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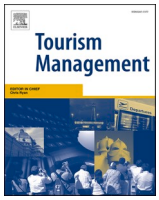

Developing and validating a Chinese cultural value scale in tourism

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ABSTRACT

Chinese cultural values are important in understanding Chinese tourists' behaviour. However, the literature is void of a relevant scale measuring Chinese cultural values in tourism. This research aims to develop and validate a Chinese cultural values scale in tourism (abbreviated as CCV-T). Following a rigorous scale development procedure and applying multi-stage studies, the research identified a 5-factor measurement scale of CCV-T, composed of 17 items with sufficient reliability and validity. The five Chinese cultural value factors are *Leisure and Life Enjoyment (LLE)*, *Filial Piety and Relationship (FPR)*, *Self-fulfilment*, *Righteousness*, and *Humanity*. The CCV-T scale provides a simplified and holistic structure measuring tourism-related Chinese cultural values. This research provides a solid base to further understand the relationships between Chinese cultural values and tourist behaviour.

1. Introduction

Cultural values are important beliefs and norms commonly conceived by members of a society that can affect various aspects of members' behaviour (Hofstede, 1980; Rokeach, 1973; Schwartz & Bilsky, 1987). Chinese culture preserves one of the few continuing civilisations in the world and has been a dominant culture, influencing 1.4 billion Chinese people in mainland China along with Chinese people living in Taiwan, Hong Kong, Macau and overseas. With China emerging as the world's most significant outbound travel market and a country with a vast domestic tourism market, tourism has become a prevailing consumer goods sector in China. To most Chinese people, especially those in younger generations, tourism is a natural part of their way of life (Bao, Jin, & Weaver, 2019).

Chinese cultural values are largely believed to effectively explain Chinese tourists' behaviour (Bao et al., 2019; Fu, Cai, & Lehto, 2017; Hsu & Huang, 2016; Kwek & Lee, 2010, 2015; Mok & Defranco, 1999; Ren & Qiu, 2019; Tsang, 2011; Wen, Huang, & Ying, 2019). Yet despite several efforts (e.g., Ren & Qiu, 2019), the literature has not provided a satisfactory scale of Chinese cultural values in the tourism context. Without a valid and accurate scale to measure Chinese cultural values pertaining to tourism, the foundation to examine cultural influences behind Chinese tourists' behaviour is lacking. Although different aspects of Chinese cultural phenomena such as Confucianism (Fu et al., 2017; Kwek & Lee, 2010), face and facework (Gao, Huang, & Brown, 2017; Kwek & Lee, 2015; Kwek, Wang, & Weaver, 2019), and self-culturation (Shao & Perkins, 2017) have been examined in the tourism context, the knowledge in this line of research remains to be sporadic and fragmented, failing to evidence how certain Chinese cultural values influence tourist behaviours. Several studies in the literature, such as Hsu and Huang (2016), Wen et al. (2019), Fan (2000), and Ren and Qiu (2019), have attempted to provide empirical evidence in measuring Chinese cultural values in tourism; however, they are limited either by the approaches and procedures of the study (Fan, 2000; Hsu & Huang, 2016), or by the specific contexts of the study (Ren & Qiu, 2019; Wen et al., 2019). Both Fan (2000) and Hsu and Huang (2016) generated a list of Chinese cultural value items, providing an item pool which would aid in a scale development; however, neither study intended to develop a scale following the scientific procedure of scale development (Churchill, 1979). On the other hand, Ren and Qiu (2019) and Wen et al. (2019) attempted to measure Chinese cultural values in their studies, but the Chinese cultural value items were either generated from or applied into a narrowly defined specific research context (budget accommodation in Ren and Qiu (2019) vs. an emerging highly volatile outbound destination in Wen et al. (2019)). As such, the measurement scales only held value in the specific contexts and cannot be easily applied in other tourism contexts without losing the content validity.

This study comes in response to Hsu and Huang's (2016) call for further clarification of the relationship between Chinese cultural values and Chinese tourists' behaviour in a contemporary Chinese tourism context. Building upon the 40 Chinese cultural value items identified by Hsu and Huang (2016) and by incorporating selected Chinese cultural

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value items from other studies (e.g., Fan, 2000; Wen et al., 2019), this study aims to develop and validate a Chinese cultural value scale in tourism by following a rigorous scale development and validation procedure and conducting three consecutive and interdependent studies: a Delphi study for item evaluation and reduction, a first-round nationwide survey for scale development, and a second-round nationwide survey for scale validation. In the current study context, 'Chinese cultural values in tourism' is defined as those pertinent Chinese cultural values held by residents in mainland China which can affect tourism related decision making and behaviours.

2. Literature review

2.1. Human values and cultural values

Human values are important because they are thought to affect and predict individuals' attitudes and behaviour (Schwartz & Bilsky, 1987). Based on the Western capitalistic value system, Rokeach (1973) identified 18 terminal goal value items and 18 instrumental value items related to human life. Rokeach's (1973) work has been seminal to other scholars examining cultural values (Bond, 1988; Hofstede & Bond, 1984; Schwartz & Bilsky, 1987). Cultural values refer to values held by a certain cultural group, although the term "culture" is difficult to define. Hofstede (1980) postulated that "culture is the collective programming of the human mind that distinguishes the members of one human group from those of another. Culture in this sense is a system of collectively held values" (p. 25). Also referred to by Hofstede (1991) as "software of mind," culture seems too abstract to be visualized and vocalized but can nevertheless be reflected in and understood based on "values." Some researchers have framed culture as a coherent and enduring set of values that members of nation-states and organizations carry and act upon (Boyacigiller, Kleinberg, Phillips, & Sackmann, 2003). Therefore, values are indispensable to a thorough understanding of culture.

Hofstede and Schwartz are influential scholars in the study of cultural values. Beginning with a large-scale cross-national employee attitude survey, Hofstede (1980) developed four cultural dimensions and assigned countries in the survey a score on each, namely *power distance*, *uncertainty avoidance*, *individualism/collectivism*, and *masculinity/femininity*. A fifth dimension, *Confucian dynamism,* was later added to Hofstede's (1980) cultural value framework (Hofstede & Bond, 1988) and subsequently relabelled *long-term orientation* (Hofstede, 1991). Despite some criticism (e.g., Fang, 2003), Hofstede's (1980) cultural value framework has been widely applied in cross-cultural studies, including those in tourism settings (Huang & Crotts, 2019).

Compared to Hofstede's (1980) initial work, Schwartz's original work (Schwartz & Bilsky, 1987) appeared more theory-driven and deductive. Based on Rokeach's (1973) values scale, Schwartz and colleagues worked toward a universal human values system intended to be "culture-free" or applicable to all cultures (Schwartz & Bilsky, 1987, 1990; Schwartz & Boehnke, 2004). However, to test this "universal structure" in various countries, culture inevitably emerged when subjects from different cultures obtained significantly different scores on values or exhibited a significantly different value content and structure. Schwartz's work over the years led him to propose a theory that positioned the following 10 basic values within a quasi-circumplex structure (Schwartz & Boehnke, 2004): power, achievement, hedonism, stimulation, self-direction, universalism, benevolence, tradition, conformity, and security. This theory conceptualizes that human values lie in either mutually conflicting or mutually accommodating spaces. The 10 value domains each have a position which correlates with others to differing degrees. Although not empirically proven, four super-domains were also labelled to classify the 10 values according to their positions in the quasi-circumplex map; these super-domains are self-enhancement, openness to change, self-transcendence, and conservation. Despite a useful cultural values framework, Schwartz and Boehnke's (2004) quasi-circumplex structure seems to be less operable in cultural values measurement and has not been further developed as a measurement scale.

