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# THE INFLUENCE OF INDIVIDUALISTIC AND COLLECTIVISTIC VALUES TO UTAUT: THE CASE OF THE CHINESE EBAY

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## Abstract

*Individuals are more willing to accept an information system if they perceive that the system can be of value to them. Values are individual, motivational constructs that guide and set criteria to individual's behaviour. The Unified Theory of Acceptance and Use of Technology (UTAUT) has been advanced on the basis of integrating eight technology-acceptance models. The objective of this research is to study the influence of the value dimensions on the UTAUT model. Accordingly, we first developed such an integrated model and then tested it in the context of the Chinese auction site Tao Bao. Our results suggest that individualistic and collectivistic values yield important influences on the constructs of the UTAUT. Implications for research and practices are then suggested based on the findings.*

*Keywords: Value theory, Unified Theory of Acceptance and Use of Technology, Tao Bao*

# 1 INTRODUCTION

Every human has numerous values that they label with varying degrees of importance. These values include pleasure, independence or security and vary from person to person. A particular value may be important to one person, but unimportant to another (Schwartz 2005). Personal value preferences can be defined in terms of Schwartz's (1992) model of the universal content and structure of values. Schwartz sees values as motivational constructs, cognitive representations of abstract goals, which serve to define situations, elicit more specific goals and guide actions.

First, values can be divided into two categories according to whether they serve individual or collective interests. Power, achievement, hedonism, stimulation and self-direction are values that serve individual interests; whilst benevolence, tradition and conformity serve collective interests. Universalism and security are values that serve both of these interests and are situated on the boundaries between the two. Secondly, the goals and interests that values serve can be either compatible or conflict with each other. The values form a two-dimensional continuum, in which the first dimension is openness to change versus conservation. People can either follow their own intellectual and emotional interests (self-direction, stimulation and hedonism values), or they can prefer the *status quo* and the certainty provided by relationships with close others, institutions and traditions (tradition, conformity and security values). The second dimension is called self-transcendence versus self-enhancement. The former relates to the extent to which people are motivated to transcend selfish concerns and promote the welfare of others (including such values as benevolence and universalism). Self-enhancement comprises values, which motivate people to enhance their own personal interests even at the expense of others (power and achievement values) (Schwartz 1992).

The use of technology is a well-studied phenomenon in information systems. Recently, the Unified Theory of Acceptance and Use of Technology (UTAUT) has been advanced based on the integration of eight models (Venkatesh et al. 2003). Subsequent research has tested the UTAUT in the USA, Thailand, Kuwait, Saudi Arabia, as well as in other related contexts. These empirical studies mainly support the UTAUT (AlAwadi 2008; Al-Gahtani 2006; Al-Shafi et al. 2009; Carlsson et al. 2006; Kijasanayotin 2009). However, the empirical studies that have been conducted on the UTAUT have reported some inconsistent findings. Four reasons exist to explain the inconsistent findings: (1) different application domains, (2) different statistical techniques, (3) different levels of rigor applied in the use of statistical techniques, and (4) data is collected from different countries. To find out which of these reasons accounts for the inconsistent findings, increasingly rigorous empirical studies in different contexts and countries are needed. Another observation about the previous research on the UTAUT is that only a few studies have tried to extend it. Such research is important, because the day when scholars no longer engage in theory refining and testing is the day that intellectual development regarding the model ends (Popper 1968). Keeping these two ideas in mind (the need to carry out rigorous tests concerning the UTAUT in different contexts and cultures, and examining whether we can further improve the model), we first suggest that Value Theory should be integrated into the UTAUT to further understand the factors that explain the acceptance of new technology. We tested the model in a new context by applying it to explain the use of the Chinese eBay, called Tao Bao. Tao Bao is the most popular C2C auction site in China, where sellers — individuals, retailers, and wholesalers — sell items to consumers. Items include a wide range of goods, such as furniture, electronics, clothes, and building materials. Taobao.com had 170 million registered users at the end of 2009, and transaction value on the site in 2009 reached 200 billion yuan (USD \$29 billion) (Networkworld 2010). It is the 11<sup>th</sup> most successful website in the world. It makes more money than almost all US ecommerce sites except Amazon (Walsh 2010).

