

UNDERSTANDING LOCALIZATION OF SERVICE: A CHINESE PERSPECTIVE

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ABSTRACT

Globalization of business and theory act to draw attention from the local. However, service experiences are culturally construed and extant research supports localisation as a basis for business success. The nature of Chinese collectivist-high context culture stands in marked contrast to Western individualistic-low context culture. Its distinct nature and rising economic significance make it ripe for attention by researchers seeking to develop theoretical explanations of service localization. This paper reports research that deepens understanding of service theory to evaluations of service quality, internal service, adoption of self-service technologies and predisposition to service. The results of this work support a culturally construed theoretical perspective towards localisation of service. This is significant for managers wishing to understand and influence design and delivery of service in the Chinese context.

Keywords: localisation, service quality, internal service, self-service technology adoption, predisposition

1. INTRODUCTION

The ubiquitous consumption of recognized brands reinforces a mind-set of global uniformity. Visible consumption reinforces this assumption. Customers in multiple locations around the world eat in McDonalds or KFC following purchase of their Levis or Nike and communicate with their friends on their Nokia or Motorola. The logic of uniformity reinforces itself with visits to foreign countries that finds people *like me* in a mall *like mine*. This develops a strong understanding of globalization as process towards uniformity (Levitt, 1983). Consequently, the perspective is of globalisation reducing, if not eliminating the significance of local differences.

Our theoretical understanding of such contexts is driven by “colonization of thought” to arrive at superficial (theoretical) explanations. Take as an example the tendency to universally apply SERVQUAL (Parasuraman, Zeithaml, and Berry, 1988; Parasuraman, Valarie, and Berry, 1994): developed in the US this provides a framework for

assessing service quality. Its wide spread adoption to different contexts is rarely questioned: in fact its relevance is assumed (Imrie et al., 2002). This represents reinforcement of established perspectives through a system of colonial structures (Chia, 1995). Theoretical propositions breaking with (Western) theoretical norms are likely swiftly dismissed as, “small local variations¹”. Consequently, it is easy for the artefacts of consumption to conceal reality and that then combines with a theoretical understanding that reinforces this perspective. This represents a failure to grasp deep underlying meanings and explanations.

Probing deeper this process can be understood as the “Globalization of Nothing” (Ritzer and Ryan, 2004). While eating in a McDonalds America or Taiwan superficially appears similar, the values and the understanding vary considerably. McDonalds in America is archetypal fast food with low price, swift and efficient service. The customer understands it as a place to quickly fuel up and go. In Taiwan frequently students are found nursing a drink for an hour to two while studying in the clean, air-conditioned environment. They understand the offer as about studying, hanging-out with friends or even hosting parties: it is not cheap and the experience is not about speed (Lovelock, Wirtz, Keh, and Lu, 2005).

At businesses level these differences are frequently not seen or appreciated and this associates with failure in expansion from home country operations (Sato, 2005). Numerous examples exist that researchers’ attribute to the failure to close the psychic distance between understanding of the home country and a local target (Conway and Swift, 2000). This problem is a marked concern – is dangerous – in the case of

¹ A reviewers reaction to the importance of renao (熱鬧) to Chinese consumption settings. Local reality and understanding knows renao as core to Chinese consumption: it is no way small, local or peripheral.

services. Services are increasingly important because this represents the source of value in the offer (Stanworth, 2009; 2009). Delivery involves the process of co-creation in which the provider and customer interact to develop a customized solution (Vargo and Lusch, 2004). This is critically dependent on a deep understanding of the customer and their context. Services are essentially social experiences (Czepiel, 1990). The interaction between customers and the firm derive their meaning from the logics of local culture. Furthermore, the theoretical direction towards segmentation directs us to consider the specific over the general.

Developing local understanding is both theoretically and practically important. Theory advances from broad and general to deep emic. It is through the emic that we are able to develop theory with valuable explanatory power (Berry, 1989). For business the “(small) local variations” are often highly critical to service success. Failure on the part of the global hypermarket retailer Tesco to understand local service preferences left customers less willing to refer the store to others than for the locally developed and adjusted RT-Mart (Stanworth Warden and Huang, 2007). Consequently, moving from an impoverished understanding of global service requires developing the local.

By choosing a context starkly different from existing theoretical focus increases learning opportunities. For service a concentration on Chinese cultural context contrasts with dominant Western theory. Chinese culture founds on (neo)Confucianism that defines individuals from China, Hong Kong, Taiwan, Singapore and Korea (Hofstede and Michael, 1988; Rarick, 2007). This includes more than 20 percent of the world's population and represents growing economic significance (Javalgi and Martin, 2007). Those in Chinese culture position collectivist (Hofstede, Hofstede, and Minkoy, 2010) and emphasize high over low context communication (Hall, 1992). Taken together this reveals the distinct nature of this culture (Mattila, 1999).

