability	Non-immigrant	1 st generation	.2656	.005
	Non-immigrant	2 nd generation	1.467E-02	.882
	1 st generation	2 nd generation	-.2512	.017
Respon- siveness	Non-immigrant	1 st generation	.5390	.000
	Non-immigrant	2 nd generation	4.552E-03	.966
	1 st generation	2 nd generation	-.5345	.000
Assurance	Non-immigrant	1 st generation	.3555	.001
	Non-immigrant	2 nd generation	.1127	.301
	1 st generation	2 nd generation	-.2428	.037
Empathy	Non-immigrant	1 st generation	.7347	.000
	Non-immigrant	2 nd generation	4.562E-02	.738
	1 st generation	2 nd generation	-.6890	.000
<u>Cultural Dimensions</u>				
Collecti- vism	Non-immigrant	1 st generation	-.5027	.000
	Non-immigrant	2 nd generation	-.1783	.206
	1 st generation	2 nd generation	.3244	.031
Individua- Lism	Non-immigrant	1 st generation	-.5020	.000
	Non-immigrant	2 nd generation	-.2050	.121
	1 st generation	2 nd generation	.2969	.035
Mastery	Non-immigrant	1 st generation	-8.825E-02	.415
	Non-immigrant	2 nd generation	-.1591	.165
	1 st generation	2 nd generation	-7.080E-02	.561
Harmony	Non-immigrant	1 st generation	7.704E-02	.545
	Non-immigrant	2 nd generation	-.1238	.358
	1 st generation	2 nd generation	-.2009	.161
Subjugation	Non-immigrant	1 st generation	-1.1051	.000
	Non-immigrant	2 nd generation	-3.745	.034
	1 st generation	2 nd generation	.7306	.000
Good/Evil	Non-immigrant	1 st generation	-5.236	.003
	Non-immigrant	2 nd generation	-.2998	.100
	1 st generation	2 nd generation	.2239	.250

Hypothesis 3 therefore confirms that there are significant differences in the service quality expectations of non-immigrant and 1st generation immigrants, and that there are differences between 1st and 2nd generation immigrants. However, no significant differences were observed between non-immigrants and 2nd generation immigrants. This phenomenon will be discussed in the following section.

Chapter 9 : Discussion

The statistical analysis confirmed many of the predicted hypotheses. The results confirm that there is definitely a relationship between culture and service quality expectations. However, not all aspects of service quality are equally influenced by culture. The reliability aspect seemed to vary very little from culture to culture, not enough to be statistically significant. Could it be that reliability is a universal construct and that everyone, regardless of culture, expects reliable service ? This is a concept that requires a new study in itself. On the other hand, responsiveness seems to be very closely linked to the cultural factors. For example, the negative relationship between subjugation to nature and responsiveness was highly significant, which means that people who believe that they have very little control over nature do not expect responsiveness, since there are so many factors out of the company's control that could affect the responsiveness of the service.

One finding was especially interesting: the relationship between collectivism and empathy was not supported and the relationship between individualism and empathy was negative. This confirms the fact that collectivism and individualism are not, as Hofstede (1980) claimed, at both end of a spectrum, but rather two separate dimensions independent of each other. The fact that individualism was negatively correlated with empathy is also interesting. Parasuraman et al. (1993) included in the empathy dimension individualized and personal attention. This would suggest that individualistic people would attach importance to empathy as part of a quality service. However, the results show otherwise. The more individualistic people are, the less they expect a service to be empathetic. This could be explained by another

characteristic of individualism: a lesser concern for interpersonal relationships.

Therefore, the relationship between individualism and empathy does not imply that individualistic people do not expect empathy, as defined by Parasuraman et al., but rather that empathy is not a primary aspect of service quality for them.

Another finding that was interesting to mention was the fact that the relationship between subjugation to nature and tangibles was not significant, while the relationship between subjugation to nature and reliability and responsiveness was significant. This could be explained by the fact that reliability and responsiveness can both be strongly influenced by external factors such as acts of God, strikes, or perhaps suppliers, while tangibles is a dimension on which the organization may have more direct control. Therefore, it is possible that people who value subjugation to nature do not perceive tangibles to be subject to nature as much as reliability and responsiveness, thus they expect high quality of the tangibles of the organizations they conduct business with.

The results for the second set of hypotheses were less convincing. Although they confirmed that there is a relationship between culture and service quality expectations, the results were not able to confirm that acculturation approaches influence service quality expectations. Although the predicted rank order was respected in most cases, the differences were not significant. Perhaps acculturation approaches play such a sensitive role as a moderator between culture and service quality expectations that it was difficult to capture it statistically. Further research on this topic needs to be conducted to be able to draw more significant conclusions.

Finally, the hypothesis concerning generations of immigration found strong support. Once again, responsiveness and empathy were highly correlated with the cultural variables, in this case, generation of immigrants. This confirms that acculturation is a lengthy process and that long and consistent exposure to the domestic culture does in fact influence specific service quality expectations. In fact, it is interesting to note that no significant differences were observed between non-immigrants and 2nd generation immigrants. This not only confirms that acculturation modifies service quality expectations, but it also suggests that 2nd generation immigrants become so acculturated that there are no significant differences between their service quality expectations and the ones of the non-immigrants. This is a very interesting finding in a Canadian context. The Canadian government has adopted a multicultural philosophy to preserve and celebrate cultural differences, and yet 2nd generation immigrants seem to share more service quality expectations with the non-immigrant group than with the group of 1st generation immigrants. Does this imply that assimilation happens regardless of political strategies to preserve cultural differences ? Perhaps another explanation is the change in the origin of the immigrants : in effect, the new generations of immigrants come from countries that are culturally very different from Canada, as opposed to the previous immigration which consisted of people from countries with more similar cultures. More research needs to be conducted on the subject to pursue further this idea.