Drawing upon the aforementioned information, as far as we know this research is novel, which included value in the UTAUT model. Individuals accept information system if they perceive that the system creates value to them. Thus, this research provides new insights into discussions about the factors that affect individuals' attitude towards accept new technology.

The rest of the manuscript is constructed as follows. In the second section, we discuss previous work that has been conducted on the UTAUT. The third section presents the theoretical framework of the study. The fourth section discusses the research method and results. The fifth section discusses the findings and their implications for research and practice. Finally, the sixth section concludes the paper.

## 2 LITERATURE REVIEW

### 2.1 Theoretical Framework

The theoretical model consists of the Value Theory and the UTAUT. While the UTAUT can be regarded as holistic, it does not cover values. Hence, we extended the UTAUT by adding Value to it. This is called “theory integration,” the aim being to offer greater comprehensiveness compared to each component theory alone (Farnworth 1989). Akers and Sellers (1994) and Thornberry (1989) advanced the following guideline for theory integration. First, scholars should determine whether the theories to be merged contain the same or similar constructs. If they contain the same or similar constructs, then scholars should determine whether the similar constructs can be integrated. The other objective is to determine whether these theories to be integrated have different constructs, and whether these theories explain or predict the same or similar phenomena. Viewing the UTAUT and the Value Theory in light of these guidelines, we can conclude that the UTAUT and the Value Theory are behavioural theories. The UTAUT is developed for technology acceptance, while the Value Theory is a general theory that aims to explain a broad spectrum of behaviours. Hence, integrating the Value Theory into the UTAUT is not a problem from a theoretical perspective of the Value Theory. For the Value Theory, technology acceptance is just one type of behaviour involving values. Thus, the theories can be seen to explain similar phenomena, and there is no conflict in this respect. Additionally, from the point of view of reviewing these theories for similar components, there are no similar components. The Value Theory focuses on values only, and the UTAUT is comprised of performance expectancy, effort expectancy, social influence, and facilitating conditions – but not values. The only difference between these is that the Value Theory offers an alternative way to explain behaviour – meaning the use of Tao Bao, in our case.

### 2.2 Prior UTAUT research and hypotheses

Since the UTAUT was developed by Venkatesh et al. (2003), several empirical studies in different contexts have been carried out to test the UTAUT model. In the published papers, data analysing methods and context varied. Also, the effect of the moderators on the given paths varied. Some of the studies were carried out with and/or questions without interacting variables, which could have had an influence on the interpretation of the results.

Previous research has applied the UTAUT in the Czech Republic, France, Greece, India, Malaysia, the Netherlands, New Zealand, Saudi Arabia, South Africa, the United Kingdom, the United States, Thailand, Kuwait, and Saudi Arabia. The empirical studies testing the UTAUT mainly provide support for the model. There are, however, inconsistent findings among the empirical studies testing the UTAUT model. To begin, Al-Gahtani (2006) and Al-Gahtani et al.’s (2007) results differ from the findings of Venkatesh et al. (2003) with and without interacting variables. Additionally, the effects of the moderator’s age and experience differed from the findings of Venkatesh et al. (2003). In both papers, the models were consistent with the Venkatesh et al. (2003) model.

In the study by Al-Shafi et al. (2009) behavioural intention was not a significant predictor of the behavioural use of e-government services. This finding is inconsistent with the results of Venkatesh et al. (2003).

Isabelle and Sandrine (2009) further extended the UTAUT model. They found that effort expectancy and social influences, including the influence of superiors and top management have a significant effect on the intention to contribute to knowledge management systems repositories in organisations. This finding does not provide support for the findings of Venkatesh et al. (2003). On the contrary, the authors found that the influence of colleagues and subordinates on intention was insignificant. The influence of performance expectancy on intention was supported on an individual level, which result is consistent with the findings of Venkatesh et al. (2003).

Kijsanayoting et al. (2009) suggest that effort expectancy and social influence have a significant effect on the intention to use IT. These results differ from the findings of Venkatesh et al. (2003). Performance expectancy has a significant influence on intention. Facilitating conditions and intention have a significant influence on use. These results are consistent with the findings of Venkatesh et al. (2003).

