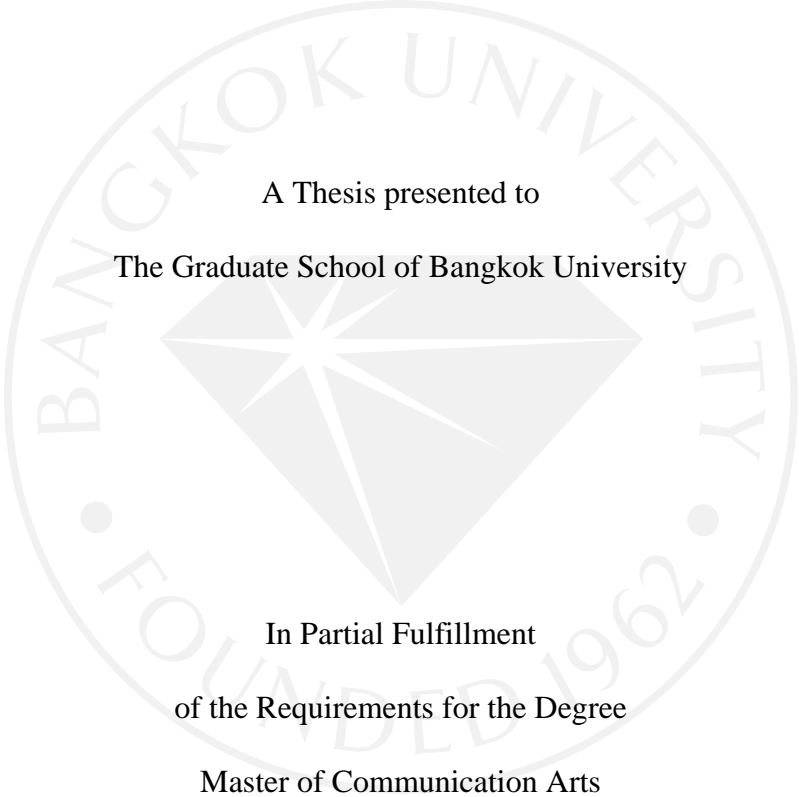


ETHNOCENTRISM AND RHETORICAL SENSITIVITY IN THE NEW MEDIA AGE:

A CASE STUDY OF BANGKOK UNIVERSITY STUDENTS



ETHNOCENTRISM AND RHETORICAL SENSITIVITY IN THE NEW MEDIA AGE:
A CASE STUDY OF BANGKOK UNIVERSITY STUDENTS



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Master of Communication Arts

by

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ABSTRACT

This study examines the effects of new media use on levels of ethnocentricity and rhetorical sensitivity. Ethnocentricity is the tendency to judge out-groups using the in-group as the standard for what is good, correct, and natural. Rhetorical sensitivity is characterized by having a high concern for both the self and the other in communication interactions. Intercultural sensitivity was used as a mediating factor for the effects of new media use. Using a path analysis, the results revealed that the ethnocentrism and rhetorical sensitivity levels of the 367 Thai university students who participated in the study were barely indirectly related to their use of new media through intercultural sensitivity and that their ethnocentrism and rhetorical sensitivity levels were significantly negatively related. A model of the effects was developed to show the relationships between the variables.

*Keywords: Ethnocentrism, Intercultural Communication, Intercultural Sensitivity,
New Media, Rhetorical Sensitivity.*

Approved: _____

Signature of Advisor

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CHAPTER 1

INTRODUCTION

1.1 Introduction

This chapter provides a set of reasons as a logical basis justifying the research. The logical basis will consist of explanations and examples of established theoretical concepts and issues related to intercultural communication competence and contemporary uses of communication technology and new media. In addition, a statement of the problem, the research question, the research objectives, and the significance of the research are provided. This chapter will show that the following theoretical concepts are related and that further exploration can provide a deeper understanding of intercultural communication competence that was previously lacking.

1.2 Rationale

Intercultural communication competence is an area of research that is growing and adapting with new ideas in communication studies. This thesis aims to investigate what relationship exists between a person's self-reported use of new media technology and two concepts purported as contributors to intercultural communication competence: ethnocentrism and rhetorical sensitivity. Additionally, the possibility of a representation of common ground between ethnocentrism and rhetorical sensitivity is explored. After providing an explanation of concepts, the potential for relationships between the concepts of intercultural communication competence, ethnocentrism, rhetorical sensitivity, and people's use of new media technology will emerge.

While the main variables under investigation focus on ethnocentrism, rhetorical sensitivity, and a person's use of new media technology, the end result will provide a better of understanding of intercultural communication competence. As a result, the initial part of this chapter will begin with a conceptual discussion on communication competence, leading to intercultural communication competence, how ethnocentrism and rhetorical sensitivity tie into intercultural communication competence, and ending with how the consumption of new media can be an influencing factor.

Competence is used to describe doing something successfully and efficiently; thus, we can glean a general definition for communication competence as communicating successfully and efficiently. However, more descriptive definitions are available. In developing a communication competence model, Owen (1979) used the following definition: the ability to manipulate, interact, cope, express feelings, self-disclose, change and influence others, confirm one's self concept, behave flexibly, take risks, and give feedback. Furthermore, Owen (1979) found many commonalities in the various descriptions of communication competence: being empathic (taking the role of the other), being behaviorally flexible (choosing an appropriate role from a repertoire), giving feedback, being responsible of thoughts of feelings, and self-disclosing. These characteristics are some of the linking factors between the key concepts this thesis investigates.

In communication competence, flexibility is not just choosing the right words to say, but rather the correct communicative behavior. Barbour (1981) notes that "although language may be important to competence, it does not guarantee it" (p. 45). Competence requires the selection of behaviors to successfully communicate the

desired message. The available behaviors in a person's repertoire should expand beyond language; for example, nonverbal communication. In other words, when the word "behavior" is used in a communication context, the meaning should encompass any action employed to share some meaning between participants in a communication process.

The flexible nature of communication competence is not only dependent on the sender's available repertoire of behaviors, but also the context of the communication bout. As Barbour (1981) put it, "competence is situation dependent" (p. 46). The appropriateness of a communication behavior is determined by the goals of the communicator and the situation (Barbour, 1981). The situation, or context, of the interaction can include where the communication is taking place, when it happens, who is involved, and the relationship between the participants (Spitzberg, 1983). According to Spitzberg (1983), "many behaviors are idiosyncratic to given relationships" (p. 327). Duran and Kelly (1985) identified cognitive complexity as a required characteristic for communication competence. They describe cognitive complexity as the ability to perceive and interpret contextual clues in order to select the most appropriate communication behavior (Duran & Kelly, 1985). Further stressing the importance of the contextual nature of communication competence, the communication competence model developed by Littlejohn and Jabusch (1982) includes two requirements related to our discussion: process understanding, and interpersonal sensitivity. Process understanding warns of knowing the rules of the communication interaction while striving to manage those rules with flexibility. Interpersonal sensitivity involves understanding one self and the other while carefully watching for environmental clues. Therefore, flexibility in communication

competence is knowing how to adapt our behaviors in any given situation to achieve the highest probability of success.

Our knowledge of ourselves and the communication context, however, is not enough. Of the commonalities of communication competence characteristics found by Owen (1979), empathy is the other key concept highly related to the variables under the current thesis' investigation. Empathy is the ability to take the role of the other person. "An empathic person would have the ability to 'decenter' and be able to take the role of the other person" (Barbour, 1971, p. 47). Barbour (1981) further notes that we need to be "less egocentric, less turned inward, more perceptive to others, and more alert to the ways that those we interact with think and feel and behave" (p. 49). The decentering characteristic of empathy is a "reaction to another that reflects recognition and understanding of the other" (Redmond, 1985, p. 377). Empathy is a shift of focus from the self, to the other.

To communicate competently with flexibility and empathy, there are two required components: behavior and knowledge. McCroskey (1982) eloquently describes the need to "break down complex communication behaviors into small component skills that can be learned" by learning from past situations and determining which behaviors will yield the greater chance of success (p. 5). By focusing on behaviors, we are focusing on things that can be easily observed, taught, and learned. In regard to our ability to be empathic and accurately perceive and interpret our communication contexts, knowledge is the key factor. Hazleton and Cupach (1986) state that knowledge of the realm of culture, social, and interpersonal rules govern the acceptability of message behavior. Furthermore, to employ empathy, individuals must possess a certain level of knowledge about the other in an attempt to

better understand them.

While many similarities exist between the two, intercultural communication competence's demands expand beyond the ones prescribed by interpersonal communication competence. Early developments of intercultural communication competence models have included some of the same characteristics of interpersonal communication competence with some additions. For example, Ruben and Kealey's (1979) seven characteristics of intercultural communication competence include 1) respect for the other, 2) nonjudgmental responses, 3) an orientation for knowledge (culture specific knowledge and knowledge about intercultural communication), 4) empathy, 5) self-oriented role behavior, 6) interaction management (initiating interactions, managing turns in communication, and interaction termination), and 7) tolerance for ambiguity (tolerating what is not clear or certain in the communication interaction). Later, the same characteristics were modified by Gudykunst and Hammer (1984) to exclude self-oriented role behavior. The characteristics were used to assess intercultural communication competence in an experiment testing the efficacy of an intercultural communication workshop (Gudykunst & Hammer, 1984).

From identifying characteristics contributing to intercultural communication competence, behaviors were also added to the equation. Using an integrative approach of the sojourner's characteristics and behaviors, Chen (1989) developed a model of intercultural communication competence as shown in figure 1.1 (p. 121).

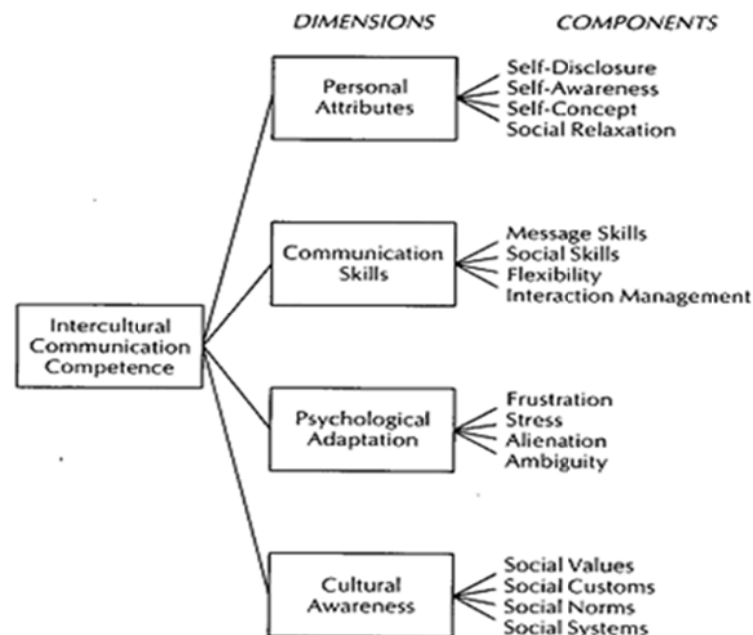


Figure 1: The Dimensions and Components of Intercultural Communication Competence

Source: Chen, G.M. (1989). Relationships of the dimensions of intercultural communication competence. *Communication Quarterly*, 37(2), 118-133.

Chen's (1989) model breaks intercultural communication competence down into four dimensions: 1) personal attributes (self-disclosure, self-awareness, self-concept, and social relaxation), 2) communication skills (message skills, social skills, flexibility, and interaction management), 3) psychological adaptation (frustration, stress, alienation, and ambiguity), and 4) cultural awareness (social values, customs, norms, and systems). Of the four dimensions, communication skills and cultural awareness provide the strongest connection between the intercultural communication competence and the concepts this thesis investigates.

Following the focus on empathy and behavior flexibility, the communication skills dimension directly addresses these two. Chen (1989) later discovered that

“individuals with higher behavioral flexibility are more likely to be competent in intercultural communication” (p. 254). “Social skills include empathy or perspective taking, identity maintenance, and human relation skills,” according to Chen (1989, p. 120). In 2006, Arasaratnam (2006) tested a different model of intercultural communication competence and found a direct measurement of empathy to be significantly correlated to intercultural communication competence.

The cultural awareness dimension addresses our focus on cultural knowledge and fluency, which Chen (1990) also pointed out that “individuals with a higher degree of cultural awareness are more likely to be competent in intercultural communication” (p. 256). In a meta-analysis of intercultural communication competence research, Bradford, Allen, and Beisser (2000) found that both knowledge and skill are significantly related to intercultural communication competence. In Beamer’s (1992) development of a model for learning intercultural communication competence, she stressed “the importance of cultural fluency” and covering the ways of acquiring knowledge about a culture. “Learning intercultural communication competence requires a willingness to acknowledge the frequently unexpected differences in a new culture” stated Beamer (1992, pg. 302), further adding the importance of “asking questions about the culture that will reveal fundamental values and meanings that moderate the way people communicate in particular situations” (p. 302). Further support of a knowledge oriented component in intercultural communication competence comes from Lussier’s (2007) review of the theory and framework behind intercultural communication competence. Lussier (2007) divided the theory and framework into three domains: 1) intercultural cognitive knowledge (history, culture and identity, similarities and differences), 2) know-how competence

(verbal communication factors), and 3) existential competence (cultural awareness and understanding, accepting and interpreting, and internalizing culture).

Additionally, the psychological adaptation dimension including dealing with ambiguity will demonstrate to be a connecting factor in theories of intercultural communication competence. Dealing with ambiguity has been described as managing uncertainty through careful observation of the other in order to make appropriate communication decisions (Gudykunst, 1995).

However, only having knowledge of another culture does not promote intercultural communication competence. Menecke (1993) prescribes critical appropriation of other cultures by respecting the values held by other cultures. Menecke's (1993) critical appropriation seems to coincide with Lussier's (2007) existential competence domain where he explains the importance of accepting, interpreting, and internalizing culture. Furthermore, in Arasaratnam's (2006) intercultural communication competence model, he relates having an "attitude toward other cultures," which was defined as "a positive, non-ethnocentric disposition toward people from other cultures" (p. 94), to intercultural communication competence.

Ethnocentrism directly relates to intercultural communication. Ethnocentrism, first developed by Sumner (1906), is "concerned with how the in-group is likely to respond toward itself and toward the out-group" (Rhine, 1989, p. 2). It is the tendency of a group to view themselves as the standard for which other groups will be judged. Neuliep (2002) neatly conceptualizes ethnocentrism "as an individual psychological disposition where the values, attitudes, and behaviors of one's in-group are used as the standard for judging and evaluating another group's values, attitudes, and behaviors" (p. 201). Rhine (1989) contends that ethnocentrism gives "insight into discrimination

and prejudice as they relate to intercultural communication” (p. 2). If we consider the contents of culture, we can see that ethnocentrism is related to intercultural communication through the use of values, attitudes, and behaviors when communicating.

Previous looks into ethnocentrism suggest that it is not only related to intercultural communication, but a factor in intercultural communication competence. Neuliep and McCroskey (1997) specifically noted that “ethnocentrism is [...] an obstacle to intercultural communication competence” (p. 389). Rhine’s (1989) characteristics of ethnocentrism include how it “may interfere with our social perception as we are not able to recognize communication aspects of another culture” (p. 5), “encourages recognition of differences and over-emphasizing those differences” (p. 5), “encourages us to respond to the other with aggression, hostility, or suspicion” (p. 6), “encourages inaccurate stereotypes” (p. 6), and “discourages communication interaction” (p. 7). Toale and McCroskey (2001) found that ethnocentrism was a predictor for inter-ethnic communication apprehension, and Neuliep (2012) found that “both ethnocentrism and communication apprehension impede intercultural communication” (p. 12), further adding that “ethnocentric people see little importance in understanding other cultures” (p. 12). Arasaratnam and Banerjee (2007) state that “ethnocentrism strongly hinders motivation to interact with people from other cultures” (p. 309). In addition, Kim and Hubbard (2007) note that “ethnocentrism leads to a misunderstanding of others” (p. 225).

In its essence, ethnocentrism impedes intercultural communication competence through a number of ways. Ethnocentrism does not support a person’s cultural awareness by interfering with the recognition of the cultural aspects of others.

Ethnocentrism impedes positive feedback by encouraging aggressive, hostile, and suspicious responses. Ethnocentrism further reduces the likelihood of achieving cultural fluency by increasing apprehension when communicating with cultural others and by reducing motivation to interact with cultural others. It is clear that ethnocentrism is a significant characteristic that needs to be reduced to achieve intercultural communication competence.

Another concept demonstrated to be closely related to intercultural communication competence is rhetorical sensitivity. A rhetorically sensitive person possesses five traits: (1) tries to accept role-taking as part of the human condition, (2) attempts to avoid stylized verbal behavior, (3) is characteristically willing to undergo the strain of adaptation, (4) seeks to distinguish between all information and information acceptable for communication, and (5) tries to understand that an idea can be rendered in multi-form ways (Hart & Burks, 1972, p.75). “The rhetorically sensitive person is an undulating, fluctuating entity, always unsure, always guessing, continually weighing. The rhetorically sensitive person deals with the most slippery of intellectual stuff, the values, attitudes, and philosophical predispositions of others” (Hart & Burks, 1972, p. 91). Hart, Carlson, and Eadie (1980) discuss the concept of rhetorical sensitivity has a mind-set rather than a behavioral guideline:

It represents a way of thinking about what should be said and, then, deciding how to say it. Rhetorical sensitivity is not a behavioral guideline for measuring one’s interpersonal competence but is a mind-set which some persons apply usefully in their everyday lives (p. 2).

Ward, Bluman, & Dauria (1982) elaborate on the concept of rhetorical sensitivity by providing six assumptions: 1) participants use rhetoric to achieve

relational goals; 2) individuals must consider the decisions their active audience will make in the communication process; 3) the situational constraints, or context, is dynamic; 4) human action is not inevitable, but based on probability; 5) communicators must invent styles for communicating; and 6) adaptation of selves must occur in the context of the relationship. Adaptation, as previously purported as an important factor in both communication competence and intercultural communication competence, is a reoccurring theme in the discussion of various intercultural communication theories; especially, rhetorical sensitivity. Ward, et al. (1982) shed light on the connection between rhetorical sensitivity, adaptation, and culture by stating that effective long-term relationships might require “one or both parties to sacrifice or modify short-term, pragmatic goals. In effect we might have to adapt by mutually reorienting our values and ideas” (p. 194). In their research on rhetorical sensitivity among Thais, Knutson, and Posirisuk (2006) noted that the flexible style of Thai communication is a contributing factor to their high level of rhetorical sensitivity; thus, further supporting the connection between Intercultural communication competence and rhetorical sensitivity. Furthermore, Knutson and Posirisuk (2006), report that “the rhetorically sensitive individual has a concern for self and a concern for others with a situational perspective likely to produce intercultural communication competence” (p. 206). Where previous research on intercultural communication competence failed to provide “generalizable traits associated with intercultural communication competence,” research on rhetorical sensitivity in intercultural communication would prevail (Knutson, et al., 2006, p. 206). Rhetorical sensitivity is also related to intercultural communication competence in the psychological adapter dimension. Rhetorical sensitivity may enhance

uncertainty avoidance management, thereby influencing intercultural communication competence (Knutson, et al., 2006). Dilbeck, and McCroskey (2009) have noted a conceptual similarity between rhetorical sensitivity and communication competence in that they both require analyzing the situation and then selecting the best behavior for achieving communication success. However, they argue that the two might be separate applications for observing interpersonal communication competence.

New media represents a new emergence of daily life activities that pervade millions of people's lives. In 2012, the Internet saw 34% penetration (Internetworldstats, 2012). Over one billion mobile phones are smart phones, capable of browsing the internet and accessing new media applications that enable social networking. 39% of Americans spend more time socializing online than they do in face-to-face interactions (Badoo, 2012). The amount of people accessing new media and the amount of time they are spending doing it is enough to warrant this thesis, especially considering the global nature of new media which attempts to identify factors of using communication technology as contributors to intercultural communication in terms of ethnocentrism and rhetorical sensitivity.