Overall, service quality dimensions were definitely influenced and modified by cultural dimensions. The only exception to this rule was tangibles, where second generation immigrants scored higher than both non-immigrants and first generation immigrants. It is interesting to note that tangibles was often not significant or in an

unpredicted order for all three hypotheses. Could this be because tangibles are a secondary dimension of service quality and people attach less importance to it than to other dimensions ? This is only one possible explanation of the results, and this anomaly would require further research to be understood completely.

Practical Implications

This study is interesting in many aspects. It contributes to many different areas of marketing and management. In marketing, the study allows a greater comprehension of the customer as an individual with his own set of values, beliefs, perceptions and expectations. Although many market research studies already tap into customer preferences, this particular study focuses on the customer as a cultural being, someone with values and beliefs. The study thus provides a profound understanding of the customer's expectations, not a mere surfacing of his/her tastes. Therefore, marketing strategies can be designed based to suit and meet customer expectations. For example, an airline company's advertisement can emphasize their personalized service if they know that this is a dimension that is expected by their customers.

In management, the study contributes at two levels. First, the study provides the service employees with a framework to understand their customers better. Through training, service employees will become more sensitized to the needs of their culturally diverse customers and will be able to resolve problems in a more adequate, more informed fashion. Second, by being more aware of the expectations of their customers, managers will be able to provide a better service to their customers by focusing on the issues that matter to them, not only in terms of already established

standards of quality but in terms of what customers attach importance to. For example, this implies that organizations might be presently spending a lot of money in areas that they consider important, but that some of their international or culturally diverse clients do not attach any or little importance to. In contrast, organizations might be neglecting other areas that certain customers identify as essential for a quality service. For example, a company might be spending a large part of its budget trying to maintain a highly responsive service, while this might be very secondary for their client. On the other hand, this client might expect to be treated with more empathy, but the organization is so busy trying to be responsive that it has no time nor money to spend on being empathetic to their customer. Understanding the customer better does not only make sense ethically, it also makes sense financially.

It is important however for organizations not to take a stereotypical approach to consumers and assume that they share the same expectations just because they are part of the same cultural group, especially in view of variations in cultural values within each cultural group (Kluckhohn and Strodtbeck, 1961). For instance, not all Canadians possess the same service quality expectations; individual differences, status, political ideologies, as well as education all play a role in shaping customers' expectations. Also, as stated in the results section of this study, 2nd generation immigrants share similar service expectations than the non-immigrants. It would be a mistake to assume that because they are part of a different cultural group, they automatically share the same service quality expectations than the other members of the group. However, once culture is actually measured, such as on the Cultural Perspective Questionnaire (Maznevski & DiStefano, 1995), it becomes an effective way to predict patterns of service quality expectations.

Research Implications

This study links together two of the most recent additions to the field of business research: service quality and cultural diversity. Although many studies have independently discussed these hot topics, very few have actually combined the two. Heslop, Papadopoulos & Bourk (1998) have studied the relationship between subcultural differences and product evaluations. Although their study links a cultural variable with a marketing variable, they study a completely different relationship than the one presented in this study. This study thus contributes to management by creating bridges between areas of interest. This global concept helps to portray management as a holistic science rather than a study of separate phenomena.

Limitations

Although this study is well designed, there are certain limitations. The questionnaire is based solely on the students' perceptions of their culture and service quality expectations. The questionnaire does not measure actual customer behavior of the students, and this could lead to two problems. First, in general, people have difficulty evaluating themselves accurately. In their evaluation of their behaviors, they might exaggerate or diminish the occurrence of certain behaviors. Second, people might respond in a socially desirable way, thinking there might be a "right" way to assess service quality. This phenomena was minimized by addressing each group of students prior to the writing of the questionnaire and emphasizing the fact that there were no right or wrong answers on the survey.

One more limitation to this study is the concept of consciously chosen acculturation approaches. This concept might hinder the results of the study. In effect, people do not necessarily perceive themselves accurately, and certain individuals might believe that they adopt a certain acculturation pattern when in fact their behavior shows otherwise.

The questionnaire was administered in English or French to the students from culturally diverse backgrounds. This could cause a problem of interpretation. Even though these students are studying in Canada and Switzerland, many of them had a different language as mother tongue. This could have biased the results of the questionnaire, because certain questions might have been interpreted the wrong way. However, all international students at Concordia University are required to successfully complete a language requirement exam, which should have reduced the effects of wrong interpretation of questions. Also, the students at l'Université du Québec à Montréal have to successfully complete a language test prior to entering the University, and students at l'Université de Fribourg must be fluent in French to attend.

Another limitation is the absence of a specific service sector being evaluated. The respondents are stating their expectations based on services in general. Their weighting might differ in a specific situation. For example, people do not necessarily use the same criteria to evaluate an auto mechanic, from which they expect good cost and reliability, and a hairdresser, from which they expect a haircut that will make them feel good about themselves. Certain quality parameters (tangibles, reliability,

responsiveness, assurance and empathy) nevertheless surface in every sector, which was confirmed in Parasuraman et al.'s (1990) original study discussed earlier.