Wang and Yang (2005) integrated personality traits with the UTAUT model. They studied the influence of personality traits on intention through UTAUT variables, and the moderating effects of personality traits on the relationship between UTAUT variables and the intention to adopt online stocking. In a test of the

moderating effect of personality traits, Wang and Yang (2005) found that performance expectancy has a significant effect on intention. This result is inconsistent with the findings of Venkatesh et al. (2003).

We see four possible explanations for the inconsistencies, namely the authors have (a) applied the UTAUT in different application domains (e.g., the use of online stock systems vs. Knowledge Management Systems), (b) used different statistical techniques, (c) applied different levels of rigor in the use of the statistical techniques, (d) collected data in different countries/cultures (e.g., USA vs. Kuwait).

Performance expectancy in the UTAUT refers to the belief that the system helps the user attain better job performance. In the case of Tao Bao, users are not expected to achieve any gains in job performance. Rather, we assume they believe that eBay enables them to perform business faster compared to traditional ways of selling and buying things. Hence, we hypothesize that:

H1: Performance expectancy will have a significant influence on intention to use Tao Bao.

Effort expectancy of the UTAUT refers to the ease of use associated with using the system. We believe that, consistent with the technology acceptance research (Venkatesh et al. 2003), this component is also relevant for considering the use of Tao Bao, because if the system is difficult to use, users may not use it. Hence, we hypothesize that:

H2: Effort expectancy will have a significant influence on intention to use Tao Bao.

Social influence refers to how and whether a person perceives that people who are important to him or her encourage the use of the system. The idea here is that the behaviours of individuals are influenced by their perception of how others view them. Following the UTAUT, we see that social influence has an effect on intention. Hence, we hypothesize that:

H3: Social influence will have a significant effect on intention to use Tao Bao.

Facilitating conditions means the existence of a support for using the system. In the UTAUT, these are interpreted as organisational and technical support for the use of a system (Venkatesh et al. 2003). In our context, which is a non-organisational context, unlike the context where the UTAUT was tested, the facilitating conditions refer to the resources, knowledge, and ability to use Tao Bao. Hence, we hypothesize that:

H4: Facilitating conditions will have a significant influence on the actual use of Tao Bao.

Following TRA, the UTAUT suggests that the intention to use an IS is the best predictor of actual behaviour. A number of studies have confirmed this assumption in the IS literature (Davis 1989; Venkatesh 2003; Taylor & Todd 1995). Hence, we hypothesize that:

H5: The intention to use will have a significant influence on the actual use of Tao Bao.

## 2.3 Value Theory

Previous research shows that value priorities have an important role in predicting behavioural decisions in different areas, such as work environments (Knafo & Sagiv 2004), knowledge sharing and attitudes towards organisational change (Koivula 2008), fairness judgments in an industrial conflict (Feather 2002), and suggestion-making at work (Lipponen, Bardi & Haapamäki 2008). The leading value theory is Schwartz's (1992) theory of universal content and structure of values. It views values as goals and motivations, which serve as guiding principles in people's lives. The theory has been extensively tested during the past 15 years in more than 60 countries, and the multidimensional structure and the distinctiveness of the 10 value types proposed by the theory have gained fairly consistent support (see, e.g., Schwartz & Boehnke 2004). The single values, each followed by an explanatory phrase, are measured on a nine-point scale (-1=opposite my values; 0=not at all important; 7=of supreme importance). Value types and their contents (the interests they serve) and single values included in each value are presented in Table 1:

Value type	Interest	Single values
1. Power	Societal prestige and controlling others.	Social power, wealth, authority.
2. Achievement	Success and competence according to social norms.	Successful, capable, ambitious, influential.
3. Hedonism	Pleasure and the satisfaction of sensual needs.	Pleasure, enjoying life.

4. Stimulation	Excitement, novelty, and challenge in life.	Daring, a varied life, an exciting life.
5. Self-direction	Independent action and thought, making one's own choices.	Creative, free, curious, independent, choosing one's own goals.
6. Universalism	Understanding, tolerance, and protection for the welfare of all people and for nature.	Social justice, broadmindedness, world peace, wisdom, a world of beauty, unity with nature, protecting the environment, equality.
7. Benevolence	Protecting the welfare of close others in everyday interaction.	Helpful, forgiving, honest, loyal, responsible.
8. Tradition	Respect, commitment, and acceptance of the customs and ideas that one's culture or religion imposes on the individual.	Accepting my portion of life, devout, respectful of tradition, humble, moderate.
9. Conformity	Restraint of actions, inclinations, and impulses likely to upset or harm others, or violate social expectations or norms.	Obedient, self-disciplined, polite, honouring parents and elders.
10. Security	Safety, harmony, and stability of society, of relationships, and of self.	Family security, national security, social order, cleanliness, reciprocation of favours.