Media has been proven to be an interesting and relevant factor in various aspects of intercultural communication. Social media, smart phones, Line, Whatsapp, Skype, text messaging, computer mediated communication, virtual worlds and multi-player on line games make up the landscape of new media through the use of new Internet based technologies with increasing access. In Shuter's (2012) review of new media research in intercultural communication, issues of acculturation, intercultural dialogue, and third culture building were found to be lacking. Allison and Emmers-Sommer (2011) found that traditional media, specifically television, use had a

significant effect on levels of acculturation, thus, further supporting the notion of use of media affecting intercultural communication phenomena. Additionally, it was found that reading international news in newspapers was significantly negatively correlated to ethnocentrism, suggesting that traditional media use had an impact on levels of ethnocentrism (Korzenny, Del Toro, & Gaudino, 1987). It is further noted that the Internet use is linked to levels of international engagement through increasing knowledge of the world and facilitating a sense of belonging in the “global village” context (Kwak, Poor, and Skoric, 2006). Therefore, new media, which is largely Internet based technology, should yield important discoveries in intercultural communication. Intercultural sensitivity is suggested as a mediating factor between new media and the other two variables as it represents a person’s interest in learning about different cultures, their ability to recognize cultural differences and similarities, and the respect they have for other cultures. Bhawuk and Brislin (1992) state that intercultural sensitivity people must “be sensitive enough to notice cultural differences and also be willing to modify their behavior” (p. 416). Thus, this study recognizes the presence of intercultural sensitivity as a necessity for evaluating the relationship between new media use and intercultural communication competence.

1.3 Statement of Problem

This thesis sets out to explore the relationship between new media use and variables (ethnocentrism and rhetorical sensitivity) proven to be highly related to intercultural communication competence. Because of the irrelevance of previous research linking media use to intercultural communication and the lack of new research exploring new media use in relation to intercultural communication, there exists a gap in the understanding of behaviors related to intercultural communication.

Where previous research has suggested relationships between media use and intercultural communication competence characteristics (Korzenny, et al., 1987), following studies have yet to explore the effects of new media use. Furthermore, Dimmick, Chen, and Li (2004) suggest a competition between new and old media where the introduction of new media reduces the amount of time spent on old media, thus, making the effects of old media less relevant in today's new media saturated environment. The old research no longer serves the body of knowledge in intercultural communication.

Therefore, this thesis measures ethnocentrism and rhetorical sensitivity against use in new media technology. Understanding how new media plays a role in intercultural communication is critical due to the pervasive nature of new media. Both ethnocentrism and rhetorical sensitivity have played important roles in better understanding intercultural communication competence and must be further explored as the human communication environment changes.

If significant relationships are revealed, it will increase the information available to provide teachable principles in education that demands intercultural communication understanding, and intercultural communication workshops. Regardless of the results, testing for a relationship will reveal new information that will assist in future research and in the development of educational efforts related to intercultural communication, such as workshops.

1.4 Research Question

As intercultural communication research continues to demand a better understanding of what factors contribute to intercultural communication competence and how they manifest and operate, applying tested concepts proven to be significant

in new contexts is critical to developing the body of knowledge in intercultural communication in a relevant direction. While the previous research of traditional media in the intercultural context has fallen behind the times in the wake of new media technology, it does serve as a catalyst and the motivation behind this thesis. It suggests the potential for relationships to exist between the variables; however, the difference between traditional media and new media is vast. Where traditional media is low in interaction and engagement, new media involves the audience in a way that blurs the line between sender and receiver. New media provides the ability for the audience to instantaneously provide feedback as messages that can be received by other audience members. Furthermore, traditional media provides a limited selection of media to consume, where the on-demand nature of new media provides a near limitless choice for users to access in real-time and anywhere their hand-held devices have access to the Internet, which continues to expand.

The concepts of ethnocentrism and rhetorical sensitivity are clearly related to intercultural communication competence. Media has been shown to be directly related to ethnocentrism and indirectly related to aspects of rhetorical sensitivity. New media use has suffered a lack of quantitative exploratory research that is a major downfall of the current research in both intercultural communication and new media. Therefore, this thesis aims to remedy the current lack of exploratory research in this field.

RQ1: Are the variables of ethnocentrism and self-reported use in new media technology related?

RQ2: Are the variables of rhetorical sensitivity and self-reported use in new media technology related?

RQ3: Are the variables of ethnocentrism and rhetorical sensitivity related as they are

both dimensions of intercultural communication competence?

RQ4: Does intercultural sensitivity mediate the relationships between self-reported new media and both ethnocentrism and rhetorical sensitivity.

1.5 Objective

1. To test the relationship between self-reported new media use and ethnocentrism and rhetorical sensitivity as they relate to intercultural communication competence.

2. To test the relationship between ethnocentrism and rhetorical sensitivity as they relate to intercultural communication competence.

3. To test the mediating effects of intercultural sensitivity between new media and both ethnocentrism and rhetorical sensitivity.

1.6 Significance

If relationships are found between the variables, then our understanding of how the new media environment may change the nature, prevalence, and development of intercultural communication competence will begin to take form. With any new information on the subject of new media and intercultural communication, researchers can do a number of things. Researchers can promote use in new media technology in education, and through intercultural workshops if it is the case that new media use is correlated to intercultural communication competence variables. If no relationship is found, or a negative relationship is found, then this thesis can help future researchers by avoiding the same topic and focusing their efforts on more fruitful avenues. The main purpose of doing this research is to contribute to the body of knowledge of intercultural communication in a meaningful and relevant way that can provide a heuristic value that has the potential to lead to more effective intercultural

relationships. Investigating the effects of new media consumption in an intercultural communication context is important to the development of two bodies of knowledge (new media and intercultural communication) that are becoming more relevant to everyday people in each passing day.



CHAPTER 2

LITERATURE REVIEW

2.1 Introduction

The purpose of this chapter is to review the related literature. Research articles, books, and other publications related to ethnocentrism, rhetorical sensitivity, and new media will be presented to provide a thorough background and history necessary to fully grasp the concepts being explored in this thesis. The works presented in this chapter will also demonstrate a lack in research that this thesis serves to remedy. Based on the currently available knowledge on the subject, a set of hypotheses are derived and will be presented at the end of the chapter.

2.2 Ethnocentrism

Ethnocentrism is a concept first published in writing by Sumner (1906) in the book *Folkways*. Sumner's (1906) work in *Folkways* cover a wide range of topics in sociology. One of the main focuses of the book is how and why a society develops and utilizes customs, traditions, etiquette, politeness, and other cultural aspects of a society. Furthermore, morality and ethics are discussed in a manner relating to the concept of in-groups and out-groups. Through his discussion on in-groups and out-groups, Sumner (1906) coins the term ethnocentrism. Sumner (1906) discusses a "primitive society" consisting of "we-group" and "other-group," and "insiders" and "outsiders." The insider's relationship to the outsiders is "one of war and plunder, except so far as agreements have modified it" (Sumner, 1906, p. 12). Sumner (1906) further mentions that "the exigencies of war with outsiders are what make peace inside" (p. 12) and that "Loyalty to the group, sacrifice for it, hatred and contempt for

outsiders, brotherhood within, warlikeness without,—all grow together” (p. 13). The relationships suggested between loyalty to the group and contempt for outsiders seems to serve the group. Thus, a technical term ethnocentrism is coined and used to describe this “view of things in which one's own group is the center of everything, and all others are scaled and rated with reference to it” (Sumner, 1906, p. 13). In the ethnocentric society, the in-group will deem themselves as true and right while judging the out-group as wrong. While in the primitive society, ethnocentrism served a purpose, and some research today does suggest that ethnocentrism has the benefit of increasing effectiveness in cooperation through solidarity (Neuliep & McCroskey, 1997), the current research seems to overwhelmingly point to the negative outcomes of ethnocentrism.

In a time when world peace and global cooperation are highly valued and becoming a necessity, this contempt for outsiders is problematic. The research strongly suggests that ethnocentricity is a hindrance to intercultural communication competence (Neuliep & McCroskey, 1997; Gudykunst & Kim, 1997; Toale & McCroskey, 2001; Neuliep, 2012). Neuliep (2002) elaborates on the direct relationship between ethnocentrism and intercultural communication by comparing each concept's description. Ethnocentrism is described as a “disposition where the values, attitudes, and behaviors of one's in-group are used as the standard for judging and evaluating another group's values, attitudes, and behaviors” (Neuliep, 2002). Intercultural communication is communication between people of different cultural backgrounds. Culture is sum of a group of people's values, attitudes, behaviors, etc. The relationship is evident.

In 1950 Adorno (1950) published a book, *The Authoritarian Personality*,

describing his development of a scale to measure ethnocentric ideology. The scale is a quantitative opinion-attitude measurement intended to “answer the major questions concerning the structure of ethnocentric ideology” (Adorno, 1950, p. 104). The overall ethnocentrism scale (E-scale) was divided into three sub-scales to address the generality of ethnocentrism. The sub-scales include a “Negro sub-scale”, a “minority sub-scale”, and a “patriotism sub-scale.” The “Negro sub-scale” consists of twelve negative statements towards black people such as, “It would be a mistake to have Negroes for foremen and leaders over whites” (Adorno, 1950, p. 105). The sub-scale was an “attempt to cover most of the current ideology regarding Negroes and Negro-white relations” (Adorno, 1950, p. 106). The second sub-scale, “minority sub-scale,” consists of twelve negative statements about minorities in America, such as “any group or social movement which contains many foreigners should be watched with suspicion and, whenever possible, be investigated by the FBI” (Adorno, 1950, p. 106). The “minority sub-scale” also included statements about specific minority groups (other than black people and Jewish people), such as Japanese-Americans, the insane, and criminals. The final sub-scale, “patriotism sub-scale,” included ten statements “dealing with international relations and view America as an in-group in relation to other groups as out-groups” (Adorno, 1950, p. 107). For example, one of the items states “the main threat to basic American institutions during this century has come from the infiltration of foreign ideas, doctrines, and agitators” (Adorno, 1950, p. 107).

From Adorno’s (1950) sub-scales, we can see the original E-scale was aimed at United States Americans and their relationship to different identities of ethnicity, race, and nationality. Given the era of the publication and development of the E-scale, its relevancy was probably a result of limited international and intercultural

interaction at the time. Additionally, the context of America in the 1950's is of problematic relations between white people and black people which have since improved. Today, the focus has shifted to intercultural communication on a larger scale, partly due to the "global village" effect. Therefore, Adorno's (1950) original E-scale would be much less relevant today and Adorno's statement that "the total E scale is intended to measure the individual's readiness to accept or oppose ethnocentric ideology as a whole" (p. 109) would be an inaccurate description in today's global context.

Following Adorno's (1950) E-scale, a score of researchers attempted to develop their own specialized scale for measuring ethnocentrism. In 1967, Warr, Faust, and Harrison developed the British Ethnocentrism Scale. The British Ethnocentrism Scale consisted negative and positive statements to be rated on a Likert-type scale. The researchers (Warr, et al., 1967) reported reliability and validity in their scale development and presented it as a major improvement to the original E-scale developed by Adorno (1950). Similarly, an Australian Ethnocentrism Scale was constructed in the same manner around the same time (Beswick and Hills, 1969). Later Chang and Chang and Ritter (1975) would develop a scale for measuring ethnocentrism in black college students that also utilized a Likert-type scale consisting of half negative and half positive statements. The limitations of these scales lies within the content of the items. Each of the previously mentioned scales use group-specific items to measure ethnocentrism of a specific group, similar to the original E-scale. For example, the ethnocentrism scale for black college students includes 20 pro-black sentiment statements and 20 anti-white sentiment statements; and, is intended to only measure a single specific group.

The next major development in measuring ethnocentrism came from the field of consumer advertising. Based on Sumner's (1906) original concept of ethnocentrism, Shimp and Sharma (1987) sought to develop an instrument "to measure consumer's ethnocentric tendencies related to purchasing foreign- versus American-made products" (p. 281). The instrument produced was called the Consumer Ethnocentrism Tendency Scale (CETSCALE). The author's (Shimp & Sharma, 1987) noted that a "unique scale is necessary because the classic measure of ethnocentrism, the California ethnocentrism scale (Adorno, et al., 1950), is not directly relevant to the study of consumer behavior" (p. 281). Thus, a 17-item Likert-type scale was developed including items such as "Purchasing foreign made products is un-American" (p. 281). Sharma and Shimp (1995) later investigated possible antecedents to consumer ethnocentrism. They found that openness to foreign cultures, patriotism, conservatism, and collectivism/individualism to be related to consumer ethnocentrism.

The CETSCALE was used in an intercultural context to look at differences between countries in particular regards to income, westernization, and exposure to mass media. "Significant relationships were found between the lifestyle dimensions of Kyrgyz and Azeri consumers and their ethnocentrism levels" (Kaynak and Kara, 2001, p. 478). Lower ethnocentric tendencies were reported to be a result of being "westernized and more aware of mass-media communication" (Kaynak and Kara, 2001, p. 478). However, a large portion of the study focused on the characteristics of the products, rather than that of the consumers. While the implications of this study are predominantly relevant to marketing and consumer advertising, the consumer characteristics that relate to ethnocentrism can be applied to general intercultural

communication research.

In another intercultural consumer ethnocentrism study (Kwak, Jaju, & Larsen, 2006), relationships were explored between consumer globalization, online behavior, and ethnocentrism among US Americans, South Koreans, and Indians. The study sought to identify the factors that could reduce the effects of consumer ethnocentrism in offline and online environments. The researchers suggested that the type of websites visited by consumers regularly had a significant impact on ethnocentrism levels. Furthermore, it was found that companies could reduce the impact of consumer ethnocentrism online by increasing the amount of online communication, such as e-mail, with the consumers. The results of this study indicate a strong relationship between online behaviors of consumers and their level of ethnocentrism.

Lwin, Stanaland, and Williams (2010) recently used the CETSCALE in a cross-cultural experimental design study. The CETSCALE was used to separate groups according to low and high ethnocentrism. For the low ethnocentrism groups, advertising with out-group symbols were preferred, while the high ethnocentrism groups preferred the advertisements with in-group symbols. Results of the study supported the idea that high levels of ethnocentrism manifest in predictable behavioral outcomes. In this case, people who have previously displayed higher levels of ethnocentrism will make behavioral decisions that show a preference for in-group related content. Interestingly, people who have previously displayed lower levels of ethnocentrism not only did not prefer the in-group related content, but actually preferred the out-group related content instead. Part of the research also emphasized that while higher levels of ethnocentrism did correlate to a bias for in-group related content in advertising, it did not, however, correlate to a prejudice towards out-group

related content. In other words, bias for in-groups and prejudice for out-groups can operate exclusively and be a result of varying factors.

Because the wording of the CETSCALE limited the applicability to consumer marketing research, Neuliep and McCroskey (1997) developed a more general scale to measure ethnocentric tendencies. The development of a general ethnocentrism scale was a two-step process. Two scales were developed concurrently; a United States Ethnocentrism scale (USE) and a Generalized Ethnocentrism Scale (GENE). An exploratory factor analysis was conducted on both to determine which items on the two scales were usable. After discarding items that did not load in the factor analysis, changing some wording on unclear items, and adding new items, modified versions of the same scales were tested for validity by comparing the scales to seven predictor variables. The seven predictor variables were (1) intercultural communication apprehension, (2) inter-ethnic communication apprehension, (3) size of home town, (4) frequency of travel outside of home state, (5) number of same race people in hometown, (6) frequency of contact with people from different countries, and (7) frequency of contact with people from different cultures. The final results of the scale development study indicated that “the USE and GENE appear to be reliable and valid measures of the concept” (Neuliep & McCroskey, 1997, p.395). However, the GENE scale correlated more than the USE scale with the seven predictor variables, suggesting that “they do not seem to be measuring the same concept” (Neuliep & McCroskey, 1997, p. 395) despite being correlated. “The USE is probably tapping into both ethnocentrism and US patriotism while the GENE mainly taps into ethnocentrism” (Neuliep & McCroskey, 1997, p. 395). Items on the final GENE scale contained items not specific to a particular culture, ethnicity, or nationality, such as

“Most people from other cultures just don’t know what is good for them,” and “I am very interested in the values and customs of other cultures” (Neuliep & McCroskey, 1997, p. 392).

To further assess the reliability and validity of the GENE scale, Neuliep (2002) conducted a correlational study to compare the modified GENE scale to six additional scales related to ethnocentrism. The six additional scales were (1) Traveling to Other Countries scale, (2) Working With Foreigners scale, (3) Gudykunst’s Ethnocentrism scale, (4) Patriotism scale, (5) CETSCALE, and (6) Self-Construal scale. Scales one and two were based on a general attitude scale and were included to assess the predictive validity of the GENE scale. Scale three was included to assess concurrent validity in that both were aimed to measure the same thing. Scale four was from the original E-scale, scale six is the previously discussed consumer ethnocentrism scale, and the Self-Construal scale is a measurement of personality and social psychology factors related to ethnocentrism of which were included to assess construct validity. The results indicate that the modified GENE scale is both reliable and valid. However, GENE did not correlate significantly with all six of the included scales. GENE was found to be significantly related to the Traveling to Other Countries scale, Working With Foreigners scale, Gudykunst’s Ethnocentrism scale, and Adorno’s Patriotism scale. Despite not correlating with the CETSCALE and the Self-Construal scale, validity still emerges through correlation with the remaining scales. Neuliep (2002) expected a correlation between GENE and the CETSCALE due to theoretical similarities, but noted that the CETSCALE was only applicable to ethnocentrism that related to consumer purchasing behavior of foreign products.

Since its development, the GENE scale has been used in various cross-cultural

studies and used in comparison with other variables related to intercultural communication. Because of its reliability, validity, and generalizability, researchers have been able to use the GENE scale to compare ethnocentrism levels between different cultures and compare ethnocentrism to other intercultural communication variables, such as communication apprehension, willingness to communicate, uncertainty avoidance, and more. The following paragraphs will cover research utilizing the GENE scale to help better understand various elements of intercultural communication.

In 2001, Toale and McCroskey (2001) compared ethnocentrism against interethnic communication apprehension and communication apprehension. To measure ethnocentrism, the GENE scale was used. Personal report scales were used to measure interethnic communication apprehension and communication apprehension. The researchers sought to investigate the ability of communication apprehension and ethnocentrism to predict interethnic communication apprehension. While both variables were found to be significant predictors of interethnic communication apprehension, ethnocentrism was found to be a slightly better predictor. Meaning that higher levels of ethnocentrism would result in higher levels of interethnic communication apprehension. Use of relational maintenance strategies were also investigated in relation to ethnocentrism. Relational maintenance theory describes behaviors used to adjust to the partner in a relationship or the behaviors used by people to “maintain relationships by adapting to constantly occurring changes” (Toale & McCroskey, 2001, p. 73). Again, ethnocentrism was found to be a strong predictor of relational maintenance behaviors. In this case, people with higher levels of ethnocentrism are less likely to employ relational maintenance strategies.

To test ethnocentrism across cultures, Neuliep, Chaudoir, and McCroskey (2001) went to Japan. The levels of ethnocentrism were compared between American and Japanese college students. The study only employed the GENE scale. The results show that “overall, Japanese students scored higher on GENE for ethnocentrism than their American counterparts” (Neuliep, et al., 2001, p. 143). The researchers suggested that socialization and various cultural aspects accounted for the differences in ethnocentrism. The study concludes with the statement that “eventually, this work may lead to our determining what cultural changes nations may need to make if they wish to become effective partners in the world community” (Neuliep et al., 2001, p. 144).

To test ethnocentrism against other variables in intercultural communication in an attempt to solidify a model of related factors, Lin and Rancer (2003) compared ethnocentrism, intercultural communication apprehension (apprehension towards real or imaginary interaction with ethnically, racially, or culturally different people), intercultural willingness to communicate, and intentions to participate in an intercultural dialogue program. Conceptually, these variables should be related, and, as expected, the results support the hypothesized relationships. Ethnocentrism and intercultural communication apprehension were found to be positively correlated. Ethnocentrism and intercultural willingness to communicate were found to be negatively correlated, and intercultural communication apprehension and intercultural willingness to communicate were found to be negatively correlated. The results reinforce each concepts construct validity in that they share common theoretical consequences related to intercultural communication competence or effectiveness.