Culture is considered to be dynamic and constantly evolving in societies (Fang, 2012; Hofstede, 1991; Rokeach, 1973; Yan, 2010). In this regard, crossvergence theory (e.g., Ralston, Egri, Stewart, Terpstra, & Yu, 1999; Ralston, Gustafson, Cheung, & Terpstra, 1993; Ralston, Holt, Terpstra, & Yu, 1997) postulates that cultural values are subject to the influence of globalisation and to those of a unique national culture and social traditions. On one hand, cultures are becoming similar and displaying convergence among one another; on the other hand, national or local cultures continue to preserve features that render them distinct from other cultures. After 40 years of opening up and reform, China has undergone significant cultural evolution and transition and is now witnessing a hybrid cultural system that can accommodate traditional and modern cultural values (Faure & Fang, 2008; Hsu & Huang, 2016; Yan, 2010).

2.2. Chinese cultural values

Chinese culture represents one of the few long-lasting human civilisations and is the world's dominant Eastern culture. Three streams of philosophy or schools of thought— Confucianism, Taoism, and Buddhism—laid the foundations of Chinese culture. Among them, Confucianism is regarded as most influential and dominant (Hsu & Huang, 2016; Pun, Chin, & Lau, 2000). Cultural value researchers have examined Chinese cultural values in the early stages of cross-cultural value studies (The Chinese Culture Connection, 1987). The Chinese Culture Connection, an international network of researchers coordinated by Michael Bond from the Chinese University of Hong Kong, attempted to identify 40 Chinese cultural values in 1987. After surveying university students from 22 countries following Hofstede's (1980) methodology, the group extracted 4 dimensions covering 29 items. The four cultural dimensions consist of *integration*, *human-heartedness*, *Confucian work dynamism*, and *moral discipline*. The team then went further to relate the identified dimensions to Hofstede's (1980) four dimensions and found that Confucian work dynamism was unrelated to any of Hofstede's (1980) existing dimensions. Their work seemed to inspire Hofstede's fifth dimension of Confucian dynamism (Hofstede & Bond, 1988) as well as the long-term orientation dimension in his subsequent framework (Hofstede, 1991).

While The Chinese Culture Connection (1987) aimed to identify culture-free dimensions from Chinese values, they did not endeavour to develop a Chinese cultural value scale, although the 40 items were often used in subsequent studies examining Chinese cultural values in different contexts (Tsang, 2011; Wong & Lau, 2001). Discussions of Chinese cultural values have remained largely conceptual within the broader literature. For example, Yau (1988) classified Chinese cultural values into five clusters and discussed their marketing implications. Fan (2000) reviewed relevant literature and concepts around Chinese cultural values and provided a list of 71 such values. Although Fan's (2000) list provides an ideal item pool from which to develop a scale related to Chinese cultural values, he did not engage in further scale development in his work. From a critical perspective, Fan's list may be questioned for its contemporary validity in general as modern Chinese culture has undergone significant changes and transition (Hsu & Huang, 2016; Yan, 2010).

In the literature on international business, consumer behaviour, and marketing, several Chinese cultural value concepts (e.g., face, harmony, and *guanxi*) have been examined relative to consumers' behavioural consequences (e.g., Du, Fan, & Feng, 2010; Hoare & Butcher, 2008; Leung, Lai, Chan, & Wong, 2005; Qian, Razzaque, & Keng, 2007). For instance, Leung et al. (2005) explored the role of *guanxi* in relationship marketing. The notion of "face" has been examined based on its relationship with service failure and recovery as well as customer satisfaction and loyalty (Du et al., 2010; Hoare & Butcher, 2008). Relatedly, face, *renqing* (human obligations), and *guanxi* have been considered

vis-à-vis their relationships with gift-giving behaviour (Qian et al., 2007). By assessing specific Chinese value constructs, these studies advanced understanding around such concepts.

The dynamic and evolving nature of Chinese culture has been well acknowledged in the literature (Faure & Fang, 2008; Leung, 2008; Yan, 2010; Yang & Stening, 2012). China has experienced a significant cultural transition since the opening up and reform began in 1978 (Yang & Stening, 2012). While some traditional values have been preserved, modern values and cultural influences such as materialism, consumerism, competition, efficiency, and wealth have become prominent in contemporary Chinese society (Yan, 2010; Yang & Stening, 2012). While China may still be regarded as a collectivistic society, many social phenomena suggest that individualism prevails and is well accepted among the Chinese today (Yan, 2010). Chinese people's social behaviour may still be influenced by traditional Chinese values and beliefs; even so, their behaviours during business activities and in certain economic domains tend to be guided by an ideology of competition, efficiency, pragmatism, and materialistic achievement (Faure & Fang, 2008; Leung, 2008).

2.3. Chinese cultural values in tourism

Tourism represents a modern service sector. With the development of modern economies and growing household wealth, tourism has become an increasingly popular type of consumer good. In 2018, China recorded 5.54 billion domestic tourist trips (Luo, 2019), averaging nearly 4 trips per person considering its large population. Chinese cultural values have been found to influence Chinese tourists' behaviour (Gao et al., 2017; Kwek & Lee, 2010, 2015; Tsang, 2011; Wong & Lau, 2001); therefore, understanding relevant Chinese cultural values should generate practical implications for travel and tourism marketers (Mok & Defranco, 1999).

In an early attempt to explore Chinese cultural values in the tourism context, Mok and Defranco (1999) reviewed dominant Chinese cultural values and discussed relevant implications for tourism. Cultural values identified as having tourism marketing implications include respect for authority, interdependence, group orientation, face, harmony, and external attribution. A few studies have also examined specific Chinese cultural values and their influence on Chinese tourists' behaviour. Through participant observation during guided tours and interviews with Chinese nationals, Kwek and Lee (2010) pinpointed respect for authority, conformity, *guanxi*, and harmony as cultural values that guide Chinese package tourists' behaviour. These values are heavily influenced by Confucianism. In a later study, Kwek and Lee (2015) further indicated that "face" underlay Chinese corporate travellers' tourist experiences. Gao et al. (2017) determined that the related dimension of self-face positively affected Chinese tourists' gift-purchasing behaviour. This relationship was in turn moderated by the gift-giver–receiver relationship, which can be roughly regarded as *guanxi*.

Some researchers have also attempted to measure Chinese cultural values in tourism and hospitality. For example, Tsang (2011) selected 32 Chinese cultural items based on the 40 items developed by The Chinese Culture Connection (1987) and the 71 items identified by Fan (2000) and then tested these items with service employees in Hong Kong's tourism and hospitality industry. Factor analysis on a sample of 790 respondents generated five factors, namely attitude towards work, attitude toward people, moral discipline, status and relationship, and moderation. Because Tsang (2011) did not apply a strict scale development procedure, the factors from exploratory factor analysis may not necessarily depict a solid and generalisable measurement structure. Participants were also service employees, meaning that the identified values may be more relevant to the service industry than to typical tourists. Ren and Qiu (2019) recently attempted to develop a scale of Chinese cultural values with budget hotel consumers in China. Eleven cultural value and behavioural norm items fell under two cultural value factors, *traditional virtues* and *relational values*, and one behavioural norm factor of *choice norms*. Despite being a valuable effort, the study was restricted by its focus on the budget hotel sector and a small sample size. The identified scale may not be useful outside the budget hotel sector. Furthermore, the study mixed the concept of behavioural norm with cultural values and thus appeared to be conceptually confusing. Despite the claim of having followed a scale development procedure by the authors, the study did not seem to have tested the scale's criterion validity.