This paper provides a brief summary of a research agenda to examine localization of service

to this context. The line of investigation reverses the flow of the service profit chain (Heskett, Jones, Loveman, Sasser, and Schlesinger, 1994): to start with consumer evaluation and progress to inner operation of the firm. So discussion starts with local understanding of *service quality*, progress to *internal service quality* and its relationship to *(dis)satisfaction*, customers willingness to *adopt service technology* (i.e., customer crossing the boundary to become service staff) to staff *predisposition to service*. The following sections introduce progress in these areas before concluding the paper.

2. LOCALIZING SERVICE TO CHINESE CULTURE

2.1 Service Quality

A significant body of studies find problems with adoption of Western measures of service quality (Parasuraman et al, 1988) that they attribute to the effect of Chinese culture (stanworth et al, 2007), (Kim and Jin, 2002; Lam, 2002; Xu and Heijden, 2005; Zhao, Bai , and Hui, 2002). Chang (Chang, 2009) qualitatively examines the relevance of SERVQUAL and develops the additional dimensions of sociability and communication to explain Chinese tourists' evaluations. While this leads examination of service quality in this context in a useful exploratory direction it still starts with the likely flawed assumption of the Western model's fit to this context. (Meng et al, 2009). combines SERVQUAL and Dabholkar's (Dabholkar, Thorpe, and Rentz, 1996) retail service quality scale (RSQS) to the Chinese context. They find dimensionality was unstable across similar formats and conclude: “with consumers in other cultures, not only does a different model need to be considered, but also new instruments probably need to be developed” (Meng et al, 2009). Overall, this supports the assertion of need of the need for an emic perspective to understanding of service quality.

Few studies address this topic (exceptions: (Imrie, 2005; Feinberg, Ruyter, Trappey, and Lee, 1995),). The following three studies address this specific issue in different ways. The following sections highlight key aspects of each study over specific details.

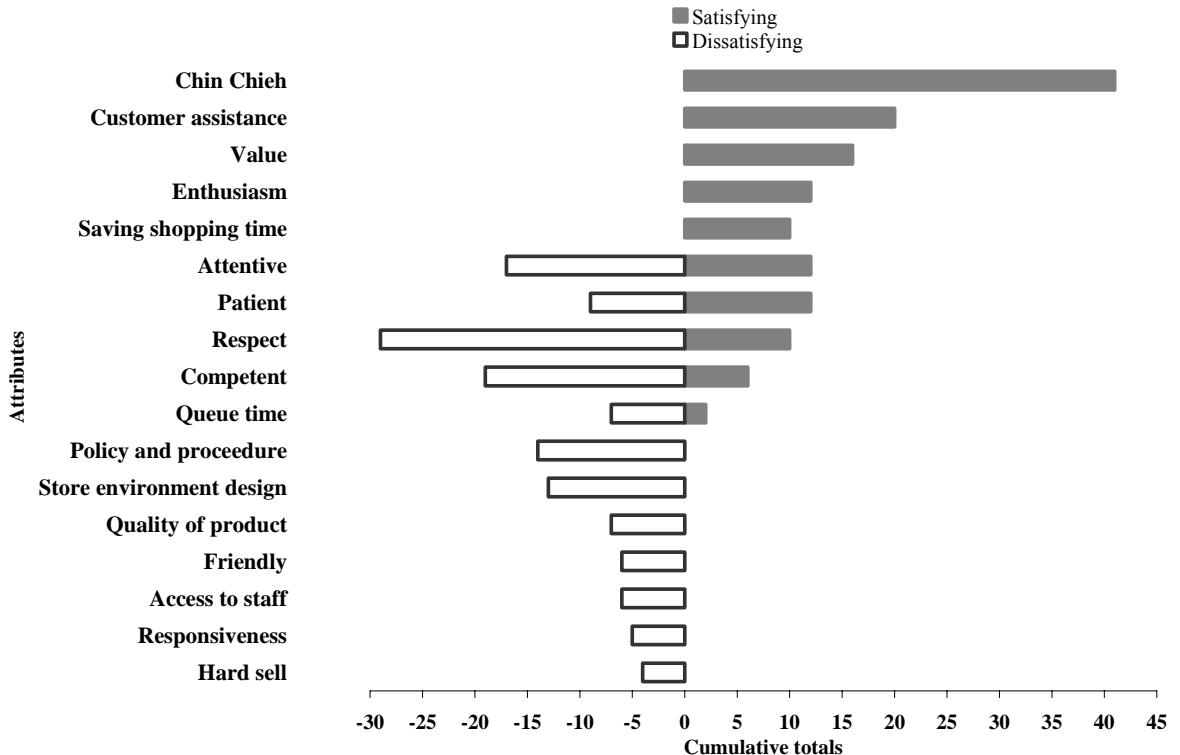


Figure 1 (Dis)Satisfying service quality attributes for Chinese customers of hypermarkets

