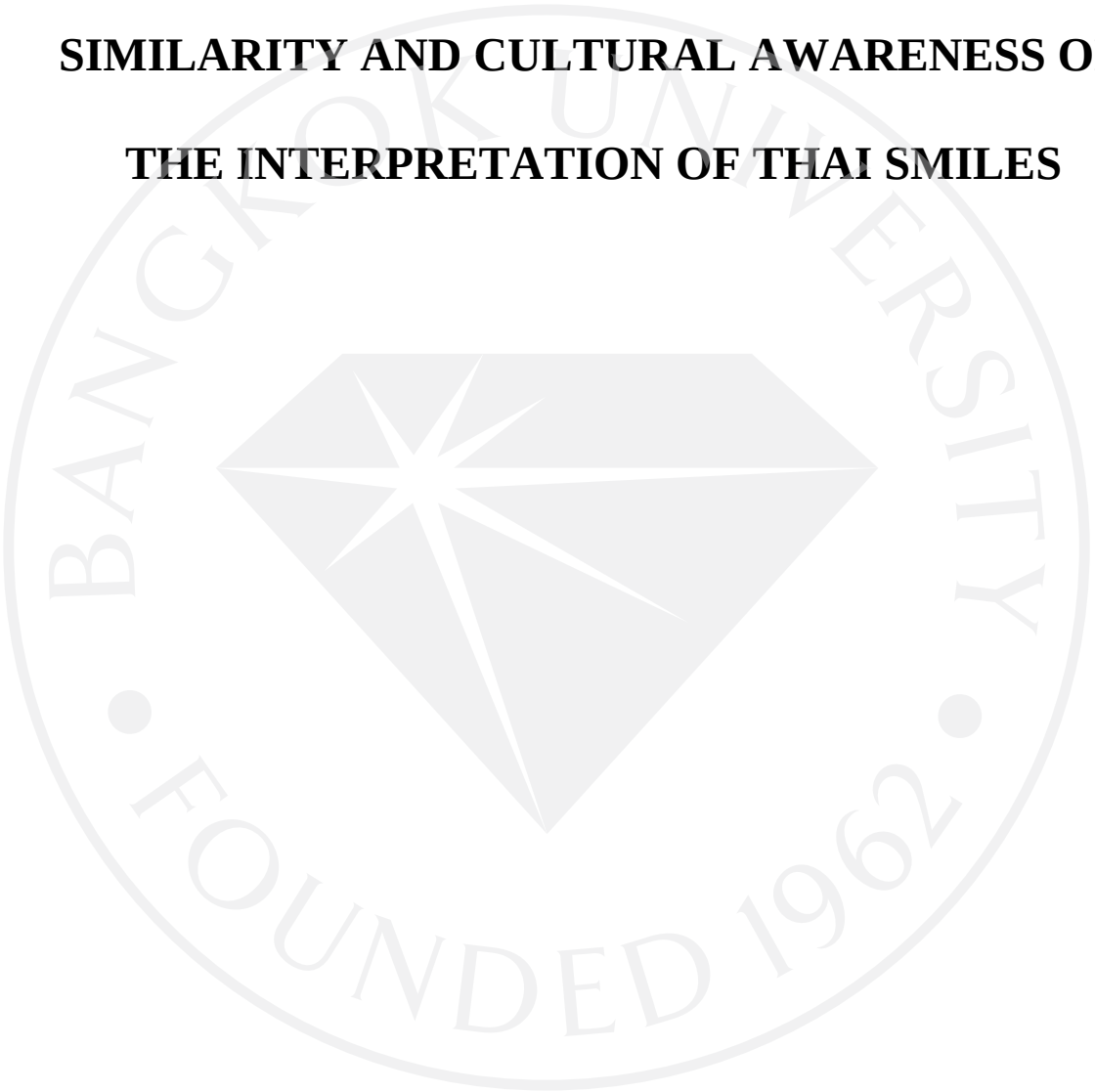
THE UNDERSTANDING OF CULTURAL SIMILARITY AND CULTURAL AWARENESS ON THE INTERPRETATION OF THAI SMILES



THE UNDERSTANDING OF CULTURAL SIMILARITY AND CULTURAL AWARENESS ON THE INTERPRETATION OF THAI SMILES

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

Chintana Monthienvichienchai

2004

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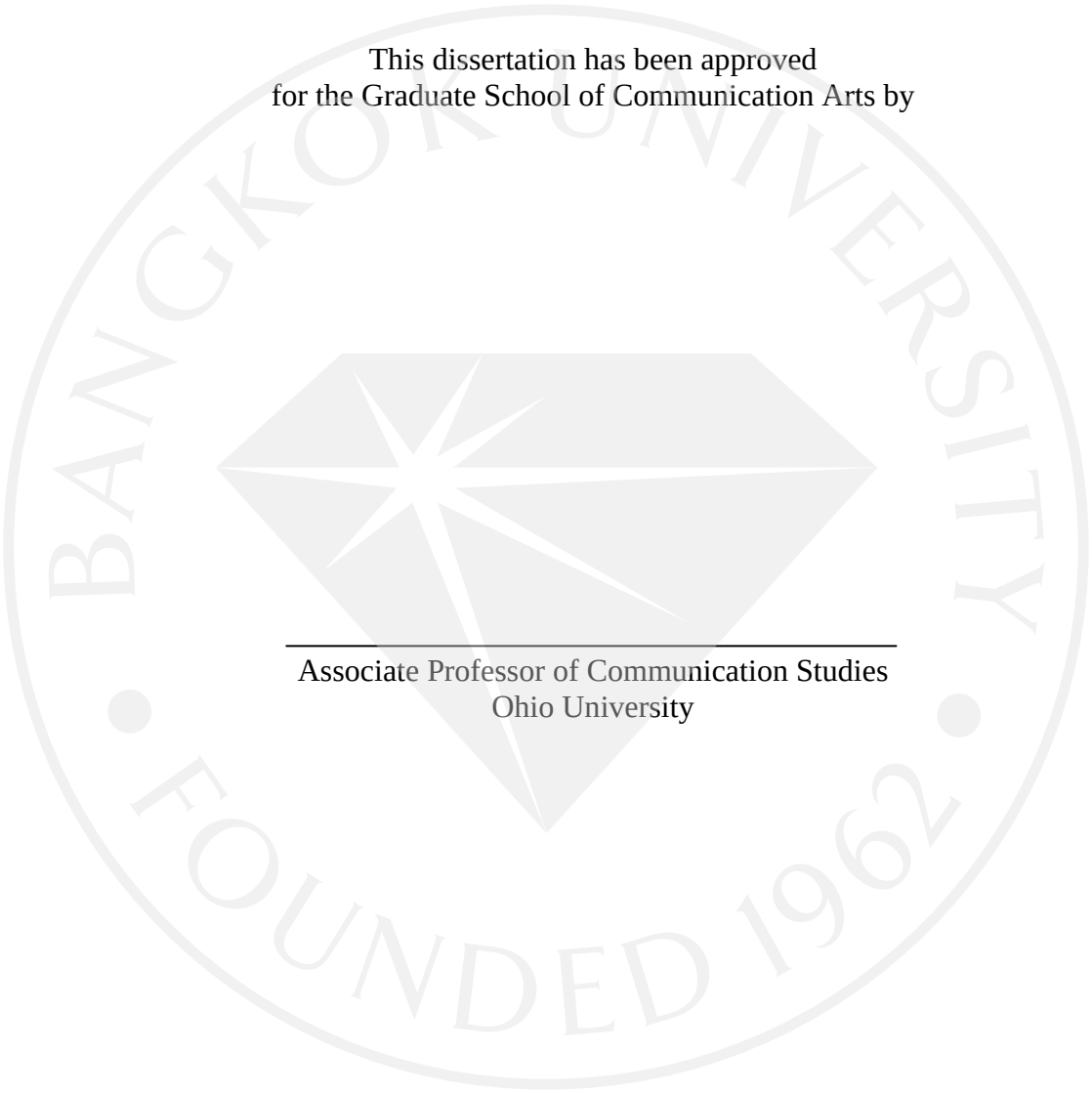

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The Understanding of Cultural Similarity and Cultural Awareness on the Interpretation of Thai Smiles (368 pp.)

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ABSTRACT

This study investigated the understanding of cultural similarities and cultural awareness on the interpretation of Thai smiles employing the mixed method approach utilizing a development design. Thai Smiles Scale was constructed to comprehensively examine various types of Thai smiles. It was incorporated with Richmond and McCroskey's Ethnocentrism Scale and Gudykunst's Mindfulness Scale and utilized as the framework for focus group interview protocol.

The first key finding is there are at least 113 types of Thai smiles and more non-enjoyment smiles than enjoyment smiles. Some types of smiles contain more than one emotion. One emotion will dominate the smile while the other is less dominant.

The second key finding is the ability to recognize Thai smiles is universal and different cultures have various degrees of recognition. The degree of the recognition or the accurate interpretation of Thai smiles varies from culture to culture depending on their use of smiles in everyday social interaction.

The third key finding is cultural awareness and recognition of dominant and less-dominant emotions must be intertwined to maximize the accuracy rate of the interpretation of Thai smiles.

The fourth key finding is ethnocentrism is associated with mindfulness and both strongly affect the degree of cultural awareness and they can be learned and practiced.

Approved:_____

Signature of Advisor

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TABLE OF CONTENTS

Page

ABSTRACT iv

ACKNOWLEDGMENTS vi

LIST OF TABLES xii

LIST OF FIGURES xvi

CHAPTER 1: INTRODUCTION 1

Rationale 2

Purpose of the Study 8

Research Questions 10

Definition of Terms 12

Summary 16

CHAPTER 2: LITERATURE REVIEW 17

Cultural Differences and Cultural Similarities 23

Thai Cultural Values 27

Smiles and Facial Expression 47

Summary 60

CHAPTER 3: METHODOLOGY 63

Overview 63

Rationale for Mixed Method Approach 66

Phase 1 67

Phase 2 70

Phase 3 71

Page

Phase 4 72

Summary 75

CHAPTER 4: FINDINGS (PART 1) 77

Types of Thai Smiles 77

Research Question 1 77

Thai Smiles Scale Construction 89

Exploratory Factor Analysis 93

The Non-Enjoyment Smiles 107

Enjoyment and Non-Enjoyment Composite 116

Enjoyment Smiles 118

The Twenty-Four Types of Thai Smiles 120

The Thai Smiles Scale 133

Summary 145

CHAPTER 5: FINDINGS (PART 2) 146

Research Question 2 146

Research Question 3 191

Research Question 4 191

Research Question 5 191

Ethnocentrism 206

Mindfulness 213

The Smile 222

Summary 226

Page

CHAPTER 6: DISCUSSIONS AND CONCLUSIONS 227
Overview of the Study 227
Key Finding 1 228
Key Finding 2 232
Key Finding 3 236
Key Finding 4 240
Research Implications of the Study 244
Practical Implications of the Study 249
Conclusions 249
BIBLIOGRAPHY 252
APPENDICES 267
Appendix A: Lists of Samples of Thai Literary Works 268
Appendix B: Verified 113 Types of Thai Smiles
(Modified Version) 276
Appendix C: List of Four Thai Language Experts and
List of Four Judges of Thai Smiles 284
Appendix D: Constructed Questionnaire with Photographs
(Thai Version) 286
Appendix E: Keys to Three Scales 299
Appendix F: Focus Group Interview Protocol 302
Appendix G: Questionnaire (Thai) 306
Appendix H: Questionnaire (English) 323
Appendix I: Questionnaire (Japanese) 340

Page

Appendix J: Six Components of Thai Smiles in Context
(Thai Version) 357

Appendix K: List of Universities Taking Part in the Survey Research 364

Appendix L: Focus Group Interview Participants 366

BANGKOK UNIVERSITY
FOUNDED 1962

LIST OF TABLES

Page

Table 1.1 Projects Receiving Board of Investment Promotion Certificates 5

Table 2.1 Effect of Cultural Differences and Cultures Similarities on Intercultural Communication 27

Table 2.2 Examples of Various Types of Thai Smiles 58

Table 4.1.1 The Thai Enjoyment Smiles (Group 1) 78

Table 4.1.2 The Thai Enjoyment Smiles (Group 2) 78

Table 4.1.3 The Thai Enjoyment Smiles (Group 3) 79

Table 4.1.4 The Thai Enjoyment Smiles (Group 4) 79

Table 4.1.5 The Thai Enjoyment Smiles (Group 5) 80

Table 4.1.6 The Thai Enjoyment Smiles (Group 6) 80

Table 4.1.7 The Thai Enjoyment Smiles (Group 7) 81

Table 4.1.8 The Thai Enjoyment Smiles (Group 8) 81

Table 4.1.9 The Thai Enjoyment Smiles (Group 9) 82

Table 4.2.1 The Thai Non-Enjoyment Smiles (Group 1) 82

Table 4.2.2 The Thai Non-Enjoyment Smiles (Group 2) 83

Table 4.2.3 The Thai Non-Enjoyment Smiles (Group 3) 83

Table 4.2.4 The Thai Non-Enjoyment Smiles (Group 4) 83

Table 4.2.5 The Thai Non-Enjoyment Smiles (Group 5) 84

Table 4.2.6 The Thai Non-Enjoyment Smiles (Group 6) 85

Table 4.2.7 The Thai Non-Enjoyment Smiles (Group 7) 86

Table 4.2.8 The Thai Non-Enjoyment Smiles (Group 8) 87

Table 4.2.9 The Thai Non-Enjoyment Smiles (Group 9) 87

Page

Table 4.2.10 The Thai Non-Enjoyment Smiles (Group 10) 88

Table 4.2.11 The Thai Non-Enjoyment Smiles (Group 11) 88

Table 4.2.12 The Thai Non-Enjoyment Smiles (Group 12) 88

Table 4.3.1 Sex of Respondents (Students) 89

Table 4.3.2 Age of Respondents (Students) 90

Table 4.4.1 Sex of Respondents (Academics) 90

Table 4.4.2 Age of Respondents (Academics) 90

Table 4.4.3 Education of Respondents (Academics) 91

Table 4.4.4 Years of Work Experience (Academics) 91

Table 4.5.1 Sex of Respondents (Other Occupations) 92

Table 4.5.2 Age of Respondents (Other Occupations) 92

Table 4.5.3 Education of Respondents (Other Occupations) 92

Table 4.5.4 Years of Work Experience (Other Occupations) 93

Table 4.6 Barlett's Test of Sphericity and Kaiser-Meyer-Olkin (KMO) 93

Table 4.7 Factor Loading Matrix and Communality for Forced Smile (FS) 95

Table 4.8 Factor Loading Matrix and Communality for Smile of Contempt (SOC) 97

Table 4.9 Factor Loading Matrix and Communality for Smile of Submission (SOS) 99

Table 4.10 Factor Loading Matrix and Communality for Smile of Embarrassment (SOE) 101

Page

Table 4.11 Factor Loading Matrix and Communality for Facial Management (SOFM) 103

Table 4.12 Factor Loading Matrix and Communality for Smile of Happiness (SOH) 105

Table 4.13.1 Thai Smiles Expressing the Lukewarm Feeling 108

Table 4.13.2 Thai Smiles Expressing Fear 108

Table 4.13.3 Thai Smiles with Hidden Meanings 109

Table 4.13.4 Thai Smiles of Unwillingness 109

Table 4.14.1 Thai Smiles of Offense 110

Table 4.14.2 Thai Smiles of Aversion 110

Table 4.14.3 Thai Smiles of Aggressiveness 111

Table 4.14.4 Thai Smiles of Bitterness 111

Table 4.15.1 Thai Smiles of Weariness 112

Table 4.15.2 Thai Smiles of Wonder and Surprise 113

Table 4.15.3 Thai Smiles of Despair 113

Table 4.15.4 Thai Smiles of Agony 114

Table 4.15.5 Thai Smiles of Mixed Melancholy 114

Table 4.16.1 Thai Smiles of Uneasiness 115

Table 4.16.2 Thai Smiles of Shyness 115

Table 4.16.3 Thai Smiles of Remorse 116

Table 4.16.4 Thai Smiles of Embarrassment Instigation 116

Table 4.17.1 Thai Smiles of Intensification Technique 117

Table 4.17.2 Thai Smiles of Deintensification Technique 117

Page

Table 4.17.3 Thai Smiles of Neutralization Technique 118

Table 4.18.1 Thai Smiles of the Revealer Style..... 119

Table 4.18.2 Thai Smiles of the Withholder Style..... 119

Table 4.18.3 Thai Smiles of the Ever-Ready Expressor 120

Table 4.18.4 Thai Smiles of the Frozen-Affect Expressor 120

Table 5.1 The Score Point of Three Nationalities (Students) 180

Table 5.2 The Score Point of Three Nationalities (Working Professionals) 181

Table 5.3 The Accuracy Rate of the Thai Smile Interpretation Among Six Thai Students 183

Table 5.4 The Accuracy Rate of the Thai Smile Interpretation Among Six Japanese Students 184

Table 5.5 The Accuracy Rate of the Thai Smile Interpretation Among British Students..... 185

Table 5.6 Percentage of the Accuracy of the Thai Smile Interpretation Among Students of the Three Nationalities..... 186

Table 5.7 The Accuracy Rate of the Thai Smile Interpretation Among Six Thai Working Professionals 187

Table 5.8 The Accuracy Rate of the Thai Smile Interpretation Among Six Japanese Working Professionals 188

Table 5.9 The Accuracy Rate of the Thai Smile Interpretation Among Six British Working Professionals..... 189

Page

Table 5.10 Percentage of the Accuracy of the Thai Smile Interpretation Among Working Professionals of the Three Nationalities 190

BANGKOK UNIVERSITY FOUNDED 1962

LIST OF FIGURES

Page

Figure 1.1 A Conceptual Model of the Interpretation of Thai Smiles 16
Figure 2.1 Thai Social Pyramid 29
Figure 2.2 A Model of *Bunkhun* and *Krengjai* Interaction 35
Figure 2.3 A Model of Interaction Between the Two Elements of *Bunkhun* 36
Figure 2.4 A Model of Interaction Between Two Thai Values of Criticism-Avoidance and Conflict-Avoidance 43
Figure 2.5 A Model of Thai Facework 44
Figure 2.6 Matsumoto's Process Model of Emotional Experience Activation Involving Culturally Learned Feeling Rules 55
Figure 2.7 Matsumoto's Process Model of Emotional Perception with Decoding Rules 56
Figure 2.8 An Overview of the Interplay of Cultural Values and Facial Expressions 61
Figure 3.1 Summary of Research Procedures 65
Figure 3.2 Summary of Research Procedures (Repeat) 76
Figure 4.1 The Scree Plot for Types of Thai Smile 94
Figure 4.2 The Arrogant Smile 121
Figure 4.3 The Nervous Smile 121
Figure 4.4 The Dodgy Smile 122
Figure 4.5 The Dutiful Smile 122