So far, Hsu and Huang's (2016) study may be the most comprehensive in establishing a base for Chinese cultural value scale in tourism. Based on a comprehensive literature review of Chinese cultural value studies along with focus group interviews in Beijing and Guangzhou, China, Hsu and Huang (2016) identified 40 tourism-related cultural value items across three main categories: instrumental values, terminal values, and interpersonal values. Both traditional and modern Chinese values were included in instrumental and terminal values, while the interpersonal values were exclusively traditional. Despite its identified cultural value items and their implications in tourism, Hsu and Huang's (2016) study is greatly limited in its qualitative approach and thus inability to test measurement qualities of the items in its research design. Although the authors attempted to identify tourism implications for some of the cultural value items based on the interview data, the applicability of the 40 cultural value items in the general tourism context is yet to be testified.

To many scholars, Chinese cultural values ultimately explain Chinese tourists' behaviour. However, the relationship between Chinese cultural values and such behaviour cannot be clarified if an accurate measurement of Chinese cultural values in tourism contexts is not confirmed. Hsu and Huang (2016) asserted that their study offered a "solid pool of Chinese values that serves as the foundation for the future development and applications of a scale for Chinese cultural values in the tourism context" (p. 231). However, they did not attempt to provide the list of their identified items as a scale that other researchers can easily adopt to use. Some of the items in their list would be likely less relevant to tourism upon scrutiny. Therefore, the current study extends Hsu and Huang's (2016) work by developing a Chinese cultural value scale in tourism.

3. Methodology

This study follows the conventional scale development process outlined in the marketing and tourism literature (e.g., Chen, Zhao, & Huang, 2020; Churchill, 1979; Kim, Ritchie, & McCormick, 2012). The research design consisted of three stages to ensure rigorous scale development. In the first stage, a two-round Delphi survey was conducted to evaluate the relevance and applicability of an initial item pool generated from a comprehensive review of the literature. The Delphi study screened out irrelevant items and resulted in a reduced number of items to be applied when developing a first-round large-scale nationwide survey.

The first-round survey was designed to gather data from a nationwide sample to identify a solid measurement structure with latent factors. We aimed to collect a large national sample of 3500 respondents from 15 Chinese cities (300 from each of the 5 first-tier cities and 200 from each of the 10 second-tier cities). With such a large sample size, we could run both EFA and CFA with multiple subsamples for further item reduction and scale development. At the end of the first-round survey, a list of items was identified with a clear factor structure.

The resultant list was then integrated in a revised questionnaire for second-round survey data collection. In this round, we incorporated criterion variables into the questionnaire to evaluate the criterion validity of the developed scale. Data were collected from a sample of 1250 respondents across 10 Chinese cities (150 each from the same 5 first-tier cities as in the first-round study and 100 each from the 5 second-tier cities, selected from those in the first-round study). Data from the second-round survey were then used to validate the scale and test its

criterion validity. The entire research project spanned 3 years: we completed the Delphi study in late 2018, the first-round survey in March–June 2019, and the second-round survey in March–July 2020.

4. Scale development and validation

We began by composing a pool of Chinese cultural value items (Table 1). Hsu and Huang (2016) identified 40 such items relevant to tourism settings, which we took as the foundation of our item pool. Specifically, we adopted 39 items from Hsu and Huang (2016), 10 from Wen et al. (2019), and 24 from Fan (2000) after assessing the relevance and contemporary applicability of these items in modern mainland Chinese society. Hsu and Huang's (2016) item "courtesy and morality" was discarded because it was represented by Fan's (2000) items, "courtesy" and "morality". The final item pool contained 73 items as a starting point for scale development.

4.1. Delphi study

In the first stage of our research, we conducted a Delphi survey to further evaluate the relevance and applicability of the chosen Chinese cultural value items in tourism settings. We organized a Delphi expert panel with 68 academic experts whose research expertise revolved around Chinese tourists' behaviour and/or Chinese cultural studies and 36 industry experts with a strong understanding of Chinese tourism and Chinese culture. The Delphi survey was sent to these experts in September 2018 via email. Experts were asked to rate the applicability of each value item in tourism settings and daily Chinese society using a 10-point scale (1 = "not applicable at all," 10 = "extremely applicable"). Experts could also justify their assessments by providing open-ended comments and by listing potential items they considered important but absent from the list.

Twenty-five of the 104 Delphi panel experts returned their evaluation forms. Based on their feedback, 13 items with a mean value lower than 6 were removed (Table 2). The remaining 60 items were sent to the 25 Delphi experts who responded in the first-round survey for further critique. Ten of the 25 experts sent back these evaluations. Based on second-round expert ratings, 4 items with a mean value below 6 were further removed from the list (Table 2). Among the remaining 56 items, the item "knowledge and education" was split into two separate items. Eventually, 57 items were used in the subsequent questionnaire survey.

4.2. First-round survey – scale development

4.2.1. Instrument development and data collection

We retained 57 Chinese cultural value items after the Delphi study. These items were subsequently used in a nationwide large-scale questionnaire survey for scale development. The questionnaire contained two sections: Section 1 presented the 57 Chinese cultural value items and asked respondents to rate the importance of each item from a tourist perspective on a 7-point scale (1 = "very unimportant," 7 = "very important"); Section 2 was included to collect respondents' demographic information, such as their gender, age, education, personal monthly income, marital status, and number of times they had travelled domestically/internationally in the past year.

The survey was distributed by a market research company in Beijing, which gathered data in 15 first- and second-tier cities in China (Huang & Wei, 2018; Rui, Zhang, & Chen, 2008). In the 5 first-tier cities (i.e., Beijing, Shanghai, Guangzhou, Shenzhen, and Chengdu), a target sample size of 300 was designated per city. For each of the 10 second-tier cities (i.e., Nanjing, Wuhan, Xi'an, Hangzhou, Qingdao, Harbin, Zhengzhou, Changsha, Guiyang, and Quanzhou), the target sample size was 200. The company gathered data from 24 May to June 6, 2019. Candidate respondents met the following criteria: (a) over 18 years old; (b) living in mainland China; (c) had travelled either domestically or internationally in the past 2 years. They were approached by survey

Table 1
Pool of Chinese cultural value items.

