FAMILY COMMUNICATION PATTERNS AND

CONFLICT MANAGEMENT STYLES YOUNG ADULTS USE

WITH THEIR PARENT IN CHIANG MAI, THAILAND

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A Dissertation Presented to

The Graduate School of Bangkok University

In Partial Fulfillment

of the Requirements for the Degree

Doctor of Philosophy in Interpersonal Communication

By

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2018

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Lertsuwan, Benya. Ph.D. (Interpersonal Communication), August 2018, Graduate School, Bangkok University

Family Communication Patterns and Conflict Management Styles Young Adults Use with Their Parent in Chiang Mai Thailand (140 pp.)

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ABSTRACT

This study examined how family communication patterns influence young Thais adults' conflict management styles when they have opinions that are inconsistent with the opinions of their parents. The study also investigated sex differences in conflict management styles used when engaged in communication with their parents about topics where the young adults and their parents hold incompatible opinions.

The respondents were 200 young adults (100 men and 100 women) who were residents of Chiang Mai Province. A self-administered questionnaire was used in data collection. A one-way MANOVA was used to analyze the data. This study also employed a personal interview with 20 respondents (10 men and 10 women). The interview asked about communication in family and conflict with their parents.

Findings revealed that most Thai young adults in Chiang Mai reported their family communication patters is a consensual style (33%) and they use an integrating conflict management style (39.5%) when engaged in incompatible communication with their parents. There was a significant difference among family communication patterns on all five of the conflict management styles: compromising, avoiding, dominating,

obliging, and integrating. Thai young adults who report their family communication patterns as consensual did not report a single dominant conflict management style. In addition, there was no significant differences between sexes in the conflict management styles used when engaged in communication with their parents.

Approved: [redacted]

Signature of Advisor

ACKNOWLEDGEMENT

Achieving the doctoral degree is like a dream come true. I could not have reached this far alone. This journey would not have been possible without the dedicated support from a number of wonderful individuals in my life. First, I would like to express my deepest gratitude and appreciation to my superb advisor, Prof. Dr. Claudia L. Hale, for guiding and supporting me. You are a great role model and a fantastic advisor. You always provided me encouragement and were patient throughout the duration of this dissertation. I have learned so much from you, and I will contribute the wisdom and goodness that I gained from you to my students. I am so ever lucky being Dr. Hale's advisee.

I would also like to extend my gratitude to all the dissertation committee. Prof. Dr. Pote Sapianchai, the Ex-Chairman of the Committee. He lived a life inspiring to all. Thank you Assoc. Prof. Dr. Kamolrat Intaratat, the Chairman of the Committee and Dr. Booncharn Thongprayoon for the constructive comments and recommendations. Asso. Prof. Dr. Rosechongporn Komolsevin for extensive knowledge. Special thanks to Asst. Prof. Dr. Ratanasuda Punnahitanond for always attentively supporting me. Thank you for advice, guidance, and your encouragement during the difficult times.

I would like to extend my sincere thanks to Aj.Sritorn Rojanasupot, Dean of Faculty of Communication Arts, Payap University, who believed in me and fought for me to get a grant and has always given me great support. I also wish to thank Aj.Ekkamon (Kom) and Aj.Gheerathi (P”Tao), who is like my sister and friend for always supporting me in so many ways.

I am grateful to all the professors at Ohio University that I had the great opportunity to take classes with Dr. McKerrow, Dr. Bates, Dr. Peterson, Dr. Cooper, Dr. McDaniel, Dr. Hitchcock, Dr. Brooke, and Dr. Thomas-Maddox. My special thanks to Dr. James who interviewed me and gave me the opportunity to study in the BU-OU Ph.D. program. I also wish to thank all my doctoral friends: P"Muay, P"Ple, Pup, Poom, and Eak, for giving me true friendship and such wonderful moments in Athens, Ohio.

Last but not least, I am extremely grateful to the "Lertsuwan" family. Thank you for encouraging me in all of my pursuits and inspiring me to follow my dreams. Thank you papa (Mr.Charat) and mama (Mrs.Kwanchanok) for supporting me emotionally and financially. Both of you are like the "wind beneath my wings". My sister, Mrs. Titawadee (A) and her family (Mr.Wu Ching Fu, Amanda, and William) were always there when I needed them. My puppy, "Oliang," patiently waited for me while I chased my dream. I dedicate this milestone to my family who I love and for whom I care.

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CHAPTER 1

INTRODUCTION

This chapter presents the rationale for the research, background of the Thai culture, Thai family culture, and an overview of the Chiang Mai province. The propose of the study, and the scope of the study are described. In addition, the definition of terms, the research questions and hypotheses are addressed.

Rationale

Children are the future of the world; therefore, child development is a significant process. Although every stage of child development is important, the stages involving the move from adolescence to young adulthood are particularly crucial. Erik (1979) explained that adolescents and young adults confront role confusion and find their personal identity during this period. Furthermore, this is a period when more friendships and non-family social ties can be developed; on the other hand, the adolescent might isolate himself/herself from others. This transformation parallels not only physical changes but also emotional changes. As a consequence, the period of development from adolescence to young adulthood is a crucial stage in human development.

The family is the smallest unit of society but has a strong impact on society. Almost all human beings start learning and forming their personality, attitudes, and behaviors within the context of a family. Carter and McGoldrick (2005) explained that the family is where we develop and grow, and is the source of our first relationships and experiences with the world. One of the many components of the family environment is that of communication behavior. Communication is one of the primary skills that people utilize in order not only to survive but to thrive in society. Differences in family communication environments can cause children to vary in the development of their functional communication skills (Fitzpatrick & Koerner, 1997). Vuchinich, Vuchinich, and Coughlin (1992) stated that parents serve as their children's first role models, greatly influencing communication development. Khumkom (1997) argued that children who are non-delinquents are more likely to be raised in a positive and open family environment while juvenile delinquency is more likely to be associated with a negative family communication environment. Children are the future of the nation; by extension, family is an important social agent that forms the country.

At present in Thailand, aggressive behavior on the part of adolescents and young adults is one of many problems being highlighted on the front page of newspapers and in news reports. Kampee (2011) argued that Thai society has changed from localized to urbanized, and this change has affected the parent-child relationship, causing problems such as aggressive behavior, crime, and promiscuity on the part of children and young adults. From 1996 to 2012, approximately 26 studies focused on Thai family communication. These studies explored many factors—but did not focus on conflict management style (Thai Library Integrated System, 2014, August 5). Instead, the focus for most of the research was on family communication and the influence of a family's style of communication on various members of the family, e.g., children, adolescents, or young adults. The other primary body of studies focused on conflict management in the work place.

Logically, examinations of the social influences affecting human development focus on those individuals who surround a person, specifically family and peers at school and, in later years, colleagues in the work place. Nitayaphorn (2000) found that family relationships directly influence male adolescents' aggressive behaviors. The sample group in that research was composed of male adolescents who were brought up by neglectful parents and exposed to violence in mass media, both of which were factors that were hypothesized as directly influencing the male adolescent's aggressive behaviors.

Every relationship, even relationships with family members, will eventually have some moments of conflict. As humans, we all need personal relationships. Nonetheless, a person's relationships might have problems and might not go well. In order to maintain good relationships, conflicts need to be properly managed. However, young adults who, arguably, have not had a tremendous amount of experience, might not always react in an appropriate manner when faced with a conflict. Taylor (2010), for example, noted that, "research in interpersonal communication asserts that young adults are often deficient in conflict management [skills]. . ." (p. 445). In the workforce realm, Weitzman and Weitzman (2006) argued that young adults might not handle conflict effectively because of deficiencies in communication skills. In addition, one of the most frequently researched topics is conflict in organizations (Putnam & Poole, 1992). Most young adults will go to work in a formal organizational setting. If their approach to managing conflicts is not appropriate, the incompatibility of the situation cannot be denied.

Essentially, then, relationships are meaningful to the social development of young adults, but if those young adults handle incompatibilities within their relationships in an ineffective manner, that poor response will likely have a negative effect on the quality of their relationships. Unfortunately, the absence of good conflict management skills can result not only in strained relationships but in a person responding to conflict through aggressive behavior. Violence can be in evidence in such situations. Knowing more about the development of a young adult's conflict management style and, in particular, the influence of a young adult's family on his/her skill development offers potential benefits not only for present relationships but for future relationships.

In general, conflicts are known as negative events for Thai people, i.e., "kwam kad yeng." Conflicts regularly emerge in undesirable contexts, at least as has been shown on media. Nonetheless, conflict is not always bad. There can be a positive side in that conflict can play a productive role in personal and/or relational development. Although interpersonal conflict occurs because of an incompatibility between two or more people, if handled properly, conflict can strengthen relationships, release built-up tensions, and produce new and creative ideas, among many other potential positive outcomes. On the other hand, if handled inappropriately, conflicts can "create problems that can follow people throughout their entire lives"; further, "conflicts are sometimes violent, not only between strangers, but also in the workplace and within the family" (Folger, Poole & Stutman, 2005, p.1).

Effective conflict management is an essential skill for young adults within the workforce, even those who have their own business. In either situation, the young adult cannot avoid conflict with employers/colleagues/employees, customers, suppliers, or strangers. Although university life has more freedom than high school life, young adults at a university will confront many new situations and people, all providing potential arenas for conflict. When attending a university, young adults can confront many obstacles while working in a group and/or engaging in student activities, social life, etc. Children who manage conflict within their family in an effective manner are more likely to have good relationships with their parents and peers, and perform better in school (Sillars, Canary, & Tafoya, 2004). Hence, a study focusing on young adults' conflict management styles will enhance our understanding of how we might improve their social well-being in the future.

Communication scholars engage in studies of conflict processes because of the potential of that research for exposing individual responses to interpersonal problems (Dumlao & Botta, 2000). Furthermore, it is the differences in conflict management styles that create the greatest tension in conflict situations, not the conflict issue itself (Ting-Toomey, Gao, Trubisky, Yang, Kim, Lin, & Nishida, 1991). Thus, conducting research that looks at young adult conflict management styles and examines the relationship between those styles and their family's communication pattern will benefit not only young adults but will speak to other aspects of social development.

According to Cahn (1992), the ways in which conflicts are managed through interpersonal communication can play an important role in shaping and guiding ongoing relationships. Therefore, the conflict management styles of adolescents and young adults is worthy of study and serves as a potential vehicle for theorizing about how the next generation of Thais will handle not only personal but public/political disagreements. This study will benefit Thai society in that this research addresses how parental communication with their young adults influences young adults' conflict styles.

<u>Thai Culture</u>

Thailand has long prided itself on being a peaceful and compromising country—a land of smiles. Because of the influence of Buddhism as the dominant religion and a history of few wars with other countries, Thai people have long enjoyed a reputation for their kind and gentle nature. Supap (1999) noted that, within the Thai culture, the young respect their elders or seniors. A person who is younger or has a lower seniority status should not argue with or express his/her opinions to a person who has higher seniority by age or status. Girling (1981) is among those scholars who have observed that Thailand is a hierarchical society. Thai children are trained to respect their elders, the educated, and any person with higher status or power. The essentials that need to be taken into consideration as part of the hierarchy are age, wealth, power, knowledge, occupation, and rank (Pinyuchon & Gray, 1997). Thai people usually avoid conflict and are agreeable in order to avoid having problems with others. Rattanasimakool (2009) argued that the Thai communication style is illustrated when Thai people attempt to avoid conflict and avoid fighting in order to get past a problem. As such, compromising and accommodating are both styles of conflict management that are compatible with the Thai culture.

A well-known expression for Thai people is "kwam kreng chai," which refers to considering and being concerned about others' feelings. Redmond (1998) explained that Thai people sometimes avoid telling the truth when that truth might make someone else feel uncomfortable. Thai people are concerned about others' feelings and commonly hide their own feelings in order to prevent or avoid confrontations with others. The more well-educated and trained someone is, the less expressive and more withdrawn that person will be (Pinyuchon & Gray, 1997).

In everyday life, it is unusual for Thai people to yell or speak loudly as such behavior is considered impolite or rude. Furthermore, Thai culture emphasizes a sense of belonging with groups, such as family, friends, and colleagues, as group members will protect each other from and help each other with respect to external threats, whether those others are doing right or wrong (Supap, 1999). Historically, many scholars have positioned Thailand as a collectivistic culture (see, for example, Dimmock, 2000). People in such a society are loyal and tightly connected to their group. They also see group goals as more important than personal goals. Likewise, Mulder (2000) and Redmond (1998) both claimed that Thai society is characterized by smooth and harmonious interactions.

Supap (1999), though, has argued that, due to social changes, contemporary Thai culture is individualistic (or is becoming individualistic) because Thai people are more concerned for themselves than they are about group satisfaction, and Thai people are more likely to think about personal satisfaction than group tasks. Additionally, Thais prefer to work alone rather than work as a member of a group or a team. Slagter and Kerbo (2000) noted that Thai culture waivers between individualistic and collectivistic; that is, Thai people are hierarchical but also have a sense of self.

Thai Family Culture

Previously, the traditional form of a Thai family was that of an extended family. Parents and children lived together with grandparents and other relatives, such as aunts and uncles. More recently, the number of extended family members living with each other has been declining. A 2014 report on the family situation in Thailand showed that 71% are nuclear families while 29% are extended families (Ministry of Social Development and Human Security, 2017). The socio-economic status of Thai people is associated with differing opinions toward family values. With higher levels of education, fewer Thais agree on the importance of the traditional family. Thais with lower levels of education primarily subscribe to older views, believing in the traditional family structure, with the husband as the main speaker (i.e., authority) in the family (Limanonda, Podhisita

& Wongsith, 1991). The head of the family in both family types is traditionally the father. Limanonda et al. (1991) observed that the head of the family in the Thai culture is typically the male; however, the senior male will be the head if there is more than one man in the family. Fathers commonly have more decision making power than mothers, and a man will also play the role of leader and protector of the family (Pinyuchon & Gray, 1997; Smith, 1979). Further, given that Thai culture is influenced by Buddhism, children are obligated to their parents. That is, children must be obedient to and respectful of their parents. Feelings of obligation can create pressure or guilty feelings on the part of the child; however, some parents do not expect their children to obey blindly or to be loyal (Wongsith, 1994). Nevertheless, Limanonda et al. (1991) reported that, due to social changes, the respondents in their study expressed the belief that children have too little respect for their parents. In terms of family communication, some families allow children to participate in and share opinions in family discussions and decision-making, but participation on the part of a child must occur in a respectful manner because Thai culture emphasizes harmony rather than disagreement (Pinyuchon & Gray, 1997).

Within Thai culture, as a whole, and Thai family culture, in particular, hierarchy is traditionally valued, and parents have power within the family sphere; however, parents still provide space for their children to talk and share ideas. Given this reality, it might be anticipated that Thai parents will more likely adopt either a protective or a consensual family type. This is because parents in protective and consensual family types, both of which are high on conformity orientation, expect harmony and respect from their children.

That said, there are differences in families residing in urban versus rural areas. Parents living in rural areas normally have a lower level of education than parents living in urban areas. The parents' level of education might influence family communication patterns in Thailand. Parents who are well educated might be more likely to be open-minded when it comes to discussions with their children than would be parents with lower levels of education. As a potential complication, though, at present, most Thai adolescents from rural areas have higher levels of education than their parents. This could result in those adolescents having higher levels of self-confidence.

Family communication patterns constitute an interesting research topic for Thai academics. Many researchers have examined family communication patterns, examining the relationships between communication patterns and a variety of variables. For example, researchers have examined the transfer of five basic values (Somboon, 1984): children's attitudes towards their parents (Puangraya, 2006), adolescents' self-disclosure (Grasaekrup, 2004), attitudes in mate selection and marriage (Padunggareung, 2000), and attitudes toward risky sexual behavior (Phoprayun, Kesaprakorn & Polanan, 2013). Recently, Charoenthaweesub and Hale (2011) found that the consensual style of family communication is a popular style within Thailand, especially in Chiang Mai (the north) and Kohn Kaen (the northeast) provinces, whereas the pluralistic family communication pattern emerged as popular in Bangkok. Given the significance of family within the Thai culture, it is important to understand how family communication influences young adults' conflict management styles.

Unlike 18 to 22-year-olds in the United States, Thai young adults within this age group continue to live with their parents. The Thai national youth plan for 2012-2016, focusing on children's environment and family construction, showed that 61.8% of Thai youth live with both of their parents; 18.1% of Thai youth live with one parent; and, only 20.1% of Thai youth do not live with their parents (National Institute for Child and Family Development, 2012). Although Thai young adults have many sources of learning that can influence or help to develop their perceptions, such as communication with peers and media exposure, their behavior might not dramatically change because they are still closely connected with their family of origin.

Kandel and Lesser (1972) stated that adolescents and their peers have the same culture with respect to dress and music, whereas adolescents and their parents have the same values and attitudes. Many previous studies have explored the relationship between family communication patterns and a variety of outcomes (see, for example, Botta & Dumlao, 2002, on eating disorders; Koesten, 2004, on communication competence; Ledbetter, 2010, on online communication attitudes). Research has also focused on individual characteristics as predictor variables (see, for example, Chaffee, McLeod, & Wackman, 1973, on adolescent political participation; Dumlao, & Botta, 2000, on conflict styles; Fowler, Pearson, & Beck, 2010, on romantic behaviors). Thus, there is a warrant for taking into account family communication patterns when exploring young adults' conflict management styles and asserting that a difference in family communication patterns might result in different conflict management styles.

Chiang Mai Province

Chiang Mai is one of 77 provinces in Thailand. This province is known as the primary economic province in the northern region and also the capital and cultural core of the northern part of Thailand. Chiang Mai is "one of the few places in Thailand where it is possible to experience both historical and modern Thai culture coexisting side by side" (Chiang Mai Governor's Office, 2016). The latest census report concerning population and housing in Chiang Mai shows that a majority of Chiang Mai residents live outside of municipal areas in rural and peri-urban areas (National Statistic Office, 2016, May 15). That is, Chiang Mai is distinguished as a combination of rural and urban areas. The latest report from the Chiang Mai Ministry of Social Development and Human Security (2017) indicates that juveniles in Chiang Mai encounter problems such as alcohol and drug consumption, wandering late at night, attitudes and behaviors towards sex that might not be healthy, family problems, and psychological problems due to lack of life skills and lack of problem management skills. Based on those kinds of problems, Chiang Mai authorities have listed as a priority the need to address family problems, juvenile problems, and elderly problems, respectively (Chiang Mai Ministry of Social Development and Human Security, 2017).

The Chiang Mai province has many universities. As a result, young adults living in the province have the potential to experience both the modern culture usually associated with higher education and the more traditional culture of their parents. This situation can have an effect on young adults' attitudes toward and beliefs about their communication with their parents. As such, Chiang Mai provides an interesting context for studying family communication patterns and conflict management styles.

Purpose of the Study

The present study examined how family communication patterns affect young Thai adults' conflict management style when they have opinions that are inconsistent with the opinions of their parents. An approach that employs a combination of conformity orientation and conversation orientation to identify a family's pattern of communication and the traditional approach of identifying five different conflict management styles based on a combination of concern for self and concern for other were applied to comprehend the relationship between Thai young adults' perceptions of their family's communication patterns and their own conflict management style when they disagree with their parents about some issue. In addition, culture was employed as an explanatory construct.

Scope of the study

This study focuses on what young adults in Chiang Mai reported as being their family communication patterns and their own conflict management style when they disagree on some issue with their parents. The participants in the study were all between the ages of 18 and 21 at the time of the research. They were also all residents of Chiang Mai province and lived at home with their parents.

Research Questions

RQ1: What communication pattern is reported by most Thai young adults as characterizing their family?

RQ2: What do most Thai young adults report as being their conflict management style when engaged in communication with their parents about topics where the young adults and their parents hold incompatible views?

Research Hypotheses

H1: There is a significant difference between the sexes in conflict management styles used when engaged in communication with their parents about topics where the young adults and their parents hold incompatible opinions.