Page

Figure 4.6 The Scornful Smile 123
Figure 4.7 The Disgusted Smile 123
Figure 4.8 The Stern Smile 124
Figure 4.9 The Bitter Smile 124
Figure 4.10 The Weak Smile 125
Figure 4.11 The Surprised Smile 125
Figure 4.12 The Comforting Smile 126
Figure 4.13 The Defiant Smile 126
Figure 4.14 The Half-Joy, Half-Sorrow Smile 127
Figure 4.15 The Uneasy Smile 127
Figure 4.16 The Embarrassed Smile 128
Figure 4.17 The Apologetic Smile 128
Figure 4.18 The Smile in Contempt 129
Figure 4.19 The Boastful Smile 129
Figure 4.20 The Disconcerted Smile 130
Figure 4.21 The Affable Smile 130
Figure 4.22 The Elated Smile 131
Figure 4.23 The Gentle Smile 131
Figure 4.24 The Lingering Sweet Smile 132
Figure 4.25 The Smile at the Corner of the Mouth 132
Figure 5.1 The Ethno-Score of Thai Students 192
Figure 5.2 The Ethno-Score of Working Professionals 193
Figure 5.3 The Ethno-Score of Japanese Students 194

Page

Figure 5.4 The Ethno-Score of Japanese Working Professionals 194
Figure 5.5 The Ethno-Score of British Students 195
Figure 5.6 The Ethno-Score of British Working Professionals..... 196
Figure 5.7 The Ethno-Score of Male Students of Three Nationalities..... 196
Figure 5.8 The Ethno-Score of Female Students of Three Nationalities 197
Figure 5.9 The Ethno-Score of Male Working Professionals of Three Nationalities..... 198
Figure 5.10 The Ethno-Score of Female Working Professionals of Three Nationalities..... 198
Figure 5.11 The Mindfulness Score of Thai Students..... 199
Figure 5.12 The Mindfulness Score of Thai Working Professionals..... 200
Figure 5.13 The Mindfulness Score of Japanese Students..... 200
Figure 5.14 The Mindfulness Score of Japanese Working Professionals 201
Figure 5.15 The Mindfulness Score of British Students 202
Figure 5.16 The Mindfulness Score of British Working Professionals 202
Figure 5.17 The Mindfulness Score of Male Students of Three Nationalities..... 203
Figure 5.18 The Mindfulness Score of Female Students of Three Nationalities..... 203
Figure 5.19 The Mindfulness Score of Male Working Professionals of Three Nationalities..... 204
Figure 5.20 The Mindfulness Score of Female Working Professionals of Three Nationalities..... 205

Page

Figure 6.1 A Model of the Intertwining Relationship Between Cultural Awareness and Recognition of the Dominant and Less-Dominant Emotions..... 239

BANGKOK UNIVERSITY FOUNDED 1962

CHAPTER 1

INTRODUCTION

The face of man was built for smiles,
An' thereby he is blest
Above the critters of the field,
The birds an' all the rest;
He's just a little lower
Than the angels in the skies,
An' the reason is that he can smile;
Therein his glory lies!

Unknown

Smiling, a form of nonverbal communication, is one of most frequently used facial expressions in communication interaction. According to Abel (2002), everyone in virtually every culture smiles "from the newborn to the elderly" (p. 1). However, smiles are also the most complex of human facial displays (Abe, Beetham, & Izard, 2002). People always wonder what smiles mean. For Thai people who communicate indirectly, smiling is one way to get the message across and to maintain social harmony that is one of many Thai cultural values. Therefore, it is necessary to be able to accurately interpret various types of Thai smiles in order to communicate effectively.

Rationale

The stereotyped epithet for Thailand as "The Land of Smiles" (Komin, 1990; Holmes & Tangtongtavy, 1997; Redmond, 1999; Cooper & Cooper, 2001) suggests that the Thais are a joyful people. To members of different cultures who have their first experience with Thais, the Thai smiles may only serve as the facial expression indicating happiness. According to Redmond (1999), Thai smiles "…arise from external context as much as internal content" (p.143). The smiles may mean many things. Interpreting each type of Thai smiles wrongly may cause misunderstandings that lead to frustration, conflicts, and sometimes disaster. Being members of a high-context culture (Gannon, 2000), Thai people communicate indirectly and smiling is one way to get the message across. The Thai indirect communication style may sometimes cause some discomfort or frustration to members of low-context British culture who interact with the Thais. These intercultural phenomena are on the increase in the process of economic globalization.

Today we live in a world of technology which has since facilitated more interaction between people from different groups and cultures. McLuhan's celebrated observation of the world in an information age as "the image of a global village" (Levinson, 1999) has generated more interest in the study of intercultural communication, as well as other related communication disciplines such as cross-cultural communication, and international communication. Chen and Starosta (1996) state that the awareness of "the global interdependence of people and culture" is on the increase. They are engaged in intercultural communication which concerns the exchange of meanings. The cultural diversities that members of different cultures bring with them provide opportunities for positive connections and, at the same time,

can cause intercultural miscommunication. Ting-Toomey (1999) notes that misinterpretations and pseudoconflict are usually the result of intercultural miscommunication. The interpersonal conflict will emerge if the miscommunication goes unmanaged or unclarified. On the contrary, possessing intercultural communication competence members of different cultures will be able to achieve effective and appropriate interaction (Chen & Starosta, 1997).

Thailand, whose culture was investigated for this research on Thai smiles, plunged into excessive global business during the last decade of the last century. At present global business is expanding at a higher rate than any other time in the past (Ralston, et al., 2001). Samovar and Porter (1999) concur that the expansion of the global economy "has resulted in multinational corporations participating in various international business arrangements such as joint ventures and licensing agreements" (p. 5). The Thai economic crisis of 1997 caused a big financial blow to many financial institutions, other business establishments as well as many local retail operators. They either had to find foreign partners to restructure their debts or face bankruptcy. However, Thailand is ranked 10th by the Swiss-based International Institute for Management Development (2003) for nations with the ability to create and maintain an environment that sustains the competitiveness of enterprises. According to Santo (2004) the Global Investment Prospects Assessment, a report released in April 2004, by the United Nations Conference on Trade and Development (UNCTAD) and British magazine Corporate Location, ranks Thailand as the world's number four FDI (foreign direct investment) destination over the next four years. Additionally, Kanasawat (2004) reiterates that applications for investment promotion increased from 264.5 billion baht in 2002 to 319 billion baht in 2003. The main mode of

investment comes within the framework of joint ventures between Thai and foreign investors. Kanasawat (2004) informs that Japan continued to be the largest investor country in 2003, followed by the European Union. From Table 1.1 it is noteworthy that while Japanese projects received the largest number of BOI investment certificates, the United Kingdom stayed on top in the European category. Therefore, Thai people are constantly interacting with people from Japan and the United Kingdom and vice versa. The ability to interpret Thai smiles accurately will therefore enhance effective intercultural communication.

According to Jitpleecheep (2002), international retailers are responsible for the significant change of Thailand's retail landscape. They have successfully introduced the new business practices that have changed the shopping style among Thai customers. Multinational companies that have also entered the Thai business circle, to name just a few, include British Tesco Discount Store and Boots Pharmacy. Thailand is not alone in facing the global market challenges. According to the Nikkei Weekly (2004), Tesco, Britain's largest supermarket operator, has set foot in Japan by entering the Japanese retail scene after its big success in Thailand and South Korea. However, it is expected that the British retailer will not be able to reach its goal as a major retailer in Japan for another ten years.

Table 1.1: Projects receiving Board of Investment promotion certificates: 2002 to 2004

	2002		2003		2004 (Jan-Mar)	
	Number of Projects	Value of Investment (mil. Baht)	Number of Projects	Value of Investment (mil. Baht)	Number of Projects	Value of Investment (mil. Baht)
Japan	246	66,154	236	80,099	77	18,588
United States	37	11,061	33	24,136	8	2,969
East Asian NICs						
Taiwan	40	3,010	43	12,902	13	2,044
Hong Kong	10	1,824	10	2,401	7	951
Korea	30	2,990	36	1,752	14	3,646
Singapore	42	13,041	41	9,276	12	3,466
Europe						
United Kingdom	18	10,822	62	16,016	4	18,068
Germany	13	1,406	13	4,956	2	110
Switzerland	14	5,852	12	5,743	2	507
France	9	446	7	638	5	302
Netherlands	9	1,424	6	2,030	2	1,401

Source: Board of Investment. (2004). Board of Investment activities. *BOI Investment Review, 13*(3), 13.

As in the case of Thailand, not only Tesco but also the other big chain stores have been criticized for causing retail job losses and have faced many protests from the small retailers because of their lower prices. Incidentally, those big chain stores argued that they have created thousands more jobs, not just in their stores but also among supporting industries and suppliers (Jitpleecheep, 2002). The British managers are not alone in their attempts to maintain good relationships with the Thai government officials, Thai retailers and suppliers, as well as their Thai employees, and vice versa. There are Japanese and other foreign managers who are doing the same thing. It is challenging to be able to understand people from different cultures and maintain good relationships in order to work effectively with them. The ability to communicate effectively is viewed as an avenue for maintaining good relationships, creating successful outcomes, and sustaining understanding.

In order to enhance the understandings of Thai culture, it is vital to briefly review the Thai historical background and social structure.

Thai Historical Background and Social Structure

The Kingdom of Thailand, previously known as Siam, is situated in Southeast Asia. Bordering Thailand in the north and the west is Myanmar, in the northeast is Laos, Cambodia in the east, and Malaysia toward the south. Thai people are proud of their history especially their claim that their country has never been colonized by any other nations, particularly Western countries. However, the development of Thai culture has been influenced by many cultures. To name just a few, their culture is influenced by Indian, Chinese and also those of their neighbors mentioned above.

Thai history can be traced back for about 700 years. The country was ruled by many kings of various dynasties. These kings ruled the country as absolute monarchs

until the year 1932 when the system was changed from the absolute monarchy to the constitutional monarchy by a group of elite graduates from Europe. According to Gannon (2000), the most distinctive symbol in Thailand is the present king, King Bhumibol, who ascended to the throne in 1947. He has won the hearts of his people and plays a vital role in maintaining peace, stability, and uniting the nation.

Thai historical background maintains the centrality of kings. The Thais are taught that the three most important institutions in Thai society are: (a) nation, (b) religion, and (c) monarchy. These three pillars were formulated at the beginning of the last century by King Rama VI. Mulder (2000) states: "The history that the school-books project is royal history: without the 'King' there is no Thailand, and there would be no 'Nation'" (p. 110). Buddhism, the national religion, is referred to in this context as one of the three pillars. Though there are many religions practiced in Thailand, (e.g. Christianity, Islam, Sikh, Hinduism etc.), Buddhism arguably has greatest influence in Thai culture and the Thai worldview.

Choosing Cultural Dimensions for the Study

This study chose to use the framework of the two of Hofstede's (1980) four value dimensions that have a significant impact on human behaviors in all cultures. He identifies these dimensions as power distance, uncertainty avoidance, individualism and collectivism, and masculinity and femininity. Out of the four dimensions, individualism and collectivism, and power distance can be utilized to effectively explain Thai cultural patterns and communication style. On the culture level, Gudykunst, Matsumoto, Ting-Toomey, et al.(1996) confirm the direct effect that individualism and collectivism have on communication style. In terms of an individual level, they reiterate that individualism and collectivism has an indirect

effect on communication behavior through self-construals and values. Moreover, their research findings implicate that individual-level factors can predict low- and high-context communication style better than culture-level individualism-collectivism.

Focusing on the scope of study, Thai cultural values can be explained by utilizing the framework of Hofstede's (2000) Thai collectivistic and high power distance culture categorization in conjunction with Hall's (1976) low- and high-context culture. According to Matsumoto, Consolacion, Yamada, et al. (2002), individualism-collectivism is one of the most important and widely used cultural dimensions. Their statement is in accordance to that of Triandis (1994, 1995) who confirms the importance and utilization of individualism-collectivism in explaining intercultural and cross-cultural differences. In reference to Thai history, it is justified to say that Thai culture emphasizes the hierarchical order or status differentiation. Hofstede's (2000) categorization of Thai culture as a high power distance culture demonstrates the importance of this cultural dimension in Thai society.

Purpose of the Study

Past studies contend that facial expressions, including smiles are universal (Ekman & Friesen, 1975; Darwin, 1872/1965). However, they emphasize the variation of facial expressions across cultures. According to Darwin's theories of evolution, human species' facial expressions evolved within the survival mechanism. Richmond and McCroskey (2000) elaborate the evolutionary perspective that the process of natural selection through which the facial expressions were acquired is for the purpose of establishing successful interaction. Ekman and Friesen (1975) believe that *display rules* are "…what people learn, probably quite early in their lives, about the need to manage the appearance of particular emotions in particular situations"

(p.137). These display rules may differ from culture to culture. However, Ekman (1980) argues that some facial expressions of emotion are universal while Izard (1980) emphasizes the universality of six of the fundamental emotions: enjoyment (happiness), distress (sadness), anger, disgust, surprise, and fear. Both Ekman and Izard represent the universality of facial expressions camp while Birdwhistell(1970) as well as Mead (1975) remain in the opposite camp. They argue that facial expressions are socially learned, culturally controlled, and have cultural variations.

One of the most salient nonverbal cues in Thai culture is a smile. According to Matsumoto and Kudoh (1993), smiles are used as social signals. Matsumoto, Franklin, Choi, Rogers, and Tatani (2001) also provide an explanation on the smile as "a common signal for greeting, acknowledgment, showing acceptance, or masking emotions" (p.117). Though the smile as an emotional display is universal (Ekman & Friesen, 1975), the amount of smiling, the stimulus, and the meaning of the smile vary from culture to culture (Matsumoto & Kudoh, 1993; Samovar & Porter, 2000). Gannon (2000) states that "… a smile should not be interpreted as deep friendship but as a mechanism for making life pleasant and avoiding difficulties that might lead to the dreaded expression of negative emotions" (p. 32). Frank and Ekman (2000) state that researchers found that the smile was not always a facial signal of enjoyment or happiness. According to Klausner (2000), the Thai smile "masks a variety of indirect outlets for apparently repressed feelings of anger or annoyance" (p. 255). This is in accordance with what Landis (1924), cited in Frank and Ekman (2000), found in his research which reported that people smile regardless of their feeling whether they are anger, disgust, exasperation, revulsion, surprise, or sexual excitement. He concluded that, "the smile was a misleading and meaningless indicator of any particular inner

state or emotion" (Frank & Ekman, 2000, p. 139). Ekman and Friesen (1975) contend that when cultural display rules dictate that one must hide the negative feelings, smiles are most often used as masks. Meanwhile, LaFrance and Hecht (1999) concur that the type of smile being displayed needs to be determined in order to understand the meaning of the smile.

Jacobs, Manstead, and Fischer (1999) found in their research that social context influenced smiling. According to Matsumoto, Takeuchi, Andayani, Kouznetsova, and Krupp (1998), cultural display rules are important parts of any culture. Being culturally aware and knowing the other culture's display rules will enhance the effectiveness of intercultural communication. It is important to "develop the ability to communicate with members of other cultures by knowing more about them, observing carefully, and developing skills in listening, facework, and dialogue" (Littlejohn, 2001, p. 249). Thus accurate interpretation of Thai smiles will render effective interpersonal communication and intercultural communication.

The study aims to investigate the understanding of cultural similarity and cultural awareness on the accurate interpretation of the different types of Thai smiles that will lead to intercultural communication competence. It is intended that this study will contribute to practical as well as theoretical dimensions of intercultural communication in relation to the Thai facial expression, the Thai smile and Thai facework.

Research Questions

Hall and Hall (1989) emphasize releasing the "right response" over sending the "right message" in attaining effective intercultural communication. The process of crossing cultures offers opportunities for an individual to understand both the new

culture and one's own culture (Kim, 2000). Therefore, the communicator should possess the awareness of his [her] own culture and others in the process of intercultural communication in order to communicate effectively.

The smile, one of the most utilized nonverbal cues in Thai communication style, plays an important role in Thai interpersonal communication and also in intercultural communication involving Thai people and foreigners. Thai smiles convey many meanings. Accurate interpretation of Thai smiles will help an individual avoid misunderstandings, conflicts, and frustration in the process of interpersonal communication and intercultural communication interactions. Therefore, it is anticipated that achieving the accurate interpretation of Thai smiles will result in the intercultural communication competence between Thai people and members of different cultures.

RQ1: What are the different types of Thai smiles?

RQ2: How does cultural similarity affect the accuracy of the interpretation of Thai smiles?

RQ3: How does cultural awareness affect the accuracy of the interpretation of Thai smiles?

RQ4: How does ethnocentrism affect cultural awareness?

RQ5: How does mindfulness affect cultural awareness?

Definition of Terms

In order to facilitate full understanding of the terms used in the study, it is vital to clarify the meaning of the terms that will be referred to throughout the study.

Cultural Awareness

Cultural awareness means having knowledge about a particular culture. The awareness means having knowledge not only of the other culture, but also knowledge of one's own culture (Kauffmann, Martin & Weaver, 1992).

Cultural Difference

Cultural difference refers to the degree to which members of different cultures convey different meanings in encoding and decoding messages during the communication process. The difference is also related to dimensions of cultural variability.

Cultural Similarity

Cultural similarity refers to the degree to which members of cultures share the same meanings in encoding and decoding messages during the communication process. The similarity is related to dimensions of cultural variability.

Cultural Relativism

Cultural relativism refers to the phenomenon where members of a particular culture try to understand the behavior of members of other cultures in the context of those cultures (Gudykunst, 2004).

Ethnocentrism

Ethnocentrism refers to the phenomenon where members of a particular culture subjectively use "their cultural standards as criteria for interpretations and judgments in intercultural communication" (Chen and Starosta, 1997, p. 27).

Mindfulness

Mindfulness refers to a state in which a person is aware of his [her] own and others' behavior while focusing his [her] attention to the process of intercultural communication.

Strangers

Strangers refer to those who cross into other cultures.