Next, in a cross-cultural comparison between Korean and American college

students, Lin, Rancer, and Lim (2003) investigated ethnocentrism and intercultural willingness to communicate. The GENE scale and a self-report scale for a person's willingness to communicate in intercultural interactions was employed. In this study, it was found that Korean college students scored significantly lower in ethnocentrism compared to their American counterparts; however, it the opposite was expected due to the previous studies' results showing that Japanese students were more ethnocentric than American students. These results suggest that the cultural aspects affecting ethnocentrism are more complex than previously thought. The results of the study also support the expected outcome that ethnocentrism would be negatively correlated with intercultural willingness to communicate. In other words, the more ethnocentric someone is, the less willing they are to communicate interculturally. The negative correlation was present in both cultures.

Similarly, Lin, Rancer, and Trimbitas (2005) looked at ethnocentrism and intercultural willingness to communicate, but between Romania and US American college students. While, this time, the Romanian students scored higher in ethnocentrism than the American students, the negative correlation between ethnocentrism and intercultural willingness to communicate was still present. Only speculation as to what causes the difference in ethnocentrism is offered.

Another study looked at religiousness and ethnocentrism. Wrench, Corrigan, McCroskey, and Punyanunt-Cater (2006) hypothesized that ethnocentrism would be positively correlated with religious fundamentalism and negatively correlated with tolerance for religious disagreement. Again, the GENE scale was used to measure ethnocentrism. The hypothesized relationships were supported. Not only does this study show the strength of the GENE scale's construct validity, but also the range of

application. Because the researchers suggest that religion is an important factor in the overall understanding of intercultural communication, this study exemplifies the applicability and relevancy of ethnocentrism, specifically the GENE scale, in intercultural communication research.

In 2007, ethnocentrism was looked at as a predictor, along with sensation seeking, for intercultural contact seeking behavior (Arasaratnam & Banerjee, 2007). The purpose of this study was to introduce ethnocentrism into a previously reported model containing variables for social initiative, motivation to interact with people from other cultures, and quantity of intercultural friendships. The GENE scale was used to measure ethnocentrism and the other variables used various Likert-type scale questions, except for the measurement for quantity of intercultural friendships, which was a simple nominal scale. Ethnocentrism proved to be a significantly related factor in all of the other variables. Arasaratnam and Banerjee (2007) concluded that “the results indicate that ethnocentrism strongly hinders motivation to interact with people from other cultures, even among high sensation seekers” (p. 309).

Dong and Day (2008) conducted a study to see if intercultural communication sensitivity and multiculturalism are significant predictors of reducing ethnocentrism. The intercultural sensitivity scale included items such as “I respect the values of people from different cultures” (p. 33). The multiculturalism scale included items such as “You can learn a lot from cultural groups” (Dong & Day, 2008, p. 33). The GENE scale was used to measure ethnocentrism. Significant correlations were found between ethnocentrism and the variables of intercultural communication sensitivity and multiculturalism. The suggested implications are that higher levels of intercultural communication sensitivity and multiculturalism will lead to lower levels of

ethnocentrism.

Attempting to address intercultural communication effectiveness, or competence, Rucker (2009) compared ethnocentrism to intercultural effectiveness among American and Asian college students. Rucker (2009) hypothesized that ethnocentrism would predict American and Asian college student's intercultural communication effectiveness. The results showed that ethnocentrism had no significant impact on levels of intercultural effectiveness. However, the research instruments used in this study have not been proven as valid instruments of intercultural effectiveness or ethnocentrism. Conceptualization of intercultural communication competence has resulted in a multi-dimensional concept, divided into skills and personality traits, with moderating factors such as culture specific knowledge. Rucker's (2009) use of Walter, Choonjaroen, Bartosh, and Dodd's (1995) 22-item instrument attempting to measure intercultural effectiveness with items such as "Being around foreign people makes me nervous" and "Friendships with people from countries other than mine are important to me," do not account for the complexity of intercultural communication competence as prescribed by the various conceptual frameworks and models of past researchers (Chen, 1989; and Lussier, 2007). Furthermore, the ethnocentrism scale developed by Kregg Hood in Dodd's (1998) intercultural communication textbook is specific to American culture in their wording of the questionnaire items, such as "In reality members of other cultures cannot adequately copy the characteristics of American culture" (Rucker, 2009, p. 363), and has not undergone the rigorous testing for reliability and validity or been used in as many studies compared to the GENE scale. Therefore, the results of Rucker's (2009) study are suspect in terms of both reliability and validity.

More recently, Neuliep (2012) used the GENE scale to compare to uncertainty reduction and communication satisfaction in dyadic intercultural dialogues. Neuliep (2012) notes that along with ethnocentrism, uncertainty reduction is a prerequisite to effective intercultural communication, giving a basis for the expected relationship between the two. The results of the study affirmed that expectation. People who reported higher levels of ethnocentrism were less likely to attempt to reduce uncertainty in communication interactions. Furthermore, people who reported higher levels of ethnocentrism reported lower levels of communication satisfaction in a real dyadic intercultural interaction. Neuliep (2012) concludes that intercultural communication competence requires mindful communication and that “ethnocentrics are not mindful” (p. 12).

The idea of cultural exposure also presents itself as a possible means of reducing ethnocentrism. Cargile, and Bolkan (2013) hypothesized that exposure to culturally diverse people would correlate negatively with ethnocentrism. The results of the study found that cultural exposure does mitigate ethnocentrism. The researchers propose that “opportunities that facilitate cultural exposure may have the biggest impact on reducing levels of intergroup ethnocentrism” (Cargile & Bolkan, 2013, p. 351).

Ethnocentrism has also been subject to non-intercultural communication research. In 2003, Wrench and McCroskey (2003) used the GENE scale to investigate its impact on homophobia. Wrench and McCroskey (2003) predicted that ethnocentrism would be a good predictor of homophobia. Results indicate a strong relationship between the two variables. Individuals who reported higher levels of ethnocentrism also reported higher levels of homophobia.

Knowledge is often presented as factor in increasing intercultural communication competence (Chen, 1998; Allen, 2000; and Lussier, 2007). Therefore, classes in intercultural communication instruction should have an impact on the various dimensions of intercultural communication competence. Corrigan, Penington, and McCroskey (2006) conducted an experimental design study to test the impact of a semester of intercultural communication instruction on ethnocentrism and intercultural communication apprehension. Levels of ethnocentrism and intercultural communication apprehension were measured before and after participants studied in a semester of intercultural communication instruction. The results show no significant difference in levels of ethnocentrism and intercultural communication apprehension before and after the semester of instruction. Corrigan et al., (2006) claim that the data suggests that “something is missing experience essential to improving our student’s affective orientations” (p. 15).

In another look at knowledge and ethnocentrism, Meeusen, Vroom, and Hooghe (2013) used education as their variable for comparison. Participants’ level of education was found to be negatively correlated with ethnocentrism. In other words, the more educated someone is, the less ethnocentric they are. Meeusen, et al., (2013) specifically sought to uncover what underlying mechanisms were responsible for the already proven education/ethnocentrism link. What they found were two components of education that are believed to be causing the negative correlation: cognitive ability and occupational status. Cognitive ability is the ability to understand, organize, and apply information which is necessary for empathy. Dong, Koper, and Collaco (2008) describe empathy as a part of cognitive ability in that “the individual is able to not only feel, but understand what the other person is experiencing” (p. 164); thus, linking

the concept of ethnocentrism to empathy, a prerequisite to intercultural communication competence.

Ethnocentrism is an undeniable hindrance to intercultural communication competence (McCroskey, 1997; Rhine, 1989; Toale & McCroskey 2001; Neuliep, 2012; Arasaratnam & Banerjee, 2007; and Kim & Hubbard, 2007). To overcome ethnocentrism we must fully understand how ethnocentrism is created and fostered. Wrench and McCroskey (2003) note that “there are a wide variety of interpersonal communication variable that have not been researched with respect to ethnocentrism” (p. 31). This research intends to reduce the amount of variables not yet researched in regards to ethnocentrism, effectively increasing our understanding of human communication phenomena demanding of a high level of understanding.

2.3 Rhetorical Sensitivity

In outlining the behaviors necessary for effective social interaction, Hart and Burks (1972) presented the rhetorically sensitive person:

The rhetorically sensitive person, then, (1) tries to accept role-taking as part of the human condition, (2) attempts to avoid stylized verbal behavior, (3) is characteristically willing to undergo the strain of adaption, (4) seeks to distinguish between all information and information acceptable for communication, and (5) tries to understand that an idea can be rendered in multi-form ways (p. 76).

Rhetorical sensitivity focuses largely on flexibility and adaptability in social interactions. A simplified description of rhetorical sensitivity is to have a high concern for the self, a high concern for others, and to display flexibility and adaptability in communication. Comparing to communication competence and intercultural

communication competence, we can see some similarities that suggest that some of the concepts presented in rhetorical sensitivity may be related. However, to establish construct validity measurements need to be compared.

The first attempt to measure rhetorical sensitivity took place in 1980 by Hart, Carlson, and Eadie (1980). The first scale to measure rhetorical sensitivity used a version of rhetorical sensitivity that was broken down into three sub-categories of communicators developed by Darnell and Brockriede (1976): the noble selves (NS), the rhetorical reflectors (RR), and the rhetorically sensitives (RS). The noble selves see themselves as a standard for integrity and of most importance. The rhetorical reflectors adapt themselves for the other for every new person they meet. Somewhere in between, the rhetorically sensitives will attempt to adapt depending on the social interaction while maintaining the self. The RHETSEN scale developed by Hart, Carlson, and Eadie (1980) attempts to establish how people align to the three types of communicators.

The initial development of the RHETSEN scale included 75 items written by the researchers thought to be valid in their ability to measure rhetorical sensitivity. Over 260 university students completed the questionnaire which yielded 17 usable items, however, reliability was not consistent. Despite a lack in reliability, the modified questionnaire was given to an additional 800 university students to help further the development of the scale. At this point, the researchers only noted that “it did appear to have face validity” (Hart, Carlson, & Eadie, 1980, p. 3).

The second stage in the development of a valid and reliable RHETSEN scale involved creating an entirely new instrument. The researchers (Hart, Carlson, & Eadie, 1980) testing a number of items ending with a 40-item scale with twelve

dummy items. At this stage in the scale development, all three types of communicators were accounted for with each belonging to a particular set of items on the scale. The results of thousands of participants were analyzed and found to be only partially reliable; considered “acceptable” or “encouraging.” Tests for validity proved to be challenging as the “RHETSEN items are inappropriate mathematical candidates for factor analysis” (Hart et al., 1980, p. 9). Further tests for validity compared RHETSEN scores with other measurements expected to be indicative of the characteristics prescribed by the RHETSEN scale. While some expected correlations did appear, the overall magnitude was low. However, the authors note that “the reliability and validity of the scale seem sufficiently demonstrated to warrant its continued use in scholarly inquiry” (Hart et al., 1980, p. 21).

Since rhetorical sensitivity seems to be in the realm of communication competence, Ward, Bluman, and Dauria (1982) attempt to draw theoretical connections to the theories of rhetoric by Aristotle. Ward et al.,(1982) discuss the nature of rhetorical sensitivity as goal directed communication, having an active audience, having situational constraints, dependent on probability, being a function of invention, and requiring adaptation while relating each component to Aristotle’s principals of rhetoric. Discussing rhetorical sensitivity in relation to traditional rhetoric provides a bases for the theory and a justification for its use as a way for redescribing what scholars already know; that is, how to communicate effectively. Ward et al.,(1982), however, explain that rhetorical sensitivity goes beyond what traditional rhetoric teaches us. Ward et al.,(1982) explain that Harts and Burks (1972) “are concerned with achieving effective relational communication with an individual other” (p. 194), where the individual other is the audience. Ward et al.,(1982) further

explain that the audience is “a unique individual able to make decisions or judgments in any area which affects the relationship with the speaker” (p. 194). Thus, a focus on the audience becomes as important as the communication behavior of the speaker. Seeing the audience as a dynamic and unique individual requires skills to effectively react to in real time.

From this point, the RHETSEN scale was used in a few empirical studies despite its questionable reliability and validity. Eadie and Paulson (1984) tested the three communicator styles of rhetorical sensitivity (NS, RR, RS) against situational variables to determine communication competence. First, the three dimensions of rhetorical sensitivity were tested against each other. The test confirmed equal statistical variance. In other words, each communicator style is its own distinct type. Perceived communication competence was then compared with each of the three communicator styles, participants’ attitudes towards communication, and the situation of communication (determined by the participants writing their own dialogues). The noble self was perceived to be most competent in non-intimate situations. The rhetorical reflector was perceived to be most competent when the speaker is in a low power situation. The rhetorical sensitive was perceived to be most competent when collaboration is necessary. A solidified distinction between the three communicating styles gives a “clear indication of what each function represented” (Eadie & Paulson, 1984).

To address the problems of testing for validity and help increase reliability Eadie and Powell (1991) developed a new scale to measure rhetorical sensitivity. Knutson, Komolsevin, Chatiket, and Smith (2003) lauded the new rhetorical sensitivity scale, RHETSEN2, as an “improved measurement of rhetorical sensitivity”

(p. 68). Knutson et al.,(2003) were able to conduct a successful factor analysis of the RHETSEN2 scale and that “sub-scales developed for all three dimensions displayed adequate reliability” (p. 69).

Spano and Zimmerman (1995) examined possible relationships between three communication competences related concepts and job interview selection outcomes. Self-reported interpersonal communication competence, communication flexibility, and rhetorical sensitivity were used as the three communication competence related concepts. While correlating data was expected to emerge, the researchers found no supporting evidence that any of the three concepts were related to higher job interview selection rates. The context-specific nature of job interviews may have been a confounding factor in the study’s methodology. While the measurements claim to measure specific traits leading to general communication competence, they may not accurately pinpoint the traits related to the job interview process. Further research regarding the job interview context is suggested to focus on what behaviors interviewees are engaging in and how they change based on the situation. It should also be noted that the study, despite a 1995 publish date, used the dated RHETSEN scale, instead of the already conceived and improved RHETSEN2 scale.

Again, despite the RHETSEN2’s introduction in 1991, House, Dallinger, and Kilgallen (1998) set out to investigate the relationship between rhetorical sensitivity and gender orientations. House et al.,(1998) used the original RHETSEN to measure rhetorical sensitivity and used a gender orientation scale that measures femininity and masculinity. Participants could be labeled as undifferentiated, masculine, feminine, or androgynous. Rhetorical sensitives were more likely to be in the undifferentiated category (mostly moderated answers on the gender orientation scale). It was

suggested that the undifferentiated would be more flexible and being able to display different characteristics at different times. Noble selves were correlated with the masculine gender orientation. The masculine gender orientation was related to the noble selves through an “unyielding, consistent communicator style” (House et al., 1998, p. 18). Rhetorical reflectors were matched with the androgynous category. The androgynous category was also characterized by flexibility and adaptability, which the authors expected to correlate with rhetorical sensitivity. The authors of the study note flaws in the chosen instruments, particularly with the RHETSEN scale, noting that the RHETSEN scale measures multiple dimensions on the same scale items. Using the improved RHETSEN2 scale may have provided better results consistent with what was expected.

The RHETSEN2 scale was finally used in a cross cultural examination of rhetorical sensitivity between American and Thai college students by Knutson, Komolsevin, Chatiket, and Smith (2003). Included in the investigation was the original RHETSEN scale to test the improved measurement capabilities of the RHETSEN2 scale. As previously mentioned, Knutson et al.,(2003) found the RHETSEN2 scale to produce both valid and reliable results compared to the original RHETSEN scale. However, the comparison between American and Thai college students in terms of rhetorical sensitivity presented a new measurement problem. Knutson et al.,(2003) criticize the wording of the RHETSEN2 scale in a Thai context where words like “conflict, “disagreement,” and “argument” can produce much more negative sentiments in Thai people than in Americans. As a result, the Thai participants scored significant lower on rhetorical sensitivity than did their American counterparts despite the cultural characteristics of Thai people suggesting otherwise.

Knutson et al.,(2003) claim that while the RHETSEN2 scale is effective in measuring rhetorical sensitivity in the West, “the RHETSEN2 instrument must be adjusted to locate rhetorical sensitivity variations in cross-cultural and intercultural environments” (p. 75).

Because of the measurement problems with the western developed RHETSEN2 scale in an intercultural context, Knutson, Komolsevin, Datthuyawat, Smith, and Kaweewong (2007) developed a scale to measure Thai rhetorical sensitivity (THAIRHETSEN). Along with the original 30 items from the RHETSEN2 scale, a new 120-item preliminary scale was created using 90 items written by Thai faculty members at a Thai university after being given a description of rhetorical sensitivity. The 120-item scale was then given to 429 undergraduate students at various Thai universities. A factor analysis was conducted with the data and the top 10 loading items for each communicator type (NS, RR, and RS) generating a 30-item THAIRHETSEN scale. The results show clear distinctions between the three dimensions of rhetorical sensitivity.

Next, Knutson and Posirisuk (2006) tested the results of the THAIRHETSEN scale from Thai participants who thought of short-term relationships and Thai participants who thought of long-term relationships. It was expected that Thais would display high levels of rhetorical reflection in short-term relationships and high levels of rhetorical sensitivity in long-term relationships. The results failed to support the first expectation that Thais would display high levels of rhetorical reflection in short-term relationships. Knutson and Posirisuk (2006) explained that rhetorical reflection may be a means to reaching rhetorical sensitivity that naturally occur in long-term relationships. Furthermore, Thai culture suggests that short-term relationships may

illicit communication behaviors not consistent with rhetorical reflection due to a lack of information between the speakers that Thai people require to communicate normally. For example, Thai people require knowledge about someone's age and status to use the correct pronoun with communicating. Using the incorrect pronoun would be seen as an offense. The second expectation that Thai people will display high levels of rhetorical sensitivity in long-term relationships was supported. Knutson and Posirisuk (2006), again, attribute the results to Thai cultural values. "The nonassertive, flexible, polite, and humble style of Thais during initial encounters continues throughout the relationship's history" (Knutson & Posirisuk, 2006, p. 211).

Okabe (2007) wrote a paper comparing American and Japanese rhetorical sensitivity by delineating cultural aspects that form the culture-specific construct of rhetorical sensitivity. It is Okabe's (2007) main contention that "each culture is assumed to have developed its own unique way of looking at and resolving human problems, that is, its own communicational and rhetorical thinking, and to have codified it into theory" (p. 80). Japanese communication behaviors consistent with the theory of rhetorical sensitivity are shown in contrast to American communication behaviors to support his standing on the culture-specificity of rhetorical sensitivity. The discussion leads to the suggestion that the nature of rhetorical sensitivity should be delineated between cultures, for example American and Japanese culture, to make relevant comparisons between cultures.

Recently, Dilbeck and McCroskey (2009) suspected that socio-communicative orientation would be related rhetorical sensitivity. Socio-communicative orientation suggests that competent communicators are equally supportive in the expression of the self and the other. Because the main tenant of rhetorical sensitivity is having a

high-concern for the self and a high-concern for other, a relationship seems likely. However, no such relationship was found except for a “modest positive relationship between their Noble Self and Assertiveness orientations” (Dilbeck & McCroskey, 2009, p. 263). The unexpected results were attributed to a “excessive conceptual overlap” (Dilbeck & McCroskey, 2009, p. 263). While conceptually the two theories are similar, they may, in fact, be measuring different phenomena not as related as their conceptualization would suggest.

2.4 New Media

The word media refers to all medium of communication. A medium of communication is a channel for delivering a communicative message. Traditional communication media include print media sources, such as newspapers, magazines, and books; radio; television, and movies. Traditional media’s role in human communication has been well researched, but now there is a new category of communication media that has emerged and deserves the same attention. “New media” is the new media. The concept of what makes new media different from traditional media is thoroughly discussed in *New Media: a critical introduction* by Lister, Dovey, Giddings, Grant, and Kelly (2009). Lister et al.,(2009) is careful to give a single defining description of new media because of vagueness that comes with the words and the range of applicability with various communication technologies. “We consider these here as some of the main terms in discourses about new media. These are: digital, interactive, hypertextual, virtual, networked, and simulated” (Lister et al., 2009, p. 13). In referring to those main terms offered to define what new media is, Lister et al.,(2009) warns that “the characteristics which we have discussed above should be seen as part of a matrix of qualities that we argue is what makes new media

different. Not all of these qualities will be present in all examples of new media” (p. 61).