Table 1. Value types and their contents.

The 10 distinct value types form a special structure based on the goals and interests that value types serve (see Figure 1). Multidimensional structural analyses of the relations among the single values in several cultures support the distinctiveness of the 10 value types as well as the circular structure of relations among them (e.g., Schwartz & Boehnke 2004). Competing values are located in opposite directions from the centre and complementary values are adjacent in the circle. The value types form a two-dimensional continuum: The first dimension is Openness to Change versus Conservation. People can either show the motivation to follow their own intellectual and emotional interests (self-direction, stimulation, and hedonism value types), or they can prefer the status quo and the certainty provided by relationships with close others, institutions, and traditions (tradition, conformity, and security value types). The second dimension is called Self-Transcendence versus Self-Enhancement. The former relates to the extent to which people are motivated to transcend selfish concerns and promote the welfare of others (including the values of benevolence and universalism). Self-Enhancement comprises values, which motivate people to further their own personal interests even at the expense of others (power and achievement values) (Schwartz 1992). The values are thought to represent a two-dimensional circle from power to security (see Figure 1). Value types on the left side of the circle are linked to individualism and the value types on the right side of the circle are associated with collectivism. In this research, we focus on a mutually distant dichotomy; Openness to Change versus Conservation. Studies of the various cultural groups show that northern and western European and especially North American cultures tend to be individualistic. Collectivism represents cultural values, attitude and patterns of people in China. Chinese people see themselves as part of a larger whole and who place high priority on their in-groups (Triandis, 1998).

Values also form an integrated system, which is manifested in a sinusoid pattern of correlations (e.g., empathy shows the highest [positive] correlation with universalism and the lowest [negative] correlation with power), and the remaining correlations increase and decrease systematically as one moves along the circle (Myry & Helkama 2001).

Thus, it is assumed that value types and value items have the highest positive correlations with the adjacent values and the lowest negative correlations with the values located on the opposite side of the circle. This is because adjacent value types overlap conceptually in the motivation they express, and sometimes are mixed, like tradition and conformity. The universal structure refers to the finding that the circular value structure is approximately the same in different cultures, and the universal content refers to the finding that single values have approximately the same meanings in different cultures, i.e., they are located in the same value types, like helpful to benevolence and obedient to conformity (Schwartz 1992).

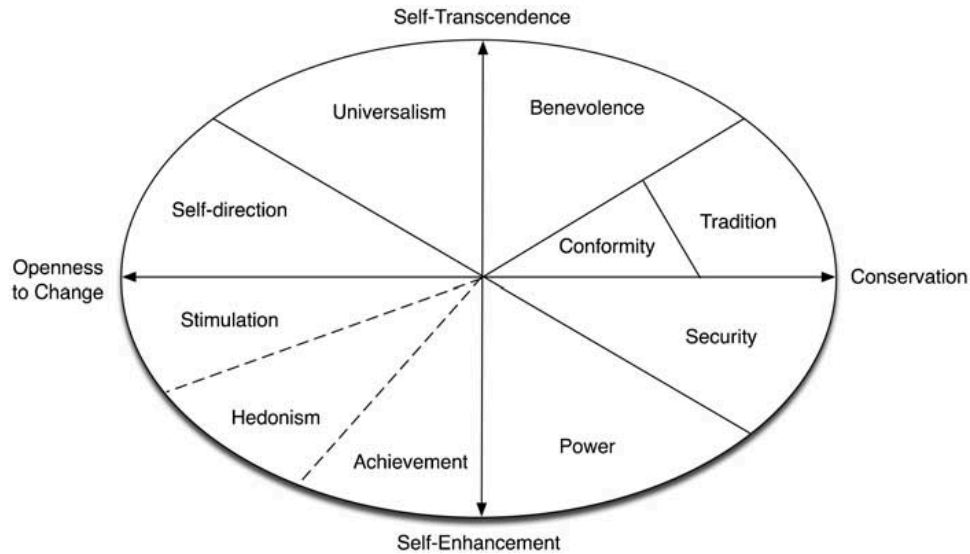


Figure 1. Schwartz's theory of motivational types of values (Schwartz, 1992)