Host Culture

Host culture refers to the culture into which strangers cross.

Intercultural Communication

Intercultural communication refers to the communication process between members of different cultures.

Intercultural Communication Competence

Intercultural communication competence refers to the degree of effective intercultural communication in creating shared meanings in an interactive situation (Ting-Toomey, 1998).

High-Context Communication

High-context communication refers to the communication that relies very little on the explicitly coded and transmitted part of the message while it relies more on the physical context (Hall, 1976).

Low-Context Communication

Low-context communication, in contrast to the high-context communication, refers to the communication that occurs when "the mass of information is vested in the explicit code" (Hall, 1976, p. 91).

Individualism-Collectivism

Individualism-collectivism is the cultural dimension reflecting the preferences and emphasis on certain values and goals of a culture. The culture pertaining to individualism emphasizes independence, self-determination, self-expression, and protection of self-interest. The culture pertaining to collectivism emphasizes interdependence, relational harmony, maintaining face, and protection of in-group interest (Hofstede, 1997, 2000; Cai, Wilson & Drake, 2000; Andersen, Hecht, Hoobler & Smallwood, 2001).

Power Distance

Power distance is defined by Hofstede (1997) as "the extent to which the less powerful members of institutions and organizations within a country expect and accept that power is distributed unequally" (p. 28).

Nonverbal Communication

Nonverbal communication refers to all types of communication that take place without words (Rogers & Steinfatt, 1999).

Facial Expression

Facial expression refers to facial behavior that implies emotional meaning both in intrapersonal and interpersonal communication. An individual will engage in intrapersonal facial expression when he [she] interacts with himself [herself] and has no intention of engaging in interpersonal communication interaction. In interpersonal communication, one is more observant on facial expression when communicating with others (Richmond & McCroskey, 2000).

Smile

Smile refers to one type of facial expression on the continuum of genuine smile and false smile.

Display Rules

Display rules are the culture-specific rules that govern the emotional expression of its members for appropriate management of the expression of their emotional states.

Dominant Emotions

Dominant emotions refer to the emotions that dominate the facial expression in a given time and context.

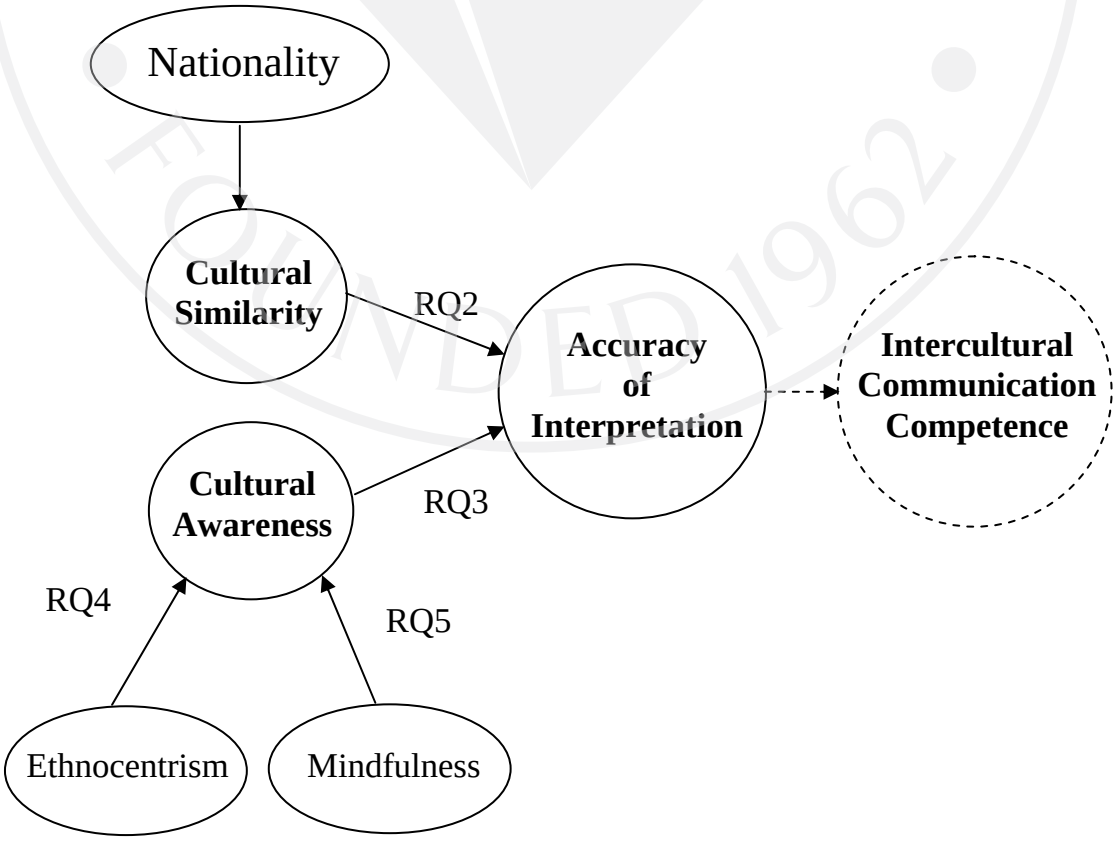
Less-Dominant Emotions

Less-dominant emotions refer to the emotions that are secondary to the dominant emotions. They may occur simultaneously with the dominant emotions.

Summary

This chapter introduces the Thai historical background and social structure that explain the fundamental aspect of Thai culture. The study aims to investigate the understanding of cultural similarity and cultural awareness on the accurate interpretation of different notions of Thai smile which is one of the most salient nonverbal cues in Thai culture. RQ1 explores different types of Thai smiles. RQ2 and RQ3 are concerned with how the two variables affect the accuracy of the interpretation of Thai smiles while RQ4 and RQ5 explain how ethnocentrism and mindfulness affect cultural awareness. The conceptual model (Figure 1.1) at the end of the chapter is to enhance clear understanding of RQ2, RQ3, RQ4, and RQ5, respectively.

Figure 1.1: A conceptual model of the interpretation of Thai smiles



CHAPTER 2

LITERATURE REVIEW

We wear the mask that grins and lies
It hides our cheeks and shades our eyes—
This debt we pay to human guile;
With torn and bleeding hearts we smile,
And mouth with myriad subtleties.

Paul Laurence Dunbar (1872-1906)

This chapter presents a review of the meanings of culture as defined by various scholars in conjunction with interpersonal communication competence in the intercultural communication context. It also explains how cultural differences and cultural similarities affect cultural awareness and intercultural communication competence. Thai social structure will then be briefly discussed to show how it influences Thai culture and communication style. The discussion will highlight the empathy of Thai cultural values of social harmony, *krengjai*, *bunkhun*, hierarchical ranking, high-context culture, ego orientation, and face-saving. Consequently, the explanation of these cultural values will lead the chapter to the discussion of facial expressions with the emphasis on Thai smiles.

The above poem manifests how humans hide their true feelings in their facial expressions. According to Fast (1970), one method of defending the personal zones of space is masking. “The face we present to the outer world is rarely our real face” (Fast, 1970, p. 64). Each culture has unique display rules that dictate the appropriate facial expressions. In other words, we learn what facial expressions can and cannot be

displayed (Burgoon, Buller, Woodall, 1989). Burgoon et al. also elaborate that in some cultures the meanings of certain facial expressions can be understood only among members of those cultures. Brannigan and Humphries (1972) notice that the British wry smile with one corner up and the other corner down can be difficult to recognize by non-British communicators. This is also true in the case of Thai smiles. An American professor was puzzled when the Thais smiled or laughed when her child's stroller hit a pothole, sending the child sprawling. In fact, their smiles were a sign of relief that the child was not seriously hurt (Rogers & Steinfatt, 1999). The incident demonstrates how cultures play a vital role in influencing the communication behavior of both sender and receiver in managing the nonverbal messages.

Ting-Toomey (1998) describes culture metaphorically as an iceberg:

> …the deeper layers (e.g. traditions, beliefs, values) are hidden from our view; we only see and hear the uppermost layers of cultural artifacts (e.g. fashion, trends, pop music) and of verbal and nonverbal symbols. However, to understand a culture with any depth, we have to match its underlying values accurately with its respective norms, meanings, and symbols. (p.10)

She defines culture as "a complex frame of reference that consists of patterns of traditions, beliefs, values, norms, symbols, and meanings that are shared to varying degrees by interacting members of a community" (p. 10). Dodd (1998) offers another cultural metaphor that culture is like a luggage we carry. "From it we unconsciously lift daily needs: survival, information, interpersonal relationships, goals, rules, rituals, communication style, expectations, and institutional expectations" (p. 37). Rogers and Steinfatt (1999) simply define culture as "the total way of life of a people, composed

of their learned and shared behavior patterns, values, norms, and material objects" (p. 79). In the meantime Salacuse (1998) defines culture as "the socially transmitted behavior patterns, norms, beliefs and values of a given community" (p. 222). He further explains that the elements of the culture serve as the guide for community members to interpret their surroundings and their interactions with others. From the four described definitions of culture it is appropriate to posit that culture is the shared meanings among members of a particular group. Hall (1990), in his book The Silent Language, viewed culture as the link between human beings and the means they have of interacting with others. He also treated culture as communication.

Though culture has been defined variously, this study will adopt the description of culture by Keesing (1974), selected by Gudykunst (1998), to serve as the framework of his analysis of cultural differences:

> Culture, conceived as a system of competence shared in its broad design and deeper principles, and varying between individuals in its specificities, is then not all of what an individual knows and thinks and feels about his [her] world. It is his [her] theory of what his [her] fellows know, believe, and mean, his [her] theory of the code being followed, the game being played, in society into which he [she] was born…It is this theory to which a native actor [or actress] refers in interpreting the unfamiliar or the ambiguous, in interacting with strangers (or supernaturals), and in other settings peripheral to the familiarity of mundane everyday live space; and with which he [she] creates the stage on which the games of life are played…(p. 41)

From this framework, Gudyskunst (1998) further explains that we use the theory of the "game being played" as our culture. We use it to interpret ambiguities and unfamiliar things that we encounter. He concludes that each person has a unique view of a culture. No individual member of a culture "knows all aspects" of that culture (p. 42). Therefore, it is important that members of a culture should have shared meanings so that they can communicate effectively in their interaction. These overlapped shared meanings are essential for effective intercultural communication and accurate interpretation of the facial expressions of the interactants in different cultures.

Intercultural Communication

Hall's (1994) cultural study on Navajo and Hopi Indians from the year 1933-1937 as well as on European cultures and Asian cultures led to the conceptualization of intercultural communication in the early 1950s. Edward T. Hall founded intercultural communication as a new field of communication at the Foreign Service Institute (Gudykunst & Lee, 2001). Subsequently, his ethnographic books on culture, West of the Thirties, The Silent Language, Beyond Culture, The Hidden Dimension, and The Dance of Life, took the precedent of further studies aiming to enhance understanding in intercultural communication. These studies highlight both similarities and differences in cultural patterns and communication style.

Chen and Starosta (1996) explicitly emphasize the exchange of meanings in intercultural communication. Lustig and Koester (1998) define intercultural communication as "a symbolic process in which people from different cultures shared meanings" (p. 52). Meanwhile, Ting-Toomey (1998) contends that intercultural communication refers to the communication process between members of different

cultural communities. She defines it as “the symbolic exchange process whereby individuals from two (or more) different cultural communities negotiate shared meanings in an interactive situation” (p. 16). Kim (1984) proposes that intercultural communication “refers to the communication phenomena in which participants, different in cultural backgrounds, come into direct or indirect contact with one another” (p. 16). Perhaps, the shortest definition is that of Bennett (1998) who defines intercultural communication as “communication between people of different cultures” (p. 2). Considering these definitions of intercultural communication, it is obvious that the communicator must possess the cultural awareness and intercultural communication competence to achieve the shared meanings.

Intercultural Communication Competence

Intercultural communication competence is based on the concept of interpersonal communication competence. According to Cupach and Canary (1997), competence is “a judgment regarding the effectiveness and appropriateness of communication” (p. 21). Spitzberg and Cupach (1984) also introduce the communication competence as a dynamic process of impression which involves behaviors, affective responses, and cognition.

> …the perception of competence is a graduated phenomenon in which behaviors, affective responses, and cognitions are enmeshed within an unfolding dynamic process of conversation. This dynamic process leads to impressions of a person or conversation as more or less appropriate and effective. (p. 109)

Spitzberg and Cupach (1984) add that there is a continuum in judgments of appropriateness and effectiveness in this relational competence. The empirical data

derived from Martin and Hammer's (1989) study on the behavioral impression in intercultural communication competence found three categories of communicative competence that were constantly present in the intercultural communication context: nonverbal behaviors, verbal behaviors, and conversational management behaviors. While the nonverbal behaviors involve listening carefully, direct eye contact, and smile, the verbal behaviors involve sharing information and seeking a shared topic of interest among the interlocutors. The conversational management behaviors deal with asking questions, and speaking clearly. Though the three categories of communicative competence are equally significant, this study will concentrate on the investigation of the smile in the Thai cultural context.

Ting-Toomey (1998) defines the general goal of effective intercultural communication or intercultural communication competence as "to create shared meanings between dissimilar individuals in an interactive situation" (p. 21). According to Cupach and Imahori (1993), intercultural communication competence is "the ability of an individual to successfully negotiate mutually acceptable identities in interaction" (p. 118). In regard to the variability in the definitions of intercultural communication competence, this study will employ Chen and Starosta's (1996) definition of intercultural communication competence in order to demonstrate its significance in relation to the study of the interpretation of Thai smile. Chen and Starosta define intercultural communication competence as "the ability to negotiate cultural meanings and to execute appropriately effective communication behaviors that recognize the interactants' multiple identities in a specific environment" (pp. 358-359). In regard to the interpretation of Thai smiles, foreigners who cross cultures into

Thai culture, a new cultural environment, have to negotiate cultural meanings effectively in order to understand Thai facial expressions and vice versa.

Cultural Differences and Cultural Similarities

Both cultural differences and cultural similarities play vital roles in effective intercultural communication. In order to achieve the state of effectiveness one should not only focus on similarities but also on differences. Gudykunst and Kim (2003) posit that, for some people, awareness of differences is based on "our ethnocentrism, prejudice, sexism, ageism, and stereotypes" (p. 281). In the meantime, recognizing differences must be complemented with understanding similarities to create effective intercultural communication. Gudykunst and Kim (2003) contend that the initial reactions with strangers will further develop into closer relationships when we can identify some level of similarity even at the minimum. In her research on the initial interactions of French/English intraethnic and interethnic in Canada, Simard (1981) finds that in the process of interethnic acquaintance development attitude and language similarity are more important than occupational and social class similarity. Gudykunst and Kim further elaborate that being mindful is a cornerstone of intercultural communication competence.

Edward T. Hall talks about finding common threads as a cornerstone of friendship. Additionally, the ability to predict and explain strangers' behavior involves the understanding of the strangers' rules. "Once we understand the rules strangers are using, we can make accurate predictions and explanation of their behavior" (Gudykunst & Kim, 2003, p. 292). Hence, the key word is mindfulness.

Cultural Awareness and Mindfulness

According to Kim (2000), the process of crossing cultures offers "opportunities for new learning and growth. Being uprooted from our home brings us understanding not only of people and their culture in our new environment, but of ourselves and our home culture" (p. 9). Ting-Toomey (1998) emphasizes the communicators' abilities to "integrate knowledge and skills and practice mindfulness in their communication process" (p. 16), in building a quality intercultural or interpersonal relationship. Mindful communicators should possess the awareness of their own as well as of another's behavior in diverse cultural situations and the different characteristics that constitute the process of intercultural communication. Ting-Toomey and Oetzel (2001) conclude that "intercultural communication skills remain vitally important to success in the global work environment" (p. 7). Hall and Hall (1989) posit that effective intercultural communication "has more to do with releasing the 'right response' than with sending the 'right messages'" (p. 4). It is important to give the appropriate feedback in intercultural communication process. In order to be able to release the "right response" the communicator must be mindful to his [her] own culture and also other's cultures. Gudykunst (1998) reiterates that mindfulness is the most essential skill in communicating with strangers. "When we are mindful, we can make conscious choices as to what we need to do in the particular situation in order to communicate effectively" (Gudykunst, 1998, pp. 227-228). Ting-Toomey (1998) defines mindfulness as "being aware of our own and others' behavior in the situation, and paying focused attention to the process of communication taking place between us and dissimilar others" (p. 16). As suggested by Chen and Starosta (1997), a high level of success in our intercultural communication competence requires a high degree of cultural awareness. They further explicate that the cultural

awareness includes the understanding of social values, social customs, social norms, and social systems (p. 253). Langer (1989) identifies the three key qualities of being a person with mindfulness: (a) creation of new categories, (b) openness to new information, and (c) awareness of more than one perspective (p. 62). That means one should not stick to one's own frame of reference while communicating. Ting-Toomey (2001) explains that to create new categories people must learn to create or apply culturally sensitive concepts, that people should be attentive to the cultural perspective and assumptions during the interaction in order to reach the state of new information openness. That is "they must mindfully notice the verbal, nonverbal, and meta-nonverbal contexts that are being conveyed…" (p. 333). Lastly, they should be aware that there are different perspectives and framework that can be utilized in interpreting others' behaviors. They can be applied "in analyzing and interpreting conflict" and thus "can come up with a creative, synergistic solution" (p. 333). Mindfulness can also be explained in a Buddhist way. According to Rahula (1977), mindfulness means being free from self-consciousness.

> All great work—artistic, poetic, intellectual or spiritual—is produced at those moments when its creators are lost completely in their actions, when they forgot themselves altogether, and are free from self-consciousness. (p. 72)

In developing mindfulness or *sati* Rahula advises that "you become detached and free, so that you may see things as they are" (p. 74). His advice can be adapted for the benefit of intercultural communication in which seeing things from others' point of view could enhance the intercultural communication competence. Reaching the state of mindfulness and intercultural communication competence inevitably requires

intercultural communicators to understand each other's cultural patterns and communication styles.