2.2 Study 1 Hypermarket Encounter Service

Quality (Stanworth, 2009)

This research adopted a customer perspective with the goal of identifying distinguishing attributes of (dis)satisfying service contacts in a Chinese cultural context. The data was collected in the form of critical incidents from a purposive snowball sample of supermarket customers. Analysis of the responses revealed 277 critical judgements related (dis)satisfying determinants. Findings reveal 17 determinants with 37 sub-determinants for all the experiences. Five determinants relate to satisfactory

evaluations, seven to dissatisfactory, and a further five to both (Figure 1). The findings are related to Chinese (Confucian) culture to suggest determinants that can both develop and lead to termination of supermarkets' relationships with their customers. A focus on the developers and terminators provides practical insights to foreign and indigenous managers of supermarkets in the Far East for focus in service delivery.

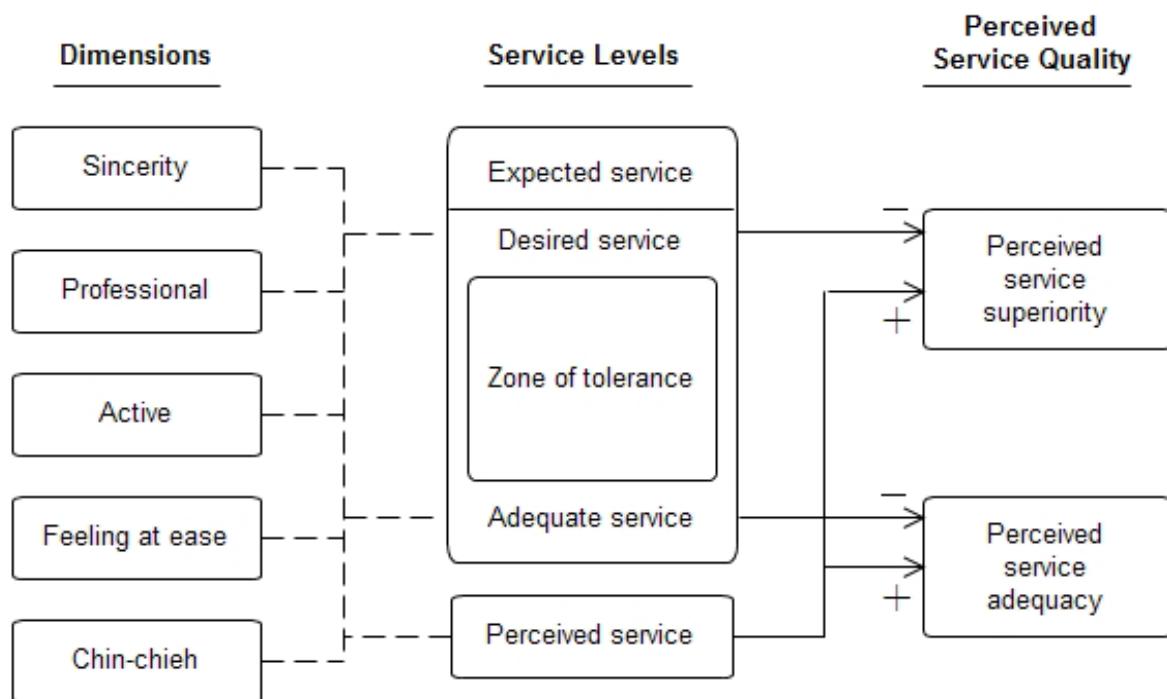


Figure 2 Service quality model in a Chinese context

2.3 Study 2 – Understanding Generic Service Quality for Chinese (Wang, 2010)

This project expands understanding of service quality to services typically consumed. Respondents came from auto-/scooter-repair and maintenance, traditional market, hair salon and banking. Respondents at the age of 22 to 83 provided data through focus group interviews. A total of 722 objects were categorized into eight dimensions. These dimensions were compared with prior, related research on service quality in this context (i.e., (Imrie et al, 2002; Stanworth et al, 2009; Hsu, Stanworth, and chang, 2009)). Small adjustments were made to increase the theoretical validity of the eight emergent constructs. These constructs provides the basis for questionnaire development. The format of the questionnaire followed Parasuraman et al's (Parasuraman et al, 1994) suggested three column format. The resulting instrument was pilot tested and refined through seven interations to reach a satisfactory standard of face validity and ease of

instrument completion. The final 42-item questionnaire was collected from 223 end-users in the sectors of concern and then analyzed for the purpose of scale development.

