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以語意觀點為基礎之文化建模於服務創新

A Semantic Perspective of Culture Modeling Toward
Service Innovation

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摘要

服務創新和發展文化創意產業已成為在這幾年的熱門話題。許多的研究也顯示出文化背景對影響人們做決策和經營管理的重要性；並且，許多相關的文獻也顯示，融合文化來做服務創新的可能性。因此，在這項研究中，我們的目標研究就是要了解是否有任何可以讓我們結合當地的文化資產還有運用資訊科技的協助來促進中小企業達到服務創新的可能性。我們期望可以用文化的角度來看資訊科技於服務創新上的應用，尤其是對中小型企業的業主。

在本文中，我們提出了「文化驅動因子」，藉以傳達人受到文化的影響所傳達出來的情感、價值觀和行為等。除此之外，我們更進一步的提出以語意為基礎的資訊系統，希望藉由本系統，我們可以用一種新穎的方式來詮釋當地的文化，並使用當地文化影響下所生成的「文化驅動因子」來激勵中小企業做服務創新。我們相信我們的系統可以激發中小企業，了解他們的文化背景，並進一步實現服務創新的目標。

關鍵詞：中小企業，在地文化，文化背景，文化驅動因子，語意資訊系統，服務創新

ABSTRACT

To do service innovation and to develop culture and creative industry are becoming a hot issue in these years. A lot of researches have been demonstrating the importance of culture and how it relates or influences to people's decision making and business management. However, few researches to date show the IT enabled use of culture ingredients to do service innovation. Accordingly, in this research we aim to investigate if there is any possibility for us to utilize cultural factors and IT to facilitate the creation service innovation opportunities. Therefore, we intend to view service innovation from the lens of local cultural factors and IT, especially for the small and medium business owners (SMBs). In this paper, we proposed “cultural interpretations” as the emotions, values and behavior, etc. which people convey out through the effect of culture. In addition, we come up with a semantic information system to motive or inspire SMBs with a new way to think about service innovation by leveraging the local culture in terms of the perspective of “cultural interpretations”. We believe our system could motive SMBs to understand their culture context and then achieve the goal of doing service innovation.

Keywords: SMBs, Local Culture, Culture Context, Cultural Interpretation, Semantic Information System, Service Innovation

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CHAPTER 1 INTRODUCTION

1.1 Background and Motivation

In the 21st Century, era of innovation knowledge-based economic which becomes a whole new tendency of global economy. Therefore, the cultural development in every country all effected by the trend of globalization, which also leads the policy of “Think Globally, Act Locally”, spring up like mushrooms (Council for Cultural Affairs, Taiwan, 2004). In other words, when the market concerning about “globalization”, design tends to concern “localization”, and we must “think globally” for the market, but “act locally” for design (Ko et al., 2009). Since 1990, the development of urban and regional has paying close attention to the development of cultural industry in the global community (Wynne, 1992; O'Connor, 1998). In the last two to three decades, many western countries such as United States and Western Europe all focused on the development of cultural activities as an economic strategy, since it has become increasingly significant in the economic regeneration. (Kong, 2000). In other words, local cultures could be leveraged to contribute to the variation of economic activities, and economic activities in some particular places are also an essential part of culture-generating and innovation (Kong, 2000).

In addition, lots of metropolitan cities like New York, London, Paris, Tokyo, etc. all regard their local cultural as unique and important assets and to promote their commercial activities in a vivid way (Feng, 2002). Not only to coordinate with the government policy and economic development but also to make the people widely value their local culture, we should make an effort to develop local cultural industries through the way of combining with some economic activities represented as service innovation for SMBs (i.e., small and medium-size business). For the reason that small

organizations tend to be more flexible and higher tolerant to adapt and improve and can accept or even implement change more easily (Damanpour, 1992). Furthermore, it could be more easily to attain innovation in small than in large organizations (Nord & Tucker, 1987) since it requires associating with different parts of an organization to do innovation (Mintzberg, 1979).

We can view the cultural demand as a new blood to present on traditional products or services for innovation and make the industries characterized with local characteristics link up with leisure or tourism industry, in order to inject new vitality to the locality (Zhong et al., 2008). In spite of the fact that innovation is intangible (i.e., it cannot be touched, heard, tasted or seen), it can be felt. It is probably best described as a speculation that enables business to see beyond the present and create the bright future (Ahmed, 1998). When it comes to a business or an organization, innovation not only connects to all parts of the organizations but to all aspects of its operations; for this reason, it comprises all types of innovations. Moreover, to innovate is an adoption to embrace the commencement, development and implementation of the new ideas or actions (Damanpour, 1992).

However, some SMBs know how to use culture as a fresh blood in their service, to convey to the customer. For example, in Taiwan some SMBs foster local cultural development through the cultural festival activities, such as "Yingge Ceramics" as a service innovation (Zhong et al., 2008), but others don't. Many SMBs face the gap between linking their business to the local culture. In this research, we aim to understand the linkage and find a suitable way to do innovation by leveraging the local culture. To leverage local culture by business, there is a need to know the impact of culture to economic activities accordingly.

Over the past few decades, there was a wealth of research into the characteristics

of culture influence and how they were related to individuals. In the field of psychological anthropology, culture and personality or personality and culture became the classic name (Hofstede and McCrae, 2004). These works have provided us with some useful information, such as Hofstede's (2001) five cultural dimensions emphasizing the significance of culture on business communications. That five cultural dimensions enable to understand that nationality differences will contribute the value differences (Hofstede, 1994) The literature that Hofstede provided was full of discussions surrounding the definitions of "culture", which can be defined as the collective programming of the mind (i.e., culture's mental programming) that differentiates the members of one class of people from those of another (Hofstede, 1984) and focusing on the culture's mental programming which could form by the determining of the types of thinking, feeling, and acting. Hofstede conceptualized culture as 'programming of the mind' in the sense that certain cultures will breed certain reaction based on the distinguished between the primary values of the members of different cultures (Smith et al., 2004) The model of Hofstede's (2001) five cultural dimensions is the theoretical foundation and implication for us to explore the relationship between culture and its usability.

The majority of literature in the effect of culture has focused on the cross-cultural problem in the multinational workplace. Several studies have examined the relationship between culture and customer's service quality evaluation. Nevertheless, few studies have been done on the effect of local cultural on the way of SMBs' to provide their service and do innovation.

In the light of the numerous studies were carried out the effectiveness of culture effect, such as (Gray & Imrie, 2008) discussed about the influence of the socio-cultural environment on service quality evaluation, the whole paper is focusing

on understanding “how” and “what” cultural (i.e., rules, norms, practices) influence on both service quality evaluation and consumers evaluate the service. In the other paper also pointed out that the communication on marketing does reflect specific cultures (Baack, Singh, 2007). It is reasonable for us to assume that local culture have a degree of impact on how SMBs express impression or service idea to the customer. Since cultural comprise many dimensions such as beliefs, lifestyles, regional, etc. The concept of culture can be derived from anthropology and is in tune with the entire archetype of human behavior, including languages, thoughts, actions and related artifacts. Furthermore, it’s passed on by the human ability to learn and transfer knowledge from generation to generation (Chiu et al., 2010). Those cultural dimensions may have some impact on each individual to form their values. In consequence, when people found organizations, they will show their cultural values on the characteristics of these foundations (Tayeb, 1988). That is, the owners who run the SMBs will also have their own value delivered to their customer.

In other words, we propose the idea and impression that SMBs want to indicate to their customers and do innovation as an interpretation of local cultural influence. Here we call these ideas and impression as “Cultural Interpretations”. We aim to diminish the gap of SMBs to link their business to the local culture through the method of adopting “Cultural Interpretation” as the hint to engage innovations.

1.2 Research Question

For the purpose of diminishing the gap between SMBs and local culture, we discover that there are some valuable research questions that still remain unanswered. To that end, the following questions were posed:

[1] Whether we can approach the specific dimensions of local culture which would

influence SMBs service communication?

[2] Whether we can incorporate such social cultural drivers (i.e., cultural interpretations) into the way that SMBs design their service innovations?

The following section will come up with the reason why we addressed these two research questions.

1.3 Research Purpose

One of the goals of the research presented in this article is to address the significance of the influence on the local culture to SMBs and know how SMBs convey the idea and impression to customers by the effect of cultural influence.

The other one is to present a conceptual framework for linking culture and service innovations. To accomplish these goals, the more detailed and exact purposes are introduced in the following:

- (1) Identifying the dimensions of local culture which could build one's value and have impact on the way of individual thinking and acting toward others.
- (2) Building the "Cultural Interpretations" database that can assist SMBs (users) to know the effect of cultural on convey values, emotions and behaviors, etc.
- (3) Determining the chance of SMBs to do service innovation after knowing their Cultural Interpretations, to light up their way of doing innovation which evolves with local culture.

1.4 Research Method

In this study, we would like to build an information system that can analyze how local cultural influence SMBs and then propose the "Cultural Interpretations" that SMBs could show through the influence of culture. For the reason that we view

cultural interpretations as the words that SMBs express their values, emotions and behavior through the culture lens, we exploit a semantic perspective in order to achieve this goal.

For semantics, the human brain has a tremendous capability to acquire and deal with knowledge from experience. For example, the feature shapes, colors and textures distinguished, movement, sounds and smells tell, and the other objects actions in the environment, all of these must all be learned from the experience. The knowledge described above is represented symbolically in the language and can be the cause or the basis of our understanding of word meanings (Binder et al., 2009). These relationships between words and the stores of knowledge they denote can view as the semantics of a language (Bréal, 1897). In addition, the following are some reasons that we use semantic perspective in our system:

- (1) The role of social web application and explicit semantics is not anymore a technical one from the view of the enterprises and it may also purvey new answers to business and may also leads to a whole new business models (Hoegg et al., 2006).
- (2) Because of the semantic point of view, the focus should be broaden to the phenomenon where humans interact with each other's and technology is only in between, not playing the main role (Fill, 2009).
- (3) The semantic level with all types of interactions can describe the meaning transmitted with input and output (Shneiderman, 1993).

As the reasons that we mentioned above, we can know that applying semantic in our system will help our mechanism to be ones equally conducted by human and machines. Our main purpose is to analyze the cultural and develop social cultural driver such as cultural interpretations that we mentioned before. Especially our

research is to focus on the impact of the cultural to the individual, and thus culture is some kind an abstract concept that is hard to measure or even to weight. That is, we implement semantics in our system in order to interpret the cultural input as the social cultural driver (i.e., cultural interpretation) output.

1.5 Research Contribution

As what we mentioned in the previous paragraphs, we addressed three research purposes, which includes identifying the dimensions of local cultural which would impact individuals, building the “cultural interpretation” database that can make SMBs know the influence of culture context on them, and the last but not the least through knowing the cultural impact on the SMBs and then analyzing how those cultural interpretation can lead SMBs to do innovation on their current service.

When the time we accomplish the research purposes, we also creates the following contributions attempted:

- (1) In this research, come up with a local cultural model which can describe the main local culture context that have influenced individual to think, act or even their inner behavior.
- (2) Bring up the social cultural drivers (i.e., cultural interpretations) that might influence SMBs or lead SMBs to do innovation.
- (3) Implement those social cultural drivers into the practical, utilizing those social cultural drivers as hints and guidelines for SMBs to do different type of service innovation based on culture.

1.6 Content Organization

The research framework of this study is shown below as Figure 1-1, which is composed of three segments: environment, IS research and knowledge base.

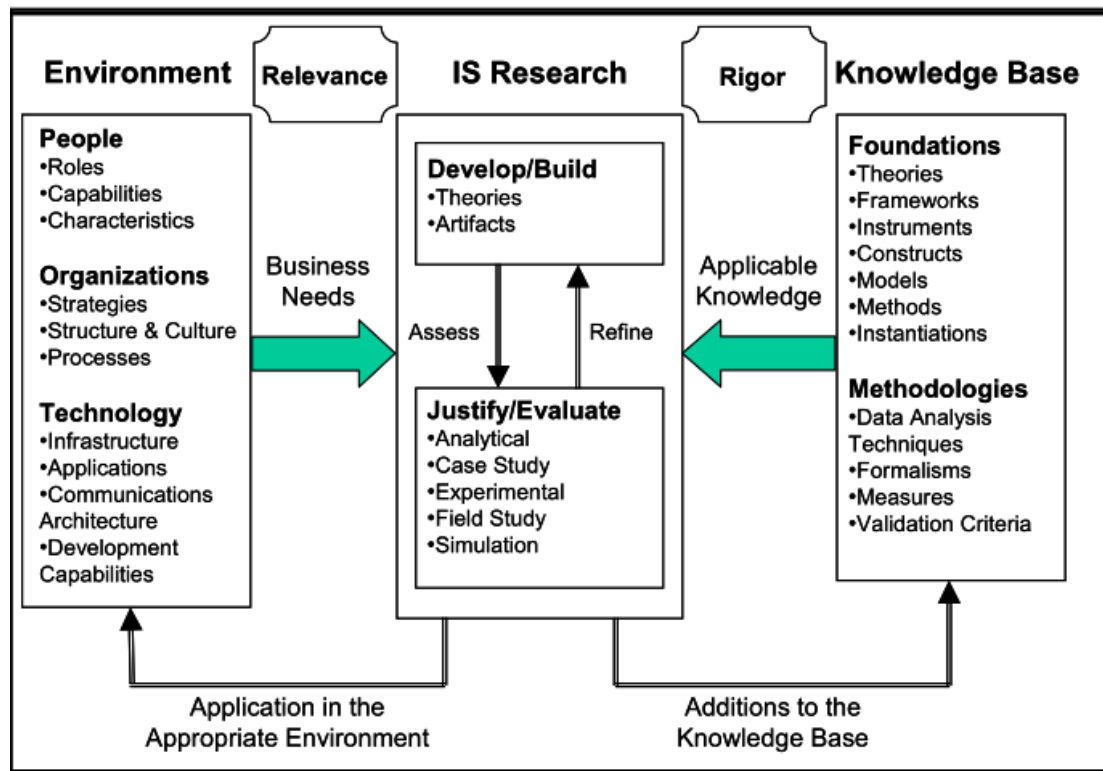


Figure 1-1 Information System Research Framework (Hever et al., 2004)

This content of this dissertation is divided into the following part:

- Chapter 1 – Introduction

Describe the environment or the situation that we are discussing and researching for. The environment defines the context that the research problem or the phenomena of interest occurs (Hever et al., 2004). The environment is composed by three parts: people, organizations and technology. Similarly, in our research, people refer to the SMB owners, who face the pressure of survival or who want to break through the current status but do not know how to do; organization can be viewed as the strength, advantage, strategies, structure and culture they currently have, that can represent SMB's enterprise spirit and characteristic;

technology here represents SMB's existing or planned technology, which can make them manage the business more smoothly and also help them enlarge their capabilities. After the environment analysis, we can see the lack and need of the SMB.

- Chapter 2 – Literature Review

To survey and collect the previous related research to this study, such as the relationship between cultural influence, personality and service innovation. We view these former research as our foundations, by knowing the existing related research by their merit and inadequate can accelerate us to conduct our research.

- Chapter 3 – Motivation Application

In this chapter we will depict the prior related research and then provide the whole picture of our research project and demonstrate the function of this study within the whole research project context.

- Chapter 4 – A Semantic – Based Service Innovations Recommend Mechanism

In this chapter we elaborate the conceptual framework that lead the development of our system and the architecture of the semantic-based innovation recommend system. Besides the description and the explanation of detail design and methodology, the components of relates research problem will also address here.

- Chapter 5 – Application Scenario

In this chapter, we demonstrate an application scenario to show how to use our system, and we also present our back stage flow to explain the mechanism of our on stage process.

- Chapter 6 – Evaluations

To evaluate our propositions, in this chapter, here we use blog analysis to justify our assumption and furthermore we use interview data to evaluate our

propositions. We expect to justify our propositions via the process of encoding the raw data which we got from the in-depth interview.

- Chapter 7 – Conclusion

The purpose of this chapter is to conclude our research contribution and the implications of our research. Moreover, the limitation and future research of our study will also be addressed in this chapter.

CHAPTER 2 LITERATURE REVIEW

In Chapter 2, we provide the background of the previous relevant research addressing cultural influence and SMBs, cultural influence and service innovation, and semantic information system for establishing the foundation and the position of our proposed idea about the local culture's influences on SMBs and how SMBs convey the idea and impression to the customers. The first part is to know the relationship between cultural influence and SMBs by examining the existing research about how culture influence SMBs' management, such as service offering and decision making. Following the discussion about how cultural influence SMBs, a review of cultural and service innovation needs to be addressed here, and these literatures are provided to conceive the importance and the trend of culture industry development and service innovation, and illustrate the interrelationship between culture and service innovation. Finally, the introduction of semantic information system is given to know the whole architecture and process of our research building.

Chapter 2 has three intentions: First, we review the cultural influence on SMBs different aspects. Second, we examine the trend of cultural innovation and the relationship of SMBs' cultural background. The third is to describe the technology we adopt to build our research system and the architecture.

2.1 Culture and SMBs

People grow up in different countries, in different periods, and the ideas they come out cannot help but reflect the effect of their environment (Hofstede, 1993). When the ideas and decision come out from the SMBs, we can call it the management of their business. However, the definition of management differs from one country to the other, and it should take local conditions such as historical and cultural to consider

and understand its process, problems and school of thought; moreover, it is also related to religion and to beliefs about science (Hofstede, 1993). Taking Chinese culture for example, in general, religion plays an important role on the traditional Chinese culture; they affect individual's thought and government policy (Yu & Miller, 2003). Yu and Miller (2003) summarized the main characteristics of Chinese business/management style which is under influences of three doctrines (religion) as shown in Table 2-1 below.

The main characteristics of Chinese business style influenced by the three doctrines			
	Buddhism	Taoism	Confucianism
Business Style	<ul style="list-style-type: none"> • Obey • Trust • Morals and Stable Mentality 	<ul style="list-style-type: none"> • Control • Collectivism • Hierarchy 	<ul style="list-style-type: none"> • Friendship • Network • Loyalty

Table 2-1 The Main Characteristics of Chinese Business Style Influenced By the Three Doctrines (Yu & Miller, 2003)

In the Table 2-1, it shows the business style of different Chinese belief, due to its different doctrine, coming out to be different business style. For example, the business style of Buddhism is obey, trust, moral and stable mentality; however, in the Taoism, it becomes control, collectivism and hierarchy and the business style of Confucianism is more focus on the friendship, network and loyalty.

In addition, different cultures will contribute to different types of good service behaviors (Winsted, 1997). The good service behaviors can be viewed as one of the management or business style of SMBs in terms of the way the SMBs contribute. As we mentioned earlier, the management will be different due to the different of local conditions, such as cultural, historical, religion, etc. Hence, Hofstede's (1993) culture study mentioned that culture can be described in five dimensions, and we can use this to make some predictions on the way to know their society operates, including

management. For the reason that the research of Hofstede is based on the employee's working attitude, and the employee here also includes the management level, who has the responsibility to do the management task in the firm. Therefore, According to Hofstede's research, each of these cultural dimensions all has two opposing sides, as illustrated in below (Hofstede, 1994):

- (1) Power Distance: It can be defined as the inequality between people. In high power distance, people can easily accept unequal, however; in low power distance, people are relatively equal.
- (2) Uncertainty Avoidance: It can be defined as the degree of tolerance for structured or unstructured situations. For the people living in a country, structured situation are those with the clear rules and guides to tell ones how to act and behave; in contrast, unstructured situation are the things which with ambiguous situation and people cannot easily predict what it will be in the future. The people who have high uncertainty avoidance will tend to be more nervous energy, and the people who have low uncertainty avoidance will show more curious about the new things.
- (3) Masculinity: It can be defined as the manlier role, which values success, competition and ambition, etc higher than everything in their life. The opposite of the masculinity is femininity, which refers to more gentle roles, such as caring, well relationship maintaining, etc.
- (4) Individualism: It can be defined as the degree of people who prefer to work alone or to be in a team work. That is, the opposite of individualism is collectivism.
- (5) Long-term Oriented: It can be defined as the values oriented which people find towards the future. Long-term oriented one considers the value which he can find more in the future; nevertheless, the one who is short-term oriented will consider

finding the value more in the present or the past.

Besides Hofstede (1993), Adler (1991) also proposed the culture and behavior cycle theory to demonstrate how culture (values, beliefs and attitudes) influences management behavior. Furthermore, not only the management style, the guidance of individuals' decision making is given by cultures different rules and principles (Donnel A. Briley et al., 2000). Additionally, Donnel A. Briley et al., (2000) still mentioned that "cultural differences in the frequency of generating particular types of reasons mediated the difference in choices." Cultures differences include the patterns of decision making, how the individual is related to each other, and ways in completing works and responding to change (Meen, 1995). The decision making rules and principles that an individual possesses are derived from their cultural knowledge (Donnel A. Briley et al., 2000). We should have both knowledge and empathy of the entire local scene in order to understand and realize the management in a country (Hofstede, 1993).

With the previous review of related research, we can realize that different culture will cultivate different business management style, and it can approve that culture do effect SMBs. Therefore, to further understand the effect of culture to the SMBs management style (i.e. decision making, service offering) in Taiwan, our study intends to develop a examine model , which includes the different dimensions (social cultural embodied, religion, social relationship) of Taiwan's local culture context and Hofstede's cultural dimensions and Revised NEO Personality Inventory (Costa & McCrae, 1992), in order to realize Taiwan SMBs local culture and how local culture effect SMB's business behavior.

2.2 Culture and Service Innovation

Culture and creative industries are getting more and more attention now, there are many different policy regimes that come to support and promote the development of culture and creative industries (Cunningham, 2002). Additionally, many western countries focused on the development of local cultural activities (Kong, 2000). In order to develop culture industries, we can combine creativeness with the local culture and then produce a series of service and products innovation (Zhong et al., 2008). “The definition of service innovation in firms can be characterized by changes in (1) the service concept, (2) client interface, (3) delivery systems and (4) technological options. (J.P.J de Jong et al., 2003)” Service innovation can be an idea for a performance in offering customers a sufficient appealing new benefit (Berry et al., 2006). After knowing that we can use service innovation to facilitate the development of culture industries and give customers a whole new experience. The following is the practical example about utilizing culture to do service innovation in order to develop cultural industry.

Nearly, Taiwan government is working hard on facilitate the development of culture and creative industry; they focus on how to utilize culture to form a series of creative design. The relationship of culture and industry is becoming closer and closer. For industry, adding the elements of culture can create the core value of the products; for culture, industry can be the energy to facilitate the development of culture (Lin & Lin, 2009). And we are looking forward of the product value added within the utilization of culture (Lin & Lin, 2009). Lin (2009) proposed that we should transfer culture and creative industry to the industry which is based on the service innovation and with the intrusion of local culture, technology and aesthetics. According to Lin’s (2008) integrative creative living industry research model, it demonstrated that if we

want to develop culture and creative industry, we have to facilitate and design it with creativity in order to become a good feeling experience to the customers. The following Figure 2-1, it displays a process of create a story of the service and then empathizes customers with the atmosphere created by the server, in order to let customers feel impressed and happy to the service (Lin, 2011). Lin (et. al., 2010 c) wants to use this model to know the hostel case of Chinkuashi, how they utilize the elements of local culture and the innovation of service to impress and convey their caring to the customers.

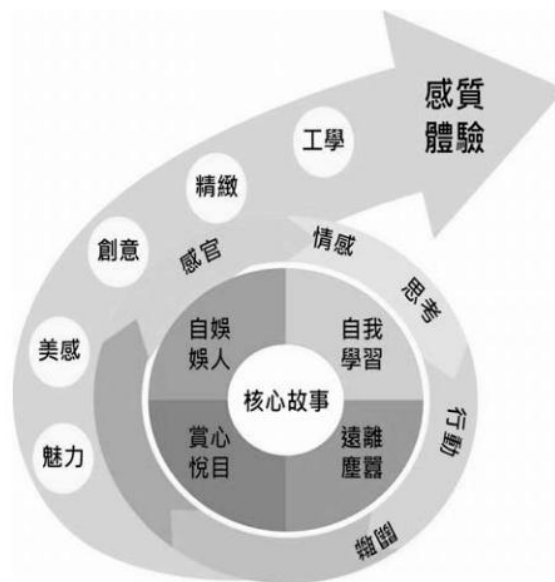


Figure 2-1 Feeling Experience Mode (Lin et.al, 2010c)

This hostel located in Chinkuashi, the place which is full of the historical remains, beautiful scenery and the beauty of humanities spirit and local culture; it takes time to feel and sense with heart slowly (Lin et. al., 2010 c). Accordingly, Lin (2011) used this hostel to show the practical operation of feeling experience mode, as indicated in Table 2-2.

感官	<ul style="list-style-type: none"> • 與採礦山城相呼應的空間佈局 • 選擇喜歡的香氣 • 抽選房間的主題 	<ul style="list-style-type: none"> • 高規格與品質的基礎服務設施 • 如朋友般的專人服務
情感	<ul style="list-style-type: none"> • 使人想起旅遊的溫馨的空間裝潢 • 文字敘述所勾起的個人記憶 	<ul style="list-style-type: none"> • 香氣對心靈層面影響的附帶效果 • 能猜到其他需要的知心朋友
思考	<ul style="list-style-type: none"> • 結合當地人文采風，激起思古幽情 	<ul style="list-style-type: none"> • 成爲紀念回憶的用品
行動	<ul style="list-style-type: none"> • 悠閒放鬆的生活哲學 	<ul style="list-style-type: none"> • 安靜身心重獲能量的地方
關聯	<ul style="list-style-type: none"> • 重視與消費者互動、回饋的觸點 	<ul style="list-style-type: none"> • 以人爲本的貼心服務

Table 2-2 The Hostel in Chinkuashi Case of apply Feeling Experience Mode

(Lin et. al., 2010 c)

It has five rows in Table 2-2. The first row is the description of “sense”, which means the service that they offer to the customer will satisfy customer’s sense, includes high quality infrastructure service, customized room smelling and treating customer like close friend. The second row is about the “feeling” such as the hostel offering very warm and heart-touched room which will make tourist to remind the trip after or some short words but will arouse the deep feeling of the readers. The third row is about “thinking” such as the hostel trying to inspire customer to think about the culture of that area, and to think about what will be the souvenir to memorize the place. The fourth row is about “active” such as the hostel of Chinkuashi wanting to create their place as a place which can make customers feel relaxed, cozy and fulfill their energy. The last flow is the most important one called “relevance” such as the hostel viewing the interaction with customers and their service evaluation feedback importantly, and expecting to provide the service which is start from the heart (Lin et. al., 2010 c). In this case, it introduces new service innovation into the business model in order to make customers impressed and then the creative living industry can become sustainable management. Moreover, Lin (2011) also pointed out that we have to utilize culture and technology on the design of living style and living originality, in order to elevate the competitive strength of the design industry.

The above case demonstrates the example of connecting culture and service innovation together to guide the growth and competitive strength of the design industry. However, knowing the importance of service innovation is not enough, there are many aspects influencing the result of service innovation, especially "people". We have to know that to support service innovation, people are the key point of new service development success or not (J.P.J de Jong et al., 2003), especially when we want to utilize the local cultural with service innovation.

If we want to utilize the local culture, and then achieve the goal of develop local cultural industries by service innovation; we then have to know the people there deeply. For the reason that people are influenced by their culture background; the culture context will contribute different mental programming determines the type of people's thinking, feeling and acting (Hofstede, 1984). Accordingly, knowing the people who deliver and create the new service innovation is important. In the small and medium-size business, the owner operates and dominates the firm, their culture background such as beliefs, attitudes will affect the way they manage and organize the business work; and furthermore, owner's underlying culture-influenced beliefs and attitudes would influence the changes of the business (Bhaskaran, 2006). For example, if people grow up in a collectivistic culture, they were more likely to cooperate and interact with others, and it can reflect on their work attitude (Mannix & Neale, 2005). In addition, the culture-influenced beliefs, attitudes and the way they respond to service innovation also are influenced by the business skills, personal contact networks that SMBs develop and access (Bhaskaran, 2006). That is, both culture and personal characteristics nurture the performance of innovative products (Scott & Bruce, 1994).

According to the previous literature review, we can know that cultural innovation

is to utilize culture to find a new way of innovation, and can be done through a series of service innovation by people. Therefore, in order to achieve the goal of local culture industry development, we have to know the people first because people are the one who execute the service innovation and people are the one who are influenced by their culture context. In our case, the people who perform the service innovation is the owner of SMBs; that is, we have to know the culture influence on the SMBs and how culture affect SMBs to do service innovation and develop local culture industry.

However, limited studies have described the kind of value or attitude that is fulfilled by SMBs doing service innovation based on culture. Consequently, we propose a concept of “cultural interpretation”, it is an interpretation of local culture context influence which means the impression and the idea that SMBs want to express to their customers and do service innovation. We intend to achieve the goal of utilizing local culture to do service innovation and cultural industry development by adopting the concept of cultural interpretation as a guide and hint to stimulate the possibility of SMBs’ service innovation.

2.3 Semantic Information System

In general, information systems are used to present, reflect or imitate the activities, phenomena in the real world (Weber, 1997). These phenomena and activities comprise the business technology and human activities, such as supply chain management, enterprise resource planning, customer relationship management, etc (Fill, 2009). The optimal balance between business requirement and technological opportunity is to use social and semantic technologies in business demand (Fill, 2009). The term of semantic signifies that when the system is processing it will take the meaning of the information into account (Fill, 2006). Accordingly, when we use

information system, it comes to the interaction between human and computers and we would think about the interaction of syntactic, semantic and pragmatic levels (Fill, 2009). Furthermore, with all types of the interactions, to clearly describe the meaning conveyed with input and output in the semantic level is very vital (Shneiderman, 1993). The inclusion of semantics in the information systems can be regarded as a helper to ease the work and operate with the large amount of information and data (Fill, 2006).

After the brief introduction about the semantic information system, we know that we can use the perspective of semantic to facilitate the data operating work in the information system. The whole concept of our system is a semantic perspective information system. The semantic perspective indicates that the way we store our data is based on its semantic aspect rather than the way data are stored. We use ontology to capture the semantic of information; it can be presented in a formal language and can be used to store the related metadata, in order to achieve the information collection from the approach of semantic (Fonseca, 2001). Because that we have to deliver the information that the user is expecting, such as their cultural interpretations, it is necessary and have to catch the meaning of the entities of the cultural interpretations. Therefore, the term semantic in our information system is used to refer to the basic meaning of our entities (i.e. cultural interpretations). We use semantic to assist us to collect and classify our cultural interpretations into the right subclass of cultural traits in our database. For the purpose that we can attain the words which is similarity related to the cultural traits, they can be conveyed to our SMBs users.

That is, in our research, we will build a semantic information system to analyze SMBs culture background and recommend them cultural interpretations. To achieve this goal, we have to require a lot of information to build up the cultural

interpretations database; therefore, we will use semantic technology here to assist us.