Ethnocentrism

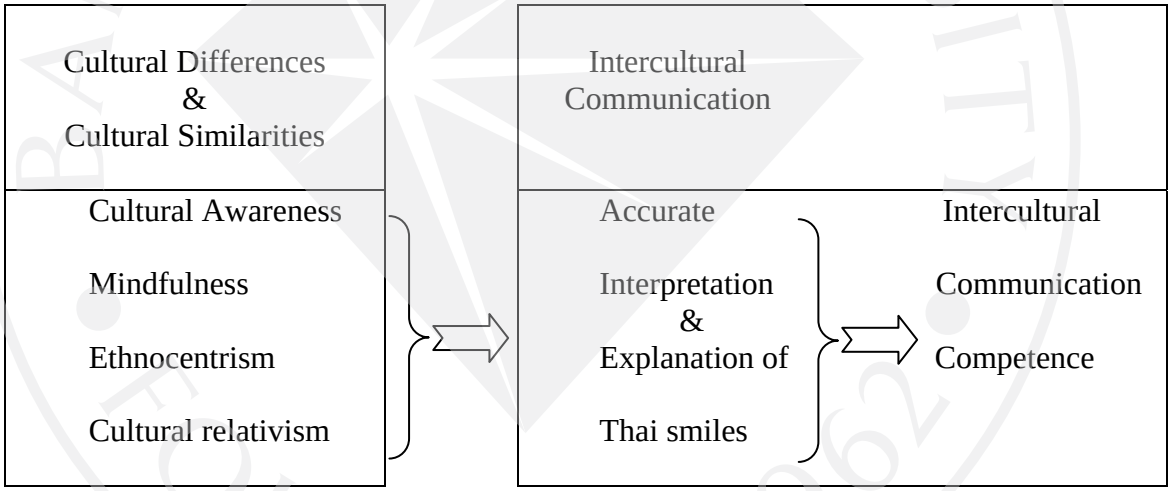
Brislin (1981) identifies the essential attitudes in relation to the effective intercultural communication to include non-ethnocentrism and non-prejudicial judgments. Ethnocentrism is defined as "the view of things in which one's own group is the center of everything, and all others are scaled and rated with reference to it" (Sumner, 1940, p. 13, as cited in Ting-Toomey, 2001, p. 331). Chen and Starosta (1997) add that ethnocentrism leads people to interpret and judge other cultures by subjectively using their own cultural standards as their criteria (p. 27). Stewart and Bennett (1991) discuss the nature of ethnocentric judgments that they usually involve "invidious comparisons that ennoble one's own culture while degrading those of others" (p. 161). Gudykunst (2004) emphasizes that "everyone is ethnocentric to some degree" (p. 131). Ting-Toomey (2001) acknowledges that we have our own ethnocentric biases. In the meantime, when we are trying to understand others' behavior while keeping the context of others' cultures in mind we are leaning toward cultural relativism (Gudykunst, 2004). According to Gudykunst, in order to understand others' behavior we must have some degree of cultural relativism.

Abe and Wiseman (1983) identify five dimensions of intercultural effectiveness: (a) the ability to communicate interpersonally, (b) the ability to adjust to different cultures, (c) the ability to adjust to different social systems, (d) the ability to establish interpersonal relationships, and (e) the ability to understand others. Consequently, intercultural communication competence plays a prominent role in inspiring discourse for successful outcomes and understanding of interactions

between people from varying cultures. We can achieve cultural understanding, recognizing cultural similarities and differences, by utilizing the dimensions of cultural variability of our culture and other cultures.

In sum, though there are numerous elements affecting intercultural communication competence, recognizing cultural differences and cultural similarities is one avenue leading to that direction (Table 2.1)

Table 2.1: Effect of cultural differences and cultures similarities on intercultural communication



The Thai smile, an integral part of Thai communication style, is frequently used in interpersonal and intercultural communication. Therefore, the ability to understand and accurately interpret Thai smiles can lead to successful outcome in both interpersonal and intercultural communication.

Thai Cultural Values

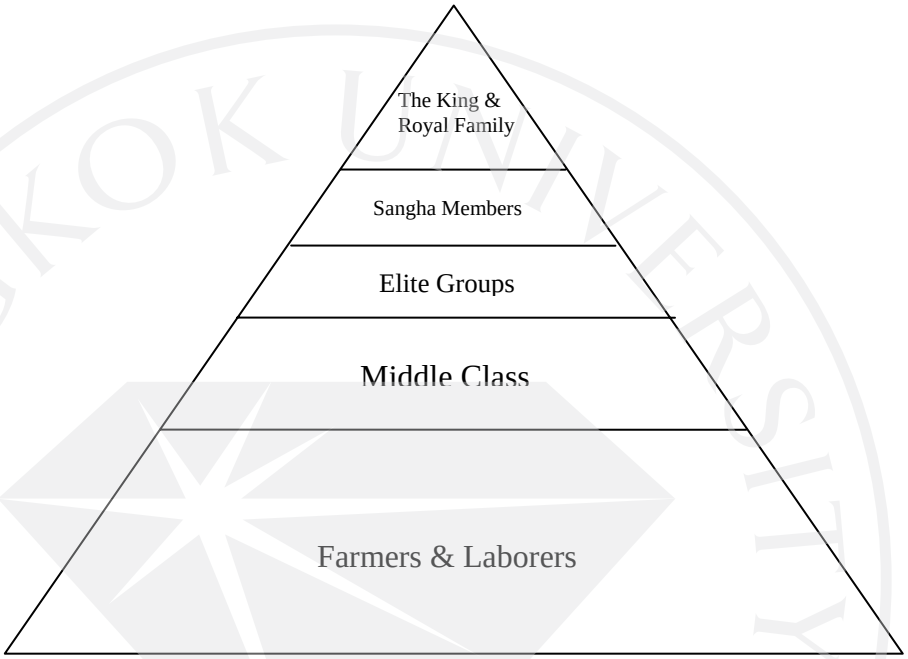
Thailand is a hierarchical society, following a vertical system. According to Holmes and Tangtongtavy (2000), Thai people learn to know what rank they are in

and how to treat others according to their ranks. Each position in the hierarchical system is fixed "in the same way that the positions of individual players in a soccer team are fixed" (Podhisita, 1998, p. 39). However, as in a soccer game the individuals have some degree of mobility according to the established rules and tactics. Each person can move in various directions but within the capacity of his position and rank, and his fixed setting. There is a Thai proverb that manifests Thai hierarchical dimension: Do not compare your footprint with others (*ya wat roi tao*—in Thai). The meaning implies that one needs to know one's position or rank. Since the 15th centuary the Thai social class has been systematically organized. The system was known as *Sakdina* system, which was based on the number of land title deeds that an individual owned. The more one owned the land, the higher was one's rank. Though it was formally abolished by King Chulalongkorn in the nineteenth century, the fundamental belief remains that "we should all have a place in a hierarchy, and be to some extent content with it, lives on to this day" (Holmes, & Tangtongtavy, 2000, p. 27).

Figure 2.1 shows the Thai social pyramid putting the King and members of the royal family on top. Next on the pyramid, the rank is made up of Buddhist monks who adopt the ranking system. The next part is a small elite group which holds two of the most important criteria for social status in Thailand: power and money. They are composed of: (a) senior levels of the Armed Forces, (b) bankers and businessmen, (c) politicians, and (d) the civil servants. Next, is a growing middle class group, made up mostly of the professional middle level bureaucrats, educators, teachers, white-collar workers, and small business people. The educators and the teachers fall in between

the elite groups and the middle class. Farmers and laborers who are the majority of Thai population are at the lowest part of the pyramid.

Figure 2.1: Thai social pyramid



Adapted from "The Concept of Thai ABC's," in *Working with the Thais: A guide to managing in Thailand,* by H. Holmes and S. Tangtongtavy, 2000, Bangkok, Thailand: White Lotus.

In discussing Thai cultural values, this study utilizes the framework of individualism-collectivism and power distance, two of Hofstede's (1997, 2000) four value dimensions (the other two dimensions are uncertainty avoidance, and masculinity-femininity) as well as Hall's (1976) high- and low- context orientation. The cultural value framework demonstrates how Thai cultural values that fit in this framework influence the way Thai people smile.

Individualism-Collectivism

Hofstede (1997) defines individualism and collectivism:

> Individualism pertains to societies in which the ties between individuals are loose: everyone is expected to look after himself or herself and his or her immediate family. Collectivism as its opposite pertains to societies in which people from birth onwards are integrated into strong, cohesive ingroups, which throughout people's lifetime continue to protect them in exchange for unquestioning loyalty. (p. 51)

According to Markus and Kitayama (1991), individualistic cultures have independent self-construals whereas collectivistic cultures have interdependent self-construals. Oetzel (1998) explains that individuals with a high independent self-construal view themselves as unique from others and the context and are outcome-oriented. The individuals with a high interdependent view emphasize on the feelings connected to those around them and are other-oriented (p. 140). The independent self-construals are linked with low-context communication styles whereas the interdependent self-construals are linked with the high-context ones (Gudykunst et al, 1996).

Ting-Toomey (1998) characterizes the individualistic and collectivistic cultures in terms of their relative emphasis on the "autonomous self" or the "connected self." Individualistic culture tends to be more self-focus, more ego-based, and more self-expressive. In contrast, collectivistic culture tends to be more group-oriented. Ting-Toomey elaborates that collectivism is the cultural value that emphasizes the importance of the "we" identity whereas individualism emphasizes the "I" identity. It refers to "the broad value tendencies of a culture in emphasizing the

importance of the ‘we’ identity over the ‘I’ identity, ingroup interests over individual interests and mutual-face concerns over self-face concern” (Ting-Toomey & Kurogi,1998, p. 189). Rogers and Steinfatt (1999) define a collectivistic culture as one in which the collective goals are valued over those of the individual. They reiterate that the individualistic culture can be considered as the independent culture and the collectivistic culture the interdependent culture. However, Triandis (1995) argues that no society is “purely” individualistic or collectivistic but the individualism-collectivism template can be used to identify the conditions and situations under which each cultural syndrome is likely to operate in each culture.

According to Gudykunst (2000), Asian cultures to which Thai culture belongs tend to have collectivistic norms/rules. Hofstede (1997, 2000) categorized Thai culture as collectivistic. Though Thai culture is considered to have collectivistic characteristics, Thai people are very ego-oriented (Komin, 1990). They will not tolerate any violation of their ego self. According to Komin (1990), Thai ego-orientation is “the root value underlying various key values of the Thai, such as ‘face-saving’, ‘criticism-avoidance’, and ‘*krengjai’* attitude which roughly means ‘feeling considerate for another person, not wanting to impose or cause other person trouble, or hurt his/her feelings’” (p. 162, italics added).

The Thai Value of Social Harmony

The Thai value of social harmony manifests the collectivistic characteristics of Thai culture. Knutson (1994) observes that Thais value social harmony, and overt expression of conflict is discouraged. According to Komin (1990), Thai social harmony orientation “ is characterized by the preference for a non-assertive, polite and humble type of personality (expressed through appearance, manners, and

interpersonal approach), as well as the preference for a relaxed and pleasant interaction with accounts for the 'smiling' and 'friendly' aspects of the Thai people…" (p. 174). Samovar and Porter (2000) notice that Thais seek to avoid confrontation and "strive for a communication style that values calmness, equanimity, and interpersonal harmony" (p. 85).

Van Beek (2004) compares Thai communication style of confrontation avoidance and social harmony to the Chao Phya River, the main river of Thailand:

> The river also provides an allegory for the Thai mode of negotiating life's obstacles: it does not confront them, it flows around them. Thais do not live as independent entities, they blend their lives together, melding through consensus and compromise to preserve a liquid continuity whose surface, while often masking turmoil and contradiction, lubricates social interaction. (p. 8)

The Thai characteristic of being calm and cautious is described in Thai as *jai yen* which literally means "*cool heart"*. Komin (1990) defines *jai yen* as the ability to calm oneself as well as calmly control situations by taking a slow, calm and careful approach. Observing the *jai yen* value constitutes the smooth, pleasant, and polite interaction with the main concern being not to hurt others. Komin (1990) emphasizes the importance of *jai yen*:

> This is the core cognition behind the behavioral pattern of the everyday life social interactions of the Thai. And it is this value of smooth and pleasant interpersonal interaction that gives Thai people the image of being very "friendly" people, and Thailand, the "Land of Smile". (p. 180)

Thai fun-loving or *snuk* orientation helps the Thais to maintain their coolness in interpersonal interaction. Klausner (2000) reiterates that *snuk* provides "a highly valued mechanism for maintaining harmonious, non-threatening social relations" (p. 290). It is worth mentioning that *jai yen* sometimes may fall on the border line of *choei* meaning *"indifference"*. Thais utilize *jai yen* approach when they are in critical situations and *choei* approach when they are confronted with unpleasant or frustrating situations (Podhisita, 1998). Mulder (2000) describes *choei* and *jai yen*:

> This means not to allow oneself to be carried away by emotions, to avoid conflict, and to maintain one's dignity by refusing to be ground down by the pressures of social life. It means mastery of a situation cultivating a measured distance and reserve while going one's own way. It is noninvolvement and indifference to considerations of "face". (p.91)

Thai society emphasizes the restriction of expressing negative emotions in order to maintain smooth interpersonal interactions. Only positive feelings and emotions are considered as appropriate emotional display. Along with the interplay with the Thai value of being caring and considerate, the friendly and pleasant interpersonal interaction is achieved (Komin, 1990).

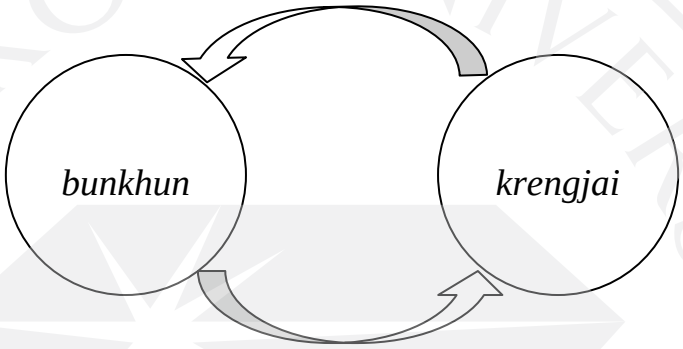
The Thai Value of *Krengjai*

The Thai word *krengjai* refers to "an attitude whereby an individual tries to restrain his own interest or desire, in situations where there is the potential for discomfort or conflict, and where there is a need to maintain a pleasant and cooperative relationship" (Holmes & Tangtongtavy, pp. 46-47). Klausner (2000) adds that there is no English word that adequately describes the value of *krengjai*. It is a combination of deference and consideration. He further explains that "the word is a compound composed of two separate words, *kreng,* meaning to be in awe of, to fear and *jai*, meaning heart. When made into the compound *krengjai*, the word has the meaning of being reluctant to impose upon, to have consideration for" (p. 258). Komin (1990) states that the closest meaning is "to be considerate, to feel reluctant to impose upon another person, to take another person's feelings (and 'ego') into account, or to take every measure not to cause discomfort or inconvenience for another person" (p. 164). It is noteworthy that this value must be directed toward the other, not oneself.

The *krengjai* value must be observed by all across the hierarchical ranking. That is, it must be observed by superiors, equals, and inferiors. It is also observed in intimate relationships like husband-wife, and close friends. However, the degree of adopting the *krengjai* value differs accordingly. It will be in accordance with the different degree of status discrepancy, degree of familiarity, and different situations (Komin, 1990). Thai people believe that observing *krengjai* will be an avenue for conflict avoidance. Out of *krengjai* they will not communicate directly because they do not want to disturb the "ego" of the other persons.

Another Thai cultural value that is closely related to *krengjai* and often goes hand in hand with *krengjai* value is *bunkhun.* Giving *bunkhun* to someone means gaining higher status than the recipient. The more one has *bunkhun* to a person, the more degree of *krengjai* that person must observe (Figure 2.2).

Figure 2.2: A model of *bunkhun* and *krengjai* interaction

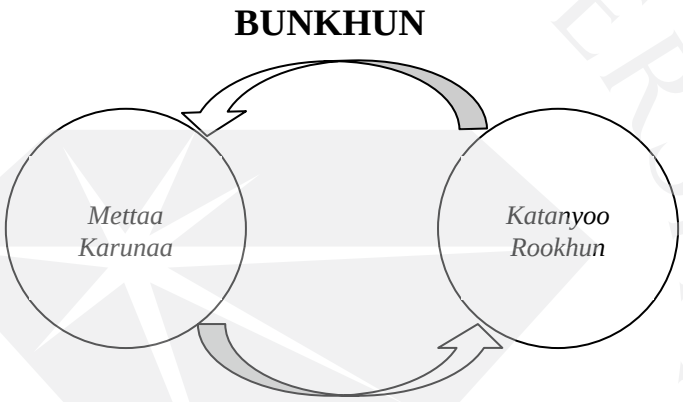


The Thai Value of *Bunkhun*

Klausner (2000) reports one pervasive syndrome of Thai social relationships as a psychologically binding long-term obligation based on a given favor or benefit, either among equals or between those of differing status. “Such a favor, for which the one who benefits is obligated to do something in return, is referred to as *bunkhun*” (Klausner, 2000, p. 275). According to Komin (1990), “*Bunkhun* (indebted goodness) is a psychological bond between someone who, out of sheer kindness and sincerity, renders another person the needed helps and favors, and the latter’s remembering of the goodness done and his ever-readiness to reciprocate the kindness” (p. 168). Holmes and Tangtongtavy (2000) state that, there are two aspects of *bunkhun:* (a) *katanyoo rookhun* (gratitude and indeptedness), and (b) *metta karunaa* (merciful and kind). The two elements are played back and forth in a long cycle that ensures a

respectful dyadic relationship (Figure 2.3). When one shows *katanyoo rookun*, one will further gets *metta karuna* from others in return. *Metta karuna* and *katanyoo rookun* will interact with each other in every relationship (i.e. parent-child, teacher-student, boss-subordinate). The *bunkhun* relationship is manifested throughout and between all ranks in the social hierarchy.

Figure 2.3: A model of interaction between the two elements of *bunkhun*



Source: Holmes, H., & Tangtongtavy, S. (2000). *Working with the Thais: A guide to managing in Thailand.* Bangkok, Thailand: White Lotus.

Komin (1990) elaborates that *bunkhun* relationship is based on the value of gratitude. To reciprocate the kindness whenever there are opportunities is *tob thaen bunkhun.* Reciprocating other's kindness means that a person acknowledges and is constantly conscious of the kindness done. That reciprocity is known as *roo bunkhun.* The interaction of the two elements of *bunkhun* is predominantly manifested in the relationship between parent-child. In their relationship the parent is considered to have created *bunkhun* toward the child by feeding and raising him [her]. Therefore, the child is obligated to reciprocate the parent's *mettaa karunaa* by being *katanyoo*

rookhun and hence, practicing the value of gratitude by performing *tob thaen bunkhun.* This kind of reciprocation is also vividly demonstrated in the *wai kroo* ceremony at the beginning of the school year when students pay homage to their teachers to show their appreciation of the teachers' *bunkhun.* The value of *bunkhun* is associated with the practice of the *krengjai* value. The more *bunkhun* one gives to a person, the more the recipient must be krengjai to the giver.