Values, as conscious goals and guiding principles, can be seen as a part of self-presentation that informs others of the quality of the individual. Values are claimed to be “intimately bound up with a person’s sense of self” (Feather 1992, p. 112) and be “a type of personality disposition” (Bilsky & Schwartz 1994, p. 178). Thus, the connection of values to one’s identity, both personal and professional, should provide value preferences a motivational force effecting behaviour, evaluations, and choosing alternatives, such as making moral judgments. Drawing upon the literature, we posit that:

- H6: Conservation is positively associated with performance expectancy.
- H7: Conservation is positively associated with effort expectancy.
- H8: Conservation is positively associated with social influence.
- H9: Conservation is positively associated with facilitating conditions.
- H10: Openness to change is positively associated with performance expectancy.
- H11: Openness to change is positively associated with effort expectancy.
- H12: Openness to change is positively associated with social influence.
- H13: Openness to change is positively associated with facilitating conditions.

Summarizing the preceding hypotheses, a research model is proposed that aims to understand how the individualistic and collectivistic values have influence on UTAUT and the Tao Bao use (Figure 2).

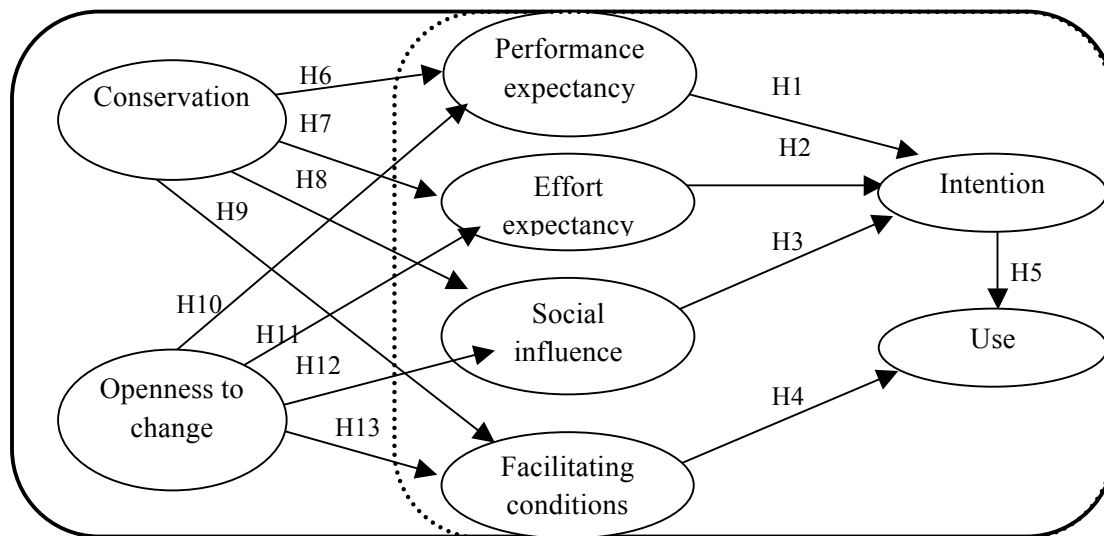


Figure 2. Theoretical model. The dotted line demonstrates UTAUT model.

### 3 RESEARCH METHODOLOGY AND RESULTS

The reliability of constructs can be improved by using previously validated and tested questions (Straub 1989; Boudreau et al. 2001). Accordingly, we used items as follows that have been tried and tested by previous studies. Our UTAUT-related measurements were adapted from a UTAUT study by Venkatesh et al. (2003) (see Table 3). The instruments were measured using a seven-point Likert scale (strongly disagree – strongly agree), except that the regularity of use and frequency of use were studied by directly asking about the regularity of use and frequency of use. These usage measures were based on measures used in previous studies (Moon and Kim 2001; Igbaria & Iivari 1995). Because the measures used in this study have not been tested in the context of Tao Bao, we decided to pre- and pilot test the measures in this framework. All questions were first pre-tested for readability and to ensure that they matched with the theories applied to this study by five IS scholars in Finland and two IS scholars in China. The instrument was then pilot tested using 40 students at the University of Shanghai, China. Based on their feedback, the content validity of the questions was checked and improved. As for the actual data collection, our target group was the students of the business school of the University of Shanghai, China. These are undergraduate students, specifically third-year and fourth-year bachelor students. It is popular among such Chinese students to use Tao Bao for online shopping. We collected data using paper form questionnaires, gaining 182 responses, and the total sum of the reliable responses was 180. All students in the classroom took the survey; hence the response rate was 98.9%. The survey was anonymous, and it was collected in a classroom before the lecture started.

