

INTERCULTURAL SENSITIVITY OF CHINESE STUDENTS IN

A THAI PRIVATE UNIVERSITY IN BANGKOK



Presented in Partial Fulfillment of the Requirements for the
Master of Arts Degree in Business English for International Communication
at Srinakharinwirot University

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Kawita Reungthai. (2012). *Intercultural Sensitivity of Chinese Students in a Thai Private University in Bangkok*. Master's Project, M.A. (Business English for International Communication). Bangkok: Graduate School, Srinakharinwirot University.

Project Advisor: Dr. U-maporn Kardkarnklai.

With an increasing intercultural environment in higher education, foreign students need intercultural sensitivity to display appropriate and effective behavior towards people from different cultures. The aim of this study was to assess the intercultural sensitivity of Chinese undergraduate students. The participants of this study, selected by the purposive sampling method, were Chinese students studying in the Thai Language and Tourism Management Majors in the "2+2 Joint Venture Program" at Rangsit University, Thailand. The research instrument was a questionnaire based on the Chen and Starosta's Intercultural Sensitivity Scale (2000). Intercultural Sensitivity consists of five major factors: interaction engagement, respect for cultural differences, interaction confidence, interaction enjoyment, and interaction attentiveness. The participants were asked to rate their level of agreement on intercultural sensitivity using the five-point Likert scale.

The findings showed that "Interaction Engagement" was rated at a high level with a mean score of 3.55. "Interaction Attentiveness", "Interaction Confidence" and "Respect for Cultural Differences" were rated at moderate levels with mean scores of 3.33, 3.02 and 2.93 respectively. "Interaction Enjoyment" was rated at a low level with a mean score of 2.43. Chinese students were willing to be involved in interactions with Thai people since they made a

strong effort to learn more about Thai people. With their previous educational background in Thai language and culture, the Chinese students were confident. They also showed concern for social hierarchy and were attentive to learn about Thai culture. They enjoyed interacting with Thai people since they value Chinese Students as true friendship.



ความอ่อนไหวทางวัฒนธรรมของนักศึกษาชาวจีน ณ มหาวิทยาลัยเอกชนไทยในกรุงเทพมหานคร



บทคัดย่อ
ของ
กวีตา เรื่องไทย

เสนอต่อบัณฑิตวิทยาลัย มหาวิทยาลัยศรีนครินทรวิโรฒ เพื่อเป็นส่วนหนึ่งของการศึกษา
ตามหลักสูตรปริญญาศิลปศาสตรมหาบัณฑิต
สาขาวิชาภาษาอังกฤษธุรกิจเพื่อการสื่อสารนานาชาติ
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การขยายตัวอย่างรวดเร็วด้านสภาพแวดล้อมต่างวัฒนธรรมในสถาบันอุดมศึกษา ส่งผลให้ “ความ
อ่อนไหวทางวัฒนธรรม” จำเป็นต่อนักศึกษาต่างชาติเพื่อให้มีพฤติกรรมที่เหมาะสมและมีประสิทธิภาพ
ต่อบุคคลจากวัฒนธรรมที่ต่างกัน การศึกษาวิจัยนี้มีจุดมุ่งหมายเพื่อประเมินความอ่อนไหวทาง
วัฒนธรรมของนักศึกษาชาวจีนในระดับปริญญาตรี ประชากรกลุ่มตัวอย่างที่ใช้ในการวิจัยครั้งนี้คือ
นักศึกษาชาวจีนที่ศึกษาอยู่ใน “โครงการศึกษาต่อเนื่อง 2+2” สาขาวิชาเอกภาษาไทยและวิชาเอกการ
ท่องเที่ยวที่มหาวิทยาลัยรังสิตจำนวน 38 คน เครื่องมือที่ใช้ในการวิจัยครั้งนี้คือ แบบสอบถามซึ่งอิง
แนวคิดของการประเมินค่าความอ่อนไหวทางวัฒนธรรมของเงินและสตาร์อสตา (2543) โดยมี 5 ปัจจัย
หลักทางด้านความอ่อนไหวทางวัฒนธรรม ได้แก่ 1) ความผูกพันด้านการมีปฏิสัมพันธ์ระหว่างกัน 2)
การให้ความเคารพในความแตกต่างทางวัฒนธรรม 3) ความมั่นใจด้านการมีปฏิสัมพันธ์ระหว่างกัน 4)
ความสนุกสนานในการมีปฏิสัมพันธ์ระหว่างกัน และ 5) ความเอาใจใส่ด้านการมีปฏิสัมพันธ์ระหว่างกัน
กลุ่มตัวอย่างได้แสดงระดับความคิดเห็นต่อความอ่อนไหวทางวัฒนธรรมโดยใช้มาตรวัดแบบลิเคิร์ต 5
ระดับ

ผลการวิจัยพบว่า ความผูกพันด้านการมีปฏิสัมพันธ์ระหว่างกันอยู่ในระดับสูงคือมีค่าเฉลี่ย 3.55
“ความเอาใจใส่ด้านการมีปฏิสัมพันธ์ระหว่างกัน” “ความมั่นใจด้านการมีปฏิสัมพันธ์ระหว่างกัน” และ
“การให้ความเคารพต่อความแตกต่างทางวัฒนธรรม” อยู่ในระดับปานกลางคือมีค่าเฉลี่ย 3.33 3.02 และ
2.93 ตามลำดับ ในขณะที่ “ความสนุกสนานด้านการมีปฏิสัมพันธ์ระหว่างกัน” อยู่ในระดับต่ำคือมี

ค่าเฉลี่ย 2.43 ผลการวิจัยพบว่านักศึกษาชาวจีนมีความตั้งใจที่จะปฏิสัมพันธ์กับชาวไทยเพราะพวกเขา มีความพยายามในการเรียนรู้ชาวไทยมากขึ้น เนื่องจากพวกเขาเคยเรียนภาษาไทยและวัฒนธรรมไทย มาก่อน จึงทำให้พวกเขาค่อนข้างมีความมั่นใจที่จะปฏิสัมพันธ์กับชาวไทย นักศึกษาชาวจีนยังแสดง ความกังวลต่อลำดับชั้นทางสังคม และยังให้ความสนใจเรียนรู้เกี่ยวกับวัฒนธรรมไทยมากขึ้น นอกจากนี้ พวกเขายังมีความรู้สึกดีในการปฏิสัมพันธ์กับชาวไทยเพราะได้รับเกียรติเสมือนมิตรแท้



The Master's Project Advisor, Chair of Business English for International Communication and Oral Defense Committee have approved this master's project Intercultural Sensitivity Of Chinese Students in a Thai Private University in Bangkok by "Kawita Reungthai" as partial fulfillment of the requirements for the Master of Arts degree in Business English for International Communication of Srinakharinwirot University.

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..... Dean of Faculty of Humanities

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May....., 2012

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CHAPTER 1

INTRODUCTION

Background of the Study

In recent years, the educational environment in Thailand has become more intercultural. Thai universities have been the center of an intercultural community among foreign students, especially Chinese. The OHEC statistics show that Thailand had 16,361 international students in the years 2007 and 2008. The highest percentage was from Asia (86.92%), followed by North America (5.78%), and Europe (5.27%). China represented the majority with 44.62%, followed by Laos 7.95% and Myanmar 6.11% (Office of the Higher Education Commission [OHEC], 2008). In a multicultural society, intercultural communication competence (ICC) is significant for the development and maintenance of good interpersonal relationships (Bradford, Allen, & Beisser, 1998). In addition, the capabilities and skills to integrate in different cultural settings should be studied. As a result, education institutions need to focus on intercultural communication competence of foreign students.

Intercultural communication competence (ICC), conveying the meaning of global citizenship, refers to an understanding of people in different countries with different cultures, thinking, behavior, beliefs, respect and needs in a way that highlights aspects of life such

as cultural and social norms, thoughts and the appreciation of diversity. ICC, consisting of communication competence and intercultural competence, is the ability to effectively and appropriately execute communication behaviors that negotiate cultural identity (Chen & Starosta, 1998). ICC includes not only the ability to speak the native language of the receiver in the communication process, but also know as much as possible about the background of people from different cultures.

Intercultural competence, a subfield of “communication competence” (Deardorff, 2004), is the capability to change one’s knowledge, attitudes, and behaviors to be open and flexible to other different cultures to survive in the globalizing society (Alred & Byram, 2002). A number of scholars classifies intercultural competence into three dimensions: affective, cognitive, and behavioral capabilities (Bennett, 1998; Chen & Starosta, 1998; Fritz, 2002). Chen and Starosta (1998) identifies three basic components for ICC: intercultural sensitivity (effective process), intercultural awareness (cognitive process), and intercultural adroitness (behavioral process). To recognize and value other’s culture, people must realize that cultural difference influences their communication and cultural competence in various environments, especially education. Thus based on this important idea, this study uses only intercultural sensitivity to measure Chinese students’ competence in adaptation with Thai people and participation in Thai culture.

Intercultural sensitivity has been studied by using different instruments. These instruments, which are the Development Model for Intercultural Sensitivity (DMIS) (Bennett, 1986), Intercultural Sensitivity Inventory (ICSI) (Bhawuk & Brislin, 1992), and Intercultural Sensitivity Scale (ISS) (Chen and Starosta, 2000), are used to collect information about Intercultural Sensitivity with the common goal of measuring interactive and affective competences of people after experiencing intercultural contact (Chen, 1997). However, measuring Intercultural Sensitivity of people outside their home environment should be facilitated by placing an emphasis on the participants of the study who encounter cultural differences.

A number of researchers apply the instrument of Intercultural Sensitivity Scale (ISS) in different settings. For example, Baños (2006) analyzed the intercultural sensitivity of 638 secondary students in Barcelona. Students who had previous intercultural experience perceived themselves to have a clear sense of self-awareness. Xiao and Petraki (2007) found that more than half of Chinese students at an Australian University who stayed in Australia more than one year were very actively engaged in intercultural communications and had a strong willingness to interact with students from other countries. In the study of Hou (2010), it was found that half of Chinese learners in Xi'an International Studies University were not confident when interacting with people from different cultures due to unfamiliar customs, cultural variations in communication styles and linguistic barriers.

The instrument of Intercultural Sensitivity Scale (ISS) was validated and constructed to measure the competence in participation and cooperation of people living in different culture. Chen and Starosta (2000) first developed Intercultural Sensitivity Scale (ISS) to explore the concept of intercultural sensitivity. They conducted in three stages: reducing the number of items of conceptual meaning, analyzing the data, and then evaluating the concurrent validity of the instrument. Finally, the 24-item instrument of intercultural sensitivity was found satisfactory into five main factors: Interaction Engagement, Respect for Cultural Differences, Interaction Confidence, Interaction Enjoyment, and Interaction Attentiveness. With the validity of Intercultural Sensitivity Scale (ISS), this research applied this instrument to measure Chinese students' intercultural sensitivity in a Thai cultural setting.