Bunkhun obligation plays a very vital part in Thai social life and is highly valued since it creates a social tie and the receiver has the obligation to reciprocate in kind or even more. Therefore, Thai people are cautious not to allow themselves to become involved in the *bunkhun* relationships unnecessarily (Podhisita, 1998). This is because, unlike other debts, the debt of *bunkhun* is everlasting and can never be completely repaid.

The Thai High-Power Distance

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, 1997, p. 28). The "institutions" are considered as the basic elements of society such as family, school, and community; and "organizations" are the places where people work (Hofstede, 1997). Gudykunst (2000) explicates that power distance is useful in understanding the behavior in role relationships, particularly those involving different degrees of power or authority. The power distance dimension classifies cultures on the continuum of high- and low-power distance. According to Samovar and Porter (2000), one orientation dominates a particular culture while "all cultures have tendencies for both high- and low-power

relationships" (p. 71). Gudykunst and Lee (2001) concur that though all cultures consist of low- and high- power distance one orientation tends to predominate.

The low-power distance dimension values equality and fairness. For the low- or small-power distance countries, such as the United States, these values are emphasized and manifested in everything, especially in social relationships both primary and secondary. Samovar and Porter (2000) further explain that most of the primary social relationships within a family "tend to advance equality rather than hierarchy…In secondary relationships, you find that most friendship and co-workers are also treated as equals" (p. 62). In contrast, the high-power distance dimension accepts the values of social hierarchy. According to Hofstede's (2000) Power Distance Index (PDI), Thailand falls into the category of high power distance society. In other words, Thai society follows the vertical system. For the high- or large-power distance countries, such as Thailand, India, Singapore "these cultures teach their members that people are not equal in this world and that everybody has a rightful place, which is clearly marked by countless vertical arrangement" (Samovar & Porter, 2000, p. 71). An example of such vertical arrangement is manifested in Thai verbal signals, particularly in the words used for "I" and "you." There are special classifiers for royalty, supernatural or divine beings, and monks (Klausner, 2000). Chantornvong (1992) elaborates that Thai communicators must choose up to 17 forms for the first person pronoun and up to 19 forms of the second person pronoun depending on the relative politeness, intimacy, and status of the interactants. The vertical arrangement manifestation can also be found in Thai nonverbal cues such as performing a *wai* (putting both palms together) which is not just a greeting gesture but also an action of respect. According to Cooper and Cooper (2000), the *wai* is a respect continuum.

"The lower the head comes down to meet the thumbs of both hands, pressed palms together and held fingers upwards, the more respect is shown" (Cooper & Cooper, 2000, pp. 13-14).

The Thai High-Context Culture

Hall (1976) explains that in high-context cultures communication occurs when "most of the information is either in the physical context or internalized in person, while very little is in the coded, explicit, transmitted part of the message" (p. 91). By contrast, in low-context cultures, communication occurs when "the mass of information is vested in the explicit code" (Hall, 1976, p. 91).

High-context communication can be characterized as being indirect, ambiguous, and understated with speakers being reserved and sensitive to listeners. Low-context communication, on the contrary, can be characterized by being direct, explicit, open, precise, and being consistent with one's feeling (Gudykunst, 2000). According to Rogers and Steinfatt (1999), collectivistic cultures are usually high-context cultures while individualistic cultures are low-context ones. Hasegawa and Gudykunst (1998) add that in low-context culture communication involves direct and precise statements whereas in high-context culture communication emphasizes using understatements and indirect statements. In view of these explanations, it is best to bring in Hall's (1976) explanation on the high- and low-context cultures:

> High-context cultures make greater distinctions between insiders and outsiders than low-context cultures do. People raised in high-context systems expect more of others than do the participants in low-context systems. When talking about something that they have on their minds, a high-context individual will expect his interlocutor to know what's

> bothering him, so that he doesn't have to be specific. The result is that he talks around and around the point, in effect putting all the pieces in place except the crucial one. Placing it properly–this keystone—is the role of his interlocutor. (p. 113)

Rogers and Steinfatt (1999) point out that collectivistic cultures are usually high-context cultures while individualistic cultures are low-context ones. In collectivistic Asian cultures the mode of communication is often indirect and implicit, while the Western mode tends to be direct and explicit (Samovar & Porter, 2000). Thai culture falls into the high-context culture category in this context. The Thai indirect communication style is manifested in Thai proverbs and Thai folklores. There is a proverb saying, "Ride the horse around the camp" *(kee ma lieb kai*—in Thai) which derives from a war story that the warrior is reluctant to attack his enemies in the camp and he just rides his horse around the camp. He does not want to be in direct contact with his enemies. This proverb, suggesting the Thai indirect communication style, is quoted when someone does not get right to the point. Its English equivalent is, "beating around the bush." According to Gudykunst, Ting-Toomey, and Chua (1988), many high-context cultures put emphasis on the nonverbal aspect of communication. Okabe (1983) posits that low-context individualistic cultures rely more on verbal skills while the high-context collectivistic cultures extensively use nonverbal skills. Gudykunst and Nishida (1986) reiterate that many high-context cultures, particularly those influenced by Buddhism, put emphasis on nonverbal communication. Depending on indirect communication style as members of a high-context culture, Thais exhibit considerable sensitivity to nonverbal cues (Knutson, Komolsevin, Chatiketu, & Smith, 2003). Apart from gestures and other kinds of body

language, the nonverbal cue that indirect styles of communication, such as those of the Thais rely on, is facial expressions (Salacuse, 1998).

The Thai Value of Ego Orientation

Ego orientation is among the nine value clusters identified by Komin (1990) in order to examine the Thai national characteristics. The others are grateful relationships orientation, smooth interpersonal relationship orientation, flexibility and adjustment orientation, religio-psychical orientation, education and competence orientation, interdependence orientation, fun and pleasure orientation, and achievement-task orientation. Though Thai collectivistic culture is group oriented and interdependent, Thai people are ego oriented. Komin confirms that Thai people are first and foremost ego oriented. "They have a very big ego, a deep sense of independence, pride, and dignity. They cannot tolerate any violation of the ego self" (p. 161).

For the Thais, *face* is very sensitive and it is identified with ego. They put a very strong emphasis on "face" and "ego." Therefore, as stated by Komin (1990), "preserving one another's "ego" is the basic rule of all Thai interactions both on the continuum of familiarity-unfamiliarity, and the continuum of superior-inferior" (Komin, 1990, p. 162).

The Thai Face-Saving Value

Goffman (1995) defines face as the positive social value a person effectively claims for himself by the line others assume he has taken during a particular contact. "Face is an image of self delineated in terms of approved social attributions" (Goffman, 1995, p.222). Littlejohn (2001) concurs that face is one's self-image in the presence of others. "It involves feelings of respect, honor, status, connection, loyalty,

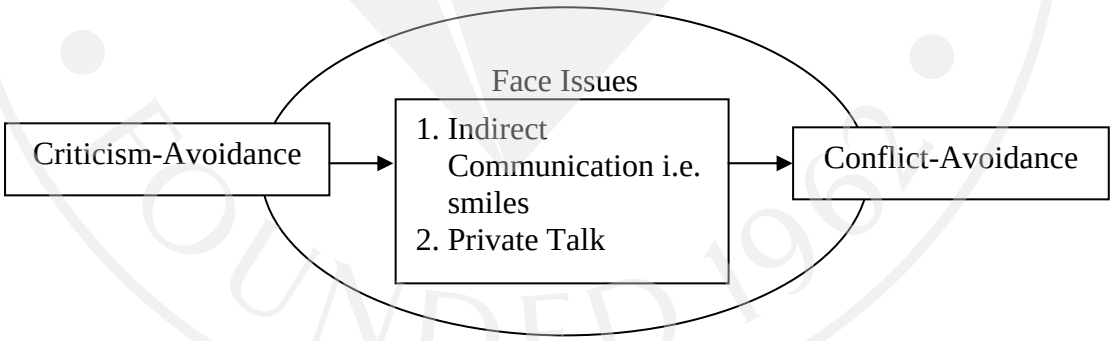
and other similar values" (Littlejohn, 2001, p.247). Ting-Toomey and Oetzel (2001) agree that face is associated with respect, honor, status, reputation, credibility, competence, family/network connection, loyalty, trust, relational indebtedness and obligation issues. They define face as the claimed sense of favorable social self-worth and the simultaneous assessment of other-worth in an interpersonal situation. They add that face is "a vulnerable resource in social interaction because this resource can be threatened, enhanced, bargained over, and maintained (Ting-Toomey & Oetzel, 2001, p. 36). In the Thai context, face involves not only one's self-image but also others' images as well. According to Redmond (1999), a face is the prime unit of both quantity and quality of Thai society. Thai language has numerous terms to describe the dynamic facial relationships (i.e. *sia na* for losing face, *na sia* for crestfallen face, *na yae* for embarrassing face, and *dai na* for gaining-favor face).

Ho, Fu, and Ng (2004) define losing face as "a damaging social event, in which one's action is publicly given notice and negatively judged by others, resulting in a loss of moral or social standing" (p. 70). When there is a question of face-saving, it is appropriate to note that the facework in collectivistic cultures is not normally self-oriented (Littlejohn, 2001). In many conflict situations the issue of face usually emerges. Ting-Toomey and Kurogi (1998) describe two strategies of facework negotiation as preventive and restorative strategies. "Preventive facework involves communication designed to protect a person from feelings of threat to personal or group face….Restorative facework is designed to rebuild one's face after loss has already occurred" (Littlejohn, 2001, p. 247). Though face is a universal concern, Thais put more emphasis on preventive facework than restorative facework. Thai preventive facework negotiation is manifested in Thai value of criticism-avoidance

and conflict avoidance. Thai people will avoid public confrontation, regardless of whether it involves an inferior, an equal, or a superior (Komin, 1990). It is almost regarded as a social crime to make a person lose face. Therefore, it must be avoided at all cost. Thai preventive facework negotiation is considered the appropriate approach in meetings when Thais rarely challenge others' points of view. Challenging or criticizing others' point of view is considered as being aggressive and inappropriate.

Thai criticism-avoidance value can be compared to Ting-Toomey's (1988) face-giving strategy. According to Griffin (1997), face-giving is the facework strategy stemming out of concern for others. "It means taking care not to embarrass or humiliate the other in public" (Griffin, 1997, p. 410).

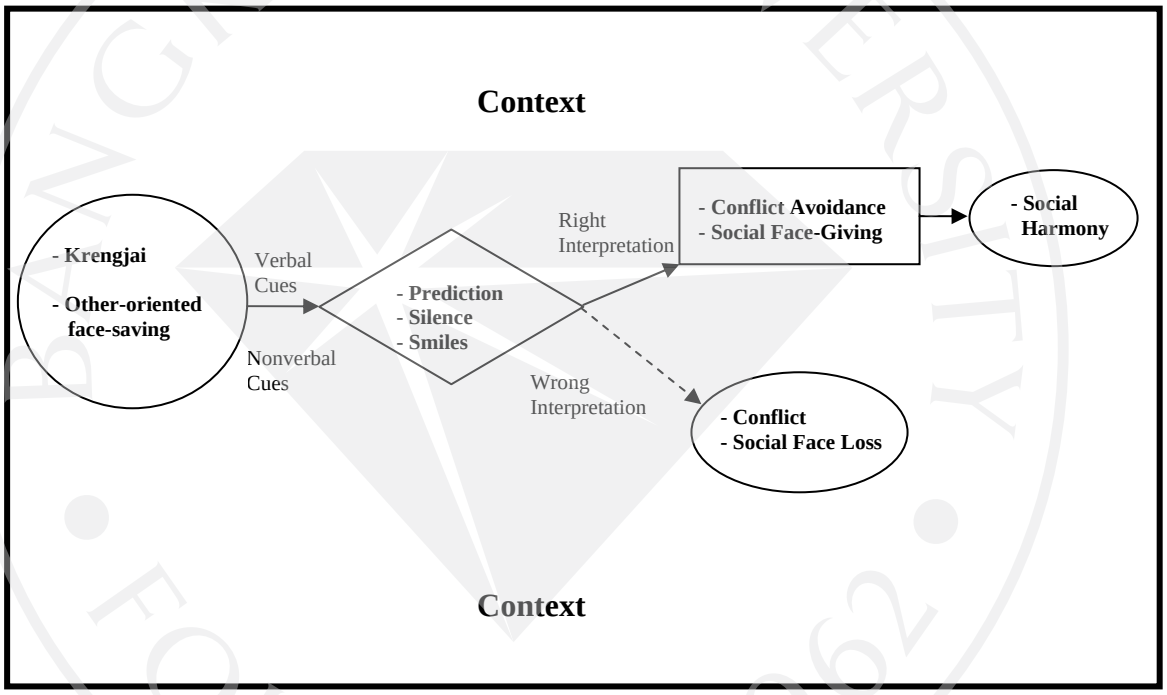
Figure 2.4: A model of interaction between two Thai values of criticism-avoidance and conflict-avoidance



The model in Figure 2.4 shows how interaction between criticism-avoidance and conflict-avoidance affects Thai interpersonal communication behavior. The interplay employs face-giving strategy in face issues by utilizing indirect communication (intermediaries, verbal and nonverbal cues) and private talk. Thai people feel uncomfortable criticizing directly for fear that someone will lose face.

One distinct character of Thai ego orientation is the difficulty to dissociate one's idea and opinion from the ego self (Komin, 1990). Therefore, the ideas and the person holding or supporting those ideas are inseparable. Hence, criticizing the ideas means criticizing the owner or the supporter of the ideas. This will also create bad feelings, confrontation, and conflict.

Figure 2.5: A model of Thai facework



The model of Thai facework (Figure 2.5) demonstrates how Thai people simultaneously adopt the *krengjai* value with the face-saving strategy. They depend on both verbal and nonverbal cues to reach their prediction of the other's message. If the prediction is right they can avoid the conflict and reach the state of social face-giving and social harmony. However, if the prediction is wrong it will create social face loss and result in conflict. In the meantime, if they do not want to take a risk they may choose to stay silent and let the other read their "silence" cue. A Thai husband

may choose to remain silent when his wife asks him to buy her a diamond ring. The wife instantly knows the negative answer from his cue of silence. This behavior is in accordance with Braithwaite's (1999) explanation that silence is the appropriate behavior in uncertain and unpredictable social relationships.

According to Gudykunst (2000), Thai emphasis on nonverbal communication and the use of silence is closely related to the lack of emphasis on spoken words. Silence is viewed as a means for maintaining social harmony. As Oguri and Gudykunst (2000) state:

> …silence is viewed negatively in high-context communication except in close relationships because silence tends to be used to avoid negative consequences in other relationships. Silence does not have as negative of a connotation in low-context communication used in the United States as it does in high-context communication used in Asian cultures. (p. 590)

Samovar and Porter (2000) state that silence provides the cues for interpersonal communication. They provide "an interval in an ongoing interaction during which participants have time to think, check or suppress an emotion, encode a lengthy response, or inaugurate another line of thought. Silent cues may be interpreted as evidence of agreement, lack of interest, injured feelings, or contempt" (p.191). According to Jaworski (1999), silence is associated with concealing the truth. " In sum, as far as inner truth is concerned, silence is the best way of expressing and maintaining it, whereas when the outward truth of the spoken word may be socially harmful and bring about criticism, hatred, or humiliation, silence is the best means of

concealing it" (p. 161). In Thai culture, silence is often times accompanied with smiles. As described by Holmes and Tangtongtavy (2000):

> In Thailand, it has been suggested that of the many communicated messages which people exchange, a larger proportion are communicated non-verbally than is the case in most Western society. Moreover, some of the most crucial messages may be given silently, such as certain kinds of approval, affection, discomfort, thanks, apology, disagreement, even—in certain circumstances—anger. However, just because they don't say how they feel, doesn't mean they aren't trying to express how they feel. The message often lies in the lips. (pp. 22-23)

Belonging to an ego oriented society the Thais avoid direct criticism and confrontation. Thais rarely confront issues directly because they are afraid that the other party may lose face and consequently jeopardize their relationship (Punturaumporn, 2001). The word *jai rohn* which literally means *hot heart* has a bad connotative interpretation. Possessing a *jai rohn* characteristic means that an individual is threatening to the community. The antisocial emotions such as anger, hatred, irritation, and annoyance should be avoided. "The man who meets a difficult situation in a *jai yen* way is admired" (Cooper & Cooper, 2000, p.111). On the contrary, if he is *jai rohn* by losing his cool he will not be respected. Podhisita (1998) adds that the ability to control one's anger and avoid open conflicts is not only considered as mastering an intelligent social response but also as performing a meritorious act.

The Thai *jai yen* approach to preventive facework negotiation derives from the Thai concept of *mai pen rai* which has *never mind* as its closest English meaning. Gannon (2000) explains that "it is the acceptance of things as they are and the willingness to make life as pleasant as possible regardless of life's circumstances" (p. 33). Podhisita (1998) elaborates that the *mai pen rai* expression is "…so commonly and widely used that sometimes one may have an impression that, for the Thai, everything can be *mai pen rai*: even a thing which really does matter does not seem to matter…" (p. 58). The *mai pen rai* expression is always complemented with a smile when it is uttered.

Smiles and Facial Expression

Richmond and McCroskey (2000) state that our faces can be configured into more than a hundred different looks in order to transmit our expressions of emotion. Bates (2001) further explicates that our basic emotions appear on our faces even when we are alone. In terms of the communication of expressions, Ekman and Friesen (1975) posit that facial expression is subject to cultural display rules and that these rules are learned and dictate the management of emotional expressions based on social circumstances. They conclude that facial displays are a combination of biologically innate, universal expressions and culturally learned rules. According to Duchenne (1990) there are different types of smile. Smiles, the unique and one of the most frequent of all facial displays, are categorized by Ekman (2001) into 18 types (pp. 151-158):

1. A felt smile involves the zygomatic major muscle pulling the lip corners up at an angle toward the cheekbones. The smile will last longer and be more intense when positive feelings are more extreme.