This chapter has reviewed literature from three issues—culture and SMBs, culture and service innovation and semantic information system, those three issues are all relevant to the aim of our research and this thesis. Those literature reviews give us a background and depiction about the present research which relevant to our study. We can summarize three points as follows:

- (1) Culture and SMBs: Culture influences the way SMBs manage and do decision making is obviously. Therefore, to understand how culture influences SMBs is important.
- (2) SMBs and service innovation: Culture influence people, people influence the performance of innovation. Since culture innovation is a trend, the best way to develop local culture industry is to know the local culture of the SMBs and finding the best way for them to utilize the local culture as a new service innovation.
- (3) Tool: To achieve the goal of our research, we will develop a semantic technology based information system for us to deal with the data and information from the SMBs and the collect of cultural interpretations.

CHAPTER 3 MOTIVATION APPLICATION

The purpose of this chapter is to give the whole picture of our research project which called –“ImageCons”. The chapter will be composed with three parts. First, we describe the previous research called uVoyage. This part will provide what uVoyage found and their motivation. Second, we describe the conceptual framework of our project which is based on the approach of sign value and design thinking. Third, we elaborate our project – “ImageCons” and how we could fulfill the shortage of uVoyage and also point out the role and design of the semantic perspective of culture modeling approach within this framework.

3.1 The previous research of Uvoyage

In this part we will describe the finding and the shortage of uVoyage, to show the significance of our project. The commonality of uVoyage and ImageCons is they all based on the concept of sign value and design thinking. Sign value and design thinking were addressed together into service system design by “Service system design & delivery” (Yuan, 2011). uVoyage is more focusing on the delivery of the images for both tourists and regional tourism SMBs. At the time of regional tourism SMBs entering destination images; they can use images to search for potential partners to cooperate. Similarly, tourists can meet their expectation of trips by matching their wanted images to the destination tourism SMB providers. However, it is still have a gap between for SMB providers to identify their appropriate images and then convey it out. Overall, the results seem to warrant two findings:

- (1) SMBs know it is important and necessary to do service innovation, no matter in alliance with other partnership or meeting customer’s expectation.
- (2) There still have some difficulties to figure out or describe their destination

images which can guide them to do service innovation.

After knowing the contribution made by the uVoyage and the inadequate, we can easily infer that most SMBs are lacking direction, resources to guide them, to make them knowing themselves, such as their core competence, advantage and strength. Therefore, in order to complement the shortage of the previous research, ImageCons is brought up to fulfill the part of inspiring SMBs to create their own goal imagery clearly, and to implement their goal image based on the sign-value approach. ImageCons research will focus on the service delivery part in the tourist industry.

3.2 The Conceptual Framework of the Sign Value Approach and Design Thinking

The ImageCons proposed here in the service journey is to drive SMBs to create and compose their service innovation imagery. Since this project is a process about service delivery and imagery creating, the goal is to create SMBs' image of service innovation. That is, we call those images as goal imagery. Goal imagery is created by an open value-network which is based on the environment interaction patterns, cultural influences analysis and then tested by the story prototype to facilitate the effectiveness of goal imagery.

Yuan (2011) addressed that the sign value approach is for the goal imagery creation, aim to provide the methods, models, tools or even theories that can foster SMBs to create and come up with its own goal imagery. Moreover, the approach adopted design thinking to assist in achieving practical and creative solution of the goal imagery creation. All of these are for the goal of imagery creation and meeting the need of drive business success.

The conceptual framework of the Sign Value Approach and Design Thinking is

composed of six stages as shown in figure 3-1:

- (1) Understanding the context of interaction pattern with other possible cooperation partners and knowing SMB social-cultural behavior which can relate or give SMBs direction to do service innovation on the FPOD (i.e., finance, process, offering, delivery).
- (2) Motivating SMB with mini moving story (less than 100 words) communication, the mini story is composed by the material from the previous understanding phase, it might just be a slogan or a short sentence, the goal here is to convince and stimulate SMB to believe that they do really can create their own imagery after reading the mini story. After that, SMB are willing to participate into the ImageCons service design journey.
- (3) Inspiring stands for the inner intangible level rehearsal of the selected and focusing on the innovation.
- (4) Co-developing goal imagery aims to establish and provide imagery model, the imagery bank (i.e., knowledge base) will be evolved in this stage as a co-creation network. By get through the co-creation can assist and facilitate SMB create their goal imagery with their customers and potential appropriate collaborators.
- (5) Accessing the goal imagery is to excogitate the measure models in order to identify and evaluate the gap between goal image and current status quo of the SMB context.
- (6) Testing the goal imagery here is using a prototyping way to verify the created goal imagery, using an interactive story prototyping way (the combination of finance, process, offering and delivery lead to the goal imagery delivery) to let SMBs rethink their service innovation goal imagery and find the possibility of service innovation.

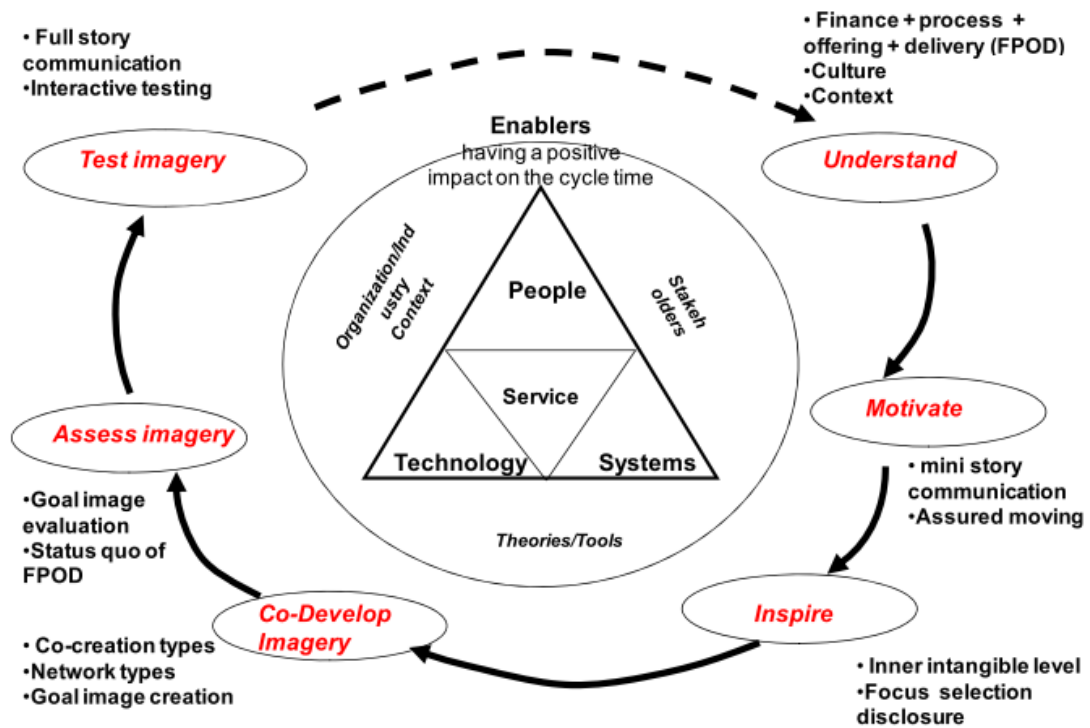


Figure 3-1 Architecture of Goal Imagery Creation

3.3 The System Architecture of ImageCons

There are mainly five modules in ImageCons as shown in Figure 3-2. The modules of interaction pattern analysis and cultural analysis are associated to the first stage of the goal imagery creation. These two modules attempt to analyze SMB's interaction patterns and social-cultural influence after collecting the SMB's related input information, for the purpose of inspiring SMB and to let them believe that they can use the strength and advantage they have to do service innovation on the FPOD (i.e., finance, process, offering, delivery). Evaluating the input information module and motivating story generation module are the designs for convincing and moving SMB to believe they really can create their own goal imagery by using the motivating story which is composed based on the input information from the previous stage. Additionally, when the time SMB engage in a service-design journey with the effect

of motivating story module, SMB will get into the goal imagery evaluation module and imagery co-creation interaction module. These two modules are interacting with each other's, in order to affirm the goal imagery of SMB by doing evolution and interaction. Imagery assessment and prototyping story interaction are two parallel modules but still will interact with the other; in the imagery assessment module is to first, macro imagery evaluation for fast story prototyping. Second, identify and quantify the gap between goal imagery and the expecting service imagery of the SMB. Following, SMB can compare multi service imageries and extract imagery elements in order to reorganize its service imagery; in the prototyping story interaction module is to test goal imagery through the story prototyping way in order to find the possibility of service innovation.

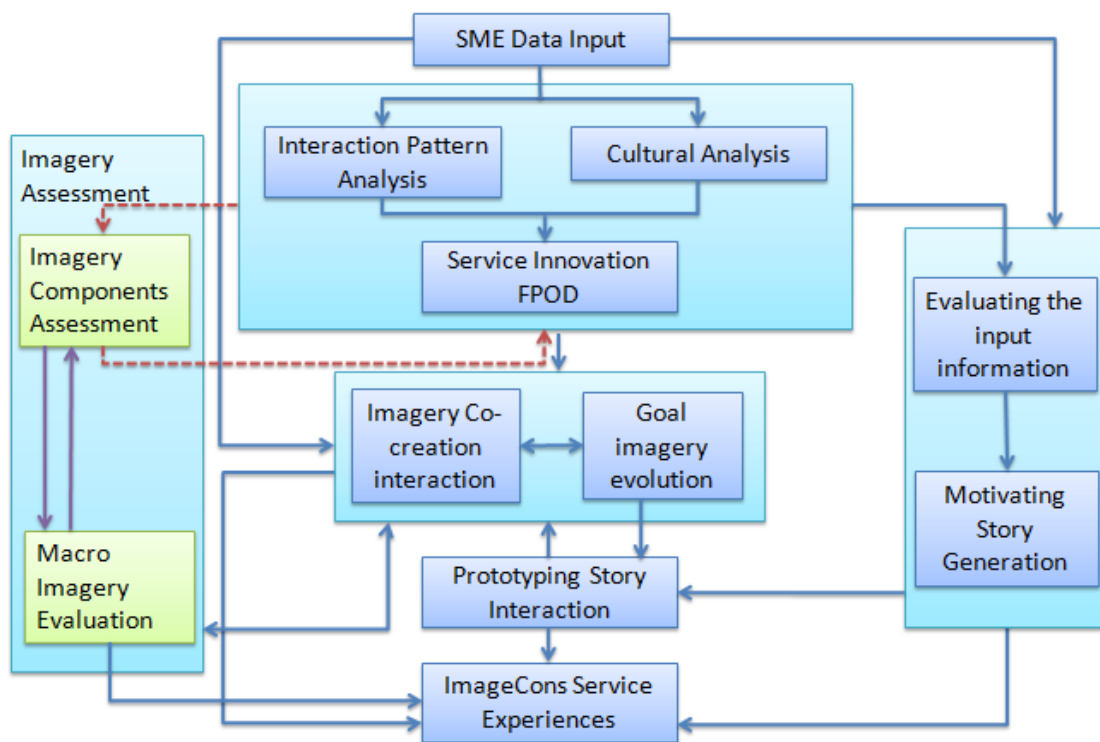


Figure 3-2 System Architecture of ImageCons

Our target users are focusing on the regional tourism SMBs. Focusing on those who want to do service innovation or to impress their customers no matter by their service or by the atmosphere they build. That is, the SMB owners of regional tourism

service provider want to build an attractive and special imagery to their customer according to the goal imagery that we would like to help them to create. In essence, the overall system process is to model the social-cultural influence and interaction patterns with other cooperated partners, trying to find and sustain SMB's current strengths and to search out and create opportunities by creating their own goal imagery. Once SMBs create their own goal imagery, which represents the feeling and vision of them, SMBs can view it as their brand perception.

Overall, we tend to help SMBs to think about their service innovation through creating their own goal imagery and using the goal imagery to recommend SMBs to implement any aspect of FPOD (i.e., finance, process, offering, delivery).

CHAPTER 4 A SEMANTIC-BASED SERVICE INNOVATIONS RECOMMEND MECHANISM

4.1 Conceptual Framework

The underlying conceptual framework of our study is shown in Figure 4-1 prescribing the basic concepts (SMB socio-culture context, socio-cultural behavior, cultural traits shaping, cultural interpretation awareness, socio-cultural service presentation) guiding our system design and the interrelationships (arrow <1>~<4>) between each other.

The primary goal of our research is to light up SMB's way of doing service innovation with local cultural elements after knowing the impacts of the socio-cultural on themselves. Therefore, the intention of this conceptual model is to rationalize our research goal. In Figure 4-1, we assume that the service way SMBs present within the merge of socio-cultural is our main target to achieve, that is to say, knowing the outputs of SMB socio-culture context and behavior are two important points in this process.

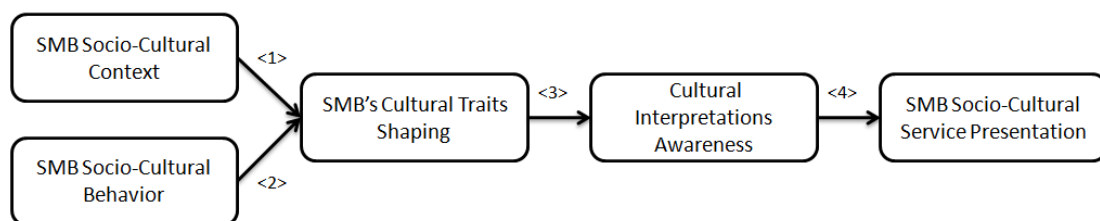


Figure 4-1 Conceptual framework of the socio-cultural influence

SMB Socio-Culture context: The socio-culture context here denotes the SMB's cultural background, which include their local lifestyle, practices, tradition, social contacts, norms and value, ideas, cultural identity, etc (Chiesura & De Groot, 2003).

By the same token, it can be viewed as SMB's social and psychological context. The socio-culture context might influence SMBs invisibly, but it does. For example, the SMBs who came from different socio-culture context may have different understanding of well-being and different emotional components of its attitude and viewpoint toward the whole natural environment.

SMB Socio-Cultural Behavior: The socio-cultural behavior here is a kind of living style; it may include your favored behavior, habitual activities or even implicit routines. Some behaviors are implicit, but some are explicit. When it comes to the explicit one, it comprises favored behavior and habitual activities, the behavior acted by SMBs or the activities participated by SMBs. We argue that those activities may have some intangible impact on SMBs. For example, the SMB who is very fascinated by Taiwan's traditional opera, he goes to see the show almost every month; for him, it is not only a show, and it is a lifestyle; he introduced the traditional opera's spirit into his business and his value toward the natural environment.

Arrow<1>and<2>: Both arrows pointing out to the same component, which called SMB's cultural traits shaping. Our research will show both socio-culture context and socio-cultural behavior do really contribute to ones' cultural traits. In order to demonstrate the shaping process of SMB's cultural traits, SMB's socio-culture context and behavior are necessary to discuss.

SMB's Cultural Traits Shaping: To find out cultural impact on SMBs, a logical and supported inference is the requirement. As mentioned in Chapter 1, cultural may contribute to one's value and behavior. In addition, every behavior, attitude, value, norms, etc., can be traced to the traits that ones have. However, the domain of traits is too broad, and we can not only use cultural background or activities to define ones traits. Therefore, the traits we discuss here are more focusing on those which

contributed by the cultural part, and we call it “cultural traits”. Cultural traits signify both cultural and personality traits (Hinenoya et al., 2000). That is, cultural and personality traits are in a tight relationship, according to the five factor theory of personality (i.e. five factor model) (McCrae & Costa, 1996, 1999). In other words, the shape of personality traits can be influenced by culture, and the idea of some psychological anthropology also presumes that cultural is constitutive of personality (Miller, 1999).

Miller (1999) mentioned that culture is sometimes defined as a casual relationship bearing under individual psychological processes. These processes can be adapted to individual psychological requirements, or vice versa. More specifically, both genetic and environmental influence shape personality, among the most important and significance of the environmental influence is cultural influence (Triandis & Suh, 2002). Accordingly, we argue that each SMB has its own cultural traits, since they came from different culture context and have evolved into different cultural behavior. The goal in this SMBs cultural traits shaping concept is to shape each SMB’s cultural traits by analyzing SMB’s culture, circumstance and cultural activities participated.

Arrow<3>: Although SMB’s cultural traits shaping regards SMB’s personality traits being created for the psychology part, we still do not know what SMBs would act or behave in line with its cultural traits. This arrow is concerns about what the cultural trait would manifest or represent itself in terms of either an action or self-awareness.

Cultural Interpretations Awareness: Unlike SMB’s cultural traits shaping being more toward the psychology side, cultural interpretation awareness is more toward the cognitive side. In the Revised NEO Personality Inventory (NEO-PI-R; Costa & McCrae, 1992), the most widely used and researched instrument which was

developed to measure the Five-Factor Model (Hofstede, McCrae, 2004), it classified personality into five big sectors, called neuroticism (N), extraversion (E), openness to experience (O), agreeableness (A) and conscientiousness (C), and each personality was defined by six specific traits. For example, personality openness includes fantasy trait, aesthetics trait, feelings trait, actions trait, ideas trait and value trait. People will act in some way to represent their traits; however, they have to bear the awareness first and then act it. We can see the process of forming awareness is a cognitive way. Cognition is a way of gathering, processing and evaluating information that people get used to or would like to act (Hayes & Allinson, 1998). That is, SMBs have its own traits and it will turn into a cognitive process. Besides, Hayes and Allinson (1998) said cognition affects how people get information from the environment, how they read and organize information and then interpret it, and how they congregate their interpretations into mental model and then guide their actions additionally. In brief, through the cognitive process, SMBs will realize and conceive their behavior presentation.

Arrow<4>: Finally, this arrow concerns how a process transforming SMBs cognition into SMBs behavior presentation, as we mentioned earlier. The process of cognition will gather their interpretations into mental model and then guide their actions, videlicet, and apply this concept in the business field (i.e., SMBs exhibiting their service presentation).

4.2 The System Architecture

As we pointed out at the beginning, the gist of the whole paper is trying to strengthen the role of local culture in doing service innovation by letting SMBs know how socio-cultural background influence their thinking and acting and how they can find out and create a brand-new service by using their socio-cultural presentation well and then to even up scarcity and superabundance status quo. For the purpose to achieve these ends, we bring the following Figure 4-2 is to make our system architecture more clearly and easily to comprehend. The design of our system architecture is closely related to the flow of our conceptual model, Figure 4-1, the one which we already noted in Chapter 4.1.

According to the conceptual model, before we shape SMB's cultural traits, we have to know their socio-culture context and behavior first. Thus, we proposed model SMB's cultural traits as a beginning of our system architecture. The whole process to acquire and figure SMBs' socio-cultural information is more like a journey for SMBs to know themselves well and deeper from the angle of culture view. Since the whole research starts from the culture expects to end up with the combination of service and culture, we have to understand the central characteristic of culture and the aspect of socio-cultural is of paramount importance. Consequently, the first step of this system is to model and know SMBs local culture, for the reason that our research is implemented in Taiwan, the model we propose in this research is based on the socio-cultural background in Taiwan.

Next, as we noted above, in the concept model, we knew that culture is closely related to the personal traits, culture can contribute to the shaping of cultural traits. Hence, the last step in the model SMB's cultural traits is to classify SMBs' cultural traits, and the output of this segment will be those related cultural traits. Moreover,

traits can be closely associated with personal interpretations awareness. The aim after we get the cultural traits is to generate some recommended cultural interpretations as our result after analyzing SMBs' culture context and traits. All of these will result in the "propose knowledge based cultural interpretations" part and "evaluate and suggest cultural interpretations toward cultural service innovation" part in our system architecture.

The final goal addressed in the conceptual model is to know SMB's socio-cultural service presentation. One of the purposes of this research is to implement those presentations on SMBs' service in reality. That is, in our system architecture, after SMBs got their cultural interpretations, then our system will try to understand SMBs' current service status first, in the "rethink and appraise current service status quo" part, and then will give SMBs new inspiration to do service innovation by connecting cultural factors with the ten types of service innovations (Larry Keeley/Doblin Inc., 1999) in the "evaluate and suggest cultural interpretation toward cultural service innovation" part. Once SMBs decides to keep joining in this journey, we have to evaluate its result, especially about their practical operation part, and give them feedback when the time that SMB comes to our system again.

Accordingly, this system architecture is composed by four main parts, which includes model SMB's cultural traits, propose knowledge based cultural interpretations, rethink and appraise current service status quo examination, and the last but not the least, evaluate and suggest cultural interpretations based cultural service innovation. These parts are briefly introduced as follows:

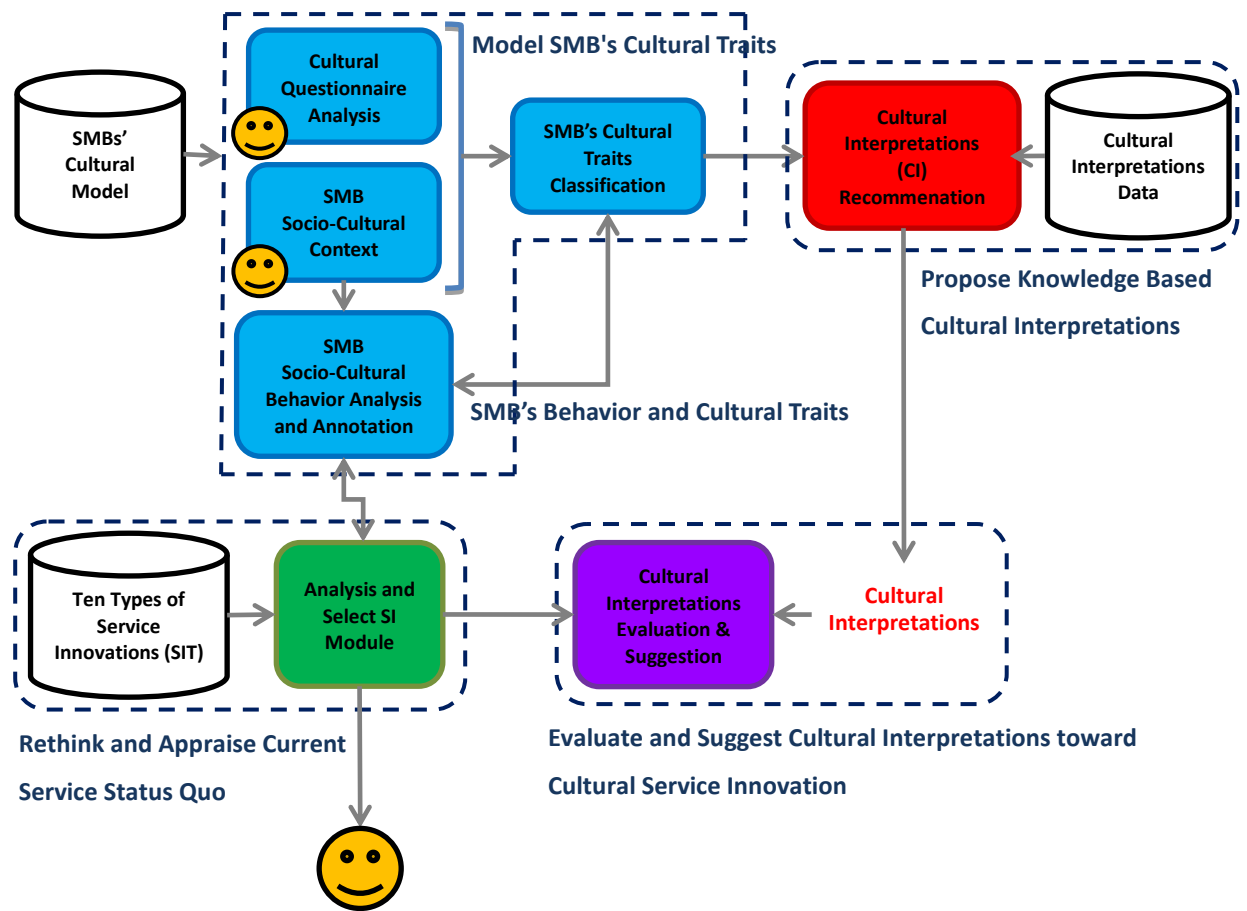


Figure 4-2 System Architecture

(1) Model SMB's Cultural Traits

- Purpose: Classify and figure out SMB's cultural traits
- Major Input: The information about SMB's socio-culture context and behavior
- Components: Use SMB's cultural model to assist analysis and classification
- Major Output: The cultural traits that SMB's have

(2) Propose Knowledge Based Cultural Interpretations

- Purpose: Recommend SMB cultural interpretations
- Major Input: SMB's cultural traits
- Components: Semantic database based recommendation

- Major Output: SMB's cultural interpretations

(3) Rethink and Appraise Current Service Status Quo

- Purpose: Recommend SMB new innovation way through the cultural interpretations
- Major Input: SMB's personality and cultural traits result
- Components: Knowing the SMB's status quo in the FPOD (i.e. financing, processing, offering, delivery) and give service innovate suggestion to SMB
- Major Output: FPOD combine with recommended cultural interpretations

(4) Evaluate and Suggest Cultural Interpretations Toward Cultural Service Innovation

- Purpose: Evaluate and suggest the most suitable interpretations to SMB
- Major Input: Cultural interpretations
- Components: Evaluate interpretations by mapping them with some FPOD hint sentences
- Major Output: Cultural interpretations from the input which is chosen by SMB

4.3 Model SMB's Cultural Traits

Model SMB's cultural traits are designed for knowing SMBs' socio-cultural background, behavior and then classifying those into cultural traits. At the beginning, we will propose a series of questions which are related to the user's culture context, and the user needs to offer their information by filling those questions. When the time user finishes the questionnaire answering, we will use our SMBs' cultural model to analyze the statements and find out the cultural traits which can characterize our user. Once the cultural traits are suggested, the purpose of this step is completed, it can then move to the next stage of cultural interpretation recommendation.

In order to know SMBs' Taiwan social cultural background, we have to know the knowledge of national culture, because it will give us a big picture about how culture affects people's behavior. National culture is a shared experience of those people who come from the same culture context; they will teach their offspring as the way of viewing the world successively (Yu & Miller 2003). These values compose the kernel of the society, and present as the foundation of the attitude and anticipation of the members from this culture (Yu & Miller 2003). Accordingly, the SMB's Taiwan cultural model will be developed based on the context of religion, social relationship and socio-cultural behavior, Hofstede's model of culture and the revised NEO personality inventory (NEO-PI-R; Costa & McCrae, 1992) in order to achieve the goal of collecting SMBs' culture context information and identify SMBs' cultural traits.

This model has three levels of analysis; the first level, cultural background requirement aims to understand the socio-culture context and socio-cultural behavior of SMBs; the second level is to link the outcome of first level to the four dimensions of Hofstede's cultural model, because those dimensions seem to reflect the fundamental dimensions of culture from the view of value systems (Inkeles & Levinson, 1969). In addition, we tend to analyze the contributed behavior of socio-cultural influence, and in the third level we adapt the five personality of revised NEO personality inventory (NEO-PI-R; Costa & McCrae, 1992) and link the outcome of second level to those five personality, for the reason that cultural dimensions are from the perspective of the cultural value systems and personality and culture interact to shape the behavior of individuals and social groups (McCrae, 2000). Besides, Church (2000) integrated traits and the approach of cultural psychological to provide a model of personality and culture. "Cultures influence the development of

personalities”, said by Triandis and Suh (2002). Moreover, there were amount of literature implying that that five personality factors, which includes extraversion(E), openness to experience(O), agreeableness(A), conscientiousness(C) and neuroticism(N) merge in different cultures (Triandis & Suh, 2002). The goal in this level also fulfills the purpose of this model, that is, to find out the cultural traits of SMBs’. As the previous description of our model, the prototype of this model is shown in the below, Figure 4-3. We will address the detailed description of the relationship between each level in the following paragraph.

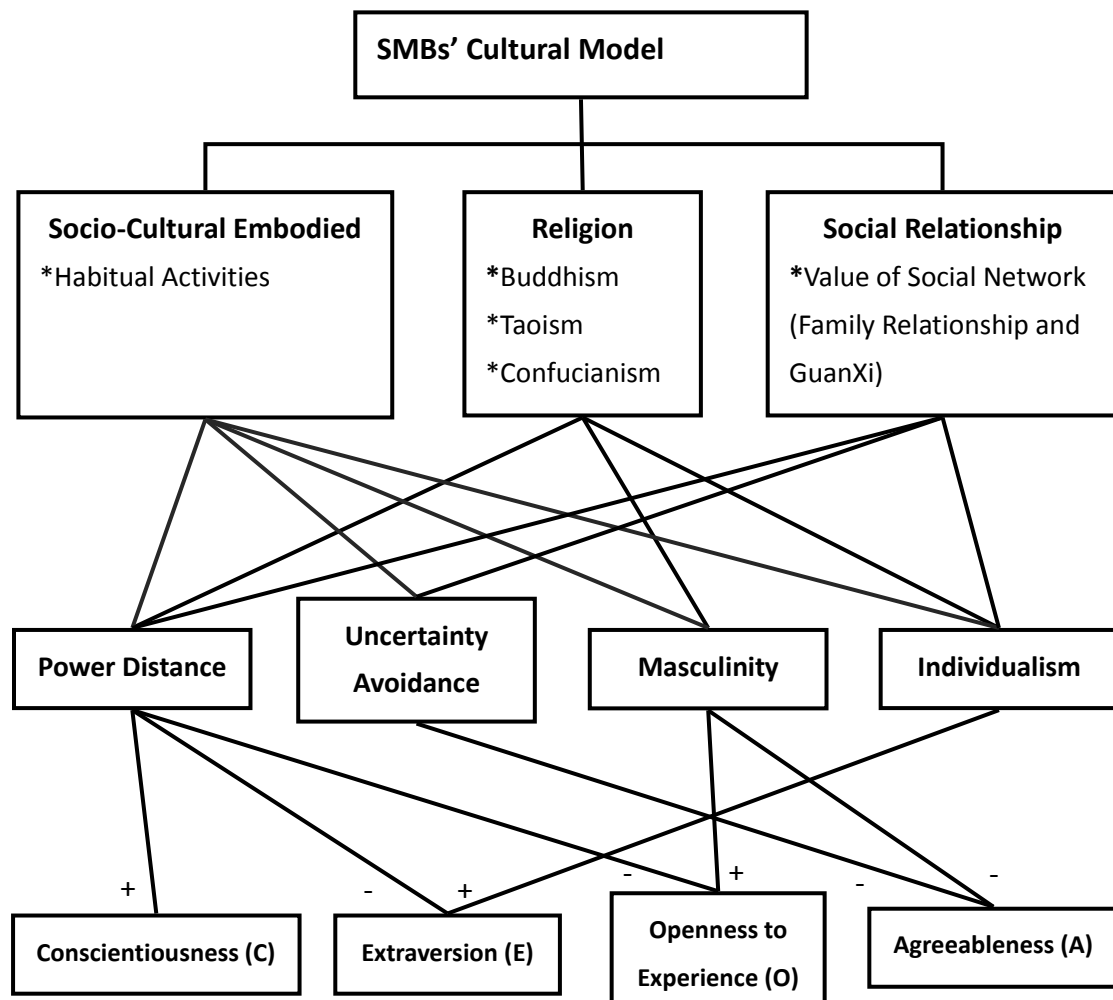


Figure 4-3 SMBs’ Cultural Model

1. Cultural Background Requirement: Since we want to understand the relationship between culture and the personality traits. The studies must first begin with the culture aspect. This level is composed by two parts, one is the measurement of socio-culture context (religion, social relationship), which can get people's value from the view of culture, and the other one is socio-cultural behavior (socio-cultural embodied) understanding, which can know the current situation of people's cultural activities participation. We will use two questionnaires to request this information, one for socio-culture context, and the other one for the socio-cultural embodied. All the argument of choosing religion, social relationship and social cultural embodied as the first level of our model are attributed to the reasons in the below:

- Religion: Different beliefs will convey different faith to the people; people will follow the doctrine of the religion and manifest themselves on their behavior or on the value they own. For our users, we would like to acquire the value they view and the behavior they act from the lens of religion. In Taiwan, the traditional Chinese culture is in a close relationship with the local religion (Yu & Miller 2003), including Buddhism, Taoism and Confucianism (Haber & Mandelbaum, 1996). People who believe in Buddhism are tending to be aware of their behavior being morally kind and nice (Chen, 2001); people who believe in Taoism think human being should act and follow the order of nature in harmony (Chen, 2001); people who believe in Confucianism think people should be in a harmony relationship with others, respect parents and shows loyalty to family or friends are the vital teaching of Confucianism (Chen, 2001). As the Table 2-1 in the Chapter 2, we can see the influences of religion toward the different

business styles, and we can realize the important role that religion played in the Taiwan culture.