Chinese students were selected through purposive sampling technique by the two main components. The first is the duration of stay. Since Chinese students have stayed in Thailand for one to two years, they may encounter some cultural problems that affect perceptions, emotions, and behaviors with Thai people. So they have experience, attitudes, and behaviors from their Thai counterparts. The second is the student's educational background. These Chinese students studied "Thai Culture and Language" courses in their first and second years in China. According to Penbek et al. (2009), students who have previous educational experience with a host culture are more open-minded to learn other

cultural differences. Thus, this group of Chinese students has qualifications to establish the effective result of intercultural sensitivity assessment in Rangsit University.

Faced with a high competition of attracting international students, universities require an effective process to improve their international students' readiness in a globalizing world. One of the effective intercultural processes is intercultural sensitivity to help improving a successful international environment. Rangsit University - one of the top five universities for foreign students studying in Thailand (OHEC, 2008) - requires a model to assess the intercultural competence of its Chinese students' adaptation to develop the international program. By doing so, the university can help Chinese students enhancing self-awareness to cope with Thai cultural differences.

In summary, the Chinese students' Intercultural Sensitivity shows how the Chinese students display appropriate behavior and attitudes towards Thai people. The results will reveal Chinese students' Intercultural Sensitivity in order to assist Rangsit University, as a host university, in improving the international programs and enhancing international academic collaboration with other Chinese universities in the future.

Purpose of the Study

The objective of the study is to assess the Intercultural Sensitivity of Chinese undergraduate students who study the programs of Thai Language and Tourism Management at Rangsit University.

Scope of the Study

The thirty-eight research participants are fourth-year Chinese students from Guangxi Normal University who major in Thai Language (Faculty of Liberal Arts) and Tourism Management (Faculty of Tourism Industry and Hospitality). Both majors are in the “2+2 Joint-Venture” undergraduate program, an international academic collaboration between Rangsit University and Guangxi Normal University.

Significance of the Study

This study provides useful information on Intercultural Sensitivity of Chinese students within a Thai context. Firstly, the findings of this study provide Chinese students with self-awareness and self-development to cope with cultural difficulties, and understand Thai culture. Furthermore, the results of this study are beneficial for the university because the student orientation programs and international programs which include knowledge of Thai cultures and norms. The study may also be useful for the university in applying the

findings to student training. By doing so, the university becomes more effective, with greater emphasis in ensuring global citizenship amongst foreign students in the educational environment it provides.

Definitions of Terms

Definitions of the terms in this study are as follows:

Chinese students are groups of students that come from the Peoples Republic of China for educational purposes. Most of them come from Guilin in the Guangxi Zhuang Autonomous Region. They are all undergraduate students from the Thai Language and Tourism Management departments enrolled in the 2+2 Joint-Venture Program at Rangsit University.

Global citizenship refers to an understanding of how people from different cultures in different countries think, behave, believe, respect and need in a way that highlights every aspect of life such as cultural and social norms, thoughts and the appreciation of diversity.

Intercultural sensitivity (IS) refers to the subjects' active desire for self-motivation in understanding, appreciating, and accepting differences in other cultures (Chen & Starosta, 1998).

Intercultural Sensitivity Scale (ISS) is based on the Chen and Starosta

Intercultural Sensitivity Scale (2000). It measures the sensitivity of the students' intercultural competence.

Thai private university refers to Rangsit University.

2+2 Joint-Venture Program refers to the international exchange program between Rangsit University in Thailand and Guangxi Normal University in China.



CHAPTER 2

LITERATURE REVIEW

The literature review comprises of six objectives. First, it reviews the concept of intercultural communication competence as defined by different researchers. Second, it serves to establish the significance of this study through studying the definitions of intercultural sensitivity as well as the consequences of considering intercultural sensitivity via the many measuring systems that have been used with Chinese people and other races. Third, it provides an overview of intercultural sensitivity measurements used for assessing capabilities and self-awareness of people in different cultures. Fourth, it reviews linguistic similarities between the Thai and Zhuang Chinese. Fifth, it provides information about studies on the cultural characteristics of the Chinese in intercultural communication. Finally, it examines related studies of sojourners in various settings.

Intercultural Communication Competence

Due to globalization, living with differences both at home and abroad is becoming more important in education and business both locally and internationally. This borderless society has resulted in a new concept: “intercultural communication competence” or ICC. In recent years, many scholars and researchers, including Deardorff (2004); Alred and Byram (2002); Taylor (1994); Huang, Rayner and Zhuang (2003) have developed studies of intercultural

communication to examine this concept of the effects of globalization and increased communication between cultures.

In fact, intercultural communication competence, which is an umbrella concept that consists of “intercultural competence” and “communication competence”, refers to a person’s cognitive, affective, and behavioral abilities in the process of intercultural communication.

Intercultural competence, the capacity to change one’s knowledge, attitudes, and behaviors to be open and flexible to other cultures, has become a concept for individuals to survive in the 21st century (Alred & Byram, 2002). Taylor (1994) defines intercultural competence as a transformative process in which the sojourner develops adaptive capacity, altering his/her perspective to effectively understand and accommodate the demands of the host culture. Huang et al. (2003) stated that a person with high intercultural competence is likely to be able to develop his/her competence with people from different cultures. He/she also can solve complicated conflicts. Therefore, learning to deal effectively with different cultures requires cultural awareness, communicative competence, positive personal attitudes, and an understanding of values, norms and beliefs of other cultures.

Communication competence, on the other hand, is defined by Chen (1990, p. 44) as “the ability to effectively and appropriately execute communicative behavior to elicit a desired response in a specific environment.” This definition recognizes that effective communication has two distinct aspects: transferring one’s ideas and fulfilling one’s communication goals. When the sender and receiver in an intercultural communication process have distinct cultural backgrounds, it implies that there may well be differences in their values, beliefs and attitudes

which affect their selection, categorization, organization and perception of messages exchanged (Auncion-Lande, 1977). The summary of the literature review regarding the components of ICC is summarized in the model given in Figure 1.

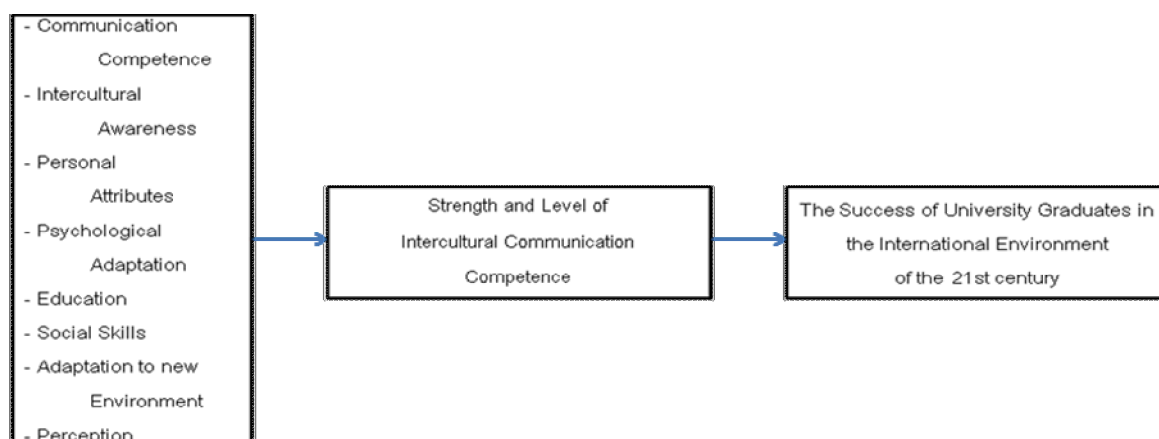


FIGURE 1 THE COMPONENTS OF INTERCULTURAL COMMUNICATION COMPETENCE

Having reviewed intercultural competence and communication competence, these two terms can be combined to form a framework which has been defined by Chen and Starosta (1998, p. 9) as “the ability to effectively and appropriately execute communication behaviors that negotiate each other’s cultural identity or identities in a culturally diverse environment”. Their work highlighted three basic components for ICC: intercultural sensitivity (effective process), intercultural awareness (cognitive process), and intercultural adroitness (behavioral process). These components form the verbal and non-verbal factors of communication (mentioned above) as parts of intercultural communication competence. ICC has also been defined by Wiseman (2003) as the comprised form of knowledge, skills, and motivation

necessary to interact effectively and appropriately with individuals from different cultures. In this model motivation is made an element of ICC.

In conclusion, intercultural communication competence, consisting of intercultural competence and communication competence, displays appropriate behaviors and effective communication of people in different cultural settings. Foreign people, who can adapt himself/herself to different environment, they have strong self-awareness to interact effectively with culturally-different counterparts. Especially in education environment, the approach to intercultural communication competence enables the detection of the necessity to create success within the international university environment.

Definition of Intercultural Sensitivity

Intercultural communication competence is critical for an individual to survive in today's globalized world among people from different cultures. The definitions of intercultural sensitivity as conceptualized by different researchers are presented below.

Intercultural Sensitivity is one of the "meaning-making" models of cognitive psychology and radical constructivism (Bennett, 1986). It links changes in cognitive structure to an evolution in attitude and behavior towards cultural differences in general. Sensitivity is a mind-set which is applied in one's everyday life and sensitive persons should accept personal complexity to avoid communication inflexibility, to be conscious in interaction, to appreciate the ideas exchanged, and to tolerate intentional searching (Hart & Burks; Hart, Carlson, & Eadie as cited in Chen and Starosta, 1998). The qualities of accommodating, understanding and

appreciating cultural differences, and enhancing one's self-awareness that leads to appropriate and effective behavior in intercultural communication is termed "intercultural sensitivity" (Bennett, 1993; Chen & Starosta, 1998). These definitions are reflective of the cognitive, affective and behavioral dimensions of intercultural interaction.

Previous studies on intercultural sensitivity were conducted with different groups of sojourners in various settings. Penbek, Yurdakul, & Cerit (2009) investigated intercultural sensitivity among university students at two different universities in Izmir, Turkey using the Intercultural Sensitivity Scale as developed by Chen & Starosta (2000). The results showed that Turkish students who had previous international experience were more open-minded and respectful to behaviors of different cultures. The higher they develop respect for others cultures, the more interaction people engage in different cultures.

Baños (2006) analyzed the intercultural sensitivity of 638 Catalanian secondary students from seven different schools in that administrative region of Barcelona. The researcher concluded that the lesson did not significantly influence the intercultural sensitivity of the students. The contextual factors often affect intercultural communication competence. It seems that females have significantly greater intercultural sensitivity than male counterparts. In addition, students who had never lived in different countries had less intercultural sensitivity.