The muscle, in strong action, also stretches the lips, pulls the cheeks upward, bags the skin below the eyes, and produces crow's-feet wrinkles beyond the eye corners.

2. A fear smile is sometimes mistaken as showing positive emotions. It is produced by the risorious muscle pulling the lip corners horizontally toward the ears so that the lips are stretched to form a rectangular shape.
3. A contempt smile is like the felt smile. However, the difference is that the tightened lip corners are present in the contempt smile and absent in the felt smile.
4. A dampened smile is worn by a person who actually feels positive emotions but attempts to play down the intense feelings.
5. A miserable smile shows negative emotions. Miserable smiles "are often superimposed on a clear negative emotional expression, not masking it but adding to it, or they may quickly follow a negative emotional expression" (Ekman, 2001, p. 154).
6. An enjoyable-anger smile or a cruel smile or a sadistic smile involves a narrowing of the lips and sometimes accompanied with a raising of the upper lip, in addition to the felt smile.
7. An enjoyable-contempt smile is the blend between the felt smile and the tightening of one or both lip corners.
8. An enjoyable-sadness smile is the blend that involves pulling down the lip corners in addition to the upward pull of felt smile.

9. An enjoyable-fear smile shows the upper face of the felt smile that merges with the horizontal stretching of the lips.
10. An enjoyment-excitement smile is shown when the upper eyelid is raised in addition to the felt smile.
11. An enjoyable-surprise smile is shown when the brow is raised, the jaw dropped, the upper lid raised, and the felt smile shown.
12. A flirtatious smile is worn by a person who "shows a felt smile while facing and gazing away from the person of interest and then, for a moment, steals a glance at the person, long enough to be just noticed as the glance shifts away again" (Ekman, 2001, p. 155).
13. An embarrassment smile is worn when the gaze is directed down or to the side to avoid eye contact.
14. A Chaplin smile, named after Charlie Chaplin who could produce this unusual smile, involves putting the lips angle upward more sharply than they do in the felt smile.
15. A qualifier smile is worn when the lip corners are tightened and the lower lip pushed up slightly for a moment. "The qualifier smile is often marked with a head nod and a slightly down and sideways tilt to the head so that the smiler looks down a little at the person criticized" (Ekman, 2001, p. 156).
16. A compliance smile is like the qualifier smile but without the head positon.
17. A coordination smile is a polite and cooperative smile which involves a slight smile.

18. A listener response smile is the coordination smile that is used when a person wants the speaker to know that he is understood.

All the above 18 types of smiles involves the genuine emotions. From his experiment Duchenne (1990) posits that a genuine smile, the smile of enjoyment and pleasure, is activated by the zygomatic musles which run from the eyes across the cheeks toward the corners of the mouth. This genuine smile was named after the experimenter. It is called “the Duchenne smile”. Messinger, Fogel, and Dickson (2001) explain that this cheek-raising smile occur with the intensification of the joyful smile. However, Ekman (2001) suggests that there is a false smile intended to mask the real emotions. In other words, it is intended to mislead. It is the smile that lies. According to Matsumoto (1996), the smile is most often used for the intention to conceal or mask one’s emotions. Hess, Beaupré, and Cheun (2002) add that smiles can be used to control or mask negative affect during interactions.

Hall, Horgan, and Carter (2002) conducted three experiments that examined the impact of assigned status on interpersonal smiling. The findings showed that the lower-status person smiled more than the higher-status. However, the groups within the sample were Caucasians and the setting was an individualistic society. Hall, Horgan, and Carter (2002) pointed out the potential limit of their research in that they were not able to distinguish different kinds of smiles in order to understand more about the motivational bases of smiling. Additionally, Matsumoto (1991) gives some explanations as to why suppression of negative emotion varies from culture to culture. He posits that collectivistic cultures exhibit more cohesion-producing emotions than individualistic cultures. They are expressed to facilitate group cohesion and social harmony. In another study on smiles, Gosselin, Perron, Legault, and Campanella

(2002) investigated children's and adults' knowledge of the distinction between enjoyment and non-enjoyment smiles. They found that children can detect the difference between two types of smiles in the process of their maturation when they have a better knowledge of facial characteristics.

Rosenthal, Hall, Di Matteo, Rogers, and Archer (1979), in their Profile of Nonverbal Sensitivity (PONS) test, found that females are better than males at identifying emotional situations. According to Swenson and Casmir (1998), gender which is an innate characteristic, is the variable that "most accurately predicts an individual's ability to recognize facial expressions" (p. 219). In their study on a person's ability to interpret others' facial expressions, they found that gender is a strong predictor of nonverbal receiving ability. The findings show that females can interpret the facial expressions in others more accurately than their male counterparts. The findings support Heslin and Patterson's statement (1982) positing that sex differences are related to the ability to encode and decode affective reactions to various stimuli. Suggesting that there is the common finding that females smile more than males, Heslin and Patterson (1982) cite Weitz's (1976) suggestion that the feelings of anxiety, discomfort, and abasement may be the attributions of the higher incidence of smiling in females. Hall (1984) questions the females' motive to smile, whether it is habitual or strategic. According to Henley and LaFrance (1984), smiling serves numerous functions within interpersonal communication. It serves the functions of "conveying warmth, creating cohesiveness, maintaining solidarity, and mending frayed relationships" (p. 364). They also state that the higher degree of nonverbal sensitivity in females is biological and sociological. "Their survival may depend on their accurately reading and predicting the behavior of the more dominant

members of the society" (Henley & LaFrance, 1984, p. 356). Swenson and Casmir (1998) further explain that "a female has to be able to interpret danger more acutely as a protective measure" and "learns to be more attuned to others in order to gain power through cooperation rather than through aggressive competition" (p.223).

Richmond and McCroskey (2000) use the four most common facial management techniques: masking, intensification, neutralization, and deintensification (MIND) to describe the learned behavior of display rules.

1. The masking technique involves expressions that are socially acceptable. It involves "repression of the expressions related to the emotion felt and their replacement with expressions that are acceptable under the circumstances" (Richmond & McCroskey, 2000, p.80). The degree of the expression of negative emotions differs from culture to culture and can be problematic in intercultural communication.
2. The intensification technique involves emotional exaggeration. Richmond and McCroskey (2000) explain that sometimes the exaggeration of the external expression must be employed in order to meet the social or cultural expectation. This may be achieved by using a dramatic communication style.
3. The neutralization technique is utilized when one does not want others to know one's emotion in order to prevent undesirable reactions in others.
4. The deintensification technique is employed when one needs to downplay the feelings or emotions in accordance to cultural display rules.

According to Richmond and McCroskey (2000), there are eight styles of frequent facial expressions (pp. 83-84):

1. The withholder style is characterized by individuals who seldom have any facial movement.
2. The revealer style is essentially the reverse of the withholder style.
3. The unwitting expressor often believes that he [she] is doing a good job of masking true feelings when, in fact, he [she] unknowingly leaks information about the actual emotion that is being experienced.
4. The blanked expressor has ambiguous or neutral expressions even when he [she] believes he [she] is displaying his [her] emotions.
5. The substitute expressor substitutes one emotional expression for another.
6. The frozen-affect expressor always manifests at least a part of a particular emotional expression. Therefore, this person wears a permanent mask.
7. The ever-ready expressor tends to display a particular emotion as the initial response to almost any situation.
8. The flooded-affect expressor floods his [her] face constantly with a particular emotion.

All the eight styles of facial expressions together with the facial management techniques render some explanations on the reasons behind certain types of smiles. However, as theorized by Ekman and Friesen (1975) and confirmed by Richmond and McCroskey (2000), expressive behavior is culturally learned in terms of what is acceptable or unacceptable. According to Richmond and McCroskey, different

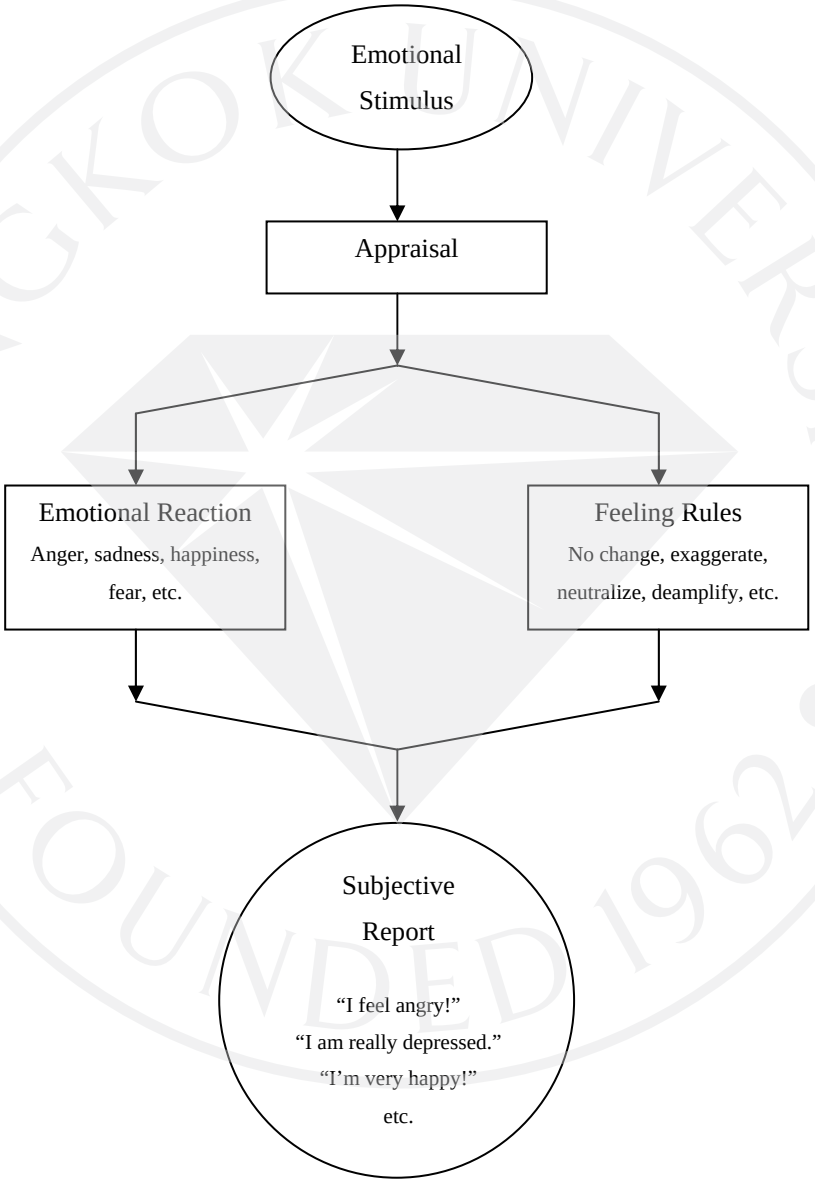
cultures have different display rules that their members must learn and these display rules govern the use of facial behavior. Additionally, as previously stated, being mindful of one's and other's cultures will help one understand the facial cues and react accordingly.

Facial Expression and Thai Smiles

Facial expressions have been the means of communication before words (Goos & Silverman, 2002). There were numerous studies on basic facial expressions. The early works were based on Darwin's (1872/1965) famous The Expression of the Emotions in Man and Animals. Ekman and Friesen (1975) suggest that there are six basic emotions: happiness, anger, fear, sadness, disgust, and surprise. They argue that though these emotions are universal, different cultures have different rules in managing or controlling the facial expression of emotion. According to Haidt and Keltner (1999), findings from several recent ethnographies indicate that emotions may work differently across cultures. Their study of culture and facial expression also confirms that several expressions are read very differently across cultures. Argyle (1988) emphasizes the important role of facial expressions in social interaction in both encoding and decoding aspects. Matsumoto (1996) discusses the subjective experiences of emotion by utilizing the concept of feeling rules to generate the understanding of cultural differences in emotional experience. "Feeling rules are culturally and socially derived rules that govern when and how one can experience emotion. Like display rules, they are most likely learned early in life" (pp. 75-76). In addition, he proposes a process model of emotional experience activation involving culturally learned feeling rules to explain the subjective emotions inside the encoder (Figure 2.6). He emphasizes that more research on "the degree to which culturally

learned rules affect the process and exactly where in the process the effect occurs" will need to be done (p. 76).

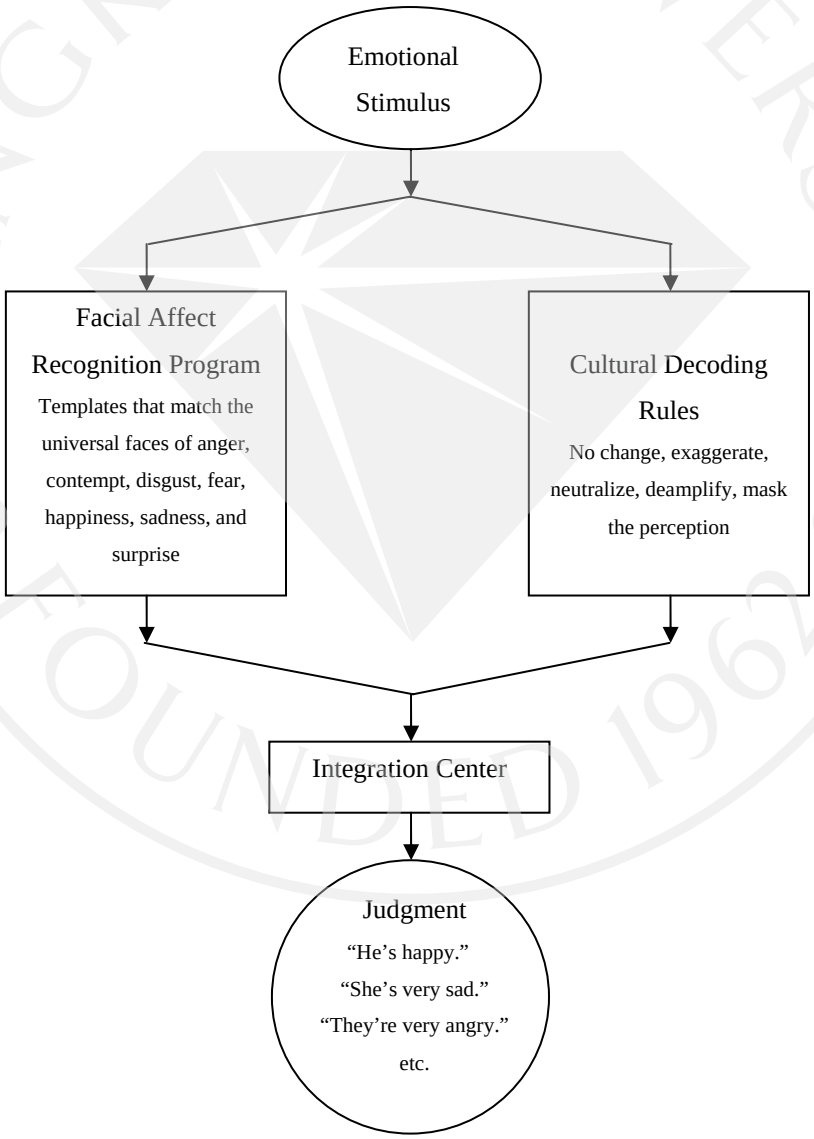
Figure 2.6: Matsumoto's process model of emotional experience activation involving culturally learned feeling rules



Source: Matsumoto, D. (1996). *Unmasking Japan: Myths and realities about the emotions of the Japanese.* Stanford, CA: Stanford University Press.

Though Matsumoto (1998) argues that the model involving cognitive appraisal processes has yet to address the question of cognitive procession in relation to certain emotional reactions, he proposes a model that involves emotional perception utilizing the Facial Affect Recognition Program and the display rules to explain emotional perception of the decoders (Figure 2.7).

Figure 2.7: Matsumoto's process model of emotional perception with decoding rules



Source: Matsumoto, D. (1996). *Unmasking Japan: Myths and realities about the emotions of the Japanese.* Stanford, CA: Stanford University Press.

Matsumoto (1996) explains the Facial Affect Recognition Program that when someone else's facial expression is received and the sensory information is stored, the brain will match it with the templates of each of the universal emotions. During the interpretation process toward the point of judgment, the original message will be combined with "learned information about how to interpret emotional expressions appropriately depending on social circumstances" (p. 112). Matsumoto coins the term for this information as decoding rules which are similar to display rules in relation to the appropriate interpretations of others' behavior.

Smiling, one of the most important facial expressions can have numerous meanings. According to Abel (2002), there are many forms of smiles and they can be voluntary and involuntary. The Thai fun-loving *(snuk*) orientation constitutes Thai "smiling" interaction. This resulting behavior pattern provides ways to maintain social harmony and "the juxtaposition of the serious and the frivolous" (Klausner, 2000, p. 291). Holmes and Tangtongtavy (2000) add that the Thais possess an elaborate array of facial expressions under *yim* (smile). Redmond (1999) elaborates that Thai smiles can convey many meanings besides satisfaction (Table 2.2). For example, *yim haeng* which literally means *dry smile* will be manifested when a person feels a little guilty for what he has done. He may sport this type of nervous smile without saying a word. However, the recipient understands that he is apologetic.

Table 2.2: Examples of various types of Thai smiles

1. *fuen yim:* the stiff smile
2. *yim chao leh:* the cunning smile
3. *yim lamai:* the gentle smile
4. *yim chaeng:* the broad smile
5. *yim haeng:* the dry smile
6. *yim hua:* the intermingling smile with laughter
7. *yim grim:* the self-pleased smile
8. *yim guer:* the diffident smile
9. *yim yee yuan:* the irritating smile
10. *yim keun*: the bitter smile
11. *yim mee lessanai:* the mischievous smile/the dodgy smile
12. *yim prajob:* the persuasive smile asking for a favor
13. *yim yang penmit:* the friendly smile
14. *yim tang nam taa:* the tearful smile
15. *yim sao:* the sad smile
16. *yim soo:* the defiant smile
17. *yim yae:* the embarrassed smile
18. *yim yor:* the scornful smile

As stated earlier Thai culture, dominated by collectivistic characteristics (Hofstede, 1997, 2000), is group oriented. Matsumoto (1991) states that there are

different degrees of harmony, cohesion, cooperation, and conformity between the self and the group in individualistic and collectivistic cultures. Conformity is found in collectivistic cultures to a great degree (Porter & Samovar, 1997). Putting emphasis on group interests over individual interests, social harmony is considered to be at the utmost importance in maintaining smooth interpersonal interactions in collectivistic Thai culture. However, ego orientation value is also upheld. Consequently, as previously discussed, Thai people will not tolerate any violation of their ego self. Face-saving, criticism-avoidance, and considerate attitude social interactions, therefore, are salient in Thai interpersonal communication. Coupled with being members of authority ranking (Gannon, 2000) and high-context culture (Hall, 1976; Gudykunst, 2000), Thai people communicate indirectly and explicitly. They accordingly rely on nonverbal cues in order to communicate the message to the recipients and vice versa.