- **Social Relationship:** The main idea here is because that we live in a society, the relationship in this network will lead us to be different in the society and people accordingly will have different value and view point toward others. We want to collect the information about users' social relationship and what is the value that our users present according to their social relationship context. The social relationship here more focus on the value of social network which include the relationship in the family and 'GuanXi'. "GuanXi explains the inter-connected nature of relationships based upon reciprocation and obligation (Gray & Imrie, 2008)." Moreover, in the social network research, it focuses more on the patterns of relationships between people in the organizations than the individual behavior (Morrison, 2002). Since the cultural is a shared experience of people and will pass from generation to generation, we can infer that different family will pass different views to their offspring.
- **Socio-Cultural Embodied:** This part is more related to the SMB's socio-cultural behavior, as we noted in the Chapter 4.1. It is of more resemblance as a living style. This requires the information about SMBs' habitual activities. The habitual activities can be viewed as the cultural activities that SMBs participate, such as tea activities, traditional festival celebration or some special activities in the local. We expect to use this information to understand the current conditions of SMBs cultural activities participation. However, we will not link this part to the following Hofstede's cultural dimensions and the revised NEO personality inventory

directly. The information here will become an isolated output of this model, and we will use a annotation way to collect the information here in order for SMBs who has the same habitual activities can easily find each other's. Furthermore, SMBs can refer their own current cultural participation status and others to find the cultural innovation chance in the future.

2. Link Hofstede's Cultural Dimensions to the manifestation of socio-culture context:

After the knowing of SMBs' culture context and behavior, this level is trying to link the cultural value which we obtained from knowing the cultural background of SMBs to the four dimensions of the Hofstede's cultural dimensions which we have noted in the Chapter 2. The purpose of linking is that we want to know the actual influence of the culture, not only the value they conveyed but the behavior and attitude they showed and acted. Hofstede (1984) said that "Culture, although basically is resident in people's mind, becomes crystallized in the institutions and tangible products of a society, which reinforce the mental programs in their turn." To put that differently, people's behavior and attitude are influenced by culture intangibly. In the following, we will describe the linkage between first layer (religion, social relationship, socio-cultural embodied) and Hofstede's Cultural Dimensions (power distance, uncertainty avoidance, masculinity, individualism).

The first linkage of Hofstede's cultural dimension to the manifestation of socio culture context is the Hofstede's power distance dimension which is based on how a person handles inequalities when it occurred. The linkage to the uncertainty avoidance dimension is based on the degree of how people feel

uncomfortable when the future is unknown or ambiguity. The linkage to the masculinity dimension is based on the people's self-concept about the role they view and play, for example, to be more assertive role or to be more caring, nurturing role. The linkage to the individualism is based on the people's view and preference; for example, prefer a loosely knit social network or a tightly knit social network (Hofstede, 1983).

Here, we only mention four of five Hofstede's cultural dimensions, and left out the long-term oriented dimension due to the reason that we assume the SMBs who participate in this service innovation developing journey more focus on the long-term oriented since the motivation of them to evolve into is to want their business to go well in the future.

Since our major user is the owner of the SMB and the religion they have will contribute to their business style more or less (Yu & Miller 2003). Therefore, we refer the business style in the Table 2-1 as our reference to show that different religion will contribute to different behavior and performance.

- Religion (Buddhism): In this study, we link the value of Buddhism to three cultural dimensions, which are high power distance, femininity and collectivism. According to the business style of Buddhism being to obey, trust and carry morals and stable mentality (Yu & Miller 2003), the characteristics of Buddhism is to behave morally good and nice (Chen, 2001). Accordingly, we infer that Buddhism has the characteristics of high power distance, such as more willing to see a peaceful world, the feature of femininity, like willing to show their caring to others, and the mark of collectivism, for example, without any argument and unfair feeling.
- Religion (Taoism): This study links the value of Taoism to three cultural

dimensions, which are high power distance, masculinity and collectivism. Since, the business style of Taoism is control, collectivism, hierarchy (Yu & Miller 2003), and one of the main idea in Taoism is “seeking the way between ‘yin’(passive) and ‘yang’(active), and encourages compromise in business and allows both sides to maintain valid positions (Graham & Lam, 2003).” Moreover, referring to the definition of high power distance, masculinity and collectivism of Hofstede’s (1983) cultural dimensions, in high power distance, the people in the society will easily accept inequality in power and will consider it as normal; it reflects the business style that Taoism shows; thus, think everything has its own valid positions. Furthermore, due to the high power distance, it will become a hierarchy format, everyone has its own position, and it will show the strength of control to achieve this. It will be more related to the explanation of masculine, such as more ambitious, control, competitive and hierarchy. Although it shows more masculinity and high power distance, it still needs everyone to work together in order to make the organization working, just like ‘yin’ and ‘yang’ combine as a circle. Therefore, the concept of working together to complete things is related to Hofstede’s collectivism dimension.

- Religion (Confucianism): We also link the value of Confucianism to three cultural dimensions, which are high power distance, femininity and collectivism. According to the business style of Confucianism is friendship, network and loyalty which are closely related to the vital teaching of Confucianism (Chen, 2001). Moreover, one of the principles of Confucianism is love and obedience (Fan, 2000), and harmony with all others (Chen, 2001). Therefore, we link the value of Confucianism to those

three cultural dimensions of Hofstede's. In the high power distance, as we mentioned above, the people in the society will easily accept inequality, because they think to obey and following the rules is a virtue. One of the characteristics of Confucianism is the care about friendship and love, and it is related to the interpretation of femininity, which more focuses on the interpersonal relationship and concern for the weak. For the reason that Confucianism views the network, friendship and loyalty as important, it can be easily related to the Hofstede's collectivism dimension, which also views the society as tightly integrated.

After the linking religion to Hofstede's cultural dimensions, it comes to the social relationship part.

- **Social Relationship (Value of Social Network):** This study links the value of social network to three cultural dimensions, which are power distance, individualism/collectivism and uncertainty avoidance. Our main measurement is the relationship and "GuanXi" between SMBs and their family. We want to fetch the information about how their family educates them and how it concerns to their value. Most of Chinese people are family oriented, and have considered 'family', rather than 'individual', as the basic social unit (Hung, 2004). Furthermore, Hofstede and McCrae (2004) mentioned "in collectivist societies, people are integrated from birth onward into strong, cohesive in-group, often extended families (with uncles, aunts, and grandparents), protecting them in exchange for unquestioning loyalty. And a society's power distance level is bred in its families through the extent to which its children are socialized toward obedience or toward initiative." We also argue that family education will lead their children be

willing to take risk and adventure or just stay in a comfortable atmosphere.

After the linkage between the first level and the second level, here we come to the linkage between the second level and the third level, the purpose of the linkage between second level and the third level is to figure out each SMB's personality and the traits belong to that personality, in order to fulfill the goal of cultural traits shaping. The third level includes the four of five personality of revised NEO personality inventory, which includes conscientiousness (C), extraversion (N), openness to experience (O) and agreeableness (A). Referring to the previous passage, Chapter 4.2, each of the personalities is described by six specific traits, or facts. For example, extraversion is represented by subscales measuring warmth, gregariousness, assertiveness, activity, excitement seeking and positive emotions (Hofstede & McCrae, 2004). However, we do not count the last one which called neuroticism in, there are two reasons for this. Firstly, we only want to collect the positive cultural traits of SMBs because we want to use those traits to help SMBs to do service innovations positively. Secondly, .due to our main users now mainly focusing on the SMB owners who are more localized, it will be more effectively if we use positive emotions to trigger them rather than the negative ones.

3. Link Hofstede's Cultural Dimensions to the revised NEO personality inventory:

The Hofstede's Cultural Dimensions is a useful set of dimensions of culture (Hofstede, 2001), and the revised NEO personality inventory is a useful set of dimensions of personality (Digman, 1990). The linkage of this part is trying to "measure personality traits at the culture level (Hofstede & McCrae, 2004)", for

the purpose of finding the cultural traits of the SMBs. Referred to the research by Hofstede (2001) and McCrae (2002), using 36 samples, 11 were from Asia, 3 from Africa, 4 from the Americas and 18 from Europe. From the sample of Hofstede and McCrae’s research, we can see that the sample of Asia is eleven out of thirty-six. Accordingly, it gave us a support that the conclusion of this research may apply to Taiwan, since Taiwan is one of the countries in the Asia. The zero-order correlations of their research are listed in Table 4-1. “All five personality factors were significantly associated with at least one dimension of culture, and all four cultural dimensions were related to at least one personality factor”, said by Hofstede and McCrae (2004). Consequently, this table supports our model; it shows the relation between two measurements.

**Zero-Order Correlations Between Mean NEO-PI-R Factors
and Culture Scores Across 33 Countries**

<i>IBM Culture Dimension Score</i>	<i>NEO-PI-R Factor</i>				
	<i>E</i>	<i>C</i>	<i>O</i>	<i>N</i>	<i>A</i>
Individualism	0.64***				
Power distance	-0.57**	0.52**	-0.39*		
Masculinity			0.40*	0.57**	-0.36*
Uncertainty avoidance				0.58**	-0.55**

NOTE: E = extraversion; C = conscientiousness; O = openness to experience; N = neuroticism; A = agreeableness.

* $p < 0.05$. ** $p < 0.01$. *** $p < 0.001$.

Table 4-1 Zero-Order Correlations between Mean NEO-PI-R Factors and Culture Scores across 33 Countries (Hofstede & McCrae, 2004)

According to the Table 4-1, we can have a brief conclusion of the linkage between the Hofstede’s cultural dimension and the NEO-PI-R Factor. (Hofstede’s each cultural dimensions all has two sides, the sign of (+) and (-) represent the two sides of that dimensions.)

- Conscientiousness (C): Power Distance (+)

- Extraversion (E): Individualism(+), Power Distance (-)
- Openness to experience (O): Power Distance (-), Masculinity (+)
- Agreeableness(A): Masculinity (-), Uncertainty Avoidance(-)

After the linking to the NEO-PI-R (revised NEO personality inventory), we can see the personality outcome of SMBs, and we will provide the outcome to the SMBs, let them know which one is their main personality and the traits belong to them. The traits here we will give SMBs the whole six traits which belong to their main personality. Traits will be the basis of the next step, which called cultural interpretation recommend.

The method to analysis SMBs' cultural traits is to use questionnaire, the questionnaire will be designed by the questions which mainly related to the religion and social relationship part. However, in order to find out the main personality and to test the correctness. We will also use the distinguishing feature of personality (i.e. six traits) to do questions. Following Figure 4-4 is a possible outcome of personality from the different cultural dimensions.

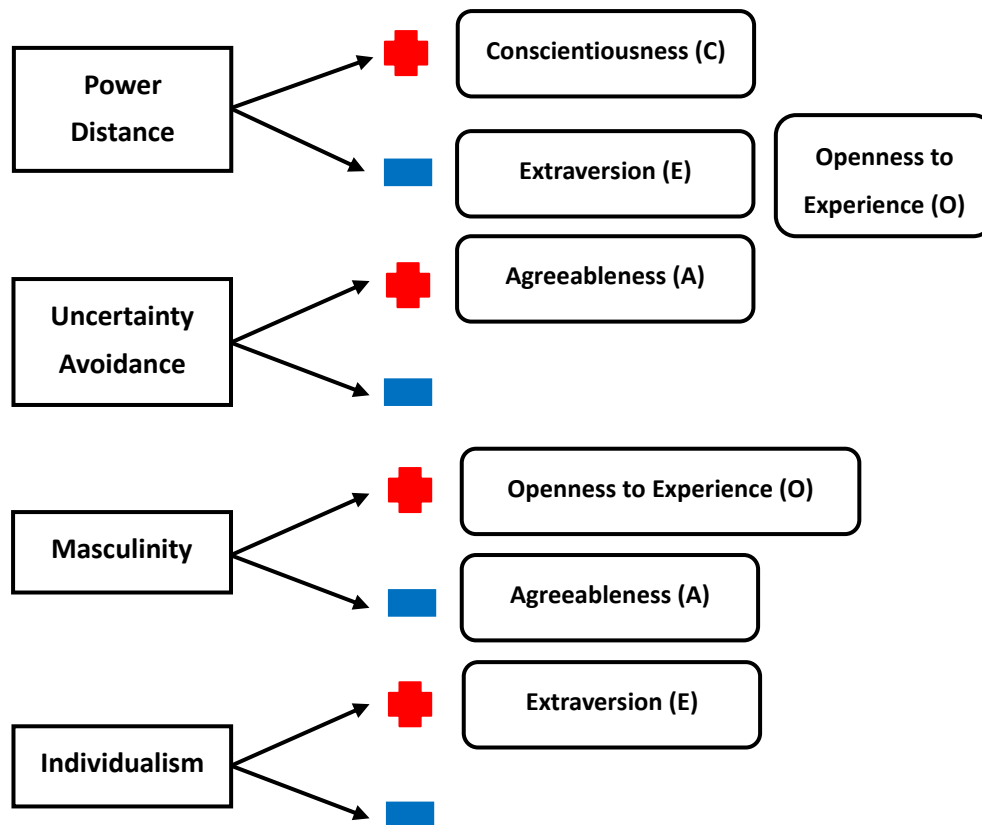


Figure 4-4 Possible Outcome of Personality from Different Cultural Dimensions

In the Figure 4-4, we can see they might have some double personality happened. There are two situations: the first situation, for example, power distance, when it shows low-power distance, it might lead to extraversion (E) and openness to experience (O); therefore, we will use the six traits which define extraversion (E) and the other six traits which define openness to experience (O) to double test them. The second situation, if the result is corresponding to more than one cultural dimension, then it would turn out to be more than one personality result. For example, if the result of cultural dimensions comes out to be masculinity and individualism, then the result of personality will come to openness to experience (O) and extraversion (E), however, we still have to find the main personality, we will use the six traits of openness to experience (O) and extraversion (E) to double check the SMBs' main personality.

In order not to make the questionnaire too complicated and can suit to every

taker due to their different cultural dimensions result. We will design our questionnaire system as a dynamic system, it will dynamic change the following questions due to the answer of the previous questions. For example, when the system aware that the result will be two personality, it will comes out some check questions to make sure the main personality that the user belong to. Therefore, we can check the personality correctly. We can see the schematic diagram, Figure 4-5, in the below:

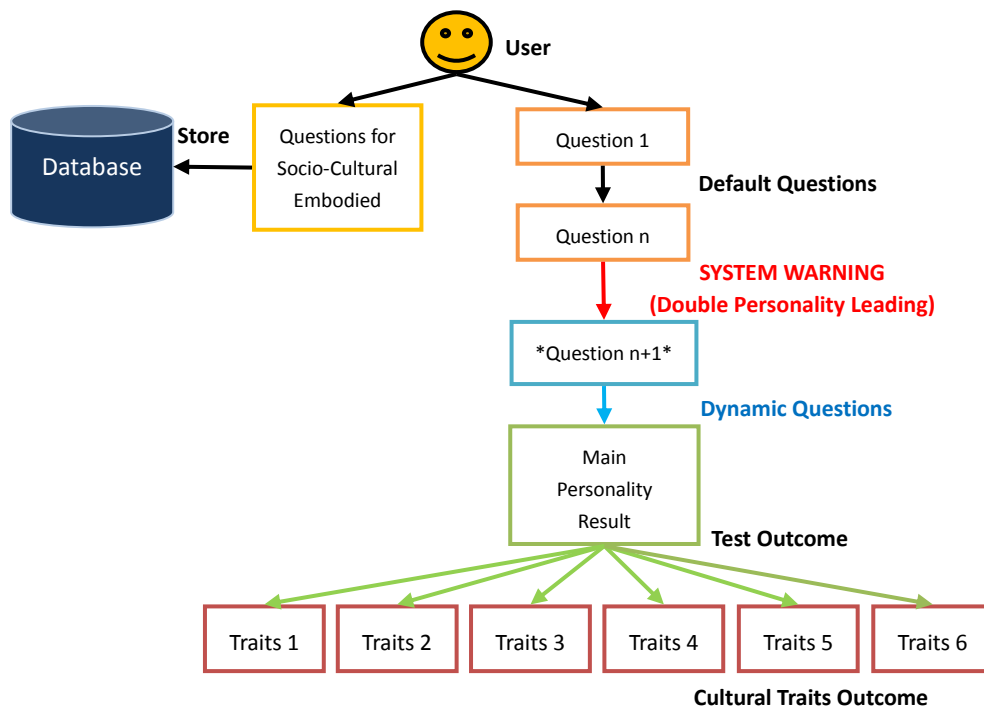


Figure 4-5 The Schematic Diagram of Dynamic Questionnaire System

In the Figure 4-5, first we can see that we will catch SMBs' socio-cultural embodied information, and then store it to our database, for the use of the future, with service innovation. Then, it comes to the questionnaire part, we can see that the system will dynamic changed the questions due to the result of the users, and finally will get the main personality of the users, and it will turns out the related six traits of it, the mission in this part will be done, and then we can move to the next part, to get SMBs' cultural interpretations.

4.4 Propose Knowledge Based Cultural Interpretations

Propose knowledge based cultural interpretations aims to use the cultural traits which we got from the last step-model SMB's cultural traits-to find out the cultural interpretations of SMBs. We define "Cultural Interpretation" as the styles of behavior that implies the rules and the construal of people to express their unique inner attributes and determine the very nature of their own life experience, including cognition, emotion and motivation behavior. We assume that cultural interpretations are basically adjectives used to describe the style of behavior of SMBs. These adjectives are the series of related meanings to characterize cultural traits. For example, when you get the cultural trait as "warmth", it will come to a series of adjectives to describe the meaning of warmth, such as gentle, cordial, sincere. These words can describe the people who has warmth cultural trait. Therefore, the cultural interpretations will be classified into the certain domain of the cultural traits. Take the example of which I had just mentioned above, the cultural traits of gentle, cordial and sincere will be classified into the cultural interpretations of warmth. The diagram is presented in the following Figure 4-6. We can view 'Cultural Traits 2' as 'warmth', and the 'Cultural Interpretations' below warmth will be 'gentle', 'cordial' and 'sincere'. As we mentioned, we supposed cultural interpretations are the words that could describe cultural traits; therefore, to find out the linkage between cultural traits and cultural interpretations, we come up with the semantic similarity way. In the semantic way, it implies those words we find out to be cultural interpretations have very close meanings with cultural traits, as we proposed in Appendix 2-Cultural Interpretations, here shows all the related cultural interpretations to each cultural trait and personality.

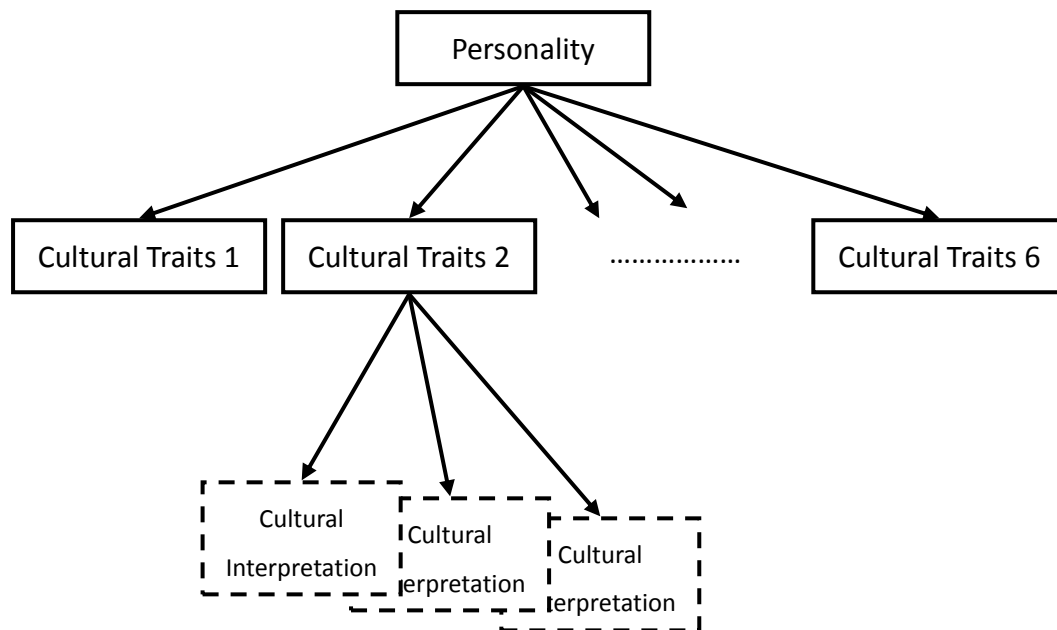


Figure 4-6 The Relationship between Cultural Traits and Cultural Interpretations

Here, we propose a cultural interpretation knowledge database; it will be designed as a semantic database model, which includes the SMBs’ six cultural traits and the cultural interpretations. The intention of designing in a semantic way is for the reason that we want to build a cultural interpretations knowledge database which can easily classify or aggregate the cultural traits information comes from the different SMBs. Moreover, we can recommend SMBs the more precisely cultural interpretations which be classified as a member of the SMBs’ cultural traits.

For database application, semantic modeling provides more prosperous capabilities of data structuring (Hull & King, 1987). The semantic database model is a high-level database model, which can let users and database designer to see the conceptual view of the database (Boyed, 2003). Semantic Database let users enable to build the semantic relation types between the data, which includes inheritance, aggregation and grouping (Huang & Chou, 2004). Michael Hammer and Dennis McLeod (1981) proposed that “semantic database model provides the basis for a variety of high-level semantics-based user interfaces to a database; these interface facilities can be constructed as front-ends to existing database management systems,

or as the query language of a new database management system. That interfaces improve the process of identifying and retrieving relevant information from the database.”

In order to build the semantic database of cultural interpretations, we devise the entity-relationship model (Chen, 1976) as shown in Figure 4-7 to illustrate the relationship between cultural traits and cultural interpretations.

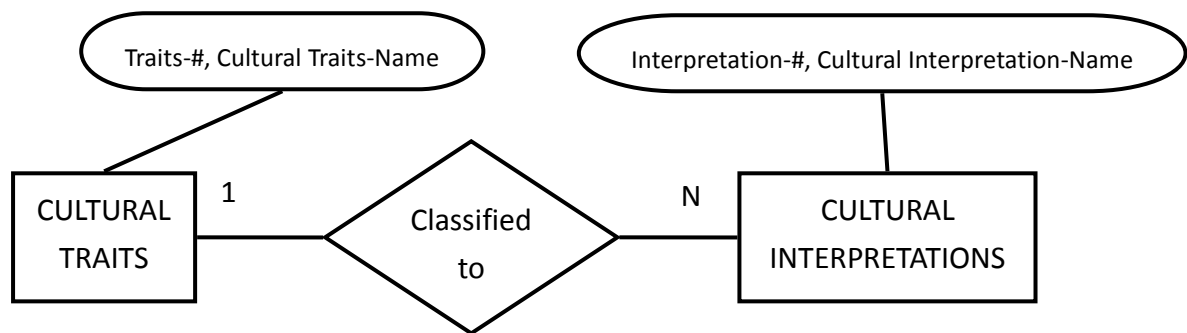


Figure 4-7 Entity-Relationship Model of Cultural Traits and Cultural Interpretations

In this ER-Model, we can see the relationship between cultural traits and cultural interpretations is one to many; thus, one cultural trait will include at least one cultural interpretation. In our database, there are 24 cultural traits, which come from four personalities and each one has six traits included, as shown in Table 4-2.

Personality	Number	Cultural Trait
Extraversion (E)	1	Warmth
	2	Gregariousness
	3	Assertiveness
	4	Activity
	5	Excitement Seeking
	6	Positive Emotions
Openness to Experience (O)	1	Fantasy
	2	Aesthetics

	3	Feelings
	4	Actions
	5	Ideas
	6	Values
Agreeableness (A)	1	Trust
	2	Straightforwardness
	3	Altruism
	4	Compliance
	5	Modesty
	6	Tender-Mindedness
Conscientiousness (C)	1	Competence
	2	Order
	3	Dutifulness
	4	Achievement Striving
	5	Self-Discipline
	6	Deliberation

Table 4-2 Personalities and 24 Cultural Traits

In addition, each of the cultural traits will have at least one cultural interpretation, in that point; we will have at least 24 cultural interpretations in total. We will build two data tables, one to store the data of the cultural traits, which will contain 24 cultural traits inside, therefore, cultural trait - warmth will be located in here; the other one for the cultural interpretations, which will contain the cultural interpretations of each cultural trait, thus, gentle, cordial and sincere will be classified in this table. As shown in the Table 4-3 and 4-4 in the below.

<u>Traits Name</u>	Traits Num.	Cultural Interpretation ID	<u>Traits Name</u>	Cultural Interpretations
Warmth	1	1	Warmth	Gentle
Gregariousness	2	2		Cordial
Assertiveness	3	3		Sincere
Activity	4	4	Gregariousness	Harmonious
Excitement seeking	5	5		Friendly
Positive Emotions	6	6		Compatible
		7	Assertiveness	Confidence
		8	Activity	Energetic
		9		Flexible
		10	Excitement seeking	Brave
		11	Positive Emotions	Satisfied
		12		Gratify
		13		Contented

Table 4-3 Cultural Traits Table Table 4-4 Cultural Interpretations Example Table

In Table 4-3&4-4, we use traits name as our primary key to find the cultural interpretations. For example, the trait name of warmth can find three cultural interpretations, gentle, cordial and sincere. We view cultural traits as the super class and the cultural interpretations as subclass. The semantic relationship of the classification of cultural interpretations and cultural traits are as shown in the Figure 4-8, we can see the semantic relationship of cultural interpretations classification.

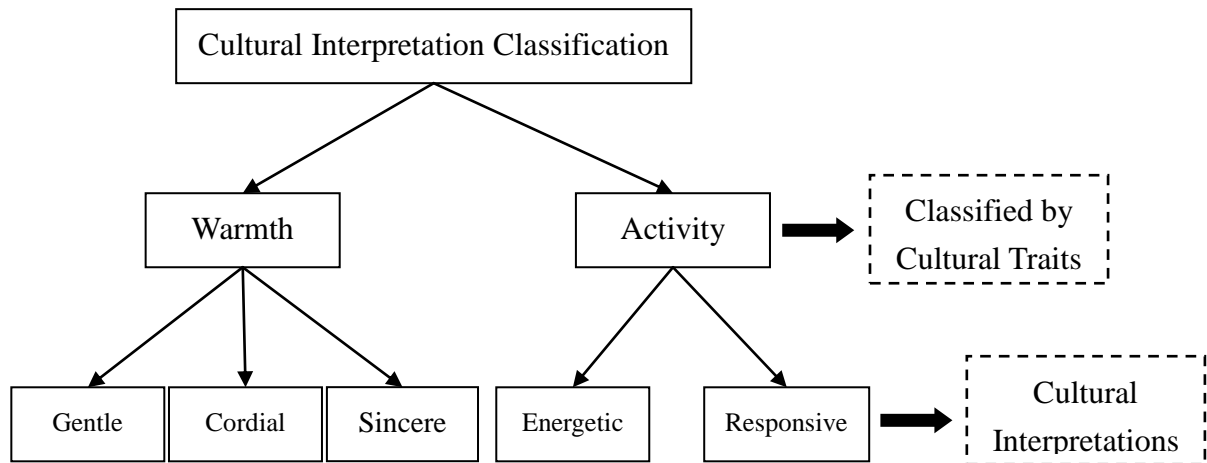


Figure 4-8 The Semantic Relationship of Cultural Interpretations Classification

The way we classify cultural interpretations to the cultural traits is based on the meaning of cultural interpretations and cultural traits. If the cultural interpretations and traits are close to each other, then they can be classified into the same cluster. Therefore, we will use semantic similarity (Resnik, 1995) to analyze and evaluate how close the meaning and information of cultural interpretations and cultural traits share in common. We adopt DISCO (extracting DIStributionally related words using CO-occurrences); it is a Java class that allows us to find the semantic similarity between two words (Kolb, 2008, 2009). It will come out a semantic similarity score with the computation of DISCO. The score presents the similarity between two given words; higher score signify the higher semantic similarity. Peter Kolb (2008) used the correlation with WordNet-based semantic similarities and with human relatedness judgments to evaluate the performance of DISCO; and the evaluations outcome showed that DISCO can perform better than the other tools in computing the correlation semantic similarities derived from WordNet. Therefore, we use DISCO as our method to find the semantic similarity between two words.

The method of DISCO is illustrated in the following. First, there will have a maximum co-occurrence words with a candidate word that refers to the word we want

to compute its similarity with the other designated word. For example, if *bread* is the candidate word, the words which co-occur with *bread* are *bake*, *eat* and *crispy*; that is, *bake*, *eat* and *crispy* are the co-occurrence words with *bread*. After knowing the co-occurrence words, DISCO has to give those co-occurrence words with their weights in relation to the candidate word, which are relative weights based on the frequency of their co-occurrences with the candidate word. On the other side, if the designated word “*cake*” also has its co-occurrence words with *bake*, *eat* and *crispy*; in the same way, DISCO has to give “*bake*”, “*eat*” and “*crispy*” relative weights. What follows is to compute the similarity of the candidate word and the designated word is to compare their co-occurrence words. If the weights and the co-occurrence words between two given words are similar, then we can say those two given words are similar. Figure 4-9 demonstrates an example of the DISCO method, which uses two given words, “*bread*” and “*cake*”.