Chinese cultural value measurement items	References/sources of items
1. Confidence (乐观自信)	Hsu and Huang (2016)
2. Competitiveness and competence (具竞争力)	
3. Respect for legal practices (遵纪守法)	
4. Being considerate of others (为他人着想)	
5. Complacency (安于现状)	
6. Down-to-earth (务实)	
7. Honesty (诚信)	
8. Industry (working hard) (勤奋、拼搏)	
9. Kindness (友善)	
10. Moderation (适可而止)	
11. Planning (规划)	
12. Respect for history (尊重历史)	
13. Self-discipline (自律)	
14. Sense of obligation (责任感)	
15. Thrift (节俭)	
16. Convenience (便利)	
17. Easy and comfortable (安逸)	
18. Fame and fortune (名利)	
19. Fashion (时尚)	
20. Indulgence (享乐)	
21. Leisure (休闲)	
22. Liberation (个性独立/自由)	
23. Live in the moment (活在当下)	
24. Ostentation (攀比、炫富)	
25. Quality of life (生活品质)	
26. Self-interest (自我利益)	
27. Worship foreign cultures (崇洋)	
28. Health (健康)	
29. Horizon broadening/Novelty (开阔视野、新奇)	
30. Knowledge and education (文化、教育)	
31. Stability and security (安稳)	
32. Collectivism (抱团)	
33. Compromise (妥协)	
34. Conformity (从众)	
35. Devotion to children (望子成龙)	
36. Family orientation/kinship (亲情)	
37. Filial piety (孝、尊老)	
38. Friendship (友情)	
39. Harmony (和谐)	
40. Having fun and enjoyment (享受乐趣)	Wen et al. (2019)
41. Having a religion/belief (有宗教信仰)	
42. Being independent (独立)	
43. Self-development (自我提高、发展)	
44. Happiness (感受幸福)	
45. Being an experienced person (成为一个有阅历的人)	
46. Being respected and admired (被尊重和敬仰)	
47. Achievement (成就感)	
48. Sense of belonging (归属感)	
49. Life enrichment (生活丰富充实)	
50. Patriotism/Loving one's own country (爱国)	Fan (2000)
51. Trustworthiness (信用)	
52. Tolerance of others (忍让)	
53. Courtesy (有礼貌)	
54. Humbleness (谦虚)	
55. Reciprocity (互惠、礼尚往来)	
56. Face-saving (保全面子)	
57. Loyalty to superiors (效忠领导)	
58. Hierarchical relationships by status and observing this order (尊卑有序)	
59. Avoiding confrontation (避免冲突)	
60. Solidarity (团结)	
61. Persistence (perseverance) (坚韧/毅力)	
62. Patience (耐心)	
63. Prudence (carefulness) (谨慎)	
64. Adaptability (适应力)	
65. Wealth (财富)	
66. Resistance to corruption (廉洁)	
67. Morality (道德)	
68. Integrity (正直)	
69. Sincerity (真诚)	
70. Wisdom (智慧)	
71. Self-cultivation (修养)	
72. Personal steadiness and stability (稳重)	
73. Long-term orientation (长远视角)	

Table 2
Items removed based on Delphi survey.

1st Round Delphi Survey		2nd Round Delphi Survey	
Item removed	Mean value	Item removed	Mean value
Self-interest	5.96	Competitiveness and competence	5.90
Compromise	5.96	Thrift	5.60
Being independent	5.96	Worship foreign cultures	5.60
Devotion to children	5.87	Wealth	5.60
Hierarchical relationships by status and observing this order	5.83		
Sense of belonging	5.65		
Long-term orientation	5.61		
Industriousness (hard-working)	5.50		
Persistence (perseverance)	5.48		
Complacency	5.04		
Have religious belief	4.96		
Loyalty to superiors	4.54		
Resistance to corruption	4.35		

company staff at city venues in central business districts and fixed survey locations. Questionnaire were distributed either on paper or through on-the-spot QR code scanning. Respondents were rewarded with token items (e.g., drinks, tissue pack, doll, USB cable, earphone). The market research company then engaged in quality control by screening out returned questionnaires with excessive same-pattern answers, seemingly absent-minded input, and self-contradictory answers. For responses submitted through QR scanning, single IP/device identification verification was applied. Altogether, 4624 potential respondents were approached; 970 refused to complete the survey, and 3654 consented. A total of 3500 valid responses were collected after screening out 154 unusable cases.

4.2.2. Sample profile

Table 3 profiles the 3500 respondents from 15 cities in China. The sample was roughly equally divided between men (50.8%) and women (48.5%). Over half of respondents (61.7%) were 18–35 years old. Nearly half (46.8%) held an undergraduate (bachelor's) degree. About two-fifths of respondents (42.4%) earned a personal monthly income of 5001–8000 RMB yuan. About half (50.5%) were unmarried. Nearly all (92.1%) had travelled domestically in the past year, with 52.2% having travelled overseas during the same time frame. The sample was relatively young, well educated, earned a moderate income, and had sufficient domestic/overseas travel experience.

4.2.3. Normality test and data transformation

Before conducting further data analysis, we tested the normality of our data. The items "respect for legal practices" and "respect for history" had a kurtosis value of 11.664 and 9.527, respectively, indicating an extreme violation of data normality (Kline, 1998). Therefore, we transformed the data by taking the squared value of all cultural value variables (Hair, Black, Babin, Anderson, & Tatham, 2006). Further testing showed that all skewness and kurtosis values of the transformed variables fell into a range indicative of no violation of data normality. The analyses thus proceeded with the transformed data.

4.2.4. Exploratory factor analyses

As we had a large total sample ($N = 3500$) from multiple Chinese cities, we applied multiple subsamples in our data analyses. We first split the 1500 samples from the 5 first-tier cities (Beijing, Shanghai, Guangzhou, Shenzhen, and Chengdu) into two subsamples ($n_1 = 772$ and $n_2 = 778$). We then subjected the first subsample ($n_1 = 772$) to a series of EFAs for data reduction. Principal component analysis with varimax rotation was applied during factor analysis. Items with either (1) a communality score below 0.50 or (2) no significant loading above 0.40 or a cross-loading above 0.40 were identified and removed during EFA (Table 4).

Table 3
Respondent profiles.

Respondent characteristics	1st-round Survey sample ($N = 3500$)		2nd-round Survey Sample ($N = 1250$)	
	Frequency	Percentage (%)	Frequency	Percentage (%)
Gender				
Male	1778	50.8	620	49.6
Female	1698	48.5	614	49.1
Not to tell	24	0.7	16	1.3
Age				
18–25	1022	29.2	356	28.5
26–35	1136	32.5	388	31.0
36–45	633	18.1	241	19.3
46–55	439	12.5	162	13.0
56–65	245	7.0	93	7.4
Over 65	25	0.7	10	0.8
Education	5	0.1	3	0.2
Primary school or below Junior high	161	4.6	35	2.8
Senior high or vocational school	520	14.9	137	11.0
College (3-year) diploma	961	27.5	343	27.4
University (bachelor's degree)	1639	46.8	650	52.0
Postgraduate	214	6.1	82	6.6
Personal monthly income (RMB)				
Less than 2000 yuan	398	11.4	90	7.2
2000–5000 yuan	402	11.5	292	23.4
5001–8000 yuan	1483	42.4	354	28.3
8001–11,000 yuan	534	15.3	254	20.3
11,001–14,000 yuan	278	7.9	182	14.6
14,001–17,000 yuan	199	5.7	50	4.0
More than 17,000 yuan	206	5.9	28	2.2
Marital status	1767	50.5	533	42.6
Unmarried	1660	47.4	691	55.3
Married	73	2.1	26	2.1
Other				
Times travelled domestically in past year				
0 times	278	7.9	130	10.4
1 time	1844	52.7	697	55.8
2 times	1088	31.1	312	25.0
3 times	263	7.5	76	6.1
4 times	13	0.4	24	1.9
5 times	10	0.3	8	0.6
6 or more times	4	0.1	3	0.2
Times travelled overseas in past year				
0 times	1672	47.8	710	56.8
1 time	1102	31.5	475	38.0
2 times	552	15.8	53	4.2
3 times	153	4.4	6	0.5
4 times	12	0.3	3	0.2
5 times	6	0.2	3	0.2
6 or more times	3	0.1	0	0

As shown in Table 4, 29 items were removed across 4 rounds of EFA. The remaining 28 items were subject to EFA. The Kaiser–Meyer–Olkin measure of sampling adequacy was 0.920, and Bartlett's test of sphericity was significant (chi-square = 10,275.185; $df = 378$; $p < .001$). Six factors were identified that collectively explained 63.331% of the total variance. Based on the semantic meaning of constituent items, the associated six factors were labelled *Leisure and Life Enjoyment*, *Filial Piety and Relationship*, *Self-fulfilment*, *Righteousness*, *Humanity*, and *Sociality and Fame*, respectively (see Table 5).