#### 3.1 The measurement model

The data analysis was conducted using the Smart Partial Least Squares (PLS) structural equation modelling technique (Ringle and Wende 2005). PLS has been widely used and accepted in different contexts and disciplines (Kleijnen et al. 2007; Limayem et al. 2000; Venkatesh et al. 2003). It is suggested that PLS is a powerful path-modelling procedure because of the minimal demands on measurement scales (i.e., categorical to ratio level indicators can be used in the same model), sample size, and residual distributions (Chin and Newsted 1999; Simon and Bruce 1991).

The correlations of the constructs are shown in Table 2. When carrying out the pilot test with students, we tried to ensure the content validity of the instrument. Convergent validity was ensured by assessing the factor loadings and by calculating the variance extracted.

Construct	1.	2.	3.	4.	5.	6.	7.	8.
1. Use	<b>0.961</b>							
2. Intention	0.450	<b>0.865</b>						
3. Performance expectancy	0.308	0.556	<b>0.767</b>					
4. Effort expectancy	0.359	0.494	0.574	<b>0.819</b>				
5. Social influence	0.246	0.404	0.350	0.387	<b>0.800</b>			
6. Facilitating conditions	0.457	0.491	0.397	0.642	0.355	<b>0.824</b>		
7. Openness to change	0.361	0.281	0.382	0.374	0.353	0.269	<b>0.748</b>	
8. Conservation	0.222	0.197	0.358	0.376	0.396	0.241	0.414	<b>0.734</b>

Table 2. *The correlations of the constructs; the diagonal bolded elements are square roots of the average variance extracted*

As Table 3 shows, all the model items loaded well, exceeding 0.50 (Hair et al. 2006), except in the cases of Facicont4,5,6, Opennes3, Conserva3,5,6, which were dropped. Internal consistency and reliability among the items was assessed by calculating Cronbach's alpha. Table 3 shows that this coefficient exceeds the suggested value of 0.60 for all constructs (Hair et al. 2006; Nunnally 1978) except in the case of conservation. Although the Cronbach's alpha value of 0.57 is low, it can be considered acceptable in the new research contexts (Nunnally, 1967). The variance extracted from all the constructs exceeded 0.5 (Fornell et al. 1981; Hair et al. 1998). The composite reliability of all the constructs exceeded the suggested value of 0.7 (Nunnally 1978). Discriminant validity was assessed by computing the correlations between all pairs of constructs. All the correlations were below the threshold value of 0.90 (Hair et al. 1998). The square root of the variance extracted was greater than the correlations of the constructs (Table 2). We also tested the cross loadings of the items, which indicated that the constructs are different because the respective indicators load