H2: There is a significant difference in young adults' conflict management styles based on their reported family communication pattern.

Significance of the Study

This study is significant as it shifts emphasis with respect to understanding conflict management style from conflict in organizations to conflict in the smallest unit of society, i.e., the family. Understanding how parental communication influences young adults' conflict style will enhance our thoughts concerning how we might improve young adults' competence in handling conflict not only in present relationships but in future relationships. Moreover, the link between family communication patterns and conflict management style will increase public awareness of how important family communication patterns are to an individual's conflict management style.

Definition of Terms

Family: The word for "family" in Thai is "krob krua." Baxter and Braithwaite (2006) defined a family as "a social group of two or more persons, characterized by ongoing interdependence with long-term commitments that stem from blood, law, or affection" (p. 3). In this study, family refers to a group of people comprised of father and/or mother and at least one child related by blood. As already noted, the family of interest is that of the Thai family where, in addition to the foregoing conditions, one "child" in the family is at least 18 years of age but no more than 21 years of age.

Family communication: Koerner and Fitzpatrick (2006a) defined family communication as "all verbal and nonverbal behaviors by which family members affect one another and enact their interpersonal relationships with each other" (p. 160).

Family communication pattern: This study employed the Revised Family Communication Patterns instrument (RFCP). This instrument is based on two communication dimensions: conformity orientation and conversation orientation. Combining those two dimensions results in four family communication types: pluralistic, consensual, protective, and laissez-faire (Ritchie & Fitzpatrick, 1990).

A consensual family type: Parents in consensual families are open to children's participation in family discussions, but these parents also expect their children to agree with their (the parents') opinions.

A pluralistic family type: Parents in pluralistic families are more open and accept the involvement of their children in family discussions and also encourage children to advance arguments to support their ideas and allow them to participate in family discussions and decision-making as equals.

A protective family type: Parents in protective families are more concerned about consistency and avoiding disagreement within the family and do not involve children in decision-making and do not think that there are any benefits in explaining their decisions to their children.

A laissez-faire family type: Parents in laissez-faire families interact less with their children; additionally, the topics available for communication are highly restricted. Parents in laissez-faire families are aware that family members make their own decisions; however, they do not pay attention to their children's decisions

Conflict: Putnam (2006) defined conflict as centering on "incompatibilities, an expressed struggle, and interdependence among two or more parties" (p. 5). Specifically, this study focuses on incompatible opinions between young adults' and their parents with respect to various issues.

Conflict management style: Persons exhibit different behaviors when handling conflicts, with those behaviors based on their concern for themselves (and/or the issue at hand) and their concern for others. This study employed Rahim's (1983, 2001) instrument for assessing an individual's conflict management style. This questionnaire identifies five conflict styles: integrating/collaborating, compromising, dominating/competing, obliging/accommodating, and avoiding/withdrawing.

The integrating conflict style: A person who adopts an integrating conflict management style will be concerned with openness, exchanging information, and looking for alternatives. This is sometimes known as "problem solving."

The compromising conflict style: A person adopting a compromising conflict management style engages in a give-and-take in that they give up something to, hopefully, arrive at a mutually satisfactory decision.

The dominating conflict style: A person adopting a dominating conflict management style is more likely to "force" his/her positions on others in order to win his/her needs while ignoring the needs of others. This style also known as competing or a win-lose orientation.

The obliging conflict style: A person adopting an obliging conflict management style neglects his/her own concerns to satisfy the concerns of others. This person attempts to play down differences while emphasizing commonalities. This style is also known as accommodating.

The avoiding conflict style: A person adopting an avoiding conflict management style is more likely to postpone the issue or withdraw from conflict situations. He/she usually combines that style with withdrawal and sidestepping situations.

Young adults: In this study, the participants of interest were identified as Thais between the ages of 18 and 21 who, at the time of the research, were (1) residents of Chiang Mai province, (2) enrolled in a university in Chiang Mai, and (3) lived with their parents.

Summary and Preview of Subsequent Chapters

This chapter has provided an overview of the research that was conducted. That research focused on the relationship between the conflict management style of Thai young adults (18 to 21 years of age) when they experience a difference of opinion with their parents and the young adults' perceptions of the communication style present within their family. The Chiang Mai Province was selected as the site for the research. The rationale for the selection of Chiang Mai was provided. Finally, key terms were identified and defined.

The next chapter will go more fully into the theories and previous research that serve as a basis for this study. As part of that process, the rationale for the two research questions and two hypotheses identified in this chapter will be more fully developed. Chapter 3, then, will describe the method used in answering the two questions and testing the two hypotheses.

CHAPTER 2

LITERATURE REVIEW

The focus of this research is on Thai young adults' perspectives concerning their family's communication patterns and their own style for managing conflict when engaged in conversations with their parents. Previous research, conducted primarily in the United States, has found an association between family communication patterns and conflict management styles (see, for example, Dumlao & Botta, 2000; Koerner, & Fitzpatrick, 1997; 2002c). Since Thailand and the United States represent very different cultures, cultural factors will be employed to explain the influence of family communication patterns on the conflict management style employed by a young adult when communicating with his/her parents. This study adds to the body of work concerning family communication patterns and conflict management styles by examining the relationship between those two factors in Chiang Mai, Thailand. As such, not only will family communication patterns and conflict management styles be taken into account, but also culture as an explanation of the phenomena.

Cultural Factors

Cultural differences bring about differences in communication patterns and approaches to handling conflict. Gudykunst and Lee (2003) stated that "Communication is unique within each culture, and at the same time, there are systematic similarities and differences across cultures" (pp. 8-9). Furthermore, cultural variability in areas such as individualism-collectivism, self-construal, power distance, and face concerns helps to explain individual similarities and differences.

Individualism and Collectivism

Gudykunst and Lee (2003) observed that individualism-collectivism is frequently used to explain communication across cultures. Hofstede and Bond (1984) explained that people in individualistic cultures are “supposed to look after themselves and their immediate family only” while people in collectivistic cultures “belong to in-groups or collectivities which are supposed to look after them in exchange for loyalty” (p. 419). This aspect of individualism-collectivism relates to in-group/out-group membership. Many specific in-groups can dominate members of individualistic cultures, such as family, religion, social clubs, and profession. On the other hand, only a few major in-groups dominate members of collectivistic cultures, such as work groups, universities, and family (Gudykunst & Lee, 2003). With individualistic cultures, more out-groups exist for someone.

Two noteworthy characteristics of collectivistic cultures are hierarchy and harmony. These characteristics are reflected in the social support cultural members provide to each other and their attitude of interdependence (Davidson, Jaccard, Triandis, Morales, & Diaz-Guerrero, 1976; Triandis, McCusker, & Hui, 1990). Hui and Triandis (1986) argued that members of collectivistic cultures tend to be concerned about the actions they direct toward other in-group members. Members of collectivistic cultures are also described as feeling interdependent and involved in the lives of the other in-group members. Individualists, on the other hand, while certainly experiencing connections with others, are less likely to automatically have feelings of interdependence guide their behavior or to interpret the behavior of the other within the frame of interdependence.

Differences in culture have an effect on communication styles. For example, members of a collectivistic culture tend to avoid hurting others' feelings and avoid direct requests. Members of an individualistic culture, on the other hand, prefer clarity in conversation and direct requests as the most effective strategy to complete a goal (Kim & Wilson, 1994). Members of collectivistic cultures also give priority to in-group goals rather than individual goals when they are faced with a conflict (Triandis et al., 1990).

In addition to in-group/out-group differences, collectivistic and individualistic cultures differ with respect to child-rearing patterns. Specifically, parents in collectivistic cultures tend to prefer obedience, reliability, and proper behavior. Parents in individualistic cultures, on the other hand, prefer self-reliance, independence, and creativity (Triandis, 1989). Parents in collectivistic cultures are usually involved in their children's decisions, including choice of friends, studies, job, and place to live. Parents in individualistic cultures are, typically and by comparison, not as involved in these decisions (Hui & Triandis, 1986). In terms of conflict styles, people in a collectivistic culture tend to prefer harmony, resulting in an avoiding and/or obliging conflict management style, while members of individualistic cultures prefer a dominating conflict management style (Barnlund, 1989; Leung, 1987)

Self-Construal

Self-construal is an ideal choice as a concept that can explain the influence of culture on an individual's behavior as it (self-construal) is linked to cultural patterns (Singelis & Brown, 1995). There are two types of self-construals: independent and interdependent. Markus and Kitayama (1991) described a person with an independent self-construal as someone "whose behavior is organized and made meaningful primarily by reference to one's own internal repertoire of thoughts, feelings, and action, rather than by reference to the thoughts, feelings, and actions of others" (p. 226). Consequently, individuals holding independent self-construals view themselves as unique, distinct, and independent entities (Markus & Kitayama, 1991). Conversely, individuals possessing interdependent self-construals are "motivated to find a way to fit in with relevant others, to fulfill and create obligations, and in general to become part of various interpersonal relationships" (Markus & Kitayama, 1991, p. 227). Individuals who possess interdependent self-construals generally maintain harmony by showing their ability to adjust to the needs of in-group members, for example, being indirect and sensitive to the nonverbal communication of others (Markus & Kitayama, 1991). Individuals emphasizing an interdependent self-construal change their behavior depending on the situation. For example, when at home, a family-dominated interdependent self-construal will guide behavior; when on the job, a coworker interdependent self-construal will guide behavior (Gudykunst & Lee, 2003). Interdependent self-construal dominates in collectivistic cultures while independent self-construal dominates in individualistic cultures (Gudykunst, Matsumoto,Ting-Toomey, Nishida, Kim, & Heyman, 1996; Kim, Hunter, Miyahara, Horvath, Bresnaham, & Yoon, 1996; Singelis & Brown, 1995).

Many scholars have found a link between self-construal and various aspects of communication. When communicating, individuals influenced by an independent self-construal prefer clear and direct conversational styles, whereas individuals influenced by an interdependent self-construal tend to avoid a direct conversational approach as there is a risk that such an approach might be face threatening to the other interactants (Kim, Sharkey, & Singelis, 1994). In his research, Oetzel (1998) found that "self-construal is a better predictor of conflict styles than ethnic/cultural background" (p. 133). Individuals who reported employing avoiding, obligating, or compromising conflict styles tended to possess interdependent self-construals, while those who reported employing dominating conflict styles tended to possess independent self-construals. Integrating conflict styles were positively associated with *both* interdependent and independent styles of self-construal (Oetzel, 1998).

<u>Power Distance</u>

Power distance addresses how people handle inequality. Hofstede (2001) illustrated power distance with the following example: "The power distance between a boss B and a subordinate S in a hierarchy is the difference between the extent to which B can determine the behavior of S and the extent to which S can determine the behavior of B" (p. 83). Power distance can be defined as "the extent to which the less powerful members of institutions and organizations within a country expect and accept that power is distributed unequally" (Hofstede & Hofstede, 2005, p.64). The areas of inequality were identified as physical, social status, wealth, and power. However, social inequality is considered to be multidimensional, and the various areas of inequality might or might not go together (Hofstede, 2001). Triandis (1989) stated that there is a positive correlation between power distance and collectivism; thus, collectivists are likely to be high in power distance.

Hofstede (1980) conducted his original research among IBM employees in 74 countries and regions. Using the data he collected, Hofstede created a power distance index (PDI). PDI scores inform scholars about the dependence relationships in a country. In low-power-distance countries, subordinates have limited dependence on their bosses, and consultation are preferable. Subordinates typically find it easy to approach and even contradict their bosses, thus the emotional distance between subordinate and boss is relatively small. In contrast, in high-power-distance countries subordinates are dependent on their bosses who are viewed as the responsible decision-makers in most contexts. Subordinates are unlikely to approach and contradict their bosses directly. Hofstede (1980) reported that Thailand is generally considered to be a high-power-distance country.

Although PDI was developed in the workforce realm, the concept of power distance has some roots in the family. Hofstede (2005) explained that children in high-power-distance cultures are expected to be obedient toward their parents. Children are not encouraged to act in an independent manner. Furthermore, parents have authority over their children as long as the parents are alive, consequently children's respect for their parents lasts through adulthood. Children in the low-power-distance cultures are encouraged to engage in active experimentation and learn to say "no" very early. Parents in low-power-distance cultures are more likely to allow their children to contradict them. When these children grow up, they do not necessarily ask their parents for permission or even advice with respect to important decisions. Moreover, children start relating to their parents as friends, or at least as equals (Hofstede & Hofstede, 2005).

Family Communication Patterns

Our contemporary understanding of family communication patterns (FCP) is typically attributed to Chaffee, McLeod and Atkin (1971). They argued that "family communication patterns help to guide children in their cognitive mapping of situations they ultimately encounter outside the immediate family context" (p. 332). Later, McLeod and Chaffee (1972) studied the influence of children's perceptions of social reality by focusing on the communication environment in the family. It is in the family that children learn a communication styles and cultural reality from their interactions with their parents, peers, and teachers.

Among other things, family communication patterns influence adult children's perceptions of romantic behavior. Fowler, et al. (2010) reported a small significant relationship between conversation orientation and relationship maintenance behaviors, whereas conformity orientation had a small negative relationship with conflict management. Koesten (2004) found that family communication patterns influenced communication skills in both same-sex friendships and romantic partnerships. That is, individuals from families that are high on conversation-orientation tend to score higher on interpersonal communication competence. With respect to family communication patterns and communication competence as predictors of online communication attitudes, Ledbetter (2010) argued that young adult children from families with high conversation and moderate conformity orientations had a tendency to have good attitudes toward online communication. According to previous studies, even once a child has left his/her family, as a young adult the communication patterns that existed within that family still influences that young adult's behavior (Koerner & Fitzpatrick, 1997). Thus, it can be said that family communication patterns influence adolescent's/young adults' behaviors in many ways.

Family communication patterns are classified, within the approach used by Chaffee, McLeod and colleagues, into two categories: socio-oriented families and concept-oriented families. A socio-oriented family communication pattern focuses on creating harmony in the family. Parents tend to avoid conflicts and disputes. In order to preserve the harmony of the family, a socio-oriented family limits their child's (or children's) expression of opinions, especially opinions that might be in disagreement with those held by the parents. A concept-oriented family is more open to discussion than is a socio-oriented family. Parents adopting a concept-oriented communication pattern usually let children express their opinions and engage in debates concerning topics that emerge in family discussions (McLeod & Chaffee, 1972). Koesten and Anderson (2004) argued that children from concept-oriented families obtain the communication skills that allow them to accept the opinions of others and defend their own ideas. On the other hand, children from socio-oriented families are less skilled communicators when it comes to expressing disagreement and/or debating ideas.

These two basic communication patterns (socio-orientation and concept-orientation) create four family types: pluralistic, consensual, protective, and laissez-faire [see Figure 1]. Koerner and Fitzpatrick (2002b) asserted that there is theoretical significance in the four different family types. Parents in pluralistic families are high on concept-orientation and low on socio-orientation. That is, they are more open and accept the involvement of their children in family discussions. Parents in protective families are high on socio-orientation and low on concept-orientation. That is, they are more concerned about consistency and avoiding disagreement within the family. Koerner and Fitzpatrick (2002b) argued that parents in pluralistic families encourage children to advance arguments to support their ideas and allow them to participate in family discussions and decision-making as equals. On the other hand, protective parents do not involve children in decision-making and do not think that there are any benefits (for the family or for their children) in explaining their (the parents') decisions to their children. A consensual family type is high on both socio-orientation and concept-orientation. Parents in consensual families are open to children's participation in family discussions, but these parents also expect their children to agree with their (the parents') opinions. Although parents in these families make decisions for the family, they still listen to their children's ideas and devote time and energy to explaining their decisions (Koerner & Fitzpatrick, 2002b). Finally, a laissez-faire family type is low on both socio-orientation and concept-orientation. In this type of family, parents and children interact less with each other; additionally, the topics available for communication are highly restricted (Chaffee et al., 1973). Parents in laissez-faire families are aware that family members make their own decisions; however, they do not pay attention to their children's decisions (Koerner & Fitzpatrick, 2002b).

Regarding the relationship between family communication patterns and other variables, many studies have explored and documented how differences in family type affect different outcomes, such as psychosocial outcomes, behavioral outcomes, and information processing outcomes. For example, Lin, Rancer, and Kong (2007) found that Chinese college students from consensual and pluralistic families are more likely to be argumentative than are Chinese college students from protective families.

	Low socio-orientation	High socio-orientation
Low concept-orientation	Laissez-faire	Protective
High concept-orientation	Pluralistic	Consensual

Figure 2.1: Typology of family communication patterns (Koesten, 2004).

Ritchie and Fitzpatrick (1990; see also, Ritchie, 1991) relabeled the McLeod and Chafee family communication patterns. In the Ritchie and Fitzpatrick approach, a socio-oriented pattern is referred to as “conformity orientation,” and a concept-oriented pattern is referred to as “conversation orientation.” A conversation-oriented family is open to the involvement of all family members in discussions and open to the expression of differing points of view. Parents high on conversation orientation encourage their children to participate in sharing ideas on a variety of topics.

By comparison, families low on conversation orientation communicate less frequently with each other and limit the topics for debate (Schrodt, Ledbetter, & Ohrt, 2007; Shearman & Dumlao, 2008). Koerner and Fitzpatrick (2002b) stated that parents high on conversation orientation are more likely to think about the usefulness of open and frequent exchanges of ideas and opinions in order to improve children’s education and socialization. Parents low in conversation orientation are not likely to embrace this idea. Previous research has shown that children from high conversation orientation families have better social adjustment in peer relationships (Fitzpatrick, Marshall, Leutwiler, & Krcmar, 1996; Orrego & Rodriguez, 2001; Youngblade & Belsky, 1995).

Conformity oriented families are concerned with unity. Parents high on conformity orientation expect their children to be respectful of their (the parents') ideas, to be obedient, and to avoid conflict (Fitzpatrick, 2004; Koerner & Cvancara, 2002; Koerner & Fitzpatrick, 1997; Koesten, 2004; Ritchie, 1991; Ritchie & Fitzpatrick, 1990). While high conformity orientation parents tend to promote a hierarchical family structure, parents low in conformity orientation consider family members' ideas and treat each family member as an equal (see, for example, Schrodt et al., 2007; Schrodt, Witt, & Messersmith, 2008). Koerner and Fitzpatrick (1997) noted that families high on conformity orientation believe in a traditional family structure; that is, their family is cohesive and hierarchical. On the other hand, low conformity orientation families do not believe in a traditional family structure and are less cohesive and hierarchical. Koerner and Fitzpatrick (1997) concluded that future research about family communication should include conformity and conversation orientation in the study because these two basic communication patterns are strong predictors of many contexts.

McLeod and Chaffee (1972) created the Family Communication Patterns instrument (the FCP). The FCP was later revised by Ritchie and Fitzpatrick (1990), becoming the Revised Family Communication Patterns instrument or RFCP. Koerner and Fitzpatrick (2002a) stated that the RFCP "represents an advancement over the FCP because it better labels and operationalizes the underlying dimensions of conversation orientation and conformity orientation" (p. 42). The RFCP has been used in studies of conflict communication (Dumlao & Botta, 2000; Koerner & Fitzpatrick, 1997), romantic relationships (Koerner & Fitzpatrick, 2006b), and eating disorders (Botta & Dumlao, 2002), among other topics. Schrodt et al. (2008) claimed that scholarly research about mass communication, political communication, and business communication usually employs the FCP for their studies, whereas interpersonal and family communication scholars use the RFCP. Hence, this study will employ the RFCP to examine the influence of family communication on young adults' conflict management styles.