Hou (2010) carried on a study of Chinese learners' intercultural sensitivity. He focused on five main factors of intercultural sensitivity in 120 Chinese students in China. For the first factor-"Interaction Engagement", Hou found that Chinese learners did not jump to conclusions. They patiently waited before forming an impression of culturally-distinct counterparts. For the

second factor-“Respect for Cultural Differences”, the majority of Chinese learners did not reject opinions held by their culturally-different counterparts and they did not hesitate to associate with people of different cultures. For the third factor-“Interaction Confidence”, nearly half of the Chinese learners did not have much confidence when interacting with culturally-distinct people. Hou found that cultural learning was a comprehensive and chronological process and there was a long way for Chinese learners to go in perfecting cultural competence. For the fourth factor-“Interaction Enjoyment”, the Chinese learners’ inadequate “Interaction Confidence” could easily lead to frustration when they encountered problems. For the last factor-“Interaction Attentiveness”, more than half of the Chinese learners were not attentive and sensitive enough in interaction, so they did not capture the meanings revealed by their counterparts either verbally or non-verbally.

In summary, intercultural sensitivity is the capability of enhancing one’s self-awareness that leads to appropriate behavior in different cultures. Many researchers used the intercultural sensitivity to study the behaviors of people with different groups such as sojourners and students in different settings: university and secondary school. This study aims to measure the intercultural sensitivity of Chinese university students and to study their behaviors in the Thai culture.

Intercultural Sensitivity Measurement

Over the past twenty years, different models of intercultural communication competence have been widely researched and explored with the common goal of measuring interactive and

affective competence of people after experiencing intercultural contact (Chen, 1997). Yet there is still a need for a valid instrument that measures a person's behavior towards cultural differences. Thus, this study reviews three theoretical instruments on intercultural communication competence, paying particular attention to tools for intercultural sensitivity in specific contexts.

1. Bennett's Developmental Model of Intercultural Sensitivity (DMIS)

The Developmental Model of Intercultural Sensitivity (DMIS) was created by Bennett (1986, 1993). It has been used as a framework to explain the reactions of people to cultural differences in both academic and corporate settings. It consists of six stages grouped into three ethnocentric stages, in which the individual's culture is the central worldview; i.e. denial, defense and minimization, and three ethno-relative stages, in which the individual's culture is one of many equal worldviews; i.e. acceptance, adaptation and integration. Patterson (2006) studied the effects of studying abroad on students' intercultural sensitivity in the university in Midwest, USA. The results compared the pre and post tests of the participants using the Cross-Cultural Adaptability Inventory (CCAI) to compare the intercultural communication skills of students before and after study abroad programs. The CCAI has been used for the last fifteen years in curriculum development for intercultural education and training programs.

2. Intercultural Sensitivity Inventory (ICSI)

The Intercultural Sensitivity Inventory (ICSI) (Bhawuk & Brislin, 1992) was developed to measure an individual's ability to modify behavior in culturally appropriate ways when moving into different cultures. In particular, the instrument was used in comparing behavior in an

individualistic culture like the United States with a collectivistic culture like Japan. This instrument was mainly used in a business context focusing on interactions in the workplace.

3. Intercultural Sensitivity Scale (ISS)

To measure intercultural communication competence, Chen and Starosta (2000) developed an instrument to explore the concept of intercultural sensitivity called the Intercultural Sensitivity Scale (ISS). Chen and Starosta (2000) first developed an instrument to explore the concept of intercultural sensitivity. The empirical construction and validation of the instrument of intercultural sensitivity were conducted in three stages. First, a pre-study was administered to generate items representing the conceptual meaning of intercultural sensitivity of 168 US American college students. Then, the model was tested by exploratory factor analysis stage in which 414 college students were asked to answer the questions. Finally, the concurrent validity of the instrument was evaluated which the results were found satisfactory. The 24-item instrument of intercultural sensitivity was finalized into five main factors: Interaction Engagement, Respect for Cultural Differences, Interaction Confidence, Interaction Enjoyment, and Interaction Attentiveness. The present research applied the ISS instrument in Thailand.

This instrument comprises five factors with 24 questions as shown in Appendix C. The details of the five factors are as follows:

1. "Interaction Engagement" is concerned with participants' feelings in participating in intercultural communication. It aims to measure the participants' willingness to communicate and be open-minded to counterparts from different cultures.

2. “Respect for Cultural Differences” is related to participants’ orientation towards or tolerance of their counterparts’ culture and opinions. It is designed to measure self-acceptance. A sense of self-acceptance is important for individuals to cope with psychological stress and alienation in the process of intercultural communication. It is self-acceptance that enhances positive emotions towards accurately recognizing and respecting the situational differences in intercultural interactions.

3. “Interaction Confidence” assesses how confident participants feel in intercultural contexts.

4. “Interaction Enjoyment” deals with participants’ positive and negative reactions towards intercultural communication.

5. “Interaction Attentiveness” is related to participants’ efforts to understand the ongoing process of intercultural communication. It is designed to describe social behaviors related to personal abilities of attentiveness and perceptiveness in interaction. Higher scores of Interaction Attentiveness are suggestive of an ability to better receive and understand messages. In other words, intercultural sensitive interactants tend to know how to structure and maintain a conversation by appropriately handling the procedural aspect of interaction.

Table 1 shows a summary of the comparison of three Intercultural Sensitivity instruments.

TABLE 1 SUMMARY OF COMPARISON OF THREE THEORETICAL INSTRUMENTS

1. Development Model for Intercultural Sensitivity (DMIS) (Bennett, 1986)	<ol style="list-style-type: none"> 1. To explain the reactions of people to cultural difference in both academic and corporate settings. 2. To compare pre, during and post departure to other cultures. It is, therefore, more appropriate to be used with longitudinal participants. 3. To be used with Cross-Cultural Adaptability Inventory (CCAI) and compare the intercultural communication skills of students before and after studying international programs.
2. Intercultural Sensitivity Inventory (ICSI) (Bhawuk & Brislin, 1992)	<ol style="list-style-type: none"> 1. To measure people in different cultural settings who have stayed for three or more years. 2. To measure an individual's ability to modify behavior in culturally appropriate ways when moving between different cultures. 3. To be used in comparing behavior in five dimensions of culture by Hofstede such as individualistic vs. collectivistic culture, or masculinity vs. femininity.
3. Intercultural Sensitivity Scale (ISS) (Chen & Starosta, 2000)	<ol style="list-style-type: none"> 1. To measure people's understating and appreciation of cultural differences in order to construct "global citizenship". 2. To measure intercultural sensitivity with five main factors: "Interaction Engagement", "Respect for Cultural Differences", "Interaction Confidence", "Interaction Enjoyment", and "Interaction Attentiveness". 3. To report from a study that Turkish students who had previous international experience were more open-minded and understood people who were culturally different and Chinese learners could use their previous educational background to serve as a bridge between different cultures.

Table 1 shows the comparison of three theoretical instruments. Based on the five factors of Chen and Starosta (2000), the researcher found that Intercultural Sensitivity of Bhawuk and Brislin (1991) and Bennett's DMIS model do not fit with the objectives and scope of this study. In Table 1, it can be seen that the ICSI of Bhawuk and Brislin requires the duration of stay of the participants from three or more years of cross-cultural experience in international business environments. Kapoor and Comadena (1996) also commented that the ICSI of Bhawuk and Brislin was relatively unreliable due to the ambiguity of direction of items used in the scale. Second, Bennett's DMIS model is developed to examine the students in international programs and it should be used in combination with Cross-Cultural Adaptability Inventory (CCAI) and compare the intercultural communication skills of students before, during and after studying international programs. It is thus more appropriate to use with longitudinal participants.

Therefore, this study uses the Chen and Starosta's Intercultural Sensitivity Scale (ISS) to measure intercultural sensitivity with Chinese students in a Thai cultural setting because it fits the participants' profile i.e. their duration of stay and their educational background.

Linguistic Similarities between Thai and Zhuangese

Language is considered the foundation of cultures or knowledge that an individual has obtained. It is highly significant for sojourners when interacting and communicating with people in host cultures. Language is a part of all five major factors of the intercultural sensitivity scale

by Chen and Starosta (2000). For example, if sojourners in different cultures cannot understand unclear meanings, they may not be willing to continue the interaction as a result. They could however use verbal or nonverbal cues to help them continue the conversation. The two following studies are presented to further illustrate this idea as well as to demonstrate the relationships in language between Thai and Zhuang.

Moreover, Phromsuthirak (2004) discovered how close Thai and Zhuang are with regard to the language in the study of phonology, morphology, grammar, dialects, basic vocabulary, scripts, names and surnames, and place names. She indicated that the main occupation of the majority of the Thais and the Zhuangs was traditionally rice planting. Both cultures have the same methods of naming places: geographical characteristics of the places, settlements and occupations of the landowners, animals and plants in the regions, local legends or folktales, and beliefs. Both cultures mostly use their own languages in naming their places but a number of these place names are remarkably similar. The phonetic similarities in place names, settlements and words are found to be used widely by the Thais and the Zhuangs as shown in Table 2.

TABLE 2 THE PHONETIC SIMILARITIES OF PLACE NAMES, SETTLEMENTS AND WORDS
BETWEEN THE THAIS AND ZHUANGS

Words	Thai	Zhuang
village	/ba:n/	/ba:n/
father	/pɔ:/	/po/
field	/na:/	/na/
old	/kau/	/kau/
well	/bɔ:/	/bɔ:/
river	/na:m/	/nam/

Though Thais and the Zhuangs do not share the same ancestry, they have lived near each other. The Zhuangs live in the same style two-storey homes and their cultural proclivities reflect in the tribal groups in North Thailand (“Zhuang of China”, 2010). Thus, it is plausible that the relationship in language between these two ethnic groups could act as a catalyst for effective attitudes, behaviors, understanding, and integration of cultural differences of Chinese students in a Thai context.

Cultural Characteristics of Chinese in Intercultural Communication

As previously discussed, appropriate behavior is important for Chinese people to gain success in intercultural exchange when they communicate with Thai nationals. Seniority and hierarchy play an important role in Chinese societies (Yu, 2010; “Chinese People”, 2011; Yu & Su, 2004). Hofstede (1991) indicated that a manner of addressing other people reflects the

degree of tolerance of social inequality by the members in a social system. He further stated that Thai society has high “power distance”, suggesting that Thais accept wide differences in power in society or organizations; however, in Thai society the idea of “seniority” is more important and prevalent. It is necessary that Chinese students in Thailand learn the communication rules of Thai culture and people. The key to overcoming the difficulties inherent in perceived social inequality is to acquire adequate knowledge of Thai people and willingly accept these cultural differences in communication.

Verbal and nonverbal communications also play important roles in intercultural sensitivity since they can assist the sojourners in becoming involved in conversations more easily. With an emphasis on nonverbal communication, Hynes & Hill (2005) noted that nonverbal communication can be studied as a way to develop intercultural sensitivity. There are also a number of nonverbal behavioral styles for sojourners to learn such as voice tone, gestures, touching, and eye contact. For example, a thumbs-up gesture is interpreted as good in China and Thailand, whereas a thumbs-up gesture can be construed as rude in Australia (Frank, 2008). Argyle (1988) concluded that nonverbal behavior in human communication could help speakers and listeners accompany speech in managing the cues of interaction. Thus, nonverbal communicative methods could assist Chinese students in understanding the meanings in conversations with Thai people.