Another problem that occurred is the scarcity of individuals who value a particular acculturation pattern over another. In this case, only three individuals adopted a separation strategy. These numbers are not large enough to generalize the findings concerning this group to the rest of the population.

Future Research

This study offers great possibilities for future research. Other marketing constructs beside service quality can be tested using the same design, for example customer taste or satisfaction, or like in Heslop et als. Study (1998), product evaluation. One very interesting area for further research would be the creation of an unbiased, efficient tool to assess service quality in a culturally diverse environment that could be validated with specific kinds of service contexts, with an integrated measure for culture. This study introduced a tool, but more research and testing need to be conducted to validate and improve this tool.

The concept of acculturation definitely needs to be explore in more depth. This study merely scratched the surface on the role of acculturation in moderating the relationship between culture and marketing/management constructs. Any new empirical or theoretical findings will contribute to the evolution of the field and will assist in establishing cross-cultural management as a legitimate subset of the science of management.

Chapter 10 : Conclusion

Understanding cultural differences is something that more and more organizations are paying attention to, whether in terms of their employees or their customers. However, once these differences are identified, very little is being done to encourage effective interaction between employees and customers of different cultural backgrounds in service organizations. This study established the existence of a relationship between service quality expectations and culture. This implies that there are probably other constructs such as methods of communication, interpretation of specific documents or customer taste that are also influenced by culture. It is important for researchers to identify these relationships but most importantly, it is crucial for practitioners to use these findings to improve : 1. the relationship between their employees and their customers ; and 2. The relationship between the organization and its customers as a group. Paying attention to customer expectations can not only increase the volume of international business of an organization, but it can also improve and increase business with multicultural customers of cosmopolitan cities in a domestic setting.

This is especially true in the Canadian context, where large cities such as Montreal, Toronto and Vancouver are registering larger and larger proportion of the population being culturally diverse.

Moreover, identifying differences between first and second generations of immigrants is helpful to practitioners. It allows them to understand better their customers and prevents them from making unfounded assumptions about people from

the same ethnic origin. It makes them aware of the process of acculturation, and more sensitive to possible changes in service quality expectations of their clientele.

Since services are intangible, heterogeneous and inseparable (Parasuraman et al., 1985), it is extremely important to be aware of the uniqueness of all customers, in order to provide them with the highest possible service quality. And since culture is a central aspect of the unique identity of each individual, joint research in cross-cultural management and service quality is essential to the survival of service organizations in this era where differences and diversity are encouraged, not repressed.

References

- Adler, Nancy J. (1980). "Cultural Synergy: the Management of Cross-Cultural Organizations," in W.W. Burke and L.D. Goodstein, eds., *Trends and Issues In OD: Current Theory and Practice* (San Diego, Calif.: University Associates).
- Adler, Nancy J. (1991). *International Dimensions of Organizational Behavior*, 2nd ed. Boston: PWS-Kent Publishing Company.
- Akan, Perran (1995). Dimensions of Service Quality: a Study in Istanbul. *Managing Service Quality*, 5, 39-43.
- Aycan, Zeynep (1997). Acculturation of Expatriate Managers: a process model of Adjustment and Performance. *New Approaches to Employee Management*, vol 14, pp.1-40.
- Berry, J.W. (1976). *Human Ecology and Cognitive Style: Comparative Studies in Cultural and Psychological Adaptation*. New York: Sage/Halsted
- Berry, J.W. (1983). "Acculturation: A Comparative Analysis of Alternatives Forms". In *Perspectives in Immigrant and Minority Education*. Eds. R.J. Samuda and S. Woods. New York: University Press of America.
- Berry, J.W. (1997). Immigration, Acculturation, and Adaptation. *Applied Psychology : an International Review*, 46 (1), pp.5-68.
- Berry, J.W., Kim, U., Power, S., Young, M. & Bujaki, M. (1986). Acculturation Attitudes as Means of Confirming Cultural Differences. in *Cross-Cultural and Natioanl Studies in Social Psychology*, R. Diaz-Guerrerro ed., International Union of Psychological Science (IUPsys).
- Berry, J.W., & Kim, J. (1988). Comparative Studies of Acculturation Stress. *International Migration Review*, 21, 491-511.
- Berry, J.W., Kim, U., Power, S., Young, M. & Bujaki, M. (1989). Acculturation Attitudes in plural societies. *Applied Psychology*, 38, pp.185-206.
- Bowen, David E. (1990). Interdisciplinary Study of Service: Some Progress, Some Prospects. *Journal of Business Research*, 20, pp. 71-79
- Brown, Tom J., Churchill, Gilbert A. & Peter, Paul J. (1993). Improving the Measurement of Service Quality. *Journal of Retailing*, 69, 127-139.
- Brown, Stephen W., Gummesson, Evert, Edvardsson, Bo & Gustavsson, Bengtove (1991). Service Quality. Multidisciplinary and Multinational Perspectives. Lexington Books, Mass., Toronto.