Shearman and Dumlao (2008) found differences in family communication patterns in the United States versus Japan. Parents in the United States were more likely to employ a consensual style, whereas the laissez-faire family type emerged as most popular in Japan. A comparison of the United States and Japan indicates that differences in culture can affect family communication patterns. The United States and other Western cultures are individualistic cultures whereas Japan and other countries in Asia are collectivistic cultures (Hofstede, 1991; Triandis, 1995). Zhang (2007) found that conversation-oriented families are more prevalent in individualistic cultures than are conformity-oriented families. The family types in China are pluralistic, protective, laissez-faire, and consensual, respectively. Although Thailand, Japan, and China are collectivistic cultures and have the same religious roots, i.e., Buddhism, they might not have the same family communication patterns. Charoenthaweesub and Hale (2011) reported that the most representative family communication pattern emerging in their study of Thai families was the consensual style. Therefore, the following research question is posed.

RQ1: What communication pattern is reported by most Thai young adults as characterizing their family?

Conflict Management Styles

When humans communicate with each other but have different opinions, an incompatibility can occur, and a conflict can result. Potentially, the involved individuals will have different styles for handling conflicts, with the possibility that those differences in styles will further complicate the situation. An individual's pattern of response to conflict is that person's "conflict style" (Putnam & Poole, 1992; Sternberg & Dobson, 1987; Ting-Toomey, 1997). A person's conflict style is a combination of traits and states. "Traits" refers to the influence of cultural background and personality on a person's communication orientation toward a conflict, while "states" refers to the influence of the situation (Hocker & Wilmot, 1995; Ting-Toomey, Oetzel, & Yee-Jung, 2001). Kaushal and Kwantes (2006) noted that individuals use different conflict management styles. Those styles differ in their effectiveness and productiveness and, as a result, will be more likely to decrease (or increase) negative effects on the school environment, faculty, students, and family. Moreover, researchers have found significant differences in individual conflict styles across interpersonal, inter-organizational, and international realms (Leung, 1987, 1988; Sternberg, & Dobson, 1987; Sternberg, & Soriano, 1984; Ting-Toomey et al., 1991).

Previous research has shown that individual conflict management styles play a significant role in relational satisfaction (Bowman, 1990), adolescent well-being (Caughlin & Malis, 2004), levels of self-esteem (Huang, 1999), and identity formation (Noller, 1995). Essentially, knowing an individual's conflict management style has the potential to uncover that person's life. Noller (1995) noted that individuals first learn about conflict and how to resolve interpersonal problems from their family of origin. The conflict style a young adult is familiar with using in the family will, arguably, be used in other areas of life, such as friendship, romantic relationships, and work life. Rattanasimakool (2009) stated that the most prominent conflict management style in Thai organizations has been reported as being the compromising style followed by collaboration, avoidance, accommodation, and competition, respectively.

The notion of conflict style is aligned with Blake and Mouton’s (1964) identification of five organizational conflict management styles based on the level of concern that a manager has for production versus people (or relationships). Following Blake and Mouton, many other scholars (for example, Rahim, 1983, 2001; Thomas, 1976; Thomas & Kilmann, 1974) extended the conceptualization of conflict styles; however, Rahim’s instrument measuring the five conflict styles has been used repeatedly and is compatible with face-negotiation theory (Ting-Toomey, 1988).

Face-negotiation theory (FNT) identifies three face concerns: self-face, mutual-face, and other-face. Ting-Toomey and Kurogi (1998) explained that a person who is concerned for his/her own image is exhibiting self-face, while someone who is concerned with other image is exhibiting other-face concern, and someone who is concerned with both his/her own image and the image of the other is exhibiting mutual-face concern. FNT is a combination of a variety factors, specifically: culture, communication, and conflict. During conflict, people use similar or different facework strategies, dependent on how they are influenced by face concern (Ting-Toomey, 1988).

Rahim’s assessment of five conflict styles is grounded in the concept of a person’s level of concern for self versus concern for others. Individual concern for self is manifested in satisfaction with self or need for one’s views to be respected; whereas, concern for others embodies a focus on the needs of others. The resultant five styles for handling interpersonal conflict are integrating/collaborating, compromising, dominating/competing, obliging/ accommodating, and avoiding/withdrawing [see Figure 2].

The integrating style refers to a person's high concern both for self and for others when a solution is needed in a conflict situation. When engaging in events where incompatibilities exist, individuals who adopt an integrating conflict management style will be concerned with openness, exchanging information, and looking for alternatives. This is sometimes known as problem solving (Rahim, 2002). The compromising style balances concern for self and for others on conflict issues. Individuals adopting a compromising of conflict management engage in a give-and-take in that they give up something to, hopefully, arrive at a mutually satisfactory decision (Rahim, Antonioni, Krumov, & Ilieva, 2000). The dominating style reflects a person's concern for self more than for others when engaged in conflict. This style also known as competing or win-lose orientation. Individuals adopting this style are more likely to "force" their positions in order to win their needs while ignoring the needs of others (Rahim, 2002). The obligating style indicates a higher concern for others than for self. This style describes individuals who neglects their own concerns to satisfy the concerns of others. Obliging individuals attempt to play down differences while emphasizing commonalities (Rahim, 2002). Lastly, the avoiding style reflects a low degree of concern for self and concern for other and is commonly associated with a person who avoids engagement with conflict. Rahim et al. (2000) stated that individuals who apply the avoiding style usually combine that style with withdrawal, buckpassing (i.e., trying to direct authority/attention to someone else), and sidestepping situations. They are more likely to postpone the issue or withdraw from conflict situations.

		Concern for Self	
		High	Low
Concern for Others	High	Integrating/Collborating	Obliging/Accommodating
		Compromising	
	Low	Dominating/Competing	Avoiding/Withdrawing

Figure 2.2: The styles of handling interpersonal conflict.

A person tends to use different conflict styles depending on his/her traits, including sex, age, and ethnic/cultural background, as well as situational factors. Differences in conflict styles have also been identified in different cultures. For instance, the obliging and avoiding styles are perceived as negative by members of Western cultures, whereas Asians and Latinas/os perceive those styles as positive and as styles that maintain harmony and relationships (Ting-Toomey, 1988; Ting-Toomey, et al., 1991). Chinese and Taiwanese, as representatives of Asian cultures, are more likely to use obliging and avoiding conflict styles (Ting-Toomey et al., 1991; Trubisky, Ting-Toomey, & Lin, 1991). Ting-Toomey (1988) explained that people from collectivistic/high context cultures are more likely prefer the obliging and avoiding conflict management styles, while people from individualistic/low-context cultures prefer dominating, integrating, and compromising conflict management styles. Boonsathorn (2007) reported that Thais prefer avoiding and obliging conflict management styles.

Essentially, then, individuals from different cultures will employ different conflict styles. Therefore, the following research question is posed.

RQ2: What do most Thai young adults report as being their conflict management style when engaged in communication with their parents about topics where the young adults and their parents hold incompatible views?

<u>Sexs Difference</u>

Biological sex is another factor that, arguably, should be taken into account when examining conflict management styles. Men and women are traditionally thought to differ in their personalities, leading to the possibility that men and women also differ in their ability to resolve conflict (Borisoff & Victor, 1998; Brenner, Tomkiewics & Schein, 1989; Brewer, Mitchell & Weber, 2002; Williams & Best, 1990). Holt and DeVore (2005) asserted that there are gender differences (i.e., biological sex differences) in individualistic cultures such that females are more compromising whereas males are more competing. Females have more cooperative (integrating/collaborating) styles toward conflict than males (Rahim, 1983).

According to the concept of gender role, Brewer et al. (2002) reported that masculine individuals (male roles) apply a dominating conflict style, whilst feminine individuals (female roles) are highest on the avoiding conflict style. Similarly, Havenga (2008) found that the dominating style appears consistent with the male gender role, while the obliging and avoiding styles are consistent with the female gender role. Ting-Toomey, Oetzel, and Yee-Jung (2001) found that biological sex only accounted for the dominating conflict style, i.e., males use a dominating style more than do females. Likewise, Tannen (1990) explained that, because U.S. males are independent, they usually employ a dominating conflict style, whereas females are more interdependent and, thus, will tend to use obliging, integrating, or avoiding conflict styles. Bradley (1980) stated that men are expected to be dominating during conflict, but women are expected to be cooperative. Similarly, Deaux and Lewis (1984) argued that women are, stereotypically, kind and sensitive, whereas men have strong emotions and are self-confident. Kantek and Gezer (2009) reported that the students in the nursing school of a public university located in western Turkey commonly used an integrating conflict management style, with the least used style being that of dominating.

However, in a study of Thais, Boonsathorn (2007) reported no sex differences in preferences for conflict management styles. Some other studies also indicate that men and women are similar in their conflict management (Borisoff & Victor, 1998; Iqbal, Gillani & Kamal, 2013; Khalid, Fatime & Khan, 2015; Korabik, Baril & Watson, 1993; Mulki, Jaramilo, & Perquera, 2015; Sutschek, 2001; Renwick, 1977).

Given the mixed picture, but the fact that most scholars point to the existence of sex-based differences in conflict management style, the proposed hypothesis is:

H1: There is a significant difference between sexes in conflict management styles used when engaged in communication with their parents about topics where the young adults and their parents hold incompatible opinions.

Family Communication Patterns and Conflict Styles

Koerner and Fitzpatrick (1997) examined the relationship between family communication patterns and conflict styles. Specifically, conformity orientation was positively correlated with conflict avoidance while conversation orientation had a very strong negative correlation with conflict avoidance. In other words, a family high on conformity orientation tends to be high on conflict avoidance, while a family high on conversation orientation tends to be low on conflict avoidance. Moreover, there is a significant relationship between family type and conflict avoidance (Koerner & Fitzpatrick, 1997). Families who adopt laissez faire and protective family communication styles are high in conflict avoidance, whereas pluralistic families are least conflict avoidant, and consensual families are moderate in conflict avoidance. Family members in conformity oriented families are more likely to avoid conflict, while family members in conversation oriented families are less likely to avoid conflict.

Shearman and Dumlao (2008) argued that young adults in high conversation oriented families use integrating and compromising conflict strategies with their parents, whereas young adults in high conformity oriented families use avoiding and obliging conflict strategies. Young adults who reported a consensual family communication pattern reported using obliging conflict styles more than those from other family types. Thus, individuals from families high in conversation orientation are more likely to have better conflict communication skills than those who are from families high in conformity orientation (Koerner & Fitzpatrick, 2002a). Additionally, young adults from families high in socio-orientation and concept-orientation, known as consensual families, are more likely to adopt a collaborating or integrating style when they engage in a conflict with their father (Dumlao & Botta, 2000).

In the Asian context, Zhang (2007) reported that Chinese children from consensual families use all five-conflict styles, so they handle conflict situations in both constructive and destructive ways. Chinese children prefer collaborating, accommodating, avoiding, compromising, and competing styles, in that order. This preference is shared with their parents. Chinese children from protective families are most likely to use competing/dominating conflict styles, whereas children from pluralistic families use collaborating/integrating and compromising styles. Children from laissez-faire families are most likely to use the avoiding style for conflict management. Zhang (2007) concluded that family communication patterns affect children's ability to cope when confronting conflict. Steinhoff (1994) explained that the Japanese family has a strong hierarchical order; the head of the family is at the top and is the most significant person. The Japanese culture defines conflict as dangerous; as such, Japanese people tend to avoid conflict. Perhaps as a result, Japanese parents are more likely to use the laissez-faire style.

Although there are no similar reports about conflict management styles among Thais, avoidance of conflict is one of the distinct features of Thai culture. Slagter and Kerbo (2000), for example, stated that Thai people recognize harmony in social relations; therefore, they try to avoid confrontation and avoid conflict. Also, Fieg (1989) stated that American children are encourage to think independently and critically; in contrast, Thai children are not encouraged to engage in those behaviors, especially with people who are older or have a higher-level position. According to Charoenthaweesub and Hale (2011), most of the high school students in Chiang Mai province are members of families that reflect a consensual communication pattern that is high on both conformity orientation and conversation orientation. As a result, Thai adolescents from Chiang Mai might be more likely to use integrating, compromising, avoiding, and obliging conflict management styles but would not be likely to use a dominating style. Thus, the following hypothesis is proposed.

H2: There is a significant difference in young adults' conflict management styles based on their reported family communication patterns.

Based on the hypotheses, the following theoretical framework is presented.

IV

Sex: male

DV

H_1

Conflict Management

IV

Family

H_2

RQ1: What communication pattern is

RQ2: What do most Thai young adults report as

Figure 2.3: Theoretical Framework

Summary

This chapter has reviewed the relevant research concerning the concepts of family communication patterns and conflict management styles and the potential relationship between family communication patterns and conflict management styles. Attention was paid to the influence of culture, especially on family communication patterns. Based on the review of literature, two research questions and two hypotheses were identified. The approach to answering those questions and testing those hypotheses will be described in the next chapter.

CHAPTER 3

METHODOLOGY

This chapter describes the procedures employed in this research. The research design, sampling procedures, instrument, and statistical analyses are reported.

Research Design

Survey research is an appropriate way that allow the researcher to collect data from large numbers of people and can involve either quantitative or qualitative methods. Written questionnaires were used to examine the relationship between family communication patterns and Thai young adults' conflict management style when they have opinions that are inconsistent with the opinions of their parents. A one-way MANOVA was used to test the hypotheses that were posed. In depth-interviews with survey participants were used to gather additional information about selected adolescents' family communication and conflict management in family interactions.

Participants, Populations, and Samples

Young adults in Chiang Mai province were targeted in this study. The relevant population was Thai young adults between the ages of 18 and 21 who, at the time of the research, were residents of Chiang Mai province and lived at home with their parents. At that point in time, the total number of 18 to 21-year-old young adults in Chiang Mai was 137,275 (National Statistic Office, 2016). This study targeted Chiang Mai young adults who were enrolled in a university located in Chiang Mai. The Office of Higher Education Commission (2016) reported that 7 universities located in Chiang Mai provided undergraduate education. Those universities are Chiang Mai University, Maejo

University, Rajamangala University of Technology Lanna Chiang Mai, Chiang Mai Rajabhat University, Payap University, Far Eastern University, and North-Chiang Mai University.

Table 3.1: The Number of Students

University	Number of Students
Chiang Mai University	29,215
Maejo University	15,867
Rajamangala University of Technology Lanna Chiang Mai	11,369
Chiang Mai Rajabhat University	23,489
Payap Univesity	4,332
Far Eastern University	1,168
North-Chiang Mai University	1,940

G*Power Software was consulted to calculate the minimum sample size. Based on the hypotheses, a one-way MANOVA was used to analyze the data. G*Power Software shows that a minimum sample size of at least 68 participants is needed for a one-way MANOVA with approximately 95% power at the .05 significance level and with a medium effect size of 0.25 (Erdfelder, Faul & Buchner, 1996). Taking all of this into consideration, the target sample size for this study was set at 200 participants: 100 men and 100 women.

<u>Research Instrument</u>

The questionnaire included the Revised Family Communication Patterns instrument (RFCP) (Ritchie & Fitzpatrick, 1990). The RFCP consists of 26 items employing a five-point Likert scale that ranges from 5 “strongly agree” to 1 “strongly disagree” intended to measure family communication patterns. The mean splits on two dimensions of family communication patterns—conformity orientation and conversation orientation—reveal four types of family communication patterns. Participants scoring above the sample mean on both conversation orientation and conformity orientation were classified as consensual families. Those scoring below the sample mean on both conversation orientation and conformity orientation were classified as laissez-faire families. Those scoring below the sample mean on conversation orientation but above the sample mean on conformity orientation were classified as protective families, and those who scored above the sample mean on conversation orientation but below the sample mean on conformity orientation were classified as pluralistic families. Previous researchers who translated the RFCP into Thai reported reliability for the conversation orientation dimension of the RFCP as being very good, with Cronbach's alpha = .88, and an acceptable reliability for the conformity orientation, with Cronbach's alpha = .85 (Charoenthaweesub & Hale, 2011). This study translated the RFCP instrument into Thai and then back translated the instrument into English. The questionnaire was pilot tested with a group of university students. The Cronbach's alpha coefficient for conversation orientation was .84. and conformity orientation was .85.

Rahim's Organizational Conflict Inventory-II (ROCI-II) (Rahim, 1983) was employed to assess participant conflict management style. The ROCI-II instrument consists of 28 Likert-type scale items that tap into the five conflict styles: integrating/collaborating, compromising, dominating/competing, avoiding/withdrawing, and obliging/accommodating. Participants respond to the items using five-point Likert scales that range from 5 "strongly agree" to 1 "strongly disagree." Prior studies using the ROCI-II instrument have reported reliability for the five conflict styles as ranging from .75 to .89 (Cai & Fink, 2002; Dumlao & Botta, 2000). For this study, the ROCI-II was translated into Thai and then back translated into English. The questionnaire was pilot tested with a group of university students. The Cronbach's alpha coefficients for the five conflict styles ranged from .62 to .81. The last section of the questionnaire sought demographic information from the participants including sex, age, religion, family income, number of family members, parents' level of education, and length of residence in Chiang Mai.

Due to the limitations of the research design with a questionnaire whose results might be affected by social desirability or other factors that lessen the reliability of the responses, personal interviews were conducted with 20 Thai young adults (10 men and 10 women) to further inform the research. The interview obtained "in-depth information about a participant's thoughts, beliefs, knowledge, reasoning, motivations, and feelings about [the] topic" (Johnson & Christensen, 2008, p. 207). The 20 respondents were asked to volunteer to be interviewed after they returned their questionnaire. The personal interview asked about communication in their family and conflict with their parents.

Data Collection

In order to answer the research questions, questionnaires were distributed through the universities located in Chiang Mai. A stratified random sampling was used to obtain the needed sample. To obtain the desired 200 respondents, a pre-determined quota of participants was sought from each of the 7 universities. The quota was based on the number of young adults enrolled in each university.

Table 3.2: The Number of Participants

University	Number of Participants
Chiang Mai University	67
Maejo University	36
Rajamangala University of Technology Lanna Chiang Mai	26
Chiang Mai Rajabhat University	54
Payap University	10
Far Eastern University	3
North-Chiang Mai University	4

The self-administered questionnaire and the consent form were distributed to the 7 universities by the researcher. The consent form described the purpose of the study, the benefits of the study, and provided contact information for the researcher. Data collection occurred during May to August 2017. The researcher asked for permission to collect data from lecturers in each university. The researcher attended classes and sought student participants who met the previously described participant inclusion/exclusion criteria. After returning their questionnaire, each participant was asked if he/she would be willing to participate in a voluntary interview. When a participant agreed to participate in an interview, the basic purpose for the research was again described, the approximate length of time needed for the interview was noted, and the scope of the questions to be asked was described. A mutually convenient time and private location for the interview was then established. Before starting the actual interview, participants were asked to read and sign a consent form. Each interview took 30 – 45 minutes to complete. All of the interviews were tape-recorded. After the interview was completed, the participants received a free movie ticket as compensation.

Data Analysis

The statistical package for the social sciences (SPSS) was employed to analyze the data. In order to answer the research questions and hypotheses, a one-way multivariate analysis of variance (MANOVA) was employed. The acceptable statistical significance level was specified as alpha (α) $\leq .05$.

The Cronbach's alpha coefficients for conversation orientation was .80

Table 3.3: Revised Family Communication Patterns Instrument: conversation-orientation item reliability coefficient

Question item	Mean	SD
In our family we often talk about topics like politics and religion where some family members disagree with others.	3.31	1.008
My parents often say something like "Every member of the family should have some say in family decisions."	3.83	.871
My parents often say something like "You should always look at both sides of an issue."	3.97	.801
I usually tell my parents what I am thinking about things.	4.09	.751
My parents and I often have long, relaxed conversations about nothing in particular.	4.00	.902
I really enjoy talking with my parents, even when we disagree.	3.78	.920
My parents sometimes become irritated with my views if they are different from theirs.	3.39	.955
My parents tend to be very open about their emotions.	4.00	.780
We often talk as a family about things we have done during the day.	3.91	.947
In our family we often talk about our plans and hopes for the future.	3.98	.874
My parents often ask my opinion when the family is talking about something.	3.92	.849
My parents encourage me to challenge their ideas and beliefs.	3.58	1.039
I can tell my parents almost everything.	3.91	1.059
In our family, we often talk about our feelings and emotions.	3.82	.884
My parents encourage me to express my feelings.	3.93	.871

The Cronbach's alpha coefficients for conformity orientation was .82.