The smile, one of the most utilized nonverbal cues, plays an important role in Thai interpersonal communication. As stated earlier, Thai smiles can convey many meanings. According to LaFrance and Hecht (1999), the type of smile being displayed needs to be determined in order to understand the meaning of the smile. Accurate interpretation of Thai smiles will help an individual avoid misunderstandings, conflicts, and frustration in the process of interpersonal interactions. Hence, the accurate interpretation of Thai smiles will enhance effective interpersonal communication and accord. In order to accurately interpret the meanings of Thai smiles, awareness of Thai cultural values underlying Thai smiles must be achieved.

Focusing on the interpretation of emotional expression, Swenson and Casmir (1998) conducted a research on the impact of cultural similarity on the accurate

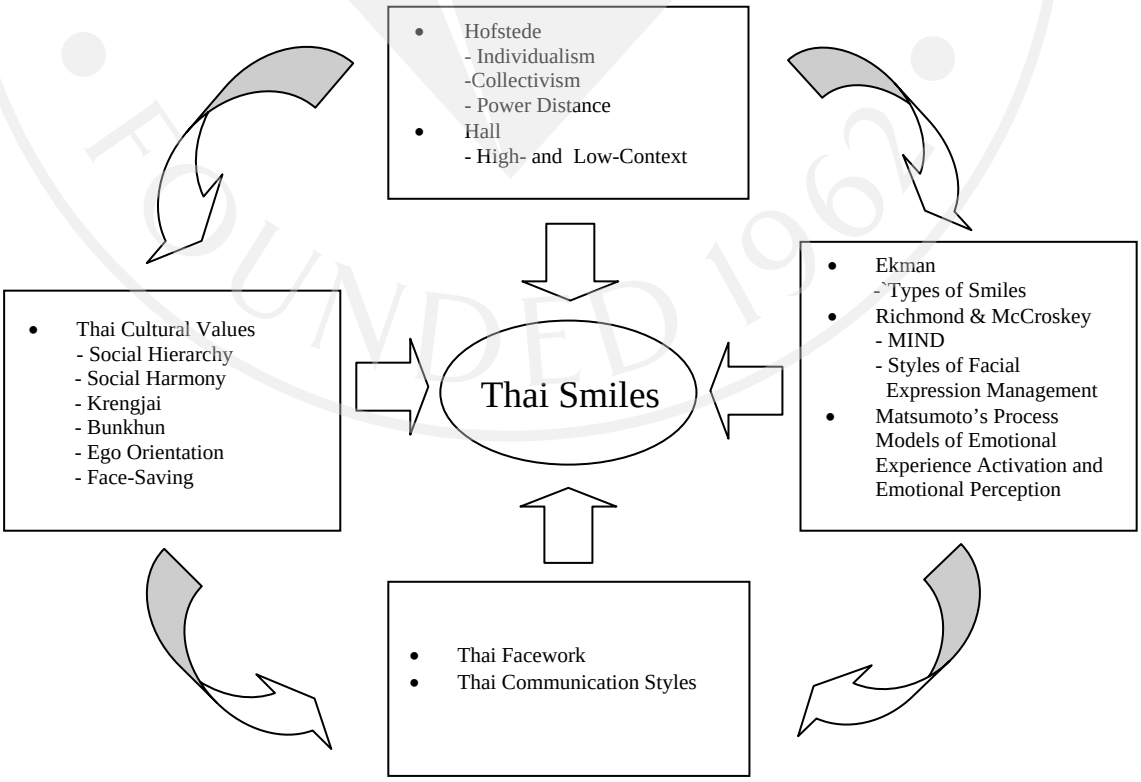
interpretation of the expressions of emotions. Their findings did not support the hypothesis that judges more accurately interpret the facial expressions of emotion in people of their own culture than people from other cultures. However, they contend that culture has an impact on one's ability to interpret the facial expressions of emotions in others because the interactions occur between individual members of cultures and not between cultures. They criticized intercultural researchers of becoming "so engrossed in the question of whether people from differing cultures express emotions differently that they have ignored the possibility that culture's influence is more complex and difficult to pinpoint" (p. 223). Therefore, they recommend further investigation should be conducted on the relationship between an individual's inborn characteristics and culturally-influenced characteristics as it relates to communicating emotion. Bearing this shortcoming in mind, this study proposes to investigate the relationship between cultural awareness and cultural similarity as it relates to the interpretation of Thai smiles aiming at deeper explication of Thai smiles.

Summary

The chapter explores Thai cultural values in conjunction with the applicable Hofstede's cultural dimensions and Hall's high- and low- context cultural orientation. A model of Thai facework , based on Thai communication style and Ting-Toomey and Kurogi's strategies of facework negotiation, is constructed to explain the Thai style facework negotiation. Finally, the Thai smiles are discussed bearing in mind the previous research on smiles and cultural influences including the much quoted works of Ekman and Friesen, and Richmond and McCroskey. At the end of the chapter, an overview model (Figure 2.8) of the interplay among Thai cultural values, Hofstede's

cultural dimensions, Hall's high- and low-context cultural orientation, and facial expressions shows the influence of Thai cultural values, in the framework of Hofstede's cultural dimensions and Hall's high- and low-context cultural orientation, on the notions of different types of Thai smiles. The model also offers the linear explanation of the influence of Thai facework and communication styles on Thai smiles. Ekman's types of smiles, and Richmond & McCroskey's MIND and styles of facial expression management render more understanding of Thai smiles by explaining some notions of Thai smiles that may fit in the ready-made categories of smiles. Lastly, the model sums up the literature review presented in the chapter that facilitates explanations on how Thai smiles can be interpreted in relation to the described variables.

Figure 2.8: An overview of the interplay of cultural values and facial expressions



Though the model explains the influential dimensions affecting Thai smiles, it is pivotal to study Thai smiles in the intercultural context. Accurate interpretation of Thai smiles will help an individual avoid misunderstandings, conflicts, and frustration in the process of interpersonal communication and intercultural communication interactions. Therefore, the study explores five research questions:

RQ1: What are the different types of Thai smiles?

RQ2: How does cultural similarity affect the accuracy of the interpretation of Thai smiles?

RQ3: How does cultural awareness affect the accuracy of the interpretation of Thai smiles?

RQ4: How does ethnocentrism affect cultural awareness?

RQ5: How does mindfulness affect cultural awareness?

CHAPTER 3

METHODOLOGY

When the weather suits you not,

Try smiling.

When your coffee isn't hot,

Try smiling.

When your neighbors don't do right,

Try smiling.

Or your relatives all fight,

Sure'tis hard, but then you might

Try smiling.

Unknown

This chapter gives the overview of the research methodology employed in this study, followed by the presentation of the research.

Overview

The purpose of the study is to investigate the understanding of cultural similarity and cultural awareness on the interpretation of Thai smiles. This exploratory research employed a mixed method approach utilizing a development design.

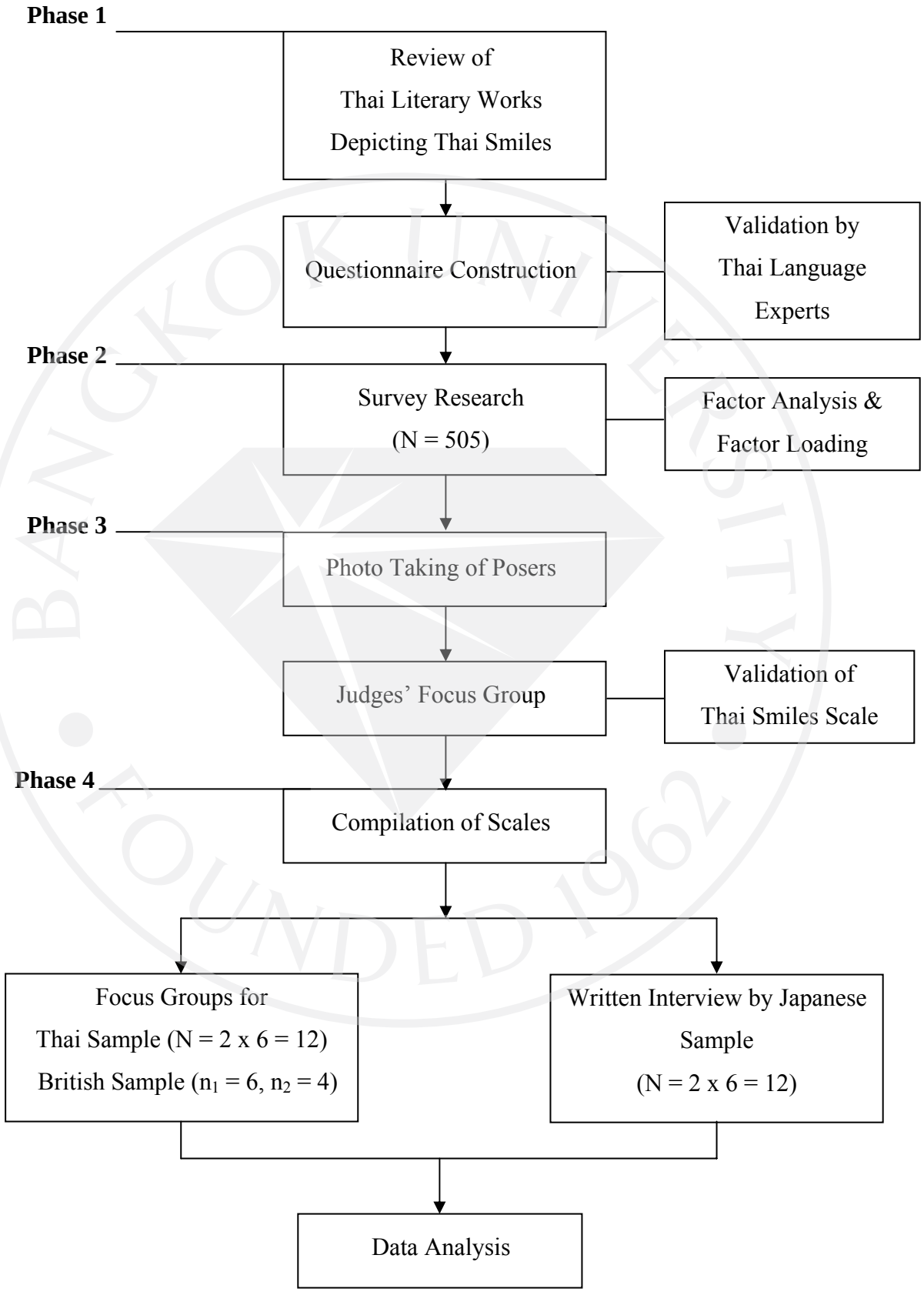
In Phase 1, types of Thai smiles were drawn from smiles described in Thai literary works from the Sukhothai period (1257 A.D.) to the present time. A questionnaire was constructed using the types of smiles drawn from the literature which were then validated by four Thai language experts. In Phase 2, survey research

was conducted to determine the everyday usage of the acquired types of smiles. Thai participants (N=505) answered the questionnaire consisting of 113 items, each item for each type of smiles. The data analysis in Phase 2 employed exploratory factor analysis statistics. The factor loading yielded 24 types of smiles.

Phase 3 involved constructing the research instrument. Two Thai posers, an actor and an actress, posed for the photo session wearing the same 24 types of smiles. Four judges selected the smiles that most represented the particular type of smile in the selected contexts. Then, a questionnaire was constructed utilizing the Ethnocentrism Scale (Richmond & McCroskey, 2000), Gudykunst's (1998) Mindfulness Scale, and the Thai Smiles Scale consisting of the photographs of 24 types of Thai smiles.

In Phase 4, focus group interviews of two groups of Thai (N = 2x6) participants and two groups of British participants (n_1= 6, n_2 = 4) were conducted under the framework of the constructed questionnaire. Due to linguistic and research budgetary problems, the written interview method was employed to collect data from Japanese participants (N = 2x6) using the same framework. The collected data were analyzed and interpreted by utilizing the qualitative approach. The summary of the research procedures is displayed in Figure 3.1.

Figure 3.1: Summary of research procedures



Rationale for Mixed Method Approach

This study is the first study assessing the interpretation of Thai smiles in relation to intercultural communication. Therefore, both qualitative and quantitative methods were utilized in this exploratory study. Since there is no measurement on Thai smiles, the researcher needed to construct a measurement in order to obtain the data. First, the types of smiles were determined. One possible source for grounding a typology of Thai smiles could be found in Thai literature that represents every walk of life. The study employed the development design, one of five mixed method designs identified by Caracelli and Greene (1993). They define mixed method designs as the designs that include one quantitative component and one qualitative component "where neither type of method is inherently linked to a particular inquiry paradigm or philosophy" (p. 195). The development design is employed when the different method types are used sequentially. The results of one method are used to help develop or inform the other method. In this case, the qualitative data derived from Thai literature (Phase 1) validated by four Thai language experts in the process of questionnaire constructing preceding the quantitative data collecting in Phase 2. The quantitative approach in Phase 2 yielded the data that were used in constructing the research instrument (Phase 3). The utilization of the qualitative approach in Phase 4 enabled the researcher to obtained detailed information on the attitudes, understanding and the interpretations of the participants toward intercultural communication in view of nonverbal communication, the smile.

In regard to the previously discussed research design, it can be said that the study also simultaneously employed dominant-less dominant design. According to Miller (2002), the design maintains one method as dominant, while keeping the other

as a less dominant or a minor role in the study. The study seems to be dominated by the qualitative design. The quantitative design was only employed during the research instrument construction process; however, both designs are interdependent (Hardy, 1999). Hardy called this mixed method a hybrid design that utilizes the strength of both approaches.

Phase 1

Phase 1 consisted of three procedures:

Procedure A

Smiles were drawn from Thai literary works dated from the Sukhothai to the contemporary period. The period categorization was based on the categorization by Thai literature scholars (Chuchuen, 1999; Nukoolkij, 2000; Lertpiriyakamol, 1999; Sajjapundhu, 1980). Thai literature periods are categorized as follows:

1. The Sukhothai period (1257-1377 A.D.)
2. The Ayutthaya period (1350-1767 A.D.) is divided into three periods: the early Ayutthaya period, the mid- Ayutthaya period, and the late Ayutthaya period.
3. The Thonburi period (1768-1782 A.D.)
4. The Rattanakosin period (1782 A.D.-present) is divided into two periods: the early Rattanakosin, and the contemporary Rattanakosin period.
   4.1 The early Rattanakosin period started from the reign of King Rama I to the early reign of King Rama V (King Chulalongkorn). The period commenced from 1782 A.D. to 1899 A.D.

4.2 The contemporary Rattanakosin period started from 1900 to the present time. This period is subdivided into seven periods (Nukoolkij, 2000; Sajjapundhu, 1980):

4.2.1 The initial period—the age of translated literature (1900-1928 A.D.)

4.2.2 The dawn (pre-1932 revolution) period – literature reflecting fact and reality (1929-1932 A.D.)

4.2.3 The nationalist period—literature reflecting the emerging middle class and the fall of the aristocrats (1933-1945 A.D.)

4.2.4 The post-war period—the rivalry between idealistic fantasy writers and realistic writers (1946-1957 A.D.)

4.2.5 The dark period or the suppression period—the ruling idealistic fantasy camp (1958-1963 A.D.)

4.2.6 The student activism period—literature full of social consciousness, and semi-surrealism (1964-1972 A.D.)

4.2.7 The popular period—the golden age of Thai literature (1973 A.D.-present)

Sampling

The literary works depicting the types of Thai smiles were selected as follows (Appendix A):

1. The whole population of the literary works during Sukhothai, Ayutthaya, and Thonburi periods was studied. The types of smiles were drawn from the collections of literary works compiled by the Department of Fine Arts, Ministry of Culture.

2. In regard to the early Rattanakosin period, the Department of Fine Arts has yet to complete the compilation. Therefore, the method of purposive sampling was utilized based on the availability of works on the book market, rare books, and old books shops. The search list was compiled from the citations in the book on Thai literature (2001) by Nanakorn, a renowned Thai scholar.
3. The contemporary Rattanakosin period contains an unending list of Thai literary works. Therefore, the simple random sampling was utilized. The researcher selected representatives of each subdivision giving the equal chance to all works to be selected.

Procedure B

The lists of types of Thai smiles from Procedure A were compiled and divided under the two main categories of expressions of emotion: enjoyment and non-enjoyment smiles (Ekman, 2001; Frank, 2002). Then, the subgroups were constructed by grouping different types of smiles that convey the same meaning on the basis of the types of smiles in the Royal Institute's Dictionary (2003, pp. 906-907). The compilation yielded 113 types of Thai smiles. Then, the contexts were added to each type of the smiles in the process of questionnaire constructing utilizing the semantic differential scale with 1 indicating most inappropriate and 5 indicating most appropriate. The 113 items of the questionnaire were verified by four Thai language experts (Appendix C) who convened to discuss the types of Thai smiles in context. Each item was approved unanimously with pending modification. This is to ensure that (a) each item conveys the same meaning in the same context, (b) the context for each type of smiles (the variables being studied) corresponds with that type of smiles,

and (c) the types of smiles in the questionnaire are still in everyday use and are not initiated only by the imagination of the poets or the novelists. The verified questionnaire is presented in Appendix B.

Phase 2

Phase 2 consisted of two procedures.

Procedure A

The Thai participants for the survey research were selected by convenience sampling. The participants were asked to answer the questionnaire that was modified according to the comments and recommendations of the four Thai language experts.

Research Participants for Procedure A

For the survey research, out of 650 copies of questionnaire, 300 copies were distributed to undergraduate students in two state universities and one private university in Bangkok, 175 copies to academia in Bangkok (three state universities and five private universities), and 175 copies to Bangkokians with other occupations by way of research network . There were altogether 505 returned copies which made up to 77.69 percent of the respondents.