- Chance, N.A. (1965). Acculturation, Self-Identification and Personality Adjustment. *American Anthropologist*, 67, 367-393.
- Cronin, Joseph J. & Taylor, Steven A. (1992). Measuring Service Quality: a Reexamination and Extension. *Journal of Marketing*, 56, 55-68.
- Crosby, Lawrence A., Evans, Kenneth R. & Cowles, Deborah. (1990). Relationship Quality in Services Selling: an Interpersonal Influence Perspective. *Journal of Marketing*, 54, pp. 68-81.
- Deming, W. Edward (1986). *Out of the Crisis*. Cambridge, Massachusetts: Institute of Technology, Center for Advanced Engineering Study.
- Fisk, Raymond P. (1982). "Toward a Consumption/Evaluation Process Model for Services", in *Marketing of Services*, J.H. Donnelly & W.R. George (eds).
- Garvin, D. (1987). Competing on the eight Dimensions of Quality. *Harvard Business Review*, nov-dec 1987, pp. 101-109.
- Graves, T. (1967). Psychological Acculturation in a Tri-Ethnic Community. *Southwestern Journal of Anthropology*, 23,337-350.
- Hall, Edward T. (1992). "The Silent Language in Overseas Business", in *International Management Behavior*, 2nd edition, Lane H.W. & DiStefano, J.J. eds. Boston: PWS-Kent Publishing Company.
- Heslop, Louise A., Papadopoulos, Nicolas & Bourk, Margie (1998). An Interregional and Intercultural Perspective on Subcultural Differences in Product Evaluations. *Canadian Journal of Administrative Sciences*, 15 (2), 113-127.
- Hofstede, G. (1980). *Culture's Consequences: International Differences in work-related Values*. (Beverly Hills, California: Sage).
- Hofstede, G., Neuijen, Bram, Daval Ohayv, Denise & Sanders, Geert. (1990). Measuring Organizational Cultures: a Qualitative and Quantitative Study across Twenty Cases. *Administrative Science Quarterly*, 35, 286-316.
- Holbrook, Morris B. & Corfman, Kim P. (1985). "Quality and Value in the Consumption Experience: Phaldrus Rides Again," in *Perceived Quality*, J. Jacoby and J. Olson (eds), Lexington, Massachusetts: Lexington Books, 31-57.
- Hollan, Douglas (1992). Cross-Cultural Differences in the Self. *Journal of Anthropological Research*, 48, 283-300.
- James, Lawrence R., Demaree, Robert G. & Wolf, Gerrit (1993). rwg: an Assessment of Within-Group Interrater Agreement. *Journal of Applied Psychology*, 78, no 2, pp.306-309.

- James, Lawrence R. & Brett, Jeanne M. (1984). Mediators, Moderators and Tests for Mediation. *Journal of Applied Psychology*, vol 69, no 2, pp.307-321.
- Kluckhohn, Florence R. & Strodtbeck, Fred L. (1961). *Variations in Value Orientations*. Westport, Connecticut: Greenwood Press Publishers.
- Lane, H.W. & DiStefano, J.J. (1992). *International Management Behavior*, 2nd Ed. Boston: PWS-Kent Publishing Company.
- Lytle, Anne L., Brett, J.M., Barsness, L.I., Tinsley, C.H. & Janssens, M. (1995). A Paradigm for Confirmatory Cross-Cultural Research in Organizational Behavior. In *Research in Organizational Behavior*, vol 17, pp. 167-214.
- Malhotra, Naresh K. & Ulgado, Francis M. (1994). International Services Marketing: A Comparative Evaluation of the Dimensions of Service Quality between Developed And Developing Countries. *International Marketing Review*, 11, 5-15.
- Maznevski, Martha L., & DiStefano, Joseph J. (1995). Measuring Culture in International Management: The cultural Perspective Questionnaire. Working Paper Series, no 95-39, Western Business School.
- Maznevski, Martha L. & DiStefano, Joseph J. (1997). Adding Tools to the Toolkit: Insights and Empirical Evidence on the Value of Additional Cultural Frameworks for International Management Research. McIntire School of Commerce, University of Virginia.
- Maznevski, Martha L. & Di Stefano, Joseph J. (1997). The Cultural Orientations Framework and International Management Research. McIntire School of Commerce, University of Virginia.
- Mendoca, Manuel & Kanungo, Rabindra N. (1994). Managing Human Resources: The Issue of Cultural Fit. *Journal of Management Inquiry*, 3, 189-205.
- Mendoza, R.H. (1989). An empirical scale to measure type and degree of acculturation in Mexican American adolescents and adults. *Journal of Cross-Cultural Psychology*, 20, 812-820.
- Meyers, Judith E. & Kelley, Colleen. (1987). *The Cross-Cultural Adaptability Inventory*: California.
- Norusis, Marija J. (1993). *SPSS Base System User's Guide*. SPSS inc.: USA
- Oddou, Gary & Mendenhall, Mark (1984). Person Perception in Cross-Cultural Settings: a Review of Cross-Cultural and Related Cognitive Literature. *International Journal of Intercultural Relations*, vol 18, pp.77-96.
- Parasuraman, A. Zeithaml, Valarie A. & Berry, Leonard L. (1985). A Conceptual Model Of Service Quality and its Implications for Future Research. *Journal of Marketing*, 49, 41-50.