Table 3.4: Revised Family Communication Patterns Instrument: conformity-orientation item reliability coefficient

Question item	Mean	SD
My parents often say something like "You'll know better when you grow up."	3.98	.935
My parents often say something like "My ideas are right and you should not question them."	2.76	1.157
My parents often say something like "You should give in on arguments rather than risk making people mad."	3.27	1.197
When anything really important is involved, my parents expect me to obey without question.	3.36	1.071
If my parents do not approve of something, they do not want to know about that thing.	3.00	1.077
My parents often say something like "A child should not argue with adults."	3.29	1.229
My parents often say something like "There are some things that just shouldn't be talked about."	3.26	1.122
In our home, my parents usually have the last word.	3.27	1.209
My parents believe that it is important for them to be the boss.	3.85	.880
My parents like to hear my opinions, even when they do not agree with me.	3.88	.848
When I am at home, I am expected to obey my parents' rules.	3.36	1.117

The Cronbach's alpha coefficients for the integrating conflict management styles was .814

Table 3.5: Rahim Organization Conflict Inventory II (ROCI-II) Instrument: integrating item reliability coefficient

Question item	Mean	SD
I try to investigate an issue with my parents to find a solution acceptable to us.	3.89	.755
I try to integrate my ideas with those of my parents to come up with a joint decision.	3.86	.719
I try to work with my parents to find solutions to a problem that satisfy our mutual expectations.	3.81	.811
I exchange accurate information with my parents to solve a problem together.	3.99	.808
I try to bring all our concerns out in the open so that the issues can be resolved in the best possible way.	3.91	.883
I collaborate with my parents to come up with decisions acceptable to us.	3.97	.766
I try to work with my parents for a proper understanding of any problems.	4.05	.846

The Cronbach's alpha coefficients for the obliging conflict management styles was .752

Table 3.6: Rahim Organization Conflict Inventory II (ROCI-II) Instrument: obliging item reliability coefficient

Question item	Mean	SD
I generally try to satisfy the wishes of my parents.	3.95	.724
I usually accommodate the wishes of my parents.	3.81	.768
I give in to the wishes of my parents.	3.73	.788
I usually make concessions to my parents	3.63	.958
I often go along with the suggestions of my parents.	3.78	.746
I try to satisfy the expectations of my parents.	3.92	.762

The Cronbach's alpha coefficients for the compromising conflict management styles was .666

Table 3.7: Rahim Organization Conflict Inventory II (ROCI-II) Instrument: compromising item reliability coefficient

Question item	Mean	SD
I try to find a middle course to resolve an impasse.	3.95	.775
I usually propose a middle ground for breaking deadlocks.	3.70	.840
I negotiate with my parents so that a compromise can be reached.	3.73	.861
I use "give and take" so that a compromise can be found.	3.59	.931

The Cronbach's alpha coefficients for the dominating conflict management styles was .740

Table 3.8: Rahim Organization Conflict Inventory II (ROCI-II) Instrument: dominating item reliability coefficient

Question item	Mean	SD
I use my influence to get my ideas accepted.	3.23	1.029
I use my authority to make a decision in my favor.	3.13	1.127
I use my expertise to make decisions in my favor.	3.54	.867
I am generally firm in pursuing my side of the issue.	3.77	.843
I sometimes use my power to win a competitive situation.	3.37	1.113

The Cronbach's alpha coefficients for the avoiding conflict management styles was .710

Table 3.9: Rahim Organization Conflict Inventory II (ROCI-II) Instrument: avoiding item reliability coefficient

Question item	Mean	SD
I attempt to avoid being "put on the spot" and try to keep any conflicts with my parents to myself.	3.67	.875
I usually avoid open discussion of my differences with my parents.	3.60	.967
I try to stay away from disagreement with my parents.	3.66	1.044
I avoid any confrontations with my parents.	2.69	1.201
I try to keep any disagreements with my parents to myself in order to avoid hard feelings.	3.49	1.047
I try to avoid unpleasant exchanges with my parents.	3.52	1.032

Conclusion

This chapter has provided a picture of the method that was used to test the research questions and hypotheses being explored. The instruments used to identify respondents' family communication pattern and their conflict management style were identified. The approach used in recruiting participants, for both the quantitative and qualitative portions of the study, and the statistic used for the quantitative analysis were described. The next chapter reports the results of the research.

CHAPTER 4

RESULTS

This chapter presents the analysis of the quantitative and qualitative data collected in this research. The demographic and background information about the participants is reported. In addition, participants' reports of their family's communication pattern and conflict management style are described. Finally, the research questions and hypotheses are addressed.

Participants and Descriptive Statistics

Participants were students who, at the time of the research, were residents of Chiang Mai province and enrolled in one of seven universities located in Chiang Mai: Chiang Mai University (CMU), Maejo University (MJU), Rajamangala University of Technology Lanna Chiang Mai (RMUTL), Chiang Mai Rajabhat University (CMRU), Payap University (PYU), Far Eastern University (FEU), and North-Chiang Mai University (NCU).

One hundred of the participants were female, and 100 were male. Table 4.1 shows the number of male and female participants from each university.

Table 4.1: The Number of Participants

Organization	N	Valid Percent	Female	Male
CMU	67	33.5	30	37
MJU	36	18	19	17
RMUTL	26	13	15	11
CMRU	54	27	30	24
PYU	10	5	4	6
FEU	3	1.5	2	1
NCU	4	2	0	4
Total	200	100	100	100

With respect to participant age, the highest response rate was achieved among those who were 21 years old at 31.5%. That was followed by 20 years old at 30.5%, 19 years old at 23%, and 18 years old at 15% (see Table 4.2).

Table 4.2: Ages of Participants

	Frequency	Valid Percent
18 years	30	15
19 years	46	23
20 years	61	30.5
21 years	63	31.5
Total	200	100

As might be expected given the culture of Thailand, most of the participants reported their religion as Buddhism (89.5%), while 9% reported Christianity, and 1.5% reported Islam (see Table 4.3).

Table 4.3: Religion of Participants

	Frequency	Valid Percent
Buddhism	179	89.5
Christianity	18	9.0
Islam	3	1.5
Total	200	100

Most of participants reported having an income per month of less than or equal to 3,000 baht (32.5%). That was followed by 26% reporting an income of 5,001-7,000 baht per month; 25% an income of 3,001-5,000 baht per month; 9.5% an income of 7,001-10,000 baht per month; 4.5% an income of 10,001-15,000 baht per month; and, 2.5% an income of 15,001 or more per month (see Table 4.4).

Table 4.4: Participant's Income Per Month

	Frequency	Valid Percent
Less than or equal to 3,000 baht	65	32.5
3,001 – 5,000 baht	50	25.0
5,001 – 7,000 baht	52	26.0
7,001 – 10,000 baht	19	9.5
10,001 – 15,000 baht	9	4.5
15,001 baht or more	5	2.5
Total	200	100

Note. The currency exchange rate at the time of the study was 1 USD equal to 31.64 baht.

In terms of who the participants currently live with, one or both parents, 73% of the participants live with both their father and mother while 20% live with their mother only, and 7% live with their father only (see Table 4.5).

Table 4.5: Person Are Currently Staying

	Frequency	Valid Percent
Father and mother	146	73
Father only	14	7
Mother only	40	20
Total	200	100

In this study, 35% of the participants are the youngest child in their family; 31.5% are the eldest child; 24% are the only child, and 9.5% are the middle child (see Table 4.6).

Table 4.6: Sequence of Child

	Frequency	Valid Percent
Eldest	63	31.5
Middle	19	9.5
Youngest	70	35
Only child	48	24
Total	200	100

With respect to the participants' parents, a majority (69.5%) were reported as living together; 18% were reported to be divorced and/or separated; 7.5% reported that their father or mother had passed away. 3.5% of the participants reported that their parents had temporarily separated, and 1.5% reported that their parents were divorced but still living together (see Table 4.7).

Table 4.7: Parent's Marital Status

	Frequency	Valid Percent
Living together	139	69.5
Divorced and/or Separated	36	18.0
Divorced but still living together	3	1.5
Separated temporarily	7	3.5
Father or mother has passed away	15	7.5
Total	200	100

Most of the respondents reported their family income per month as less than or equal to 15,000 baht (21.5%). That was followed by 18.5% reporting a family income of 55,001 baht or more per month; 17.5% reporting 15,001 – 25,000 baht; 17% reporting 25,001 – 35,000 baht; 13% reporting 45,001 – 55,000 baht, and 12.5% reporting 35,001 – 45,000 baht (see Table 4.8).

Table 4.8: Participant's Family Income Per Month

	Frequency	Valid Percent
Less than or equal to 15,000 baht	43	21.5
15,001 – 25,000 baht	35	17.5
25,001 – 35,000 baht	34	17.0
35,001 – 45,000 baht	25	12.5
45,001 – 55,000 baht	26	13.0
55,001 baht or more	37	18.5
Total	200	100

In terms of the number of family members living under the same roof, excluding the participant, a majority of the sample reported 2-4 persons/family (79%); 9.5% reported 5 family members; 6% reported 1 family member; 1% reported either 7 members or 10 members, and 0.5% reported either 8 members or 9 members (see Table 4.9).

Table 4.9: Participant's Family Members

	Frequency	Valid Percent
1	12	6
2	48	24
3	69	34.5
4	41	20.5
5	19	9.5
6	5	2.5
7	2	1
8	1	0.5
9	1	0.5
10	2	1
Total	200	100

Among the participants, 26.5% reported their father's level of education as an undergraduate degree; 23% as an elementary education; 18% as an upper secondary education; 17.5% as a vocational or technical education; 10% as a graduate degree, and 5% as a lower secondary education (see Table 4.10).

Table 4.10: Participant's Father's Level of Education

	Frequency	Valid Percent
Elementary	46	23
Lower Secondary	10	5
Upper Secondary	36	18
Vocational or Technical	35	17.5
Undergraduate	53	26.5
Graduate	20	10
Total	200	100

Table 4.11 shows the participants' mother's level of education. As reported, 29% had an undergraduate degree, 29% an elementary education, 15% an upper secondary education, 12% a vocational or technical education, 10% a lower secondary education, and 5% a graduate degree.

Table 4.11: Participant's Mother's Level of Education

	Frequency	Valid Percent
Elementary	58	29
Lower Secondary	20	10
Upper Secondary	30	15
Vocational or Technical	24	12
Undergraduate	58	29
Graduate	10	5
Total	200	100

A majority of the participants reported their father's occupation as personal business (38.5%), followed by employees (24.5%), agriculture (12.5%), professional (8%), government official (6.5%), state enterprise (4.5%), private enterprise (4%), and no occupation (1.5%) (see Table 4.12).

Table 4.12: Participant's Father's Occupation

	Frequency	Valid Percent
Personal business	77	38.5
Government official	13	6.5
Employees	49	24.5
Private enterprise	8	4
State enterprise	9	4.5
Agriculture	25	12.5
Professional	16	8
No occupation	3	1.5
Total	200	100

A majority of the participants' mother's occupations were personal business (37.5%), followed by employees (25%), government official (11.5%), no occupation (8%), agriculture (8%), private enterprise (6%), professional (2.5%), and state enterprise (1.5%) (see Table 4.13).

Table 4.13: Participant's Mother's Occupation

	Frequency	Valid Percent
Personal business	75	37.5
Government official	23	11.5
Employees	50	25
Private enterprise	12	6
State enterprise	3	1.5
Agriculture	16	8
Professional	5	2.5
No occupation	16	8
Total	200	100

Table 4.14 shows the participants' duration of time with respect to living in Chiang Mai. Most of the participants had lived in Chiang Mai between 20-21 years (46%).

Table 4.14: Duration of Living in Chiang Mai

	Frequency	Valid Percent
6 years	5	2.5
8 years	8	4
10 years	11	5.5
11 years	5	2.5
12 years	4	2
13 years	5	2.5
14 years	8	4
15 years	7	3.5
16 years	4	2
17 years	1	0.5
18 years	18	9
19 years	32	16
20 years	53	26.5
21 years	39	19.5
Total	200	100

RQ 1 asked "What communication pattern is reported by most Thai young adults as characterizing their family?" Table 4.15 reveals that the consensual style is the most popular family communication pattern reported by Thai young adults, reported by 33%. The other three styles, in order, were laissez-faire (26%), pluralistic (20.5%), and protective (20.5%).

Table 4.15: Family Communication Styles of Participants

	Frequency	Valid Percent
Consensual	66	33
Laissez-faire	52	26
Pluralistic	41	20.5
Protective	41	20.5
Total	200	100

In terms of RQ 2 (What do most Thai young adults report as being their conflict management style when engaged in communication with their parents about topics where the young adults and their parents hold incompatible views?), Table 4.16 shows that, when engaged in incompatible communication with their parents, Thai young adults primarily report the integrating as their style (39.5%), then compromising (20.5%), avoiding (15%), dominating (12.5%), and obliging (12.5%) respectively.

Table 4.16: Conflict Management Styles of Participants

	Frequency	Valid Percent
Avoiding	30	15
Compromising	41	20.5
Dominating	25	12.5
Integrating	79	39.5
Obliging	25	12.5
Total	200	100

<u>The Analysis of the Research Hypotheses</u>

There were two hypotheses in this study:

H1: There is a significant difference between sexes in conflict management styles used when engaged in communication with their parents about topics where the young adults and their parents hold incompatible opinions.

H2: There is a significant difference in young adults' conflict management styles based on their reported family communication pattern.

Since more than one dependent variable was involved, a multivariate analysis of variance (MANOVA) was employed to test the hypotheses. MANOVA is used to simultaneously examine the influence of many dependent variables. One requirement for a MANOVA is that the dependent variables should not have high multicollinearity (Hair, Black, Babin, & Anderson, 2010). The bivariate correlations were used to test for multicollinearity among the five dependent variables (i.e., avoiding style, compromising style, dominating style, integrating style, and obligating style). The result showed that all of the dependent variables shared moderate to low correlations. There were significant correlations between the integrating style and the obligating style, $r = .324$, $p < .01$; between the integrating style and the compromising style, $r = .491$, $p < .01$; between the obligating style and the dominating style, $r = .283$, $p < .01$; between the obligating style and the avoiding style, $r = .520$, $p < .01$; between the obligating style and the compromising style, $r = .345$, $p < .01$; between the dominating style and the avoiding style, $r = .390$, $p < .01$; between the dominating style and the compromising style, $r = .407$, $p < .01$; and between the avoiding style and the compromising style, $r = .292$, $p < .01$.

Box's M test was used to check the homogeneity of covariance. As Box's M (20.270) was not significant ($p = .183$), there was no problem. Bartlett's test showed that all dependent variables were correlated with each other, $x^2 = 231.978$, $p < .01$.

Hotelling's trace was applied to test the significance of the main effect when two groups of independent variables are present. There were no significant differences between men and women on the combined dependent variables (p = .051).

Table 4.17: Multivariate Tests of the Main Effect

	Value	F	Hypothesis df	Error df	P	Partial Eta Squared
Hotelling's Trace	11.484	2.253	5	194	.051	.723

Note. The mean difference is significant at less than .05 level

Regarding H2, a significant difference was found between family communication patterns and young adult conflict management styles. Table 4.18 shows that, based on Wilks' Λ, there were significant differences among family communication patterns on the combined dependent variables.

Table 4.18: Multivariate Tests of the Main Effect

	Value	F	Hypothesis df	Error df	P	Partial Eta Squared
Wilks' Lambda	.467	11.246	15	530.429	.000	.224

Note. The mean difference is significant at less than .05 level

An analysis of variance (ANOVA) was conducted to investigate the impact of each main effect on the individual dependent variables. Table 4.19 provides the results of the univariate ANOVA. Essentially, there were significant differences among family communication patterns on the compromising style, F (3, 196) = 11.016, p < .001, η^2 = .144 with an observed power = .999. The univariate ANOVA for the avoiding style was significant, F (3, 196) = 21.024, p < .001, η^2 = .243 with an observed power of 1.000. The results showed that there were significant differences among family communication pattern on the dominating style, F (3, 196) = 7.384, p < .001, η^2 = .102. with an observed power .984. The univariate ANOVA for the obliging style was significant, F (3, 196) = 15.022, $p < .001$, $\eta^2 = .187$ with an observed power 1.000. The univariate analysis showed significant differences among four family communication patterns on the integrating style, F (3, 196) = 34.586, $p < .001$, $\eta^2 = .346$ with an observed power 1.000.

Table 4.19: Tests of Between-Subjects Effects

Source	Dependent Variable	SS	df	MS	F	P	Obs. Power
FCP	Compromising	10.431	3	3.477	11.016***	.000	.999
	Avoiding	17.260	3	5.753	21.024***	.000	1.000
	Dominating	9.967	3	3.322	7.384***	.000	.984
	Obliging	9.235	3	3.078	15.022***	.000	1.000
	Integrating	20.762	3	6.921	34.586***	.000	1.000
Error	Compromising	61.866	196	.316			
	Avoiding	53.639	196	.274			
	Dominating	88.185	196	.450			
	Obliging	40.163	196	.205			
	Integrating	39.220	196	.200			
Total	Compromising	2,871.688	200				
	Avoiding	2,676.958	200				
	Dominating	2,418.320	200				
	Obliging	2,678.466	200				
	Integrating	3,138.674	200				

Table 4.20 provides the marginal means and standard deviations for the family communication patterns and the participant conflict management styles. Since the ANOVAs for the dependent variables were significant, pairwise comparisons for all conflict management styles were performed across family communication patterns. The Bonferroni approach was used and each comparison was tested at **α**= .05. Table 4.21 provides the pairwise comparisons between family communication patterns and conflict management styles.

Table 4.20: Mean and Standard Deviation of Conflict Management Styles and Family Communication Patterns

	Consensual		Laissez-faire		Pluralistic		Protective	
	M	SD	M	SD	M	SD	M	SD
Avoiding	3.954	.491	3.448	.529	3.174	.618	3.695	.455
Compromising	4.049	.496	3.504	.488	3.719	.527	3.567	.750
Dominating	3.700	.675	3.242	.606	3.141	.805	3.404	.587
Integrating	4.218	.437	3.553	.390	4.230	.394	3.610	.565
Obliging	3.904	.464	3.380	.440	3.471	.413	3.642	.484

Three pairwise comparisons were significant at $p < .05$ for family communication patterns and the compromising conflict management style. The results showed that young adults who reported a consensual family communication pattern (M = 4.049, SD = .496) scored higher on the compromising conflict management style than young adults who reported a laissez-faire (M = 3.504, SD = .488), protective (M = 3.567, SD = .750), or pluralistic (M = 3.719, SD = .527) family communication pattern.

Three pairwise comparisons were significant at $p < .001$ for family communication patterns and avoiding conflict management style. The results showed that young adults who reported a consensual family communication pattern (M = 3.954, SD = .491) scored higher on the avoiding conflict management style than young adults who reported a pluralistic (M = 3.174, SD = .618) or a laissez-faire (M = 3.448, SD = .529) family communication pattern. Furthermore, young adults who reported a protective family communication pattern (M = 3.695, SD = .455) scored higher on the avoiding conflict management style than young adults who reported a pluralistic family communication pattern (M = 3.174, SD = .618).