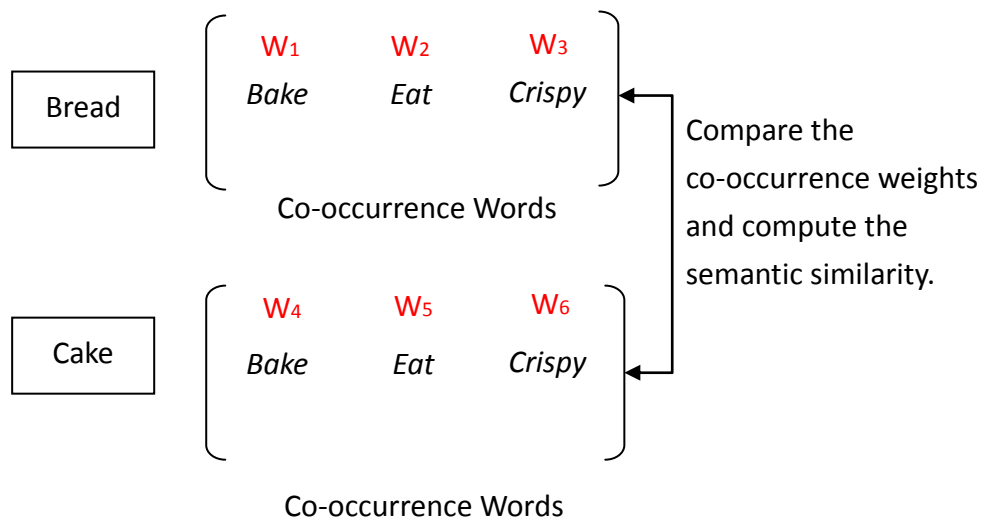


Figure 4-9 An Example of the DISCO Method

In Figure 4-9, the W_i means the weight of each co-occurrence words. After knowing the weights of the given two words’ co-occurrence words, DISCO then has to compare their weights and similarity of the co-occurrence words between two

given words. For example, the co-occurrence words of “*bread*” and “*cake*” are all “*bake*”, “*eat*” and “*crispy*”, and then we can say that the similarity of two given words’ co-occurrence words are the same. Furthermore, if the comparison outcome shows a high similarity, then the similarity score between “*bread*” and “*cake*” will be high. In contrast, it will be lower. In sum, “if *bread* co-occurs with *bake*, *eat*, and *crispy*, and *cake* also co-occurs with these three words, then *bread* and *cake* will be distributional similar (Kolb, 2009)”.

Accordingly, if two words have many common co-occurring words in the same syntactic relations, then they are distributional similar (Kolb, 2008). Figure 4-10 shows the example outcome of 12 most similarity words to the word ‘palm’:

palms (0.1345) coconut (0.1059) olive (0.0870) pine (0.0823) citrus (0.0745) oak (0.0677) mango (0.0652) cocoa (0.0645) banana (0.0627) bananas (0.0623) trees (0.0570) fingers (0.0560)

Figure 4-10 The 12 Most Similarity Words to the Word “Palm” (Kolb 2008)

In the Figure 4-10, we can see that there have different values behind each word, the value depicts the similarity between words; and for example, the similarity between pine and palm is 0.0823. Adopting the same reasoning of DISCO, if the candidate cultural interpretations are closely similar to one of the cultural traits (e.g., the score computed by DISCO is higher), then put it into the database and be classified into the subclass of the right cultural traits. However, we argue that we only take the similarity score of candidate cultural interpretations and cultural traits is higher than 0.0500 into account for the accuracy. The algorithm of cultural interpretations classified is specified in Figure 4-11 that use the method of DISCO to computes the similarity for classifying cultural interpretations into the right cultural traits, the method of DISCO gives us a more dynamic way to retrieve the similarity words, for the reason that, DISCO is not just base on the syntax, but with the concept

of the co-occurrence words, in addition, we can use this method to expand our cultural interpretations database in a semi-automated way.

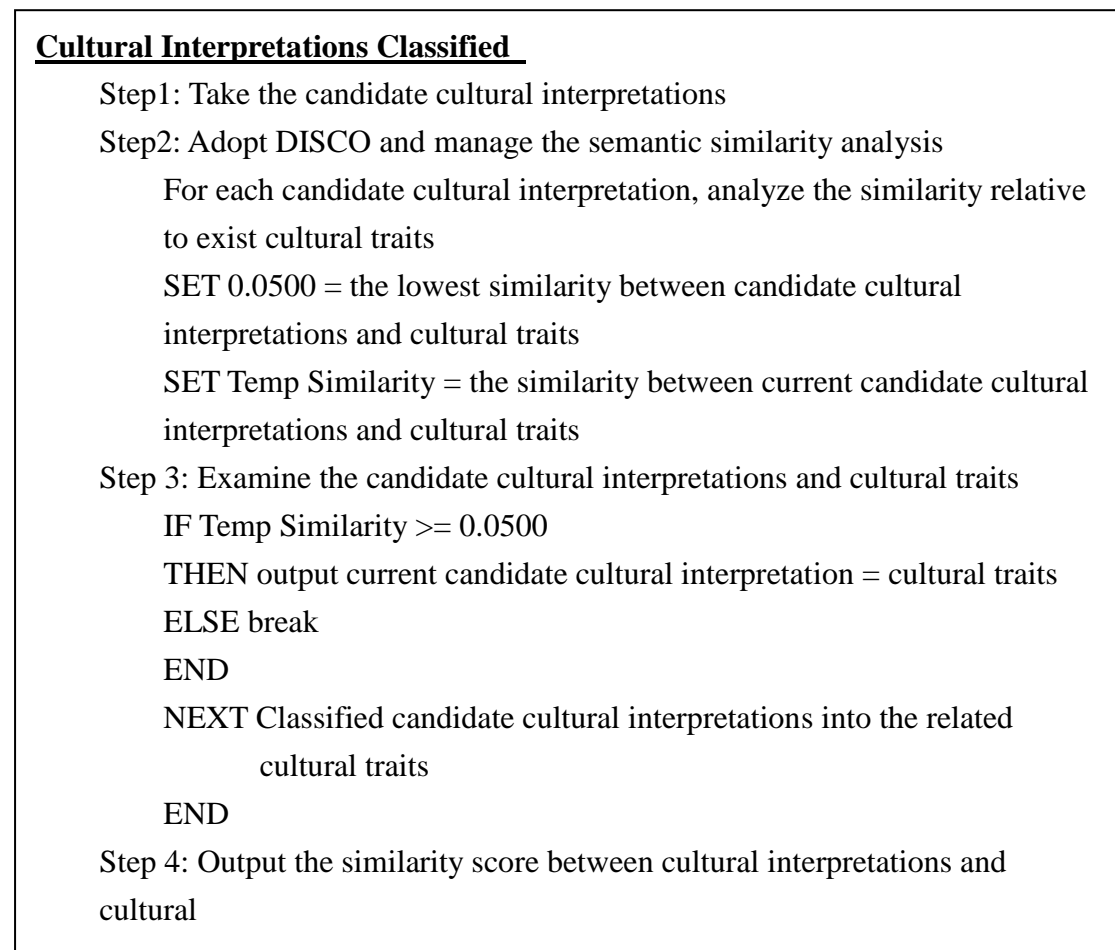


Figure 4-11 Cultural Interpretations Classified Algorithm

After the classification of candidate cultural interpretations and cultural traits, we will output the similarity score between each cultural interpretation and its cultural traits which we had just compute in the previous step. As we mentioned that the similarity score between cultural interpretations and its cultural traits will more than 0.0500. However, different cultural interpretations will have different similarity value with cultural traits. Therefore, for the purpose to know how similar between cultural interpretations and cultural trait, the schematic diagram is shown in Figure 4-12. We can see the different distance between cultural interpretations and cultural trait, and this difference implies the similarity of them.

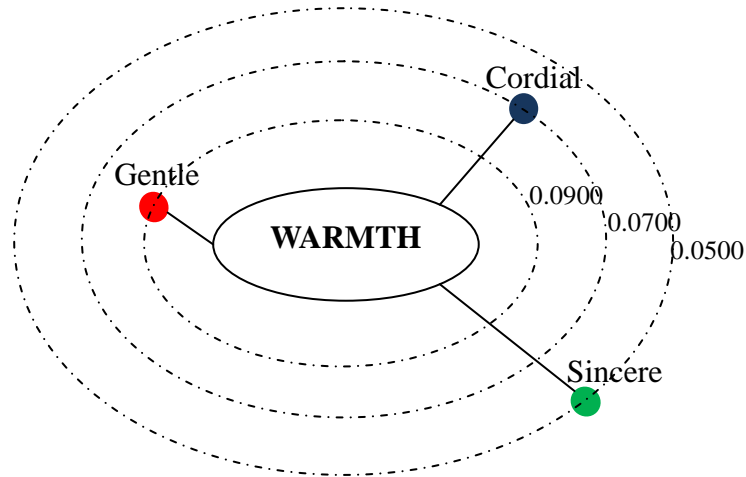


Figure 4-12 Similarity between Cultural Interpretations and Cultural Traits

As we shown in the Figure 4-12, there will have 24 diagrams in total, since we have four personalities and each personality includes six diagrams; for example, personality extraversion includes the similarity diagrams of warmth, gregariousness, assertiveness, activity, excitement seeking and positive emotions. We can know other 18 diagrams' example through the Table 4-2. The way we find out the cultural interpretations is to first randomize the cultural interpretations which in the selection of six cultural traits from the personality trait outcome. The reason we adopt random to get the result for the cultural interpretations is because each cultural interpretations may have different similarity degree to the cultural traits in each diagram, as we shown in Figure 4-12, therefore, for the impartial objective and to prevent that we will always choose the most similar one or the less similar one from each cultural traits, we use randomization instead.

We will first give six cultural interpretations to the users, to let them know their cultural interpretations from their personality and cultural traits. The task of this part will be done here.

4.5 Rethink and Appraise Current Service Status Quo

In this step, we aim to use cultural interpretations to find the service innovations possibility of SMBs. Before we link up with different type of service innovation, we will first let SMBs to review their current service status quo. We designed a list of questions, these questions all related to SMBs business, no matter it is in service part, product part or even in financial part. The format of this list is a check list, we designed it based on ten types of service innovation (Larry Keeley/Doblin Inc., 1999), it has four different phases, and each phase all can be distinguished into two or three subclasses, as we show in the Figure 4-13, we expect SMBs to rethink about their current situation when go through the list, checked options means they are now on the way which the list described, and think it is important and good for them; in opposite, the options which did not choose by SMBs means it still have spaces for SMBs to improve or work on it.

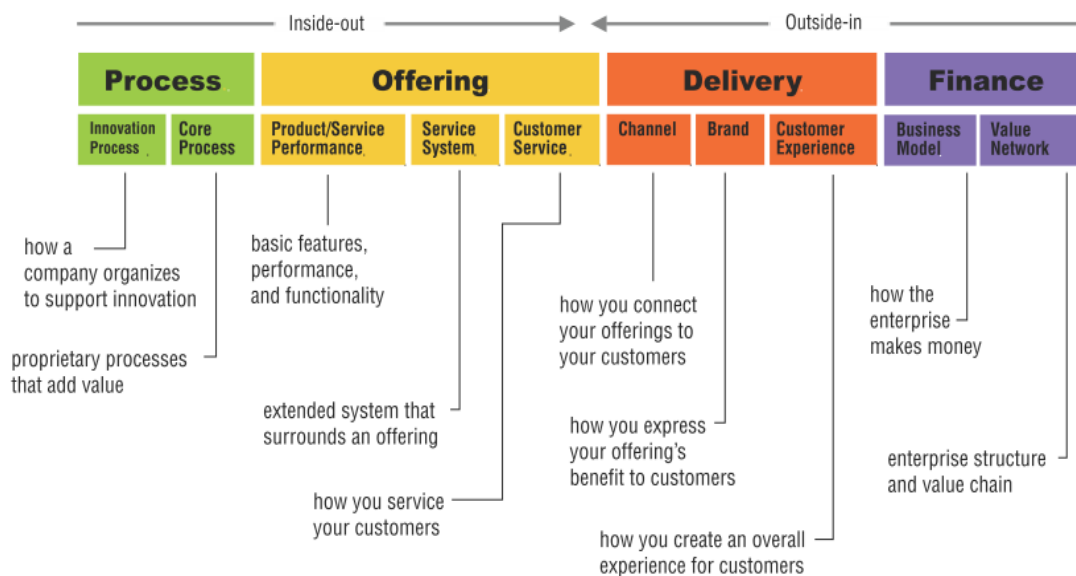


Figure 4-13 The Ten Types of Innovation (Larry Keeley/Doblin Inc., 1999)

The options of check list are listed in bellow, Table 4-4 enlists service status quo questions and service innovation types, and we suppose SMBs to think about their business style and their current situation while go through these questions.

Service Status Quo Questions		Purpose	SIT Type
1.	Is willing to do innovation, and can support company to do innovation?	In this part is related to how a company organizes to support innovation? Is the company friendly and flexible to do innovation?	Process
2.	Have a procedure on service which can add core value?	Concern about the core process in the company that add value.	
3.	Service and product provided are all based on a qualify standard, which can show the specialty of your own business?	Focus on the offering part, especially on product/service performance; want to know the basic feature, performance and function of product and service.	Offering
4.	Have an extended system that assists you to service customers? For example: official website, online reservation system.	Here wants to discuss about the extended system which surrounds SMBs' offering, which can add value on SMBs' service provide.	
5.	Always do your best to service customers and be willing to take any advice, feedback from the customers?	Wants to evaluate the way that SMBs service customers, what they provide to their customers, no matter in physical side or in mental side.	
6.	Have many different channels to connect new customers and keep in touch with old customers?	In this part we concern about how you delivery your service to your customers? How you connect to your customers? Do you have enough channels to link your service to the customers?	Delivery
7.	The product and the peripheral service have its own brand to show its specialty? It could be from a logo to a series of product package design.	Here wants to know how you express your offering's benefit to your customers? For example: Brand our own products which mean good quality and nice image.	
8.	Trying to create a special service experience for customers?	In the delivery part, customer experience is very important, especially it is a service which toward people.	

9.	Have main product and service which earn most of the money?	This part is more related to the finance part, concerning about how an enterprise makes money and keep running.	<i>Finance</i>
10.	Enterprise has a robust structure and value chain?	It discusses about the value network of the enterprise, which included the enterprise structure and value chain.	

Table 4-4 Service Statue Quo Questions and Service Innovation Types

With the review of their current business situation and the cultural interpretations they got from the previous steps, we try to link up cultural interpretations with the factors in the ten types of service innovation in the following Chapter 4.6; we anticipate SMBs could get some inspiration on how to utilize their cultural interpretations. It is not only let the tourists (customers) impressed by the local cultural of their visited place and the service of the SMBs, but also inspire and guide SMBs to think about the new chance on their service innovation.

4.6 Evaluate and Suggest Cultural Interpretations toward Cultural Service Innovation

In this section, we try to lead SMB user to understand cultural interpretations and how they could use it onto their current service and business. As we mentioned in the Chapter 4.3, we collect the information of SMB’s cultural behavior–habitual activities, and in the Chapter 4.4 we got six cultural interpretations of SMB. In order to achieve our goal, we will advise SMB user to recall their cultural activities and their current business status quo which from Chapter 4.5 together to combine with cultural interpretations. Moreover, here is more like a knowledge base proposed and we tend to let users understand themselves more and give some cultural interpretations-service innovation terms for their reference.

If without any description and illustration, “cultural interpretations” would only

be a group of adjectives for the SMBs, therefore, for the purpose to let SMBs knowing cultural interpretations and how to implement it more clearly, we will show a series of example which combine cultural interpretations and the four phases of ten types of service innovation-process、offering、delivery、finance. For the sake of make a clear example, we use different cultural interpretations from each personality to compose a short term to describe the situation of different phases of service innovation.

Accordingly, we have four types of personality; therefore, we will have four groups of cultural interpretations, which describe each personality and cultural traits. We then extract some of cultural interpretations from each group to make a short term of description to show the scenario of each type of service innovations. We will give user a bunch of cultural interpretations-service innovation descriptions which are based on the personality result of the user. As we shown in Figure 4-14, the algorithm for recommend cultural interpretations:

Recommend Cultural Interpretations

Step1: Know the personality result of SMB user

Step2: Adopt cultural interpretations and types of service innovation into description and illustration

For each candidate personality:

Randomly extract four related cultural interpretations (ex: practical 、 concentrative 、 happy 、 explorative)

For each type of service innovation:

Create the scenario for each service type, referenced from the embedded description of each service type

Step 3: Propose SMB user's personality description and related cultural interpretations illustration

/* e.g.,

IF SMB Personality = Extraversion

THEN output Personality-Extraversion Description

⇒ Extraversion describes which people are energetic, assertive, strong-minded, active and dominant, the people whose extent of extraversion is high means he/she is tend to be positive and like to be in part of group, excitement seeking.

AND THEN output

(1) Cultural Interpretations

⇒ kindness, trying, positive

(2)Related Personality's Cultural Interpretation-Service Innovation Terms

⇒ John is a practical people, he believes that even it is important to explore different marketing channels but the robust of financial system is indispensably. – Finance

⇒ John think customers will feel what you convey to them, therefore, he wants convey and serve his customer with his happiness, he is happy with it. – Offering

ELSE break

END */

Figure 4-14 Recommend Cultural Interpretations Algorithm

The way we compose the descriptions is based on the basic characteristic of each personality, therefore, we are not only give user their own cultural interpretations–service innovation descriptions but will also give them the related personality descriptions to assist them to catch the big picture of their own personality result and to have more imagination on the following service innovation description

terms.

In figure 4-14, this is a process of how to recommend cultural interpretations, and when it comes to step 3, there is an example to demonstrate how we propose the cultural interpretations-service innovation terms. In the following, we will show an example, just as what we set in Figure 4-14. Firstly, the main character here is named John, he has his own personality result as extraversion. Our system would like to show him the description of his personality: Extraversion, and then output John's cultural interpretations result. Furthermore, in order to let John know how to implement these cultural interpretations into his current business, the system comes up with related cultural interpretation-service innovation terms (referring to Appendix 3 - Cultural Interpretation - Ten Types of Service Innovation Terms) to show him an exemplar illustration. The following is an exemplar for John's personality outcome describing exemplar cultural interpretations-service innovation terms.

➤ Extraversion

(1) Describe the characteristics of extraversion.

- Extraversion describes which people are energetic, assertive, strong-minded, active and dominant, the people whose extent of extraversion is high means he/she is tend to be positive and like to be in part of group, excitement seeking. (Costa & McCrae, 1992).

(2) Exemplify the cultural interpretations from extraversion and service innovation terms. The cultural interpretations which we use here are practical, concentrative, happy and explorative; we use random way to extract these words.

- John is a practical people, he believes that even it is important to explore different marketing channels but the robust of financial system is indispensably. -

Finance

- John is really concentrative on what he is working on, he keep thinking the possibility of innovation, and is willing to do it, no matter what it is, add value to the products or cooperate with other venders. - Process
- John think customers will feel what you convey to them, therefore, he wants convey and serve his customer with his happiness, he is happy with it. – Offering
- John is explorative, he is eager to reach new clients from different channels; he tries to connect with new clients via friend and relatives' recommendation or cold-call business develops. Furthermore, he is still dedicates on building the well relationship with old customers. - Delivery

After going through the check list which we mentioned in Chapter 4.5, we will show the result of SMB's cultural interpretations and the related description as we shown in above, therefore, we presume SMBs could link up their cultural interpretation to their current service, no matter on which part, finance, process, offering or delivery. SMBs could rethink their current situation and get new idea while seeing these examples and their cultural interpretations. We expect SMBs could keep the momentum of the idea they get during this service journey, and then start to implement on their own business, no matter how big the changed is.

In the beginning, our mechanism tries to know SMB's cultural traits and then suggest them cultural interpretations to assist them to think the possibility of service innovation on their current business. All of these are attempting to figure out the personality and cultural traits which belong to the SMB, and wish to know more about SMB's in-mind thinking and behavior during and after the process of knowing SMB's cultural traits. The mechanism assists SMB's to check again their current service status via our inquiry questions and want to inspire SMB's to think more about how to

compensate their weak part and how to expand their strength. Finally, the mechanism gives SMB's an imagination of how to link the recommended cultural interpretations based on their personality results to the service innovation by giving them some description terms. We look forward to seeing that SMB's could get some inspiration after finishing our service journey, and then implement their new ideas for their business.

CHAPTER 5 APPLICATION SCENARIO

In the previous chapters, we have presented the motivation of our service innovation journey and the perspective of cultural from the model of local cultural to the semantic cultural interpretations database, in order to find a way to inspire SMBs to do service innovation based on culture and guide them and stimulate them. In this chapter, we attempt to illustrate an application scenario of our system as a concrete example to perform our mechanism.

5.1 A Service Journey of Application

To start this service journey, we have to first create a character that goes through our service journey. Therefore, to be consistent with our target user for now, the main character would be a SMB who owns his business in Zhen-Shan area located in Pillow Mountain, Yi-Lan. In the following table 5-1-1 is the detailed information about our main character, Ron.

Name of Business	Name of Vendor	Type of Business	Background Description
Fruit Lover	Ron	Fruit Selling, Pick Fruit Experiencing	Ron is a fruit farmer, who grew up in Yi-Lan Pillow Mountain area, and all of his families are fruit farmer, therefore, he became one of the fruit farmers spontaneously. However, Ron is not satisfied with his current status; he thought his business could be better than now. His parents were too

			conservative to change to new trend, and afraid to face the risk of failure. To be opposite, Ron wants to be different from his parents, try new things and be willing to try when he has chance.
--	--	--	---

Table 5-1-1 The Detail Information About the SMB for Scenario Application

Ron is a very diligent farmer, he wakes up in every early morning and goes to farm and checks the fruit. He prepares for the goods to sell to the tourists who come to visit Zhen-Shan, and harvests some fruits which look juicy and fresh. He believes that he is going to sell all of it, for the reason that his fruits taste really sweet and with good quality. However, some tourists came here only for free tasting, and did not buy anything in the end; some tourists thought Ron's farm is not interesting; they would rather stop by other's shop rather than Ron's. Therefore, although Ron has very good quality products but still lack of attraction to some tourists. Recently, Ron understands that he needs some changes on his current service and products, no matter what it is. For that reason, Ron found *ImageCons* occasionally, and start using it, he is looking forward to get some hint from the service on *ImageCons*.

Before Ron start his service experience journal in *ImageCons*, we are going to introduce our on stage flow and back stage flow, in order to show a clear linkage of our system and the architecture module that we proposed in Chapter 4. We can see our on stage flow in Figure 5-1-1 that shows the process of what user will face when they go through *ImageCons*' system. In addition, in Figure 5-1-2, it is our system's back stage flow, and shows our architecture modules. The linkage between Figure 1.1.1 and Figure 1.1.2 is all of our on stage flow are based on our back stage architecture module, such as the process of personal data collection is from model SMB's cultural

traits module, business status assessment is based on rethink and appraise current service status quo module, and the last step in our on stage flow is cultural interpretations evaluation and suggestion, that is based on the module of propose knowledge based cultural interpretations and evaluate and suggest cultural interpretations toward cultural service innovation.

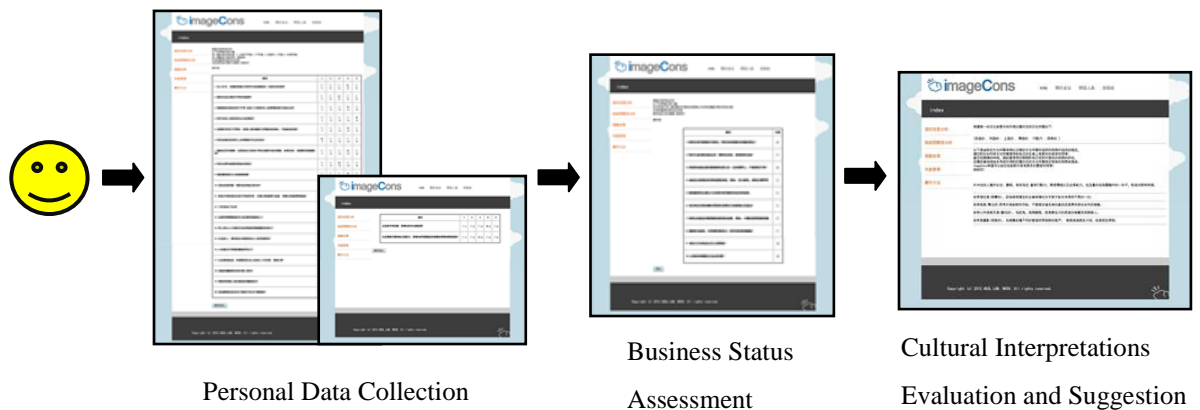


Figure 5-1-1 ImageCons-On Stage Flow

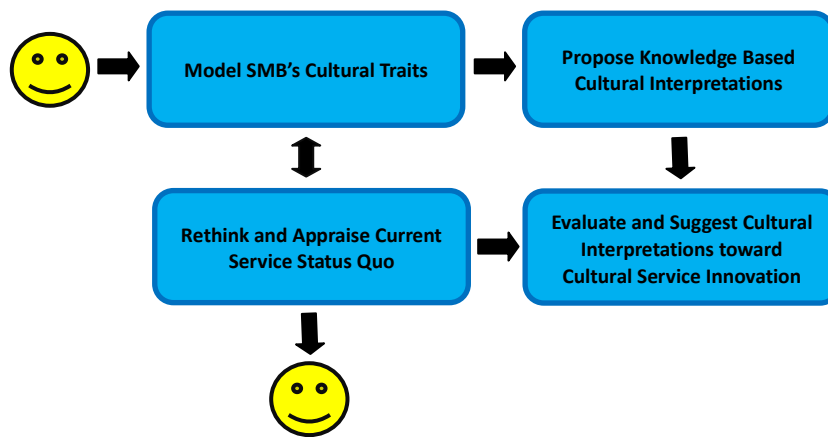


Figure 5-1-2 ImageCons-Back Stage Flow

5.2 Personal Data Collection

In the beginning of *ImageCons*'s service journey, Ron has to register his basic information; therefore, Ron creates his own account, and then inputs his basic information which includes his business's name, service, products and his interested cultural activities. After the registration part, Ron will be led to the screen which shows him a series of questionnaire; Ron walks through these questions and he chooses the answer option which could convey his feeling to the questions; he has five different degrees of answer options, from very disagree, disagree, no comment, agree to very agree.

Accordingly, Ron will first encounter twenty questions; all of these questions are related to Ron's values and beliefs (Figure 5-2-1 Model Ron's Cultural Traits-1), system wants to know Ron's personality via these questions. In this part, which is related to our "model SMB's cultural traits" module, we want to analysis which type of personality that our use is by giving them twenty personality aspect questions, these question are all based on Hofstede's (2001) research, therefore, in order to know our user better, our questions was composed by the term of each personality, such as the degree of power distance, uncertainty avoidance, masculinity and individualism. We supposed to know our user's personality more via these questionnaire survey.

index

個性背景分析

商家間關係分析

激勵故事

共創意像

實作方法

親愛的使用者您好，
 以下的問卷共有20題。
 每一題共有五個向度：(1:非常不同意, 2:不同意, 3:沒意見, 4:同意, 5:非常同意)。
 每一題最多只能回答一個答案！
 本系統會再依您的回答，
 決定是否給你額外的題目，謝謝您！

請作答：

題目	1	2	3	4	5
1 在人生中，持續的尊重父母和年長的親戚是一向基本的美德？	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input checked="" type="radio"/>	<input type="radio"/>
2 擁有自由比擁有平等來得重要？	<input type="radio"/>	<input type="radio"/>	<input checked="" type="radio"/>	<input type="radio"/>	<input type="radio"/>
3 階級制度是角色的不平等，是為了方便某些人或事物的進行而成立的？	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input checked="" type="radio"/>	<input type="radio"/>
4 對年長的人總是保有正向的態度？	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input checked="" type="radio"/>
5 這個世界是不平等的，每個人都有屬於它們應有的地位，不論高或是低？	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input checked="" type="radio"/>	<input type="radio"/>
6 對於結構或是程序上的模糊是可以容忍的？	<input checked="" type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
7 會制定許多規則，且認為自己的孩子們必須遵守這些規則，如果沒有，是需要受到處罰的？	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input checked="" type="radio"/>	<input type="radio"/>
8 對於改變和創新探開放的態度？	<input type="radio"/>	<input type="radio"/>	<input checked="" type="radio"/>	<input type="radio"/>	<input type="radio"/>
9 總是覺得壓力大並感到焦慮？	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input checked="" type="radio"/>	<input type="radio"/>
10 認為表達困苦，憤怒或是愧疚是好的？	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input checked="" type="radio"/>
11 認為不同的角色有其不同的作用：父親主要處理行為面，母親主要處理情感面？	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input checked="" type="radio"/>	<input type="radio"/>
12 工作是為了生活？	<input type="radio"/>	<input type="radio"/>	<input checked="" type="radio"/>	<input type="radio"/>	<input type="radio"/>
13 金錢和物質勝過於生活品質和相處的人？	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input checked="" type="radio"/>	<input type="radio"/>
14 男人和女人之間所存在的情感和價值觀差異很少？	<input type="radio"/>	<input checked="" type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
15 比起家人，擁有朋友和親密的友人是更重要的？	<input type="radio"/>	<input type="radio"/>	<input checked="" type="radio"/>	<input type="radio"/>	<input type="radio"/>
16 小孩應及早學會照顧他們自己？	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input checked="" type="radio"/>	<input type="radio"/>
17 比起新核家庭，更喜歡居住在大家庭(三代同堂，親戚)裡？	<input type="radio"/>	<input type="radio"/>	<input checked="" type="radio"/>	<input type="radio"/>	<input type="radio"/>
18 偏重於團體導向而非個人導向？	<input type="radio"/>	<input checked="" type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
19 期望得到個人意見勝過於團體意見？	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input checked="" type="radio"/>	<input type="radio"/>
20 認為離婚或是沒有子嗣是不好且不圓滿的？	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input checked="" type="radio"/>	<input type="radio"/>

確定送出



Figure 5-2-1 Model Ron's Cultural Traits-1

However, sometimes after the first twenty questionnaire evaluation, our system still cannot make sure user's personality aptness; therefore, we will come up another two questions to make sure user's personality aptness; additionally, the type of these two questions will be decided by the answer of user's first twenty questions. That is, in Figure 5-2-1, we can see Ron's answers; we can know Ron's point of view by what made him agree and what made him disagree. Following, due to Ron's answer, system wants to make sure his perspective; therefore, system came out another two questions for him to answer, as Figure 5-2-2. All of these are all related to our "model SMB's cultural traits" module.