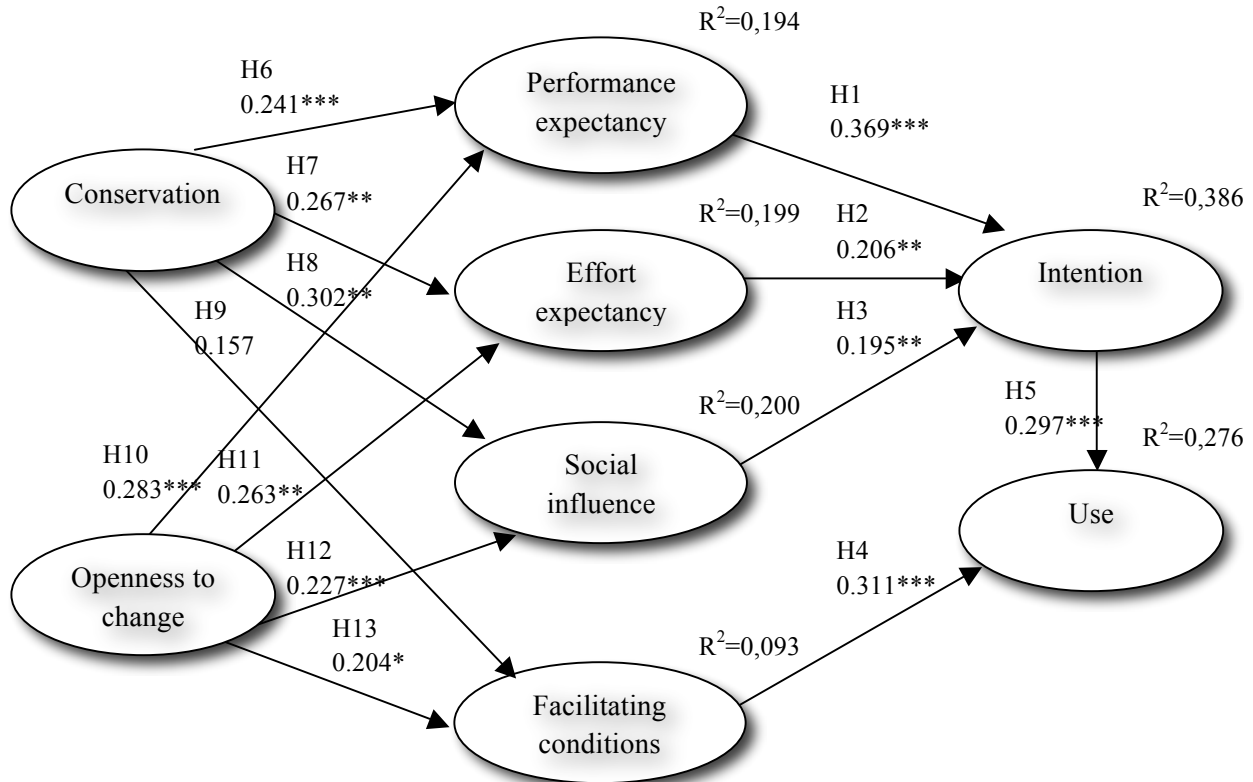
most heavily on different factors. Hence, the reliability and validity of the constructs in the model are acceptable.

Construct	Items	Factor loadings	Average variance extracted	Cronbach's alpha	Composite reliability
Use. Adapted from Moon and Kim (2001)	Use1	0.964	0.924	0.918	0.961
	Use2	0.958			
Intention. Davis (1989a)	Intent1	0.823	0.749	0.888	0.923
	Intent2	0.802			
	Intent3	0.911			
	Intent4	0.912			
Performance expectancy. Compatibility based on Moore and Benbasat (1991)	Perex1	0.671	0.589	0.882	0.909
	Perex2	0.701			
	Perex3	0.739			
	Perex4	0.807			
	Perex5	0.856			
	Perex6	0.829			
	Perex7	0.752			
	Perex8	0.834			
	Perex9	0.828			
	Perex10	0.871			
Effort expectancy. Adapted from UTAUT Venkatesh et al. (2003)	Effex1	0.834	0.671	0.902	0.924
	Effex2	0.828			
	Effex3	0.871			
	Effex4	0.836			
	Effex5	0.783			
	Effex6	0.759			
Social influence. Adapted from UTAUT Venkatesh et al. (2003)	Socinf1	0.652	0.641	0.812	0.876
	Socinf2	0.849			
	Socinf3	0.875			
	Socinf4	0.808			
Facilitating conditions. Adapted from UTAUT Venkatesh et al. (2003)	Facicont1	0.810	0.658	0.816	0.882
	Facicont2	0.906			
	Facicont3	0.916			
	Facicont4	Dropped			
	Facicont5	Dropped			
	Facicont6	Dropped			
	Facicont7	0.560			
Openness to change Adapted from Schwartz (1992)	Opennes1	0.775	0.560	0.741	0.836
	Opennes2	0.771			
	Opennes3	Dropped			
	Opennes4	0.772			
	Opennes5	0.670			
Conservation Adapted from Schwartz (1992)	Conserva1	0.751	0.539	0.570	0.777
	Conserva2	0.672			
	Conserva3	Dropped			
	Conserva4	0.774			
	Conserva5	Dropped			
	Conserva6	Dropped			