Table 4.21: The Results of the Post Hoc Comparisons between Four Family Communication Styles on Five Styles of Conflict Management

Dependent Variable	Family Communication Pattern	P	95% Confidence Interval	
			Lower	Upper
Compromising Style	Consensual-Laissez-faire	.000	.266	.822
	Consensual-Pluralistic	.021	.032	.627
	Consensual-Protective	.000	.184	.779
	Laissez-faire-Pluralistic	.413	-.527	.098
	Laissez-faire-Protective	1.00	-.375	.250
	Pluralistic-Protective	1.00	-.178	.483
Avoiding Style	Consensual-Laissez-faire	.000	.247	.764
	Consensual-Pluralistic	.000	.502	1.057
	Consensual-Protective	.083	-.018	.535
	Laissez-faire-Pluralistic	.077	-.016	.565
	Laissez-faire-Protective	.149	-.538	.044
	Pluralistic-Protective	.000	-.829	-.213
Dominating Style	Consensual-Laissez-faire	.002	.126	.789
	Consensual-Pluralistic	.000	.203	.914
	Consensual-Protective	.168	-.060	.650
	Laissez-faire-Pluralistic	1.00	-.272	.474
	Laissez-faire-Protective	1.00	-.536	.210
	Pluralistic-Protective	.462	-.658	.131
Obliging Style	Consensual-Laissez-faire	.000	.299	.747
	Consensual-Pluralistic	.000	.193	.672
	Consensual-Protective	.024	.021	.501
	Laissez-faire-Pluralistic	1.00	-.342	.161
	Laissez-faire-Protective	.037	-.513	-.009
	Pluralistic-Protective	.530	-.437	.095
Integrating Style	Consensual-Laissez-faire	.000	.444	.886
	Consensual-Pluralistic	1.00	-.248	.225
	Consensual-Protective	.000	.371	.845
	Laissez-faire-Pluralistic	.000	-.925	.427
	Laissez-faire-Protective	1.00	-.305	.192
	Pluralistic-Protective	.000	.356	.883

Two pairwise comparisons were significant at $p < .05$ for family communication patterns and dominating conflict management style. The results showed that young adults who reported a consensual family communication pattern (M = 3.700, SD = .675) scored higher on the dominating conflict management style than young adults who reported a pluralistic (M = 3.141, SD = .805) or a laissez-faire (M = 3.242, SD = .606) family communication pattern.

Four pairwise comparisons were significant at $p < .05$ for family communication patterns and obliging conflict management style. The results showed that young adults who reported a consensual family communication pattern (M = 3.904, SD = .464) scored higher on the obliging conflict management style than young adults who reported a laissez-faire (M = 3.380, SD = .440), a pluralistic (M = 3.471, SD = .413), or a protective (M = 3.642, SD = .484) family communication pattern. Moreover, young adults who reported a protective family communication pattern (M = 3.642, SD = .484) scored higher on the obliging conflict management style than young adults who reported a laissez-faire family communication pattern (M = 3.380, SD = .440).

Four pairwise comparisons were significant at $p <.001$ for family communication patterns and the integrating conflict management style. The results showed that young adults who reported a consensual family communication pattern (M = 4.218, SD = .437) scored higher on the integrating conflict management style than young adults who reported a laissez-faire (M = 3.553, SD = .390) or protective (M = 3.610, SD = .565) family communication pattern. Additionally, young adults who reported a pluralistic family communication pattern (M = 4.230, SD = .394) scored higher on the integrating conflict management style than young adults who reported a laissez-faire (M = 3.553, SD = .390) or a protective (M = 3.610, SD = .565) family communication pattern.

Figures 4.1 – 4.5 show the relationships between the four family communication patterns and the five conflict management styles.

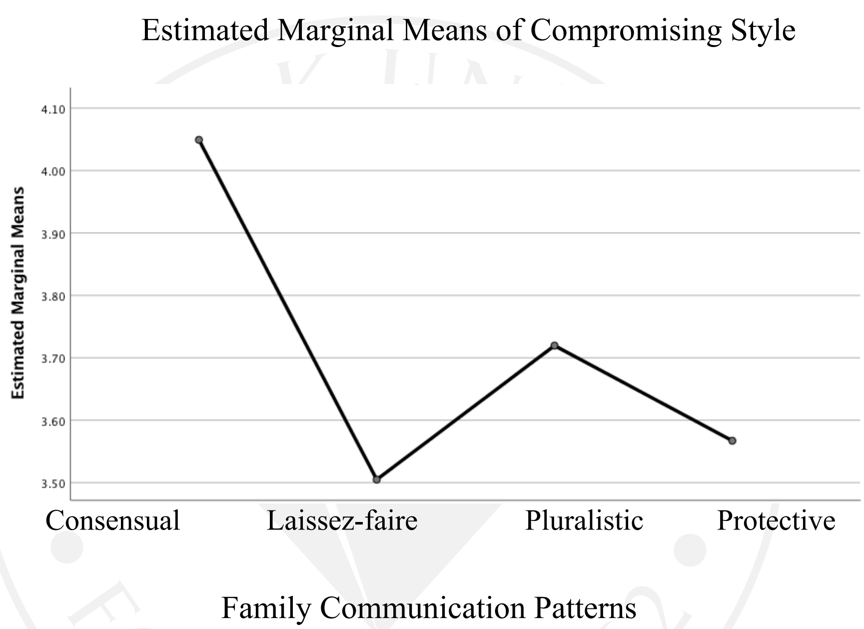
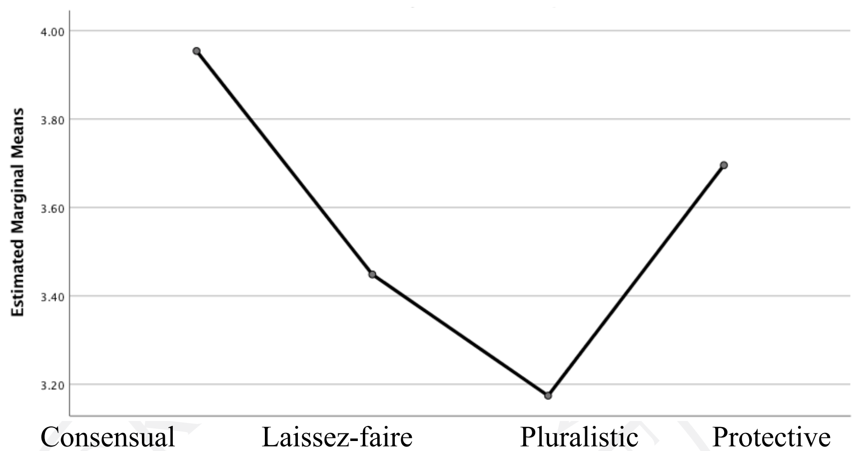


Figure 4.1: The Effect of Family Communication Patterns on Compromising Conflict Management Style

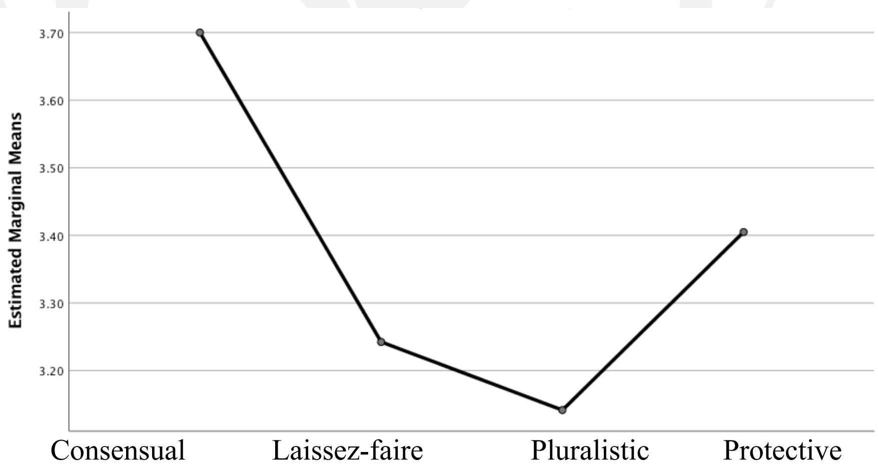
Estimated Marginal Means of Avoiding Style



Family Communication Patterns

Figure 4.2: The Effect of Family Communication Patterns on Avoiding Conflict Management Style

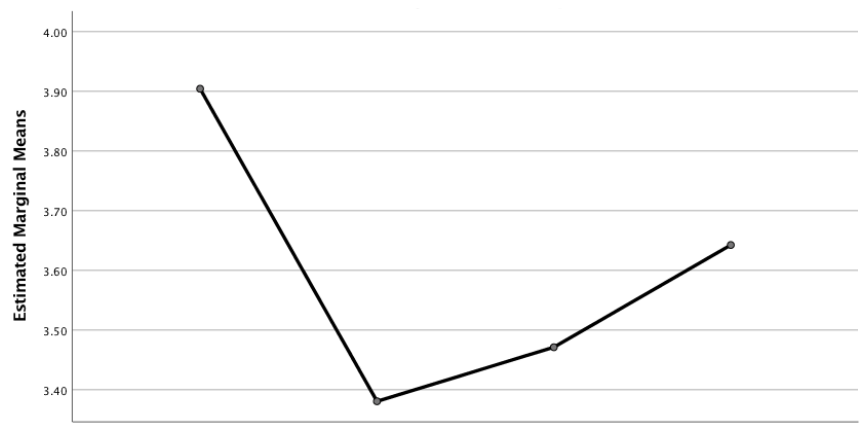
Estimated Marginal Means of Dominating Style



Family Communication Patterns

Figure 4.3: The Effect of Family Communication Patterns on Dominating Conflict Management Style

Estimated Marginal Means of Obliging Style

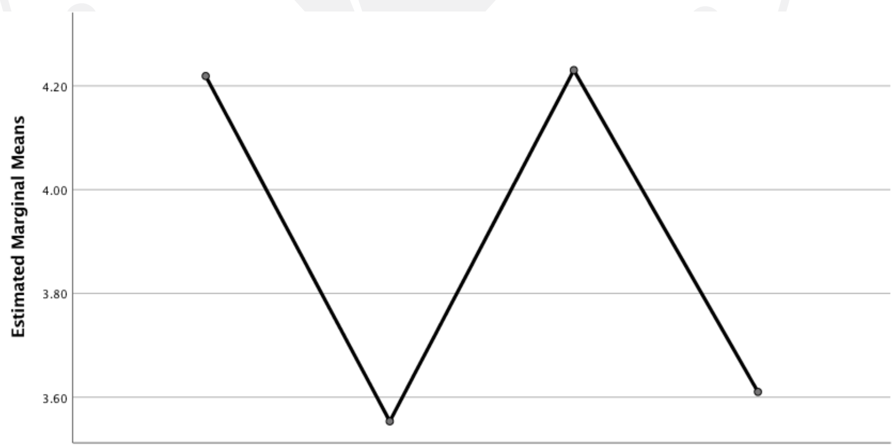


Consensual Laissez-faire Pluralistic Protective

Family Communication Patterns

Figure 4.4: The Effect of Family Communication Patterns on Obliging Conflict Management Style

Estimated Marginal Means of Integrating Style



Consensual Laissez-faire Pluralistic Protective

Family Communication Patterns

Figure 4.5: The Effect of Family Communication Patterns on Integrating Conflict Management Style

Qualitative Findings

Interviews were conducted in order to obtain more information about Thai young adults' perceptions of their family's communication patterns and their own conflict management styles. The interactions that were of interest in this research were those involving topics where the young adults and their parents hold (or held) incompatible opinions. The interviews were held after the participants had returned their completed questionnaires. At that point, they were asked if they would be willing to participate in a voluntary interview. When a participant agreed to participate in an interview, the basic purpose for the research was described, the approximate length of time needed for the interview was noted, and the scope of the questions to be asked was described. A mutually convenient time and private location for the interview was then established. Before starting the actual interview, participants were asked to read and sign a consent form. Each interview took approximately 30 – 45 minutes to complete. All of the interviews were tape-recorded.

Twenty young adults (10 women and 10 men) participated in the interviews. Each interviewee was assigned a pseudonym for use in this report. (The pseudonyms for women begin with a W and for men with an M.) Analysis of the interview data began by, first, transcribing the audio tapes, then reading and rereading the transcripts, returning to the original tape recording when needed, to identify similarities and differences in what was learned. The interviews were conducted in Thai with the researcher translating the interviews into English for the purposes of this report. When in doubt about the accuracy of a particular translation, the researcher consulted with friends who are fluent in both

Thai and English. Table 4.22 showed the characteristic of the interviewee with pseudonyms.

Table 4.22: Pseudonyms and Demographic Information of the Interviewees

Pseudonyms	Sex	Age	*Sequence of Child*
Waraporn	Female	20	Only child
Wanlapa	Female	20	Only child
Waew	Female	21	Only child
Weerawan	Female	20	Only child
Walailuck	Female	21	Only child
Worawan	Female	21	Youngest
Wanna	Female	20	Middle
Woranart	Female	20	Youngest
Waralee	Female	20	Only child
Worada	Female	20	Youngest
Manop	Male	21	Youngest
Maitree	Male	21	Youngest
Mana	Male	20	Eldest
Montree	Male	20	Youngest
Mitr	Male	20	Only child
Metha	Male	20	Youngest
Mongkol	Male	20	Eldest
Manit	Male	19	Youngest
Manoch	Male	20	Youngest
Manoon	Male	20	Youngest

The first question posed was: “What kinds of topics do you and your parents talk about?” The simplest answer for many (5 women and 6 men) was that they speak with their parents about “general topics” and their “daily life.” For example, Wanlapa explained that “we usually talk about general topics, such as food, studies, and sometimes we discuss the news or social trends.” Manop distinguished between conversations held with his mother versus conversations with his father. With his mother, Manop noted that their conversations were about “general topics, such as food—relaxing topics,” but with his father, conversations tended to focus on “more serious topics such as my studies and expenses.”

As might be expected given that the participants in this research are all university students, the topic of their studies was a common theme among the interviewees (specifically mentioned by 3 women and 5 men). For example, Weerawan explained that “I usually talk about my studies, general topics in everyday life, and sometimes we talk about the news.” Maitree indicated that he can talk with his parents about “everything, including my private life, my studies and lifestyle.”

Similar to Manop, Waraporn noted that there is a difference in the topics discussed with her mother (“I normally talk about friends with my mother”) and her father (“I talk about my studies, travel, and lifestyle with my father”). For Wanna, the difference noted was when she is in conversation with her parents versus her grandparents. With her parents, Wanna noted that they do not normally talk about serious topics, but her grandparents will raise formal topics “such as information they have gained from the news or other sources.”

One distinction of note is that, while none of the female participants specifically mentioned talking about finances or expenses with their parents, 3 of the male participants did mention this issue. For example, Manit explained that he talks with his parents about “general topics and mainly about money.” Metha noted that his parents “mainly talk to me about money—my expenses.”

In response to the question “Can you freely voice your opinion when discussing different topics with your parents?”, most of the participants (6 women and 8 men) reported that they are free to discuss different topics with their patents albeit some conditions were noted. For example, Waraporn said “I am free to express my opinion with one condition—I have to clearly explain my reasons.” One distinction that was found was that two young adult women experienced differences in their ability to express their opinions when in conversation with their father as opposed to their mother. None of the men mentioned this kind of difference. Specifically, Wilailuck noted that she can share her opinions with her father because “my father always tries to understand me while my mother always ignores me.” On the other hand, Waew explained that her father is impatient: “I do not express my opinions when I disagree with him so as to avoid incompatible situations.”

Only one man (Manoon) reported that he listens to his parents “without making any comments.” Although 14 of the interviewees’ parents were described as being open to listening to their children, as previously noted, some conditions existed. For example, Woranart is free to express her opinions, but her parents are “the main speakers.” Worada stated that her parents “still mainly believe in their ideas,” so she has to adjust her ideas to match those of her parents. Maitree also said that, if his parents think that his ideas are unreasonable, “they will go against those ideas.”

Three distinctions of note are that, first, Montree’s parents not only listen to his opinions but also “encourage [him] to think and speak to them.” According to Mitr, his parents have similar interaction styles. Specifically, his parents believe that “if there is a problem, we will help each other to find the solution.” Likewise, Waralee explained that, although she is free to express her voice, her parents are the main speakers, and she is usually a listener.

The third interview question asked: “What topics are you free to discuss with your parents?” Eight out of 10 women and 3 out of 10 men reported that they are free to discuss every topic with their parents. Waew said that she can talk to her mother about everything, “even private topics, for example love and sex.” On the contrary, Wilailuck noted that, while she is free to talk about every topic, she rarely shares her opinions with her mother because “my mother is not open-minded and still believes in her ideas.”

All of the participants were university students; however, only one woman and two men mentioned that their parents primarily listen to their opinions about their education. Other distinctions were found among the men. Two (Mongkol and Manit) out of the 10 stated that their parents mostly listen to their ideas about new technology. Mana said that he can talk with his parents “even about cheeky subjects”, while Mitr mainly felt free to discuss his extra job and his expenses.

The next question the interviewees were asked to address was: “What is a topic where you are not as free to be open with your views?” Six women and 7 men replied with the short answer of “Nothing.” Waralee explained that there were no limits to the topics discussed with her parents because “my parents always allow me to show my ideas, then they will explain what is good or bad in that topic.” Manoon explained that, even though there are no limits on the topics discussed with his parents, he is not a talkative person, so he rarely shares his opinions.

For other participants, less freedom exists in talking about the topic of money (Montree and Waew), parents’ personal matters (Mitr and Manoch), political issues

(Wanlapa), and religion (Waraporn). Wanna stated that “My parents do not allow me to gossip about other people.”

The next question was: “How often do you and your parents talk with each other about topics of importance to you?” Most of the women participants (6 out of 10) replied that their answer depends on the situation. Only four men provided a similar answer. Waraporn and Wanna gave the example of their school exam period as serving as a time when they and their parents talk a lot with each other, while Wanlapa said “We do not talk much about important topics; we usually only talk about general topics.” Wilailuck explained that she often talks to her parents about safety in everyday life; Waralee talks with her parents about life matters, and Mitr talks with his parents about education. Manoch stated that he particularly likes to talk with his mother—“she is like a close friend.” He also explained: “I am a chatty person, so I frequently talk to my parents while they are normally in the role of listener.”

The participants were next asked: “Do you think your parents listen to your opinions and believe in you?” Following their answer, they were asked: “What is it your parents have said or done to lead you to believe this?” All of the participants provided the same answer. Specifically, they stated that their parents always pay attention when they are engaged in conversation with each other. Two women (Wilailuck and Woramon) indicated that their father pays more attention to the conversation than their mother while, for two others (Waraporn and Waew), their mother was more attentive.

For most of the participants, the evidence that their parents listen and believe in their opinions is provided when their parents “follow up on the issue” (Waew, Weerawan, Wilailuck, and Wanna), “pay close attention while in the conversation” (Mitr, Metha, and Manoon), and/or "actively interact in the conversation" (Woranart and Manoch). Additionally, Maitree mentioned that "The tone my parents use while talking with me and their patience lets me know that they listen to my opinions." Three of the men participants indicated that their parents pay close attention because of where they are in terms of family structure/birth order. Mongkol and Manoch are the only children in their family, and Metha is the youngest child.

Worada was the only participant who expressed any hesitation about whether her parents listen to her opinions. She explained that "my parents listen to my opinions, but if they have already made a decision, they will not pay attention to my ideas."

Regarding conflict within the family, the participants were asked "How often do you and your parents have conflict when in conversation?" All of the participants replied that they seldom engage in conversations with their parents that can be described as involving or expressing conflict. There was a difference for two of the women participants. Waew stated "I do not have conflicts with mother, but I do have conflict with my father almost all the time when we are in conversation. My father and I always have a different opinion—every topic in every conversation." For Wilailuck, the opposite is true. She explained "I usually have conflict with my mother every time we have a conversation." One man, Metha, claimed that he "never" has a conflict when in conversation with his parents.