4.2.5. Confirmatory factor analyses

After identifying the factor structure displayed in Table 5, we used

Table 4
Items removed during EFA ($n_1 = 772$).

EFA Round	Items removed after EFA due to communality lower than .50	Items removed after EFA due to single factor loading below .40 or cross-loading above .40
#1	Confidence; Moderation; Self-discipline; Convenience; Live in the moment; Tolerant of others	Sense of obligation; Fashion; Horizon broadening; Knowledge; Stability and security; Collectivism; Happiness; Patriotism; Trustworthiness; Courtesy; Solidarity; Patience; Adaptability; Personal steadiness and stability; Education
#2	Planning; Respect for history	Wisdom
#3	Respect for legal practice	Humbleness; Prudence
#4	Reciprocity; Avoiding confrontation	

Table 5
Results of 5th-round exploratory factor analysis with 28 items ($n_1 = 772$).

Factor/Item	Factor loading	Eigenvalue	Variance explained (%)
Leisure and Life Enjoyment (α = .826)		3.285	11.732
Leisure	.818		
Indulgence	.783		
Easy and comfortable	.637		
Have fun and enjoyment	.637		
Liberation	.634		
Quality of life	.564		
Filial Piety and Relationship (α = .873)		3.189	11.390
Filial Piety	.834		
Family orientation/kinship	.829		
Friendship	.772		
Health	.535		
Harmony	.532		
Self-fulfilment (α = .819)		3.151	11.253
Achievement	.718		
Being an experienced person	.696		
Being respected and admired	.692		
Self-development	.630		
Life enrichment	.628		
Righteousness (α = .868)	.809	3.033	10.831
Sincerity	.805		
Integrity	.773		
Morality	.658		
Self-cultivation			
Humanity (α = .796)		2.697	9.633
Honesty	.759		
Being considerate of others	.758		
Down-to-earth	.728		
Kindness	.685		
Sociality and Fame (α = .723)		2.378	8.492
Conformity	.750		
Face-saving	.721		
Ostentation	.680		
Fame and fortune	.641		

the other half of the Tier 1 city sample ($n_2 = 728$) to run CFA on the identified factor structure. In the first round of CFA, model fit indices (chi-square = 1478.587, $df = 335$, $p < .001$; RMSEA = 0.069; GFI = 0.866; NFI = 0.844; IFI = 0.875; TLI = 0.858; CFI = 0.874) indicated that the model did not fit the data well. Modification indices suggested error covariance between the items "achievement" and "being respected and admired" (MI = 57.768) and between "quality of life" and "health" (MI = 41.354). We thus decided to remove "being respected and admired," "quality of life," and "health" from the item list. Following the same procedure, three additional CFA analyses resulted in further removal of "harmony," "self-cultivation," "achievement," and "liberation."

The remaining 21 items underwent CFA with the same structure identified in Table 5. The model fit indices (chi-square = 615.338, $df = 174$; RMSEA = 0.059; GFI = 0.925; NFI = 0.904; IFI = 0.929; TLI = 0.914; CFI = 929) revealed that the model fit the data relatively well. CFA results are shown in Table 6. Except for the item "have fun and enjoyment" under the factor of *Leisure and Life Enjoyment*, all items each had a loading above 0.600, significant at the 0.001 level. Three factors had an average variance extracted (AVE) score of slightly below but very close to 0.500. The factor *Sociality and Fame* had an AVE of 0.397. Given that AVE is a conservative indicator and the composite reliabilities were all above 0.700 (Fornell & Larcker, 1981), we concluded that the identified factor structure had sufficient reliability and convergent validity.

Table 7 displays the inter-construct correlations and square root values of AVE values. Except for the factor *Sociality and Fame*, all other factors demonstrated sufficient discriminant validity. As *Sociality and Fame* had a low AVE value, reflecting low convergent validity, we removed this factor in further scale verification.

After eliminating *Sociality and Fame* and its corresponding items, we used two subsamples from Tier 2 city respondents ($n_3 = 982$; $n_4 = 1018$) to further validate the factor structure. A CFA was run with these two subsamples respectively under the remaining 5-factor structure. Both subsamples exhibited acceptable model fit indices (n_3: chi-square = 577.218, $df = 109$; $p < .001$; RMSEA = 0.066; GFI = 0.936; NFI = 0.927; IFI = 0.940; TLI = 0.925; CFI = 940; n_4: chi-square = 536.592, $df = 109$; $p < .001$; RMSEA = 0.062; GFI = 0.942; NFI = 0.937; IFI = 0.949; TLI = 0.936; CFI = 949). Table 8 shows CFA results for the two subsamples. Items' factor loadings, squared multiple correlations (SMCs), composite reliability, and AVE values were consistent across the two subsamples. Compared with Table 6, the CFA results in Table 8 were highly stable.

Table 6
CFA results with 21 items ($n_2 = 728$).

Factor/Item	SFL	SMC	CR	AVE
Leisure and Life Enjoyment			0.780	0.475
Leisure	.778	.606		
Indulgence	.770	.592		
Easy and comfortable	.617	.380		
Have fun and enjoyment	.565	.319		
Filial Piety and Relationship			0.880	0.710
Filial piety	.887	.788		
Family orientation/kinship	.850	.723		
Friendship	.788	.622		
Self-fulfilment			0.722	0.465
Being an experienced person	.679	.461		
Self-development	.614	.377		
Life enrichment	.747	.559		
Righteousness			0.861	0.676
Sincerity	.859	.738		
Integrity	.869	.754		
Morality	.731	.535		
Humanity			0.791	0.488
Honesty	.754	.568		
Being considerate of others	.656	.431		
Down-to-earth	.721	.520		
Kindness	.657	.431		
Sociality and Fame			0.725	0.397
Conformity	.640	.401		
Face-saving	.626	.392		
Ostentation	.638	.408		
Fame and fortune	.615	.378		

Notes: SFL = standardised factor loading; SMC = squared multiple correlation; CR = composite reliability; AVE = average variance explained.

Table 7
Inter-construct correlations.

	F1	F2	F3	F4	F5	F6
F1: *Leisure and Life Enjoyment*	.689					
F2: *Filial Piety and Relationship*	.271***	.843				
F3: *Self-fulfilment*	.400***	634***	.682			
F4: *Righteousness*	.225***	.588***	.645***	.822		
F5: *Humanity*	.310***	.510***	.562***	.595***	.699	
F6: *Sociality and Fame*	.567***	.196***	.241***	.056ns	.201***	.630

Notes: *$p < .05$; **$p < .01$; ***$p < .001$; ns = not significant; Figures on the diagonal denote square root values of AVEs.