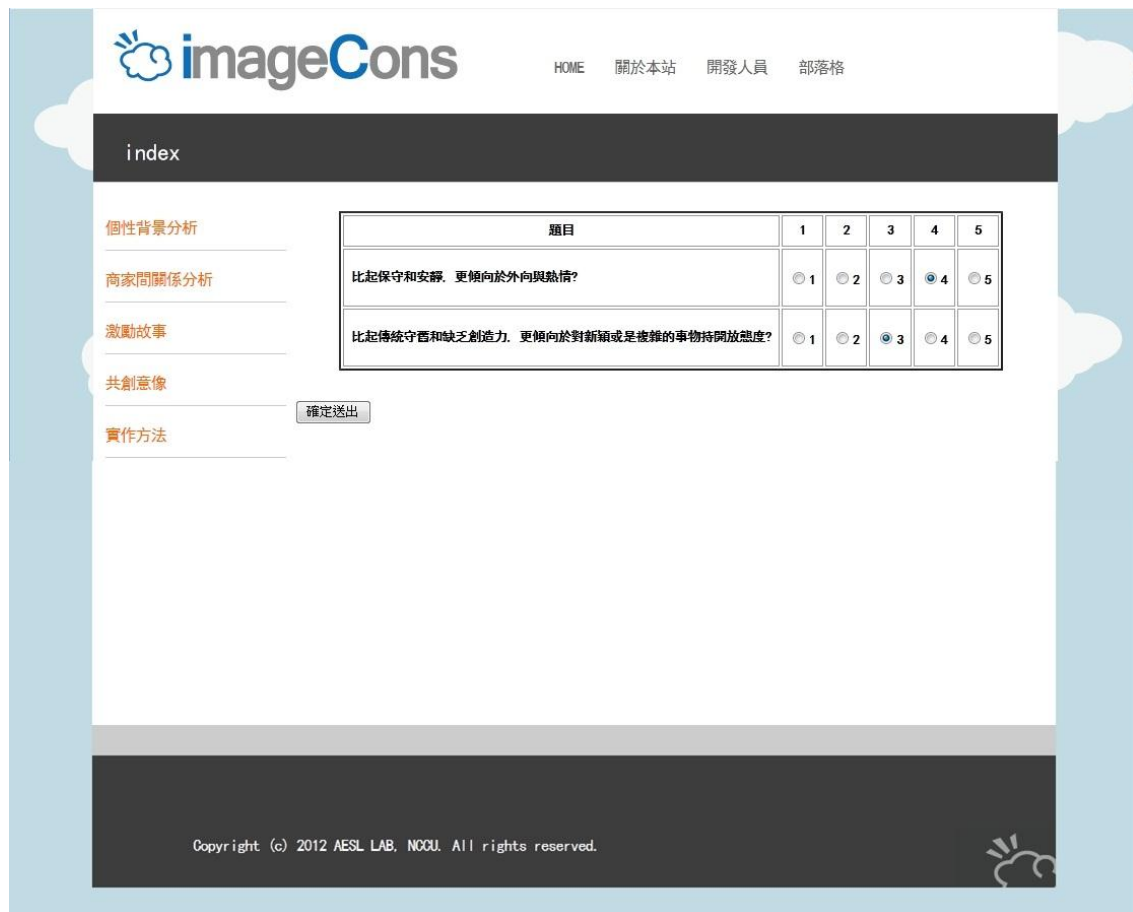


Figure 5-2-2 Model Ron's Cultural Traits-2

5.3 Business Status Assessment

After answering the personality related questionnaire, Ron is now moving to the next stage. In this stage, Ron got another ten evaluate questions, Ron went through these questions quickly, and found out this was a list of questions to know his business's current status. Therefore, Ron thought about his business situation and checked the status questions which he was already working on it or he really cared about and considered to work on it carefully (Figure 5-3-1 Check Ron's Business Status Quo). This part is related to our "rethink and appraise current service status quo" module, we have ten evaluate questions for user to rethink and appraise their current service provide and business operation.



Figure 5-3-1 Check Ron's Business Status Quo

Refer to Figure 5-3-1, Ron checked the following declare:

- (1) Always think about the possibility of innovation and have some idea of how to do innovation.
- (2) The provisioned service and products are all based on a good quality, will not have crenulated situation.
- (3) Have key products and niche value.
- (4) Enterprise has rock-steady structure and has integrated cash flow.

Accordingly, we can see Ron is willing to do innovation and is thinking about it

all the time Furthermore, Ron's enterprise is healthy, his enterprise not only provides good quality service and products but also has its own key products and niche value. All he needs now is to get some good ideas and inspirations in order to move him into the next stage-start to do innovation.

5.4 Cultural Interpretations Evaluation and Suggestion

Ron finished the first two parts, and he is really excited and interested about what *ImageCons* is going to show him, hence; he pressed the next step button to see what is going to happen. Out of Ron's expectation, *ImageCons* shows a series of cultural interpretations, which are composed by six different words that could describe Ron's in-mind thinking and behavior (Figure 5-4-1 Evaluate and Suggest Ron Cultural Interpretations-1). This part is running by our "propose knowledge based cultural interpretations" module, our system have a semantic database which contain all the personality relate cultural interpretations, and after we knew the personality answer from the first data collection part then our system will use randomize way to extract six related cultural interpretations to show our user.

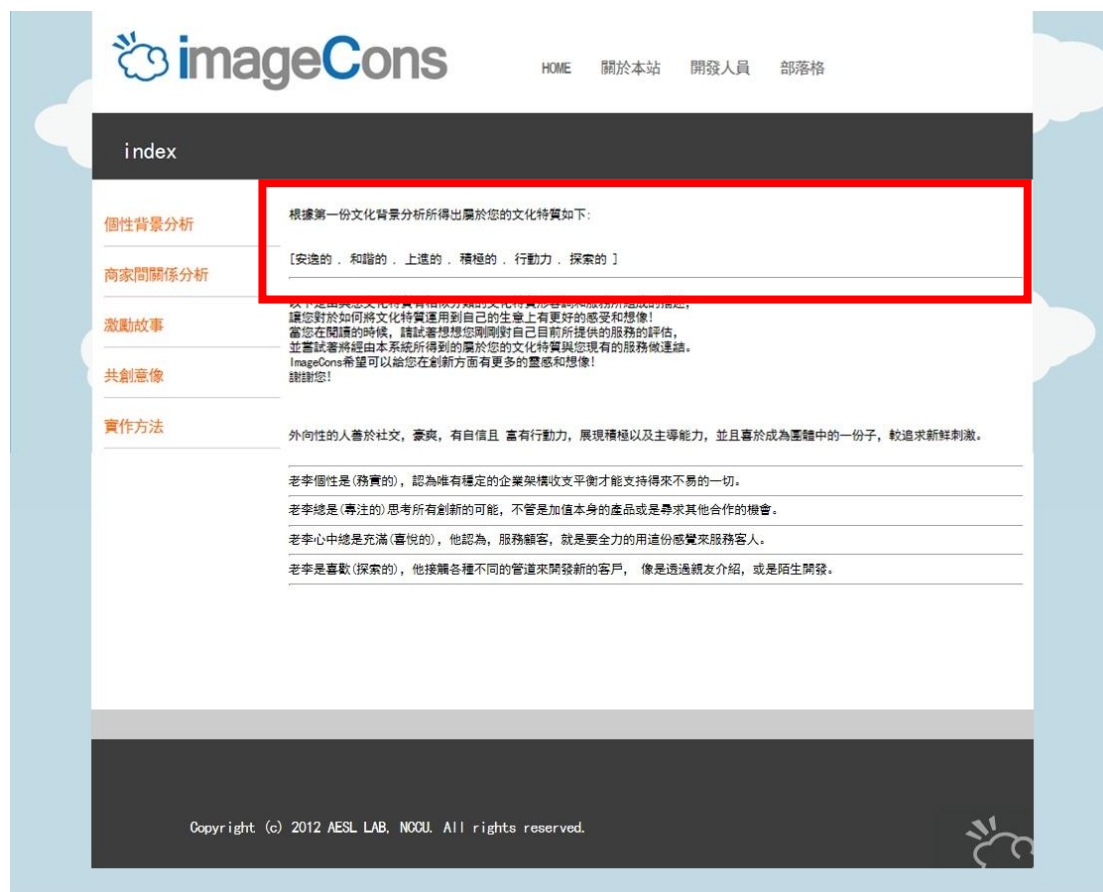


Figure 5-4-1 Evaluate and Suggest Ron Cultural Interpretations-1

However, Ron was confused about how to use these words and what are these words want to express. He kept his patience and kept looking to the second paragraph (the same pages as the six cultural interpretations); Ron saw a description of why he got these six cultural interpretations, and the illustration of his represented personality-extraversion, as shown in Figure 5-4-2, Evaluate and Suggest Ron Cultural Interpretations-2. This part is to present our “evaluate and suggest cultural interpretations toward cultural service innovation” module, and we expect our system user could understand why our system shows them these six cultural interpretations; it is all based on their personality result. Due to that reason, we show our user their personality result and explain the characteristics of that personality; moreover, their cultural interpretations result was extracted from their outcome personality category, in order to present the traits of this personality.

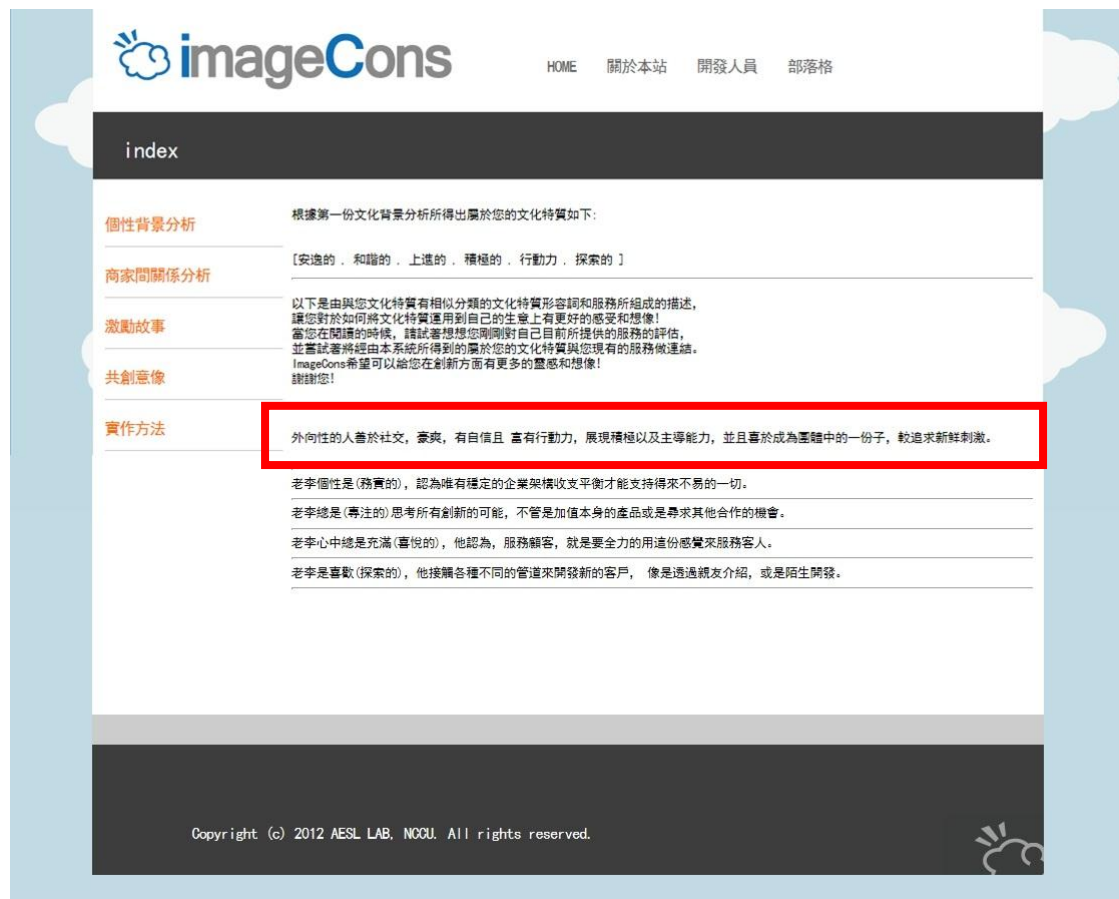


Figure 5-4-2 Evaluate and Suggest Ron Cultural Interpretations-2

After those descriptions, Ron got an idea of cultural interpretations and knew that these were a way to present the culture effect on his in-mind thinking and action. In addition, *ImageCons* wants to show the linkage between cultural interpretations and business innovation, our system therefore gives a series of cultural interpretation-service innovation terms to show the examples of how cultural interpretations inspire business style. Accordingly, Ron got another part which is a series of description term; these are an exemplar to show Ron how to implement the idea of his cultural interpretations into his business (Figure 5-4-3, Evaluate and Suggest Ron Cultural Interpretation-3). This part is to show the idea of our “evaluate and suggest cultural interpretations toward cultural service innovation” module, and we want to inspire our user to implement their cultural interpretations on their business; therefore, we would like to show them some exemplar idea to motivate

them.

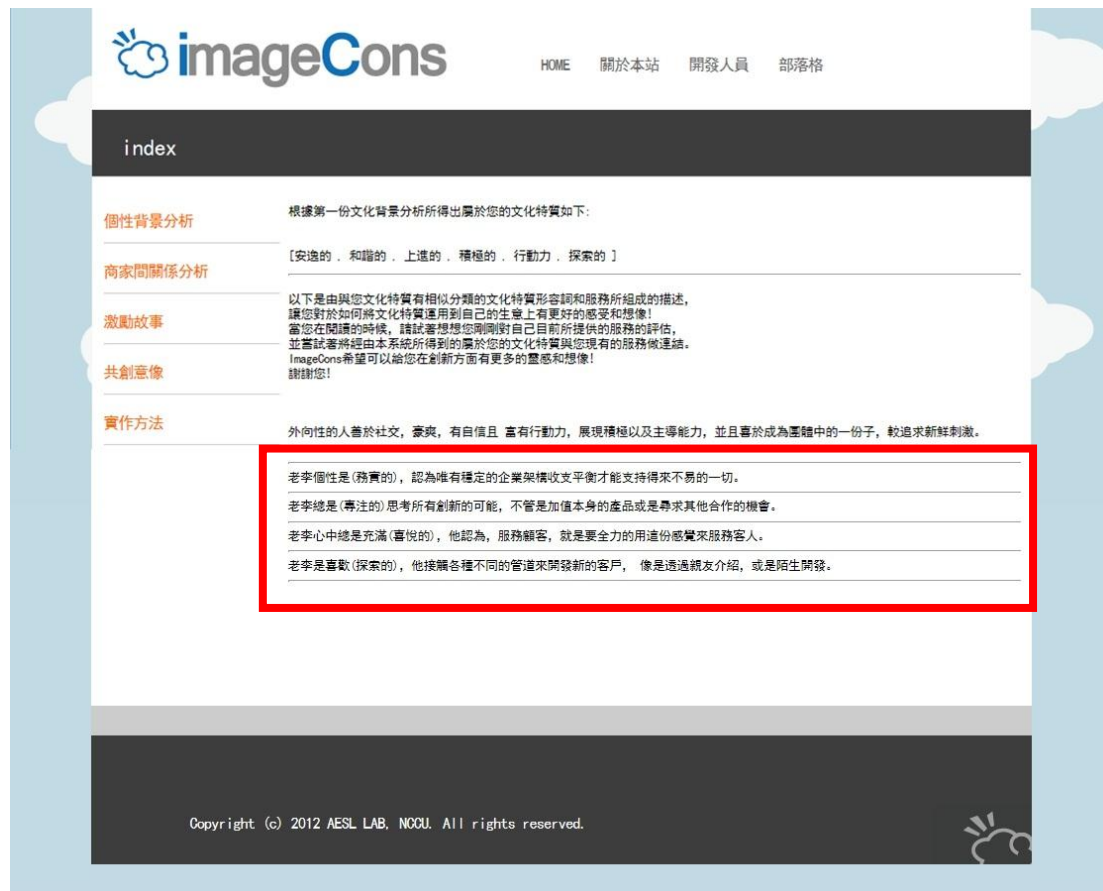


Figure 5-4-3 Evaluate and Suggest Ron Cultural Interpretations-3

In Ron's case, Ron got personality-extraversion, therefore, the description exemplar was designed based on what personality of Ron got, and the exemplar cultural interpretations of each description term was extracted from their belonging personality (Figure 5-4-3 Evaluate and Suggest Ron Cultural Interpretations-3), that is, each exemplar sentence has a cultural interpretation inside, and all of these cultural interpretations also belong to user's personality outcome, just as where user's cultural interpretations came from. For example, the cultural interpretation, "concentrative" in the second sentence "John is really concentrative on what he is working on, he keep thinking the possibility of innovation, and is willing to do it, no matter what it is, add value to the products or cooperate with other venders." was extracted from the cultural interpretations which belong to personality-extraversion. In addition, this part

still belongs to our “evaluate and suggest cultural interpretations toward cultural service innovation” module, as we mentioned previously; our goal here is to inspire system user how to implement their cultural interpretations to their current service.

After the experience of our *ImageCons* system journey, Ron thought it was quite interesting to get his cultural interpretations from a series of questionnaire survey, and then furthermore get an example idea of how to use or to present his in-mind thinking on his business.

In this chapter, we demonstrate the system using flow of our service journey platform and the operation of the related modules of our mechanism. We expect to give user a clear view of the linkage between our on stage and back stage parts. In the next chapter, we will provide our mechanism evaluation part.

CHAPTER 6 EVALUATIONS

This chapter describes the evaluation of our mechanism as noted in the previous Chapter 4 in response to the research purpose and research contribution described in Chapter 1. The purpose of this research is trying to use the lens of local culture to stimulate and inspire SMB to do service innovations. Research questions addressed in our research were:

- [1] Whether we can approach the specific dimensions of local culture which would influence SMBs service communication?
- [2] Whether we can incorporate such social cultural drivers (i.e., cultural interpretations) into the way that SMBs design their service innovations?

This chapter presents the evaluation process of our research, and therefore we will present it in four sections. The first section defines the proposition that we are going to validate in this research. Following the next section are assumption and assumption justification. Third, the proposition will be test and the finding of our research proposition will be presented. The last section will be discussion of our finding.

6.1 Propositions

As noted in previous chapters, our system starts from knowing and analyzing SMBs local culture context, in order to discover the cultural interpretations which belong to SMBs and can facilitate SMBs to do service innovation. Hence, we need to ensure that cultural interpretation indeed can represent SMBs culture context and can

be an inspiration for SMBs to do service innovation. This research then comes up with the following proposition to validate:

- **Proposition 1:** *The specific dimension of local culture would influence SMBs service presentation.*

However, the specific dimension of local culture which would influence SMBs to do service presentation and innovation, in other words, means SMBs are influenced by these local cultures and then contribute to their explicit and implicit behavior. Furthermore, the way we describe this type of explicit and implicit behavior is the concept of “cultural interpretation” in our research. We then come up with following proposition.

- **Proposition 1-a:** Local culture contributes to the “Cultural Interpretation” which represents SMBs’ behavior and in-mind thinking.
- **Proposition 1-b:** “Cultural Interpretation” is a local cultural driver to drive SMBs design their service innovations.

In the coming section, it outlines the assumptions to examine the proposition depicted in the previous section by understanding the limited of our mechanism and the setting of our experimental data.

6.2 Assumptions and Assumption Justification

6.2.1 Assumptions

Before the validation can be performed, certain assumptions should be justified:

Assumption 1: Local culture elements could be implemented and be included in different domains of culture industries. It means no matter in which industries, local culture elements still have its own influential on SMBs, for the reason that local culture is a part of SMBs' culture context.

Assumption 2: Cultural Interpretations includes different innovations, style of culture industries. Different people will have different cultural interpretations to depict them due to their different culture context and personality; therefore, as we describe in the previous chapter, cultural interpretations represent the explicit and implicit behavior of SMBs, it means it could contribute to SMBs' different innovations act and different business style.

6.2.2 Assumption Justification

Before getting to the evaluation part, we took two different well-known blogs in Taiwan as experimental data to examine the assumptions of this research given some blogs contain a lot of SMBs innovations stories. The two blogs are one is from a food journalist blogger and the other one is a blog campaign which held by Yahoo! Taiwan. The reason that we choose these two blogs instead of others are as follows: First, we noted in the previous chapters, this research is now more focusing on the agriculture tourism industry in Taiwan and even more focusing on the country side. Second, the SMBs we described in this research are the owners of their business and mostly they are also the ones who serve their customers directly. Compared to the well-known enterprisers in our society, they are just nobodies but dedicate themselves on their

own small businesses. Both blogs are mostly depicting the life stories of nobodies in Taiwan or the ones who achieved successes by their own hands and the stories here are mostly related to agriculture tourism industry, especially in Yahoo! blog; moreover, the food industry blog can add multiplicity to our evaluation of “cultural interpretations”. The following section will describe the difference and the details between these two blogs.

The first one is from a well-known food journalist/blogger called Ruei-Yao Wang (<http://blog.chinatimes.com/eat>), whose blog started from 2005 and till now gets 3,742,627 views in total, and moreover, she is the renowned food journalist in ChinaTimes in Taiwan. The main topic in this blog is food related; it includes two facets - one is functional, such as the introduction or the evaluations of restaurants, and the other one is experiential oriented in terms of the provision of abundant elaborated stories of the SMB owners. The way we evaluate this blog is by observing its articles in a period of time starting from 2010 Sep. to 2012 Mar., and we want to look up its changes over time as a longitudinal observation, to find out the ratios of functional and experiential articles and to justify that there is a trend of experiential focus and SMBs are indeed influenced by their culture context. During the designated time of blog articles gathering, there are 100 articles in total, and we remove a few articles that tend to be used as advertisement and there are still have 87 articles.

The second one is from Yahoo! Taiwan, it is a campaign blog (http://tw.topic.campaign.yahoo.net/localtouch/someone_listing.php) which started from 2011, till now, they gets 107570 facebook likes in total, one of their topic is to record some nobodies but who makes a great effort in their life and trying to help others out by their own strength in Taiwan in order to celebrate Taiwan’s 100 Years Old. As we observed, this blog includes two different parts, as we categorized

previously, we could divided it into experiential oriented articles and functional oriented articles. In the experiential oriented facts, it shows the stories of the main character, and it is more related to the innovation of their own business; moreover, the stories here are more relevance to agriculture tourism. In the functional oriented facts, the stories here focus more on those who help others and keep doing charity, trying to inspire and encourage readers to learn from them, view them as a role model. Same as the previous, the way we evaluate this blog is by observing its articles in a period of time, which started from 2011's end of June (the start of this nobodies topic) to 2011's early September (the end of this nobodies topic). During this time, there are 39 articles in total, and we remove a couple articles that tend to be used as advertisement, there are still have 34 articles.

In our assumption justifications, we focused more on the experiential oriented part, for the reason that we can know and depict the spirit and culture context of the SMBs (the industry owner) through analyzing those articles. Our assumption justifications are two folds. The first part is to understand our blog data deeper. The second part is a scenario exemplar.

6.2.2.1 Blog Data Analysis

In this part, we will analyze two blogs; one is from Rwei-Yao Wang, which is viewed as a well-known food blogger, and the other one is from Yahoo! Taiwan's campaign blog, which cooperate with Taiwan council for cultural affairs and are viewed as one of the biggest campaign to celebrate Taiwan's 100 years old in Taiwan.

Ruei-Yao Wang’s Blog Analysis

Figure 6-2-2-1-1 then shows the 87 articles are categorized into two categories: color green representing the functional oriented articles and color red representing the experiential oriented articles. Based on the Figure 6-2-2-1-1, the number of each oriented articles are tallied per 4 months, and it is observed that the rate of functional oriented articles is decreasing (i.e., this blogger has been producing more experiential oriented articles). Furthermore, Figure 6-2-2-1-2 indicates the total view to the popularity of this blog and depicts which kind of articles is more popular; we can see that the average views of this blog’s experiential oriented articles are relatively more stable, comparing to the functional oriented articles. In sum, the experiential articles are given an increasing attention than before.

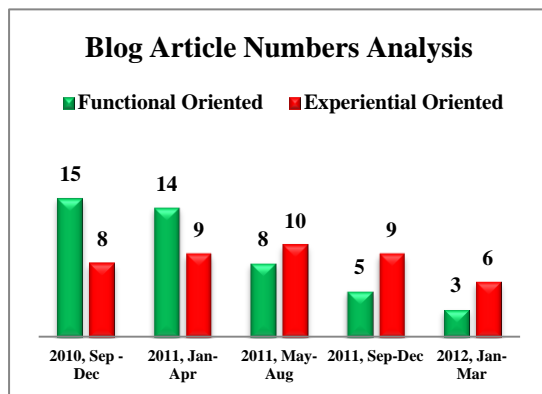


Figure 6-2-2-1-1 Ruei-Yao Wang’s Blog Article Numbers of Each Oriented Articles

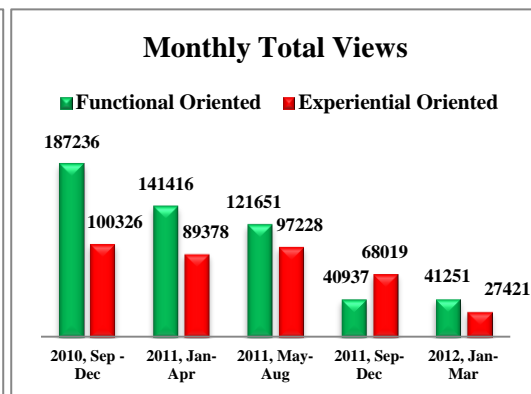


Figure 6-2-2-1-2 Ruei-Yao Wang’s Monthly Total View of Each Oriented Articles

Yahoo! Taiwan Campaign Blog Analysis

Same as the previous analysis, Figure 6-2-2-1-3 shows the blog article analysis of Yahoo! campaign blog; articles are categorized into two different colors: blue representing functional oriented articles, color red representing experiential oriented articles. Although the amount of experiential oriented articles are less than the

functional oriented articles, we can still see the amount of experiential oriented articles are more stable compared to the functional articles in each month. (i.e., we can see the dramatic decreasing of functional oriented articles). Since it is a campaign blog, Yahoo! Taiwan uses the strength of social network to promote and marketing it. Therefore, they import a Facebook feature “like” on each articles meaning that once a reader presses the “like” button then this article will be shared on the reader’s Facebook wall. Most of the reader’s friends will see this message, and most of them will go through the article again based on curiosity or interests and then share again, like a loop. This effect goes viral especially for some interesting topics. In other words, the article which has more “Facebook like” means it gets more attention and triggers people to share with others. Therefore, Figure 6-2-2-1-4 shows the monthly total likes of these articles (this blog only shows the “Facebook likes” as an indicator instead of views), and comparing to the functional oriented articles, experiential articles arouse more attention indeed. For example, the amount of functional oriented articles in July is seventeen articles, it is three times more than the experiential oriented articles which only have six articles in total, however, the total sharing (i.e., Facebook likes) of functional oriented articles in July is only around thirty-four thousand which is only approximately two times higher than the experiential oriented articles’ fifteen thousand sharing. We therefore inference that people are more likely to read and share the experiential stories than functional oriented stories.

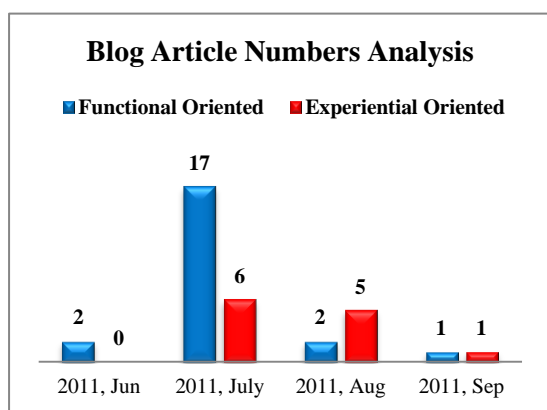


Figure 6-2-2-1-3 Yahoo! Campaign Blog's Article Numbers of Each Oriented Articles

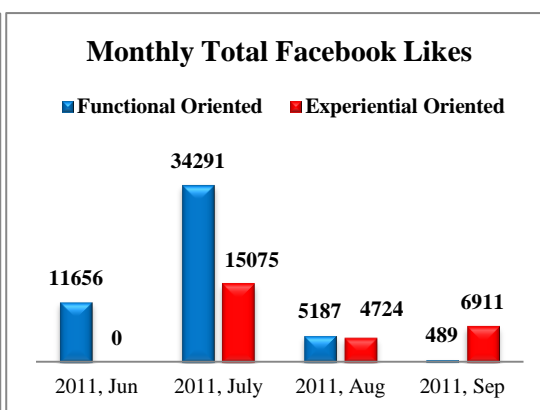


Figure 6-2-2-1-4 Yahoo! Campaign Blog's Monthly Total View of Each Oriented Articles

6.2.2.2 Scenario Exemplar

By further examining those experiential articles, we relate the culture context of the SMBs which influence them to the way they implement their spirit of cultural interpretations into their business, we take the articles of two blogs as exemplars. By the following scenario illustrations, same as the previous, we describe the exemplar articles in these two blogs separately.

Ruei-Yao Wang's Blog Analysis

The following Table 6-2-2-2-1 shows the information of exemplar articles such as date, title, view, website resource and the related cultural interpretations.

Date	Article Title	View	Cultural Interpretations	Website
2012/3/9	橙工房，老師的安心烘焙	4059	Principles, Experiences, Trying, Commitment, Warm, Imagination	http://blog.chinatimes.com/eat/archive/2012/03/09/2103688.html
2011/6/7	戴勝益，害我	20479	Kindness, Ethics, Value,	http://blog.chinatimes.com

Date	Article Title	View	Cultural Interpretations	Website
	哭不停		Traditions, Generosity, Liability	com/eat/archive/2011/06/07/704153.html
2011/3/21	睡在化糞池上的麵包大亨	8492	Trying, Concentration, Passionate, Patience, Entrepreneurship, Beliefs	http://blog.chinatimes.com/eat/archive/2011/03/21/629847.html

Table 6-2-2-2-1 The Exemplar Articles and its Cultural Interpretations

「在食品安全潰堤的邊緣，橙工房堅持無添加的古早味烘焙，顯得更珍貴。」

“The security of food is in the edge of collapse, orange bakery insists in making artificial-free bread and cakes. It is precious, undoubted.”

「因為愛，父母成立了旭景有機農場，成為橙工房最重要的資源。」

“Because of Love, parents build up “hsu-jing” organic farm; all of these became the main backup of orange bakery.”

「由於曾經身受食不正的痛苦，所以做烘焙當事業更加小心，寧可失敗、耗時、成本高，也不要仰賴化學添加劑求取大量生產。」

“Having been torture by unhealthy food, they do much more effort on running their bakery business. They would rather face failure, time-consuming, high cost than rely on chemical additives to achieve mass production.”

「白的就是鮮奶油，黑的就是巧克力，都是純天然，色彩繽紛蛋糕全是色素，我不敢吃，所以我不賣。」

“White is cream; black is chocolate; all are made from natural ingredient. Those colorful cakes are all made by artificial pigment; I don't eat them and thus I do not make and sell them.”