Examples of new media relevant to this study include the wide range of activities people can engage on their computers, mobile smart phones, tablets, TV sets, and gaming consoles. In the digital age, even TV sets are interactive and connected to a network. Gaming consoles feature online multiplayer mode, or some kind of interactive online feature with nearly every new game. Smart phones and tablets now act as small computers with similar processing power and similarly available programs.

Because new media technology allows users to access a continuously growing network, interact with other people in ways traditional media does not allow, and is available at our fingertips anywhere we are at any time, it should be significantly related to intercultural communication. The following publications will demonstrate various relationships between new media technology and intercultural communication.

In 2004, when communication technology was already starting its journey into hypermobility and the Internet was matured with various methods for telecommunicating, such as e-mail, video conferencing, voice-over-Internet-protocol calling, etc, O’Kane and Hargie (2004) wanted to test the difference in attitude towards communication technology between people from the United Kingdom, and people from Norway. The basis of their suspected difference comes from Hofstede’s (1991) cultural values. Hofstede’s original cultural value research shows that Norway is significantly more feminine on the masculinity-feminine scale, significantly more collectivistic on the individualism-collectivism scale, Norway is more threatened by

uncertainty, and is lower on the power-distance scale. While little is suggested to hypothesize in which ways the two cultures will differ in their attitude towards communication technology, evidence is presented to suggest that culture will affect those attitudes. To test the difference, the authors developed a 125-item questionnaire to measure attitude toward communication technology. Specifically, the instrument measured habits in use of communication technology. The four dimensions in Hofstede's (1991) cultural value framework were assigned to sets of questions on the communication technology questionnaire. Differences were found between the two cultures with regards to the four cultural dimensions. Communication technology was suggested to encourage individualism in the Norway sample, and higher levels of feminine among the United Kingdom sample. The other two cultural dimensions did not produce significant differences. Overall, the United Kingdom sample had a more positive attitude towards communication technology than did their Norwegian counterparts. The implications of this study are that use of communication technology may have an impact on intercultural communication related cultural traits.

As a mechanism for understanding how new media technology can affect our personal traits related to intercultural communication, Kwak, Poor, and Skoric (2006) investigated the relation between Internet use and international engagement. Kwak et al.,(2006) note that the Internet serves multiple functions that may increase international engagement: organizing international movements, increasing communication networks across borders, and disseminating international news. The authors hypothesized that the use of international news would increase knowledge of international issues, a sense of attachment to the international community, and participation in international events. It is also suggested that the positive effect of

international news will have a larger effect among younger respondents. Both hypotheses were fully supported by the data, and the authors conclude by stating that “fostering international engagement may be one of the main functions of the Internet” (Kwak et al., 2006, p. 207). These findings implicate a strong need for research of the effects of Internet use and other new media technologies on international topics, such as intercultural communication.

Cultural value identity has also been the subject of new media research. Chen (2009) examined two areas of new media use: how Chinese college students are using new media and what affect new media use has on their cultural value identity. Cultural value identity was operationalized by a set of value laden phrases to be aligned with:

The terminal values are true friendship, mature love, self-respect, happiness, inner harmony, equality, freedom, pleasure, social recognition, wisdom, salvation, family security, national security, a sense of accomplishment, a world of beauty, a world at peace, a comfortable life, and an exciting life.

Instrumental values refer to preferable modes of behavior. These are preferable modes of behavior, or means of achieving the terminal values. The instrumental values are: cheerful, ambitious, loving, clean, self-controlled, capable, courageous, polite, honest, imaginative, independent, intellectual, broad-minded, logical, obedient, helpful, responsible, and forgiving (Chen, 2009, p. 43).

Correlations were found between the value identities and frequency and volume of Internet use, depending on which type is used more. The implications of the study are that the Internet can change cultivate cultural values.

Research on how cultural values affect online behavior have also been

conducted. In 2009, Tokunaga (2009) looked at self-disclosure in online and offline relationships and tested if cultural values were related. Specifically, Hofstede's (1991) cultural dimension of individualism and collectivism was investigated. Self-disclosure was measured through a self-disclosure scale that was worded for the two types of communication (online and offline). Hofstede's (1991) individualism-collectivism scale was also used. The results of the study indicate that self-disclosure offline is more correlated with collectivism than self-disclosure online, and that both online and offline self-disclosure are more correlated with collectivism than individualism. Online behavior is, once again, affected by cultural values contributing to the notion that new media and intercultural communication is an intersect ripe with research opportunities.

In a qualitative study evaluating the effects of the use of new media in an educational context on students in a "global class" (Devran, 2010). The "global class" is a class of students learning about culture related concepts in a real, new media technology mediated intercultural setting between American students and Turkish students. Internet based video conferencing was used to join the two groups of students visually, and audibly. The class involved mutual interaction between the American students and Turkish students through discussion and presentations by the students. The study utilized interviewing to find out what effects the class may have had on the participants. The authors discovered that

The Global Class is an effective learning method to remove the prejudices the students who participate in the project have in their minds about other cultures and countries, and highlights the vast differences between the previous preconceptions and the new perceptions of the students (Devran, 2010, p. 96).

This study demonstrates that new media technology facilitates direct interaction with people culturally different than ourselves and that the effects are positive towards the development of intercultural communication competence.

Another study looked at a similar cross-cultural education project. O'mara, and Harris (2014) found that students interacting with students from different cultures were more effective when using new media technology; concluding that "animation, Facebook, Photoshop, mobile phones and YouTube can be used effectively for bridging cultural gaps" (p. 11).

For the social network context (Facebook, Twitter, Instagram, etc.), Croucher (2011) offers multiple propositions for how social networking may facilitate cultural adaptation. The first proposition is that social networking will affect immigrant's cultural adaptation while adapting to a host culture. The bases of the first hypothesis is that social networking will facilitate increased interaction with members of the host culture citing past research demonstrating that the use of social networking increased learning in the host culture through interpersonal connections with members of the host culture. The second proposition, however, suggests that the opposite is also possible. The authors suggest that the use of social networking will affect communication with the members of the in-group by citing research demonstrating that social networking behaviors of immigrant's in another culture strengthened their own cultural identities by communicating with members of their in-group through social networking. The implications of these propositions suggest that new media plays an important role with people's intercultural interactions while living in another culture.

Some research has also investigated the use of certain types of new media in

relation to intercultural communication. Usage intensity of Facebook, a social networking site, was measured against attitudes of non-Americans toward messages with explicit American cultural values. Their research suggests “that the adoption of social networking sites is another important avenue to enhance cultural learning” (Li, 2014, p. 168). As previous research suggests (Kwat, et al., 2006; Cargile & Bolkan, 2013), ethnocentrism should be affected by cultural learning facilitated by social networking sites.

Another study focused on new media exposure. Literate (2013) found that general media exposure positively correlated with “the ability to travel across diverse communities, discerning and respecting multiple perspectives, and grasping and following alternative norms” (p. 168). Participation in YouTube, a video hosting site, was found to have the largest impact on this ability. Their description suggests that intercultural communication competence can be gained from media exposure and participation.

Park, Song, and Lee (2014) surveyed students studying abroad to see if their acculturation stress levels were affected by the amount of time spent on social networking sites. Their research found that the use of Facebook, measured in minutes per week, reduced levels of acculturation stress. The authors suggested that the social networking sites increased their network of friends while living abroad.

2.5 Intercultural Sensitivity

Early constructs of intercultural sensitivity seems to overlap with existing concepts of intercultural communication competence. The following characteristics of intercultural sensitivity described by Kealey and Rubin (1983) include many of the same characteristics of intercultural communication competence: empathy, flexibility,

tolerance, and communication skill. Characteristics that separate sensitivity to communication competence include respect and interest in other cultures. Further distinguishing sensitivity from communication competence, Bhawuk and Brislin (1992) state that interculturally sensitivity people must “be sensitive enough to notice cultural differences and also be willing to modify their behavior” (p. 416). Using this construct of intercultural sensitivity, Bhawuk and Brislin (1992) developed the intercultural sensitivity inventory scale (ICSI). The ICSI measured traits thought to be related to intercultural sensitivity: individualism-collectivism, and open-mindedness and flexibility. While individualism-collectivism measurements for the ICSI did not seem relate to their original construct of intercultural sensitivity, the open-mindedness and flexibility measurements addressed issues of willingness to try new things, adaptability in culturally different situations, and tolerance of different behaviors. The ICSI had a short run in future research. A study comparing American and Mexican participants attempted to validate the ICSI (Kapoor & Comadena, 1996). The results of their study demonstrated mixed results in regards to how individualism-collectivism related to intercultural sensitivity and offered an unclear explanation in to how individualism-collectivism should remain a valid part of the intercultural sensitivity construct. The authors state that “our results reveal anomalies that render any clear-cut pattern invisible” (Kappor & Comadena, 1996, p. 174).

Later, Chen and Starosta (2000) developed a scale to measure intercultural sensitivity that did not include individualism-collectivism as part of its theoretical construct called the intercultural sensitivity scale. The intercultural sensitivity scale was based on a construct developed by Chen (1997) including characteristics of self-esteem, self-monitoring, open-mindedness, empathy, interaction involvement, and

non-judgment. Chen (1997) described these characteristics were required to “develop a positive emotion towards understanding and appreciating cultural differences and eventually promote the ability of intercultural competence” (p. 6). The intercultural sensitivity scale has since been used many times to measure intercultural sensitivity.

Intercultural sensitivity was measured and compared between Chinese and Thai ethnics. Peng, Rangsihaht, and Thaipakdee (2005) found significant differences between Chinese and Thai participants in intercultural sensitivity. Furthermore, differences were found between majors being pursued by the participants during university study and employment in multinational companies. Chinese participants scored higher than Thai students in overall intercultural sensitivity. Students majoring in English and employees at multinational companies has higher overall intercultural sensitivity. The researchers suggest that Chinese participants displayed a higher level of overall intercultural sensitivity due to a higher level of cultural differences present in China compared to Thailand. The results regarding English major students and employees of multinational companies can be attributed to the higher level of intercultural communication experience that English major students will attain through English media exposure and interaction with English speaking people and multinational company employees will interact with more people of different cultural backgrounds compared to domestic companies with a predominantly single-nation employee demographic. The results of this study promote the idea that exposure to different cultures can lead to intercultural sensitivity.

Later, intercultural sensitivity was compared with social intelligence and self-esteem. As intercultural sensitivity was previously theorized to include self-esteem and social intelligence (Chen, 1997; Chen & Starosta, 2000; Bhawuk & Brislin,

1992), Dong, Koper, and Collaco (2008) set out to test those relationships. Statistically significant relationships were found among social intelligence and intercultural sensitivity and among self-esteem and intercultural sensitivity as hypothesized by the researchers. Dong et al.,(2008) explain that social intelligence can lead towards acceptance and adaptation in different cultures. Self-esteem is reported to lead to less defensiveness, higher acceptance of others, higher participation in intercultural encounters, and a higher motivation to learn about cultural differences and similarities. The results validate Chen's (1997) construct of intercultural sensitivity.

In the development and validation of an intercultural communication effectiveness scale, Portalla and Chen (2010) used the intercultural sensitivity scale to provide construct validity in their intercultural communication effectiveness scale. A positive correlation was hypothesized and found between their intercultural effectiveness scale and Chen and Starosta's (2000) intercultural sensitivity scale. The researchers presented intercultural sensitivity as a prerequisite to intercultural communication effectiveness.

Other concepts reported to relate to intercultural communication are willingness to communicate, communication competence, and intercultural apprehension (McCroskey, 1997). Del Villar (2010) surveyed Filipino participants for intercultural sensitivity, willingness to communicate, communication competence and intercultural apprehension. The results of the survey confirmed the researchers' suspicion that intercultural sensitivity was positively related to both willingness to communicate and communication competence and negatively correlated with intercultural apprehension. Furthermore, the researchers expect that Filipinos reported

high levels of intercultural sensitivity because of a high exposure to culturally different people through global changes and a high level of employment abroad among Filipinos.

The research involving intercultural sensitivity points has progressed from an unclear variety of definitions of early researchers to a well-defined concept with a frequently used and valid instrument. Use of the intercultural sensitivity scale has supported the validity of the both the instrument and the concept of intercultural sensitivity by relating to a number of other concepts such as social intelligence, self-esteem, willingness to communicate, communication competence, and communication apprehensions. Most importantly, however, has been the reoccurring notion that exposure to different cultures leads to intercultural sensitivity and that intercultural sensitivity leads to intercultural communication competence; thus, the presence of the intercultural sensitivity scale in this research is justified.

2.6 Research Gap

Previous research involving ethnocentrism, rhetorical sensitivity, and new media has covered a wide range of topics. Ethnocentrism, lauded as a barrier to intercultural communication competence, has been compared to various other intercultural communication related theories, such as willingness to communicate, intercultural communication apprehension, and intercultural sensitivity. Rhetorical sensitivity, also connected to intercultural communication competence, has been compared to gender orientations, and socio-communicative orientations. New media has been thoroughly examined in relation to various intercultural communication concepts, such as Hofstede's (1991) cultural value dimensions, international engagement, and international communication competence in a global class.

However, the literature lacks a distinct investigation in the following areas: how new media affects ethnocentrism levels, how new media affects people's placement on the rhetorical sensitivity scale, and how a person's ethnocentrism levels relate to their placement on the rhetorical sensitivity scale.

Where the previous research shows a lack of research involving ethnocentrism and new media use, it also suggests that it is worth investigating. Cultural adaptation (acculturation) has been linked to media in two ways: TV use and social networking. TV use has been shown to increase acculturation levels of students studying abroad in America. Successful acculturation requires adaptation on part of the cultural sojourner which is connected to intercultural communication competence through the adaptation ability trait (Allison & Emmers-Sommer, 2011). TV use is a tradition media; new media's predecessor. Social networking has been shown to have an effect on acculturation, in that it increases social connectiveness with the host culture and increases the cultural sojourner's cultural identity, possibly resulting in an integrated acculturation style (Croucher, 2011). In this case, social networking is a new media. Furthermore, new media (the Internet) has been shown to increase international engagement (Kwak et al., 2006), which is suggested to decrease ethnocentrism (Korzenny, et al., 1987). Because cultural exposure has been shown to mitigate ethnocentrism (Cargile & Bolkan, 2013), the international engagement of new media should have an effect in mitigating ethnocentrism as well. Thus, the next logical step is to directly measure ethnocentrism against use of new media, where researchers have yet to explore.

Rhetorical sensitivity has proven to be related to various cultural values while new media use has also proven to affect and be affected by various cultural values,

suggesting a relationship between rhetorical sensitivity and new media use. Links between rhetorical sensitivity and cultural values are presented in Okabe's (2007) discussion that rhetorical sensitivity is a culture-specific construct and that a culture's approach to rhetorical sensitivity is highly dependent on cultural values. Knutson and Posirisuk (2006) also noted that Thai rhetorical sensitivity is a result of their cultural values. New media has also been linked to cultural values. In O'Kane and Hargie's (2004) research on new media use and cultural values between European and Eastern European cultures, it was found that some of Hofstede's (1991) cultural value dimensions were related to new media use Tokunaga (2009). Chen (2009) also discovered an effect of new media use and cultural value identity. Similarly to ethnocentrism, this thesis directly measures rhetorical sensitivity to new media use as the previous research suggests a potential relationship.

There has been little research involving consumption of media and intercultural sensitivity. The necessity of this research partly comes from the reoccurring idea that intercultural sensitivity comes from an exposure to different cultures. This research aims to directly address the proposed relationship of exposure to different cultures to intercultural sensitivity by measuring participants' use of new media, which is highly suspected to provide exposure to media content developed in different cultures and intercultural encounters.

As both ethnocentrism and rhetorical sensitivity are reported to directly relate to intercultural communication competence, and proposed to be both related to new media use, the current thesis would also like to investigate a relationship between the two variables. With the limited research of rhetorical sensitivity in the intercultural communication context, and a high demand for ethnocentrism to be compared to other

intercultural communication variables (McCroskey, 2003), the current thesis seeks to address the lack of research between the two variables.

2.6 Hypotheses

H1: New media use will have an indirect negative relationship through intercultural sensitivity with ethnocentrism.

H2: New media use will have an indirect positive relationship through intercultural sensitivity with rhetorical sensitivity.

H3: Ethnocentrism and rhetorical sensitivity are negatively correlated.

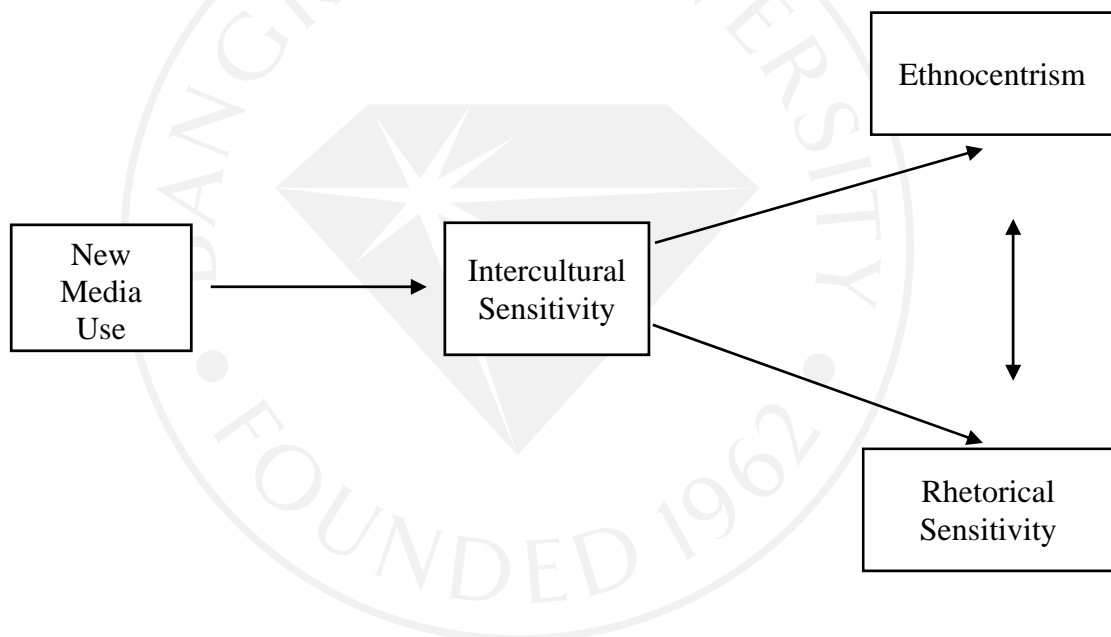


Figure 2: Proposed Model

CHAPTER 3

METHODOLOGY

3.1 Introduction

This chapter will provide the details of how the research was conducted. The four variables (ethnocentrism, rhetorical sensitivity, intercultural sensitivity and the use of new media technology) are described. Each variable will include a description of its measurement instrument. A description of the participant sample is also included. Details of how the questionnaire was developed and administered are also provided followed by a detailed description of the data analysis.

3.2 Population and Sample

Population of this study is Thai citizens with an access to various types of new media. Using the convenience sampling, a group of Thai undergraduate students enrolled at a private university in Bangkok, Thailand were selected as sample of this study. Based on Weisberg and Bowen's (1977) research on the maximum sampling error for samples of varying size, a sample size of at least 400 is expected to produce results within a 5% error level. Demographic information (age, gender, academic class level and year) was collected along with the main instruments to account for the sample's generalizability to the population. Nationality was also measured to confirm that all participants are of Thai nationality.