Yu (2010) explained that it is not difficult to find that in the Chinese system of address, order of seniority and age are important in the choice of proper forms of address especially with relatives, neighbors and seniors. The use of a person’s title, office or occupation is quite

common, such as “Laoshi” (老師), which refers to teacher and intend to showi prestige and respect for people with the official ranks and power (Yin, 2010). In Thai society, seniority is also a very important cultural dimension. Seniority may recognize respect to elders, power, social hierarchy, or professional titles. Some relationship examples are father-son, grandparent-grandchild and teacher-student.

Another cultural dimension shared by Chinese and Thais is noted by Hofstede (1991). Chinese and Thai people are representative of collectivistic cultures: group-oriented behavior, and unquestioning loyalty to group. Both ethnicities often display the behavior of achieving a group goal and relationships prevail over tasks (Hofstede, 1991). The shared characteristic of collectivism, as well as observing social hierarchy, suggest that Chinese students are sensitive regarding group-oriented behavior in Thai society and might feel less distant when perceiving Thai group interaction from the outside.

Another cultural dimension that Thai and Chinese people share when they are in the same group is long-term orientation (Hofstede & Bond, 1988). People who display this characteristic will exhibit patience, perseverance, and follow a hierarchy. Cultural attitudes and behaviors such as patience in interpersonal relationships also provide a foundation for long-term relations. Chinese people are patient and easily contented when conversing with people from different cultures. Additionally, this long-term oriented character indicates a society's time perspective and an attitude of perseverance.

Previous Studies

The following studies are used for this research because they also use the Intercultural Sensitivity Scale (ISS) developed by Chen and Starosta:

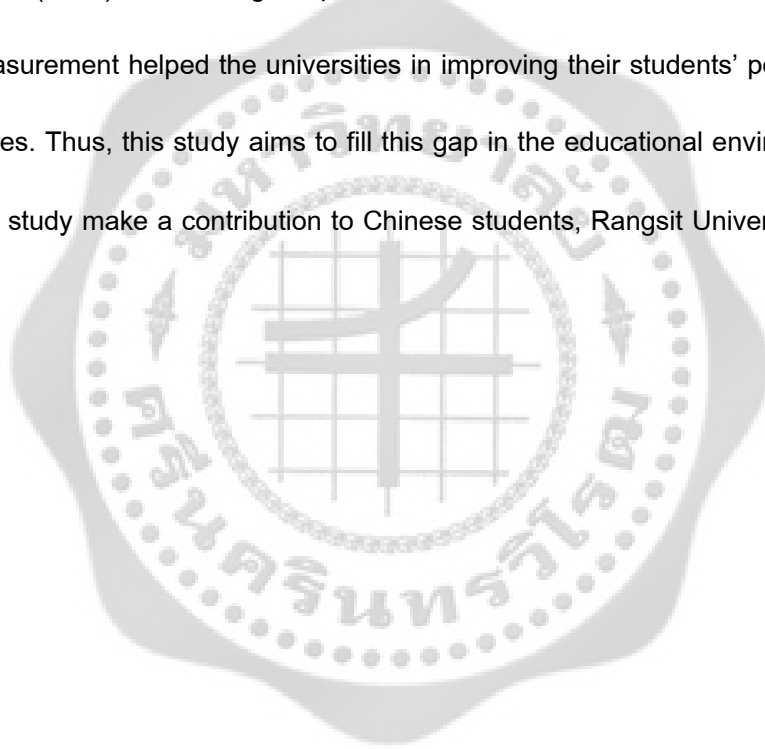
Hou (2010) evaluated the intercultural sensitivity of 120 EFL learners in China at Xi'an International Studies University. The study used a questionnaire to collect the data by implementing Chen and Starosta's Intercultural Sensitivity Scale (ISS). The findings revealed that the Chinese learners had gone beyond the "uncertain stage" and approached the stage of "agreement", which indicated that all Chinese learners had a relatively positive attitude towards intercultural communication. Of the five factors, students displayed the strongest in their "Interaction Engagement" and weakest in their "Interaction Enjoyment". The development of intercultural sensitivity would help intercultural communication because those Chinese learners with a special educational background and professional skills always serve as bridges between different cultures.

Penbek et al. (2009) conducted a study of intercultural sensitivity of 226 university students from two different universities in Izmir, Turkey. The Intercultural Sensitivity Scale developed by Chen and Starosta (2000) was used in the questionnaire, which measured the intercultural sensitivity level of respondents with 24 questions grouped under five major categories. The researchers indicated that "respect for different cultures" was improved as the students passed to second year of class and experienced international interaction with different cultures.

Xiao and Petraki (2007) studied the intercultural communication competence of 32 Chinese students who were studying at an Australian University. They specifically explored the frequency of interactions between Chinese students and students from other countries; the difficulties they encountered and the reasons they attributed to these difficulties. The research tools included both closed-response and open-response questionnaires and semi-structured interviews about the participants' intercultural communication status. It was found that more than half of Chinese students who stayed in Australia more than one year were very actively engaged in intercultural communications and had a strong willingness to interact with students from other countries. The Chinese students felt quite comfortable when interacting with students from other cultures. They paid little attention to miscommunication and continued the conversation. They were at ease interacting with friends from East-Asia since they found Asian students were more comfortable to communicate with because they had similar cultured and sets of values.

Baños (2006) analyzed the intercultural sensitivity of 638 first and second grade secondary school students in seven different schools in the Catalonia administrative region of Barcelona. The study used a questionnaire based on the Chen and Starosta Intercultural Sensitivity Scale (2000). Students who had previous intercultural experience perceived themselves as having a clear sense of self. These experiences contributed to an improvement in individuals' perspective and perception regarding both themselves and their partners. The students who had friends in diverse cultures often correlated with a higher degree of intercultural sensitivity.

In conclusion, previous studies revealed intercultural sensitivity measurement in different countries. People had gone beyond the uncertain stage which they have positive attitude towards intercultural communication. Students, who experienced international interaction with different cultures, can improve “Respect for different cultures” factor. Many of the previous studies on university students have applied Chen and Starosta’s Intercultural Sensitivity Scale (2000). The findings of previous studies also showed that intercultural sensitivity measurement helped the universities in improving their students’ perspective towards different cultures. Thus, this study aims to fill this gap in the educational environment which the findings of the study make a contribution to Chinese students, Rangsit University and Thai culture.



CHAPTER 3

METHODOLOGY

This chapter describes the research methodology. It is divided into four main parts: participants of the study, research instruments, procedures of the study, and data analysis.

Participants of the Study

The participants in this study ($N = 38$) were fourth year Chinese students. They studied in the “2+2 Joint-Venture Program” at the Faculty of Liberal Arts majoring in the Thai language and the Faculty of Tourism Industry and Hospitality majoring in Tourism Management, Rangsit University. The participants were selected by using a purposive technique because of two components. Firstly, their length of stay in Thailand is more than one year so they have experienced different cultural attitudes and behavior from their Thai counterparts. Secondly, these Chinese students they had educational background since they studied “Thai Culture and Language” courses in their first and second years in China from Thai teachers.

Research Instruments

A questionnaire used for data collection based on Chen and Starosta’s Intercultural Sensitivity Scale (2000). Since all of the participants in this study are Chinese so the questionnaire was translated from English to Mandarin Chinese by a Chinese lecturer at

Rangsit University who is a Chinese-English bilingual in order to ensure participants' comprehension of the questions.

The questionnaire consisted of two parts.

Part 1: Demographic Information

The first part surveyed respondents personal information concerning gender, age, department, major, race, place of birth, length of residence in Thailand and a number of visits to Thailand.

Part 2: Intercultural Sensitivity Measurement

The second part of the questionnaire comprised 24 statements regarding the intercultural sensitivity of the respondents. The intercultural sensitivity scale developed by Chen and Starosta (2000) was used in the questionnaire with an aim to measure the intercultural sensitivity level of the respondents. It includes 24 statements grouped under five major factors: "Interaction Engagement", "Respect for Cultural Differences", "Interaction Confidence", "Interaction Enjoyment", and "Interaction Attentiveness". The participants were asked to rate their level of agreement with the five-point Likert scale. The five-point Likert scale which indicates the degree of agreement with the statements in the questionnaire was based on a five-point Likert scale where 5=strongly agree, 4=agree, 3=uncertain, 2=disagree, and 1=strongly disagree.

As the original Intercultural Sensitivity Scale (ISS) model by Chen and Starosta (2000) (Appendix C) could not be directly applied to this study, the researcher adopted the questionnaire to be more suitable for the participants of this study to be more easily read and

understand. Unlike, Chen and Starosta (2000) used the reverse-coded method (Appendix D), the 24 question items were categorized into five main factors of intercultural sensitivity for conceptual grouping purposes.

Procedures of the Study

The procedures of the study consist of an interview, a pilot study, data collection and data analysis.

Interview

The researcher interviewed the two heads of “2+2 Joint-Venture” undergraduate program and a lecturer from Faculty of Liberal Arts of the Rangsit University on July 15th, 2010. The purpose of this interview was to obtain overview information about behaviors of Chinese students studying at Rangsit University which was used as a guideline in this study.

Pilot Study

The researcher consulted with two Thai experts and one Chinese expert in the field of culture and language. Two Thai experts were the lecturers in the Faculty of Liberal Arts in Thai language who taught the participants Thai language and culture at Rangsit University. The experts' feedback and suggestions helped to develop the content validity of the questionnaire. The results were based on the answers obtained from the pilot questionnaires.

A pilot study was conducted on August 10th, 2010 using the designed questionnaire to find out whether the participants understood all the questions and responded in accordance

with the instructions. The questionnaire was distributed to five respondents who were Chinese students. No confusing item was found.

Data Collection

The survey was conducted at Rangsit University during October 2010. The 38 copies of questionnaires were distributed to the 38 Chinese students in a questionnaire envelop to ensure the participants that all information obtained remained strictly confidential. The researcher asked for the participants' advisors from two departments to help distributing the questionnaires. A total of 37 questionnaires were received. There was only one missing.

Data Analysis

The questionnaires were analyzed by using the Statistical Package for the Social Science (SPSS) program. The data were presented via descriptive statistics: frequency and mean. In part 1, frequency and percentage were used to analyze the personal data. In part 2, the intercultural sensitivity scale of the participants was calculated by mean score. The researcher adapted the mean of the standard rating scale of intercultural competence research of Paige et al., (2003). The values of the means (\bar{x}) were interpreted according to the following scale: 1.00-1.50 = *very low*, 1.51-2.50 = *low*, 2.51-3.50 = *moderate*, 3.51-4.50 = *high*, and 4.51-5.00 = *very high*.

This chapter explained the methodology of the study by describing the participants, the procedures used in data collection, and data analysis. A five-point Likert scale questionnaire

was used as the instrument to collect the data. Frequency and mean were used to report the questionnaire data. In the next chapter, the findings of the study are presented.