The above sentences were extracted from the article - “橙工房，老師的安心烘焙”。 Those sentences however are only a portion of the whole stories but illustrated

the spirit of the main characters in this story, twin sisters. They also showed the clues which contributed to their personality. This story is all about a twin sisters who have a weak constitution and are struck ill from time to time; their parents decided to move to the country side; they enjoy happy and self-sufficient lives by growing organic food; finally, the twins get their health back and all of this come from the love from their parents and the natural food; this experience influences the twins dramatically, even on their future business. Few years later, the twins have their own bakery shop, and they insist to use the best and 100% natural ingredients because they want quality instead of quantity and they think it is a commitment to themselves and their customers and they want to provide the natural and fresh food instead of the artificial one. Their commitment and insist show their business style, but present their in-mind thinking and behavior. They keep trying to achieve the goal of making fresh but tasty food and to spread their love to their customers, just like their parents to them. They inject their cultural experience into their business to serve as the business's spirit.

The styles of experiential oriented articles in this blog are similar to the story that we just shared - “橙工房，老師的安心烘培”，full of self-experience (i.e., lifestyle, background of growth, etc) and how these experience triggers them to do their business, from the basic product and service provision to service innovation.

Although this blog is mainly related to the food industry, without loss of generality it can still show that those experiential oriented articles are related to service innovation and those SMBs try to counteract the difficulties by creating new values through their cultural experiential elements and personal traits. In addition, these cultural experiential elements and personal traits can also be viewed as the product of local culture that can influences SMBs spirit on how to provide service and product.

Yahoo! Taiwan Campaign Blog Analysis

In the following Table 6-2-2-2, shows the exemplar articles and the related cultural interpretations.

Date	Article Title	View	Cultural Interpretations	Website
2011/9/7	除污女王！83歲超級阿嬤，拼出國家金牌級洗潔粉	6911	Trying, Warm, Passionate, Persistence, Entrepreneurship, Action	http://tw.topic.campaign.yahoo.net/localtouch/someone_article.php?c=2&aid=110
2011/7/7	熱血青年讓老農產品變美容潮品，北緯23.5	2166	Compassion, Assertiveness, Positive, Action, Imagination, Sense	http://tw.topic.campaign.yahoo.net/localtouch/someone_article.php?c=3&aid=76
2011/7/4	專種帶給人快樂的米，小劍劍	3447	Adherence, Acceptance, Passion, Refresher, Problem-Solving, Pleasure	http://tw.topic.campaign.yahoo.net/localtouch/someone_article.php?c=3&aid=48

Table 6-2-2-2 The Exemplar Articles and its Cultural Interpretations

「兩人的夢想，是成為台灣的「The Body Shop」，透過台灣特有農產做成的保養品，將傳統老智慧與在地精神傳遞給全世界。」

“Their dream is to become “The Body Shop” of Taiwan. They want to use the agricultural products in Taiwan to create whole new skin care products. Spread our local spirit and traditional wisdom to the world.”

「創造新潮的保養品，不是因為趕流行，而是對台灣農人最單純的「疼惜」念頭，醞釀了「北緯23.5」的誕生。」

“Creating these brand new skin care products are not because of the trend, but want

to show our “cherish” to Taiwan farmers. Therefore, “23.5 north latitude” was created”

「要取信這些純樸的農家並不容易，一開始就連續被 6 個農夫拒絕，他們仍不放棄，每天跟農夫阿伯阿嬤聊天「搏感情」。花了半年時間，終於成功說服一個繼承家業的 31 歲年輕農夫，願意嘗試一下，提供東方美人茶當原料。」

“It is hard to win the trust from these simple and honest peasants. In the beginning, they were turned down by six farmers; however, they kept trying and then after six months they finally used their sincerity to move a thirty-one years old young peasant. This young peasant was willing to give a new try on this creative product and support them “oriental beauty tea” as the main ingredient.”

「他們有一個願望，要把那些用愛心與汗水灌溉出來的有機農產品，都變成時尚又流行的保養品。有著七年級生天不怕、地不怕個性的李坤陽說：「農人只要專注在土地上，其他的我們來就好。」

“They have a dream, they want to turn those organic agricultural products which are raised with farmers’ love and sweat into fashion and cool skin care products. “Farmers just focus on their land, and we will take over the rest” said by Lee, a boy who was born in the 80’s, within the personality of being unafraid.”

The above statements were what we extracted from the impressed article - “**熱血青年 讓老農產品變美容潮品，北緯 23.5**”，these statements showed the big picture of the whole story, a story about two young people who dedicate themselves into traditional agricultural industry, they want to use their own effort to inject new blood into this hard but of less attention industry, and they try to win attention again. At first, things were not go straight and easy as they thought; they was turned down by around six farmers; no one wanted to join their plan. Even that, they kept trying,

they read all the agriculture related books, and they learned about how to grow plants in different seasons, we inference that this part shows their in-mind thinking and behavior which is perseverance and brave.

The only thing that supports them is the heart to assist these peasants and their sympathy to farmers' situation. They have seen a farmer, who tried to sell his pineapples under the big sun, and those pineapples were very juicy and sweet; however, after the whole day long work, farmers sold almost nothing. Or some peasants dedicated themselves on growing organic fruits and it was harmless to the land; however, they could get only \$7000 a month. Their situation is bad and need to be improved. All of these stories and experiences trigger these two young men to do something special and different for the peasants.

Province doesn't let down a man who does his best; finally, a young farmer wanted to give them his hand, wanted to provide "oriental beauty tea" as the main ingredient to let them do experiment. After cooperating with Biotechnology Company, they developed whole new "23.5 north latitude - oriental beauty tea skin care lotion", and it sold around 1,000 bottles in six months. This shining result surprised both peasants and these two young students. For the peasants, they finally believe that there is a new way to redesign their products; for the young people, it really encourages them to develop more and to find another new and creative way to assist these farmers and agriculture industry.

Unlike the previous article that we showed in Ruei-Yao Wang's blog analysis part, this article mentioned the limits about the main characters' (two young people) growing background. It only mentioned that these two young people were grown up in Taipei, a metropolitan which is totally different from the place where they went for college and started their skin care business. We infer that it might because of it is a

campaign blog, the article will not mention their background a lot, therefore, we tried to dig more about their story, we found out their official website (<http://n235.com.tw/about.html>) for their N23.5 skin care products, in their homepage, they mentioned about when they were young, they remembered that their grandmother used the water which is used to wash rice to wash her face, and their neighbor used loofah dew to do facial treatment, which are related to their culture context. When the time they visited the country side, Jia-Yi and saw how provincial and unsophisticated of the farmer, all of these reminded their memory of their grandmother, neighbor, rice water and loofah dew. Those things are so natural and simple, just like the spirit they saw on these peasants and this land; therefore, they started to think about how to present the natural and simple of our land and the peasants, and these became the principle of their business style. Therefore, it implies that in this story the behavior of these two young people presented was showing part of their personality, they showed their compassion to the farmers, their assertiveness toward the farm industry, used their imagination to develop 23.5 north latitude oriental beauty tea skin care lotion, and all of these are nurtured by their cultural background and lead them to the success.

In this assumption and justification section, we depicted two blog exemplars to support our assumption, starting with assumption1 that local culture elements could be implemented and be included in different domains of culture industries, such as the two different styles of business that we mentioned previously, bakery industry and cosmetic industry. In addition, from the exemplar articles and the followed illustrations, we can see their different culture context have furthermore effect on what they want to convey to their customers and others, just as the viewpoint of proposed in assumption 2-culture context could contribute to SMBs' different

innovations act and business style.

6.3 Testing Propositions

In this part, all the propositions are expected to be tested in order to answer our research questions which were proposed earlier. The way we design the experiment is through field survey, we tend to use field survey to understand the insight of our SMBs, and the field we choose for this research is Yi-Lan, the place that is rich of the color of agriculture industry. In the following paragraphs, we will describe the background of Yi-Lan and how our field survey record was founded to relate to our research.

6.3.1 Field Background Introduction

The industry development in Yi-Lan focuses more on agriculture side; most of the residences are engaged in agriculture. However, the costs of traditional agriculture are growing day by day; moreover, government participate WTO and then started the policy to import agriculture products from other countries, especially from Mainland China, where the costs are cheaper than Taiwan, and thus all of these policy and the high costs of raw material make Taiwan farmer's situation become worse and worse. Therefore, since 1996, the government in Yi-Lan was trying to assist these farmers to do transformation, trying to add value on traditional agriculture; finally, it turned out to be agriculture tourism, added new blood to the old industry; till 2009, there were 13 leisure farm based agriculture areas located in Yi-Lan.

Our field survey focuses more on the leisure farm area named "pillow mountain leisure agriculture area", which was the first leisure agriculture area in Yi-Lan founded in 2000. It includes four villages, which are Zhen-Shan village, Tung-Le

village, Tou-Fen village and Yong-He village; moreover, Zhen-Shan village is the major development area, which has seventy-eight square hectometer. There are many different services provided by the vendors in Zhen-Shan village, for example: bed and breakfast, picking fruit experiencing, and many other different and colorful products and services for tourist to experience the natural of Zhen-Shan and the interest of agriculture.

6.3.2 Interview Design and Object

The main purpose of this field survey is trying to prove that cultural really affects SMBs, implicitly or explicitly. Accordingly, the interview design would more concern about the background of SMBs and the motivation to start their business. We interviewed four vendors in Zhen-Shan village, as described in the following Table 6-3-2-1 the basic information of interview objects in Zhen-Shan village shows the basic information of each vendor, in order to give a big picture about the business in Zhen-Shan village and even extend to Yi-Lan.

Name of Business	Name of Vendor	Type of Business	Background Description	Attachment for Data	ID
Vendor A	Mr. Tseng	Pick Fruit Experiencing 、 Oriental Pear Selling	Mr. Tseng is the local kid in Yi-Lan, his business is growing fruits, if we track back to his ancestor; we will	Appendix 4-1 Vendor A- Verbatim	a

			<p>find out that they all rely on growing different kind of fruits to make a living. The difference between Mr. Tseng and his father or even his ancestor is he knows how to make money in a smart way. He knows the fashion period of different fruits; he knows that he should change what he grows just like customers change their favor fruit. Now, Mrs. Tseng is the only oriental pear vendor who survived in Zhen-Shan village, and he keeps growing different kind of fruits to suit the market needs.</p>		
Vendor B	Mr. Lin	Chinese Refreshment Selling	Owner Mr. Lin grows up in Yi-Lan, went to Taipei to learn how to	Appendix 4-2 Vendor B - Verbatim	b

			<p>make Chinese refreshment around his 20. When Mr. Wu was a little boy, it was his interest to make dessert; he wanted to use these interests to make money. After few years of leaning in Taipei, he finally decided to go back to his hometown, Yi-Lan, he wanted to start his own business here, shared his neighbor how good his Chinese refreshment is. Now, Mr. Lin has his own factory and royalty clients.</p>		
Vendor C	Mr. Wu, Mrs. Wu	Bed & Breakfast Café	This Bed & Breakfast was the baby of the Owner couple, Mr. and Mrs. Wu. It was also the first B&B in Zhen-Shan village, at first, they just	Appendix 4-3 Vendor C - Verbatim	c

			<p>wanted to start their second career, and however, once they dedicated more, they found out that they love this B&B more. They want to create a fully farm atmosphere to their customers, make them experience the different life style from city. Mr. Wu uses his aesthetics specialties, and Mrs. Wu uses her flower arranging skill. They create a place that not only presents the simple of countryside but also shows the sincerity of this couple.</p>		
Vendor D	Mrs. Lee	Bed & Breakfast	<p>Mrs. Lee is the owner of this B&B, for Mrs. Lee, it is just her interests, she didn't fully rely on this B&B for making</p>	<p>Appendix 4-4 Vendor D - Verbatim</p>	d

			<p>money. Therefore, Mrs. Lee does not very focus on running her B&B; however, she still wants to find some way to upgrade the quality of her B&B, no matter in service side or in hardware side. For Mrs. Lee, the room in the second floor, which can view the sun rises of Guei-shan Island, is her proud.</p>		
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Table 6-3-2-1 The Basic Information of Interview Objects in Zhen-Shan Village

After knowing the basic information of our interviewees, the following Table 6-3-2-2 will show the detailed information of how many people participated the interview sessions and how the interviews went and what were our questions designs:

Date	Participates	Interview Vendors	Interview Type	Main Interview Focal Questions	Goal
2012 /05	ImageCons:5 Vendor A:1 Vendor B:1	Vendor A 、 Vendor B 、 Vendor D	Group Interview	Q1. How do you think about using	Want SMBs to know about our system and what we want to

	Vendor D:1			personality as a way to analyze your behavior?	provide to them, therefore, this time is more focused on
				Q2. Do you think these “cultural interpretations” can describe a part of you?	describing our system and knowing their feedback.
2012 /06	ImageCons:5 Vendor A:1 Vendor B:1 Vendor C:2 Vendor D:1	Vendor A、 Vendor B、 Vendor C、 Vendor D	In-Depth Interview	Q1. Why you start to do this?	Try to know the background of SMBs and their motivation of starting their businesses.
				Q2. Is that because of your growth background?	
				Q3. Why you design your service like this? Will you learn from others?	Want to know the reason and any linkage of SMBs’ service and background and then
				Q4. Anything inspire you to do things like now?	infer the relation between SMBs’ culture context and service innovations.

Table 6-3-2-2 The Information of Interview Participants and Interview Data

6.3.3 Data Analysis

We will use the data which we collected from field survey to validate that culture background does contribute to SMBs internal thinking and external acting, and it would also influence the way that SMBs convey their service to their customers. The following are the relevant proposition that we proposed previously.

- Proposition 1: The specific dimension of local culture would influence SMBs service presentation.

In order to evaluate our proposition 1, we then come out the following extension proposition; we will use the field survey data which we collected from the vendors that we introduced in the Chapter 6.3.2 to support and confirm our proposition. Moreover, the interview data here are all vivo-codes, we will first encode these raw data into a more accurate idea, and then we will extract these preliminary codes into final codes, which can illustrate the proposition that we proposed.

- Proposition 1-a: Local culture contributes to the “Cultural Interpretation” which represents SMBs’ behavior and in-mind thinking.

To collect the useful information to prove that local culture would represent SMB’s behavior and in-mind thinking, we will extract the related interview data to show our findings. In this part, we are supposed to know SMB’s grow-up background or what factors that influenced SMBs. Here we illustrate our raw data into more clear ideas and then classify them into two different final codes, which are culture context and cultural interpretation. The culture context here presents as local culture, which includes family relationship, education, value, living environment, background, etc.

The cultural interpretation here represents the in-mind thinking and behavior that was contributed from SMBs' culture context and background experiences.

By encoding our interview data, we suppose to link the culture background and SMBs' in-mind thinking together:

	[Interview Data]	[Preliminary Codes]	[Final Code]
A1	<p>“¹My father really worked very hard, and do not care about how much money that he made from, he just thought that he could not stop working, and they do not have the concept of planning.” – Vendor A - Mr. Tseng</p>	<p>¹Father had no concept on planning - Family Value</p>	<p>✓ Culture context</p>
A2	<p>“²In my parents' generation, they had a concept that they only care about contribution but will not ask for return. Therefore, they grew a lot of different fruits and vegetables, but they do not spend time to understand which one is suit to the market. ³For me, I want to do my work in a smart way; I do not want to follow the old paths. ” – Vendor A - Mr. Tseng</p>	<p>²View contribution more than return - Family Value ³Self-awareness from the past experience</p>	<p>✓ Culture context ✓ Cultural-Interpretation</p>
B1	<p>“⁴The reason why I started to make Chinese refreshment is that because it was hard to get one when I was young. ⁵The situation at that time was bad, and you should be satisfied that you had food to refrain from starving. For us, bread and</p>	<p>⁴Lack of resource ⁵Be satisfied and cherish</p>	<p>✓ Culture Context ✓ Cultural-Interpretation</p>

	<i>refreshment are too luxury; therefore, once we got the chance, we would try to make it by ourselves.” – Vendor B - Mr. Lin</i>		
C1	<i>“⁶To be honest, Yi-Lan is countryside in Taiwan, and the people here look like they are lazy and not so ambitious on their career. However, that is because the atmosphere here is really close and conservative, you do not know how big the outside or even the world is, therefore, ⁷Mr. Wu felt inferior at that time.” – Vendor C - Mrs. Wu</i>	<i>⁶Social morals are close and conservative ⁷Environment effect-self-cognition-feeling inferior</i>	✓ Culture Context ✓ Cultural Interpretation
C2	<i>“⁸Till he (Mr. Wu) ended up of serving as army and went to his first job, at first, he thought that he was hard working and dedicated himself to the work, however, his supervisor did not give him any encourage and reward, but gave to those who graduated from university or college, and he finally found out that the importance of educational background. ⁹This really affects him a lot; he keeps learning and going to get degree even when he is almost seventy years old.” – Vendor C - Mrs. Wu</i>	<i>⁸Education background matters ⁹Preseverance on learning</i>	✓ Culture Context ✓ Cultural Interpretation
D1	<i>“¹⁰I was born and brought up in farmers’ families, all I know is that we have to be diligent, do our best on what we are doing now.” – Vendor D - Mrs. Lee</i>	<i>¹⁰Family education - diligent</i>	✓ Culture Context

D2	<p>“¹¹<i>I think the reason why I am so conservative is because my family background, I do not have such ambition to achieve everything.</i>” – Vendor D - Mrs. Lee</p>	<p>¹¹<i>Conservative and with low ambition</i></p>	<p>✓ Cultural Interpretation</p>
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Table 6-3-3-1 Interview Data for Support Proposition 1-a

The data that we collected here are all from the in-depth interviews, because we wanted to know more of each vendor. According to the data that we collected from the interview session, as we noted in Table 6-3-3-1, we can find a thing in common that the background of SMBs would have some effects on them, internally or externally. However, they use different ways to reflect and show this affection. We use abduction way to show our finding of their culture affect, in abduction way, we first infer our interview data into our preliminary code then infer our preliminary code into final code, after the process of inference; we can now infer that our interview data can be inferred to our final code. In other words, our final code could present the spirit of our interview data.

For example, the owner of “Vendor D B&B”, Mrs. Lee, she is a kid who grew up in a farmer family; therefore, the working principle of Mrs. Lee is highly influenced by the concept of how her family works on farm. According to what Mrs. Lee had told us, “¹⁰*I was born and brought up in farmers’ families, all I know is that we have to be diligent, do our best on what we are doing now.*” We preliminary encode her diligence into her ¹⁰*family education style* and then classify her family education style into part of culture context. In addition, her grew-up background also contributed to her ¹¹*Conservative and with low ambition* personality, inferring from her description “¹¹*I think the reason why I am so conservative is because my family background, I do not*

have such ambition to achieve everything.” This conservative and low ambition personality could be regarded as an example of in-mind thinking, represented as a *culture interpretation in this research*. That is, she prefers to observe first, and then starts to think if it is worth or not, when she comes into an innovation opportunity. In sum, we infer Mrs. Lee is influenced by her *culture context* and then contribute to her in-mind thinking and behavior.

Despite the case of Mrs. Lee, we can also see this culture context influences on other vendors. Such as the owner of “*Vendor A*”, Mr. Tseng, who grew up in a peasant family, and his father viewed contribution more than return and never planned for the market needs, just as Mr. Tseng told us, “¹*My father really worked very hard, and did not care about how much money that he made from, he just thought that he could not stop working, and they did not have the concept of planning.*” and “²*In my parents’ generation, they had a concept that they only care about contribution but will not ask for return. Therefore, they grew a lot of different fruits and vegetables, but they did not spend time to understand which one is suitable to the market.*” ³*For me, I want to do my work in a smart way; I do not want to follow the old paths.*” All of these are categorized into Mr. Tseng’s growing background of ¹*Family Value* and then influenced his ³*Self-awareness*. That is, Mr. Tseng’s family value is part of his *culture context* and the influence on his self-awareness of deciding not to follow his parents’ old paths is his in-mind thinking and behavior which came from the experience from his background.

For more examples, such as Mr. Wu, the owner of “*Vendor C*”, he grew up in a close and conservative country side, where he did not have many opportunities to get better degree, all of these made him has an inferior sense. According to what Mrs. Wu told us, “⁶*To be honest, Yi-Lan is countryside in Taiwan, and the people here look like*

they are lazy and not so ambitious on their career. However, that is because the atmosphere here is really close and conservative, you do not know how big the outside or even the world is, therefore, ⁷Mr. Wu felt inferior at that time.” We encoded Mr. Wu’s grew up environment into ⁶*Social morals that are close and conservative* and the effect of this environment was ⁷*self- cognition-feeling inferior*. His grew-up environment and social conduct of *culture context* brought him an inferior feeling about himself and then triggered him to keep pursuing education degree, which represent his thoughts and action.

Through these illustrated stories, we can infer that the influence of local culture that does affect SMBs’ behavior and in-mind thinking, which we represent them as cultural interpretations; moreover, what they are doing now are part of the reflection of their own experience and culture context.

In the following section, we want to know that this local culture would not only contribute to what SMBs’ behavior and in-mind thinking but would also contribute to the way that SMBs design and provide their service.

- Proposition 1-b: “Cultural Interpretation” is a local cultural driver to drive SMBs design their service innovations.

In order to find out the support of this proposition, in this part, the interview would focus more on why and how SMBs design their services, and do they have any inspiration from their own experience or culture background? Therefore, we decided to encode the interview data that we got into three main final codes, which could represent our idea of propositions. There are three final codes, first would be culture context presented as local culture, which includes family relationship, education,

value, living environment, background, etc. Second, cultural interpretation represents the in-mind thinking and behavior that was contributed from SMBs’ culture context and background experiences. Third, service provision and design represent SMBs’ business style and their service. However, we will first give these raw data their preliminary codes and then categorize them into proper final codes. As we noted in Table 6-3-3-2 Interview Data for Support Proposition 1-b, we can see our main raw data, followed by the preliminary codes and the third column of the three final codes.

During the time we try to encode the interview data, as the previous proposition 1-a, we use the same abduction way to infer the in-side meaning of our raw data, first infer our interview data into preliminary code, next infer preliminary code into our final code, then we can infer the relation between interview data and final code. We found out that local culture would drive the way that SMBs design their service and what they going to provide to their customers:

	[Interview Data]	[Preliminary Codes]	[Final Code]
A3	<p>“¹²<i>I do not want to go through my parents’ old path, I try to know more about my customers, to suit their needs and interests, ¹³I am really sensitive on the trend of different fruits, and I know when is the right time to change my key fruits is.” – Vendor A- Mr. Tseng</i></p> <p>“¹⁴<i>When I was young, our situation was not so good, you do not have much time to study or even to play, you have to work on family farm,</i></p>	<p>¹²<i>Suit customers’ needs and interests</i></p> <p>¹³<i>Has sensitivity on his products</i></p> <p>¹⁴<i>Tough life</i></p> <p>¹⁵<i>Learn by doing-experiencing</i></p>	<p>✓ Service</p> <p>Provision and Design</p> <p>✓ Culture context</p> <p>✓ Cultural Interpretation</p>

	<p>therefore, ¹⁵we learn via doing, trial and error, all what I know is all based on experiences.” – Vendor A- Mr. Tseng</p>		
B3	<p>“¹⁶I knew most of the environment and sanitary for food and beverages shops were really dirty and bad, I have been there when I was really young and really hate that atmosphere. ¹⁷Therefore, at that time, I told myself, I will have my own bakery shop and it must be very clean and nice.”- Vendor B - Mr. Lin</p>	<p>¹⁶Prefer clean rather than messy</p> <p>¹⁷Commitment to himself and his customer</p>	<p>✓ Cultural Interpretation</p> <p>✓ Service Provision and Design</p>
C3	<p>“¹⁸I know the importance of knowledge, I went to my graduate school when I was sixty-seven, and I got the degree of architecture aesthetics. Aesthetics is my interest actually. ¹⁹After that, I use this skill to decorate my B&B, to convey my sensitive of aesthetics to customers.” – Vendor C - Mrs. Wu</p>	<p>¹⁸Importance of degree-by working experience</p> <p>¹⁹Convey aesthetic feeling to customers</p>	<p>✓ Cultural Interpretation</p> <p>✓ Service Provision and Design</p>
C4	<p>“²⁰For me, here is country side, the place where I grew up, therefore, I want to create a country feeling to my customers. ²¹I want them to feel the simple, honest, to forget the pressure from work and life, I will not change this key concept, I insist.” – Vendor C - Mrs. Wu - c</p>	<p>²⁰Influenced by grew-up background</p> <p>²¹Insist to convey country style feeling to customers</p>	<p>✓ Culture Context</p> <p>✓ Service Provision and Design</p>
D3	<p>“²²I divided my B&B into several different square</p>	<p>²²Behavior</p>	<p>✓ Cultural</p>

D4	<p><i>spaces, and I decorated those spaces as different function bedroom.</i> ²³<i>Just like what we do as a vegetable grower, we divide our land then grow different vegetables.”</i> – Vendor D - Mrs. Lee</p> <p><i>“²⁴I do not like to compete with other B&B providers; I think that will lower the quality of B&B industry. I think customers will feel what we convey to them. ²⁵I try to make visitors feel comfortable and relax then they can enjoy the peaceful and beautiful here.”</i> – Vendor D - Mrs. Lee</p>	<p><i>influenced by working experience</i></p> <p>²³<i>Family working style</i></p> <p>²⁴<i>Be herself, harmony</i></p> <p>²⁵<i>Convey peaceful atmosphere</i></p>	<p>Interpretation</p> <p>✓ Culture</p> <p>Context</p> <p>✓ Cultural</p> <p>Interpretation</p> <p>✓ Service</p> <p>Provision and Design</p>
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Table 6-3-3-2 Interview Data for Support Proposition 1-b

After the interview, we got these data to support our propositions, each of this extract data from each vendor could track back to the data they proposed in proposition 1-a, then can get to know that how culture context influences SMBs doing their service and conveys their principles to the customers. For example, Mrs. Lee, owner of “Vendor D”, designed her B&B as the way she worked on the farm, several different but square spacing rooms, according to what she said *“²²I divided my B&B into several different square spaces, and I decorated those spaces as different function bedroom.* ²³*Just like what we do as a vegetable grower, we divide our land then grow different vegetables.”* it shows her behavior which was influenced by her ²³*Family working style* and ²²*working experience*, the influence by culture context transmit into the action. Furthermore, in her deep mind, she prefers ²⁴*harmony* style than competitive one, reasoned from her interview data: *“²⁴I do not like to compete with other B&B providers; I think that will lower the quality of B&B industry. I think*

customers will feel what we convey to them. ²⁵*I try to make visitors feel comfortable and relax then they can enjoy the peaceful and beautiful here.*” therefore, she would like to provide her B&B as a place where ²⁵*convey peaceful atmosphere*. Her deep in-mind thinking of harmony present her *cultural interpretation* and her wishes of convey peaceful atmosphere to her customers present her *service provision and design*, moreover, the ways she design and provide business were influenced by her in mind thinking, in addition, all of these inference were from her interview data.

The owner of “Vendor A”, Mr. Tseng, as we mentioned, he did not want to follow his parent generation’s path, this cultural background contributed to his behavior that plan for customers’ needs; therefore, he created his own way to service and suit the needs of customers, “¹²*I do not want to go through my parents’ old path, I try to know more about my customers, to suit their needs and interests,* ¹³*I am really sensitive on the trend of different fruits, and I know when is the right time to change my key fruits is.*”, said by Mr. Tseng. We inferred that he can ¹²*suit customers’ needs and interests* and ¹³*has sensitivity on his products*, all he did to welcome customers’ need are his way to do *service provision and design*, and he design his service to keep transforming his brand fruits. Additionally, Mr. Wu of “Vendor C”, who found out the importance of education degree due to his own background and working experience, then affect his behavior that started to study his interested subject aesthetics as his master degree, “¹⁸*I know the importance of knowledge, I went to my graduate school when I was sixty-seven, and I got the degree of architecture aesthetics. Aesthetics is my interest actually.*¹⁹*After that, I use this skill to decorate my B&B, to convey my sensitive of aesthetics to customers.*” said by Mr. Wu. We infer the motivation of Mr. Wu to get education degree is because of his ¹⁸*working experience*, and his working experience became his motivation and action trigger. And he wanted to convey the

countryside atmosphere in his hometown to his customers, Mr. Wu said, “²⁰*For me, here is a country side, the place where I grew up, therefore, I want to create a country feeling to my customers.* ²¹*I want them to feel the simple, honest, to forget the pressure from work and life, I will not change this key concept, I insist.*” We infer that Mr. Wu is ²⁰*influenced by grew-up background* and ²¹*insist to convey country style feeling to customers*, in which the grew-up background part indicates his *culture context* and his *service provision and design* is to convey the country style atmosphere to his customers. This is an example that due to the culture background of the main character triggering his in-mind thinking and behavior and then he used what he learned and felt of his hometown into his service provision and design.

The last example but not the least, the owner of “Vendor B”, Mr. Lin, he knew all the shortcomings when he was learning how to do Chinese refreshment from others, at that time, he realized that he ¹⁶*prefers clean rather than messy* cooking environment, according to what he mentioned in the interview, “¹⁶*I knew most of the environment and sanitary for food and beverages shops were really dirty and bad, I have been there when I was really young and really hate that atmosphere.* ¹⁷*Therefore, at that time, I told myself, I will have my own bakery shop and it must be very clean and nice.*” and these in-mind thinking contributed to his ¹⁷*commitment to himself and his customer*, that is, he would like to provide a clean and fresh environment to make refreshments for his customers as his principle on *service provision and design*.

Through the encoding process of these SMBs’ vivo-data, we can find out that just as mentioned in proposition 1-a, their culture context could compose to be a motivation or affection on their behavior and in-mind thinking; furthermore, these action and thoughts could be a clue of how they decorate their service, how they convey their view, and how they run their business. As what we proposed in

proposition 1-b that cultural interpretation is local driver to drive SMBs design their service innovation, we believe that what they present and act could be interpreted as their personality and the deep motivation and affection behind based on the inferences made from the encoded interview data.

6.4 Discussion of Findings

The goal of this study is to find the factors which could represent SMBs' behavior and in-mind thinking and then furthermore could trigger them to do service innovation. Therefore, we used blog stories and interview data from Zhen-Shan village to provide the support our assumptions and propositions. However, In blog findings, we found it is hard to find the blog which is as complete as Rueti-Yao Wang's Blog or Yahoo! Campaign Blog that contain the stories of each main character in their blog articles; so, we did not cover more industries. Nonetheless, our results still confirm that culture context would compose to SMBs reaction and behavior (i.e., proposition 1-a). And these reaction and behavior will lead SMBs to do their business in different ways, based on their in-mind thinking and exterior action (i.e., proposition 1-b).

Here are some findings that are worth of summarizing:

1. The family relationship of culture context would impact one's personality, some would follow family's step, and some would learn the lesson from it and find their own creative way.
2. The cultural traits of people would manifest on their service design and spirit convey, and would also presents on their thinking.