3.3 Variables

To test the hypotheses, four variables were measured and compared for significant relationships: ethnocentrism, rhetorical sensitivity, new media use, and intercultural sensitivity. Ethnocentrism is the tendency to view ones group as the

standard from which all other groups are judged. The result of ethnocentrism is to judge other groups with different characteristics as inferior, or wrong, compared to the in-group. In the current thesis project, ethnocentrism is investigated as a general tendency, not specific to a particular group or context. Rhetorical sensitivity is a behavioral concept addressing how individuals interact in social situations. The concept categorizes types of behavior into three different archetypes: the rhetorical reflector, the noble self, and the rhetorical sensitive. The rhetorical reflector adapts to fit what they expect the other person wants from them in the social interaction. The noble self sees themselves as the standard for integrity and the most important in the social interaction. The rhetorical sensitive creates a balance between the rhetorical reflector and the noble self by adapting to meet the expectations of the other while recognizing their own needs; thus, striving to meet the needs equally of both the self and the other. New media use will be measurement of time spent engaging in various new media technologies. New media technologies include most Internet based electronic devices, such as a home computer, smart phone, video game consoles, television media centers, etc. Any activity on these types of technology that is in some way digital, interactive, part of a network or a virtual simulation can be considered new media. Intercultural sensitivity is a person's ability to recognize differences and similarities between different cultures, their interest and respect in different cultures, and their ability to adapt themselves to communicate effectively with different cultures.

3.4 Instruments

The questionnaire consists of four parts. Each part consists of the instrument for measuring each variable. Part one of the questionnaire packet contains the 22-item

GENE scale to measure general ethnocentrism. Part two contains the 30-item THAIRHETSEN scale to measure rhetorical sensitivity. Part three contains a 9-item question set to measure how much time is spent engaging in various new media technologies. Part four contains the 24-item intercultural sensitivity scale. The four parts were presented to the participants in a single convenient packet.

Consisting of the four variables being measured, the questionnaire packet includes a total of 88 items. Specifically the GENE and THAIRHETSEN scales have remained the current instruments used in recent research measuring those variables; thus, the current study will use the same instruments as no other instruments have been shown to be more reliable or valid in measuring the variables under investigation by this thesis. Furthermore, Cronbach's alpha tests were conducted to confirm reliability of the instruments in use. Based on the alpha value of all scales except ethnocentrism, the instruments of this study were considered reliable: GENE (.58), THAIRHETSEN (.81), New Media Use (.77), and Intercultural Sensitivity (.81).

Convergence validity is determined by the comparison of ethnocentrism and rhetorical sensitivity in terms of their suggested relation to intercultural communication effectiveness; specifically, how the concepts of empathy, flexibility, and cultural knowledge are related to both concepts and intercultural communication competence. Predictive validity is assessed by how the use of new media instrument affects ethnocentrism and rhetorical sensitivity. Use of new media should theoretically predict ethnocentrism levels and rhetorical sensitivity based on past research (Allison & Emmers-Sommer, 2011; Croucher, 2011; Kwak et al., 2006; Korzenny, et al., 1987; Cargile & Bolkan, 2013; Okabe, 2007; Knutson & Posirisuk, 2006; O'Kane & Hargie, 2004; McCroskey, 2003). Intercultural sensitivity will act as a mediator between new

media use and both ethnocentrism and rhetorical sensitivity. Previous research suggests that exposure to other cultures and intercultural interaction leads to intercultural sensitivity in-turn leads to the prerequisite characteristics of both ethnocentrism and rhetorical sensitivity (Peng et al., 2005; Dong et al., 2008; Portalla & Chen, 2010; & Del Villar, 2010).

Given the wide cross-cultural applicability of both the GENE scale and the intercultural sensitivity scale, and the Thai cultural specific design of the THAIRHETSEN scale, the current instruments are deemed appropriate for measuring general ethnocentrism and rhetorical sensitivity among a Thai sample. For measurement accuracy, all items and instructions in the questionnaire packet were translated from English to Thai, and then back translated to English for comparison with the original items. The back translated document showed sufficient similarity to the original questionnaire.

The Demographics portion of the questionnaire determined the basic information of each participant: age, gender, university major, and nationality. The information provided by the demographics questions were used in determining the qualification as well as the sample's generalizability to the general public. For example, any participant not meeting the qualifications through the demographics questions (i.e. Not of Thai nationality) were not included in the data analysis.

3.4.1 Ethnocentrism

Participants' level of ethnocentrism was measured using Neuliep and McCroskey's (1997) General Ethnocentrism Scale (GENE). The GENE scale was developed to measure ethnocentrism in a way that was not culturally, ethnically, racially, or nationally limited. In other words, the GENE scale

should be a reliable and valid measurement regardless of who the participant is, or where they come from. Since its development, the GENE scale has been tested for reliability and validity multiple times and across multiple cultures. Participants' scores on the GENE scale will determine their level of general ethnocentricity with a high score indicating a high level of general ethnocentricity and a low score indicating a low level of ethnocentricity.

Secondary testing of GENE was conducted by Neuliep (2002). Neuliep (2002) retested the instrument's validity and reliability and its agreement with other related instruments. Validity and reliability were found to still hold true while its agreement with other related instruments were partially supported. Neuliep (2002) concluded that its concurrent validity was strong enough, as the instruments it did not agree with were only partially related. For example, the consumer ethnocentrism scale did not show concurrent validity, however, it does not claim to measure general ethnocentrism as the GENE scale does. Originally an 18-item questionnaire (Neuliep & McCroskey, 1997), the updated GENE scale features 22 Likert-type items to measure general ethnocentrism.

GENE's intercultural applicability has been proven on numerous occasions. The GENE scale has been used in numerous studies comparing ethnocentrism with other variables among US participants (Neuliep & McCroskey, 1997; Neuliep, 2002; Lin & Rancar, 2003; Neuliep, Hintz, & McCroskey, 2005; Corrigan, Pennington, & McCroskey, 2006; Wrench, Corrigan, McCroskey, & Punyanant-Cater, 2006; Arasaratnam & Banerjee, 2007; Dong & Day, 2008; and Neuliep, 2012). In addition to Western based

studies, the GENE scale has been used in many cross-cultural studies comparing ethnocentrism between different cultures in their respective languages (Lin, Rancar, & Lim, 2003; and Lin, Rancar, & Trimbilas, 2005). The GENE scale has been reported as a valid measurement of general ethnocentrism in various countries demonstrating that it is likely to be a highly valid instrument in measuring general ethnocentrism among Thai participants. Therefore, the GENE scale is expected to be an effective instrument among Thai participants.

The reliability of the GENE scale has been tested and proven to be a consistent measurement of general ethnocentrism since its inception in 1997 (Neuliep & McCroskey, 1997). Reliability of the GENE scale was measured among US (.76), and Korean (.79) participants by Lin, et al. (2003). Another cross-cultural study measured the reliability of the GENE scale among US (.90), and Romanian (.81) participants by Lin, et al. (2005). Many US based studies reported similarly high Cronbach's alpha scores: .76 (Lin & Rancar, 2003), .82 (Neuliep et al., 2005), .87 (Corrigan et al., 2006), .88 (Wrench et al., 2006), .87 (Arasaratnam & Banerjee, 2007), .89 (Dong & Day, 2008), and .87 (Neuliep, 2012). Accordingly, the GENE scale is expected to be a reliable measurement of general ethnocentrism in the current thesis project. However, seven of the 22 items were discarded leaving 15 items for the data analysis.

See details of this score in the Appendix.

3.4.2 Rhetorical Sensitivity

Rhetorical sensitivity was measured using a Thai specific measurement developed by Knutson, Komolsevin, Datthuyawat, Smith, and Kawee Wong

(2007). The THAIRHETSEN scale, adapted from the RHETSEN2 scale (Eadie & Powell, 1991) was specifically designed to measure the three styles of communication in rhetorical sensitivity (the noble self, the rhetorical reflector, and the rhetorical sensitive) among Thai people. The THAIRHETSEN features 30 Likert-type items to measure the three types of communicators: rhetorical reflectors, noble selves, and rhetorical sensitives. Each type of communicator is represented by a portion of the THAIRHETSEN scale and measured separately as their own scale. The THAIRHETSEN scale is, therefore, divided into three separate scales purposed to each measure the level that the participants identify or relate to the scales' respective parts. Participants who score high with the items categorized as "rhetorical reflectors" would indicate high levels of rhetorical reflection. Score interpretation for rhetorical sensitives and noble selves follow the same rule.

The THAIRHETSEN scale is the only instrument of its kind and has shown validity in previous research (Knutson & Posirisuk, 2006; and Dillbeck & McCroskey, 2009). Therefore, the current thesis will utilize the THAIRHETSEN to measure rhetorical sensitivity of Thai participants. Previous research utilizing the THAIRHETSEN scale reported reliability scores of .82 (rhetorical reflectors), .88 (noble selves), and .81 (rhetorical sensitives) (Knutson & Posirisuk, 2006). A more recent study also produced similar Cronbach's alpha scores of .68 (rhetorical sensitives), .79 (noble selves), and .69 (rhetorical reflectors) (Dillbeck & McCroskey, 2009). Details of this scale are provided in the Appendix.

3.4.3 New Media Use

To evaluate the volume and frequency of new media use among the participants, a simple set of open-ended questions were devised. The set of nine items in the questionnaire each refer to a specific new media use behavior where the participant is asked to rate how often they engage in that behavior. The survey should clearly distinguish how often each participant engages in new media behavior in a way that accurate comparisons can be drawn between the participants. Participants who give information indicating long length and high frequency of use of new media technology in the first part of the new media use questionnaire will be considered as high frequency users. In regards to the second part of the new media use questionnaire, participants who entered high scores will be considered heavy users of new media technology. Details of this measurement are provided in the Appendix.

3.4.4 Intercultural Sensitivity

Participants' level of intercultural sensitivity was measured using Chen and Starosta's (2000) intercultural sensitivity scale. The intercultural sensitivity scale was developed by Chen and Starosta (2000) who developed 73 items that represent the construct of intercultural sensitivity. Through a small 168-person study, Chen and Starosta (2000) reduced the 73 items to 44 items significantly loading on the factors related to intercultural sensitivity. A larger, 414-person study was conducted to reduce the 44 items down to only 24 strongly factor-loading items. The 24-item survey became the intercultural sensitivity scale used in this study. The items in the survey include statements such as, "I am sensitive to my culturally-distinct counterpart's subtle meanings during our interaction."

Since its development the survey has displayed both validity and reliability. Many international studies have been conducted to prove its viability across cultures. The intercultural sensitivity scale has been used with Chinese, Thai, Filipino, and US participants (Peng et al., 2005; Dong et al., 2008; Portalla & Chen, 2010; & Del Villar, 2010). Cronbach's alpha validity scores were, however, only reported by Chen and Starosta (2000) at 0.87 and Dong et al. (2008) at 0.88. Participants with high scores will be considered having a high level of intercultural sensitivity. Details of this score are provided in the Appendix.

3.5 Data Collection

The sampled participants were expected to meet a set of qualifications (being Thai citizens) to be included in the data analysis for this thesis. Therefore, the researcher contacted three lecturers of a private university in Bangkok, Thailand for their approval of collecting primary data in their class rooms. At the beginning of the second semester of the 2014-2015 academic year, copies of the questionnaire packet were provided to these lecturers who administered the questionnaire packet to their undergraduate students during normal class time at the university, in the class room. The participants were given the questionnaire packet at the same time and were instructed on how to correctly complete the questionnaire by the course instructor. After completion of the questionnaire by the undergraduate participants, all copies of the questionnaire were collected and returned to the researcher for data processing and analysis.

3.6 Data Analysis

All raw data in the questionnaires were transformed into numerical ones so

that they could be entered into a statistical program for data analyses. Reverse coded items in the GENE and the intercultural sensitivity scale were returned to a normal coded mode before being tested for statistical significance. To investigate the statistically significant relationships between the variables, a standard multiple linear regression tests of the data were conducted using statistical analysis software. All three hypotheses tested relied on the presence or absence of a statistically significant relationship between the variables under investigation.



CHAPTER 4

FINDINGS

4.1 Introduction

This chapter provides the quantitative results of the survey and report the results of the hypothesis testing. Demographic data are provided to confirm the qualification of the participants included in the data analysis and their generalizability to the sample population. The results of the multiple linear regression testing as well as the Pearson correlation testing of the seven hypotheses are explained and discussed.

4.2 Demographics

Questionnaires were distributed to 420 students in classes by the participating lecturers and the thesis researcher or were distributed by the lecturer alone. Of the 420 distributed questionnaires, 367 were included in the survey while the rest were unusable due to non-Thai nationality or incorrectly filling out the questionnaire, and some questionnaires were not returned. Of the included questionnaires, 100% fell between the age-range of 15-30. More males (51.2%) than females (48.8%) participated in this study. The reported demographic data suggest a homogenized sample of Thai subjects between the ages of 15-30, studying for their bachelor's degree during the first three years of their academic program. Additionally, most (89.9%) of the students are majoring in communication studies with the remaining studying engineering (10.1%). Table 4.1 – 4.6 provide details of participants' demographic characteristics.

Table 1: Frequency and Percentage of Participants' Gender

	Frequency	Percentage
Female	179	48.8
Male	188	51.2
Total	367	100.0

Table 2: Frequency and Percentage of Participants' Age

	Frequency	Percentage
15-20	119	32.4
21-25	247	67.3
26-30	1	.3
Total	367	100.0

Table 3: Frequency and Percentage of Participants' Nationality

	Frequency	Percentage
Thai	367	100
Non-Thai	0	0
Total	367	100

Table 4: Frequency and Percentage of Participants' Academic Major

	Frequency	Percentage
Communication Studies	330	89.9
Engineering	37	10.1
Total	367	100.0

Table 5: Frequency and Percentage of Participants' Pursuant Degree

	Frequency	Percentage
Undergraduate Degree	367	100
Graduate Degree	0	0
Other	0	0
Total	367	100

Table 6: Frequency and Percentage of Participants' Year of Student

	Frequency	Percentage
1 st Year	41	11.2
2 nd Year	75	20.4
3 rd Year	232	63.2
4 th Year	15	4.1
5+	4	1.1
Total	367	100.0

4.3 Descriptive Statistics

Observing the standard deviation of each of the four scales' mean tells us how well the mean reflects the overall sample. The smaller the standard deviation value, the closer each participant in the sample is to the mean of the sample. New media use's mean value is 48.94 with an acceptable standard deviation of 7.91. Intercultural sensitivity's mean value is 115.01 with an acceptable, but higher, standard deviation of 15.06. Rhetorical sensitivity's mean value is 53.88 with an acceptable standard deviation of 8.37. Ethnocentrism's mean value is 51.56 with an acceptable standard

deviation of 9.11. All of the standard deviation values for the four measurements indicate that the individual values of the participants cluster around the overall mean of the sample. Item statistics for each scale are provided in tables 8 – 11.+

Table 7: Mean and Standard Deviation of Variables

Variable	N	Mean	S.D.
New Media Use	367	48.94	7.91
Intercultural sensitivity	367	115.01	15.06
Rhetorical sensitivity	367	53.88	8.37
Ethnocentrism	367	51.56	9.11

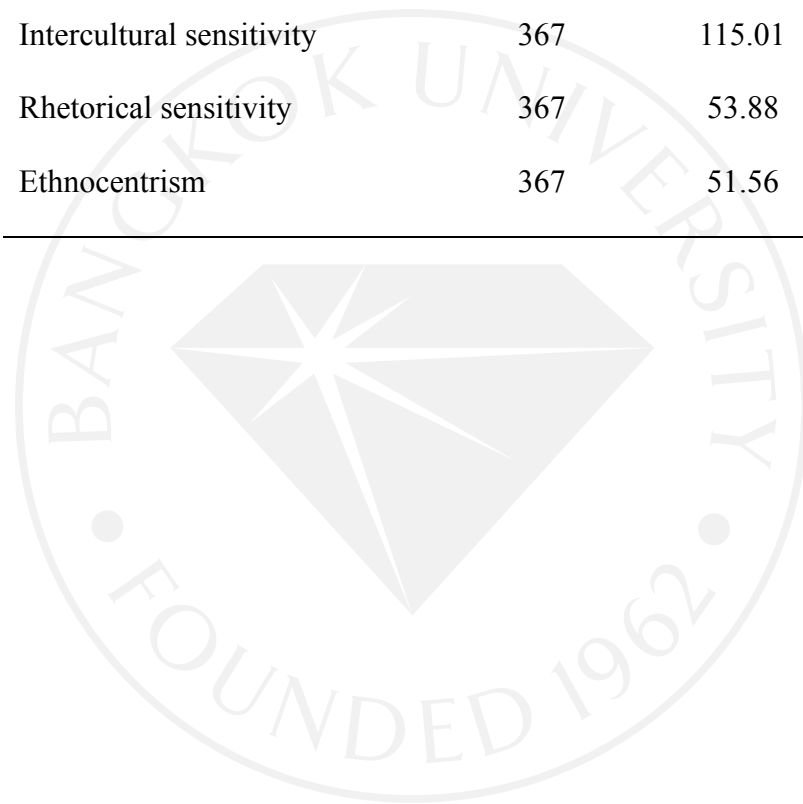


Table 8: GENE Scale Item Statistics

Item	Value 1 Frequency (%)	Value 2 Frequency (%)	Value 3 Frequency (%)	Value 4 Frequency (%)	Value 5 Frequency (%)	Value 6 Frequency (%)	Value 7 Frequency (%)	\bar{X}	SD
GENE 1	69(18.8)	90(24.5)	83(22.6)	87(23.7)	26(7.1)	6(1.6)	6(1.6)	2.87	1.38
GENE 2	29(7.9)	40(10.9)	66(18.0)	117(31.9)	70(19.1)	28(7.6)	17(4.6)	3.85	1.49
GENE 4	22(6.0)	37(10.1)	55(15.0)	99(27.0)	83(22.6)	41(11.2)	30(8.2)	4.16	1.57
GENE 5	76(20.7)	60(16.3)	63(17.2)	94(25.6)	34(9.3)	29(7.9)	11(3.0)	3.22	1.66
GENE 7	94(25.6)	99(27.0)	52(14.2)	62(16.9)	31(8.4)	18(4.9)	11(3.0)	2.82	1.64
GENE 8	42(11.4)	43(11.7)	30(8.2)	112(30.5)	74(20.2)	38(10.4)	28(7.6)	3.98	1.70
GENE 9	169(46.0)	94(25.6)	32(8.7)	30(8.2)	18(4.9)	14(3.8)	10(2.7)	2.23	1.60
GENE 10	5(1.4)	13(3.5)	33(9.0)	78(21.3)	103(28.1)	80(21.8)	55(15.0)	4.96	1.38
GENE 11	30(8.2)	26(7.1)	59(16.1)	114(31.1)	70(19.1)	37(10.1)	31(8.4)	4.10	1.59
GENE 13	31(8.4)	38(10.4)	78(21.3)	119(32.4)	52(14.2)	30(8.2)	19(5.2)	3.79	1.51
GENE 14	9(2.5)	21(5.7)	40(10.9)	81(22.1)	46(12.5)	56(15.3)	114(31.1)	5.07	1.72
GENE 18	156(42.5)	79(21.5)	42(11.4)	45(12.3)	20(5.4)	12(3.3)	13(3.5)	2.41	1.66
GENE 20	62(16.9)	64(17.4)	55(15.0)	99(27.0)	52(14.2)	18(4.9)	17(4.6)	3.37	1.64
GENE 21	131(35.7)	88(24.0)	47(12.8)	57(15.5)	24(6.5)	12(3.3)	8(2.2)	2.52	1.58
GENE 22	186(50.7)	72(19.6)	28(7.6)	39(10.6)	21(5.7)	10(2.7)	11(3.0)	2.21	1.6

Value 1 = Strongly Agree

Value 2 = Agree

Value 3 = Somewhat Agree

Value 4 = Neutral

Value 5 = Somewhat Disagree

Value 6 = Disagree

Value 7 = Strongly Disagree

Note: See Appendix A for item details.