Staying with the topic of conflict in conversations, the participants were asked: "What kinds of topics usually result in conflict between you and your parents?" Despite a majority of the participants having denied engaging in conversations with their parents where conflict was present, all of the participants could identify topics that, in their experience, were likely to produce a conflict. As the participants are young adults, the topics usually resulting in conflict concern the participants' life styles. Wanlapa stated "My father is too worried about opposite sex relationships; that is something we sometimes have a conflict about."

The topic of money was mentioned by one woman and four men as a source of conflict when talking with their parents. Weerawan and Manop both stated that their own safety in daily life is usually a source of conflict, while Manoch reported, "If I am making any comment about my parent's personal issues, it always results in conflict."

Wanna stated that she normally has a conflict with her parents when they start talking about "temptations, for instance, alcohol consumption, socializing with friends, and tattoos." For Maitree, his nightlife usually results in conflict with his parents. Surprisingly, even though the participants are all university students, only two (Worada and Manoon) stated that their study habits frequently end up producing a conflict with their parents. There was a difference in the experiences of two women participants. Waraporn said "I sometime have conflict when in conversation with my father because of miscommunication." On the contrary, Wilailuck said "I normally having conflict with my mother on every topic, sometimes major things and sometimes just a little disagreement. My mother rarely tries to understand me."

The third question focusing on conflict communication asked "When you and your parents disagree about any issue that affects you, how is that disagreement handled? What does the communication look like?" Some of the participants responded by mentioning the tone or the "sound" of the conversation. Waraporn explained, "I know that we start having conflict when my father begins speaking in a louder tone. When that happens, I leave the conversation." In contrast, Worada spoke about her own tone: "I usually raise my voice when disagreeing with my parents, but then I turn down the volume and try to explain my point."

Perhaps understandably, given that so many of the participants claimed that they rarely engage in interactions with their parents that involve conflict, silence is a tactic that participants cited as employing when a disagreement occurs. Waralee stated "When I try to explain my opinion but my parents insist their opinion is right and they get angry, I will notice and stay silent, then only listen to them and accept their ideas." Montree and Manoon both said that they stay silent without arguing or responding in the conversation. Another tactic involves stopping talking for the moment, but continuing the conversation at a later point (Manit). Mitr explained "We will end the conversation to avoid dragging feelings down, and we will come back to the topic later." Manop said "When we start having emotionally involved conversations, we will stop talking and then talk again at a later time."

In contrast, three participants reported they keep talking when their parents disagreed with them. Wilailuck, for example, stated, "I try to explain my opinion as much as I can." Metha said "I will patiently listen to my parents, then gently explain my opinion." Wanlapa explained, "If I disagree with any issue, I can express my opinion and my parents will listen to my ideas then end the conversation."

The last question asked "How do you solve a problem when you have a conflict with your parents?" Again, silence played a very large role in the responses, with a distinction being made as to whether a participant (1) ended the conversation entirely, never returning to the topic, or (2) ended the conversation temporarily, but returned to the topic at a later time, or (3) remained in the conversation, but did not try to further advance his/her point of view.

Two participants (Waew and Wilailuck) replied that they usually “stop talking and walk away from the conversation to calm down,” while three others (Woramon, Wanna, and Manop) sought to first calm down but continued the conversation at a later point, trying to add more details or information to help explain their point of view. Three participants (Manoch, Metha, and Manoon) reported choosing to stay quiet to solve the conflict with their parents. Worada said that “I stay quiet, apologize and try to say something funny.”

While silence, in some form, was a popular response, there were participants who offered a different picture of their family’s style of communication. Maitree said “In our family, we will try to reconcile [conflicting views] in every conversation and never let the conflict cross the day.” Wanlapa explained “My parents usually compromise with me. That leads me to think that they respect my opinion. I usually consider my parents’ ideas and integrate them into my ideas.” Finally, two participants described solving the problem through the exercise of patience. Waralee stated “I listen to my parents and take their comments to think over.” Mana explained that, when he has a conflict with his parents, “I apologize and obey my parents.”

<u>Conclusion</u>

This chapter has provided the findings relevant to the research questions and hypotheses. In addition, the qualitative findings obtained from twenty personal interviews were reported. Discussion of the findings and the limitations of this research, and implications for future research are presented in the next chapter.

CHAPTER 5

DISCUSSION

Summary of the Findings and Discussion

As mentioned in chapter one, while some 26 studies of Thai family communication were conducted from 1996 to 2012, none of those studies focused on conflict management style (Thai Library Integrated System, 2014, August 5). As such, this research contributes to an important body of literature that is only beginning to be developed. That body of literature critically examines the relationship between a family's pattern of communication and the conflict management style reportedly employed by younger members of the family. In the case of this research, the focus was on adolescent family members when engaged in communication with their parents in situations where the adolescent and his/her parents (or at least one parent) disagree on some issue. This study specifically investigated how different family communication patterns (i.e., laissez-faire, protective, pluralistic, and consensual) influence young Thai adults' conflict management style (i.e., integrating, avoiding, dominating, obliging, and compromising) when they have opinions that are inconsistent with the opinions of their parents. Two research questions and two hypotheses were proposed.

Questionnaires were distributed to young adults who, at the time of the research, were residents of Chiang Mai Province, living with at least one parent, and enrolled in one of 7 universities in Chiang Mai. One hundred of the participants were female, and 100 were male. In addition, 20 interviews were conducted in order to obtain more information about Thai young adults' perceptions of their family's communication patterns and their own conflict management styles.

This chapter reviews the results of the research, both the quantitative study and the qualitative study data, discussing the results from each. The chapter also presents the links between the findings and previous research with respect to family communication patterns, conflict management styles, and cultural factors. Finally, limitations of the research and recommendations for future research are presented.

Discussion of the First Research Question

The first research question asked, "What communication pattern is reported by most Thai young adults as characterizing their family?" Most Thai young adults in Chiang Mai (33%) reported their family communication pattern as reflecting a consensual style. Ritchie and Fitzpatrick (2002b) explained that parents who employ a consensual family style are open to children's participation in family discussions. Consensual parents expect their children to agree with their (the parents') opinions; however, these parents still listen to their children's ideas and devote time and energy to explaining their own decisions. Consistent with the qualitative findings, 14 of the interviewees' parents were described as being open to listening to their children, albeit with some conditions. Woranart, for example, is free to express her opinions, but her parents are "the main speakers." Worada stated that her parents "still mainly believe in their ideas," so she has to adjust her ideas to match those of her parents. Likewise, Waralee explained that, although she is free to express her voice, her parents are the main speakers, and she is usually a listener.

A consensual family displays a pattern of communication that is high on both conformity orientation and conversation orientation. Koerner and Fitzpatrick (2002b) stated that parents high on conversation orientation are more likely to think about the usefulness of open and frequent exchanges of ideas and opinions in order to improve children’s education and socialization. Parents high on conformity orientation expect their children to be respectful of their (the parents’) ideas, to be obedient, and to avoid conflict (Fitzpatrick, 2004; Koerner & Cvancara, 2002; Koerner & Fitzpatrick, 1997; Koesten, 2004; Ritchie, 1991; Ritchie & Fitzpatrick, 1990). In addition, parents who are high on conformity orientation tend to promote a hierarchical family structure. The results from the qualitative findings were in accordance with these claims. For example, Woranart is free to express her opinions, but her parents are “the main speakers.” Worada stated that her parents “still mainly believe in their ideas,” so she has to adjust her ideas to match those of her parents. Likewise, Waralee explained that, although she is free to express her voice, her parents are the main speakers, and she is usually a listener.

In terms of cultural factors, many scholars have positioned Thailand as a collectivistic culture (see, for example, Dimmock, 2000). However, Supap (1999) argued that, due to social changes, contemporary Thai culture is individualistic (or is becoming more individualistic). Slagter and Kerbo (2000) described Thai culture as waivering between individualistic and collectivistic; that is, Thai people are hierarchical but also have a sense of self. Consistent with explanations concerning individualistic versus collectivistic cultures, Triandis (1989) stated that parents in collectivistic cultures tend to prefer obedience, reliability, and proper behavior. Parents in individualistic cultures, on the other hand, prefer self-reliance, independence, and creativity (Triandis, 1989). The results of this study suggest that Thailand still tends to be a collectivistic culture with most of the Thai young adults in Chiang Mai reporting their family communication pattern as being consensual in nature. As noted, within the consensual style parents expect their children to be obedient and respectful. Meanwhile, parents also try to encourage their children to express their opinions and ideas. Moreover, the finding was also consistence with power distance. Thailand is generally considered to be a high-power-distance country (Hofstede, 1980). In families in high-power-distance cultures, children are expected to be obedient toward their parents and are not encouraged to act an independent behavior (Hofstede, 2005). The current study is in accordance with previous research conducted by Charoenthaweesub and Hale (2011) that found the consensual style to be the most common family communication pattern in Chiang Mai.

Discussion of the Second Research Question

The second research question in this study asked, “What do most Thai young adults report as being their conflict management style when engaged in communication with their parents about topics where the young adults and their parents hold incompatible views?” Most Thai young adults in Chiang Mai (39.5%) reported using an integrating conflict management style when engaged in incompatible communication with their parents. That was followed in popularity by a compromising style (20.5%), an avoiding style (15%) and both a dominating or an obliging style (with 12.5% each).

Previous research (Rattanasimakool, 2009) analyzing conflict management styles in Thai organizations from 1984 to 2008 found that a compromising style was the most prominent conflict management style in the organizations studied. Boonsathorn (2007) compared Thai and American use of conflict management styles. Boonsathron found that

Thais prefer avoiding and obliging conflict management styles. Both of these prior studies focused on the context of work and with an older population than was true of the research reported in this dissertation. These distinctions offer a plausible explanation for the differences in the findings of the Rattanasimakool (2009) and the Boonsathorn (2007) research versus the findings reported here.

The integrating conflict management style reflects a person's high concern both for self and for others when a solution is needed in a conflict situation. Rahim (2002) asserted that individuals who adopt an integrating conflict management style will express a concern for openness, the free exchange of information, and an effort to seek alternatives. Ting-Toomey (1988) stated that people from individualistic/low-context cultures prefer dominating, integrating, and compromising conflict management styles. The Thai culture is classified by some scholars as collectivistic and high-context (see, for example, Hofstede, 1991). As previously noted, while Thais are hierarchical, they also have a sense of self. This would seem to suggest the presence of a tension between a desire to approach conflict in an integrating manner, seeking open communication, and a desire to at least implicitly communicate respect for the other party in the conflict by avoiding or withdrawing from the expression of disagreement.

In contrast with the quantitative findings, the qualitative findings revealed two distinct tactics that the participants employ when engaged in a conflict with their parents: remaining silent or leaving the conversation. Admittedly, only 20 participants were involved in the interviews; however, they described different ways in which they typically "leave" a conversation with their parents when that conversation touches on or reveals an area of disagreement. The participants mentioned ending the conversation entirely and never returning to the topic; ending the conversation temporarily, but returning to the topic at a later time; and as a third option, remaining in the conversation, but not trying to further advance their (the adolescent interviewee's) point of view. Only three of the twenty participants reported that they keep talking when their parents disagree with them. This suggests that the participants use an obligating style reflecting a low concern for self but a high concern for others (in this case, their parents).

In accordance with Thai culture and family culture, the young should respect elders and should not argue or go against those who are higher in seniority (Supap, 1999). Thai children are trained to respect their elders (Girling, 1981). Moreover, Thai culture is influenced by Buddhism, which teaches children they are obligated to their parents and must be obedient to and respectful of their parents. Even though some parents do not expect their children to obey blindly or to be loyal (Wongsith, 1994), the influence of Buddhist teachings can serve as a powerful force. So, we have the quantitative results suggesting that an integrating conflict management style is the most popular conflict management style for Thai young adults. In contrast, the qualitative results suggest that Thai young adults tend to employ either an obligating or an avoiding style when engaged in conflict with their parents. This contradiction seems to suggest that, even though Thai young adults are concerned about themselves and their point of view, they still understand that, in situations of disagreement, respect for their elders, i.e., their parents, should guide their style of communication.

Discussion of Sexes and Conflict Management Styles

In the present study, the results revealed that there were no significant differences between sexes in the conflict management styles used when engaged in communication with their parents. However, there was a significant difference between the sexes for the use of a dominating style. These results are accordance with previous research that there was no sex differences in preferences for conflict management styles (see, for example, Boonsathorn, 2007), and some other studies also indicate that men and women are similar in their conflict management (see, for example, Borisoff & Victor, 1998; Iqbal, Gillani & Kamal, 2013; Khalid, Fatime & Khan, 2015; Korabik, Baril & Watson, 1993; Mulki, Jaramilo, & Perquera, 2015; Sutschek, 2001; Renwick, 1977).

Discussion of Family Communication Patterns and Conflict Management Styles

The second hypothesis posited that there is a significant difference in young adults' conflict management styles based on their reported family communication pattern. This hypothesis was supported. Significant differences were found among family communication patterns on all five of the conflict management styles: compromising, avoiding, dominating, obliging, and integrating. Two pairwise comparisons were found to be significant for the dominating conflict management style. Young adults who reported a consensual family communication pattern reported a greater likelihood of employing the dominating conflict style than young adults who reported other types of family communication patterns.

For the compromising and the avoiding conflict management styles, three pairwise comparisons were found to be significant. Young adults who reported a consensual family communication pattern reported a greater tendency to apply the compromising and avoiding conflict style than did young adults who reported other types of family communication patterns. All four pairwise comparisons were significant for the obliging and integrating conflict management style. The results showed that young adults who reported a consensual family communication pattern also reported a greater tendency to use the obliging and the integrating conflict management style when they disagree with their parents about some issue.

These findings are relevant to previous research. Shearman and Dumlao (2008) engaged in a cross-cultural comparison of family communication patterns and conflict between young adults and their parents in Japan and the United States. They found that young adults who reported a consensual family communication pattern reported using obliging conflict styles more than those from other family types. In another study, Dumlao and Botta (2000) asserted that young adults from consensual families are more likely to adopt a collaborating or integrating style when they engage in a conflict with their father. Furthermore, Zhang (2007) reported that Chinese children whose families employ a consensual communication style use all five-conflict styles in parent-child relationships. These families prefer collaborating, accommodating, avoiding, compromising, and competing styles, in that order.

Ting-Toomey (1988) described people from collectivistic cultures, e.g., Japanese and Chinese, as being more likely to prefer an obliging and/or an avoiding conflict management style while people from individualistic cultures, e.g., the United States, prefer dominating, integrating, and compromising styles. As the Thai culture is typically described as collectivistic, Thais should tend to employ obliging and avoiding conflict management styles when faced with conflict. This is because the Thai culture emphasizes harmony, hierarchy, and compromise. However, this study found that young adults who described their family as employing a consensual communication pattern also reported tending to use all five conflict management styles. This finding supports work by Supap

(1999) who argued that, due to social changes, contemporary Thai culture is individualistic (or is becoming individualistic), and Kerbo (2000) who noted that the Thai culture waivers between individualistic and collectivistic; that is, Thai people are hierarchical but also have a sense of self.

In conclusion, significant differences in young adults' conflict management styles based on their reported family communication pattern were found. The results suggest that young adults who report their family's communication pattern as consensual are more likely to report using all five-conflict styles (dominating, compromising, avoiding, obliging, and integrating). Thus, young adults in consensual family are open and free to discuss issues with their parents, but parents also look for the agreement from their children. This suggests that Thai young adults are able to talk with and share their opinions with their parents, but if a conflict arises, the young adults will be more likely to use diverse conflict styles.

Practical Implications of the Study

The findings of this research offer many implications for Thais families and future research in this area. In regard to the participants' general information, more than half of the participants reported that they reside with their father and mother; likewise, more than half reported the number of family members living under the same roof as being 1-3 family members. In the past, the traditional living arrangement would find multiple generations under the same roof. Therefore, not only did an adolescent's parents influence his/her (the adolescent's) development, but so did his/her grandparents and other members of his/her extended family. The participants in this research tended to live in a nuclear family arrangement, with the adolescent's parents (father and mother) playing the most important role in his/her development. Unfortunately, since a specific question was not posed on the questionnaire concerning the number of generations living with each other in each participant's family, it was not possible to statistically examine the potential influence of nuclear family versus multi-generational family living arrangements. This is an area that might be usefully explored in future research.

As indicated by the results, the consensual family communication style is predominant in young adults living in Chiang Mai. This finding suggests that, although parents in Chiang Mai are more likely to be open to having their children share their ideas and engage in discussion, these parents still expect their children to agree with their (the parents') opinions. This might be a good sign for children's development of communication skills. While, in the Thai traditional culture, the young are expected to be respectful and obedient to their parents and to refrain from arguing with their elders or those in a senior position, at present parents are more open and do provide more space for their children to exchange ideas. This is consistent with the research of Charoenthaweesub and Hale (2011) who found that the consensual style of family communication is a popular style in Chiang Mai.

In terms of conflict management styles, most of the participants in this research reported using an integrating style as their favored style for conflict management. This suggests that young adults feel free to exchange information with their parents with regard to their concerns. Likewise, when a conversation uncovers incompatible issues between the young adults and their parents, the young adults reported (in their quantitative data) tending to handle that conversation via a problem solving approach. Thai families should continue encourage their children to handle conflicts in a constructive way, thus encouraging ongoing and constructive communication within the family.

Since the family is the smallest unit, the family plays a very important role in forming children's behavior patterns. As such, attention should be paid to encouraging parents to consider how important conversation is within the family and the modeling that should occur so that constructive approaches to conflict management are developed by the younger members of the family. This research will be not only helpful in the field of family studies, but can be helpful for social workers, policy makers, and the government sector, i.e., the Ministry of Social Development and Human Security and the Department of Women's Affairs and Family Development. The research results provide information that will help practitioners in those areas understand how family communication patterns are associated with conflict management styles. This information can be fundamental to designing effective strategies for addressing problematic behavior on the part of adolescents. Using ineffective strategies to resolve conflict can cause many negative outcomes, for example, contributing to an escalation of the child's externalizing behavior and tendency to join with deviant peers (Moed et al., 2015; Stuart et al., 2008). As such, social workers, policy makers, and members of the government sector can develop programs for parents to help them recognize the importance of effective family communication and good conflict management skill so as to enhance their children's and adolescents' physical and mental development.

Relationships are essential to the social development of young adults. Both family relationships and peer relationships play central roles in shaping the manner in which young adults will handle many challenges in their lives. If good conflict management skills are not learned early and practiced within the contexts of familial relationships and friendships, then it is feasible that this will create a disadvantage that will affect a person throughout his/her life. The focus of this work was on the family; however, peer relationships should also be examined. In particular, future research might look critically at situations in which differences exist in the conflict management message that a young person receives in the family versus the messages conveyed by peers.

<u>Limitations</u>

Like any other research, this study has some limitations. First, self-report questionnaires were employed to gather the quantitative data. As such, the findings represent the perception of the young adults. There might have some biases represented in the reporting their family communication patterns. Those biases are, perhaps, reflected in the differences noted in the quantitative versus the qualitative findings. The participants described themselves, in the quantitative portion of the study, as employing an integrating style of conflict management. However, the interviews found the participants more likely to describe themselves as obliging or avoiding when a conflict arose with their parents. Quite possibly, the integrating style emerged from the written questionnaires as the “ideal” style, while avoiding and obliging were closer to reality.

Second, since this study used scales (RFCP and ROCI-II) constructed in the United States, the translation and back translation process might have missed some nuances present in the original instrument. There are also the understandable concerns surrounding the use of an instrument developed in one culture to assess the communication practices of a very different culture. That said, both instruments have been previously used in a variety of cultural contexts, including the Thai culture, with success.

Third, the number of participants in the qualitative portion of the study was relatively small and since only young adults who live in Chiang Mai were involved, any generalizations drawn from the results need to be offered with caution. Lastly, although they completed questionnaire, some participants did complain about the length of the questionnaire. As such, it is possible that not all items were completed in a thoughtful and careful manner.