Table 3. Convergent validity, internal consistency, and reliability

### 3.2 The structural model

The results of our study are shown in Figure 3. It shows the estimated path coefficients and the significance of the path, indicated with asterisks. Tests of significance were performed using the Bootstrap procedure. Standardised betas show that all the paths from conservation have a significant influence on the UTAUT constructs. Openness to change has an insignificant influence on the UTAUT constructs, except the relationship between openness to change and facilitating condition was insignificant. Performance expectancy ( $\beta = 0.369$ ), effort expectancy ( $\beta = 0.206$ ) and social influence ( $\beta = 0.195$ ) have a significant influence on intention to use Tao Bao. Intention ( $\beta = 0.297$ ) and facilitating conditions ( $\beta = 0.311$ ) have a significant influence on Tao Bao use. Overall, the research model accounts for 27.6% ( $R^2 = 0.276$ ) of the variance in Tao Bao use and 38.6% ( $R^2 = 0.386$ ) in intention to use Tao Bao.



\* = 0.05 level, \*\* = 0.01 level, \*\*\* = 0.001 level

Figure 3. The research model and the results

## 4 DISCUSSION

This study examined the role of value in the unified theory of acceptance by integrating Value Theory into the UTAUT model. Through this integration, we extended the discussion about the factors that affect individuals' acceptance of new technology. We find no previous studies that have incorporated value constructs into the UTAUT. We test the extended UTAUT in a new context and culture by examining how it explains the use of the Chinese version of eBay, called Tao Bao.

The main implication for practice is that the role of values should be taken seriously when attempting to increase system use. The significance of Openness to Change, which represents individualistic values, indicates that people can show the motivation to follow their own intellectual and emotional interests (self-direction and stimulation value types) and that they are open to different experiences using the system. Thus, UTAUT constructs and using Tao Bao is in harmony with human kind's tendency towards independence and making their own choices and the tendency to control their own environment. Stimulation indicates that humans prefer to have variation in their lives in order to maintain a sufficiently high level of activity. Humans have a desire to seek excitement, challenges and new experiences in their lives. The significant

effect of conservation on performance expectancy, effort expectancy and social influence indicates that people feel safer using the Chinese online marketplace. It has been found to be easier, compatible with their values and people have close friends who use it.

The constructs of the UTAUT, namely performance expectancy, effort expectancy, social influence, facilitating, and conditions must be taken into account when maximising the use of the IS. The significance of facilitating the conditions suggests that respondents are, to a certain extent, confident that they can get along with the system. A respondent's belief in their abilities to use the system's features is a positive sign for the designers and developers of the system. In a workplace setting, this also means that organisations should pay attention to the availability of the training and resources. This is especially important when considering the rapid developmental speed of information technology. Systems and applications are in a state of continuous change; users may resist these changes and reject the system if they do not believe in their ability to control the system.

Performance expectancy, which combines usefulness, compatibility and relative advantage aspects derived from TAM and Innovation of Diffusion research, is one of the most significant factors that effects intention. It seems that respondents appreciate Tao Bao, which is compatible with their lifestyle and values, and enables them to do business quickly.

The findings of the study also indicate that effort expectancy, which consists of the perceived ease of use factor derived from TAM, is an important factor in the acceptance of IS. In TAM, the corresponding variable of perceived ease of use refers to internal constraints such as the match between the individual's capabilities and the skills required to operate the system. Thus, effort expectancy indicates that an application that is perceived to be easier to use than another is more likely to arouse positive intentions among the users.

## 5 CONCLUSIONS

We argue that integrating Value Theory into the UTAUT can increase the understanding of the factors that influence the adoption of new technologies. We did not find prior research that combined value theory with UTAUT. Thus, we believe that this research provides new insights into discussions about the factors that affect individuals' attitude towards accept new technology. The Unified Theory of Acceptance and Use of Technology was advanced in order to unify eight technology-acceptance models. Later studies tested the UTAUT in different contexts and countries, namely the USA, Thailand, Kuwait and Saudi Arabia. While these studies mainly provide empirical support for this model, there are inconsistent results. The inconsistent results call for more empirical studies, especially in different contexts, in order to find out the generalizability of the UTAUT in different contexts. To do this, we applied the UTAUT in the context of the Chinese eBay.

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