Table 9: THAIRHETSEN Scale Item Statistics

Item	Value 1 Frequency (%)	Value 2 Frequency (%)	Value 3 Frequency (%)	Value 4 Frequency (%)	Value 5 Frequency (%)	Value 6 Frequency (%)	Value 7 Frequency (%)	\bar{X}	SD
THAIRHETSEN 1	9(2.5)	12(3.3)	25(6.8)	93(25.3)	61(16.6)	65(17.7)	102(27.8)	5.15	1.57
THAIRHETSEN 2	15(4.1)	20(5.4)	48(13.1)	102(27.8)	94(25.6)	51(13.9)	37(10.1)	4.47	1.48
THAIRHETSEN 3	2(0.5)	5(1.4)	17(4.6)	41(11.2)	54(14.7)	97(26.5)	151(41.1)	5.82	1.32
THAIRHETSEN 4	4(1.1)	3(0.8)	19(5.2)	35(9.5)	75(20.4)	115(31.3)	116(31.6)	5.68	1.29
THAIRHETSEN 5	1(0.3)	7(1.9)	21(5.7)	71(19.3)	96(26.2)	107(29.2)	64(17.4)	5.26	1.24
THAIRHETSEN 6	4(1.1)	11(3.0)	26(7.1)	78(21.3)	98(26.7)	93(25.3)	57(15.5)	5.08	1.34
THAIRHETSEN 7	3(0.8)	11(3.0)	15(4.1)	30(8.2)	31(8.4)	73(19.9)	204(55.6)	6.02	1.42
THAIRHETSEN 8	5(1.4)	9(2.5)	9(2.5)	22(6.0)	34(9.3)	77(21.0)	211(57.5)	6.12	1.36
THAIRHETSEN 9	7(1.9)	9(2.5)	10(2.7)	88(24.0)	82(22.3)	97(26.4)	74(20.2)	5.22	1.37
THAIRHETSEN 10	3(0.8)	8(2.2)	33(9.0)	83(22.6)	92(25.1)	92(25.1)	56(15.3)	5.05	1.33

Value 1 = Strongly Agree

Value 2 = Agree

Value 3 = Somewhat Agree

Value 4 = Neutral

Value 5 = Somewhat Disagree

Value 6 = Disagree

Value 7 = Strongly Disagree

Note: See Appendix A for item details.

Table 10: Intercultural Sensitivity Scale Item Statistics (Continued)

Item	Value 1 Frequency (%)	Value 2 Frequency (%)	Value 3 Frequency (%)	Value 4 Frequency (%)	Value 5 Frequency (%)	Value 6 Frequency (%)	Value 7 Frequency (%)	\bar{X}	SD
ICS 20	16(4.4)	17(4.6)	53(14.4)	78(21.3)	46(12.5)	58(15.8)	99(27.0)	4.88	1.77
ICS 21	18(4.9)	22(6.0)	36(9.8)	100(27.2)	75(20.4)	76(20.7)	40(10.9)	4.58	1.56
ICS 22	16(4.4)	42(11.4)	51(13.9)	137(37.3)	60(16.3)	41(11.2)	20(5.4)	4.05	1.44
ICS 23	8(2.2)	10(2.7)	26(7.1)	97(26.4)	90(24.5)	76(20.7)	60(16.3)	4.96	1.41
ICS 24	9(2.5)	19(5.2)	23(6.3)	107(29.2)	80(21.8)	72(19.6)	57(15.5)	4.84	1.48

Value 1 = Strongly Agree

Value 2 = Agree

Value 3 = Somewhat Agree

Value 4 = Neutral

Value 5 = Somewhat Disagree

Value 6 = Disagree

Value 7 = Strongly Disagree

Note: See Appendix A for item details.



Table 11: New Media Use Scale Item Statistics

Item	Value 1 Frequency (%)	Value 2 Frequency (%)	Value 3 Frequency (%)	Value 4 Frequency (%)	Value 5 Frequency (%)	Value 6 Frequency (%)	Value 7 Frequency (%)	\bar{X}	SD
NMU Scale 1	11(3.0)	32(8.7)	35(9.5)	101(27.5)	85(23.2)	66(18.0)	37(10.1)	4.53	1.51
NMU Scale 2	3(0.8)	5(1.4)	13(3.6)	23(6.3)	37(10.1)	74(20.2)	212(57.8)	6.15	1.28
NMU Scale 3	2(0.5)	7(1.9)	11(3.0)	23(6.3)	78(21.3)	106(28.9)	140(38.1)	5.85	1.24
NMU Scale 4	89(24.3)	72(19.6)	47(12.8)	47(12.8)	35(9.5)	38(10.4)	39(10.6)	3.37	2.04
NMU Scale 5	4(1.1)	6(1.6)	9(2.5)	16(4.4)	29(7.9)	81(22.1)	222(60.5)	6.25	1.24
NMU Scale 6	3(0.8)	10(2.7)	10(2.7)	10(2.7)	32(8.7)	63(17.2)	239(65.1)	6.28	1.28
NMU Scale 7	16(4.4)	33(9.0)	38(10.4)	62(16.9)	77(21.0)	63(17.2)	78(21.3)	4.78	1.75
NMU Scale 8	5(1.4)	11(3.0)	16(4.4)	35(9.5)	62(16.9)	101(27.5)	137(37.3)	5.69	1.43
NMU Scale 9	6(1.6)	7(1.9)	7(1.9)	19(5.2)	51(13.9)	95(25.9)	182(49.6)	6.04	1.31

Value 1 = Never

Value 2 = Very Rarely

Value 3 = Rarely

Value 4 = Sometimes

Value 5 = Often

Value 6 = Very Often

Value 7 = Always

Note: See Appendix A for item details.

4.4 Hypothesis Testing

Hypothesis one states that new media use will have an indirect negative influence through intercultural sensitivity on ethnocentrism. The intercultural sensitivity scale measures factors of self-esteem, self-monitoring, open-mindedness, empathy, interaction involvement, and non-judgment. These factors of intercultural sensitivity conceptually relate to some of the factors of ethnocentrism; specifically, open-mindedness, empathy, and non-judgment. As a result, a negative relationship is expected to present itself from the data. Ethnocentrism has been shown to be negatively impacted by exposure to different cultures through intercultural interaction and mass media. Therefore, the intercultural interaction and exposure to culturally differing media should negatively impact a person's level of ethnocentrism. The variables should theoretically fit into the model as previous research has stated that intercultural sensitivity may partly be a result of exposure to different cultures and intercultural communication interactions, and, that intercultural sensitivity should result in characteristics required for low ethnocentrism.

Hypothesis two states that new media use will have an indirect positive influence through intercultural sensitivity on rhetorical sensitivity. The intercultural sensitivity scale measures factors of self-esteem, self-monitoring, open-mindedness, empathy, interaction involvement, and non-judgment. These factors of intercultural sensitivity conceptually relate to some of the factors of rhetorical sensitivity; specifically, self-esteem, self-monitoring, empathy, and interaction involvement. As a result, a positive relationship is expected to present itself from the data.

Hypothesis three states that general ethnocentrism will be negatively related to rhetorical sensitivity. In other words, a high ethnocentrism score should correlate with

a low rhetorical sensitivity score and vice-versa.

The three hypotheses that make up the proposed model were tested using a path analysis through a multiple-linear regression test. The beta values resulting from the multiple-linear regression test will determine the strength of the relationships and can range from -1.00 to 1.00. A negative relationship is described as one value increasing as the other decreases. A p-value is provided to determine whether the reported relationship resulting from the beta value is significant or not. A p-value can range from .00 to 1.00. A p-value of $<.01$ indicates a 99% confidence level in the significance of the relationship.

The results indicate significant relationships between the variables in the directions hypothesized. The first two hypotheses that make up the proposed model consist of two layers. The first layer establishes a relationship between new media use and the mediating factor of intercultural sensitivity with new media use as the independent variable and intercultural sensitivity as the dependent variable. A significant but weak positive relationship was found between new media use and the mediating factor of intercultural sensitivity ($\beta = .14, \rho = .01$). The second layer uses new media use and intercultural sensitivity as independent variables. To test the first hypothesis, general ethnocentrism was used as the dependent variable. A moderate significant negative relationship was found between new media use with intercultural sensitivity and general ethnocentrism ($\beta = -.41, \rho = .00$).

To test the second hypothesis, rhetorical sensitivity was used as the dependent variable. A moderate significant positive relationship was found between new media use with intercultural sensitivity and rhetorical sensitivity ($\beta = .51, \rho = .00$). The weaker relationship between new media use and intercultural sensitivity indicates that

new media use is not as strong of a factor as intercultural sensitivity in the resulting model. Despite producing significant results, the relationship of new media use in the proposed model is negligible; therefore, hypotheses one and two are only partially supported by the data.

The third hypothesis also used a path analysis through a multiple-linear regression test between the variables of general ethnocentrism and rhetorical sensitivity. A beta value of $-.27$ emerged with a significance level of p value $(.00)$. This relationship is considered a slightly weak negative relationship. The relationship is neither negligible nor strong. Given that the third hypothesis states merely that there would be a relationship without referring to the strength, hypothesis three is supported. A summary of hypothesis testing result is provided in Table 66.

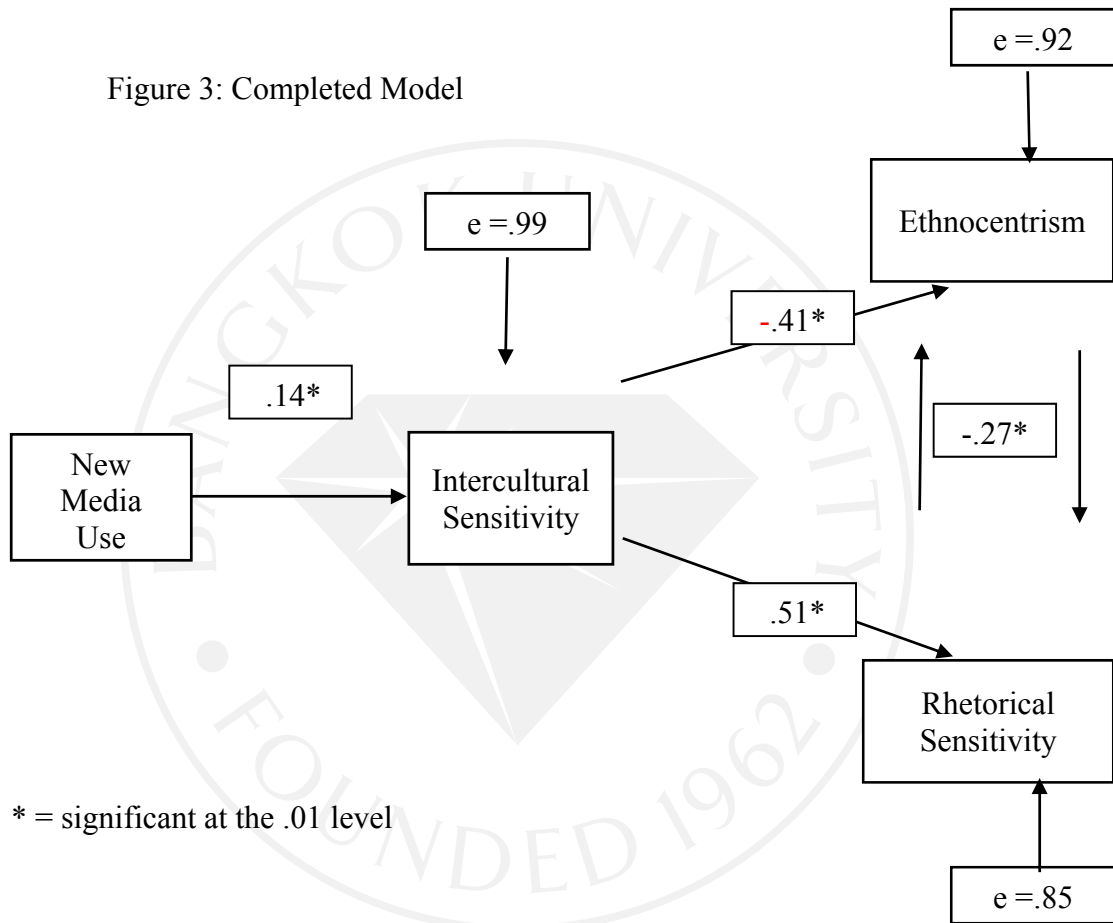
Table 12: Summary of Hypothesis Testing Results

Research Hypothesis	Result
HP#1: New media use will have an indirect negative relationship through intercultural sensitivity with ethnocentrism.	Partially supported
HP#2: New media use will have an indirect positive relationship through intercultural sensitivity with rhetorical sensitivity.	Partially supported
HP#3: Ethnocentrism and rhetorical sensitivity are negatively correlated.	Supported

The conceptual model of this research (see Figure 3) illustrates the strength and direction of the relationships of the variables under investigation. The significant

relationships in the model below are in the predicted directions as proposed by the research hypotheses. The model explains how new media have a negligible indirect effect through intercultural sensitivity on both ethnocentrism and rhetorical sensitivity and that ethnocentrism and rhetorical sensitivity are related.

Figure 3: Completed Model



CHAPTER 5

DISCUSSION

5.1 Introduction

This chapter provides the implications of the research findings. A summary of the variables and how they fit into the model presented in this report is provided followed by a summary of how the research was conducted and a summary of hypothesis testing. Real world applications of the information generated by this research is discussed followed by limitations of this study, and recommendations for future research is provided.

5.2 Summary

5.2.1 Concept of Research

Exposure to different cultures has an undeniable relationship to developing effective intercultural communication competence. Experiencing different cultures can be achieved in two ways: direct intercultural communication interaction and consumption of culturally different media content. The Internet has proven to be both a source of direct intercultural communication interaction and intercultural developed media content. Thanks to the rapidly increasing availability and accessibility of the Internet, brought on by the concept of “new media,” Internet consumers are now exposed to an even higher concentration of media, both domestic and intercultural, and more opportunities to interact with culturally different people than was ever possible before. Therefore, this thesis proposed and thoroughly researched a link between use of new media and concepts of intercultural communication

competence. Suspicion of such a link was created from the interlinking aspects of each concept and similar previous research.

To account for the idea of intercultural communication competence, two concepts thought to be highly related to intercultural communication competence were investigated: ethnocentrism and rhetorical sensitivity. Ethnocentrism is thought to be a human characteristic that would prevent intercultural communication competence. An ethnocentric individual could not effectively communicate with another culturally different person if every culturally different aspect of the culturally different person's behavior was being negatively judged by the ethnocentric. The emerging popularity of intercultural communication research of the last century resulted in the necessity for a tool to accurately measure general ethnocentrism that could be used globally and cross-culturally. While previous ethnocentrism measuring tools existed before it, Neuliep and McCroskey's GENE scale was the first to exclude specific details about particular cultures, nationalities, races, etc. Previous ethnocentrism measuring tools also had non-general focuses, such as the consumer ethnocentrism scale which focused on consumer purchasing habits for use in marketing research. Since its inception, the GENE scale has proven itself an accurate and effective tool for measuring general ethnocentrism. Rhetorical sensitivity can be seen as a characteristic required by intercultural communication competence. Rhetorical sensitivity leads to intercultural communication competence through the abilities of understanding the other person and adapting one's own behavior to best suit the other person while maintaining a high level of concern for the self,

resulting in a collaborative effort towards meeting mutually desirable communication goals. Rhetorical sensitivity in an intercultural context would be impossible for the ethnocentric; however, the two remain mutually exclusive. To be competent in intercultural communication, one would need to be both non-ethnocentric and rhetorically sensitive. Thus, this thesis included these two concepts to account for intercultural communication competence, in addition to a lack of research concerning these two concepts and how they relate to new media use.

Intercultural sensitivity plays an intermediary role between new media use and the two concepts of intercultural communication competence in question. Intercultural sensitivity covers a range of characteristics, but is well defined and distinct from other concepts related to intercultural communication. The aspects of intercultural sensitivity that warrant its inclusion as a mediating factor in the proposed model are the interest in learning about other cultures and the ability to recognize cultural differences and similarities, both of which compose a large part of the concept. While intercultural sensitivity has been argued as something that results from exposure to different cultures and as something that leads to intercultural communication competence, intercultural sensitivity conceptually fits the proposed model. If someone is not intercultural sensitivity then no amount of intercultural communication exposure offered by new media will lead to a decrease in ethnocentrism or an increase in rhetorical sensitivity as the user would either be not interested in the intercultural communication or would not recognize it. Thus, the proposed model was conceived.

The proposed model explains how new media use would affect both ethnocentrism and rhetorical sensitivity through intercultural communication sensitivity. A high use in new media would have a negative effect on ethnocentrism and a positive effect on rhetorical sensitivity as long as a high level of intercultural sensitivity was also present.

5.2.2 Methodology

To test the hypothesized relationships in the proposed model, a quantitative study was carried out during the spring semester of the 2014-2015 academic year at Bangkok University. Questionnaires were distributed to 420 Thai undergraduate students. The questionnaire distributed featured demographic questions and measurements associated with the thesis's four variables. To assure linguistic accuracy, the English language derived portions of the questionnaire were translated into the native language of Thai and back translated into English to compare to the original version. Of the 420 questionnaires, 367 were valid for data analysis.

The questionnaire consisted of five parts: 1) demographics, 2) GENE, 3) THAIRHETSEN, 4) intercultural sensitivity, and 5) new media use. The demographics portion asked the participants to provide information of their age, gender, nationality, pursuant degree, year of study, major of study, and academic institution. Participants who did not identify as either being a Thai national, or ethnically Thai were discarded from the data analysis to improve the generalizability of the sample. The GENE scaled measured for general ethnocentrism and consisted of 22 items. Seven of the 22 items were discarded leaving 15 items for the data analysis. The Cronbach's alpha reliability score

for the GENE scale in this study was .58. The THAIRHETSEN measured rhetorical sensitivity and was specifically designed to measure rhetorical sensitivity among Thai respondents. The scale measured three factors, one of which being rhetorical sensitivity with 10 items. The Cronbach's alpha reliability score for the THAIRHETSEN in this study was .81. The intercultural sensitivity scale was used to measure intercultural sensitivity and consisted of 24 items. The Cronbach's alpha reliability score of the intercultural sensitivity scale in this study was .81. The self-developed instrument to measure frequency and volume of new media use consisted of 9 items with a Cronbach's alpha reliability score of .77.

Once collected, the data from the questionnaires were entered into statistical analysis software (SPSS) and analyzed following procedures appropriate for testing the hypothesized model. The items for each variable were combined in subsets according to their variable. For example, all 15 items of the GENE scale were combined to form the ethnocentrism variable for analysis. Using a multiple linear regression, a path analysis was conducted on the four variables. The resulting values were then transposed on the illustrated model to show both the strength and direction of the relationships giving a clear picture of how well the data support the model.

5.2.3 Hypothesis Testing

Each hypothesis tested represents an integral part of the proposed model as hypothesized. For the model to be fully supported all three of the hypothesis would need to be supported, otherwise only partial or no support of the proposed model could be stated. To test for each of the two paths

hypothesized, a correlation needed to be established between new media use and its intermediary factor intercultural sensitivity. Because of a negligible relationship found between new media use and intercultural sensitivity, the first two hypothesis could not be supported. However moderate relationships were found between the dependent variables of ethnocentrism and rhetorical sensitivity and new media use and intercultural sensitivity. Therefore, the data show that intercultural sensitivity is the major factor in relationships between these variables with new media as a significant but negligible factor. The results of the study partially confirm the hypothesized model. Being interculturally sensitivity may contribute to decreased ethnocentrism and increased rhetorical sensitivity, but using new media will have a very small effect. The third hypothesis dealt with the idea that ethnocentrism and rhetorical sensitivity are related. Resulting data show a significant relationship in the hypothesized negative direction.

5.3 Discussion of Implications

Partial acceptance of the hypothesized model is due to a weak relationship emerging between new media use and the intercultural communication variables. New media use was found to be barely related to intercultural sensitivity. However, intercultural sensitivity was found to be moderately related to both ethnocentrism and rhetorical sensitivity. The hypothesized model predicted that intercultural sensitivity would act as a mediating factor between new media use and ethnocentrism and intercultural sensitivity. While the total effect of new media use and intercultural sensitivity correlated with the other intercultural communication variables, new media use was found to be a negligible factor in the mix. Therefore, the model confirms the

literature's description of intercultural sensitivity leading to intercultural communication competence (Del Villar, 2010; Chen & Starosta, 2000; Portalla & Chen, 2010), but does not confirm the suspected contribution of new media use in leading to intercultural communication competence. These results can be explained by new media's wide range of uses that can have varying effects on the user and its ability to exacerbate intercultural communication incompetence.

Any relation between new media use and intercultural communication competence may be limited to only certain types of new media activities. Types of new media activities include reading or watching news on various websites and applications, social networking, chatting through text or video, watching various types of videos, playing online games, online forums, etc. By measuring all types of new media activities as one measurement, some activities that do relate to intercultural communication competence, or relate to incompetence, may be overshadowing relationships between other activities and intercultural communication competence. Some of the previous research that lead to the idea of relating new media use to intercultural communication competence seems to support this explanation.