CHAPTER 4

FINDINGS

This chapter presents the findings on the Chinese students' intercultural sensitivity.

The results are presented in two parts: demographic information and the intercultural sensitivity measurement.

Demographic Information

This section presents the personal data of 37 Chinese participants who studied at Rangsit University from June 2009 to April 2011. The demographic profile was comprised of seven items including gender, age range, department, race, place of birth, the length of stay in Thailand, and the frequency of visiting Thailand. The findings are presented in Table 3.

TABLE 3 DEMOGRAPHIC INFORMATION OF PARTICIPANTS

Profile	Category	Frequency	Percentage
		(N=37)	(%)
Gender	Male	13	35.14
	Female	24	64.86
Age	17-20 years old	3	8.11
	21-25 years old	34	91.89

Table 3 (Continued)

Profile	Category	Frequency	Percentage
		(N=37)	(%)
Department	Thai Language	22	59.46
	Tourism		
	Management	15	40.54
Race	Zhuang	31	83.78
	Han	6	16.22
Place of Birth	Guangxi	37	100.00
Length of stay in Thailand	0-6 months	1	2.70
	7-12 months	1	2.70
	12-18 months	33	89.19
	19-24 months	2	5.41
Frequency of visiting Thailand (times)	Never	36	99.00
	1-5 Times	1	1.00

The findings in Table 3 reveal that the percentage of female participants (64.86%) was higher than that of male (35.14%). The largest age group of participants (91.89%) was between 21-25 years old. Most of the participants (59.46%) studied in the Thai Language department. 83.78% belonged to the Zhuang ethnic group and 16.22% to the Han ethnic group. The majority of participants stayed in Thailand (89.19%) for 12 to 18 months; whereas, 5.41%

stayed for 19 to 24 months. Ninety-nine percent of the participants had never visited Thailand previously.

Intercultural Sensitivity Measurement

This section presents the findings of the Intercultural Sensitivity Scale that measures individuals' feelings about interacting with people of different cultural backgrounds. The Intercultural Sensitivity Scale includes the five factors: "Interaction Engagement", "Respect for Cultural Differences", "Interaction Confidence", "Interaction Enjoyment", and "Interaction Attentiveness". This instrument consists of 24 statements regarding the intercultural sensitivity of the participants. The data are presented by the mean (\bar{x}) followed by a descriptive analysis. The participants were asked to rate their level of agreement on intercultural sensitivity by using the five-point Likert scale. A mean (\bar{x}) was used to describe the average degree of the participants' agreement. The values of the means were interpreted according to the following scale: 1.00-1.50 = *very low*; 1.51-2.50 = *low*; 2.51-3.50 = *moderate*; 3.51-4.50 = *high*; and 4.51-5.00 = *very high* (Paige et al, 2003).

In order to obtain a clearer picture of the overall findings regarding the Chinese students' intercultural sensitivity, the summary of the score of the five factors is presented in Table 4 and the average scores of each factor are presented in Tables 5-9.

TABLE 4 A SUMMARY OF SCORES OF THE FIVE FACTORS

Factors	\bar{x}	Level of Intercultural Sensitivity
1. Interaction Engagement	3.55	high
2. Interaction Attentiveness	3.33	moderate
3. Interaction Confidence	3.02	moderate
4. Respect for Cultural Differences	2.93	moderate
5. Interaction Enjoyment	2.43	low

In ordering the factors from highest mean score to the lowest, we obtain the following results: “Interaction Engagement” (3.55), “Interaction Attentiveness” (3.33), “Interaction Confidence” (3.02), “Respect for Cultural Differences” (2.93), and “Interaction Enjoyment” (2.43). The results suggest that the preferred intercultural communication factor for the Chinese students is “Interaction Engagement”.

Levels of Intercultural Sensitivity from Maximum to Minimum Scores

This section presents the levels of intercultural sensitivity towards the five factors on the Intercultural Sensitivity Scale (ISS). The average scores of the five factors from the highest to the lowest scores are presented in Tables 5, 6, 7, 8, and 9. “Interaction Engagement” was rated at the highest level of agreement. Moderate levels of agreement towards intercultural sensitivity were shown in “Interaction Attentiveness”, “Interaction Confidence” and “Respect for

Cultural Differences”. “Interaction Enjoyment” was rated at the lowest level of agreement for intercultural sensitivity.

The Level of Intercultural Sensitivity towards Interaction Engagement

Table 5 presents the level of intercultural sensitivity of Chinese students towards “Interaction Engagement”.

TABLE 5 LEVEL OF INTERCULTURAL SENSITIVITY TOWARDS INTERACTION

ENGAGEMENT

Statements	— X	Level of Intercultural Sensitivity
1. I enjoy interacting with people from different cultures.	4.1	high
2. I tend to wait before forming an impression of culturally-distinct counterparts.	3.6	high
3. I am open-minded to people from different cultures.	3.8	high
4. I often give positive responses to my culturally different counterpart during our interaction.	3.6	high
5. I avoid those situations where I will have to deal with culturally-distinct persons.	2.0	low
6. I often show my culturally-distinct counterpart my understanding through verbal or nonverbal cues.	4.2	high
	3.55	high

In Table 5, the mean scores of intercultural sensitivity on 'Interaction Engagement' were relatively high (3.55). The majority of participants expressed that "I often show my understanding through verbal or nonverbal cues" (statement 6) with a mean score of 4.2 and many of them responded "I enjoy interacting with Thai people" (statement 1) with a mean score of 4.1. Some participants responded "I am open-minded to Thai people" (statement 3) with a mean score of 3.8.

The Level of Intercultural Sensitivity towards Interaction Attentiveness

The following section presents the level of intercultural sensitivity of the participants towards "Interaction Attentiveness" (Table 6).

TABLE 6 LEVEL OF INTERCULTURAL SENSITIVITY TOWARDS INTERACTION ATTENTIVENESS

Statements	\bar{x}	Level of Intercultural Sensitivity
22. I am very observant when interacting with people from different cultures in every aspect of communication.	3.7	high
23. I try to obtain as much information as I can when interacting with people from different cultures.	3.7	high
24. I am sensitive to my culturally-distinct counterpart's unclear meanings during our interaction.	2.6	moderate
	3.33	moderate

In Table 6, the findings showed that the intercultural sensitivity assessment for “Interaction Attentiveness” was at an moderate level (3.33). The mean score of, “I am very observant when interacting with Thai people in every aspect of communication” (statement 22) and “I try to obtain as much information as I can” (statement 23) are equally rated at 3.7. The Chinese students are in relative disagreement on “I am sensitive to Thai counterpart’s unclear meanings during our interaction” (statement 24) with a mean score 2.6.

The Level of Intercultural Sensitivity towards Interaction Confidence

Table 7 presents the level of intercultural sensitivity of the participants towards “Interaction Confidence”.

TABLE 7 LEVEL OF INTERCULTURAL SENSITIVITY TOWARDS INTERACTION CONFIDENCE

Statements	\bar{x}	Level of Intercultural Sensitivity
13. I am pretty sure of myself when interacting with people from different cultures.	2.7	moderate
14. I find it very hard to talk in front of people from different cultures.	3.0	moderate
15. I always know what to say when interacting with people from different cultures.	2.9	moderate
16. I can be as sociable as I want to be when interacting with people from different cultures.	3.1	moderate
17. I feel confident when interacting with people from different cultures.	3.4	moderate
	3.02	moderate

In Table 7, the mean scores of intercultural sensitivity of 'Interaction Confidence' were at the moderate level (3.02). The findings showed that "I feel confident when interacting with Thai people" (statement 17) with a mean score of 3.4, "I can be as sociable as they want to be when interacting with Thai people" (statement 16) with a mean score of 3.1; and "I find it very hard to talk in front of Thai people" (statement 14) with a mean score of 3.0.

The Level of Intercultural Sensitivity towards Respect for Cultural Differences

This part presents the level of intercultural sensitivity of Chinese students towards "Respect for Cultural Differences" (see Table 8).

TABLE 8 LEVEL OF INTERCULTURAL SENSITIVITY TOWARDS RESPECT FOR CULTURAL DIFFERENCES

Statements	X	Level of Intercultural Sensitivity
7. I think people from other cultures are narrow-minded.	3.1	moderate
8. I do not like to be with people from different cultures.	2.1	low
9. I respect the values of people from different cultures.	2.2	low
10. I respect the ways people from different cultures behave.	4.2	high
11. I find it hard to accept the opinions of people from different cultures.	3.8	high
12. I think my culture is better than other cultures.	2.2	low
	2.93	moderate

Table 8 shows the intercultural sensitivity assessment with respect to cultural differences. The mean scores of this factor were rated at the “moderate” level (2.93). Most of the Chinese students in this study agreed on, “I respect the ways Thai people behave” (statement 10) with a mean score of 4.2 and “I find it hard to accept the opinions of people from different cultures (statement 11) with a mean score of 3.8”.

The Level of Intercultural Sensitivity towards Interaction Enjoyment

The following section represents the level of intercultural sensitivity of the participants towards “Interaction Enjoyment” (Table 9).

TABLE 9 LEVEL OF INTERCULTURAL SENSITIVITY TOWARDS INTERACTION

ENJOYMENT

Statements	\bar{x}	Level of Intercultural Sensitivity
18. I have a feeling of enjoyment towards differences between my culturally distinct counterpart and me.	3.8	high
19. I get upset easily when interacting with people from different cultures.	1.9	low
20. I often get discouraged when I am with people from different cultures.	2.1	low
21. I often feel useless when interacting with people from different cultures.	1.9	low
	2.43	low

The findings in Table 9 showed that the intercultural sensitivity assessment on “Interaction Enjoyment” was at the low level (2.43). The Chinese students in this study agreed on “I have a feeling of enjoyment towards differences between themselves and Thai counterparts” (statement 18) with a mean score of 3.8. Meanwhile, they disagreed on “I often get discouraged” (statement 20) with a mean score of 2.1. The mean score of “I get upset easily” (statement 19) and “I often feel useless when interacting with people from different cultures” (statement 21) are equally rated 1.9.

In summary, “Interaction Engagement” was found to be the high level of intercultural sensitivity; whereas, “Interaction Enjoyment” was rated at the low level of agreement. The researcher found that the statements were rated “high” agreement in most of the factors. The Chinese students showed that they enjoyed interacting with Thai people because they tended to wait before informing their impression and they were open-minded to give positive responses. In addition, they were very observant to obtain as much information as they can.

CHAPTER 5

CONCLUSION AND DISCUSSION

This chapter presents the conclusion of major findings of Intercultural Sensitivity, a discussion and implications of the study. Limitations of the study and recommendations for further studies are also included.