3. The business type will not limit the usage and benefits from the proposed mechanism, for the reason that it is traced back to the beginning, all of the business are start from people.

During the analysis of these data analysis and inference, especially in the analysis of the interview data part, we first found out that for some SMBs, they have no ideas about linking their behavior to their cultural background. However, during the interview sessions, we found out that what they described could be traced back to their cultural background and have clue to find the linkage, as we indicated for validate our proposition 1-a. Second, we also found out that they can easily accept the concept of our mechanism, as we presented it in an easy and straight forward way, such as what you act now are to indicate your own traits and personality which are contributed by your culture context. Third, from the data that we got from the interviews, we could find the linkage between their story and our proposition, just like what we indicated in our experiments for proposition 1-b, the data now could show the relationship between their service and their characteristics, in other words, these shows the chance and possibility for SMBs to link their service to their own cultural traits after inspired by our mechanism.

To sum up, these findings are believed to support our view of the possibility and relation between culture context and service innovation, and our mechanism could give SMBs some new ideas about themselves and their current business.

In the next Chapter, we will provide our research implication, conclusion and future directions as the end of our research.

CHAPTER 7 CONCLUSION

This research was commence to answer our two research questions, the lead one is to approach the specific dimension of local culture that would influence SMBs' service innovation, and the following one is to incorporate social cultural drivers (i.e., cultural interpretations) into the way that SMBs design their service innovations. The experiment results were presented in Chapter 6. In the chapter, we will first summarize our research contributions and then will discuss the managerial implication, the last but not the least, limitation and future works will be presented.

7.1 Contributions

(1) Local cultural model which can describe the main local culture context that have influenced individual to think, act or even their inner behavior

Our research is mainly relying on Hofstede's (2001) five cultural dimensions and its significance of culture on business communications, and these five cultural dimensions enable us to understand its contribution on value differences. Accordingly, we would like to develop a cultural model which can describe the SMB's cultural factors in Taiwan. The first and one of the important contributions of our research is to justify the cultural dimension factors that mainly influence on Taiwanese. Within this local cultural model, we develop a series of questions to evaluate how local cultural influenced individual to think, act and even on their inner thinking and behavior. We use this model to find out user's personality aspect and furthermore their related cultural interpretations and cultural traits. And we believe for finding user's in-mind thinking, value and behavior, our local cultural model is a good foundation for it.

(2) Social cultural drivers (i.e., cultural interpretations) that might influence SMBs or lead SMBs to do innovation

Our second contribution is finding out the social cultural drivers, as known as cultural interpretations that might influence SMBs behavior and inner thinking. As we mentioned previously, Hofstede's (2001) research on five cultural dimensions verified that different cultural dimensions would lead to different value. Accordingly, we create a related concept named cultural interpretations, and they could represent user's in-mind thinking and behavior influenced by local culture context. Furthermore, in our Chapter 6, evaluations part, we first use different industries' blog analysis to justify our assumptions that different SMBs will have different cultural interpretations to depict them, and could also contribute to SMBs' different innovations act and different business styles. In addition, we use in-depth interview to verify our perspective that cultural interpretations might influence SMBs. Fortunately, after our interview session and our encoding process, we justify that cultural interpretations implies SMBs' culture context and effect SMBs' service behavior and design.

7.2 Managerial Implications

The previous literature research of cultural influence is mainly on the management behaviour and guidance of individuals' decision making (Donnel A. Briley et al., 2000). Nevertheless, in our research, we combine this concept with the service innovation part; we would like to bring the concept of cultural influence on the service innovation, in order to raise the importance of our local culture and inspire SMBs a new way to do service innovation on their current business.

In particular, our proposition 1 points out that the specific dimensions of local

culture would influence SMBs service presentation. Accordingly, we provide another proposition 1-a, and proposition 1-b to assist our evaluation on proposition 1. In our proposition 1-a, we use our interview data to verify the influence of local culture on SMBs, and after our inference, we find out what SMBs are doing now are part of the reflection of their own past experience and culture context. Moreover, in our proposition 1-b, the following proposition of proposition 1-a, follows up the last interview data, addresses that what SMBs present and act could be interpreted and explained as their personality and deep motivation, affection behind them.

With our evaluation of the propositions in this research, we find out the way and the reason why SMBs start and operate their business can partially trace back to their culture context. Mostly, their culture context contributes to their in-mind thinking and behaviour which influence what they think and act in today. Furthermore, we expect SMBs could develop the service and business which can convey their own special characteristics. For SMBs who are interested to adopt our service system, we could assist them to find out their own special cultural interpretations by their cultural traits result, and follow cultural interpretation-service innovations exemplar terms to achieve their service inspiration.

7.3 Limitation and Future Works

In our research, we note several limitations that should be taken into account when applying our research result and we also point out the direction of future research and works. First, the industry of interview data and related blog analysis are limited and are a bit similar in some degree, belonging to leisure agriculture, agriculture-cosmetics and food industry. Although “cultural interpretations” is a concept, and we do believe that it could implement in every industry, and we still

expect that we could evaluate and justify this view via many different industries domain. Second, in our research, we are not able to reach practical usage data for our proposed mechanism, because it takes time for user to digest the inspiration they can get from our mechanism and right now is hard for us to keep following up user's feedback and the progress of their service innovation after getting inspiration from our mechanism. However, we still believe the way that we used to justify our mechanism's performance and utility could represent as a considerable simplification of the real world. We use the practical field experiment as our evaluation, and this could gain us more practical experiences of using our local culture perspective toward service innovation model.

Finally, after our noted of above mentioned limitations, here we would like to address our future works, we expect our future work could gain more practical data and could also supervise the usage of our cultural interpretations on SMBs' current business, to gain more information and feedback about how SMBs implement those social cultural drivers into practical and use these social cultural drivers as a hints to guide them do different type of service innovation which all based on culture. Last but not the least, we expect our mechanism could be implement and evaluate in other industry and across different regions level.

7.4 Conclusion Remarks

In this research, we first address the questions that whether we could approach the specific dimensions of local culture which would influence SMBs service innovation and how we incorporate such social cultural drivers that come from SMBs' culture context into their service innovations. And by analysis SMB's culture context and their current business style and service behavior, what SMB act now represents

their influences by culture context. In sum, our research identifies what these social cultural drivers are and how SMBs could use it into their current business or even as their service innovations.

In order to make user to know our mechanism easily, we also propose a system scenario to express our concept and the interface of our system. We are sure that SMBs could get the cultural interpretations that could express their culture context effect and present their inner thinking and behavior and furthermore could implement these on their service innovation which could present their own special characteristics on their service and products.

APPENDIX 1–CULTURAL QUESTIONNAIRE FORMATION

Here we are going to address the design of our cultural questionnaire. In our Taiwan's Local Cultural Model, we use social relationship and religion as the two main measurements to know the influence of culture on the SMBs; therefore, the questions design of our questionnaire may pay more attention on these two measurements.

The design will be separated into two parts, and the first part is to check which one of Hofstede's (2001) cultural dimensions (i.e. power distance, uncertainty avoidance, masculinity, individualism) belongs to the SMBs user. After checking the cultural dimensions, the following second part is to check which personality belongs to the SMBs user, since one cultural dimension will link to more than one personality. We have to use the questionnaire to double check the right personality of the SMBs user. Here we refer to Ten-Item Personality Inventory (TIPI) (Gosling et.al., 2003) to design the questions of the examine of SMBs user's main personality.

First Part- relevancy questionnaire to Hofstede's cultural dimension:

The questions design of this part refers to the Hofstede's (2001) research of values and attitudes differences found with the cultural dimensions (i.e. power distance, uncertainty avoidance, masculinity, individualism), each cultural dimension (i.e. power distance, uncertainty avoidance, masculinity, individualism) has its own main summary exhibit. We tend to use the summary exhibit to design questions to examine the cultural dimensions (i.e. power distance, uncertainty avoidance, masculinity, individualism) that SMBs user belong to.

SMBs user should rate the extent to which they agree or disagree with the questions statement applied to them, SMBs user have to choose the number (1: Disagree strongly, 2: Disagree moderately, 3: Neither agree nor disagree, 4: Agree

moderately, 5: Agree strongly) of each questions.

I. Power distance

Low PDI	High PDI
All should be interdependent.	A few should be independent; most should be dependent.
Inequality in society should be minimized.	There should be an order of inequality in this world in which everyone has his/her rightful place; high and low are protected by this order.
Hierarchy means an inequality of roles, established for convenience.	Hierarchy means existential inequality.
Subordinates are people like me.	Superiors consider subordinates as being of a different kind.
Superior are people like me.	Subordinates consider superiors as being of a different kind.
The use of power should be legitimate and is subject to the judgment between good and evil.	Power is a basic fact of society that antedates good or evil; its legitimacy is irrelevant.
All should have equal rights.	Power holders are entitled to privileges.
Powerful people should try to look less powerful than they are.	Powerful people should try to look as powerful as possible.
Stress on reward, legitimate and expert power.	Stress on coercive and referent power.
The system is to blame.	The underdog is to blame.
The way to change a social system is by redistributing power.	The way to change a social system is by dethroning those in power.
Latent harmony between the powerful and the powerless.	Latent conflict between the powerful and the powerless.
Older people neither respected nor feared.	Older people respected and feared.

Exhibit 1 The Power Distance Societal Norm (Hofstede, 2001)

Q1. It is a basic virtue and should last throughout life to respect for parents and older relatives?

Q2. Compare to the equality, freedom is more important?

Q3. Hierarchy means an inequality of roles, established for convenience?

Q4. Always have positive attitude toward older people?

Q5. It is an inequality world; everyone in this world should have his/her own rightful place, high and low are protected by this order?

II. Uncertainty avoidance

Low UAI	High UAI
The uncertainty inherent in life is relatively easily accepted and each day is taken as it comes.	The uncertainty inherent in life is felt as a continuous threat that must be fought.
Ease, lower stress, less anxiety.	Higher stress, anxiety, neuroticism.
Being busy is not a virtue per se	Inner urge to be busy
Suppression of emotions.	Express of emotions
Subjective well-being.	Less subjective well-being.
Openness to change and innovation.	Conservatism, law and order.
Willingness to take unknown risks.	Only known risks are taken.
What is different is curious.	What is different is dangerous.
Tolerance of diversity.	Xenophobia.
Younger people are respected.	Older people are respected and feared.
Comfortable with ambiguity and chaos.	Need for clarity and structure.
Appeal of novelty and convenience.	Appeal of purity.
Belief in one's own ability to influence one's life, one's superiors, and the world.	Feeling of powerlessness toward external forces.

Exhibit 2 The Uncertainty Avoidance Societal Norm (Hofstede, 2001)

- Q6. Can tolerance for ambiguity in structure and procedures?
- Q7. Have many rules, and think if children cannot obey the rules, they are sinners who should repent?
- Q8. Is more openness to change and innovation?
- Q9. Always feel of higher stress and anxiety?
- Q10. It is good to express the embarrassment, anger, and guilt?

III. Masculinity

Low MAS	High MAS
Relationship orientation.	Ego orientation.
Quality of life and people are important.	Money and things are important.
Stress on who you are.	Stress on what you do.
Work in order to live.	Live in order to work.
Minimum emotional and social role differentiation between the genders.	Maximum emotional and social role differentiation between genders.
Men should be tender and take care of both performance and relationships; women should be the same.	Men should be tough and take care of performance; women should be tender and take care of relationships.
Men and women should be modest.	Men should be and women may be assertive and ambitious.
Sympathy for weak.	Sympathy for the strong.
Small and slow are beautiful.	Big and fast are beautiful.

Exhibit 3 The Masculinity Societal Norm (Hofstede, 2001)

Q11. It has different role models: father should deal with the facts, mother deal with the feeling?

Q12. Work in order to live?

Q13. Money and things are more important than the quality of life and people?

Q14. There is minimum value and emotional different between women and men?

Q15. Compare to the family, friends and acquaintances are more important?

IV. Individualism

Low IDV	High IDV
In society, people are born into extended families or clans, which protect them in exchange for loyalty.	In society, everyone is supposed to take care of him-or-herself and his or her immediate family only.
“We” consciousness.	“I” consciousness.
Gemeinschaft (community)	Gesellschaft (society).
Collectivity orientation.	Self-orientation.
Value standards differ for in-groups and out-groups: particularism.	Value standards should apply to all: universalism.
Identity is based in the social system.	Identity is based in the individual.
“Shame” cultures.	“Guilt” cultures.
High-context communication.	Low-context communication.
Emotional dependence of individual on institutions and organizations.	Emotional independence of individual from institutions or organizations.
Emphasis on belonging: membership ideal.	Emphasis on individual initiative and achievement: leadership ideal.
Private life is invaded by institutions and organizations to which one belongs.	Everyone has a right to private life.
Survival.	Hedonism.
Activities imposed by context.	Self-started activities.
Expertise, order, duty, security provided by organization or clan.	Autonomy, variety, pleasure, individual financial security.
Traditional society.	“Modern” or “postmodern” society.

Exhibit 4 The Individualism Societal Norm (Hofstede, 2001)

Q16.Children are supposed to learn to take care of themselves as soon as possible?

Q17.It is better to live with or close to relatives or clan members compare to the nuclear family?

Q18.“We” orientation than “I” orientation?

Q19.Expected for personal opinion rather than by group?

Q20.Think to divorce or without children is bad and not complete?

Second Part- relevancy questionnaire to the NEO-PI-R personality:

The reason that we adopt Ten-Item Personality Inventory (Gosling et.al., 2003) as a reference to design our questions is because that this TIPI was used to measure the Big-Five personality (Goldberg, Lewis R., 1990) dimensions at first. In addition, the Big-Five personality was the predecessor of Costa and McCrae's (1992) NEO Personality Inventory, Revised (NEO-PI-R). There is a only few difference between Big-Five personality and NEO-PI-R (the one we used in our research), as shown in the table A-1 below. For example, the five personality of Big-Five personality is extraversion, agreeableness, conscientiousness, openness to new experiences and emotional stability; yet, the five personality of NEO-PI-R is extraversion, agreeableness, conscientiousness, openness to experience and neuroticism.

Big-Five Personality	NEO-PI-R
Extraversion	Extraversion
Agreeableness	Agreeableness
Conscientiousness	Conscientiousness
Openness to new experience	Openness to experience
Emotional stability	Neuroticism

Table A-1 The Difference between Big-Five Personality and NEO-PI-R

In the figure A-1, shows the design of questions to measure the user's Big-Five personality. In this design, the designer uses the two sides' adjectives to describe the personality, and asks the questionnaire takers to rate the description which is more belonging and like them.

Appendix A. Ten-Item Personality Inventory-(TIPI)

Here are a number of personality traits that may or may not apply to you. Please write a number next to each statement to indicate the extent to which *you agree or disagree with that statement*. You should rate the extent to which the pair of traits applies to you, even if one characteristic applies more strongly than the other.

Disagree strongly	Disagree moderately	Disagree a little	Neither agree nor disagree	Agree a little	Agree moderately	Agree strongly
1	2	3	4	5	6	7
<i>I see myself as:</i>						
1. ____ Extraverted, enthusiastic.						
2. ____ Critical, quarrelsome.						
3. ____ Dependable, self-disciplined.						
4. ____ Anxious, easily upset.						
5. ____ Open to new experiences, complex.						
6. ____ Reserved, quiet.						
7. ____ Sympathetic, warm.						
8. ____ Disorganized, careless.						
9. ____ Calm, emotionally stable.						
10. ____ Conventional, uncreative.						

TIPI scale scoring ("R" denotes reverse-scored items): Extraversion: 1, 6R; Agreeableness: 2R, 7; Conscientiousness; 3, 8R; Emotional Stability: 4R, 9; Openness to Experiences: 5, 10R.

Figure A-1 Ten-Item Personality Inventory-(TIPI)

SMBs user should rate the extent to which they agree or disagreement with the questions statement applied to them. SMBs user have to choose the number (1: Disagree strongly, 2: Disagree moderately, 3: Neither agree nor disagree, 4: Agree moderately, 5: Agree strongly) of each questions. The revised questions are in the below:

Q21. Tend to be more extraverted and enthusiastic rather than reserved and quiet?

Q22. Tend to be more sympathetic and warm rather than critical and quarrelsome?

Q23. Tend to be more dependable and self-disciplined rather than disorganized and careless?

Q24. Tend to be more open to new experiences and complex rather conventional and uncreative?

APPENDIX 2–CULTURAL INTERPRETATIONS

Following tables exemplify the related cultural interpretations of each cultural traits and personality.

Personality	Extraversion (E)					
Cultural Traits	Warmth	Gregarious- Ness	Assertiveness	Positive Emotions	Activity	Excitement Seeking
Cultural Interpretations	Excitement	Friendly	Assertiveness	Practical	Action	Seek
	Kindness	Harmonious	Refresher	Definite	Growth	Dream
	Comfort	Compatible	Problem- Solving	Positive	Concentration	Trying
	Pleasure		Presentational	Specific	Stimulation	Wish
	Strength		Supervisory	Strong	Organization	Able
	Warm			Constructive	Interaction	Willing
	Touch			Interesting	Effects	
	Tenderness			Direct		
	Happiness					
	Sympathy					
	Softness					
	Affection					
	Joy					
	Charm					
Passion						

Personality	Openness to Experience (O)					
Cultural Traits	Fantasy	Aesthetics	Feelings	Actions	Ideas	Values
Cultural Interpretations	Dream	Aesthetic	Emotions	Actions	Notions	Concentration
	Romance	Autonomization	Feeling	Decision	Principles	Interests
	Imagination	Ethics	Attitudes	Efforts	Beliefs	Traditions
	Pleasure	Culture	Sense	Response	Views	value
	Reality	feminism	Experiences	Changes	Knowledge	Ideas
	Adventure		desires	Reform	Questions	Ideals
	vision		Opinions	Liability	Understanding	Standards
			motives	Policies		Characteristics

Personality	Agreeableness (A)					
Cultural Traits	Compliance	Straight Forwardness	Trust	Tender-Mindedness	Altruism	Modesty
Cultural Interpretations	Accordance	Ahead	Trusts	Loving	Selflessness	Humility
	Adherence	Directly	Confidence	Affectionate	Self-Sacrifice	Politeness
	Implementation	Upright	Loyalty	Gentle	Altruistic	Generosity
	Acceptance		Duty	Warm	Reciprocity	Charm
	Observance		Loyalty	Passionate	Individualism	Tact
	Standards		Faith	Sensitive	Heroism	Vivacity
	Harmonisation		Friendship	Sweet		Kindness
	Obedience		Affection	Delicate		Grace
						Honesty
						Patience
						Openness
						Simplicity
						Prudence
						Helpfulness
					Candour	

Personality	Conscientiousness (C)					
Cultural Traits	Achievement Striving	Competence	Order	Dutifulness	Deliberation	Self-Discipline
Cultural Interpretations	Achievements	Autonomy	Orders	Responsible	Deliberations	Reality
	Contribution	Accuracy	Attempt	Obedient	Foresight	Conscientiousness
	Competence	Understanding	Intended	Hard-Working	Composure	Equality
	Improvement	Abilities	Wish	Dependable	Contemplation	Mutual
	Accomplishment	Efficiency	Efforts	Loyal	Entrepreneurship	Selves
	Attainment	Commitment			Consideration	Understanding
	Excellence				Peacefulness	Attitude
	Effort					Happiness
	Talent					Spiritual

APPENDIX 3–CULTURAL INTERPRETATION-TEN TYPES OF SERVICE INNOVATION TERMS

➤ Extraversion

(1) Describe the characteristics of extraversion.

- Extraversion describes which people are energetic, assertive, strong-minded, active and dominant, the people whose extent of extraversion is high means he/she is tend to be positive and like to be in part of group, excitement seeking. (Costa & McCrae, 1992).

(2) Exemplify the cultural interpretations from extraversion and service innovation terms. The cultural interpretations which we use here are practical, concentrative, happy and explorative; we use random way to extract these words.

- John is a practical people, he believes that even it is important to explore different marketing channels but the robust of financial system is indispensably. - Finance
- John is really concentrative on what he is working on, he keep thinking the possibility of innovation, and is willing to do it, no matter what it is, add value to the products or cooperate with other venders. - Process
- John think customers will feel what you convey to them, therefore, he wants convey and serve his customer with his happiness, he is happy with it. – Offering
- John is explorative, he is eager to reach new clients from different channels; he tries to connect with new clients via friend and relatives' recommendation or cold-call business develops. Furthermore, he is still dedicates on building the well relationship with old customers. – Delivery

➤ Openness to Experience

(1) Describe the characteristics of openness to experience

- Openness to experience describes which people are intellectually curious and tends to experience new stuff and seek new ideas. Moreover, people with high degree of openness to experience, implies that they are creative, innovative and imaginative (McCrae, 1987).

(2) Exemplify the cultural interpretations from openness to experience and service innovation terms. The cultural interpretations which we use here are ethic, principles, sensitive and dreams; we use random way to extract these words

- Sam views ethic as the top important thing on his business, he thinks enterprise should makes money in a right way, if earn money by providing shoddy merchandise then company will not survive for a long time. - Finance
- Sam is a business man who works based on his principles, he thinks all of his service and products provide should have a integrate process, because this not only can improve efficiency but al so can add value on his products and service – Process
- Sam has a very sensitive personality, he observes and cares customer's needs and will revise his products and services to welcome customer's needs, and he expects himself to provide high quality service. – Offering
- Sam has many dreams, he wants to delivery this feeling to his customers, and therefore, he wishes all of his customers could experience the feeling of dream seeker from his service. – Delivery

➤ Agreeableness

(1) Describe the characteristics of agreeableness.

- Agreeableness could be described people who is trusting, caring, altruistic, and people who with high levels of agreeableness means that they are tend to positive interpersonal relationships and willing to cooperate with others (Zhao & Seibert, 2006).

(2) Exemplify the cultural interpretations from agreeableness and service innovation terms. The cultural interpretations which we use here are loyalty, implementation, generosity and friendship; we use random way to extract these words.

- Mary is a very loyalty people, who dedicated herself on work, she manages company finance very well, and all the expense was used on the right things. - Finance
- Mary is good at implementation, once she comes up with new ideas; she will go and try it, for example, how to decorate dishes or new menu. - Process
- Mary is very generous to others, she is willing to provide best service and products to her customers, let customers fill satisfied and happy. – Offering
- Mary views friendship as one of her most important things, she think customers are not only her clients but her friends, she cares about customer's feeling, therefore, she would like to prepare different scenario for her customers to experience. – Delivery

➤ Conscientiousness

(1) Describe the characteristics of conscientiousness.

- Conscientiousness describes people who could be characteristics as persistence, hard work, and organization (Barrick & Mount, 1991). Moreover, people who has high levels of conscientiousness means they could be relied on to fulfill their own tasks and responsibilities (Zhao & Seibert, 2006).

(2) Exemplify the cultural interpretations from conscientiousness and service innovation terms. The cultural interpretations which we use here are effort, commitment, improvement and entrepreneurship; we use random way to extract these words

- Kevin does effort a lot on his business; he keeps developing new products and service to increase his own competitive. Due to these, Kevin has very well and stable income to support him. – Finance
- Kevin is a guy who will put his commitment into real, therefore, he always think about how to do innovation and is willing to work on it. In his mind, it is his commitment to his customers, which is to provide better service and products. – Process
- Kevin knows that improvement could make his business growing, therefore, he spends lots of time on improving his service and products providing, he wishes his products and service are all based on good quality standards. – Offering
- Kevin has highly entrepreneurship spirit, he wishes to convey his spirit to his customers via his service and products, and he wants his customers to feel the atmosphere of energy. – Delivery

APPENDIX 4-1-VENDOR A-VERBATIM

Interviewee	Vendor A	Interviewer	ImageCons
Date	2012.06.08		
<p>(ImageCons 為訪問者，Vendor A 為受訪者)</p> <p>ImageCons：老板這些知識都是自己去看書還是跟人家學，還是自己...</p> <p>Vendor A：經驗啦經驗</p> <p>ImageCons：當初種的時候，是有跟人家學嗎？還是有誰就是教啊？還是都是自己摸索來的？</p> <p>Vendor A：大概 70%都是自己摸索，那 30%就是靠自己去上課，台中農改場那邊去上課</p> <p>ImageCons：所以這些課程是誰安排啊？是農會幫忙的嗎？</p> <p>Vendor A：農會他有一些訊息，你去看，他有那個梨室栽培班。</p> <p>ImageCons：所以在種水梨之前還有種過別的吗？</p> <p>Vendor A：很多啊，種水梨之前是種柳丁，</p> <p>ImageCons：喔有種過柳丁</p> <p>Vendor A：柳丁那時候價格很差，一斤都在要 4、5 塊，不好賣</p> <p>ImageCons：老板一直都是種這種水果類的嗎？從開始工作之後就一直在種...？</p> <p>Vendor A：以前...我們這邊的話，就...大概從大陸那邊過來就開始...就一直在種水果</p> <p>ImageCons：所以老板的上一代就是一直在種</p> <p>ImageCons：因為，老板之前在這邊有做一些手工 DIY 的活動，現在還有嗎？</p> <p>Vendor A：有啊有啊還是有啊</p> <p>ImageCons：那那時候你是怎麼構思這個活動的流程啊？</p> <p>ImageCons：產品是你小時候看到這些，你想去做一些小東西嘛</p> <p>Vendor A：我去跟人家看，他做不一樣，自己就稍為改良一下，以前我去看他做那個什麼...天牛，他做的很粗糙，不太像，我就自己就去把這些像蚱蜢、螳螂、蝶蟲啦...很多種</p> <p>Vendor A：剛開始我是把它模仿過來，結果他知道，被他打電話過來抗議，結果就...他那就全部都不要用了，自己開發</p> <p>ImageCons：所以老板你有時候自己在想一些果園新的想法，或是想要多加一點新的東西的時候，是會從別人那裡得來靈感對不對？</p> <p>Vendor A：對</p> <p>ImageCons：那會跟人家討論嗎？比如說平常可能其他人在聊天的時候聊到，覺得「ㄟ這個還不錯，可以做做看這樣」</p> <p>Vendor A：也是會有，和一些同業齣，出去觀摩都會看，人家...跟我們...適合我們這邊的，我們就把它學過來</p> <p>ImageCons：了解</p> <p>Vendor A：也會去學習嗎？就是學看看別人怎麼做</p> <p>Vendor A：觀摩啦</p> <p>ImageCons：那除了柳丁跟水梨之外還種過別的吗？</p>			

Vendor A：很多啊，以前像李子啊柿子啊...呃....以前李子柿子桃子都有種過。還有碰柑、金桔啊都有種過

ImageCons：那會想要換水果的原因是因為？

Vendor A：因為台灣大概四年五年就會有一個循環，像水梨大概就五年左右，啊就...量就太多了，價格就會降下來了

ImageCons：那將來還會想換水果嗎？

Vendor A：現在已經在換了，我本來全部都種水梨，種大概 300 棵，現在只剩下 100 棵

ImageCons：換成什麼水果

Vendor A：現在，紅心芭樂跟正記芭樂，還有種金棗、香水檸檬...

ImageCons：所以老板會定期去看這個趨勢「現在大概水梨不能再種了，就開始改種別的」？

Vendor A：對對

ImageCons：那換種一種水果會不會就是...比方說，你本來種水梨，水梨的習性可能跟芭樂不太一樣...

Vendor A：完全不一樣

ImageCons：那這樣怎麼，就是中間這個過程怎麼去...

Vendor A：技術性的話，水梨比較高，芭樂那...那個技術性比較不會那麼高

ImageCons：那所以一開始種水梨的時候，就是遇到什麼困難？

Vendor A：前...大概兩三年，哇，幾乎都是門外漢，都不懂，像有什麼病蟲害，要怎麼防治，都沒有概念。

ImageCons：那後來是？

Vendor A：後來是...大部分都靠自己去摸索，然後自己去觀摩，像三星那邊就很多人種

ImageCons：像這種，這些轉換中間會有一些障礙嘛，老板會不會有一點排斥的心理，或抗拒的心理...

Vendor A：會啊，你種另外一種水果，像水梨的話，你大概要等四年，從開始小小棵種到可以架枝大概四年的時間，芭樂比較快，芭樂大概一年多，其他像是橘子那個，也大概三年以上，其實這樣一換的話，你就...中間就要三四年的時間沒有收成，要一直栽培這樣，這樣算是很累，一直換很累啊。

ImageCons：那這種情況下，老板是怎樣讓自己的經濟就是跟生活可以(維持)

Vendor A：就是謀副業啊，副業也是要做，水梨剛開始那時候真的可以當主業，價格又...好吃又好賣，大概五年了，就整個量太多了，還有的品質很不好，整個被他(其他水梨果農)拉下來，像台中那邊，都求量大，很大顆但是不好吃，價格整個都被他拉下來

ImageCons：就...質不好啦

Vendor A：質不好，他們重量但不重質，我們這邊是重質。

ImageCons：重質不重量

ImageCons：那老板小時候，爸爸也是在種水果的？

Vendor A：都是種水果

ImageCons：那也是會這樣一直換嗎？

Vendor A：以前的人，老一輩喔，他比較沒有那種概念，他只知道一直作一直作，像李子啊、

桃子啊，還有種一些雜糧，像是花生啦、大豆黑豆啦、蕃薯啦，以前老一輩的他們都沒什麼概念

ImageCons：就是什麼都種？

Vendor A：他反正就一直種一直賣，賣很兇，然後哩？然後...反正他只問耕耘不問收穫，以前那一輩喔很奇怪，他們那種腦子就說，哎，從早作到晚，他沒考慮到什麼成本，反正一直種一直賣，賣多少算多少

ImageCons：就單純做事，不想那個...整體的規劃？

Vendor A：像我爸爸那一代都是這樣，拼命工作，賣的錢...多少他不管，反正有在種一直...不能閒著就對了

ImageCons：了解

ImageCons：那假設就是，我是說假設，比方說是紅心芭樂可能現在假設產季，就是已經過產了，那如果有人來跟你說，我覺得你這塊地種蘋果不錯，那你會考慮...被他的話說服嗎？

Vendor A：要看那個...紅心芭樂的量啊，像現在已經又過量了，大概連續好了大概五六年，那現在目前紅心芭樂喔量也是夠了，量也夠

ImageCons：所以要是有人跟你說，有個替代的水果...就是市場上缺...