- Parasuraman, A., Zeithaml, Valarie A. & Berry, Leonard L. (1988). SERVQUAL: a Multiple-Item Scale for Measuring Consumer Perceptions of Service Quality. *Journal of Retailing*, 64, 12-37.
- Parasuraman, A., Zeithaml, Valarie A. & Berry, Leonard L. (1993). More on Improving Service Quality Measurement. *Journal of Retailing*, 69, 140-147.
- Rojas, Rebecca S., & Heisser Metoyer, Patricia (1995). The Mexican American Female Worker: perspectives on gender and culture in the workplace. *Journal of Social Behavior and Personality*, vol. 10, no 6, 163-178.
- Ronen, Simcha & Shenkar, Oded (1985). Clustering Countries on Attitudinal Dimensions: a Review and Synthesis. *Academy of Management Review*, vol.10, no 3, 435-454.
- Roth, Aleda V. & Jackson III, William E. (1995). Strategic Determinants of Service Quality and Performance: Evidence from the Banking Industry. *Journal of Management Science*, 41, no 11, pp.1720-1733.
- Samora, J., & Deane, W. M. (1956). Language usage as a possible index of Acculturation. *Social Science Research*, 40, 307-311.
- Szapocznik, J., Scopetta, M.A., Kurtines, W. & Aranalde, M.A. (1978). Theory and Measurement of Acculturation. *Interamerican Journal of Psychology*, 12, 113-130.
- Teas, Kenneth R. (1994). Expectations as a Comparison Standard in Measuring Service Quality: an Assessment of a Reassessment. *Journal of Marketing*, 58, 132-139.
- Triandis, H.C. (1988). Collectivism v. Individualism: a Reconceptualization of a Basic Concept in Cross-Cultural Social Psychology. In G.K. Verma & C. Bagley (eds), *Cross-Cultural Studies of Personality, Attitudes and Cognition*: 60-95. New York : St Martin's Press.
- Triandis, H.C. (1972). *Analysis of Subjective Culture*. New York: Wiley.
- Triandis, H.C. (1985). Acculturation Indices as a Means of Confirming Cultural Differences. In R. Diaz-Guerrero (eds) *Cross-Cultural and National Studies in Social Psychology*, vol 2, pp.143-156; International Union of Psychological Science (IUPsys).
- Tung, Rosalie (1993). Managing Cross-National and Intra-National Diversity. *Human Resource Management*, vol 32, no 4, pp.461-477.
- Ward, Colleen (1994). Acculturation. In D. Landis & Rabis Bhagat (eds) *Handbook of Intercultural Training*, chapter 7, pp.124-147, 2nd edition, Sage Publishing.

Weatherly, Kristopher A. & Tansik, David A. (1993). Managing Multiple Demands: a Role Theory Examination of the Behaviors of Customer Contact Service Workers. *Advances in Services Marketing and Management*, 2, pp.279-300.

Zeithaml, V., Parasuraman, A. & Berry, L.L. (1990). *Delivering Quality Service: Balancing Customer Perceptions and Expectations*. The Free Press, New York.

Appendix I

Faculty of Commerce and Administration

The following questionnaire is designed to understand better customers expectations of service quality. Please answer the questions and return immediately after completion.

Service Quality Questionnaire

**These materials were prepared by Patricia Demers
Based on the SERVQUAL questionnaire by Parasuraman et al.
And the Cultural Perspectives questionnaire developed by Maznevski et al.**

1998 Concordia University, Montreal, Canada

QUESTIONNAIRE
SERVICE QUALITY

1. How do you define service quality ?

2a. Give a concrete example of when you experienced a high quality service. Be specific.

2b. Give a concrete example of when you experienced a low quality service. Be specific.

EXPECTATIONS

The following statements relate to your feelings about service quality. For each statement, please show the extent to which you believe that a service firm must possess the feature described by the statement. Placing a seven on the line means you strongly **agree** that a service firm should possess that feature, and a one means you strongly **disagree**. You may use any of the numbers in the middle as well to show how strong your feelings are. There are no right or wrong answers - all we are interested in is a number that best show your expectations about service quality.

1----2----3----4----5----6----7

strongly
disagree

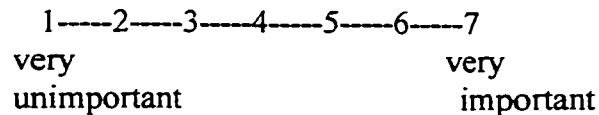
strongly
agree

- ___ 3. Service firms must have up-to-date equipment.
- ___ 4. Their physical facilities should be appealing.
- ___ 5. Their employees should be well dressed and appear neat.
- ___ 6. The appearance of the service firms should be in keeping with the type of service provided.
- ___ 7. When a service firm promises to do something by a certain time, it should do so.
- ___ 8. When you have problems, the service firm should be sympathetic and reassuring.
- ___ 9. These institutions should be dependable.

- 10. They should provide the services at the time they promise to do so.
- 11. They should keep their records accurately.
- 12. They shouldn't be expected to tell their customers exactly when services will be performed.
- 13. It is not realistic for customers to expect prompt service from employees of these institutions.
- 14. Their employees don't always have to be willing to help customers.
- 15. It is okay if they are too busy to respond to customer requests promptly.
- 16. Customer should be able to trust employees from these institutions.
- 17. Customers should be able to feel safe in their transactions with these institutions employees.
- 18. Their employees should be polite.
- 19. Their employees should get adequate support from these institutions to do their jobs well.
- 20. These institutions should not be expected to give customers individual attention.
- 21. Employees of these institutions cannot be expected to give customers personal attention.
- 22. It is unrealistic to expect employees to know what the needs of their customers are.
- 23. It is unrealistic to expect these institutions to have their customers' best interests at heart.
- 24. They shouldn't be expected to have operating hours convenient to all their customers.

IMPORTANCE

The following set of statements relate to your feelings about the importance of each feature described in your decision to purchase a service. A seven means you consider the feature **very important** in deciding whether to purchase a service, a one means it is very **unimportant**. You may place any of the numbers shown on the scale below beside each feature to indicate its importance to you. There are no right or wrong answers - all we are interested in is your perceptions of how important each feature is to you in your decision where to purchase a service.