Table 8
CFA results with 2 s-tier city samples ($n_3 = 982$; $n_4 = 1018$).

Factor/Item	SFL	SMC	CR	AVE
Leisure and Life Enjoyment	.807	.651	0.787	0.486
Leisure	(.796)	(.633)	(0.780)	(0.474)
Indulgence	.799	.638		
Easy and comfortable	(.760)	(.577)		
Have fun and	.588	.346		
enjoyment	(.572)	(.327)		
	.557	.310		
	(.599)	(.359)		
Filial Piety and	.919	.845	0.895	0.741
Relationship	(.892)	(.796)	(0.895)	(0.739)
Filial piety	.856	.732		
Family orientation/	(.833)	(.694)		
kinship	.803	.644		
Friendship	(.853)	(.728)		
Self-fulfilment	.711	.506	0.725	0.469
Being an experienced	(.763)	(.583)	(0.746)	(0.496)
person	.622	.387		
Self-development	(.624)	(.389)		
Life enrichment	.718	.516		
	(.719)	(.517)		
Righteousness	.832	.692	0.871	0.694
Sincerity	(.898)	(.806)	(0.892)	(0.735)
Integrity	.891	.793		
Morality	(.877)	(.768)		
	.771	.597		
	(.793)	(.629)		
Humanity	.784	.614	0.791	0.489
Honesty	(.753)	(.567)	(0.788)	(0.482)
Being considerate of	.599	.359		
others	(.633)	(.401)		
Down-to-earth	.680	.462		
Kindness	(.680)	(.463)		
	.720	.518		
	(.707)	(.499)		

Note: SFL = standardised factor loading; SMC = squared multiple correlation; CR = composite reliability; AVE = average variance explained; Values without brackets are the CFA results of sub-sample 3 ($n_3 = 982$); Values in brackets denote CFA results of Subsample 4 ($n_4 = 1018$).

Therefore, the 5-factor structure was taken as a stable measurement structure. Table 9 shows inter-construct correlations against the squared roots of AVE values on the diagonal. Except for the correlation between "righteousness" and "humanity" in the fourth subsample, all inter-construct correlations were lower than the squared roots of AVE values, indicating that the scale possessed sufficient discriminant validity.

In summary, based on quantitative data from the first-round survey, we identified a stable 5-factor measurement scale with 17 measurement items. The first factor, *Leisure and Life Enjoyment (LLE)*, was measured by 4 cultural value items: "leisure," "indulgence," "easy and comfortable," and "have fun and enjoyment." The second factor was labelled *Filial Piety and Relationship (FPR)* and included 3 items, namely "filial piety," "family orientation/kinship," and "friendship." The third factor, *Self-fulfilment*, included 3 items: "being an experienced person," "self-development," and "life enrichment." Factor 4 was labelled *Righteousness* and contained 3 items: "sincerity," "integrity," and "morality." Factor 5 was labelled *Humanity* and included 4 items: "honesty," "being considerate to others," "down-to-earth," and "kindness."

Table 9
Inter-construct correlations ($n_3 = 982$; $n_4 = 1018$).

	F1	F2	F3	F4	F5
F1: *Leisure and Life Enjoyment*	.697 (.688)				
F2: *Filial Piety and Relationship*	.211*** (.222***)	.861 (.860)			
F3: *Self-fulfilment*	.447*** (.417***)	614*** (.647***)	.684 (.704)		
F4: *Righteousness*	.195*** (.204***)	.589*** (.610***)	.637*** (.639***)	.833 (.857)	
F5: *Humanity*	.224*** (.251***)	.543*** (.550***)	.533*** (.583***)	.581*** (.714***)	.699 (.694)

Notes: *$p < .05$; **$p < .01$; ***$p < .001$; ns = not significant; Figures on the diagonal denote square root values of AVEs; values in brackets denote CFA results of Subsample 4 ($n_4 = 1018$).

4.3. Second-round survey study – scale validation

4.3.1. Instrument design and data collection

To further validate the 5-factor measurement scale identified in the first-round survey and to test the criterion validity of the scale, we performed a second nationwide questionnaire survey. The 17 Chinese value measurement items extracted from the first-round survey were used to construct the core part of the second survey questionnaire. In addition, to assess criterion validity, three deviant tourist behavioural intention items from Li and Chen (2019), one item measuring intention to travel with one's parents, one item measuring intention to pay for one's own parents during travel, and one item measuring the preference to visit mountain-type attractions were developed as criterion variables. These items were scored on a 7-point Likert scale (1 = "strongly disagree," 7 = "strongly agree"). An item measuring respondents' tourism involvement, rated from 1 = "seldom" to 7 = "often," was also used as a criterion variable. The same demographic variables as in the first-round survey were adopted in the second-round survey.

Data collection was entrusted to the same market research company as in the first-round survey. The target sample size was set to 150 each from the 5 first-tier cities (Beijing, Shanghai, Guangzhou, Shenzhen, and Chengdu) and 100 each from the 5 s-tier cities (Nanjing, Qingdao, Harbin, Zhengzhou, and Guiyang). This round of data collection was conducted from March 27 to July 5, 2020. To reach the total sample size of 1,250, a total of 1894 potential respondents were approached; 537 refused to take part in the survey, and 1357 agreed to complete it. Of these, 107 returned questionnaires were deemed unusable. The same incentive and quality control schemes were applied as in the first-round survey.

4.3.2. Sample profile

As listed in Table 3, the second-round survey sample was similar to the first-round sample in terms of gender, age, education, and domestic travel during the past year. In terms of personal monthly income, a higher percentage of people earning 2000–5000 yuan monthly were found in the second-round survey sample (23.4%) than the first-round survey sample. The second-round sample also had more married respondents (55.3%) than the first-round sample. Compared to the first-round sample (47.8%), a higher percentage of respondents (56.8%) in the second-round survey had not travelled overseas in the past year. Overall, the two samples appeared highly similar in their demographic

characteristics.

4.3.3. Data normality

The descriptive statistics of 17 cultural value items were checked for skewness and kurtosis. Skewness (highest absolute value: 2.073) and kurtosis (highest absolute value: 6.182) values showed that the data did not violate the normality assumption extremely (Kline, 1998). As such, no data transformation was needed, and the original scores were used in the following analyses.

4.3.4. Confirmatory factor analyses

To further validate the scale, we randomly split the second-round survey sample into two subsamples ($n_1 = 625$; $n_2 = 625$). Then we ran CFA with the same 5-factor structure identified in the first-round survey on the two subsamples, respectively; CFA results appear in Table 10. For the first subsample ($n_1 = 625$), the fit indices (chi-square = 483.828, $df = 109$; $p < .001$; RMSEA = 0.074; GFI = 0.916; NFI = 0.910; IFI = 0.929; TLI = 0.911; CFI = 0.929) showed that the model fit the data well. A slightly better model fit was achieved with the second subsample (chi-square = 435.386, $df = 109$; $p < .001$; RMSEA = 0.069; GFI = 0.927; NFI = 0.913; IFI = 0.933; TLI = 0.916; CFI = 0.933). Factor loadings and AVE values showed that the scale demonstrated convergent validity for each of the measured factors or constructs. In addition, all CR scores were above 0.750, indicating sufficient scale reliability (Fornell & Larcker, 1981; Nunnally, 1978). As shown in Table 11, all inter-construct correlations were lower than the squared roots of AVE values on the diagonal, thus reflecting discriminant validity (Fornell & Larcker, 1981).