Future Research

The findings from this study suggest that, if possible, future research related to family communication patterns and/or conflict management styles should consider combining interviews of all of the participants with the use of written questionnaires. The qualitative research might help to either provide support for the quantitative results or, as occurred in certain areas of this research, provide a slightly different picture. Studies of the perspectives of both the parents and the young adults are also needed to provide a more robust picture of the family's communication situation. Since this study was conduct in Chiang Mai, future study might expand to difference parts of Thailand. Finally, future research should pay attention to the use of communication technology between parents and children. This might reveal a new style of family communication pattern in the digital age.

Summary

This research sought to examine how family communication patterns affect young Thais adults' conflict management style when they have opinions that are inconsistent with the opinions of their parents. Support was found for both research questions and the one hypothesis. The results of this study contribute to our understanding of family communication patterns and conflict management styles between Thai parents and young adults. The limitations and suggestions for future research were provided.

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APPENDICES

Appendix A

Ritchie & Fitzpatrick (1990) the Revised Family Communication Patterns instrument

(RFCP) Questionnaire

1. In our family we often talk about topics like politics and religion where some family members disagree with others.
2. My parents often say something like "Every member of the family should have some say in family decisions."
3. My parents often say something like "You'll know better when you grow up."
4. My parents often say something like "My ideas are right and you should not question them."
5. My parents often say something like "You should always look at both sides of an issue."
6. I usually tell my parents what I am thinking about things.
7. My parents often say something like "You should give in on arguments rather than risk making people mad."
8. When anything really important is involved, my parents expect me to obey without question.
9. My parents and I often have long, relaxed conversations about nothing in particular.
10. I really enjoy talking with my parents, even when we disagree.
11. My parents sometimes become irritated with my views if they are different from theirs.
12. If my parents do not approve of something, they do not want to know about that thing.
13. My parents tend to be very open about their emotions.
14. We often talk as a family about things we have done during the day.
15. In our family we often talk about our plans and hopes for the future.

16. My parents often ask my opinion when the family is talking about something.
17. My parents encourage me to challenge their ideas and beliefs.
18. My parents often say something like “A child should not argue with adults.”
19. My parents often say something like “There are some things that just shouldn’t be talked about.”
20. I can tell my parents almost everything.
21. In our family, we often talk about our feelings and emotions.
22. In our home, my parents usually have the last word.
23. My parents believe that it is important for them to be the boss.
24. My parents like to hear my opinions, even when they do not agree with me.
25. My parents encourage me to express my feelings.
26. When I am at home, I am expected to obey my parents’ rules.

Appendix B

Rahim's (1983) the Rahim Organization Conflict Inventory II (ROCI-II)

1. I try to investigate an issue with my parents to find a solution acceptable to us.
2. I generally try to satisfy the wishes of my parents.
3. I attempt to avoid being "put on the spot" and try to keep any conflicts with my parents to myself.
4. I try to integrate my ideas with those of my parents to come up with a joint decision.
5. I try to work with my parents to find solutions to a problem that satisfy our mutual expectations.
6. I usually avoid open discussion of my differences with my parents.
7. I try to find a middle course to resolve an impasse.
8. I use my influence to get my ideas accepted.
9. I use my authority to make a decision in my favor.
10. I usually accommodate the wishes of my parents.
11. I give in to the wishes of my parents.
12. I exchange accurate information with my parents to solve a problem together.
13. I usually make concessions to my parents.
14. I usually propose a middle ground for breaking deadlocks.
15. I negotiate with my parents so that a compromise can be reached.
16. I try to stay away from disagreement with my parents.
17. I avoid any confrontations with my parents.
18. I use my expertise to make decisions in my favor.
19. I often go along with the suggestions of my parents.
20. I use "give and take" so that a compromise can be found.

21. I am generally firm in pursuing my side of the issue.

22. I try to bring all our concerns out in the open so that the issues can be resolved in the best possible way.

23. I collaborate with my parents to come up with decisions acceptable to us.

24. I try to satisfy the expectations of my parents.

25. I sometimes use my power to win a competitive situation.

26. I try to keep any disagreements with my parents to myself in order to avoid hard feelings.

27. I try to avoid unpleasant exchanges with my parents.

28. I try to work with my parents for a proper understanding of any problems.

Appendix C

Questionnaire (English Version)

Questionnaire

Family Communication Patterns and Conflict Management Styles

Young Adults Use with Their Parent in Chiang Mai Thailand.

<u>Instruction</u>: The following are statements about your perceptions of your family communication patterns and conflict management styles. There are no right or wrong answers. Please respond to all items.

Section 1: Demographic Information

Please write an answer or mark √ above the line of the response that best represents you.

1. Your gender: 1._____ Female 2._____ Male

2. Your age: _____ years old

3. Your religion: 1._____Buddhism 2._____Christianity 3._____Islam

4._____ Others (Please specify) ________________

4. Your own income per month:

1._____Less than or equal to 3,000 baht 2._____ 3,001 – 5,000 baht

3._____ 5,001 – 7,000 baht 4._____ 7,001 – 10,000 baht

5._____ 10,001 – 15,000 baht 6._____ 15,001 baht or more

5. Person with whom you are currently staying: (Select only one answer)

1._____Father and mother 2._____ Father only

3._____ Mother only 4._____ Other (specify) ________

6. Sequence of child in your family: eldest, middle, or youngest child: _____

7. Parent's marital status:

1._____Living together 2._____ Divorced and/or Separated

3._____ Divorced but still living together 4._____ Separated temporarily

5._____ Father or mother has passed away 6._____ Both father and mother have passed away

8. Your family income per month:

1._____Less than or equal to 15,000 baht 2._____ 15,001 – 25,000 baht

3._____ 25,001 – 35,000 baht 4._____ 35,001 – 45,000 baht

5._____ 45,001 – 55,000 baht 6._____ 55,001 baht or more

9. Number of your family member living under the same roof (exclude yourself):

_____ person(s)

10. Duration of living in Chiang Mai: _____ year(s)

11. Your parents' level of education:

11.1 Father

1._____ Elementary Education 2._____ Lower Secondary Education

3._____ Upper Secondary Education 4._____ Vocational or Technical Education

5._____ Undergraduate Degree 6._____ Graduate Degree

11.2 Mother

1._____ Elementary Education 2._____ Lower Secondary Education

3._____ Upper Secondary Education 4._____ Vocational or Technical Education

5._____ Undergraduate Degree 6._____ Graduate Degree

12. Your parents' occupation:

12.1 Father ___________________________________

12.2 Mother ___________________________________

Section 2: Communication patterns in your family

Please indicate the degree to which you agree with the following statements by marking √ in the box of the response that best matches your opinion.

Statements	**Strongly Agree 5**	**Agree 4**	**Uncertain 3**	**Disagree 2**	**Strongly Disagree 1**
1. In our family we often talk about topics like politics and religion where some family members disagree with others.					
2. My parents often say something like "Every member of the family should have some say in family decisions."					
3. My parents often say something like "You'll know better when you grow up."					
4. My parents often say something like "My ideas are right and you should not question them."					
5. My parents often say something like "You should always look at both sides of an issue."					
6. I usually tell my parents what I am thinking about things.					

Statements	Strongly Agree 5	Agree 4	Uncertain 3	Disagree 2	Strongly Disagree 1
7. My parents often say something like "You should give in on arguments rather than risk making people mad."					
8. When anything really important is involved, my parents expect me to obey without question.					
9. My parents and I often have long, relaxed conversations about nothing in particular.					
10. I really enjoy talking with my parents, even when we disagree.					
11. My parents sometimes become irritated with my views if they are different from theirs.					
12. If my parents do not approve of something, they do not want to know about that thing.					
13. My parents tend to be very open about their emotions.					
14. We often talk as a family about things we have done during the day.					
15. In our family we often talk about our plans and hopes for the future.					
16. My parents often ask my opinion when the family is talking about something.					
17. My parents encourage me to challenge their ideas and beliefs.					
18. My parents often say something like "A child should not argue with adults."					
19. My parents often say something like "There are some things that just shouldn't be talked about."					
20. I can tell my parents almost everything.					

Statements	Strongly Agree 5	Agree 4	Uncertain 3	Disagree 2	Strongly Disagree 1
21. In our family, we often talk about our feelings and emotions.					
22. In our home, my parents usually have the last word.					
23. My parents believe that it is important for them to be the boss.					
24. My parents like to hear my opinions, even when they do not agree with me.					
25. My parents encourage me to express my feelings.					
26. When I am at home, I am expected to obey my parents' rules.					

Section 3: Conflict management styles

Before starting this section, please take a few minutes to think about the conflict situations that have occurred between you and your parents.

Please indicate the degree to which you agree with each of the following statements by marking √ in the box of the response that best matches your opinion.

Statements	Strongly Agree 5	Agree 4	Uncertain 3	Disagree 2	Strongly Disagree 1
1. I try to investigate an issue with my parents to find a solution acceptable to us.					
2. I generally try to satisfy the wishes of my parents.					
3. I attempt to avoid being "put on the spot" and try to keep any conflicts with my parents to myself.					
4. I try to integrate my ideas with those of my parents to come up with a joint decision.					

Statements	Strongly Agree 5	Agree 4	Uncertain 3	Disagree 2	Strongly Disagree 1
5. I try to work with my parents to find solutions to a problem that satisfy our mutual expectations.					
6. I usually avoid open discussion of my differences with my parents.					
7. I try to find a middle course to resolve an impasse.					
8. I use my influence to get my ideas accepted.					
9. I use my authority to make a decision in my favor.					
10. I usually accommodate the wishes of my parents.					
11. I give in to the wishes of my parents.					
12. I exchange accurate information with my parents to solve a problem together.					
13. I usually make concessions to my parents.					
14. I usually propose a middle ground for breaking deadlocks.					
15. I negotiate with my parents so that a compromise can be reached.					
16. I try to stay away from disagreement with my parents.					
17. I avoid any confrontations with my parents.					
18. I use my expertise to make decisions in my favor.					
19. I often go along with the suggestions of my parents.					
20. I use "give and take" so that a compromise can be found.					
21. I am generally firm in pursuing my side of the issue.					
22. I try to bring all our concerns out in the open so that the issues can be resolved in the best possible way.					

Statements	Strongly Agree 5	Agree 4	Uncertain 3	Disagree 2	Strongly Disagree 1
23. I collaborate with my parents to come up with decisions acceptable to us.					
24. I try to satisfy the expectations of my parents.					
25. I sometimes use my power to win a competitive situation.					
26. I try to keep any disagreements with my parents to myself in order to avoid hard feelings.					
27. I try to avoid unpleasant exchanges with my parents.					
28. I try to work with my parents for a proper understanding of any problems.					

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Thank you for your assistance in this research project.

Your participation is greatly appreciated!

Appendix D

Questionnaire (Thai Version)

แบบสอบถาม

โครงการวิจัยเรื่อง "รูปแบบการสื่อสารในครอบครัวและการจัดการความขัดแย้งของวัยหนุ่มสาวกับบิดามารดาในจังหวัดเชียงใหม่ ประเทศไทย"

<u>คำชี้แจง</u> ข้อความดังต่อไปนี้เป็นข้อความเกี่ยวกับการรับรู้ด้านรูปแบบการสื่อสารในครอบครัวของท่านและวิธีการจัดการกับข้อขัดแย้ง ไม่มีคำตอบใดถูกหรือผิด กรุณาตอบคำถามทุกข้อตามความเป็นจริงจักขอบพระคุณยิ่ง

ส่วนที่ 1: **ข้อมูลด้านประชากร**

กรุณาเติมคำตอบหรือใส่เครื่องหมาย √ เหนือเส้นของคำตอบที่ตรงกับตัวของท่าน

1. เพศ: _____หญิง _____ ชาย

2. อายุ: _____ ปี

3. ศาสนา: _____พุทธ _____คริสต์ _____อิสลาม _____ อื่นๆ (โปรดระบุ) _____________

4. รายได้ของท่านต่อเดือน:

1._____น้อยกว่าหรือเท่ากับ 3,000 บาท 2._____ 3,001 – 5,000 บาท

3._____ 5,001 – 7,000 บาท 4._____ 7,001 – 10,000 บาท

5._____ 10,001 – 15,000 บาท 6._____ มากกว่า 15,001 บาท

5. บุคคลที่ท่านอาศัยอยู่ด้วยในปัจจุบัน: (เลือกเพียงข้อเดียว)

1._____บิดาและมารดา 2._____ บิดา

3._____ มารดา 4._____ อื่นๆ (โปรดระบุ) ________

6. ลำดับของท่านในฐานะบุตร เช่น คนโต คนกลาง หรือคนสุดท้อง: _____

7. สถานภาพสมรสของของผู้ปกครองของท่าน:

1._____อยู่ด้วยกัน
2._____ หย่าร้างหรือแยกกันอยู่
3._____ หย่าร้างแต่ยังอาศัยอยู่ด้วยกัน
4._____ แยกกันอยู่ชั่วคราว
5._____ บิดาหรือมารดาเสียชีวิต
6._____ บิดาและมารดาเสียชีวิตทั้งคู่

8. รายได้ของครอบครัวต่อเดือน:

1. _____น้อยกว่าหรือเท่ากับ 15,000 บาท
2. _____ 15,001 – 25,000 บาท
3. _____ 25,001 – 35,000 บาท
4. _____ 35,001 – 45,000 บาท
5. _____ 45,001 – 55,000 บาท
6. _____ 55,001 บาท หรือมากกว่า

9. จำนวนสมาชิกในครอบครัว (ไม่นับรวมตัวท่าน): _____ คน

10. ระยะเวลาที่ท่านอาศัยอยู่ในจังหวัดเชียงใหม่: _____ ปี

11. ระดับการศึกษาของผู้ปกครอง:

11.1 บิดา

1. _____ประถมศึกษา
2. _____ มัธยมศึกษาตอนต้น
3. _____มัธยมศึกษาตอนปลาย
4. _____ วิทยาลัยเทคนิคหรืออาชีวศึกษา
5. _____ ปริญญาตรี
6. _____สูงกว่าปริญญาตรี

11.2 มารดา

1. _____ประถมศึกษา 2. _____ มัธยมศึกษาตอนต้น

3. _____มัธยมศึกษาตอนปลาย 4. _____ วิทยาลัยเทคนิคหรืออาชีวศึกษา

5. _____ ปริญญาตรี 6. _____ สูงกว่าปริญญาตรี

12. อาชีพของผู้ปกครอง:

12.1 บิดา ________________________________

12.2 มารดา ________________________________

ส่วนที่ **2: รูปแบบการสื่อสารในครอบครัว**

กรุณาระบุระดับความคิดเห็นของท่านต่อข้อความดังต่อไปนี้โดยใส่เครื่องหมาย √ ในข้อคำตอบที่ตรงกับความคิดเห็นของท่านมากที่สุด

ข้อความ	**เห็นด้วยอย่างยิ่ง 5**	**เห็นด้วย 4**	**ไม่แน่ใจ 3**	**ไม่เห็นด้วย 2**	**ไม่เห็นด้วยอย่างยิ่ง 1**
1. ในครอบครัวของเรามักจะพูดคุยเกี่ยวกับหัวข้อที่แต่ละคนต่างมีความคิดเห็นต่างกัน เช่น การเมืองและศาสนา					
2.พ่อแม่ของฉันมักพูดบางอย่างเสมอ ๆ เช่น “สมาชิกทุกคนควรมีส่วนร่วม ในการตัดสินใจของครอบครัว”					
3. พ่อแม่ของฉันมักพูดบ่อย ๆ ว่า “เมื่อลูกโตขึ้น ลูกถึงจะรู้และเข้าใจสิ่งต่าง ๆ มากกว่านี้”					

ข้อความ	เห็นด้วยอย่างยิ่ง 5	เห็นด้วย 4	ไม่แน่ใจ 3	ไม่เห็นด้วย 2	ไม่เห็นด้วยอย่างยิ่ง 1
4. พ่อแม่ของฉันมักพูดบ่อย ๆ ว่า “ความคิดของพ่อแม่ถูกต้องแล้ว ลูกไม่ควรตั้งคำถามในสิ่งที่พ่อแม่คิด”					
5. พ่อแม่ของฉันมักพูดบางอย่างเสมอ ๆ เช่น “ลูกควรจะมองประเด็นปัญหาต่าง ๆ ทั้งสองด้าน”					
6. ฉันมักจะบอกกับพ่อแม่บ่อย ๆ ว่าฉันมีความคิดเห็นเกี่ยวกับสิ่งต่าง ๆ อย่างไร					
7. พ่อแม่ของฉันมักพูดบ่อย ๆ ว่า “ลูกไม่ควรโต้เถียง เพราะมันรังแต่จะทำให้ คนอื่นโมโห”					
8. เมื่อมีอะไรที่สำคัญจริง ๆ เข้ามาเกี่ยวข้องพ่อแม่ของฉันคาดหวังให้ฉันเชื่อฟังและปฏิบัติตามโดยไม่ตั้งคำถามใด ๆ					
9. พ่อแม่และตัวฉันเองมักพูดคุยกันนาน ๆ อย่างสบาย ๆ เกี่ยวกับเรื่องทั่ว ๆ ไป					
10. ฉันมักจะเพลิดเพลินเวลาพูดคุยกับพ่อแม่ของฉัน แม้แต่เวลาที่เรามีความคิดเห็นที่ขัดแย้งกัน					
11. บางครั้งพ่อแม่ของฉันก็ไม่ชอบใจในสิ่งที่ฉันคิด หากเป็นความคิดที่แตกต่างจากพวกเขา					
12. ถ้าพ่อแม่ของฉันไม่เห็นด้วยกับสิ่งใดพวกเขาก็ไม่ต้องการรู้เกี่ยวกับสิ่งนั้น					

ข้อความ	เห็นด้วยอย่างยิ่ง 5	เห็นด้วย 4	ไม่แน่ใจ 3	ไม่เห็นด้วย 2	ไม่เห็นด้วยอย่างยิ่ง 1
13. พ่อแม่ของฉันมักจะเปิดใจกว้างและแสดงออกถึงความรู้สึกที่แท้จริงของพวกเขา					
14. เรามักพูดคุยกันในฐานะครอบครัว ถึงสิ่งที่เราได้ทำในแต่ละวัน					
15. ครอบครัวของเรามักจะพูดถึงแผนหรือความหวังในอนาคตของพวกเรา					
16. พ่อแม่ของฉันมักถามความคิดเห็นฉันเมื่อครอบครัวพูดคุยกันเรื่องต่าง ๆ					
17. พ่อแม่ของฉันมักสนับสนุนให้ฉันท้าทายความคิดและความเชื่อของพวกเขา					
18. พ่อแม่ของฉันมักพูดบ่อย ๆ ว่า “เด็กไม่ควรจะเถียงผู้ใหญ่”					
19. พ่อแม่ของฉันมักพูดบ่อย ๆ ว่า “มีบางเรื่องที่เราไม่ควรจะพูดถึง”					
20. ฉันสามารถพูดคุยกับพ่อแม่ได้เกือบทุกเรื่อง					
21. ครอบครัวของเรามักจะพูดหรือแสดงออกถึงความรู้สึกและอารมณ์					
22. ในบ้านของเรา การตัดสินใจของพ่อแม่ ถือเป็นที่สิ้นสุด					
23. พ่อแม่ของฉันเชื่อว่าการเป็นผู้นำ เป็นสิ่งสำคัญ					
24. พ่อแม่ของฉันชอบฟังความคิดเห็นของฉัน แม้ว่าพวกเขาจะไม่เห็นด้วยกับฉัน ก็ตาม					

ข้อความ	เห็นด้วยอย่างยิ่ง 5	เห็นด้วย 4	ไม่แน่ใจ 3	ไม่เห็นด้วย 2	ไม่เห็นด้วยอย่างยิ่ง 1
25. พ่อแม่ของฉันมักสนับสนุนให้ฉันแสดงออกถึงความรู้สึกของตัวเอง					
26. เมื่ออยู่บ้าน ฉันถูกคาดหวังให้เชื่อฟังกฎระเบียบของพ่อแม่					