Tests revealed the data as suitable for factor analysis. Following established approaches the data was subject to maximum likelihood factoring with an oblique rotation. Items with low loading on item-to-total scores were removed. Eventually, a total of 33 items, with eigenvalues over 1.0, were retained. This accounted for 74.79% of total variance. The resulting instrument contains 33 items in five dimensions - *Sincerity*, *Professional*, *Active*, *Feeling at ease* and *Chin-chieh*. The Cronbach's alpha coefficients for the five dimensions are .954, .905, .905, .913 and .898, respectively. This represents good internal consistency among the items of each dimension. This dimensionality is placed in the context of extant service research (Figure 2).

2.4 Study 3 – High-end Restaurant Service Quality and Behavioural Drivers (Hsu, Stanworth and Chang, 2009)

This study defines service quality for high-end restaurant customers and its underlying behavioural drivers. Respondents were purposively sampled from data derived from six focus group interviews. Inductive analysis identifies six dimensions of service quality as: *active service, chih-chieh, respect, comfortableness, sense of sincerity, and professionalism*. These dimensions formed the basis of a questionnaire that invited respondents to identify behaviours, they, as customers associated with each dimension. An iterative process of inductive analysis draws on 3,521 responses to derive 36 behaviours as cues. In a final quantitative step a survey ($n = 420$) of customers was analysed to report a formative first order modelling of service quality for this context.

3. CONCLUSION

These findings, in conjunction with the small body of extant literature, reveal three key conclusions. First these results strongly assert support for a locally/culturally construed interpretation of service quality. The dimension of chin chieh (親切) reveals its importance to the Chinese context through these studies. Yet, this dimension does not appear in Western literature. Its meaning, interpretation and implications have clear meaning to the Chinese. This is significant if we wish to effectively manage delivery of service quality. Second, notably absent is the dimension of *reliability* that dominates the Western service quality literature (Zeithaml, Parasuraman, and Berry, 1990). This is considered a defining dimension to Western customers. Its absence reveals the concern Chinese customers have with defining their needs in relation to others: emphasis on *my needs* dominates in an individualistic Western context (Yau, 1993). Third, some dimensions are reinterpretations of existing service quality dimensions (e.g., active service relates to the existing dimension of responsiveness). This is significant for construct equivalence between different cultural settings (Smith and Reynolds, 2002). This reinforces the point made in the introduction: small variations become significant to the local construct. While existing (and popular) measures appear to stand scrutiny this draws into

question whether they effectively capture a valid understanding of a local reality.

3.1 Internal Service Quality (Stanworth and Hsu, 2010; 2010)

Internal service encounters facilitate the benefits brought to the firm by external service encounters. However, we lack understanding of internal service encounters in non-Western contexts. This study develops understanding of the internal service encounter in the distinct culture of the Chinese. Data is in the form of critical incidents ($n = 526$) that coded to 1,373 judgments. Results reveal nine categories that explain internal customers' judgments of internal encounters (Table 2).

The nine dimensions of Chinese internal service quality are an important advance in understanding the Chinese internal service encounter. However, categories alone do not adequately explain the internal encounter in this context. The extant literature founds on Western evaluations that are individualistic and emphasize the dimensions of reliability and responsiveness (Donthu and Yoo, 1998; Triandis, 1995). By contrast Chinese emphasize the group operating through gestalt evaluations of interpersonal relationships; dimensions are of less importance (Yang, 1995; Hwang, 1987; Chen and Peng, 2007).

In organizations staff guanxi combines affective and instrumental components [44-46]. The instrumental component derives from individuals' need to work together while interaction provides opportunities to develop interpersonal affection. Individuals seek opportunities to develop and deepen relationships (Yang et al, 1995; Hwang et al, 1987; Leung and Chan, 2003) to associate with the ingroup (Chen and Chen, 2004). Extending guanxi leads to an "...implicit psychological contract to follow the social norm of guanxi such as maintaining a long term relationship, mutual commitment, loyalty, and obligation" (Chen et al, 2004). Mutual liking, congeniality and trust form (Yang et al, 1995; Hwang et al, 1987), which reduces psychological transaction costs (Leung and Chan, 2003).