Conclusion of the Study

Education in Thailand has been more intercultural since Thailand has become an academic destination for foreign students, especially Chinese. In a growing intercultural climate, there is a need to understand how foreign students behave when they are in the host country. Thai universities need to focus on the processes that allow Chinese students to create a successful international learning environment as well as to enhance the strength of their intercultural competence regarding Intercultural Sensitivity. This study aims to measure the intercultural sensitivity of Chinese undergraduate students who were studying in Thai Language and Tourism Management programs at Rangsit University in the second semester of the academic year 2010.

The questionnaire was distributed to measure the intercultural sensitivity of fourth year Chinese students in the Faculty of Liberal Arts and the Faculty of Tourism and Hospitality at Rangsit University.

According to the profile of the participants, the majority were female students aged 21-25 years. Most of the participants studied Thai language in China. 83.78% of the participants were Zhuang and 16.22% were Han. Three-fourths of the participants stayed in Thailand for 12 to 18 months and most of the participants had never visited Thailand before.

Major Findings of Intercultural Sensitivity Scale

Overall agreement regarding the five factors showed that “Interaction Engagement” was rated at a high level with a mean score of 3.55. “Interaction Attentiveness”, “Interaction Confidence” and “Respect for Cultural Differences” were rated at moderate levels with mean scores of 3.33, 3.02 and 2.93 respectively, and the findings also showed that “Interaction Enjoyment” was rated at a low level with a mean score of 2.43.

Of all the factors, the Chinese students in this study had the highest agreement level for “Interaction Engagement”. This is most likely because they were willing to interact with Thai people through verbal and nonverbal cues. They displayed enjoyment and a sense of open-mindedness in the interaction. In addition, they made a strong effort to communicate with their counterparts. These findings imply that the Chinese students were patient and calm in expressing their opinions since they did not avoid situations in which they had to interact with Thai people.

For “Interaction Attentiveness”, the participants had a moderate level of agreement. They demonstrated an effort in learning more about Thai people. The findings suggested that

the Chinese students were quite observant when interacting with Thai people. This means they had a good chance of understanding meanings in conversations with Thai people.

With respect to “Interaction Confidence”, the participants showed a moderate level of agreement. The Chinese students had previous experience in Thai language and culture and they were confident in interacting with Thai people since they had some basic knowledge of appropriate behaviors when communicating with Thais.

Regarding “Respect for Cultural Differences”, seniority and disagreements on punctuality in Thai and Chinese cultures were similar. The Chinese students had respect for Thai values and norms due to seniority; however, there were some Chinese students who did not accept the opinions and habits of Thai people with respect to ideas on punctuality. Therefore, it was difficult for some of the Chinese students to accept some opinions and behavior of Thai people.

Regarding “Interaction Enjoyment”, the participants felt enjoyment experiencing cultural differences because of the pleasantness of the interaction and the cooperative nature of the interaction. From the news scoop, the participants told that they got a sense of enjoyment from the campus environment and their lifestyle in Thailand. In addition, the Chinese students were collectivistic and were thus concerned with tasks and duties of membership in group activities.

Discussion of the Study

The following presents a discussion of the major findings.

Interaction Engagement

The findings indicate that a majority of the Chinese students demonstrated open-minded behavior with culturally different counterparts. According to Phromsuthirak (2004), Thai and Chinese of Zhuang ethnicity share some similarities in linguistic style in verbal communication, so Chinese students guess from the words that have phonetic similarities in their own spoken language. The Chinese students used verbal and nonverbal cues to understand meaning in conversation. For example, Thai and Zhuang people share phonetic similarities in the following words, places: /na/ means field, /ba:n/ means village, food: /kau/ means rice, /kăi/ means chicken, and /nam/ means water (See Table 2 in Chapter 2). This finding showed the Chinese students might show their understanding through guessing the words in communication with Thai people. Similarly, Hou (2010) who studied the intercultural sensitivity of EFL learners in China, found that Chinese learners showed their understanding through verbal and nonverbal cues. Thus, it is plausible that the similarity in linguistic styles between Thai and Chinese of Zhuang ethnicity acts as a catalyst for effective understanding that assists Chinese students in adapting themselves to the Thai cultural environment.

In terms of nonverbal behavior, the Chinese students in this study showed understanding through nonverbal cues. Grounded on a personal communication with a Chinese Zhuang lecturer, Thai and Zhuang people have common nonverbal gestures such as shaking heads and using a hand-wave to express negative feelings. Nonverbal communication can assist Chinese students in delivering the meanings of messages and ideas to Thai people.

Thus, nonverbal communicative methods could help Chinese students understand messages and meanings in conversations with Thai people clearly.

From statement 2, "I tend to wait before forming an impression of culturally-distinct counterparts", statement 4, "I often give positive responses to my culturally different counterpart during our interaction", and statement 5, "I avoid those situations where I will have to deal with culturally-distinct persons", the Chinese students were long-term orientated. According to Hofstede and Bond (1988), Chinese people were relatively patient and easily contented when conversing with people from different cultures. For example, one fourth-year Chinese student in the Thai language program said that by joining an activity with Thai friends, she could practice Thai language skills and exchange culture with Thais ("Inbound education", 2011). Similarly, Littrell (2005) studied learning styles of Chinese students and found that Chinese people were patient with their culturally-distinct fellows by overcoming obstacles with patience. Thus, Chinese students were inclined to look for opportunities to communicate with Thais and spent some time to adapt themselves with teachers, classmates, and people.

In brief, the Chinese students attained a high level of willingness to interact with Thai people because of some phonetic similarities between Thai and Chinese of Zhuang ethnicity. The findings showed that the Chinese students tended to participate in communication and associate with Thais. They did not confront difficulties in "Interaction Engagement" and they enjoyed and remained attentive in their interaction with people from different cultures. These Chinese students could communicate with Thais effectively and were open-minded to Thais because they did not avoid meeting and interacting with Thai people.

Interaction Attentiveness

From the research findings, statements 22 and 23 were rated at a high level with a mean score of 3.7. This means the Chinese students in this study demonstrated a high level of effort to learn more about Thai people during interaction and communication. People who had higher scores of “Interaction Attentiveness” were suggested as paying more attention by better receiving and understanding messages (Mead, 2005). In other words, Chinese interactants tended to know how to structure and maintain a conversation by appropriately handling the conversation with Thai people. The findings in this study are consistent with Hofstede’s cultural dimensions (2002). He found that Chinese students were placed in situations of a collectivistic culture in which they liked to learn more knowledge in class and work as group. Likewise, Thai students were accustomed to working in groups because they saw it as a way to learn and achieve better long-term relationships (Mead, 2005). This is evident in the findings regarding the Chinese students’ affinity for communication and positive attitudes in sharing with Thai people to gain insight into Thai culture and language. It is thus evident that the participants would like to gain relevant information to facilitate their communication.

In addition, the findings revealed that the Chinese students were very observant when interacting with Thai people. They sought opportunities to communicate with Thai people in situations such as attending a language and cultural camp, such as cultural awareness and sensitivity training with Thai friends where they could observe behaviors. Similarly, Gudykunst, Guzley, and Hammer (1996) further found that intercultural camps and training programs were to improve students’ performance in intercultural situations. This finding of the study is contrary

to those of Hou (2010) who stated that the Chinese learners were not attentive in interaction. Those Chinese learners did not capture the subtle meanings revealed by their foreign counterparts. The findings in this study showed that Chinese students were likely to be tolerant in understanding different opinions. Thus, the participants demonstrated an understanding of communication and they attempted to find opportunities to interact with Thai people that helped them understand meanings in their conversations.

In brief, more than half of the Chinese students in the study displayed a high level of effort in seeking to learn more about Thai people and culture. Such attentiveness and effort to obtain information of Thai people, suggests strongly that the Chinese students were responsive to understand meanings during their interaction with Thai people.

Interaction Confidence

“Interaction Confidence” assesses how confident participants feel in intercultural contexts. In this study, it was found that the Chinese students had a moderate level of confidence when interacting with culturally-distinct people (3.02). Since the participants had two-years educational experience in studying the Thai language and culture in China, it can be inferred that the knowledge of Thai culture and customs that they had learned to be comfortable and confident when interacting with Thai people in real situations. For example, the Chinese students demonstrated knowledge about how to celebrate the Songkran Festival. In this festival, they were also able to make a wish for elders and friends when they joined this festival in their first and second years of studying in China. With their background knowledge of

Thai language and culture, the Chinese students were assisted in adaptation and cultural exchange.

Previous educational experience affected the adaptation of foreign students in studying abroad (Baños, 2006). Penbek et al. (2009) studied university students from two different universities in Izmir, Turkey. He found that Turkish students who studied other cultures as part of their educational background were relatively more confident with people from different cultures. Similarly, when the Chinese students in the present study, who had two years of studying Thai culture prior to coming to Thailand, communicated with Thai people, they were confident in interacting with Thais. Therefore, the previous educational or background knowledge of the Chinese students in Thai language and culture served as a foundation for confidence when communicating with Thai people.

In short, the Chinese students were quite confident when interacting with Thai people because they had some background knowledge of Thai language and culture. This finding showed the Chinese students probably understood Thai people better and encouraged them to associate with Thai students.

Respect for Cultural Differences

The research found that the Chinese students respected Thai culture because this factor had a moderate level of confidence (2.93). This finding probably builds on the similarity in concepts of seniority among Thai and Chinese people. In terms of seniority, addressing professionals for example, Chinese students address their teachers with a title and have a word for “teacher”. They call their teacher “Lao Shi” (老師) which refers to teacher. Chinese

students address their teacher as “Lao Shi” or use “Lao Shi” in combination with a family name when referring to a teacher (Yin, 2010). The term “Lao Shi” represents “respect”. This cultural dimension is very similar to the Thai concept of “Ajarn” (อาจารย์). It is reasonable to presume that having knowledge seniority in profession between teachers and students makes the Chinese students feel comfortable in a Thai context. Thus, the findings in this factor would indicate that the Chinese students feel comfortable with Thai culture, Thai people and the in-class environment.

Although Chinese students showed respect in the matter of seniority for Thai teachers, more than half of the participants agreed that they “find it hard to accept the opinions of Thai people” (statement 11) with a mean score of 3.8. This lack of acceptance by Chinese students of Thai people’s opinions is probably due to certain differences in Chinese cultural etiquette and behaviour. One example of behavioral difference is punctuality.

The Chinese students could not accept arriving late at the arranged time, and they consider it as unacceptable etiquette. Showing up on time is an expression of respect to other people in China (“Chinese cultural studies: philosophy and religion in China”, 2011). This finding is well supported by Sebenius (2009) who studied etiquette in negotiations and found that the role of time was viewed as a deep cultural characteristic of people that influenced negotiations. It is presumed that the Chinese students did not accept the reasons for lateness given by Thais.

In summary, the Chinese students in this study showed a moderate degree of agreement when it comes to the ‘Respect’ category for Thai values and norms due to seniority.

There were some Chinese students who did not entirely accept the opinions of Thai people because of certain deep-rooted culture etiquette. However, they were also concerned with maintaining a harmonious relationship since they showed respect for the host culture.