Vendor A：會考慮

ImageCons：就會考慮

Vendor A：現實的問題，你種出來的水果不好賣，價格又不好，一定要轉其他的水果，不得不轉

ImageCons：老板你怎麼會知道過量？農會會給你資訊嗎？

Vendor A：一般這個不會知道

ImageCons：那你怎麼知道是過量的？

ImageCons：價格？

Vendor A：這個很敏感，種出來好不好賣馬上就知道了...對，這個很現實

ImageCons：老板有說到，像是老一輩的就是會一直種一直賣，那您是因為看了爸爸這樣，就決定說要換一個方法？

Vendor A：對，老一輩那種觀念不曉得怎麼，應該說不曉得怎麼講，只問耕耘不問收穫，你賣多少算...他們不會很注重那些

ImageCons：所以你看了之後就覺得「我以後不要這樣」？

Vendor A：那我們這一輩可能是經濟壓力比較大，小孩子要補習費用很大，啊你就一定要有一定的收入，所以不可能說，你就作一作啊沒有什麼賺錢還拼命做，就是經濟壓力...以前那個像我們那個，當小孩子的時候沒有在補習，有的直接\$%^（聽不懂），費用比較少，真的，比較沒有像現在費用那麼多

ImageCons：那老板像你這種觀光果園，那時候轉型，你是怎麼去想這個轉型的那個該做什麼(內容)？

Vendor A：因為...其實那時候是被逼的，因為種柳丁的時候，價格很低，以前種柳丁不是熟了就摘去賣，用袋子裝著放久一點，現在市場比較少再拿出來，但放的過程又會爛掉，又要整理、再洗再包，再分幾包，賣的時候價格又低，本來想說放久一點會比較好賣，沒想到價

格卻更低，就愈來愈近，每一年的價格愈來愈低，就逼著，後來農會就說，不然給遊客去採，就慢慢地變成現在這樣

ImageCons：那這是什麼時候開始的事？

Vendor A：大概十五年前

ImageCons：那小時候也是自己會比較習慣去做多的嘗試嗎？就從小個性啊什麼的

Vendor A：小時候不會，小時候就一直想要玩啊，因為小時候我們就比較...比較...因為比較...田園較高(聽不懂)，像我們同一輩的下課就在玩，我們不一樣，我們都在工作，所以心裡就有點不平衡，人家在玩我們在工作，不可能去想說要怎麼做，後來就是說，分家了以後，每個人都有一塊田地，就自己要用心去經營

ImageCons：老板那你小時候跟別人玩的時候，你覺得你是那種帶頭的孩子王，還是比較是跟隨別人玩的？

Vendor A：嗯，跟隨別人玩，但是我那個...玩那些小孩子玩的東西，我是蠻厲害的

ImageCons：可是比較是...

Vendor A：在這個村莊算是獨當一面，還去別人的村子，跟別人玩那個尅仔標，在這邊變成沒有敵手就對了，還跑去別的村子比拼，贏很多，大約有一整個弁箕那麼多，怕被別人看到還放在床底下，

ImageCons：那你有想過把你這些小時候玩的東西，結果在你觀光果園的某一個流程裡嗎？像手工DIY就是除了做這個以外，你可以教他玩一些以前的童玩

Vendor A：童玩喔？

ImageCons：之類的，因為可以結合一些你以前的一些興趣嘛，因為你也玩的不錯嘛，然後有沒有想過說，可以把它加進來你的一些流程？可以吸引...因為通常會來觀光的人都會帶小孩子來，其實你吸引到小孩子的話，爸媽就要跟著付錢給你這樣子

ImageCons：像夜市那樣子

(結束)

APPENDIX 4-2-VENDOR B-VERBATIM

Interviewee	Vendor B	Interviewer	ImageCons
Date	2012.06.08		
<p>(ImageCons 為訪問者，Vendor B 為受訪者)</p> <p>ImageCons: 所以千喜點心都是用經驗?</p> <p>Vendor B: 一定要用經驗</p> <p>ImageCons: 那有從一些書學到這些東西嗎? 去修正</p> <p>Vendor B: 說實在的書我也是買很多，不過說實在的都沒效</p> <p>ImageCons: 那會跟人家討論嗎? 譬如說同行阿?</p> <p>ImageCons: Vendor B 那你之前有講過說用山藥去做饅頭，那是你小時候就喜歡想這些特別的東西嗎?</p> <p>Vendor B: 沒有沒有，小時候是喜歡做包子來吃因為沒有得吃，有包子大家左鄰右舍就會一起做，就很喜歡做，後來就是因為讀書了就沒有時間了，後來是當兵回來之後才想要學，說實在的當時已經二十四歲了，我去學還被 Vendor B 兇，怕我偷，我只要去都藏起來都不讓我看，怕我學起來自己去開店，所以他特別很關照我，我去了他就叫我去聊天，他就不做了，包他會教我包，那個太簡單了所以就不用你教阿，你要藏沒關係我自己再看，我就會想要看自己鑽，但後來幾個月之後我就跑掉了，跑掉了之後我有曾經想要去當業務，說實在的我當初很瞧不起那些廚師，講話就是滿口髒話、喝酒、抽菸、賭博拉，所以我真正了解之後，很多都是，譬如說你很善良我很善良，你要跟我學東西，我是師父阿，走走走我們去打電動，你不去嗎? 我不抽菸不喝酒，跟那種人混搭在一起我就很不習慣，我跑業務我就在台北跑業務跑了兩年，台北我很熟啦，現在那個路改了我可能就不知道，二十多年之前我台北縣市跑光光，後來我想在台北跑業務真的很累、天氣很熱車又很多，後來我想想還是回餐廳算了，我要學一技之長，我當時就是這個念頭而已，我進去的時候不管你薪水給我多少，我就是學點心，要把它學起來，我很快的就是從兩萬多開始跳，很快就跳到三萬多，我差不多換了幾家之後就跳到四萬多，反正人家說哪邊有一個缺不錯，我不會做，他就說我教你做一做很簡單啦，現在想起來是很丟臉，憑著一個傻膽，你叫我去我就去，剛好我也是運氣很好，我去的時候 Vendor B 或 Vendor B 娘你叫我怎麼做我就隨你的意思做，我就照他的意思做店的生意就很好，所以說老天爺也蠻疼我的，你店的生意好人家不會跟你打槍，你店的生意不好請到你這個要做甚麼，我曾經有一家餐廳老店，其實他們以前在西門町，後來燒掉之後搬到敦化南路，它那家店我一去我不誇張，比豬舍還要髒，你知道抽屜一打開就是一串死老鼠。</p> <p>ImageCons: 是很有名的餐廳嗎?</p> <p>Vendor B: 很有名</p> <p>ImageCons: 那不就大家都在吃那些東西嗎?</p> <p>Vendor B: 而且打開占板，整個老鼠都黏在上面，你看那點心師父有多髒阿，有多窩醋，我去了看不慣就把它整理得乾乾淨淨，那個阿姨以前在西門町是那種呼風喚雨的人物，後來都到美國去了啦，她跟我說她很欣賞我，我雖然不是很會做點心但是我愛乾淨，所以她很喜</p>			

歡我幫她做工作，曾經那時候我們店裡有請非法走私菲傭，他就睡在餐廳裡，你知道他晚上收穫有多大嗎？我們早上去餐廳時都嚇到快要暈倒了，他被老鼠咬，結果那天晚上他打了一堆、屍橫遍野總共有二十五條，每一條都這麼大，你看那一家餐廳，如果是現在那家餐廳就被告死了。

ImageCons: 他一個晚上打死幾支？

Vendor B: 二十幾隻

ImageCons: 那他不就整晚都不睡都在打老鼠？

Vendor B: 他就不睡阿，我們廚房在地下一樓，他睡在一樓，老鼠就爬上來咬他，它就看到一隻就打一隻，你看現在的餐廳，看到一隻就拍照起來，還要跟顧客說抱歉，這種東西對我們做過餐廳的來講，說實在的太多了，說實在的我以前在環亞，那時候每一兩個月都要除蟲，每次噴過一次那種德國的小蟑螂，說實在的它們很會繁殖，整個餐廳地上滿滿都是，因為那個餐廳算蠻大的，那種東西對我們來講是很正常的，只要說你不要把它們加到我們煮的東西裡面，其實我們也都想把餐廳管理到很乾淨，阿真的像台北這種地方管線那麼多外面那麼多，我現在在這邊噴農藥，可能就跑到你家去了，倒楣的人就誰碰到，其實誰喜歡這樣子阿，像吃了拉肚子，今天好像又有一家連鎖的被報導，然後就八十幾個就食物中毒，這種東西很容易不小心你就沾到了，像我一二十年前剛回來宜蘭的時候，外燴的市場還是普遍，吃喜事的那一種，那個以前很多，到夏天還是很多，第一個天氣熱，第二個時代在變，年輕人不想把家裡搞得亂七八糟，反正我們穿得美美的去餐廳坐著很涼很舒服，再者現在廚師也不敢了，怕中毒，食物很容易阿，今天我辦一桌酒席八九千塊，你沒有五六樣以上的海產不好看，那海產就很容易產生一些菌，所以說這種東西食品真的很重要，漸漸的我們的飲食會改變，所以你冬天的化外燴還是有，但是夏天的話，盡量大家還是會往餐廳跑，這個生態正在轉變，就像我現在要去做 DIY 教室一樣，剛好有接觸到休閒農業區，剛好有上到一些課，看到很多外面的市場正在改變，那可能因為第一個，我市場的話應該早就要做了，我們也不是很敢衝的人，有資金的問題，有能力我們會做多少的人，像宜蘭餅的話，它原本是做餅乾阿素食的人，後來做了很薄的牛舌餅了之後，市場被它打開了，它後來就利用貸款的方式，在宜蘭蘇澳那邊開了一家手工 DIY 教室教學，你看到它一天營業額五六十萬。

ImageCons: 那 Vendor B 你想做 DIY 除了是自己的規畫外，會想到自己喜歡吃包子所以跟大家分享嗎？(30:45)

Vendor B: 這個的話沒有，我們將來會走的，就是看客戶，客戶你給我的時間，你要做甚麼東西，因為你要做的東西複雜時間要很久，你做一個包子可能要兩三個小時，你如果遊覽車來的話可能只有一個小時，我要選擇的話就是你要給我的時間多少

ImageCons: 就不一定是甚麼包子，是一種分享的感覺

Vendor B: 那如果說你可以給兩個多小時，我從頭教到尾的話，那個感覺會比較好，甚至說你自己做的，阿我的料怎麼弄怎麼搭配，像前幾天還有人在肖想我的菜包、芝麻包，那這個的話我真的很用心下去做，因為我那個高麗菜切好洗過之後，要怎麼抓鹽洗過之後瀝乾，再抓材料之類的，加起來整個口感，帶著微甜、微鹹、又有一點微辣，料吃起來又是素食的，人家感覺吃起來很清爽，這個我做出來很多人都會要。

ImageCons: 老闆那你在做點心時，前面不是有一些挫折嗎？不會想要換行業嗎？

Vendor B: 有阿，太多次了，不是沒有過。因為正常我的生意是冬天比較好，夏天就要當流浪漢了，因為做幾天以後我只有跟我老婆而已，沒有生意，夏天的話生意一定比較淡，而且廠商不是很多，跟我叫貨的就是這幾家而已，冬天的話因為外燴很多，所以他們會叫我烤一些酥餅，我很忙，但那也只是一兩個月而已，到了夏天客人就很少，因為我客戶本來就很少，那叫貨量一少我就不知道要幹嘛了，我每天到夏天都不知道要做甚麼，我就會去書局看一些書，有時候一個人埋頭在那邊做點心阿，我老婆就講一句話說：阿不然你去幫別人工作好了不要做了，阿其實我還沒搬回來之前在宜蘭市租店面，那幾年我真的很忙，搬回來之後倒了夏天我都沒事做。

ImageCons: 老闆你剛有提到淡旺季嘛，那你有想過說利用這些時間來研發新產品嗎？

Vendor B: 以前一直有，最近不要了，都致力在 DIY 上面，加上我現在在蓋房子很忙阿，而且我現在生意已經有到一個程度了

ImageCons: 所以以前都有在想要怎麼把新的東西做出來？

Vendor B: 很多阿，以前我老婆都叫我自己試，吃得很撐阿，現在市場打開了就賣幾樣就好

ImageCons: 那年輕的時候也是蠻喜歡做不同的嘗試

Vendor B: 喜歡喔！就是想一直去突破做不同的嘗試，後來就穩定後就不會想要做了，因為人的專長就是幾樣而已，你沒辦法面面俱到也沒辦法做，也不是每一樣你做出來就都是頂尖的，銷路最好的，不可能拉，你有幾樣東西是銷路比較好的就往這方面走，那其他的就像配套一樣，像這樣就有很多東西可以忙了，你要賺大錢就去台北，我當初就是想回宜蘭過樸實的生活，我老婆一直叫我去台北做，我一直不去阿

ImageCons: 所以小時候在宜蘭的生活就比較簡單？

Vendor B: 就很簡單阿，大都市想去是想去學東西，我當初去學做點心的時候一個重點就是想回宜蘭做點心，我當初就是這樣想，我沒有想過最後我真的會回來做點心，當初我想如果在外空空的，我就要回來這邊做點心，沒想到我真的回來了，繞了好幾圈就繞回來。

(結束)

APPENDIX 4-3-VENDOR C-VERBATIM

Interviewee	Vendor C	Interviewer	ImageCons
Date	2012.06.08		
<p>(ImageCons 為訪問者，Vendor C 為受訪者)</p> <p>Vendor C: 我現在都不做創新了，因為那個都是過度流行的東西，一段時間之後就會過了。所以就是要回歸原點，做自己該做的這樣。不創新就是創新</p> <p>ImageCons: 這也是一種想法</p> <p>Vendor C: 因為過去這個民宿業就是從零到有，我們是第一家。這是和經濟有息息相關的，如我妳沒有一直做很大的突破的話，就算一直在做創新，你還是很難成功的。</p> <p>Vendor C: 現在的客人都是很難伺候的，他們的需求都是無底洞，而且有時候都是短暫的需求，但是我們投資了很多之後，可能就沒有需求了，就浪費了</p> <p>Vendor C: 像我們家的民宿齣，就是第一家，一直主打鄉下體驗拉、自然拉，可以跟大家話家常這樣。現在這樣子齣，市場就是很亂，所以我不覺得創新不一定對我有利拉。</p> <p>ImageCons: 那老闆這樣在那麼競爭的情況下要怎麼維持自己的競爭力</p> <p>Vendor C: 就靠我的口碑、靠我的客人、靠我的第一家阿。我的口碑很早期就出來，大家都知道。啊我之前來的客人，他們來的時候，就真的有感覺到鄉下農家的感覺，就會真的覺得懷念，阿就會對我這地方推薦新的客人來。或是有些客人會在之後再來。還有我就是用其他的東西做包裝，向我這邊的鄧伯咖啡、簡餐、漂亮的庭院，我用這些東西和我的民宿相輔相成這樣。阿客人來了之後就可以來這邊發呆、泡茶聊天、看我養的小雞小鴨這樣，感覺就很鄉村，就以後還會再來（鄉村的意象）。</p> <p>Vendor C: 以前的客人就很願意跟我們互動，但現在的年輕人就不太想要理我們這樣。現在的消費者現在來住的齣，不是來住民宿的感覺這樣，搞得我們也是很累。</p> <p>ImageCons: 那老闆當初為什麼會想要做民宿？</p> <p>Vendor C: 阿很多原因拉，就政府政策拉，還有我是退休回來的，退休金也才 2、300 萬，就也沒什麼好做的，農業太靠天吃飯了，還有遇到 WTO，就知道很容易被影響這樣。所以我就把騰出來的地拿出來做房間、民宿這樣。</p> <p>ImageCons: 那請問一下，你們一開始就有這個咖啡間嗎？</p> <p>Vendor C: 是後來的</p> <p>ImageCons: 那是為什麼決定要做這個咖啡店？</p> <p>Vendor C: 我叫老闆娘跟你們講</p> <p>ImageCons: 那是為什麼決定要做這個咖啡店？</p> <p>Vendor C: 就看你個人的手法，想說雪隧已經開通了，就要能夠預見這些需求，然後就開始準備，如果沒有這樣的能力的話齣，就很容易打不贏人家。所以就想說我就先把這裡做得美美的。</p> <p>Vendor C: 我這邊很多雕塑就是花了很多時間慢慢雕刻的，然後這也是慢慢不斷進步的蓋出來。就花了很多時間在打造這個環境，不然這個地方又沒有什麼景點什麼的，誰要來看阿？</p>			

ImageCons: 那老闆你想要做這個咖啡的想法有參考誰的八?

Vendor C: 阿就有時候會去看看其他人怎麼做的

ImageCons: 所以是有參考別人的作法

Vendor C: 像農場就是參觀一下發現別人有吃有主有玩，就覺得很好啊，所以就後來申請個小農業證照，要給客人一點事情玩，不然他會很無聊

ImageCons: 那當初怎麼會想用這種鄉村風格的?

Vendor C: 阿就住在這邊阿，我也不知道要用什麼

ImageCons: 老闆你這邊有什麼設計理念嗎?

Vendor C: 我是讀設計的阿，沒什麼理念

老闆娘來了

ImageCons: 我們是剛聊到吳爸讀設計這樣

Vendor C: 喔喔好

ImageCons: 阿她剛剛有提到他有讀研究所，阿為什麼阿

Vendor C: 喔喔，那我先講講看他的個性齣。阿他有點不服輸的個性喔，雖然宜蘭人就是這樣，雖然看起來散散的，但是他們其實本質上是有點自卑的，而且是很封閉的。這邊交通很不方便齣，他就是在當兵之後才發現原來事情這麼多，以前都沒有發現，所以想要闖闖。他就是當兵齣、出去上班才知道齣，原來沒有念書是輸人的。上班的時候齣，領薪水時就知道有沒有念書差很多。但是吳爸覺得自己的工作態度很好、很努力，所以就覺得沒有念書也不會怎麼樣。但是主管就一直跟他說你拿了更高的學位馬上就幫你升遷，迫於現實的考量齣，最後才決定要去讀更多書(讀大學)。念完之後，發現什麼都往上跳，薪水、地位都是，才發現這個真的很重要。所以齣，就在我們這邊穩定了之後齣，就開始在這邊想說要不要去讀個碩士班這樣。你看他都已經快七十歲了，就是他夠上進這樣。

Vendor C: 你看，吳爸很喜歡畫畫，我們家的文宣品都是他自己畫的，但是他小時候就是沒有錢可以學畫畫這樣，所以就送去廟會學一些東西這樣，不過學了一兩天就沒了。我後就鼓勵他繼續圓夢這樣，然後就把這裡做成一個他的大作品這樣

ImageCons: 所以吳爸這些 idea 是怎麼來的?

Vendor C: 你這問題就問得很好，有時候員工請我幫忙檢修一些東西，然後就會較不開心，因為覺得自己是老闆怎麼員工這，自己需要多一點時間想說要做些什麼。然後齣，有些東西你擋了他一時，過兩三年後，他就又出現這樣的需求了，他就是有不放棄的心態(特質)。他就是個比較不會放棄的人。

ImageCons: 那請問那花園都是吳爸自己設計的嗎?

Vendor C: 會參考同業，就有時候出國玩看到、或是聽老師講，就會有些概念。但最重要的是吳爸是本地人，知道房子怎麼蓋可以讓風吹進來、怎麼樣把太陽光擋住，這個他懂。

其他的東西歐，他就自己慢慢弄

ImageCons: 就是會從做中學這樣

Vendor C: 對。然後我們有些東西，就是跟年輕人分開做這樣。就是年輕人去做些網路行銷什麼的，老人家就是跟客人聊聊天這樣。

ImageCons: 剛有提到會去參考一些同業這樣，會看他們的優缺點

Vendor C: 阿我就舉個例子。以前民宿的人比較沒概念齣，可能就是把家裡分出來給大家住這樣，阿但是就是環境就很不像要給人家住的，到處都亂七八糟的，都是自己家裡的東西。就會想說雖然知道是你們家拉，但是我們有付錢阿。就是知道一個規矩要出來

ImageCons: 那會不會有人來找你們推銷什麼的

Vendor C: 以前最常就是那個調理包和備品。備品的部分還好啦

ImageCons: 那為什麼不用調理包?

Vendor C: 因為不天然、不健康。不夠好這樣

ImageCons: 就怕用了調理包會破壞這裡的感覺?

Vendor C: 對，庄腳就是要有庄腳的感覺。

(結束)

APPENDIX 4-4-VENDOR D-VERBATIM

Interviewee	Vendor D	Interviewer	ImageCons
Date	2012. 06. 08		
<p>(ImageCons 為訪問者，Vendor D 為受訪者)</p> <p>ImageCons: 想問老闆娘，當初為什麼會想要從事民宿?</p> <p>Vendor D: 沒有阿! 我就沒有上班，然後多出來的房子，因為小孩子在上課阿!多少看的到就加減做</p> <p>ImageCons: 就有地有房，所以就想…</p> <p>Vendor D: 黑，對對對，隔壁那個房子!我們本來是住這家，六號這家，五號那家是我哥哥的，我哥哥要賣，後來想想因為我們是雙併的，門戶一起出入一定要找到很好的鄰居，所以就把他買下來，想說空著就空著，我又看得到</p> <p>ImageCons: 所以當初就想說加減做?</p> <p>Vendor D: 嘿，對對對</p> <p>ImageCons: 那老闆娘之前還有做過什麼工作嗎?</p> <p>Vendor D: 我做農業的，在山上做栽種，我先生在南投種菜，像妳們在 7-11 買的生菜，都是我們種的</p> <p>ImageCons: 所以這民宿的布置都是老闆娘想的?</p> <p>Vendor D: 對啊!就我用的啊!阿你看也很好笑，你看這房間一間一間的，就是當初的格局，那我也沒有做過民宿，我就做事人，就是這樣一區一區的就格一格，格一格就像之前做事菜園那樣一區一區的</p> <p>Vendor D: 你看就隔成這樣，客廳也沒有留，就做民宿了這樣，其實也還好啦!外面還有一塊地，室外的小客廳，其實這樣也不錯，客人很喜歡，覺得空氣比較好比較自然，都不喜歡在裡面，喜歡外面!</p> <p>ImageCons: 為什麼會想說要用那樣的客廳在外面?</p> <p>Vendor D: 阿就是因為沒有客廳阿! 阿就想說那就擺一組在那邊，阿這樣的空間我是覺得沒有說沒空間啦! 其實是消費者想要那個感覺啦</p> <p>ImageCons: 所以會想要一個客廳的感覺?</p> <p>Vendor D: 嘿嘿嘿! 多少啦! 多少有一個空間</p> <p>ImageCons: 老闆會去看其他家的?</p> <p>Vendor D: 也是會去看，一開始在做的時候也是有去看其他家，但是我們硬體設施就是現在這樣了，沒辦法改，不像其他人說隨興改，說真的啦，你花很多錢再去改這些其實划不來，我之前有想過說小孩子想做那我們就搬下去住，我們那裏有房子，我相信我們的這個 view 很不錯，比較高檔的有啦!但是像比較平價的就我們!但是說正經的啦!以我自己的年紀還有我的能力，在花那些錢，為了這樣我壓力很大，因為花了那些錢，你就會想要回收嘛!除非小孩子有興趣啦~ 再去說這些</p> <p>ImageCons: 那會想要傳達什麼樣的感覺給客戶? 比方覺得這邊夜景很漂亮或是覺得…</p>			

Vendor D: 其實客人都不太一樣，有年輕人啊！其實到現在我住最好的還是樓上二樓那個景觀房，什麼客人都有啊！有些就說阿不用啦！我就要這樣！我們這邊的環境就是讓它自然去生長那種感覺啦！沒有刻意說要去特別種成什麼樣子！沒有啦！阿就是自然！

ImageCons: 剛剛講說參考同業，那你會去學一些優點缺點回來做改善嗎？有做過這樣？

Vendor D: 其實說優點缺點，其實每個人不一樣，像客人問我今天吃什麼？其實我也說不出來，我這個人就是很隨性！假如我今天煮很好，我早上很勤快我就煮稀飯煮的很豐盛，要是不行我就出去買我們這邊很有名的包子。但是有些客人會說：阿不要買給我這個我不要，我們台北常常吃，我不要這個

ImageCons: 有沒有什麼是參考別人做的，然後覺得我這樣做也不會太累阿，我也可以這樣做？

Vendor D: 其實參考別人餵！說正經的！我一開始做的時候，就不知道就一直做，整間皆得滿滿那樣，很多客人來餵！其實就是想要做民宿問我怎樣做！我看看說我不要！其實我也不想做那麼多間！我就做兩間就好不要那麼累，做快樂的啦！不過其實也是我們不是靠這個吃飯，有些民宿是夫妻檔一起做，那我們也不是要做的商業化這樣去做，有的客人說那你不會覺得這樣很商業化？我就是很隨興的在做阿

ImageCons: 那老闆娘，那上次有給你看故事，你有提到說因為你比較保守，所以比較不願意去看到自己，可能未來性很不知道的狀況嗎？就是很不明確的狀況？

Vendor D: 你是說我比較保守喔？

ImageCons: 老闆娘是這樣嗎？

Vendor D: 阿你說我比較保守… ㄟ…我這個人是比較喜歡去觀望啦！我不想要一下子這樣…

ImageCons: 不願馬上有很大幅的變動？

Vendor D: 嘿嘿嘿！對對對！

ImageCons: 所以老闆娘平常除了照顧家裡以外就是管民宿麻！那有沒有什麼其他的休閒娛樂在這邊，比方說：爬山?! 在這裡附近還是特定跑到外面

Vendor D: 我會亂跑

ImageCons: 所以不一定限制在什麼地方？

Vendor D: 大部分在附近比較多，有時候會跑到比較遠，想換個地方換個新境

ImageCons: 那到新的地方會不會想到說新的靈感？有沒有這樣的想法？

Vendor D: 其實都馬會，你去到哪裡會想說；人家這裡怎麼這麼好，其實大自然的部分你就無法去改變，那硬體的話就限制在這裡，又不是說，我真的一塊地很大，.有空間，我就去給他改！阿現在就這樣，土地有限啦！

ImageCons: 所以就限制在這邊？

Vendor D: 恩對啦

ImageCons: 以前爸爸媽媽有給你什麼樣的觀念，讓你對於經營民宿有怎麼樣的想法

Vendor D: 可能因為我們家都農業，所以我的個性才這樣保守，我們都農業，農家子弟出身的，所以都覺得要做要做這樣

ImageCons: 所以開民宿是當初有想要？

Vendor D: 其實很早的時候，我先生就跟我說開民宿開民宿，我就想我又不是說那閒閒就去開，其實我不想，因為我知道開民宿時間一定會被綁住，後來因為家裡遇到一些事情，好吧! 就去開

ImageCons: 所以是家裡遇到一些事情，讓您想說那不如就去開民宿?

ImageCons: 那早期的時候，就是剛剛有提到早期的時候家裡就有想要做民宿麻

Vendor D: 我先生很早就提議要做民宿

ImageCons: 那是為什麼? 是看到別人做?

Vendor D: 因為我先生的個性，我先生的個性是比較有企圖心，他比較喜歡做生意，像在山就農農業生意阿，很早就開始做，他比較有企圖心，我比較沒有

ImageCons: 所以他是看到別人?

Vendor D: 嘿! 對，他就覺得可以做

ImageCons: 都還只是想法

Vendor D: 對

ImageCons: 就都還沒有真的去做

Vendor D: 因為我還要帶小孩

ImageCons: 就是因為一些事，所以後來也沒有實際去做?!

Vendor D: 對阿! 如果我們要做，一定比他(橘子咖啡)更早做! 真的啊! 我們搬\上來的時候，還可以……(聽不清楚)

ImageCons: 那還滿可惜的，其實妳們都有那個想法了

ImageCons: 所以有出國去嗎?

Vendor D: 有，有到德國，我覺得德國真的很漂亮! 他們的民宿齁，真的就是叫民宿! 真的才叫民宿! 像我們台灣齁……

ImageCons: 那你會想把這些經驗分享給別人，像是朋友嗎?

ImageCons: 比方說照片啊!

Vendor D: 我是覺得這種東西是要親身經歷啦! 百聞不如一見

ImageCons: 像是跟同業討論的時候，可以跟她們分享……

Vendor D: 其實說真的，如果有機會的話，我還很想去歐洲，上次只有去德國，深度之旅，十天而已，其實我是想要去看一下，看人家怎樣做，用最輕鬆的方式去做，心情 OK 的方式，你看我們台灣做生意，很差勁，也不是說差勁，就是一直爭，一直爭到品質都不見了! 我是覺得要品質好，不只品質好，你會做到和客人互動，自己的心境，你看我們在做的人，要是心境好，傳出去的訊息和感覺就會不一樣。你看現在商業化，每天都做到這樣，我是覺得乾脆收一收，乾脆搬回來住。所以年紀到做民宿，我是覺得說，就是一間或是兩間(房間)，最多三間，夫妻兩人一起做，也可以做得很開心啊! 對不對!?

ImageCons: 所以大部分都是競爭，沒有合作的概念，比較少

Vendor D: 所以你去宜蘭民宿網看，爭得很激烈就是這樣

Vendor D: 那種的齁! 這方面其實是政府要出面，縣長要出來，政府要拿出一個方案來管理，不過其實對我沒差啦! 台灣人真的是，做生意都沒有一個合作的心態! 然後就跟政黨一樣，吐來吐去 (這裡就講到她穿反核的衣服會不會被人家戰，還有德國反核很安靜很和平，

不像台灣很激烈)

ImageCons: 那請問, 那客人總是會在外面聊天什麼的, 那妳會跟她們一起聊嗎?

Vendor D: 當然會啊! 但是我覺得其實客人比較有分, 台中啦, 桃園啦, 嘉義這邊的客人比較喜歡跟你聊天, 通常年紀比較大, 年輕的就會出去玩了

ImageCons: 那聊天主要都聊什麼?

Vendor D: 他就會問你一下啊! 你之前都做什麼啊! 這類的

ImageCons: 那會跟你講到做民宿怎麼樣嗎?

Vendor D: ㄟ! 有! 有有有! 有客人來很多次, 說要做民宿, 做有機蔬菜, 我先生就帶他去看, 跟他說你要考慮, 不要那麼快就一頭栽進去! 他說他是新竹那邊, 做竹科的太累, 想要考慮做民宿, 其實沒有那麼簡單啦! 有機, 其實現在根本沒有什麼有機, 半有機啦! 種菜就知道, 你看我們那個清潔蔬菜, 履歷表什麼都是, 上游也都沒汙染, 其實這很難啊! 只有清潔蔬菜才這樣!

ImageCons: 那會不會有客人給你比方民宿的一些意見? 會不會?

Vendor D: 恩……建議, 我跟你說, 其實客人嘍, 你不能每個都聽, 有的這樣說, 有的那樣說, 其實第一點我是這樣覺得, 我也不是跟你收很貴, 很豪華, 就平價的, 我不可能因為你說一樣我就改一樣, 那其實不太可能

ImageCons: 而且每個人需求都不一樣

Vendor D: 對對對, 你不可能聽一項改一項, 那樣不可能

ImageCons: 所以客人意見就是跟他們聊天而已, 沒有特別說……

Vendor D: 對對對, 你就是有比較好的意見像是安全問題, 那就會注意

ImageCons: 比較客製化的東西就是……

Vendor D: 對, 吃不消啦! 阿其實我覺得, 做民宿的人, 有空要多出去, 不只國內, 國外也要多參觀, 不只是清境

ImageCons: 所以國外給你很多靈感

Vendor D: 像是大陸阿什麼的, 去走走看看, 真的我是覺得會不一樣

(結束)

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