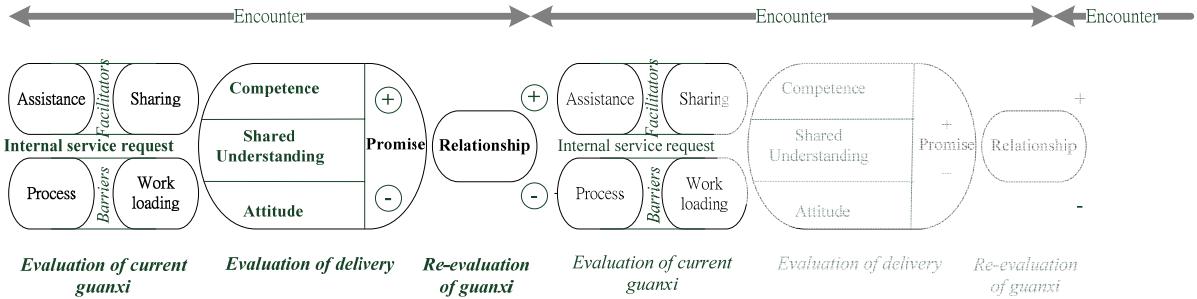


Figure 3 Modelling the internal service encounter in a Chinese context

The findings reveal that guanxi is a prevalent underlining orientation. This suggests a wider perspective develops understanding of evaluation and operation of the internal encounter. Therefore a process of selective coding was adopted to develop the theoretical relationship among attributes (Strauss and Corbin, 1998). Two judges reviewed each critical incident to code 495 individual linkages between dimensions, i.e., maintaining consistency at the specific level. A matrix represents the linkages in which maximum explanation develops from a cut-off level set to, “a large proportion of the total number of connections [linkages] [...] with a relatively small number of cells in the implication matrix” (Bagozzi, Leone, and Bergami, 2003). In this study, five linkages satisfied this requirement.

Results show inter-linkages between shared understanding, attitude and competence and that these all link to promise and finally relationship. The fact that sharing, assistance, process and work loading lack direct linkages suggest they play the roles of barriers and facilitators outside the specific encounter.

Figure 3 represents the dimensions and linkages. Critical aspects in the modelling relate to:

Evaluation of guanxi. An internal service requests triggers guanxi evaluation (Hwang et al, 1987) and

this covers prior connection and interaction (Chen et al, 2004). Barriers dissatisfy and limit internal service through work loading and process. Facilitators act as satisfiers through sharing and assistance.

Process of interaction and guanxi indicators. Attitude signals a(n) (un)willingness towards fulfilling the internal service request. Shared Understanding makes statements about (non)conformity and (un)willingness to compromise to achieve the goal. Competence in actions demonstrates (lack) of sincerity to achieving goals.

Re-evaluation of guanxi. Guanxi evaluations determines how you manage encounters with others (Yang et al, 1995) and this is a dynamic rather than static process (Hwang et al, 1987; Chen et al, 2007; Chen et al, 2004). Satisfying evaluations of relationship reveals deepening closeness from the instrumental to affective (Yang et al, 1995; Hwang et al, 1987; Tsang, 1998). Dissatisfying relationship evaluations build anxiety and anger or hostility (Yang et al, 1995) and guanxi re-evaluations emphasize instrumental ties based on rules of equity and process (Yang et al, 1995; Hwang et al, 1987).

4. CONCLUSION

This work is significant in two ways. First it reveals judgments of the nine dimensions of internal service encounter quality distinct from extant research. This supports assertions about the need for culturally specific evaluations of service quality (Meng et al, 2009; Stanworth et al, 2009; Tse and Ho, 2009). Second, this represents the first attempt to model the operation of the internal service encounter in a Chinese cultural setting. This develops various propositions for further examination and testing.

4.1 Chinese Willingness to Adopt Service Technology (Chen and Stanworth, 2010; Stanworth and Hsu, 2010)

Understanding of customers' propensity to adopt technology mediated encounters is important to achieve channel benefits. Research reveals Chinese consumers as less technologically ready than their Western (American) counterparts (Elliott, Meng, and Hall, 2008). This is explained through a negative attitude that has a stronger effect on adoption of technology than perceived usefulness and ease of use of the technology (Lu, Chou, and Ling, 2009). This likely underlies the comparatively low adoption rates of airport self-service (Sita, 2007) and risky perceptions of internet banking (Calantone, Griffith, and Yalcinkaya, 2006; Laforet and Li, 2005) in this context.