Interaction Enjoyment

The findings showed that the intercultural sensitivity assessment on “Interaction Enjoyment” was at the low level of agreement (2.43). The Chinese students did not feel discouraged, upset, and useless when communicating with Thai people. Most Chinese students had positive reactions and interactions as they demonstrated optimism, enjoyment and happiness. These findings were similar to those of the study of Jettmer and Nass (2002) which showed that “Interaction Enjoyment” comprised the following aspects: pleasantness and enjoyment of the interaction and cooperative nature of the interaction.

With regard to pleasantness and enjoyment of the interaction, the Chinese students considered their communication with Thai people as pleasant. Grounded on a personal communication with a fourth-year Chinese student girl in the “2+2 Joint Venture program”, she said that she enjoyed studying and spending time in the campus because of the comfortable campus environment and facilities. These findings showed the Chinese students felt that the Thai environment such as the community, campus surroundings and learning environment were pleasant. Since Chinese students seemed to have impressions of pleasantness and enjoyed the interaction with Thai people in the university environment and community, the positive and optimistic nature of this experience could strengthen relationships between both cultural groups.

In terms of the cooperative nature of the interaction, an interview with a Thai teacher who taught the Chinese students in this study maintained that Chinese students studying Thai always helped the lecturers and their friends with the activities held in the department such as arranging an exhibition. Similarly, the Chinese students in the Tourism Management program always attended the elective courses which included a field trip and a sustainable tourism camp at least once a year. These findings support the idea that the Chinese students were cooperative in participating in cultural activities with Thai students. According to Hofstede's in cultural dimensions (1991; 1997), Chinese people actively contributed in collectivistic cultures that were concerned with the duties of membership and displayed the behavior of achieving a group goal and relationships prevail over tasks. It is, thus, plausible that the Chinese students were concerned with the duties of membership in participating in such activities to achieve group goals. The Chinese students felt enjoyment when interacting with Thai students. Such enjoyment allowed for dynamic, productive conversations.

In brief, the Chinese students had positive reactions because of two aspects: the pleasantness enjoyment of the interaction and the cooperative nature of the interaction. The Chinese students in this study demonstrated relaxed behaviors which resulted from feelings of enjoyment when interacting with Thai people.

Implications of the Study

This study revealed the intercultural sensitivity level of Chinese students regarding main five factors: “Interaction Engagement”, “Respect for Cultural Differences”, “Interaction Confidence”, “Interaction Enjoyment”, and “Interaction Attentiveness” when interacting with Thai people. The findings of this study led to suggestions for improvement in lesson planning for Chinese students as outlined below.

Based on the findings of this study, some Chinese students have a difficult time accepting different opinions of Thai people despite sharing a group-oriented, collectivistic culture. From these findings, Rangsit University should add Thai etiquette and customs in Thailand in an orientation program such as ironing clothes, frequent shower, and not pointing one’s feet at anyone. This guideline assists the Chinese students in demonstrating more appropriate and effective behaviors in Thai society. Therefore, Rangsit University should add an orientation program regarding the values and norms of Thai people to enhance better understandings of Thai culture for Chinese students. An additional day for a practical program should also be added to its standard orientation activities.

The out-of-the-classroom activities are also important in helping Chinese students gain experience in a variety of areas. Rangsit University should spend more time to organize recreational activities such as cultural camping for Thai and Chinese students to familiarize Chinese students with Thai customs and traditions. These activities would give them an opportunity to learn more about individual and group attitudes and behaviors which, in turn, help increase the level of ‘Respect for Different Cultures’. Janeiro, Kelsey, and Robinson (2011)

supported the notion that reflexive activities should be used as a part of institutional curricula enhancement plans to increase intercultural competence. Thus, higher standards of cultural and linguistic learning can encourage the Chinese students to continue to perfect their foreign language and cultural competence.

Limitations of the Study

Further studies should be undertaken with the findings of this study as a foundation. To extend this study, researchers should consider the following:

1. This study employed a small sample of 37 Chinese students. The study focused on a limited group of Chinese students at Rangsit University so the findings may not be representative of all Chinese students in Thailand and, thus, might not be generalized to a broader population.

2. This study employed a five-point Likert scale with questionnaires focusing on the intercultural sensitivity of Chinese students. The open-ended part of the questionnaire and one-on-one interviews were not used in the study; thus, it may not provide such in-depth findings because the participants had not been given the opportunity to express their attitudes and opinions on intercultural sensitivity extensively.

Recommendations for Further Studies

Based on the findings, further study would be beneficial for the following reasons:

1. Further study should be extended to collect the data in other Thai universities and use a larger number of participants. This could create a more comprehensive picture of Chinese students' difficulties and preferences in various contexts.

2. Questionnaire analysis during different periods of time is recommended. For example, the questionnaire should be completed at the beginning and at the end of the semester. The information collected help to compare the intercultural communication skills of the students before and after studying in the program.

3. This study focused on university students from China. Further studies could be conducted with Chinese people in different careers such as teachers or business expatriates who live in Thailand. Since the number of Chinese people in Thailand are increasing for various purposes such as travelling, studying, and working. Thai and Chinese people have to deal with one another more in a variety of contexts. Similar studies could be conducted for other Chinese people in a wider range of professions such as business people in order to provide deeper insights into intercultural communication difficulties and similarities.

In conclusion, studying student intercultural sensitivity helps Rangsit University in developing a more effective student orientation program and improving its international program. Furthermore, developing students' intercultural sensitivity better equips the university for upcoming international students. The findings of this study contribute to the adaptation of the international students in Thailand and help to cope with different aspects of cultural differences.



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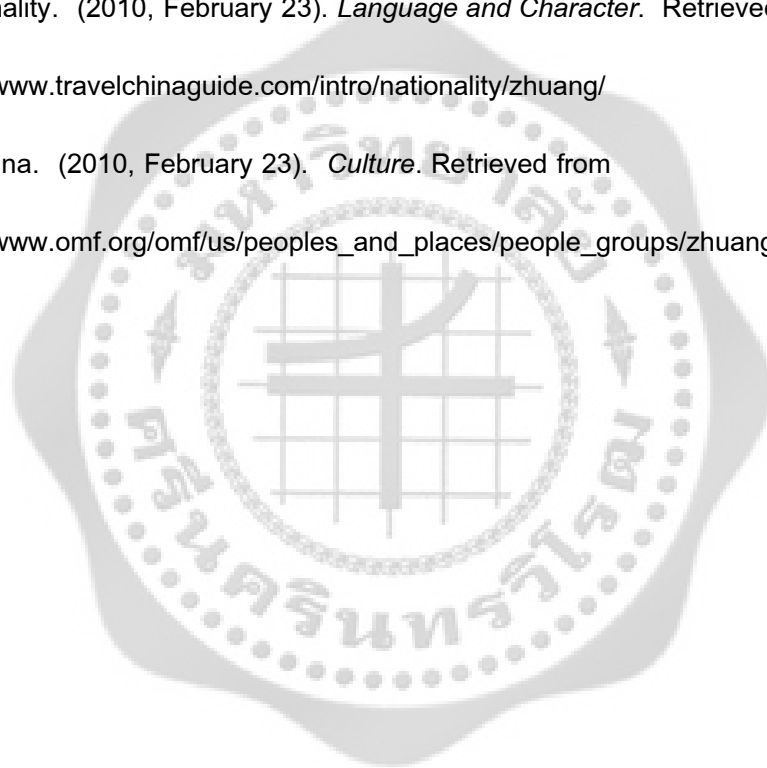
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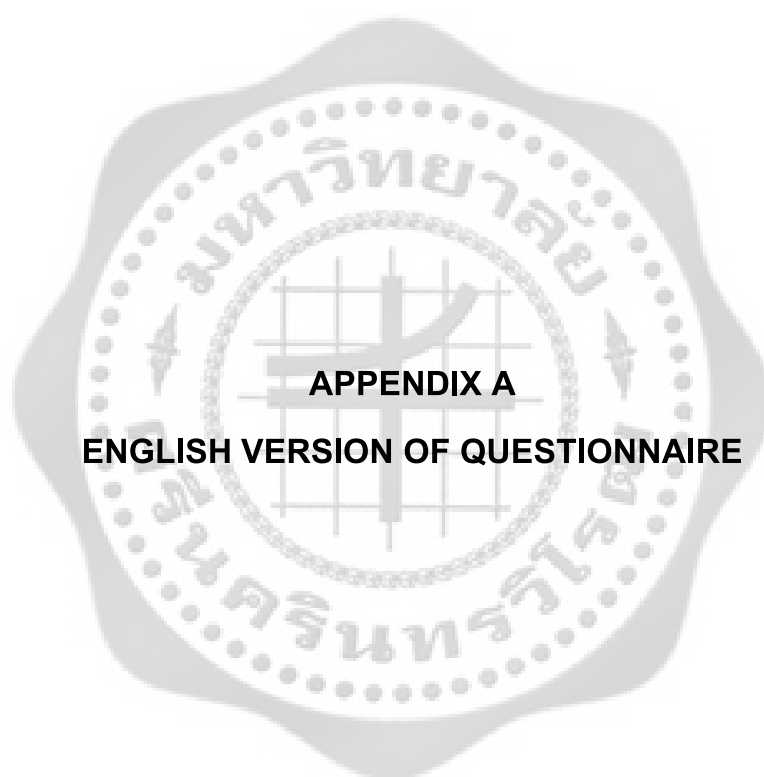
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APPENDIX A

ENGLISH VERSION OF QUESTIONNAIRE

QUESTIONNAIRE

This questionnaire is a part of the study of Intercultural Sensitivity of Chinese Students in a Thai Private University in Bangkok. The project of study aims at assessing the intercultural sensitivity of Chinese students when they live in Thai cultural setting. Your feedback will be of great benefit in further development.

Should you have any questions regarding the questionnaire, please do not hesitate to contact Miss Kawita Reungthai at mobile phone: 086 676 2646.

Part 1: **DEMOGRAPHIC INFORMATION**

Instruction: Please fill in and check (✓) the most relevant response.

1. Gender: Male Female
2. Age range: 17-20 21-25
3. Department: Thai Language Tourism Management
4. Race:
5. Place of Birth:
6. How long have you stayed in Thailand? year (s)..... month (s)
7. How many times have you visited Thailand? Never

Part 2: Intercultural Sensitivity Assessment**Instruction:** Please check (✓) to indicate your opinion on intercultural sensitivity.

Statements	LEVEL OF INTERCULTURAL SENSITIVITY				
	5	4	3	2	1
Interaction Engagement					
1. I enjoy interacting with people from different cultures.					
2. I tend to wait before forming an impression of culturally-distinct counterparts.					
3. I am open-minded to people from different cultures.					
4. I often give positive responses to my culturally different counterpart during our interaction.					
5. I avoid those situations where I will have to deal with culturally-distinct persons.					
6. I often show my culturally-distinct counterpart my understanding through verbal or nonverbal cues.					
Respect for Cultural Differences					
7. I think people from other cultures are narrow-minded.					
8. I do not like to be with people from different cultures.					
9. I respect the values of people from different cultures.					
10. I respect the ways people from different cultures behave.					
11. I find it hard to accept the opinions of people from different cultures.					
12. I think my culture is better than other cultures.					