A look back on the research supporting new media's relation to intercultural communication competence reveals a trend in the type of media specified. Specifically, news media is the type of media that previous research showed to be related to intercultural communication competence. Using traditional media as the medium for accessing news, Korzenny, et al. (1987) found that watching televised news related to lower levels of ethnocentrism. More recently, attention to news was compared to levels of ethnocentrism among Japanese participants and was found to be negatively correlated. In other words, participants who reported paying more attention

to news reported lower levels of ethnocentrism (Swenson & Visgatis, 2011). This research originally speculated that new media in general would provide some of the same exposure to intercultural content that news media does in addition to intercultural communication that should correlate with intercultural communication competence; however, the results of this thesis show that that is not the case. In fact, the other types of new media activity such as online chatting and playing online games may be related to being less competent in intercultural communication.

Some research suggests that both traditional media and new media may provide avenues for spreading ethnocentrism, cultural bias, and negative sentiments towards foreign countries. While new media connects people from across the globe, Lyutyanska (2014) found that it serves as a tool for spreading ethnocentrism. Through a media discourse analysis, ethnocentric messages were easily accessible and spread through various media platforms. Similarly, social media exposure encourages people of the same culture to unify; thus, an in-group and out-group is defined (Ridzvan, Bolong, Omar, Osma, Yusof, & Abdullah, 2011). By giving further distinction between in-groups and out-groups, social media may contribute to increasing ethnocentrism.

Intercultural sensitivity, on the other hand, can still be argued as a gateway towards both lowering ethnocentrism and increasing rhetorical sensitivity. Although Chen and Starosta (2000) clearly suggest intercultural sensitivity has a prerequisite to intercultural communication competence, we can also argue a clearer link to ethnocentrism and rhetorical sensitivity. Because intercultural sensitivity involves the desire to learn about other cultures, respect other cultures, and the ability to recognize cultural differences and similarities, ethnocentrism seems inevitable without

intercultural sensitivity. Without having the desire to learn about other cultures, respect other cultures, or the ability to even recognize cultural differences and similarities a person will have both a hard time withholding bias and judgment when interacting with culturally different people. Likewise, without being interested in other cultures or having respect for them, rhetorical sensitivity cannot be achieved. Rhetorical sensitivity is the characteristic of having a high concern for both the other and the self while adapting behavior to achieve mutually desirable outcomes. As a result, when interacting with culturally different people, intercultural sensitivity is required to recognize their cultural differences in order to adapt. The supported part of the model matches nicely with the available information in the literature.

From the partially supported model we can draw some implications. The effect of new media on intercultural communication competence can be seen as inevitable and to be increasing as new media technology increases in availability and accessibility. Therefore, we can make some suggestions based on the model presented in this thesis. The model purports that new media use through intercultural sensitivity can decrease ethnocentrism and increase rhetorical sensitivity; however, new media use, in general, was not shown to be related to reduced ethnocentrism or increased rhetorical sensitivity. Previous research suggests that new media may be useful in encouraging intercultural communication competence. This thesis shows that new media use alone is barely related to having intercultural communication competence, however, previous research has suggested links for specific activities and for specific purposes; such as television for acculturation (Allison & Emmers-Sommor, 2011), attention to news for reducing ethnocentrism (Swenson & Visgatis, 2011), Internet use in academics (O'mara & Harris, 2014), social networking facilitating acculturation

(Croucher, 2011), and intercultural video conferencing in education (Devran, 2010). Therefore, in an effort to develop effective training programs and educational curriculum, future research should focus on narrowing down what benefits can result from which new media use activity.

Finding a significant relationship between the intercultural communication variables of ethnocentrism and rhetorical sensitivity solidifies their claims to lead to intercultural communication competence. According to Chen's (1989) model of intercultural communication competence, there are four dimensions that contribute to intercultural communication competence: personal attributes, communication skills, psychological adaptation, and cultural awareness. Ethnocentrism relates with cultural awareness the most as they both deal with cultural differences. Rhetorical sensitivity relates with communication skills as they both deal with flexibility and interaction management. The findings support the idea that both measurements can be used in assessing intercultural communication competence. The slightly weak relationship found demonstrates their relation to a common construct, but that they are not measuring the same part of that construct. Any highly correlating variables are generally thought to be measuring the same thing.

The results of this thesis have made three discoveries: 1) new media use, in general, is barely related to intercultural communication competence, 2) intercultural sensitivity, as predicted, does relate to intercultural communication competence, and 3) ethnocentrism and rhetorical sensitivity measure separate dimensions that contribute to intercultural communication competence. A general new media use measurement leads to mixed results as only some new media activities may be related to intercultural communication competence. To confirm this assumption, future

research should define which types of activities relate to intercultural communication competence and which do not. Future research can also rely on the GENE scale and rhetorical sensitivity scales in assessing intercultural communication competence.

5.4 Limitations

This thesis is the first to measure the frequency and volume of new media use and compare it to these two fundamental intercultural communication concepts, however, it is not without limitations. In any research there are some aspects which can be improved on, or some challenges that were not overcome, especially with a master's thesis such as this. As a result, this thesis has some limitations, particularly in the research process. The limitations of this thesis are the type of instruments used in the questionnaire, the language challenges in the questionnaire development, the chosen subjects of the data collection, and the possible changes in attitudes of today's generation compared to generation during the development of some of the surveys.

The nature of the questionnaire was entirely self-reported. In other words, the data relied on what the subjects reported, rather than factual observations. Participants in the study could have been dishonest or mistaken in their answers. Some participants could be exaggerating some of their responses, or could be answering in a way they feel the researcher wants them to answer instead of the truth. Thus, the results of this study might not actually reflect the real situation. Using an observation based method for collecting data might have improved the validity of this study. Also, instead of administering quantitative self-reported scales, qualitative interviews could have been conducted which would have allowed for follow-up questions. Participants might have been less likely to exaggerate or lie in their responses if followed up with verifying questions.

New media use not relating to the intercultural communication variables could be a result of a too general approach in measurement. While the measure used in this study attempted to include as many types of new media activities from reading news, watching videos, playing games, and social networking, using a measurement that assesses type of activity use rather than overall frequency and volume may provide more definitive results. For example, new media use to access international news might be more correlated with intercultural communication variables than social networking. Additionally, the type of content being accessed could produce differing results. In regards to news media, the type of news could be another factor relating to the intercultural communication competence variables where international news may result in a stronger relationship than local news. Other types of new media use are subject to the same differences in content: video hosting websites and types of videos, online video games and country location of game servers (where the people playing the game are), online chat programs and the people to whom are chatted, etc. The theory behind new media use's suspected relationship to intercultural communication comes from its ability to expose users to intercultural communication. If users are avoiding intercultural content or communicating with culturally different people, then the relationship will not emerge. New media use has proven to be too broad of an activity to produce meaningful results.

Another challenge presented by the questionnaire was the linguistic aspect of its development. While the THAIRHETSEN was developed in collaboration with Thai academics, the other three instruments were developed in an entirely western context by western researchers. Although those parts of the questionnaire were translated and back-translated, the understanding of their meaning could be skewed

due to context. For example, the word for “friend” in Thai may translate clearly, but what Thai people would call a friend might not be the same as what an American would call a friend. Thai people often use the word friend to refer to all of their classmates or co-workers where an American would reserve the word friend for more intimate relationships. Other words came in to question as well. The word “respect” was used frequently in the GENE scale and the translation could be interpreted as liking something or thinking something is good, rather than the intended meaning of acknowledging its legitimacy. Thus, interpretation of the words by Thai participants could be inconsistent with the original researcher’s intentions (Komolsevin, Knutson, Datthuyawat, & Tanchaisuk, 2011).

In addition, a limitation may result from the researcher’s actual use of GENE scale in the data analyses. The original scale contains 22 items. However, only 15 items were used for determining the participants’ general ethnocentrism. Accordingly, the GENE scale seems to have lower feasibility when applied in a non-western context like Thailand.

Given that all of the participants were Thai, another limitation was encountered. The results of a thesis of this nature is most valuable when generalization to the largest population is possible. Because all of the participants were not only Thai, but also undergraduate students with mostly the same major at the same school of the same age group, the results are not as generalizable as they would be if the sample included a wider variety of participants. Due to the time constraints and resources available to the researcher, a wider variety of participants was not convenient.

The last limitation of this thesis involves the age of the participants compared

to the age of the variable measuring instruments. It is of special concern considering the variables describe cultural behavior. The recent political unrest in Thailand may have influenced some of the younger generation's attitudes towards their own country that could have affected their responses in the GENE scale. For example, one item states that "other cultures should try to be like my culture" could have been affected if a participant reflects on the recent anti-corruption protests. Part of the THAIRHETSEN scale refers to how younger people interact with older people. This generational relationship may have changed since the development of the THAIRHETSEN as younger Thais become less in-touch with traditional Thai values. The study might have benefited from a reworking of the instruments.

5.5 Recommendations for Future Research

Future researchers can find many ways to improve on the ideas represented by this thesis. Both conceptual and methodological changes are recommended. Conceptual changes can be achieved by changing some of the concepts in the model, or by adding more to improve its validity and relation to intercultural communication competence. Ethnocentrism and rhetorical sensitivity only represent a part of intercultural communication competence. Methodological changes could improve the accuracy of the measured variables. Thus, the following recommendations are suggested.

First, other intercultural communication competence concepts could be added or swapped with the current ones. For example, instead of measuring ethnocentrism, intercultural willingness to communicate could be used. Another example is intercultural communication apprehension. A number of variables could be used to

further investigate the effects of new media use.

Another recommendation is the use of qualitative methods for ascertaining the both the frequency and volume of new media use. Phrases such as “three times a day” could be clarified by follow-up questions. Another benefit of qualitative interviews is the ability to discern the type of content being consumed through new media the user is exposed to, as well as the type, if any, of intercultural interaction happening. While the debate between qualitative and quantitative methods continues, most agree that a hybrid study is desirable.

As previously mentioned, the measurement of new media use should be adjusted. More items should be added to accurately measure the type of new media use activity and the content being accessed that can be used to measure various relationships between the type of activity and intercultural communication competence.

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APPENDIX

APPENDIX A

Untranslated Instruments

Ethnocentrism Scale

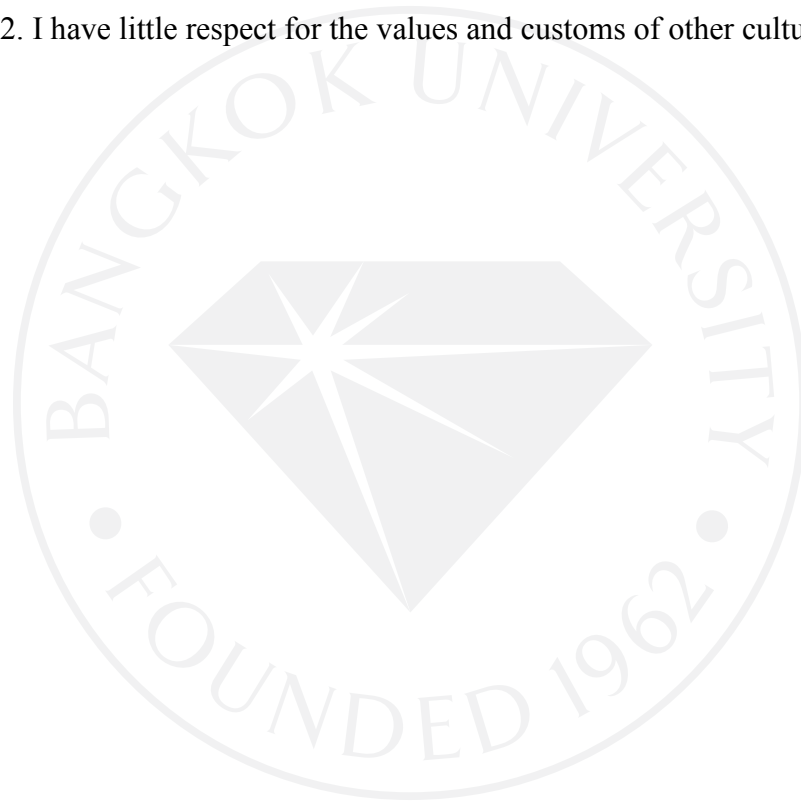
Below are items that relate to the cultures of different parts of the world. Work quickly and record your first reaction to each item. There are no right or wrong answers. Please indicate the degree to which you agree or disagree with each item using the following five-point scale:

(1) (2) (3) (4) (5) (6) (7)

Strongly Agree -----Strongly Disagree

- _____ 1. Most other cultures are backward compared to my culture.
- _____ 2. My culture should be the role model for other cultures.
- _____ 3. People from other cultures act strange when they come to my culture.
- _____ 4. Lifestyles in other cultures are just as valid as those in my culture.
- _____ 5. Other cultures should try to be more like my culture.
- _____ 6. I am not interested in the values and customs of other cultures.
- _____ 7. People in my culture could learn a lot from people in other cultures.
- _____ 8. Most people from other cultures just don't know what's good for them.
- _____ 9. I respect the values and customs of other cultures.
- _____ 10. Other cultures are smart to look up to our culture.
- _____ 11. Most people would be happier if they lived like people in my culture.
- _____ 12. I have many friends from different cultures.
- _____ 13. People in my culture have just about the best lifestyles of anywhere.
- _____ 14. Lifestyles in other cultures are not as valid as those in my culture.
- _____ 15. I am very interested in the values and customs of other cultures.

- ____ 16. I apply my values when judging people who are different.
- ____ 17. I see people who are similar to me as virtuous.
- ____ 18. I do not cooperate with people who are different.
- ____ 19. Most people in my culture just don't know what is good for them.
- ____ 20. I do not trust people who are different.
- ____ 21. I dislike interacting with people from different cultures.
- ____ 22. I have little respect for the values and customs of other cultures.



THAIRHETSEN (Translated to English)

Directions: Please think of people you know for a long time. DO NOT think of a particular person, but think of your general experiences associated with people you have known for a long time. For each of the following 30 statements, please indicate the degree to which the statement represents your typical attitudes, beliefs, and behaviors that occur during the conversation between yourself and the people you have KNOWN FOR A LONG TIME. There are no right and wrong answers. Please note that statements appear on both sides of this page. Please indicate, on the form provided, the degree to which the statements apply to you by selecting one of the seven points on the following scale:

(1) (2) (3) (4) (5) (6) (7)

Strongly Agree -----Strongly Disagree

- ___ 1. Most of the conflicts I have with others are resolved to everyone's satisfaction.
- ___ 2. More than a few times I've been told that I communicate well in difficult situations.
- ___ 3. I hold on to the principle "Do unto others as you would have others do unto you."
- ___ 4. When conversing, I try to please the other person while being myself.
- ___ 5. I am a compromising person.
- ___ 6. I can find a way to make other accept my opinion without making them lose face
- ___ 7. I am always the first to say "hello" when greeting an older person.

- ___ 8. I usually say “excuse me” when I have to bother others.
- ___ 9. I often give advice to friends who are not as good as I in class.
- ___ 10. Others say that I am overconfident.
- ___ 11. When conversing, I select a topic of discussion that suites the other person’s interests.
- ___ 12. I show admiration to others to make myself accepted.
- ___ 13. I don’t speak against the group’s decision.
- ___ 14. I usually comply with others’ opinions even though I disagree with them.
- ___ 15. I am willing to adjust my talking style to please the other person.
- ___ 16. I usually speak out in support of my boss.
- ___ 17. I would be considered a traitor if I expressed an opinion in conflict with the group opinion.
- ___ 18. I tease my friend about his/her weakness.
- ___ 19. I refrain from answering a professor’s question when a smarter friend answers it wrong in the first place.
- ___ 20. The older person’s teaching is unconditionally trusted.
- ___ 21. I express my feelings openly when I am displeased with another person.
- ___ 22. I speak overtly without caring for other feelings.
- ___ 23. I hold on to my opinion, even though others are opposed to it.
- ___ 24. I am willing to change my opinion to be compatible with older people.
- ___ 25. I will retort immediately in conversations when I disagree with the opinion proposed by that person
- ___ 26. Children should not propose ideas in opposition to older people.
- ___ 27. In a discussion, I aggressively express my opinions that are in conflict with

others.

___ 28. I usually attack those who have different opinions from mine.

___ 29. Others say that I am aggressive.

___ 30. I like to be the center of attention in a conversation



Intercultural Sensitivity Scale

Below is a series of statements concerning intercultural communication. There are no right or wrong answers. Please work quickly and record your first impression by indicating the degree to which you agree or disagree with the statements.

Thank you for your cooperation.

- | | (1) | (2) | (3) | (4) | (5) | (6) | (7) |
|--------------------------|---|-----|-----|-----|-----|-----|-------------------|
| Strongly Agree | ----- | | | | | | Strongly Disagree |
| <input type="checkbox"/> | 1. I enjoy interacting with people from different cultures. | | | | | | |
| <input type="checkbox"/> | 2. I think people from other cultures are narrow-minded. | | | | | | |
| <input type="checkbox"/> | 3. I am pretty sure of myself in interacting with people from different cultures. | | | | | | |
| <input type="checkbox"/> | 4. I find it very hard to talk in front of people from different cultures. | | | | | | |
| <input type="checkbox"/> | 5. I always know what to say when interacting with people from different cultures. | | | | | | |
| <input type="checkbox"/> | 6. I can be as sociable as I want to be when interacting with people from different cultures. | | | | | | |
| <input type="checkbox"/> | 7. I don't like to be with people from different cultures. | | | | | | |
| <input type="checkbox"/> | 8. I respect the values of people from different cultures. | | | | | | |
| <input type="checkbox"/> | 9. I get upset easily when interacting with people from different cultures. | | | | | | |
| <input type="checkbox"/> | 10. I feel confident when interacting with people from different cultures. | | | | | | |
| <input type="checkbox"/> | 11. I tend to wait before forming an impression of culturally-distinct counterparts. | | | | | | |
| <input type="checkbox"/> | 12. I often get discouraged when I am with people from different cultures. | | | | | | |
| <input type="checkbox"/> | 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 counterpart's 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.

New Media Use Scale

Please fill in the boxes as accurately as possible.

(The Internet includes all online activity through computers, mobile devices, or gaming consoles)

I have been using the Internet or Internet related applications for _____ years, and on average, I use the Internet or Internet related applications _____ times per week, spending about _____ hours per day that I use the Internet or Internet related applications.

Below are statements that relate to new media use. Record your first reaction to each statement using the following scale in regards to how often you engage in that activity.

Never = 1; Very Rarely (about once per month) = 2; Rarely (about once per week) = 3; Sometimes (about 2-3 times per week) = 4; Often (once per day) = 5; Very Often (more than once per day) = 6; Always (many times per day) = 7

_____ 1. I visit online mainstream media sites (like Sanook.com, MThai.com, ThaiRath.co.th, or other news sites).

_____ 2. I visit social networking sties (like Facebook, Twitter, Instagram, or other people's blogs).

_____ 3. I visit video hosting sites (like YouTube, or other video sites)

_____ 4. I play online video games with people I don't know.

_____ 5. I use my mobile phone or tablet to access online social network sites (like Facebook, Twitter, or other people's blogs).