Overall, the extant literature reveals Chinese hold a negative attitude towards adoption of technology for service. In an economically rapidly developing environment where delivery of service increasingly involves technology developing understanding is important. Within the current literature we lack understanding of Chinese attitude toward adoption of service technology.

The objective of the study leads to a grounded theory approach (Strauss and Corbin, 1998) and specifically the adoption of the Zaltman Metaphor Elicitation Technique (ZMET) (Zaltman, 1997; 1995). The approach is a structured process but encourages respondents to develop their own interpretations (Table 3).

The researchers found that respondents had no difficulty with interpreting the meaning of the images they provided. Respondents provided rich narratives that developed a deep understanding of attitudes to technology adoption from different angles. The results reveal attitude towards adoption of service technology in Chinese contexts is understood through three main categories of outer impressions, inner perceptions, and anticipations. Explanation develops through the related 14 sub-categories (Table 4).

5. CONCLUSION

This study reveals the attitudes of the Chinese customers towards adoption of technology with ZMET interview techniques. This underscores the ability of Chinese customers to acknowledge and appreciate the benefit of using service technology. However, deeply held inner perceptions act as a barrier to technology adoption. This form of encounter fails to provide preferred lively interactions, flexibility and sense of warmth. The absence of service employees results in an additional effort input and an increasing uncertainty about the outcomes. These findings reinforce the need to change attitudes, rather than reinforce benefits or teach new skills, as critical to adoption of service technology in the Chinese context.

5.1 Predisposition to Service (Hsu et al, 2009)

The previous studies identify that interpersonal aspects of the encounter are critical to evaluating service quality and willingness to adopt technology. Predisposition relates to staffs' attitude, beliefs and values towards service delivery. This study adopts staffs' perspective to understand their motives towards service delivery. The study adopts Bagozzi et al.'s (Bagozzi et al, 2003; Bagozzi, Sekerka, and Hill, 2009) approach to establishing a hierarchical representation of motives.

The first two phases (see above) established customer perceived evaluations of quality and their associating behaviours. The behaviours formed the bases of a free-response questionnaire that asked respondents to list motives in a form ranging from the concrete to the more abstract. Following pilot testing staff (n = 90) of high-end restaurants were sampled.