ส่วนที่ 3: รูปแบบการจัดการความขัดแย้ง

ก่อนตอบแบบสอบถามในส่วนนี้ ขอให้ท่านนึกถึงสถานการณ์ความขัดแย้งที่เกิดขึ้น ระหว่างท่านกับบิดามารดาของท่าน กรุณาระบุระดับความคิดเห็นของท่านต่อข้อความดังต่อไปนี้ โดยใส่เครื่องหมาย √ ในข้อคำตอบที่ตรงกับความคิดเห็นของท่านมากที่สุด

ข้อความ	เห็นด้วยอย่างยิ่ง 5	เห็นด้วย 4	ไม่แน่ใจ 3	ไม่เห็นด้วย 2	ไม่เห็นด้วยอย่างยิ่ง 1
1. ฉันพยายามพิจารณาประเด็นหนึ่ง ๆ ร่วมกับพ่อแม่ เพื่อให้การแก้ไขปัญหาเป็นที่พอใจของทุกฝ่าย					
2. โดยทั่วไปฉันมักพยายามที่จะทำให้พ่อแม่สมหวังในสิ่งที่ท่านต้องการ					
3. ฉันพยายามเลี่ยงที่จะทำให้ตัวเอง ตกเป็นประเด็นของปัญหา และพยายามเก็บความขัดแย้งใด ๆ ที่มีกับพ่อแม่เอาไว้ กับตัวเอง					

ข้อความ	เห็นด้วยอย่างยิ่ง 5	เห็นด้วย 4	ไม่แน่ใจ 3	ไม่เห็นด้วย 2	ไม่เห็นด้วยอย่างยิ่ง 1
4. ฉันพยายามที่จะบูรณาการความคิดของฉันกับของพ่อแม่ เพื่อให้เกิดการตัดสินใจร่วมกัน					
5. ฉันพยายามที่จะหาหนทางร่วมกับ พ่อแม่ เพื่อหาวิธีการแก้ไขปัญหาที่จะตอบสนองความคาดหวังของทุกคนได้					
6. ฉันมักหลีกเลี่ยงการถกเถียงอย่าง เปิดกว้างถึงความคิดเห็นที่แตกต่างกันระหว่างฉันกับพ่อแม่					
7. ฉันพยายามที่จะหาทางออกที่เป็นกลางสำหรับปัญหาต่าง ๆ					
8. ฉันใช้อิทธิพลเพื่อให้ความคิดของฉันเป็นที่ยอมรับ					
9. ฉันใช้อำนาจที่มีอยู่ เพื่อให้การตัดสินใจเป็นไปในแนวทางที่ ฉันพอใจ					
10. ฉันมักจะตอบสนองความต้องการของพ่อแม่เสมอ					
11. ฉันมักจะทำตามสิ่งที่พ่อแม่คาดหวังเสมอ					
12. ฉันแลกเปลี่ยนข้อมูลที่ถูกต้องกับพ่อแม่ เพื่อที่จะช่วยแก้ปัญหาร่วมกัน					
13. ฉันมักจะยอมอ่อนข้อต่อพ่อแม่เสมอ					
14. ฉันมักนำเสนอทางสายกลาง สำหรับหาทางออกแก่หนทางที่ปิดตาย					

ข้อความ	เห็นด้วยอย่างยิ่ง 5	เห็นด้วย 4	ไม่แน่ใจ 3	ไม่เห็นด้วย 2	ไม่เห็นด้วยอย่างยิ่ง 1
15. ฉันมักจะต่อรองกับพ่อแม่เพื่อให้เกิดการประนีประนอม					
16. ฉันพยายามที่จะอยู่ห่างจากความขัดแย้งกับพ่อแม่					
17. ฉันหลีกเลี่ยงการเผชิญหน้ากับพ่อแม่					
18. ฉันมักใช้ความเชี่ยวชาญของตัวเองเพื่อให้การตัดสินใจนั้น ๆ เป็นไปตามที่ตัวเองพอใจ					
19. ฉันมักจะทำตามคำแนะนำของพ่อแม่					
20. ฉันใช้วิธี “ให้ไปและรับกลับมา” เพื่อให้เกิดการประนีประนอม					
21. ฉันมีจุดยืนและมั่นใจในความคิดเห็นที่เกี่ยวกับประเด็นนั้น ๆ					
22. ฉันพยายามนำข้อกังวลใจทั้งหมดของเราออกมาพูดคุยกัน เพื่อที่จะช่วยกันแก้ปัญหาในแนวทางที่ดีที่สุดเท่าที่จะเป็นไปได้					
23. ฉันมักจะร่วมมือกับพ่อแม่ เพื่อให้เกิดการตัดสินใจซึ่งเป็นที่ยอมรับร่วมกัน					
24. ฉันพยายามที่จะตอบสนองความคาดหวังของพ่อแม่					
25. บางครั้งฉันก็ใช้อำนาจของฉันเพื่อเอาชนะสถานการณ์ที่มีการแข่งขันกัน					

ข้อความ	เห็นด้วยอย่างยิ่ง 5	เห็นด้วย 4	ไม่แน่ใจ 3	ไม่เห็นด้วย 2	ไม่เห็นด้วยอย่างยิ่ง 1
26. ฉันพยายามที่จะเก็บความไม่เห็นด้วยกับพ่อแม่ไว้ในใจ เพื่อหลีกเลี่ยงความรู้สึก ที่ไม่ดี					
27. ฉันพยายามเลี่ยงการแลกเปลี่ยนความคิดเห็นที่ไม่พึงประสงค์กับพ่อแม่					
28. ฉันพยายามหาหนทางร่วมกับพ่อแม่เพื่อที่จะสร้างความเข้าใจที่ถูกต้องต่อปัญหาต่าง ๆ					

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ขอบคุณเป็นอย่างยิ่งที่ท่านให้ความร่วมมือในการตอบแบบสอบถาม

Appendix E

Guided questions for Personal Interview (English Version)

1. Describe communication in your family

- What kinds of topics do you and your parents talk about?
- Can you freely voice your opinions when discussing different topics with your parents?
- What is a topic that you are free to discuss?
- What is a topic where you are not as free to be open with your views? Please explain.
- How often do you and your parents talk with each other about topics of importance to you?
- Do you think your parents listen to your opinion and believe in you? (What is it your parents have said or done to lead you to believe this?)

2. Describe a conflict you have had with your parents

- How often you and your parents have conflict in conversation?
- What kinds of topics usually result in conflict between you and your parents?
- When you and your parents disagree about any issue that affects you, how is that disagreement handled? What does the communication look like?
- How can you solve the problem when you have a conflict with your parents?

Appendix F

Guided questions for Personal Interview (Thai Version)

1. อธิบายถึงรูปแบบการสื่อสารในครอบครัวของท่าน

- ท่านมักจะพูดคุยกับบิดามารดาในหัวข้อใดบ้าง

- เมื่อมีการพูดคุยหรืออภิปรายในประเด็นที่มีความคิดเห็นแตกต่างกันระหว่างท่านกับบิดามารดา ท่านมีอิสระมากน้อยแค่ไหนในการพูดคุย

- มีหัวข้อหรือประเด็นใดบ้างที่ท่านมีอิสระในการที่จะพูดคุยอภิปรายแสดงความคิดเห็นได้อย่าง เต็มที่กับบิดามารดา

- มีหัวข้อหรือประเด็นใดบ้างที่ท่านมีมักจะไม่มีอิสระในการที่จะพูดคุยอภิปรายแสดงความคิดเห็น ได้อย่างเต็มที่กับบิดามารดา

- ท่านพูดคุยกับบิดามารดาบ่อยครั้งเพียงใดในประเด็นหรือหัวข้อที่มีความสำคัญสำหรับท่านโดยตรง

- ในการพูดคุยกันระหว่างท่านกับบิดามารดา ท่านคิดว่าบิดามารดาของท่านรับฟังและใส่ใจกับ ความคิดเห็น ของท่านมากน้อยเพียงใด และอะไรทำให้ท่านคิดเช่นนั้น

2. อธิบายถึงความขัดแย้งระหว่างท่านกับบิดามารดา

- ท่านและบิดามารดาของท่านมีปัญหาในการสนทนาบ่อยแค่ไหน

- หัวข้อในการสนทนาใดบ้างที่มักทำให้ท่านและบิดามารดาของท่านเกิดความข้อแย้งกัน

- เมื่อการสนทนาระหว่างท่านกับบิดามารดาของท่านเกิดข้อขัดแย้งกันท่านรับมือกับความคิดเห็น ที่แตกต่างกันระหว่างท่านกับบิดามารดาอย่างไร และการสนทนาครั้งนั้น ๆ มีลักษณะอย่างไร

- ท่านมีวิธีการแก้ปัญหาอย่างไรเมื่อเกิดความขัดแย้งระหว่างท่านและบิดามารดา

Appendix G

Institutional Review Board (IRB) Approval

BANGKOK
UNIVERSITY
THE CREATIVE UNIVERSITY

This is to certify that:

Research Title: Family Communication Patterns and Conflict Management Styles Young Adults Use with Their Parent in Chiang Mai Thailand

Researcher: Miss Benya Lertsuwan

Affiliation: Graduate School

Reference no. 96003002

has been reviewed and approved by the Ethics Committee for Human Research, Bangkok University, in accordance with the Declaration of Helsinki.

Date of approval: 8 May 2017

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Assoc. Prof. Yothin Sawangdee, Ph.D.
Chairman, Ethics Committee for Human Research
Bangkok University

Ethics Committee for Human Research
Office: Institute of Research Promotion and Innovation Development
Building 2, 3th Floor
Bangkok University, City Campus
Tel: 662-350-3500 ext. 1771, 1774

Appendix H

Consent Form (Thai Version)

เอกสารชี้แจงผู้เข้าร่วมโครงการวิจัย
สำหรับโครงการวิจัยทางสังคมศาสตร์ที่ใช้แบบสอบถามตอบด้วยตนเอง
เรียน……………………………………..

เนื่องด้วย ดิฉัน นางสาวเบญญา เลิศสุวรรณ กำลังดำเนินการวิจัยเรื่อง "รูปแบบการสื่อสารในครอบครัวและการจัดการความขัดแย้ง ของวัยหนุ่มสาว กับบิดามารดาในจังหวัด เชียงใหม่ ประเทศไทย" โดยมีวัตถุประสงค์การวิจัย เพื่อศึกษารูปแบบการสื่อสารในครอบครัวของวัยหนุ่มสาว พร้อมกับวิเคราะห์ถึงรูปแบบการจัดการความขัดแย้ง และพิจารณาถึงความสัมพันธ์ของรูปแบบการสื่อสารในครอบครัวกับรูปแบบการจัดการความขัดแย้งของหนุ่มสาวในจังหวัดเชียงใหม่ ที่ประโยชน์จะได้รับจากการวิจัย คือ สามารถนำไปเป็นแนวทางในการส่งเสริม และพัฒนารูปแบบการสื่อสารในครอบครัว และการจัดการความขัดแย้งที่เหมาะสมต่อไป

ดังนั้น จึงเรียนมาเพื่อขอความอนุเคราะห์ในการตอบแบบสอบถาม โดยขอให้ท่านตอบตามความเป็นจริง เพราะคำตอบของท่านมีความสำคัญต่อการวิเคราะห์ ข้อมูลเป็นอย่างยิ่ง ผู้วิจัยขอรับรองว่าจะเก็บรักษาข้อมูลในการตอบแบบสอบถามของท่าน ไว้เป็น ความลับ และผลการวิจัยจะนำเสนอในลักษณะภาพรวม ไม่ระบุชื่อ/ ข้อมูลส่วนตัวของท่าน จึงไม่มีผลกระทบต่อการเรียนของท่านแต่ประการใด

ผู้วิจัยหวังเป็นอย่างยิ่งว่าจะได้รับความร่วมมือจากท่านเป็นอย่างดี และขอขอบพระคุณเป็นอย่างสูงมา ณ โอกาสนี้ หากท่านมีข้อสงสัยเกี่ยวกับงานวิจัย โปรดติดต่อได้ที่ นางสาวเบญญา เลิศสุวรรณ คณะนิเทศศาสตร์ มหาวิทยาลัยพายัพ อ.เมือง จ.เชียงใหม่ 50000 เบอร์โทรศัพท์ที่ติดต่อได้ 099-294-1629

หากท่านมีปัญหาสงสัยเกี่ยวกับสิทธิของท่านขณะเข้าร่วมการวิจัยนี้ ต้องการทราบข้อมูล เพิ่มเติม โปรดสอบถามได้ที่ประธานคณะกรรมการจริยธรรมการวิจัยในมนุษย์ มหาวิทยาลัยกรุงเทพ สถาบันส่งเสริมการวิจัยและพัฒนานวัตกรรม มหาวิทยาลัยกรุงเทพ เลขที่ 119 **ถ. พระราม 4 แขวงกล้วยน้ำไท เขตคลองเตย กรุงเทพมหานคร 10110 หรือทางโทรศัพท์หมายเลข** 02 350 500 **ต่อ** 1771, 1774

ขอขอบคุณอย่างสูง

……………………………………….
(นางสาวเบญญา เลิศสุวรรณ)

เอกสารชี้แจงผู้เข้าร่วมโครงการวิจัยสำหรับโครงการวิจัยทางสังคมศาสตร์ ที่ใช้แบบสัมภาษณ์/ สนทนากลุ่ม/ สังเกตการ/ การบันทึกภาพหรือวิดีโอ

เนื่องด้วยดิฉัน นางสาวเบญญา เลิศสุวรรณ เป็นนักศึกษามหาวิทยาลัยกรุงเทพ กำลังศึกษาวิจัยเรื่อง รูปแบบการสื่อสารในครอบครัวและการจัดการความขัดแย้งของวัยหนุ่มสาวกับบิดามารดาในจังหวัดเชียงใหม่ ประเทศไทย โดยมีวัตถุประสงค์ของการวิจัย ดังนี้ เพื่อศึกษารูปแบบการสื่อสาร ในครอบครัวของวัยหนุ่มสาว พร้อมกับวิเคราะห์ถึงรูปแบบการจัดการความขัดแย้ง และพิจารณาถึงความสัมพันธ์ของรูปแบบการสื่อสารในครอบครัวกับรูปแบบการจัดการความขัดแย้งของหนุ่มสาวในจังหวัดเชียงใหม่ และผลการวิจัยสามารถนำไปเป็นแนวทาง ในการส่งเสริมและพัฒนารูปแบบการสื่อสารในครอบครัวและการจัดการความข้ดแย้งที่เหมาะสมต่อไป

ดังนั้น เนื่องด้วย ท่านเป็นบุคคลที่มีความสำคัญอย่างยิ่งต่อการให้ข้อมูลในการวิจัยครั้งนี้ ผู้วิจัยจึงใคร่ ขอความร่วมมือจากท่านในการสัมภาษณ์ เพื่อสอบถามข้อมูลเกี่ยวกับรูปแบบ การสื่อสารในครอบครัวของท่าน และรูปแบบการจัดการความขัดแย้งของท่านกับบิดามารดา โดยจะใช้เวลาในการสัมภาษณ์ ประมาณ 15-20 นาที โดยในระหว่างการสัมภาษณ์ ผู้วิจัยขออนุญาต บันทึกเสียงการสัมภาษณ์ไว้ ทั้งนี้เพื่อความถูกต้อง ของเนื้อหา นอกจากนี้ผู้วิจัยจะใช้รหัสแทนชื่อและ นามสกุลจริงของท่านลงในแบบบันทึกข้อมูลเทปการสัมภาษณ์ และจะทำลายเมื่อการศึกษาครั้งนี้ สิ้นสุด <u>ผู้วิจัยขอรับรองว่าข้อมูลที่ได้รับจากท่านจะถูกเก็บเป็น ความลับและจะนำเสนอผลการวิจัย ในภาพรวมเท่านั้น</u> ซึ่งจะไม่ก่อให้เกิดความเสียหายแก่ท่านแต่ ประการใด จะไม่มีการระบุชื่อ/ข้อมูล ส่วนตัว ที่สำคัญยิ่ง <u>ในการเข้าร่วมเป็นอาสาสมัครของโครงการวิจัยครั้งนี้ ขอให้ท่านเข้าร่วมด้วยความ สมัครใจ และสามารถถอนตัวเมื่อใดก็ได้โดยไม่เสียสิทธิ์ใดๆ ทั้งสิ้น ไม่ว่าท่านจะเข้าร่วมการวิจัยครั้งนี้ หรือไม่ ท่านจะไม่เสียสิทธิ์ใด</u> และจะไม่ระบุชื่อ/ข้อมูลส่วนตัวของท่าน จึงไม่มีผลกระทบต่อการเรียน ของท่านแต่ประการใด อนึ่ง หากท่านมีปัญหาสงสัยหรือต้องการทราบข้อมูลเกี่ยวกับ ผลการวิจัย สามารถติดต่อสอบถามผู้วิจัยได้ที่ นางสาวเบญญา เลิศสุวรรณ คณะนิเทศศาสตร์ มหาวิทยาลัยพายัพ อ.เมือง จ.เชียงใหม่ 50000 เบอร์โทรศัพท์ที่ติดต่อได้ 099-294-1629

นอกจากนี้หากท่านมีปัญหาสงสัยเกี่ยวกับสิทธิของท่านขณะเข้าร่วมการวิจัยนี้ ต้องการทราบข้อมูล เพิ่มเติม โปรดสอบถามได้ที่ประธานคณะกรรมการจริยธรรมการวิจัยในมนุษย์ มหาวิทยาลัยกรุงเทพ สถาบันส่งเสริมการวิจัยและพัฒนานวัตกรรม มหาวิทยาลัยกรุงเทพ เลขที่ 119 **ถ. พระราม** 4 **แขวงกล้วยน้ำไท เขตคลองเตย กรุงเทพมหานคร** 10110 **หรือทางโทรศัพท์หมายเลข** 02 350 500 **ต่อ** 1771, **1774**

ขอขอบคุณอย่างสูง

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(นางสาวเบญญา เลิศสุวรรณ)

เอกสารแสดงความยินยอมเข้าร่วมโครงการวิจัย
สำหรับโครงการวิจัยทางสังคมศาสตร์ที่มีการถ่ายภาพหรือบันทึกเทปสนทนาหรือบันทึกวิดีโอ

ข้าพเจ้า (นาย, นาง, นางสาว)……………………..นามสกุล…………………..อายุ……..ปี ได้รับฟังคำอธิบายจาก นางสาวเบญญา เลิศสุวรรณ เกี่ยวกับการเป็นอาสาสมัครในโครงการวิจัยเรื่อง “รูปแบบการสื่อสาร ในครอบครัวและการจัดการความขัดแย้งของวัยหนุ่มสาวกับบิดามารดาใน จังหวัดเชียงใหม่ ประเทศไทย” โดยขออนุญาตในการจดบันทึก พร้อมทั้งบันทึกเทปในการสัมภาษณ์ ใช้เวลาประมาณ 15-20 นาที เพื่อนำข้อมูลที่ได้ไป ประกอบการศึกษาวิจัย และผู้วิจัยจะใช้รหัส แทน ชื่อและนามสกุลจริงของท่านลงในแบบบันทึกข้อมูลเทปการสัมภาษณ์ และจะทำลายเมื่อ การศึกษา ครั้งนี้สิ้นสุด

“ในการเข้าร่วมเป็นอาสาสมัครของโครงการวิจัยครั้งนี้ ข้าพเจ้ายินดีอย่างยิ่งที่จะเข้าร่วม ด้วยความสมัครใจ” และข้าพเจ้าสามารถถอนตัวจากการศึกษานี้ เมื่อใดก็ได้ หากข้าพเจ้าปรารถนา และ เมื่อมีเหตุการณ์จำเป็นที่ไม่พึงประสงค์เกิดขึ้น”

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