- 25. Up-to date equipment.
- 26. Physical facilities that are visually appealing.
- 27. Employees that are well dressed and appear neat.
- 28. Physical facilities that appear in keeping with the type of service provided.
- 29. When something is promised by a certain time, doing it.
- 30. When there is a problem, being sympathetic and reassuring.
- 31. Dependability.
- 32. Providing service by the time promised.
- 33. Accurate record keeping.
- 34. Telling the customer exactly when the service will be performed.

- 35. Receiving prompt service.
- 36. Employees who are always willing to help customers.
- 37. Employees who are not too busy to respond to customer request promptly.
- 38. Employees who are trustworthy.
- 39. The feeling that you are safe when conducting transactions with the firm's employees.
- 40. Employees who are polite.
- 41. Adequate support from the firm so employees can do their job well.
- 42. Individual attention.
- 43. Employees who give you personal attention.
- 44. Employees who know what your needs are.
- 45. A firm which has your best interests at heart.
- 46. Convenient operating hours.

CULTURE

Different people have different perspectives on how we relate to the world around us. All of these perspectives are valuable. Differences in perspectives have the potential to bring new and better solutions to organizational problems. Please mark if you **agree** or **disagree** with the following set of statements.

- | | |
|---------------------------------------|-------------------|
| 1-----2-----3-----4-----5-----6-----7 | |
| strongly
disagree | strongly
agree |
-
- 47. All living things are equal and deserve the same care and consideration.
 - 48. Every person on a team should be responsible for the performance of everybody else on the team.
 - 49. It's natural to put your own interests ahead of others.
 - 50. Given enough time and resources, people can do almost anything.
 - 51. We have little influence on the outcomes of events in our lives.
 - 52. One's responsibility for family members should go beyond one's parents and children.
 - 53. The performance of one's group unit is more important than one's individual performance.
 - 54. It's best to leave problem situations alone to see if they work out on their own.
 - 55. A good manager should take control of problem situations and resolve them quickly.
 - 56. It's important to achieve balance among divisions and units within an organization.
 - 57. If employees don't have to submit receipts for their expenses, they're likely to lie about how much they spent.
 - 58. Society works best when each person serves his or her own interests.
 - 59. We can have a significant effect on the events in our lives.
 - 60. It's important to achieve harmony and balance in all aspects of life.
 - 61. Ultimately, you are accountable only to yourself.
 - 62. Some amount of corruption is inevitable in any organization.
 - 63. An employee's rewards should be based mainly on the workgroup or unit's performance.

- ___ 64. People should not try to change the paths their lives are destined to take.
- ___ 65. Whatever is going to happen will happen, no matter what actions people take.
- ___ 66. With enough knowledge and resources, any poor-performing business can be turned around.
- ___ 67. You should be suspicious of everybody.
- ___ 68. Good team members subordinate their own goals and thoughts to those of the team.
- ___ 69. When considering the design of a new building, harmonizing with the environment surrounding the proposed building is an important consideration.
- ___ 70. We should try to avoid depending on others.
- ___ 71. Most things are determined by forces we cannot control.
- ___ 72. It is our responsibility to conserve the balance of elements in our environment.
- ___ 73. Society works best when people willingly make sacrifices for the good of everyone.
- ___ 74. Adults should strive to be independent from their parents.
- ___ 75. Good performance comes from taking control of one's business.
- ___ 76. In general, you can't trust workers with keys to the building they work in.
- ___ 77. An employee's rewards should be based mainly on his or her own performance.
- ___ 78. It is important not to stand out too much in a team.
- ___ 79. You can't trust anyone without proof.
- ___ 80. The most effective businesses are those which work together in harmony with their environment.
- ___ 81. One's success is mostly a matter of good fortune.
- ___ 82. Humans should try to control nature whenever possible.
- ___ 83. It's important to try to prevent problems you may encounter in your life.
- ___ 84. It's better to be lucky than smart.
- ___ 85. Every person has a responsibility for all others in his or her workgroup or unit.
- ___ 86. People tend to think of themselves first, before they think of others.
- ___ 87. Many of the world's problems occur because of our attempts to control the natural forces in the world.
- ___ 88. If supervisors don't always check when workers come and go, workers will probably lie about how many hours they work.

Now, here are a few questions that ask about you. Your responses will help us understand your answers to the rest of the questionnaire.

89. In what country were you born ? _____

90. In what country were your parents born ? mother : _____
father : _____

91. How typical do you consider your views to be of people who live in the country in which you were born ? Please circle one number from 1 to 5.

1-----2-----3-----4-----5
 not typical common very typical
 but not always
 typical

92. Is it important for you to maintain your original cultural identity and characteristics ?

Yes No (please circle one)

93. Is it important for you to maintain relationships with the society in which you live ?

Yes No

94. a) Are you female or male ? Please circle one. Female Male
 b) How old are you ? _____

END OF QUESTIONNAIRE. THANK YOU FOR YOUR TIME.

Faculté de Commerce et d'Administration

Le questionnaire suivant a pour but la meilleure compréhension des attentes des clients face à la qualité dans les services. S.V.P. compléter et remettre le questionnaire immédiatement après avoir terminé.

Unité des Services

**Ce questionnaire a été préparé par Patricia Demers
Basé sur le questionnaire SERVQUAL de Parasuraman et al.
Et le « Cultural Perspectives Questionnaire » développé par Maznevski et al.**

1998 Université Concordia, Montréal, Canada

QUESTIONNAIRE
QUALITE DANS LE SECTEUR DES SERVICES

1. Que considérez-vous comme un service de qualité ?

2a. Donnez un exemple concret où vous avez expérimenté un service de grande qualité. Soyez spécifique.