Statements	LEVEL OF INTERCULTURAL SENSITIVITY				
	5	4	3	2	1
Interaction Confidence					
13. I am pretty sure of myself when interacting with people from different cultures.					
14. I find it very hard to talk in front of people from different cultures.					
15. I always know what to say when interacting with people from different cultures.					
16. I can be as sociable as I want to be when interacting with people from different cultures.					
17. I feel confident when interacting with people from different cultures.					
Interaction Enjoyment					
18. I have a feeling of enjoyment towards differences between my culturally distinct counterpart and me.					
19. I always seek for opportunities to interact with people from different cultures.					
20. Interacting with people from different cultural backgrounds makes me happy.					
21. I often feel useless when interacting with people from different cultures.					
Interaction Attentiveness					
22. I am very observant when interacting with people from different cultures in every aspect of communication.					
23. I try to obtain as much information as I can when interacting with people from different cultures.					
24. I am sensitive to my culturally-distinct counterpart's unclear meanings during our interaction.					

Thank you for taking time to complete this questionnaire.



问卷

本问卷是泰国私立大学在校中国学生跨文化敏感度研究的一部分。研究旨在了解中国学生在跨文化环境中跨文化敏感度的发展。您提供的信息将十分有利于研究的开展。

填写说明:

请按以下步骤完成问卷:

- (1) 在第一部分, 请根据情况在相应的地方划✓或填入内容, 提供您简要的个人信息。
- (2) 在第二部分, 请在表格中划✓, 标明您对跨文化敏感度有关问题的态度和看法。

如果您对问卷有任何疑问, 请尽管与 Miss Kawita Reungthai 联系。电话: 086 676 2646 。

第一部分 个人信息

请根据您的情况在方框中划✓:

1. 性别: 男 女
2. 年龄段: 17-20 21-25
3. 专业: 泰语 旅游管理
4. 民族:
5. 出生地:
6. 您来泰国多长时间了? 年 月
7. 来泰国留学之前, 您来过泰国几次? 从来没来过

第二部分 跨文化敏感度评估

请阅读下列表述，根据您自身的情况，在表格右边相应的栏内划✓。

表述	跨文化敏感度级别				
	非常同意	同意	无所谓	不同意	非常不同意
参与交际的程度					
1. 我喜欢跟来自不同文化背景的人交际。					
2. 在跟来自不同文化背景的人交际时，我往往会先等一段时间才判断对方留给我什么样的印象。					
3. 我对来自不同文化背景的人态度很开明。 (没有偏见，能接受不同的观点)。					
4. 在交际过程中，对来自不同文化背景的交际对象，我常常给出积极的回应。					
5. 我避免跟来自不同文化背景的人打交道。					
6. 在跟来自不同文化背景的人交际时，我常常通过语言或非语言的方式，向对方表示我理解了他的意思、情感、意图等。					
对文化差异的尊重程度					
7. 我认为来自其他文化背景的人很狭隘。					
8. 我不喜欢跟来自不同文化背景的人在一起。					
9. 我尊重来自不同文化背景的人的价值观。					
10. 我尊重来自不同文化背景的人的行为方式。					
11. 我不会接受来自不同文化背景的人的意见。					
12. 我认为我自己国家的文化比别国的文化优秀。					

表述	跨文化敏感度级别				
	非常同意	同意	无所谓	不同意	非常不同意
交际中的自信程度					
13. 我对自己与来自不同文化背景的人交际相当有把握。					
14. 我觉得要面对不同文化背景的人讲话非常困难。					
15. 跟来自不同文化背景的人交际时，我总是知道说什么。					
16. 跟来自不同文化背景的人交际时，我可以自如地掌握我友好的程度。 (我想要表现得多么友好，就能有多友好)					
17. 跟来自不同文化背景的人交际时，我感到很有信心。					
交际的愉悦程度					
18. 对于交际对象和我之间的文化差异，我持一种欣赏的态度。					
19. 跟来自不同文化背景的人交际时，我很容易不高兴。					
20. 跟来自不同文化背景的人交际时，我常常会感到很泄气。					
21. 跟来自不同文化背景的人交际时，我常常觉得交际是无效的。					
对交际的专注程度					
22. 跟来自不同文化背景的人交际时，我非常善于观察（交际过程中的一切事物）。					
23. 跟来自不同文化背景的人交际时，我尽可能最大限度地获取信息。					
24. 在跟来自不同文化背景的人交际的过程中，对于对方表达得不清楚的意思，我很敏感。					

感谢您花费宝贵的时间完成问卷！

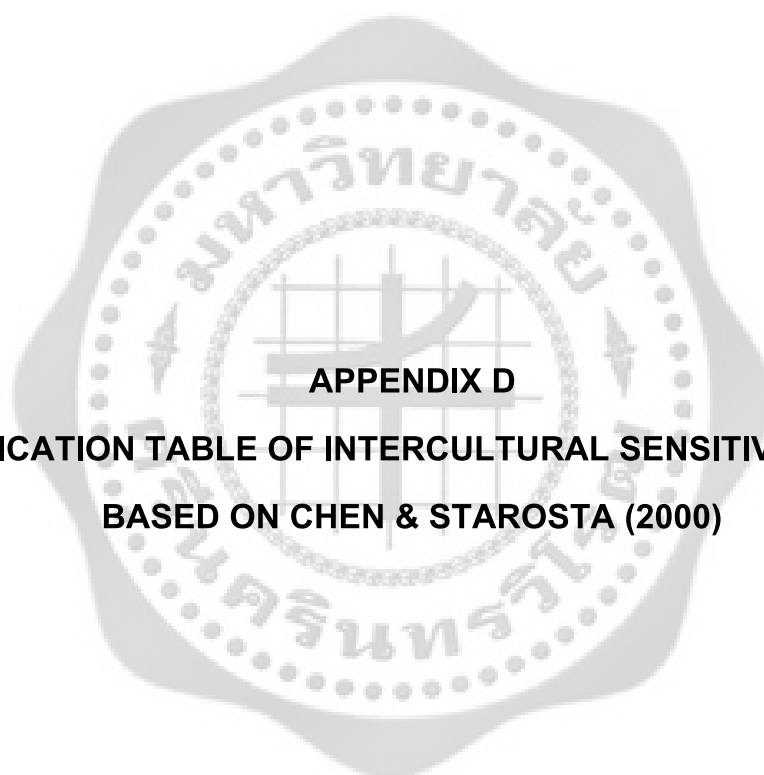


APPENDIX C
ORIGINAL INTERCULTURAL SENSITIVITY SCALE BASED ON
CHEN & STAROSTA (2000)

Original Intercultural Sensitivity Scale Based on Chen & Starosta (2000)

Statements

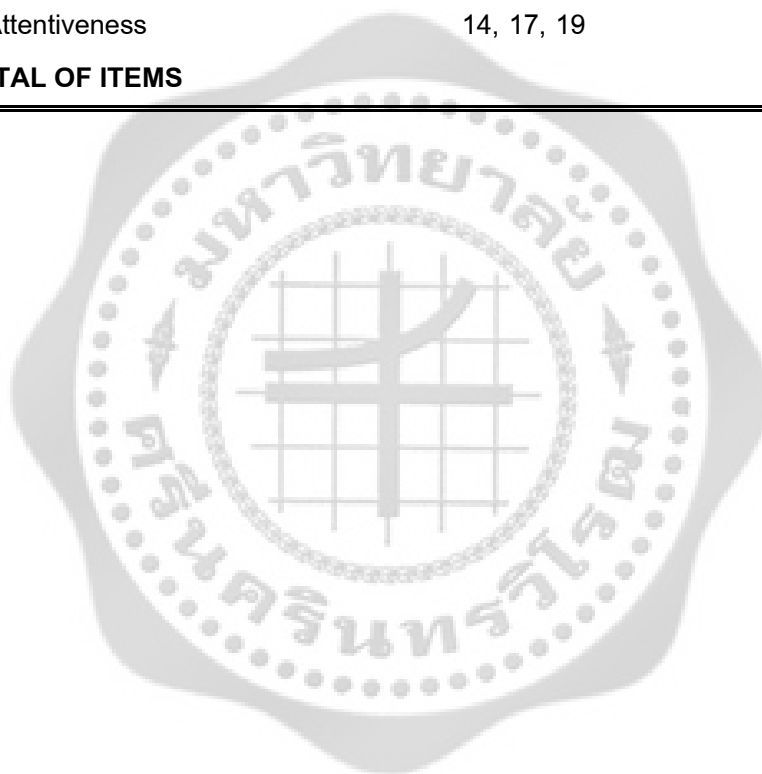
1. I enjoy interacting with people from different cultures.
 2. I think people from other cultures are narrow-minded.
 3. I am pretty sure of myself when interacting with people from different cultures.
 4. I find it very hard to talk in front of people from different cultures.
 5. I always know what to say when interacting with people from different cultures.
 6. I can be as sociable as I want to be when interacting with people from different cultures.
 7. I don't like to be with people from different cultures.
 8. I respect the values of people from different cultures.
 9. I get upset easily when interacting with people from different cultures.
 10. I feel confident when interacting with people from different cultures.
 11. I tend to wait before forming an impression of culturally-distinct counterparts.
 12. I often get discouraged when I am with people from different cultures.
 13. I am open-minded to people from different cultures.
 14. I am very observant when interacting with people from different cultures.
 15. I often feel useless when interacting with people from different cultures.
 16. I respect the ways people from different cultures behave.
 17. I try to obtain as much information as I can when interacting with people from different cultures.
 18. I would not accept the opinions of people from different cultures.
 19. I am sensitive to my culturally-distinct counterparts' subtle meanings during our interaction.
 20. I think my culture is better than other cultures.
 21. I often give positive responses to my culturally different counterpart during our interaction.
 22. I avoid those situations where I will have to deal with culturally-distinct persons.
 23. I often show my culturally-distinct counterpart my understanding through verbal or nonverbal cues.
 24. I have a feeling of enjoyment towards differences between my culturally distinct counterpart and me.
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APPENDIX D
SPECIFICATION TABLE OF INTERCULTURAL SENSITIVITY SCALE
BASED ON CHEN & STAROSTA (2000)

Specification Table of Intercultural Sensitivity Scale Based on Chen & Starosta (2000)

FACTORS	ITEMS	NO. OF ITEMS
Interaction Engagement	1, 11, 13, 21, 22, 23, 24	7
Respect for Cultural Differences	2, 7, 8, 16, 18, 20	6
Interaction Confidence	3, 4, 5, 6, 10	5
Interaction Enjoyment	9, 12, 15	3
Interaction Attentiveness	14, 17, 19	3
TOTAL OF ITEMS		24





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