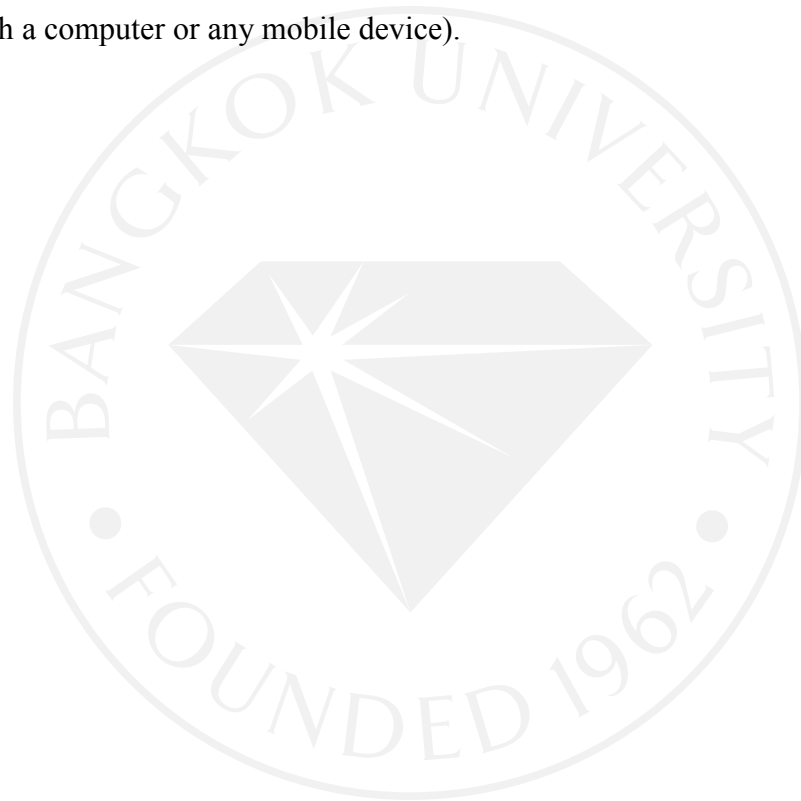
_____ 6. I use my mobile phone or tablet to chat with friends (using Line, WhatsApp,

Facebook Message App, or other messaging applications)

____ 7. I use my mobile phone or tablet to visit online mainstream media sites (like Sanook.com, MThai.com, ThaiRath.co.th, or other news sites).

____ 8. I use my mobile phone or tablet to visit video hosting sites (like YouTube, or other video sites)

____ 9. During my free time (not doing work or studying) I access the Internet (through a computer or any mobile device).



APPENDIX B

Translated Instruments

Demographics

แบบสอบถามเพื่อการวิจัย

แบบสอบถามนี้เป็นส่วนหนึ่งของงานวิจัยระดับปริญญาโท คณะ M.Com.Arts (Global Communication) (International Program)

แบบสอบถามฉบับนี้ประกอบด้วย แบบสอบถามทั้งหมด 4 ชุด

คำชี้แจง กรุณาทำเครื่องหมาย ลงในช่อง หรือเติมข้อความในช่องว่างที่ตรงกับความเป็นจริง

ข้อมูลเกี่ยวกับผู้ตอบแบบสอบถาม

เพศ หญิง ชาย

อายุ 15 - 20 ปี 21 - 25 ปี 26 - 30 ปี
 31 - 35 ปี อื่นๆ

เชื้อชาติ ไทย อื่นๆ

สัญชาติ ไทย อื่นๆ

ศึกษาอยู่ระดับ ปริญญาตรี ปริญญาโท ปริญญาเอก อื่นๆ

ชั้นปีที่ ชั้นปีที่ 1 ชั้นปีที่ 2 ชั้นปีที่ 3 ชั้นปีที่ 4 อื่นๆ

คณะ..... มหาวิทยาลัย.....

ชุดที่ 1 แบบสอบถามวัดชาติพันธุ์นิยม

ข้อความต่อไปนี้เกี่ยวข้องกับวัฒนธรรมในส่วนต่างๆของโลก โปรดตอบในช่องที่ตรงกับความรู้สึกของท่านมากที่สุด โดยระบุระดับความเห็นด้วยในแต่ละหัวข้อดังนี้

(1) (2) (3) (4) (5) (6) (7)

เห็นด้วยเป็นอย่างยิ่ง-----ไม่เห็นด้วยเป็นอย่างยิ่ง

_____ 1. วัฒนธรรมอื่นๆ ส่วนใหญ่ล้ำหลังกว่าวัฒนธรรมของฉัน

- _____ 2. วัฒนธรรมของฉันควรเป็นต้นแบบให้กับวัฒนธรรมอื่นๆ
- _____ 3. ผู้คนที่มาจากวัฒนธรรมอื่นๆ มักทำตัวแปลกๆ เมื่อมาอยู่ภายใต้วัฒนธรรมของฉัน
- _____ 4. รูปแบบการดำเนินชีวิตในวัฒนธรรมอื่นก็มีรูปแบบที่ไม่แตกต่างจากวัฒนธรรมของฉัน
- _____ 5. วัฒนธรรมอื่นๆ น่าจะพยายามเป็นเหมือนวัฒนธรรมของฉันให้มากขึ้น
- _____ 6. ฉันไม่สนใจค่านิยมและขนบธรรมเนียมของวัฒนธรรมอื่นๆ
- _____ 7. ผู้คนในวัฒนธรรมของฉันสามารถเรียนรู้อะไรได้มากมายจากผู้คนในวัฒนธรรมอื่นๆ
- _____ 8. คนส่วนใหญ่ที่มาจากวัฒนธรรมอื่นๆ มักไม่รู้ว่าอะไรดีสำหรับพวกเขา
- _____ 9. ฉันเคารพค่านิยมและขนบธรรมเนียมในวัฒนธรรมอื่นๆ
- _____ 10. วัฒนธรรมอื่นๆ ฉลาดที่จะเรียนรู้และเคารพวัฒนธรรมของเรา
- _____ 11. คนส่วนใหญ่จะมีความสุขมากขึ้น หากใช้ชีวิตให้เหมือนผู้คนในวัฒนธรรมของฉัน
- _____ 12. ฉันมีเพื่อนมากมายที่มีวัฒนธรรมที่ต่างกัน
- _____ 13. คนที่อยู่ในวัฒนธรรมเดียวกันกับฉันมักมีรูปแบบชีวิตที่ดีเยี่ยมในทุกที่
- _____ 14. รูปแบบการดำเนินชีวิตของวัฒนธรรมอื่นๆ มีคุณค่าเท่าๆกันกับวัฒนธรรมของฉัน
- _____ 15. ฉันสนใจในค่านิยมและขนบธรรมเนียมของวัฒนธรรมอื่นเป็นอย่างมาก
- _____ 16. ฉันมักใช้ค่านิยมในการตัดสินคนอื่นที่แตกต่างจากฉัน
- _____ 17. ฉันมองเห็นคนที่มีความคล้ายคลึงกับฉันเป็นคนที่มีความดี
- _____ 18. ฉันไม่ร่วมมือกับบุคคลที่แตกต่างจากฉัน
- _____ 19. คนส่วนใหญ่ในวัฒนธรรมของฉันมักไม่รู้ว่าอะไรดีสำหรับเขา
- _____ 20. ฉันไม่เชื่อใจคนที่แตกต่างกับฉัน
- _____ 21. ฉันไม่ชอบมีปฏิสัมพันธ์กับผู้คนที่มีความวัฒนธรรมที่ต่างกัน
- _____ 22. ฉันไม่ค่อยเคารพค่านิยมและขนบธรรมเนียมของวัฒนธรรมอื่นๆ

GENE Scale

ชุดที่ 2 แบบสอบถามทัศนคติ ความเชื่อ หรือ พฤติกรรมการสื่อสาร

แบบสอบถามต่อไปนี้จะสอบถามข้อมูลเกี่ยวกับความสัมพันธ์ของท่านกับผู้อื่นโปรดระบุว่าคุณค่าต่อไปนี้แสดงให้เห็นถึงทัศนคติ ความเชื่อ หรือพฤติกรรมของท่านในระดับใด โปรดกรอกแบบสอบถาม โดยนึกถึงบุคคลที่ท่านรู้จักเป็นเวลานาน โปรดตอบในช่องที่ตรงกับความรู้สึกของท่านมากที่สุด โดยระบุระดับความเห็นด้วยลงในแต่ละหัวข้อ

	(1)	(2)	(3)	(4)	(5)	(6)	(7)
	ใช้ -----						ไม่ใช่
___	1. ความขัดแย้งส่วนใหญ่ที่ฉันมีกับผู้อื่นมักจะได้รับแก้ไขในวิถีทางที่ทุกฝ่ายพอใจ						
___	2. มีคนบอกฉันบ่อยครั้งว่า ฉันสื่อสารได้ดีในสถานการณ์ที่ยากลำบาก						
___	3. ฉันยึดหลัก “เอาใจเขามาใส่ใจเรา” ทุกครั้งที่เริ่มสนทนากับผู้อื่น						
___	4. ฉันพยายามรักษาน้ำใจคู่สนทนาโดยไม่สูญเสียความเป็นตัวของตัวเอง						
___	5. ฉันเป็นคนประนีประนอมและประสานประโยชน์						
___	6. ฉันมีวิธีทำให้ผู้อื่นยอมรับความคิดเห็นของฉันโดยไม่ทำให้เขาขุ่นเคืองและเสียหน้า						
___	7. ฉันเป็นฝ่ายกล่าวคำว่าสวัสดิ์ก่อนเสมอ เมื่อทักทายผู้อื่น						
___	8. ฉันกล่าวคำว่า “ขอโทษ” เมื่อต้องการรบกวนผู้อื่น						
___	9. ฉันมักให้คำแนะนำกับเพื่อนที่เรียนอ่อนกว่า						
___	10. มักมีคนบอกว่าฉันมั่นใจในตัวเองจนเกินไป						
___	11. ฉันเลือกหัวข้อสนทนาที่เหมาะสมกับความสนใจของคู่สนทนา						
___	12. ฉันเอ่ยชมผู้อื่นเพื่อให้เขายอมรับในตัวฉัน						
___	13. ฉันไม่แสดงความคิดเห็นขัดแย้งกับมติของกลุ่ม						
___	14. ฉันคล้อยตามความคิดเห็นของผู้อื่นแม้ว่าไม่เห็นด้วย						
___	15. ฉันยินยอมปรับปรุงแบบการพูดของฉันเพื่อให้คู่สนทนาพอใจ						
___	16. ฉันพูดสนับสนุนความคิดเห็นของผู้บังคับบัญชา						
___	17. การแสดงความคิดเห็นขัดแย้งกับกลุ่มถือเป็นการทรยศต่อส่วนรวม						
___	18. ฉันล้อเลียนเพื่อนในจุดบกพร่องของเขา						
___	19. ฉันหลีกเลี่ยงการตอบคำถามของอาจารย์ เมื่อเพื่อนที่เรียนเก่งกว่าตอบผิด						
___	20. คำสั่งสอนของผู้ใหญ่น่าเชื่อถือโดยไม่มีข้อแม้						
___	21. เมื่อฉันไม่พอใจคู่สนทนา ฉันจะแสดงออกมาอย่างเปิดเผย						
___	22. ฉันเป็นคนพูดจาโผงผาง ตรงไปตรงมา โดยมีเห็นแก่หน้าผู้ใด						

- _____ 23. ฉันยืนกรานในความคิดเห็นของตน แม้ว่าผู้อื่นคัดค้าน
- _____ 24. ฉันยอมเปลี่ยนความคิดเห็นของฉันเพื่อให้สอดคล้องกับผู้ที่มีความรู้สูงกว่า
- _____ 25. ฉันตอบโต้ทันที เมื่อไม่เห็นด้วยกับความคิดเห็นที่คู่สนทนานำเสนอ
- _____ 26. เด็กไม่ควรเสนอความคิดเห็นขัดแย้งกับผู้ใหญ่
- _____ 27. ในกลุ่มอภิปรายฉันแสดงความคิดเห็นขัดแย้งกับสมาชิกคนอื่นอย่างรุนแรง
- _____ 28. ฉันพูดโจมตีผู้ที่มีความคิดเห็นแตกต่างจากฉัน
- _____ 29. มักมีคนว่าฉันเป็นคนก้าวร้าว
- _____ 30. ฉันชอบเป็นจุดเด่นในวงสนทนา

THAIRHETSEN

ชุดที่ 3 แบบสอบถามวัดความอ่อนไหวทางวัฒนธรรม

ข้อความดังต่อไปนี้เกี่ยวข้องกับ การสื่อสารระหว่างวัฒนธรรม โปรดตอบในช่องที่ตรงกับความรู้สึกของท่านมากที่สุด โดยระบุระดับความเห็นด้วยลงในแต่ละหัวข้อ

(1) (2) (3) (4) (5) (6) (7)

เห็นด้วยเป็นอย่างยิ่ง ----- ไม่เห็นด้วยเป็นอย่างยิ่ง

- ___ 1. ฉันชอบมีปฏิสัมพันธ์กับผู้คนที่มีวัฒนธรรมที่ต่างกัน
- ___ 2. ฉันคิดว่าผู้คนจากต่างวัฒนธรรมเป็นพวกใจแคบ
- ___ 3. ฉันค่อนข้างมั่นใจในตัวฉันเวลาที่มีปฏิสัมพันธ์กับผู้คนที่มีวัฒนธรรมที่ต่างกัน
- ___ 4. การพูดต่อหน้าผู้คนจากต่างวัฒนธรรมเป็นเรื่องที่ยากมากสำหรับฉัน
- ___ 5. ฉันรู้เสมอว่าจะต้องพูดอะไรเมื่อมีปฏิสัมพันธ์กับผู้คนที่มีวัฒนธรรมที่ต่างกัน
- ___ 6. ฉันสามารถเข้าสังคมได้อย่างที่ฉันอยากเป็น เมื่อฉันมีปฏิสัมพันธ์กับผู้คนที่มีวัฒนธรรมที่แตกต่างกัน
- ___ 7. ฉันไม่ชอบอยู่กับผู้คนที่มีวัฒนธรรมที่ต่างกัน
- ___ 8. ฉันเคารพค่านิยมของผู้คนที่มีวัฒนธรรมที่ต่างกัน
- ___ 9. ฉันรู้สึกหงุดหงิดง่ายเมื่อมีปฏิสัมพันธ์กับผู้คนที่มีวัฒนธรรมที่ต่างกัน
- ___ 10. ฉันรู้สึกมั่นใจเมื่อมีปฏิสัมพันธ์กับผู้คนที่มีวัฒนธรรมที่ต่างกัน
- ___ 11. ฉันมีแนวโน้มที่จะรอเพื่อที่จะสร้างความประทับใจให้กับคู่สนทนาที่มีสัญชาติญาณทางวัฒนธรรม
- ___ 12. ฉันมักจะขี้ลาดเมื่อกับอยู่กับผู้คนที่มีวัฒนธรรมที่ต่างกัน
- ___ 13. ฉันใจกว้างกับผู้คนที่มีวัฒนธรรมที่ต่างกัน
- ___ 14. ฉันมักชอบสังเกตเวลาที่มีปฏิสัมพันธ์กับผู้คนที่มีวัฒนธรรมที่ต่างกัน
- ___ 15. ฉันมักรู้สึกไร้ประโยชน์เมื่อมีปฏิสัมพันธ์กับผู้คนที่มีวัฒนธรรมที่ต่างกัน
- ___ 16. ฉันเคารพวิถีปฏิบัติของผู้คนที่มีวัฒนธรรมที่ต่างกัน
- ___ 17. ฉันพยายามรับข้อมูลให้ได้มากที่สุดเวลาที่มีปฏิสัมพันธ์กับผู้คนที่มีวัฒนธรรมที่ต่างกัน
- ___ 18. ฉันไม่ยอมรับความคิดเห็นจากผู้คนที่มีวัฒนธรรมที่ต่างกัน
- ___ 19. ฉันรู้สึกอ่อนไหวกับสัญชาติญาณทางวัฒนธรรมที่ละเอียดอ่อนของฉันในระหว่างการมีปฏิสัมพันธ์ของเรา
- ___ 20. ฉันคิดว่าวัฒนธรรมของฉันดีกว่าวัฒนธรรมอื่นๆ

- _____ 21. ฉันมักจะโต้ตอบในทางบวกกับคู่สนทนาที่มีวัฒนธรรมที่ต่างกันเสมอ
- _____ 22. ฉันหลีกเลี่ยงเหตุการณ์ที่ฉันต้องจัดการกับคนที่มีสัญชาติญาณทางวัฒนธรรม
- _____ 23. ฉันมักจะแสดงสัญชาติญาณทางวัฒนธรรมตามความเข้าใจของฉันผ่านทางวัจนภาษาหรืออวัจนภาษา
- _____ 24. ฉันรู้สึกเบิกบานในเรื่องของความแตกต่างระหว่างฉันกับคู่สนทนาที่มีสัญชาติญาณทางวัฒนธรรม

New Media Use Scale

ชุดที่ 4 แบบทดสอบวัดการใช้สื่อรูปแบบใหม่

กรุณาเติมคำในช่องว่างให้ถูกต้องที่สุด

อินเทอร์เน็ตในที่นี้ หมายถึง กิจกรรมออนไลน์ทุกประเภทผ่านเครื่องคอมพิวเตอร์ เครื่องมือสื่อสาร หรือ เครื่องเล่นเกมภายในบ้าน

ฉันใช้อินเทอร์เน็ตหรือโปรแกรมคอมพิวเตอร์ที่เกี่ยวข้องกับอินเทอร์เน็ตมาเป็นเวลา _____ ปี และใช้อินเทอร์เน็ตหรือโปรแกรมคอมพิวเตอร์ที่เกี่ยวข้องกับอินเทอร์เน็ตโดยเฉลี่ยอาทิตย์ละ _____ ครั้ง

โดยมีการใช้อินเทอร์เน็ตหรือโปรแกรมคอมพิวเตอร์ที่เกี่ยวข้องกับอินเทอร์เน็ตประมาณ _____ ชั่วโมงต่อวัน

ข้อความต่อไปนี้เกี่ยวข้องกับการใช้สื่อในรูปแบบใหม่ โปรดตอบในช่องที่ตรงกับความรู้สึกของท่านมากที่สุด โดยระบุระดับความถี่ในการทำกิจกรรมดังนี้

- 1 = ไม่เคย 2 = แทบจะไม่เคย (ประมาณเดือนละครั้ง)
 3 = ไม่ค่อย (ประมาณอาทิตย์ละครั้ง) 4 = บางครั้ง (ประมาณ 2-3 ครั้งต่ออาทิตย์)
 5 = บ่อยๆ (วันละครั้ง) 6 = บ่อยมาก (มากกว่าวันละครั้ง)
 7 = ตลอดเวลา (หลายครั้งต่อวัน)

- _____ 1. ฉันเข้าชมเว็บไซต์ออนไลน์ที่เป็นกระแสในขณะนี้หลายเว็บไซต์ (เช่น Sanook.com MThai.com ThaiRath.co.th หรือ เว็บไซต์สำนักข่าวอื่น)
- _____ 2. ฉันเข้าชมเว็บไซต์สังคมออนไลน์ (เช่น Facebook Twitter Instragram หรือ บล็อกอื่นๆ)
- _____ 3. ฉันเข้าชมเว็บไซต์คลิปหรือวิดีโอต่างๆ (เช่น YouTube หรือ เว็บไซต์วิดีโออื่นๆ)
- _____ 4. ฉันเล่นเกมออนไลน์กับคนที่ฉันไม่รู้จัก
- _____ 5. ฉันใช้มือถือหรือแท็บเล็ตในการเชื่อมต่อสังคมออนไลน์ (เช่น Facebook Twitter หรือ บล็อกอื่น)
- _____ 6. ฉันใช้มือถือหรือแท็บเล็ตในการพูดคุยกับเพื่อน (ใช้โปรแกรม Line WhatsApp โปรแกรมข้อความใน Facebook หรือ โปรแกรมพูดคุยต่างๆ)
- _____ 7. ฉันใช้มือถือหรือแท็บเล็ตในการเข้าชมเว็บไซต์ออนไลน์ที่เป็นกระแสในขณะนี้ (เช่น Sanook.com MThai.com ThaiRath.co.th หรือ เว็บไซต์สำนักข่าวอื่น)

_____ 8. ฉันใช้มือถือหรือแท็บเล็ตในการเข้าชมเว็บไซต์คลิปหรือวิดีโอต่างๆ (เช่น YouTube หรือเว็บไซต์วิดีโออื่นๆ)

_____ 9. ในเวลาว่าง(ไม่ได้ทำงานหรือเรียน) ฉันมักเข้าสู่ระบบอินเทอร์เน็ต(ผ่านเครื่องคอมพิวเตอร์หรือเครื่องมือสื่อสารต่างๆ)

ขอขอบพระคุณที่ให้ความร่วมมือในการตอบแบบสอบถามตามความเป็นจริง



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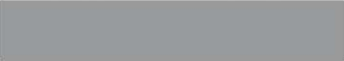
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