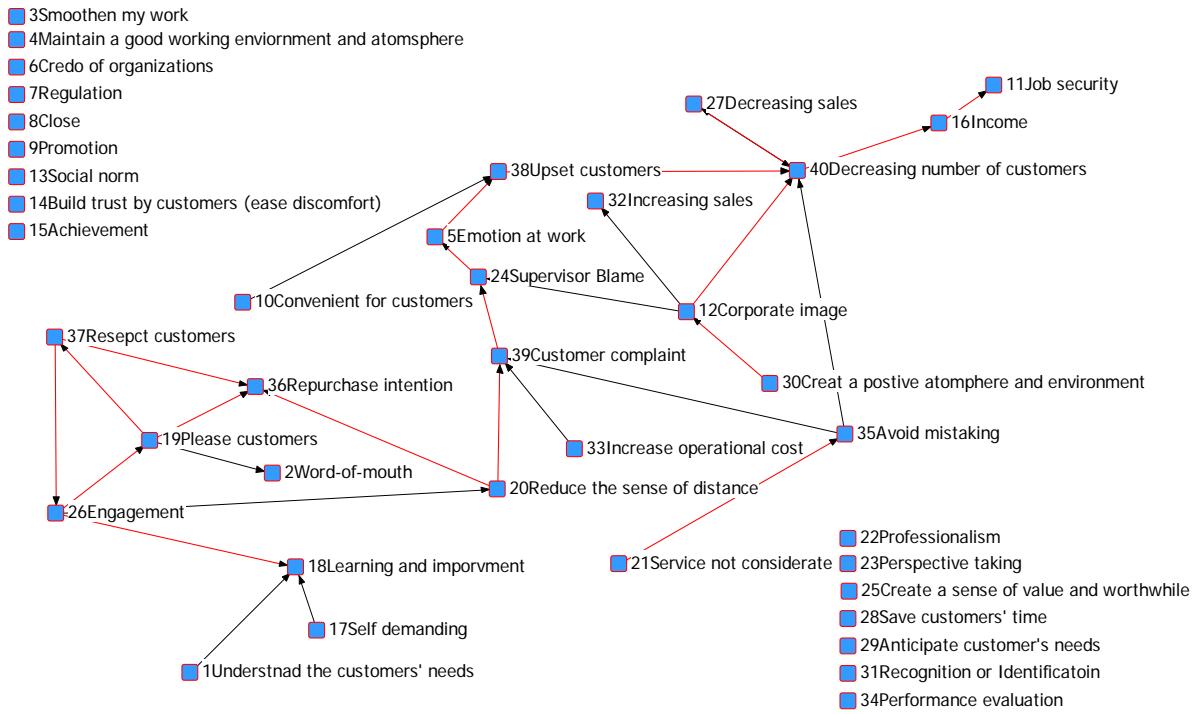


Figure 4 Understanding Chinese staffs' predisposition to service

The emerging findings (Figure 4) represent as a cognitive map of motives. The left side are comparatively concrete and context related (i.e., service specific). Moving right the motives uncover more deeply held motives towards work/service delivery. The mid section emphasizes avoidance of negative outcomes (e.g., customer complaints or supervisor blame) while the extreme right raises the issue of job-security. Further analysis is required and will consider how this cognitive modelling impacts intentions to deliver customer service.

6. CONCLUSION

This study links customer perceptions quality, evaluations as service behaviours to staff understanding of their motives to service delivery. This is significant since it develops understanding of staffs' attitudes, beliefs and values toward their work/service. This exploratory and nascent work leads to managerial understanding about structuring work environments towards staffs' service performance in the Chinese context.

6.1 Conclusions – Localising Service to Chinese Culture

In a world where customers travel more and business increasing have international reach it is hard to debate against the logic of localising. At a managerial level this important since local

managerial understanding is critical for business success. At a theoretical level localising service involves going beyond established general theoretical propositions: challenging colonially established theoretical bases. This frequently involves identifying new context specific constructs and meanings (Stauss and Mang, 1999) and redefining existing theoretical explanations (Farley and Lehmann, 1994).

In this strand of research on localization of service to Chinese context findings reveal:

6.2 Service Quality as Culturally Construed:

- New dimensionality (chin-chieh and comfortableness)
- Redefined dimensionality (e.g., active service)
- Specific behavioural drivers relate to evaluations

6.3 Adoption of Self-Service-Technologies

- Customers have a broad understanding of benefits of adoption
- Negative *attitudes* relate loss of perceived benefits to interpersonal delivery

6.4 Internal Service

- Findings reveal context specific dimensions of internal service quality (e.g., fu yen -敷衍, invisible hatred -有心結 and chin chieh -親切)
- Operation of internal service encounters follow a Chinese relational logic to achieve either (dis)satisfactory outcomes.

6.5 Predisposition to Service

- Identifies staffs' motives towards delivery of customer defined service quality

Taken together these represent a significant but small step in developing a localized understanding of service in the Chinese context.

Table 1 Formative modelling of service quality in the Chinese context

Model Parameter	T Value	Standardized estimate
Indicators of chinchieh		
CC1: Warm greeting → chinchieh	5.45	0.35
CC2: Passionate oral expressions → chinchieh	5.27	0.32
CC3: Special attention on customers in need → chinchieh	1.97	0.12
CC4: Use familiar language → chinchieh	0.42	0.02
Chinchieh → overall caring	13.73	0.80
Chinchieh → overall chinchieh	13.73	0.75
Indicators of active service		
AS1: Step forward if customer looks around → active service	5.77	0.42
AS2: Fill up the cup proactively → active service	3.42	0.20
AS3: Recommend features at beginning → active service	3.23	0.20
AS4: Ask if customers needs anything else → active service	2.93	0.19
Active service → attentive to table	8.51	0.76
Active service → prepare in advance	8.51	0.70
Indicators of respect		
RE1: First come, first served → respect	6.01	0.45
RE2: Confirm it is right time to serve → respect	4.68	0.27
RE3: Provide equal service → respect	4.33	0.23
RE4: Ask permission → respect	4.20	0.21
Respect → being polite	7.58	0.78
Respect → no distractions	7.58	0.78
Indicators of comfortableness		
C1: Does not ask irrelevant issues → comfortableness	2.63	0.43
C2: Observe customers → comfortableness	5.22	0.27
C3: Provide independent space → comfortableness	2.63	0.27
C4: Ask if customer satisfies → comfortableness	6.07	0.23
Comfortableness → overall comfortableness	15.84	0.76
Comfortableness → overall satisfaction	4.84	0.92
Indicators of professionalism		
PR1: Clear brief on the restaurant → professionalism	2.80	0.53
PR2: Dress neat and tidy → professionalism	2.69	0.30
PR3: Deliver meals correctly → professionalism	2.43	0.18
Model Parameter	T Value	Standardized estimate
PR4: Offer meals in the right order → professionalism	2.43	0.17
Professionalism → ability to handle problems	2.84	0.81
Professionalism → clear communication ability	2.83	0.73
Professionalism → overall professionalism	2.81	0.60
Indicators of sense of sincerity		
SI1: Prompt responses → sense of sincerity	6.18	0.42
SI2: Keep promises → sense of sincerity	2.26	0.14
SI3: Admit mistakes → sense of sincerity	1.99	0.12
SI4: Offer coupon → sense of sincerity	0.76	0.03
Sense of sincerity → overall sense of sincerity	20.21	0.91
Sense of sincerity → overall genuine	20.21	0.89