Table 10
CFA results with second-around survey samples ($n_1 = 625$; $n_2 = 625$).

Factor/Item	SFL	SMC	CR	AVE
Leisure and Life Enjoyment	.733	.538	.806	.516
Leisure (休闲)	(.769)	(.591)	(.823)	(.539)
Indulgence（享乐）	.862	.744		
Easy and comfortable（安逸）	(.813)	(.660)		
Have fun and enjoyment（有情趣和生活享受）	.695	.484		
	(.711)	(.505)		
	.547	.299		
	(.631)	(.398)		
Filial Piety and Relationship	.854	.729	.860	.672
Filial piety（孝敬）	(.848)	(.718)	(.830)	(.621)
Family orientation/kinship（亲情）	.814	.662		
	(.791)	(.626)		
Friendship（友情）	.790	.624		
	(.719)	(.517)		
Self-fulfilment	.856	.732	.818	.603
Being an experienced person（成为一个有阅历的人）	(.887)	(.786)	(.806)	(.586)
	.639	.409		
Self-development（自我发展）	(.590)	(.348)		
Life enrichment（人生丰富充实）	.818	.670		
	(.790)	(.624)		
Righteousness	.855	.731	.896	.743
Sincerity（真诚）	(.802)	(.643)	(.874)	(.699)
Integrity（正直）	.877	.769		
Morality (道德)	(.877)	(.769)		
	.853	.727		
	(.827)	(.685)		
Humanity	.800	.641	.767	.457
Honesty (诚实)	(.806)	(.649)	(.796)	(.498)
Being considerate of others（为他人着想）	.514	.264		
	(.553)	(.306)		
Down-to-earth（务实）	.696	.485		
Kindness（友善）	(.663)	(.440)		
	.664	.440		
	(.773)	(.598)		

Note: SFL = standardised factor loading; SMC = squared multiple correlation; CR = composite reliability; AVE = average variance explained; Values without brackets denote CFA results of Subsample 1 ($n_1 = 625$); Values in brackets denote CFA results of Subsample 2 ($n_2 = 625$).

Table 11
Inter-construct correlations (Second-round survey: $n_1 = 625$; $n_2 = 625$).

	F1	F2	F3	F4	F5
F1: *Leisure and Life Enjoyment*	.718 (.734)				
F2: *Filial Piety and Relationship*	.180*** (.234***)	.820 (.788)			
F3: *Self-fulfilment*	.230*** (.264***)	.587*** (.462***)	.777 (.766)		
F4: *Righteousness*	.137** (.166***)	.660*** (.643***)	.659*** (.499***)	.862 (.836)	
F5: *Humanity*	.241*** (.307***)	.544*** (.497***)	.491*** (.366***)	.636*** (.579***)	.676 (.706)

Notes: *$p < .05$; **$p < .01$; ***$p < .001$; Figures on the diagonal denote square root values of AVEs; Values without brackets denote CFA results of Subsample 1 ($n_1 = 625$); Values in brackets denote CFA results of Subsample 2 ($n_2 = 625$).

4.3.5. Criterion validity test

To test the scale's criterion validity, we need to select theoretically relevant criterion variables to Chinese cultural values in the tourism context. To the purpose of this study, and also based on the general theoretical assumption that cultural values will ultimately determine human behaviour (Hofstede, 1980, 1991; Schwartz & Bilsky, 1987, 1990), we adopted five tourism related behavioural constructs as criterion variables: (1) deviant tourist behaviour (Li & Chen, 2019); (2) intention to travel with parents (Wang, Yi, Wu, Pearce, & Huang, 2018); (3) intention to pay for parents' travel (Wang et al., 2018); (4) preference for visiting mountain-type tourist attractions (Confucius, n.d.); and (5) tourism behaviour involvement (Yau, Chan, & Lau, 1999). The construct of deviant tourist behaviour was measured using 3 items adopted from Li and Chen (2019), and the other 4 constructs were measured using a single item. We used the whole sample ($N = 1250$) for this test. We calculated the average value of associated items for each cultural value factor and took the result as the factor value. Similarly, we calculated the average value of the 3 measurement items on deviant tourist behaviour as the deviant tourist behaviour value. Single-item criterion variables retained their original variable values. Bivariate correlation analyses were conducted to examine associations between the cultural value factors and criterion variables.

As shown in Table 12, deviant tourist behaviour was negatively correlated with *Filial Piety and Relationship*, *Self-fulfilment*, *Righteousness*, and *Humanity* but had no association with *Leisure and Life Enjoyment*. Above all, the results were as expected and provided evidence of the scale's criterion validity. All five Chinese cultural value factors were positively correlated with intention to travel with parents and intention to pay for parents' travel, providing further evidence of criterion validity (Wang et al., 2018). Confucius's famous quote "The wise find joy in water; the benevolent find joy in mountains" ("智者乐水，仁者乐山") inspired us to adopt "preference for visiting mountain-type attractions" as a criterion variable in the scale; all five factors showed a weak but significant positive correlation with this variable. The factors of *Humanity* and *Filial Piety and Relationship* were presumed to share the meaning of the Confucian core value of benevolence ("仁"). Although we did not aim to test this anecdotal assumption, the positive correlations provided additional support for criterion validity. Finally, three of the five value factors, namely *Leisure and Life Enjoyment*, *Self-fulfilment*, and *Humanity*, were found to be positively correlated with tourism involvement, suggesting that this scale would be valid in tourism contexts.

5. Discussion and conclusions

This research was conducted to develop and validate a scale of Chinese cultural values in tourism. Following a rigorous multi-stage scale development procedure involving a Delphi study for item

Table 12
Correlations between Chinese cultural value scale constructs and criterion variables ($N = 1250$).

	Leisure and Life Enjoyment	Filial Piety and Relationship	Self-fulfilment	Righteousness	Humanity
Deviant tourist behaviour	-.014 ns	-.178***	-.191***	-.282***	-.247***
Intention to travel with parents	.061*	316***	.253***	.317***	.282***
Intention to pay for parents' travel	.110***	.313***	.270***	.330***	.304***
Mountain-type attraction preference	.094**	.116***	.088**	.081**	.084**
Tourism involvement	.107***	.022 ns	.093**	.051ns	.105***

Notes: *$p < .05$; **$p < .01$; ***$p < .001$; ns = not significant.

evaluation and two survey rounds for scale development and validation, we identified a 5-factor Chinese cultural value scale possessing sufficient reliability and validity. Notably, second-round survey data were collected during the COVID-19 period. The scale's latent factor structure withstood the influence of the pandemic to verify the scale's robustness across times and situations.