2b. Donnez un exemple concret où vous avez expérimenté un service de maigre qualité. Soyez spécifique.

ATTENTES

Les énoncés suivants sont reliés à vos sentiments concernant la qualité dans les services. Pour chaque énoncé, s.v.p. veuillez démontrer à quel degré vous croyez qu'une entreprise de services se doit de posséder la dite qualité. Un 7 signifie que vous êtes **très en accord** avec l'énoncé et un 1 signifie que vous êtes **très en désaccord**. Vous pouvez utiliser n'importe quel chiffre à l'intérieur de l'intervalle pour nuancer vos réponses. Il n'y a pas de bonnes ou de mauvaises réponses, nous sommes intéressés seulement à vos attentes face à la qualité dans les services.

1-----2-----3-----4-----5-----6-----7
 très en désaccord très en accord

- ___ 3. Les entreprises de services doivent avoir de l'équipement de pointe.
- ___ 4. Leurs lieux de travail doivent être attrayants.
- ___ 5. Leurs employés doivent être bien habillés et d'apparence soignée.
- ___ 6. L'apparence de l'entreprise de services doit être appropriée pour le genre de service offert.
- ___ 7. Quand une entreprise de services promet de faire quelque chose dans un certain laps de temps, elle doit le faire.
- ___ 8. Lorsque vous avez des problèmes, l'entreprise doit faire preuve de sympathie et se montrer rassurante.
- ___ 9. Ces entreprises doivent être fiables.
- ___ 10. Elles doivent offrir le service au moment où elles ont promis de le faire.
- ___ 11. Elles doivent tenir leurs dossiers avec précision.
- ___ 12. Elles ne devraient pas être responsables de dire à leurs clients le moment exact où le service sera rendu.
- ___ 13. Il n'est pas réaliste pour les clients de s'attendre à un service prompt et rapide des employés de ces entreprises.
- ___ 14. Ces employés ne doivent pas toujours essayer d'aider les clients.
- ___ 15. Il est acceptable que les employés soient trop occupés pour répondre promptement aux demandes des clients.

- ___ 16. Les clients doivent pouvoir faire confiance aux employés de ces entreprises.
- ___ 17. Les clients doivent pouvoir faire leurs transactions en toute sécurité avec les employés de ces entreprises.
- ___ 18. Les employés de ces entreprises doivent être polis.
- ___ 19. Les employés doivent recevoir l'appui de leur entreprise pour faire leur travail convenablement.
- ___ 20. Le client ne doit pas s'attendre à une attention individuelle de ces entreprises.
- ___ 21. Le client ne doit pas s'attendre à un service personnalisé de la part des employés de ces entreprises.
- ___ 22. Il est irréaliste de s'attendre à ce que les employés connaissent les besoins du client.
- ___ 23. Il est irréaliste de s'attendre à ce que ces entreprises prennent à cœur les intérêts de leurs clients.
- ___ 24. On ne doit pas s'attendre à ce que les heures d'ouverture conviennent à tous les clients.

IMPORTANTANCE

Les énoncés suivants sont reliés à vos sentiments concernant l'importance de chaque élément dans votre décision d'acheter un certain service. Un 7 signifie que vous considérez l'élément **très important**, un 1 signifie que vous considérez l'élément **sans importance**. Vous pouvez utiliser n'importe quel chiffre à l'intérieur de l'intervalle pour nuancer vos réponses. Il n'y a pas de bonnes ou de mauvaises réponses, nous sommes seulement intéressés à l'importance que vous accordez aux éléments suivants dans votre décision d'acheter un certain service.

1----2----3----4----5----6----7
 sans importance très important

- ___ 25. Equipement de pointe.
- ___ 26. Lieux de travail attrayants.
- ___ 27. Employés bien habillés et d'apparence soignée.
- ___ 28. Apparence de l'entreprise appropriée au genre de service offert.
- ___ 29. L'entreprise est tenue de respecter ses promesses dans les délais prévus.
- ___ 30. Quand il y a un problème, faire preuve de sympathie et se montrer rassurant.
- ___ 31. Fiabilité.
- ___ 32. Offrir le service au moment où elles ont promis de le faire.
- ___ 33. Précision dans la tenue des dossiers.
- ___ 34. Informer le client du moment exact où le service sera rendu.
- ___ 35. Recevoir un service prompt et rapide.
- ___ 36. Employés serviables.
- ___ 37. Employés disponibles pour répondre promptement aux demandes des clients.
- ___ 38. Employés dignes de confiance.
- ___ 39. Le sentiment de pouvoir faire ses transactions en toute sécurité avec les employés de l'entreprise.
- ___ 40. Employés polis.
- ___ 41. Appui suffisant de l'entreprise pour que les employés puissent faire leur travail convenablement.
- ___ 42. Attention individuelle.
- ___ 43. Employés qui offrent un service personnalisé.
- ___ 44. Employés qui connaissent les besoins du client.
- ___ 45. Une entreprise qui a les intérêts de ses clients à cœur.
- ___ 46. Heures d'ouverture qui conviennent aux clients.

CULTURE

Différentes personnes ont différentes perspectives sur la relation entre les humains et le monde qui les entoure. Toutes ces perspectives sont aussi valables les unes que les autres. Des perspectives différentes offrent la possibilité d'amener de nouvelles et meilleures solutions aux problèmes organisationnels. S.V.P. indiquez si vous êtes **d'accord ou non** avec les énoncés suivants .