Table 2 Coding structure of internal encounter service quality in a Chinese context

Dimensions	Satisfying incidents			Dissatisfying incidents			Total		
	N of critical judgments	% of critical judgments	% of critical incidents	N of critical judgments	% of critical judgments	% of critical incidents	N of critical judgments	% of critical judgments	% of critical incidents
1. Attitude	107	15.9%	33.2%	106	15.1%	31.8%	213	15.5%	32.5%
2. Shared understanding	105	15.6%	33.2%	196	27.9%	51.0%	301	21.9%	41.8%
3. Competence	99	14.7%	33.9%	100	14.3%	31.0%	199	14.5%	32.5%
4. Relationship	84	12.5%	25.5%	103	14.7%	29.4%	187	13.6%	27.4%
5. Promise	88	13.1%	26.9%	96	13.7%	30.6%	184	13.5%	28.7%
6. Sharing	83	12.4%	27.3%	-	-	-	83	6.0%	14.1%
7. Assistance	106	15.8%	33.9%	-	-	-	106	7.7%	17.5%
8. Work loading	-	-	-	65	9.3%	19.6%	65	4.7%	9.5%
9. Processes	-	-	-	35	5.0%	12.2%	35	2.6%	5.9%
Total	672	100.0%		701	100.0%		1373	100.0%	

Table 3 ZMET Stages and purpose

ZMET Stage	Purpose
(1) Storytelling	Engage and relax the interviewee through a narrative of their perceptions
(2) Missed issues and images	Introduction of ideas not captured in the imaged but motivated through the narrative
(3) Sorting task	Interviewee defines their own major categories
(4) Construct elicitation	Reveal interviewee's underlying concepts through laddering
(5) Most representative image	Focus and deepen understanding through further laddering
(6) Opposite image	Exploring opposites clarifies meanings
(7) Sensory images	Draw on all five sensory perceptions to widen understanding of the constructs
(8) Mental map	Interviewees reveal their own logic to mapping of constructs
(9) Summary image	A collage visually represents emotional metaphors related to adoption of technology
(10) Vignette	Allow respondent to develop a narrative related to the adoption of technology

Table 4 Summary of categories

Category	Respondents	In-vivo codes	
Outer Impression		68	
Progress (進步)	7	37	
Convenience (方便)	6	19	
Autonomy (自主)	5	12	
Inner perceptions		207	
<i>Other adoption of technology</i>			
Desolate (乏人問津)	4	13	
<i>Loss of relational benefits</i>			
Pretty dead (死板)	7	40	
Just a machine (只是機器)	8	40	
Cold (冷冰冰)	9	37	
<i>Insecurity of using technology</i>			
Troublesome (麻煩)	8	20	
Uncertainty (未知)	5	16	
Unease (不安)	5	34	
<i>Influence on others</i>			
Unemployment (失業)	5	7	
Anticipation		43	
Guidance (弓導)	6	17	
Incentive (誘因)	5	9	
Looking forward to (憧憬)	5	17	

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ⁱ Translation is a recognized difficulty: guanxi, often translated as relationship, also includes refers to social structure. For discussion: Bell, D. (2000). Guanxi: a nesting of groups. *Current Anthropology*, 41(1), 132-139.

ⁱⁱ So, for example, a CI coding the attribute of *sharing* to *relationship*: "...if they had faced similar problem they would tell you what to do [Sharing - exchange

thought]. Even when they never faced this kind of problem before, he would tell you, 'It was possible that XXX Bank [another one] may have faced similar problem. Would you mind calling them to ask?" (*Shared understanding - considerate*). After I got the alternative solution, we would chat with each other before hanging up the phone [*Relationship - personal connection*]."