The five identified factors, namely *Leisure and Life Enjoyment (LLE)*, *Filial Piety and Relationship (FPR)*, *Self-fulfilment*, *Righteousness*, and *Humanity*, cover traditional and modern cultural values in the literature (Fan, 2000; Hsu & Huang, 2016). Referring back to Hsu and Huang (2016), *Leisure and Life Enjoyment* can be regarded as a modern terminal value indicative of modern Chinese citizens' contemporary life pursuits, while *Filial Piety and Relationship* can be considered an instrumental value within the traditional value sphere given the enduring influence of Confucianism (Fu et al., 2017; Hsu & Huang, 2016; Kwek & Lee, 2010). *Self-fulfilment* appears to be another terminal value that applies across cultures and seems equivalent to the self-enhancement construct in Schwartz's universal values framework (Schwartz & Boehnke, 2004). *Righteousness* and *Humanity* may find rough cultural roots in Confucius's concepts of *yi* (义) and *ren* (仁), which can be interpreted as instrumental in a value system.

The five value factors provide a simplified but holistic value structure pertaining to tourism. Tourism may have unique defining features for which certain cultural values are more relevant than others. In this study, we found that some value items pertinent to the workplace, such as being industrious/working hard, thrifty, and self-disciplined (Hsu & Huang, 2016; Tsang, 2011), were not confirmed as key values in the context of tourism. This may be due to the liminal environment of tourism while social norms in daily life may be temporarily suspended (Zhang & Xu, 2019). On the other hand, while hospitality and tourism industry workers are understandably subjected to the influence of traditional Chinese values or work ethics, tourists may be more subjected to the demand-side consumer values, which are mostly derived from the modern society. Similarly, some recently emerging values in Chinese society, such as materialistic achievement, competence, competition, and respect for legal practices (Faure & Fang, 2008; Hsu & Huang, 2016; Leung, 2008), were also not retained in the scale. Tourism represents a life experience domain that differs from the daily routine life domain (Zhang, 2009), and the liminality aspects of tourism may render some home-society values obsolete in tourism (Lett, 1983). Dann (1977) identified that in modern society, anomie, or the human desire to transcend the feeling of isolation obtained in everyday life, is an ultimate driving force for tourism. Similarly, Mannell and Iso-Ahola (1987) argued that escaping is a significant motivational dimension for an individual to engage in tourism and leisure. Tourism's nature of daily routine aversion may explain why some home society cultural values may become obsolete in tourism settings. Therefore, tourism seems to represent a "middle-land" where certain Chinese cultural values are relevant and applicable. Obviously, researchers should exercise caution when applying workplace-associated values to tourism.

Although tourism represents a modern or postmodern life experience for most Chinese, this action is not immune to the influences of traditional Chinese values. Three of the five identified value factors – *Filial Piety and Relationship*, *Righteousness*, and *Humanity* – are either closely linked to or heavily influenced by traditional Chinese values derived from Confucianism. Therefore, the linkage between Confucianism and tourism has yet to be fully examined (Fu et al., 2017; Kwek & Lee, 2010; Tsang, 2011). These three value factors are believed to possibly affect Chinese nationals' motivations, experiences, and product expectations in different types of tourism (Wang et al., 2018; Wen et al., 2019). Somehow, these values also seem instrumental to tourism as an expected experience. Tourism conversely seems useful for realising the values of *Self-fulfilment* and *Leisure and Life Enjoyment* (Chen & Huang, 2017).

The five Chinese cultural value factors were identified through a very rigorous scale development process. Though a certain individual factor (e.g., Filial Piety, Self-fulfilment) appeared in some tourism studies in the literature, this set of factors as a whole was first identified in the current study and should represent the core part of the Chinese Cultural values which is pertinent to tourism and exerts its influence on Chinese tourist behaviours. The significance of this study lies in its bold attempt to open up an avenue to scientifically measure Chinese cultural values in tourism and thereby enabling the possibility of scientifically examining the relations between these measurable Chinese cultural values and Chinese tourist behaviours in different aspects and contexts. Compared to some most relevant studies in the literature (e.g., Fan, 2000; Hsu & Huang, 2016; Ren & Qiu, 2019; Wen et al., 2019), the current study seems to be advanced in its rigorous scale development research design and delicate consideration of the general tourism research context. The findings are thus believed to be more applicable in the general tourism context and can be adapted into various specific contexts of tourism. As such, this study is important in turning the research on Chinese cultural values in tourism to be more empirically based and theory-driven. We hope researchers studying Chinese tourist behaviour can test the relationships between Chinese cultural values and tourist behaviours more effectively using the scale developed in this study.

Based on our findings, tourist destination authorities and industry practitioners are advised to attend to Confucian values, especially those of filial piety, relationship building, righteousness, and humanity, in their management and marketing responsibilities. Understanding these values and practising such principles when delivering tourism experiences and products to Chinese tourists is likely to promote tourist satisfaction according to the goal (value) congruence theory. At the same time, incorporating leisure and life enjoyment features into tourist experience design should be consistently observed in tourism practices. As the Chinese may see tourism as a means of self-fulfilment, innovative features in tourism experience design that can foster tourists' learning and personal development (Chen & Huang, 2017) as well as life enrichment should always be valued in the industry.

This research may be limited in its sample coverage. As we only included urban Chinese residents in certain first- and second-tier cities in our sample, findings may be restricted to urban people in large cities in China. Roughly half of the country's population lives in rural areas, and these residents may be more influenced by traditional Chinese values than urban people; accordingly, the scale developed in this work may not be applicable to residents of rural China. We also acknowledge that our sample did not include Chinese people living in Taiwan, Hong Kong, Macau, or overseas. Therefore, whether the scale and its measurement structure would equally apply to Chinese people living outside mainland China is yet to be further tested.

Extending on the need noted by Hsu and Huang (2016), this research

developed and validated a Chinese cultural value scale in tourism. It opens an avenue for further studies examining relationships between these Chinese cultural values and Chinese tourists' various behavioural constructs including their travel motivations, attitudes, and behavioural intentions toward different types of destinations, tourism forms, and products. We are confident that further mapping the links between these values and Chinese tourists' behaviour will continue to advance the knowledge of the Chinese tourist market. As we aimed to develop the scale in the broad tourism context, we didn't specify the Chinese cultural value items in any specific tourist behaviour context. Fellow researchers are advised to adapt the items in their specific tourist behaviour context when applying the scale in their own studies. Also, as international tourism may be perceived very different from domestic tourism by Chinese tourists, future research could distinguish the study context clearly as international tourism or domestic tourism, or adopt a multiple-study-in-multiple-context design to compare the possible contextual tourism effects on cultural values.

Declaration of competing interest

None.

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Appendix A. Supplementary data

Supplementary data to this article can be found online at https://doi.org/10.1016/j.tourman.2021.104327.

Credit author statement

Songshan (Sam) Huang, Conceptualization, Methodology, Project administration, Resources, Funding acquisition, Data curation, Formal analysis, Writing – original draft, Writing–review and editing. Jun Wen, Conceptualization, Data curation, Writing – review & editing.

Impact statement

This study aims to develop and validate a Chinese cultural value scale in tourism. Following a rigorous scale development and validation procedure, the study identified a reliable and valid 17-item scale with 5 dimensions of Chinese cultural values in tourism. The study provides a foundation for further understanding of Chinese tourist behaviours in various aspects from a cultural lens. The study results will help to further understand the cultural reasons of tourism and travel phenomena in the Chinese society. The study offers culturally relevant knowledge to governments, public policy makers and tourism service providers in tourism destinations targeting Chinese consumers. The scale developed in this study can also be used to understand Chinese consumers beyond tourism, in fields like international business, and marketing.

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