1-----2-----3-----4-----5-----6-----7
très en désaccord très en accord

- ___ 47. Toutes les créatures vivantes sont égales et méritent la même attention et considération.
- ___ 48. Chaque personne dans une équipe doit être responsable de la performance de tous les autres membres de l'équipe.
- ___ 49. Il est naturel de mettre ses propres intérêts devant ceux des autres.
- ___ 50. Avec assez de temps et de ressources, les gens sont capables de réussir presque n'importe quoi.
- ___ 51. Nous avons peu d'influence sur les événements qui marquent nos vies.
- ___ 52. Notre responsabilité envers les membres de notre famille devrait s'étendre à plus que nos parents et nos enfants.
- ___ 53. La performance du groupe est plus importante que notre performance individuelle.
- ___ 54. Il est mieux de ne pas intervenir dans une situation problématique pour observer si elle ne se réglera pas d'elle-même.
- ___ 55. Un bon administrateur doit prendre la responsabilité des situations problématiques et les résoudre rapidement.
- ___ 56. Il est important d'arriver à un équilibre entre les différentes unités ou divisions d'une entreprise.
- ___ 57. Si les employés n'ont pas à remettre des reçus pour leurs dépenses, ils vont probablement mentir à propos du montant qu'ils ont dépensé.
- ___ 58. La société fonctionne mieux quand chacun sert ses propres intérêts.
- ___ 59. Nous pouvons avoir une influence significative sur les événements dans nos vies.
- ___ 60. Il est important de parvenir à un équilibre harmonieux entre toutes les facettes de notre vie.
- ___ 61. Nous ne sommes responsables que de nous-mêmes.
- ___ 62. Un certain pourcentage de corruption est inévitable dans toute entreprise.
- ___ 63. Les récompenses des employés doivent être basées principalement sur la performance du groupe ou de l'unité de travail dont ils font partie.
- ___ 64. Les gens ne devraient pas essayer de changer les chemins que le destin fait prendre à leurs vies.
- ___ 65. Ce qui doit arriver va arriver, peu importe ce que les gens font.
- ___ 66. Avec assez de savoir et de ressources, toute entreprise peu performante peut être remise sur pied.
- ___ 67. Nous devons être méfiants envers tout le monde.
- ___ 68. De bons coéquipiers font toujours passer les objectifs et les idées de l'équipe avant les leurs.
- ___ 69. Il est important d'harmoniser le design d'un nouvel édifice avec l'environnement ambiant.
- ___ 70. Nous devons essayer d'éviter de dépendre des autres.
- ___ 71. La plupart des choses sont déterminées pas des forces que l'on ne peut contrôler.
- ___ 72. C'est notre responsabilité de conserver l'équilibre des éléments dans notre environnement.
- ___ 73. La société fonctionne mieux quand les gens sont prêts à faire des sacrifices pour le bien de tous.

- ___ 74. Les adultes doivent s'efforcer d'être indépendants de leurs parents.
- ___ 75. Les bons résultats viennent quand on prend personnellement en charge son entreprise.
- ___ 76. En général, on ne peut faire confiance aux employés qui possèdent la clé de l'immeuble où ils travaillent.
- ___ 77. Les récompenses d'un employé devraient être principalement basées sur sa performance individuelle.
- ___ 78. Il est important de ne pas trop se démarquer des autres dans une équipe.
- ___ 79. On ne peut faire confiance à personne sans preuve.
- ___ 80. Les entreprises à succès sont celles qui fonctionnent en harmonie avec leur environnement.
- ___ 81. Le succès d'un individu est principalement dû à sa bonne fortune.
- ___ 82. Les humains doivent essayer de contrôler les éléments naturels quand c'est possible.
- ___ 83. Il est important d'essayer de prévenir les problèmes que l'on peut rencontrer dans la vie.
- ___ 84. Il est vaut mieux être chanceux qu'intelligent.
- ___ 85. Chaque personne a une responsabilité envers les autres personnes de son groupe ou unité de travail.
- ___ 86. Les gens ont tendance à penser à eux-mêmes avant de penser aux autres.
- ___ 87. Plusieurs problèmes dans le monde sont dus à notre volonté de contrôler les forces de la nature.
- ___ 88. Si les superviseurs ne surveillent pas les heures d'arrivée et de sortie des employés, ces derniers vont probablement mentir à propos du nombre d'heures qu'ils ont travaillé.

Maintenant, voici quelques questions sur vous. Vos caractéristiques nous aideront à mieux comprendre vos réponses au reste du questionnaire.

89. Dans quel pays êtes-vous né (e) ? _____

90. Dans quel pays sont nés vos parents ? mère : _____
père : _____

91. Pensez-vous avoir les mêmes perspectives que les gens qui habitent le pays dans lequel vous êtes né(e) ? S.V.P. encerclez un chiffre de 1 à 5.

1-----	2-----	3-----	4-----	5
pas les mêmes		communes		les mêmes
		mais pas tout à fait		
		les mêmes		

92. Est-il important pour vous de conserver votre identité ainsi que vos caractéristiques culturelles ? OUI NON (S.V.P. encerclez)

93. Est-il important pour vous de maintenir des relations avec la société dans laquelle vous vivez ? OUI NON

94. a) Etes-vous un homme ou une femme ? S.V.P. encerclez. Homme Femme
b) Quel âge avez-vous ? _____

FIN DU QUESTIONNAIRE. MERCI DE VOTRE TEMPS.