Procedure B

Exploratory factor analysis (EFA) was utilized to analyze the obtained survey data from Procedure A. The exploratory factor analysis indicated the interrelationships of 113 items. Factor loading for 113 items resulted in six retained factors and also reduced the numbers of items from 113 to 96. The alpha value of the reliability coefficient of the six factors was at the high criterion (α=.95). The items in each factor were grouped into subsets according to their meanings. Factors 1, 2, 4, and 6 contained four subsets whereas Factor 3 and 5 contained five and three subsets,

respectively. Out of each subset in each factor the researcher employed simple random sampling to select one representative giving the equal chance for all types of Thai smiles to be selected. Consequently, twenty-four types of Thai smiles emerged. Details are presented in Chapter 4.

Phase 3

Phase 3 consisted of two procedures.

Procedure A

Procedure A involved taking photographs of posers. An actor and an actress were asked to pose for all twenty-four types of Thai smiles in separate sessions. Ultimately, the photographs of each type of smiles by the two posers were compiled into forty-eight sets to be viewed by four judges. The four judges were a senior government official, an academic in communication arts, a professional in marketing and advertising, and an expert in the choreography of Thai dance (Appendix C). The diversified occupations of the judges were intended to enhance the content validity of the selected photographs.

Stimulus Materials

The stimulus for the judges' session was the forty-eight sets of posers' posed smiles (2 x 24). There were at least three photographs for each set as a minimum and twelve photographs as a maximum. The judges were asked to vote for the photographs that they thought convey the right meaning of the types of smiles in accordance to the stated contexts. When the judges voted differently, the researcher asked the judges to decide upon the photographs that got the majority vote. To enhance the clarity of the photographs a Microsoft PowerPoint presentation was utilized during the judging process.

Procedure B: Thai Smiles Scale Construction

The forty-eight photographs that were verified by the judges as the most appropriate to the context were divided into two groups consisting of those posed by the actor and those by the actress. Then, the photographs were purposively selected to create a balance between the two genders. Accordingly, there were 11 photographs of the male poser and 13 photographs of the female poser. There were more photographs of the female poser due to the fact that one type of smiles was worn by females only.

In constructing the scale, the given contexts were similar to those given to the posers. The posers' selected photographs were mixed with other rejected photographs to offer three choices to the respondents for each item (Appendix D). The photographs were presented in gray scale to avoid any unanticipated biased stimuli though there were research reports registering no significant differences in emotional response to color and black and white photographs (Livesay & Porter, 1994; Bradley, Axelrad, Codispoti, Cuthbert, & Lang, 1998, cited in Dentenber & Winch, 2001). Additionally, in order to minimize the ceiling effect, the right answers were not patterned (Appendix E).

Phase 4

Phase 4 involved qualitative data collection.

Research Participants

In this phase there were six groups of participants: two groups of Thais in Bangkok (N=2 x6), two groups of British citizens in London, United Kingdom (n_1= 6, n_2 = 4), and two groups of Japanese in Gifu, Japan (N=2x6). The six groups were recruited by snowball sampling. The first Thai group (Group A) consisted of three working men and three working women in Bangkok. The second Thai group (Group

B) consisted of six undergraduate students, three males and three females. The first British group (Group C) was three working men and three working women in London. The second British group (Group D) consisted of both undergraduate and graduate students due to the limited access to the British sample. The first Japanese group (Group E) consisted of three males and three females. All of them were teaching personnel in Japanese universities. The second Japanese group (Group F) consisted of three male and three female undergraduate students in a Japanese junior college.

Procedure

The qualitative approach enabled the researcher to employ focus group interviews for Thai and British participants and conduct the written interview for the Japanese samples. The written interview was administered to the Japanese due to the researcher's limited budget and knowledge of the Japanese language.

In the case of Thai and British participants (Group A-D), the participants were briefed on the purpose and the importance of the study at the start of the sessions. They were asked to answer the first three sections of the questionnaire which consisted of demographic data, the ethnocentrism scale, and the mindfulness scale. When they finished the paperwork, the focus group interview was conducted into two parts within the framework of the focus group interview protocol (Appendix F). Consequently, the Thai Smiles Scale (Section 4) was used as the framework for the focus group interview.

The same procedure was replicated for the Japanese participants (Group E & F) only it was in written form so that the translator could translate the written answers that were sent back to Bangkok from Gifu, Japan.

All participants were assured of their total confidentiality.

Stimulus Materials

There were four sections in the questionnaire for Phase 4.

The first section consisted of the respondents' demographic data.

The second section of the questionnaire utilized Richmond and McCroskey's (2000) Ethnocentrism Scale consisting of 22 items.

The third section of the questionnaire employed Gudykunst's (1998) Mindfulness Scale consisting of 10 items.

The fourth section was the questionnaire that was constructed in Phase 2 and Phase 3. It consisted of 24 items, each containing three photographs. There were altogether 72 photographs of posers in this section. (In their research on Chinese emotional expressions, Wang and Markham (1999) use 75 photographs of posers showing facial expressions on happiness, surprise, disgust, sadness, fear, and anger.)

Translation

Brislin (1980) states that when the same set of questionnaire is utilized in two or more cultures and members of the cultures speak different languages, then a translation between languages is necessary. There has been concern about "assuring equivalent versions" in the languages of the cultures under study (p. 430). Scherer and Wallbott (1994) further explicate that there is a complex problem in relation to the translation of research material between languages.

To enhance the validity of the measurement and maximize the equivalence of the versions, the researcher followed the pragmatic type of translation (Scherer & Wallbott, 1994). The second and the third sections of the questionnaire were translated from English into Thai and back translated into English whereas the fourth

section was translated from Thai to English and back translated into Thai by competent bilingual speakers. This procedure was also applied to the Japanese. The English version was translated to Japanese and back translated into English, also by competent bilingual speakers. The final version was developed after the discussion between the translators and the researcher. The Thai version (Appendix G) was used for Group A and Group B. The English version (Appendix H) was used for Group C and Group D while the Japanese version (Appendix I) was used for Group E and Group F. Personal contacts and meetings with local collaborators helped maximize the right understanding and avert misunderstanding especially in cultural aspect.

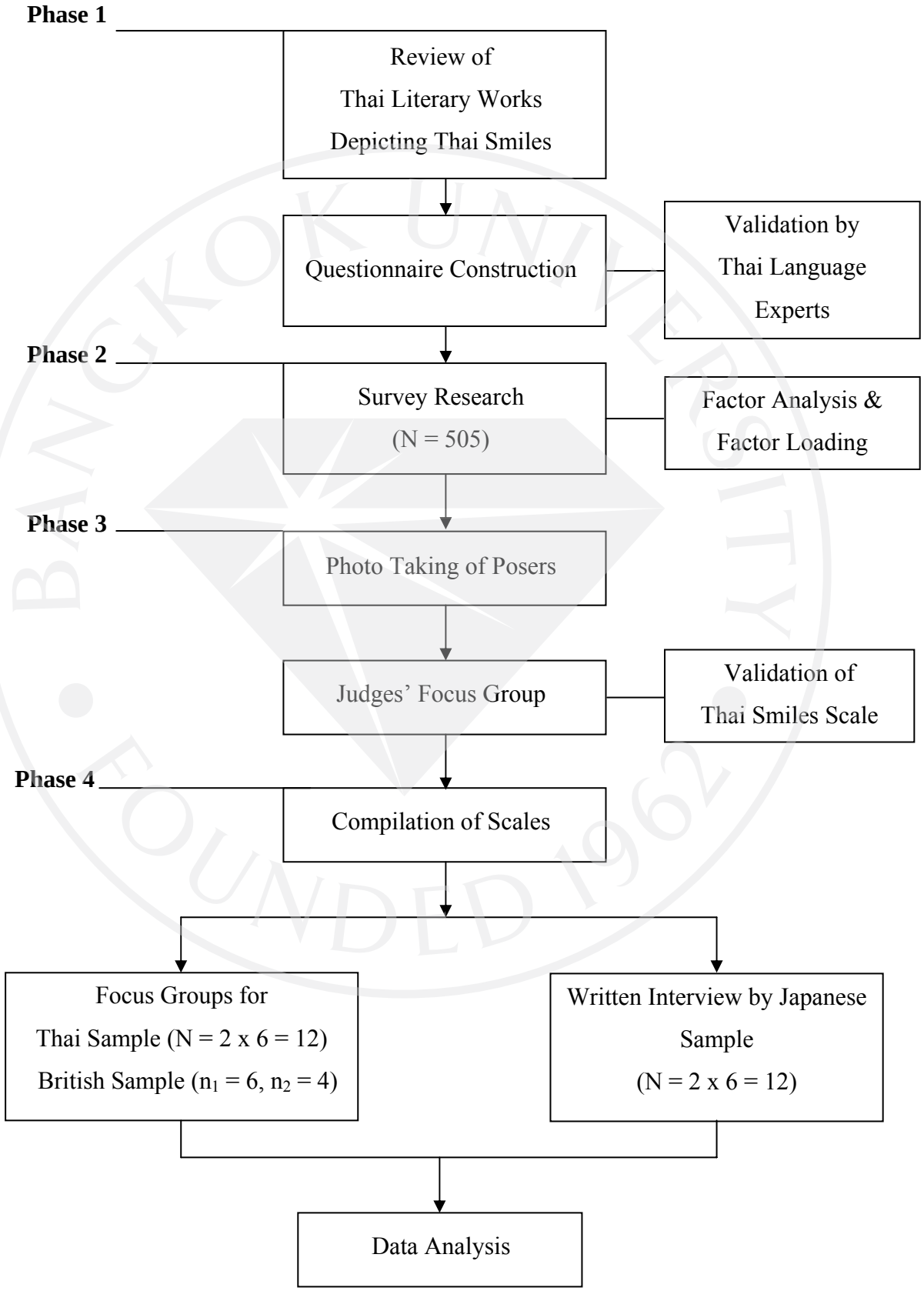
Data Analysis

RQ1 was answered by utilizing the qualitative data obtained from the review of Thai literary works. Data from focus group interviews were interpreted in order to answer the other four research questions. The interpretation incorporated the scores from the Ethnocentrism Scale and the Mindfulness Scale completed by the focus group participants.

Summary

The chapter presents an overview of the research methods that were employed in this study. It also described in detail the research procedures in all four phases which employed the mixed method design. Additionally, the chapter demonstrates how a new measurement was constructed and how the researcher maximized the validity and reliability of both the measurement and the study. The flow chart of the summary of research procedures is presented both at the beginning and at the end of the chapter to facilitate clear understanding of the complex procedures.

Figure 3.2: Summary of research procedures



CHAPTER 4

FINDINGS (PART 1)

The face is the mirror of the mind,

And the eyes without speaking confess the secrets of the heart.

St. Jerome

340-420 A. D.

This chapter describes the findings of the types of Thai smiles drawn from the review of Thai literary works. It also covers the results of the statistical analyses that led to the creation of the Thai Smiles Scale. The findings are analyzed in accordance with the research procedures set forth in Chapter 3 while addressing the previously posited first research question.

Types of Thai Smiles

The types of smiles drawn from the review of Thai literary works were categorized into two groups of expressions of emotion: enjoyment and non-enjoyment smiles. Smiles in both categories were then again grouped into different types of smiles based on their meanings. The procedure yielded 113 types of Thai smiles to answer RQ1.

RQ1: What are the different types of Thai smiles?

There are 38 types of enjoyment smiles and 75 types of non-enjoyment smiles.

4.1 Enjoyment Smiles

The 38 types of enjoyment smiles which are generated by positive emotions are arranged into nine groups. They are presented from Table 4.1.1 to Table 4.1.9 as follows.

Table 4.1.1: The Thai enjoyment smiles (Group 1)

1. *yim grim*: the self-pleased smile (ยิ้มกริ่ม)
2. *grayim yimyong:* the elated smile (กระหยิ่มยิ้มย่อง)
3. *yim galim kalia:* the happy hankering smile (ยิ้มกะลิ้มกะเหลี่ย)
4. *yim grayim*: the smug smile (ยิ้มกระหยิ่ม)

Table 4.1.1 illustrates the close similarities of the meanings of the four types of Thai smiles that are put together under Group 1. It is noteworthy that *yim grim, grayim yimyong* and *yim grayim* can be used in the same context. However, though *yim galim galia* may sometimes share the same connotation with the other three types of Thai smiles, the intention of the smile has some degree of differences depending on the context.

Table 4.1.2: The Thai enjoyment smiles (Group 2)

1. *yim gamtui:* the bulging cheek smile (ยิ้มแก้มตุ่ย)
2. *yim narbarn:* the beaming smile (ยิ้มหน้าบาน)
3. *yim chaeng:* the broad smile (ยิ้มแฉ่ง)
4. *yim tae:* the broad smile (ยิ้มแต้)
5. *yim gampri:* the broad smile (ยิ้มแก้มปริ)

Table 4.1.2 illustrates the similar meaning of the five types of Thai smiles in Group 2. The smiles can stand in for one another and convey the same meaning in the same context.

Table 4.1.3: The Thai enjoyment smiles (Group 3)

1. *yim noi yim yai:* the gleeful smile (ยิ้มน้อยยิ้มใหญ่)
2. *yim chalaem:* the blossoming smile (ยิ้มแฉล้ม)
3. *yim yam jaemsai:* the cheerful smile (ยิ้มแย้มแจ่มใส)
4. *yim yong pongsai:* the overjoyed smile (ยิ้มย่องผ่องใส)

Table 4.1.3 show that *yim noi yim yai, yim chalaem, yim yam jaemsai,* and *yim yong pongsai* share the same meaning. Consequently, they can take each other's place in the same context.

Table 4.1.4: The Thai enjoyment smiles (Group 4)

1. *yim nai na:* the concealed gentle smile (ยิ้มในหน้า)
2. *yim mum pak:* the smile at the corner of the mouth (ยิ้มมุมปาก)
3. *yim lamai:* the gentle smile (ยิ้มละไม)
4. *om yim:* the knowing smile (อมยิ้ม)

The four types of Thai smiles in Table 4.1.4 share the commonality of facial management technique: the deintensification (Richmond & McCroskey, 2000).

Table 4.1.5: The Thai enjoyment smiles (Group 5)

1. *yim prajob:* the persuasive smile asking for a favor (ยิ้มประจบ)
2. *yim wan oysoi:* the lingering sweet smile (ยิ้มหวานอ้อยส้อย)
3. *yim pen kan-eng:* the amiable smile (ยิ้มเป็นกันเอง)
4. *yim yang penmit:* the friendly smile (ยิ้มอย่างเป็นมิตร)

The four types of Thai smiles in Table 4.1.5 share the commonality of facial management technique: the intensification (Richmond & McCroskey, 2000). The technique is employed to meet social expectation or in accordance with cultural display rules, *yim pen kan-eng* and *yim yang penmit* in particular.

Table 4.1.6: The Thai enjoyment smiles (Group 6)

1. *yim ying fun khao:* the white teeth smile (ยิ้มยิงฟันขาว)
2. *yim ngae:* the sheepish smile (ยิ้มแหง)
3. *yim na talent:* the impish smile (ยิ้มหน้าทะเล้น)

The three types of Thai smiles in Table 4.1.6 demonstrate the revealer style, one of Richmond and McCroskey's (2000) eight styles of frequent facial expressions. The individuals who have the revealer style of facial expression are those who are openly active in their facial movements.

Table 4.1.7: The Thai enjoyment smiles (Group 7)

1. *yim muan mong hen sawan:* the seeing-heaven smile (ยิ้มเหมือนมองเห็นสวรรค์)
2. *yim yang teung:* the amazed smile (ยิ้มอย่างทึ่ง)
3. *yim geung deejai geung song sai:* the half-joy and half-doubt smile (ยิ้มกึ่งดีใจกึ่งสงสัย)

Table 4.1.7 contains the types of Thai smiles that show the genuine emotions (Ekman, 2001). The three types of smiles share the same emotion: amazement, though *yim geung deejay geung song sai* displays amazement underlying by doubt.

Table 4.1.8: The Thai enjoyment smiles (Group 8)

1. *yim lampong:* the puffed-up smile (ยิ้มลำพอง)
2. *yim kreum jai:* the whimsy smile (ยิ้มครึ้มใจ)
3. *yim o-uad:* the conceited smile (ยิ้มโอ่อวด)
4. *yim keung:* the boastful smile (ยิ้มเชื่อง)
5. *yim parkpoom jai:* the proud smile (ยิ้มภาคภูมิใจ)
6. *yim sajai:* the self-satisfied smile (ยิ้มสะใจ)
7. *yim yang pentaw:* the against-all-odds smile (ยิ้มอย่างเป็นต่อ)
8. *yim yang pumeechai:* the victorious smile (ยิ้มอย่างผู้มีชัย)

Table 4.1.8 contains eight types of Thai smiles that are worn by the individuals who feel the positive emotions of being proud and happy.

Table 4.1.9: The Thai enjoyment smiles (Group 9)

1. *yim song sanae:* the alluring smile (ยิ้มทรงเสน่ห์)
2. *yim som kanae:* the predictive smile (ยิ้มสมคะเน)
3. *yim yang bao jai:* the relieved smile (ยิ้มอย่างเบาใจ)

Table 4.1.9 shows three types of Thai smiles that involve the genuine emotions.

4.2 Non-enjoyment Smiles

The 75 non-enjoyment smiles which are generated by negative emotions are categorized into 12 groups. They are presented from Table 4.2.1 to Table 4.2.12 as follows.

Table 4.2.1: The Thai non-enjoyment smiles (Group1)

1. *yim kaw tode:* the apologetic smile (ยิ้มขอโทษ)
2. *yim kaw lukae tode:* the apologetic smile (ยิ้มขอลุแก่โทษ)

The two types of Thai smiles in Table 4.2.1 have the same meaning. While the term *yim kaw tode* is widely known among younger generations, the term *yim kaw lukae tode* is still understood by the older ones. However, these types of smiles are worn and sometimes accompanied by the feeling of embarrassment.

Table 4.2.2: The Thai non-enjoyment smiles (Group 2)

1. *yim yang prama:* the nervous smile (ยิ้มอย่างประหม่า) 2. *yim yang wad wad:* the fearful smile (ยิ้มอย่างหวาดๆ) 3. *yim yang kungwon:* the anxious smile (ยิ้มอย่างกังวล)

Table 4.2.2 contains the three types of Thai smiles that convey the emotion of fear felt by the expressors.

Table 4.2.3: The Thai non-enjoyment smiles (Group 3)

1. *yim yang yuag yen:* the imperturbable smile (ยิ้มอย่างเยือกเย็น) 2. *yim tam natee:* the dutiful smile (ยิ้มตามหน้าที่) 3. *yim yang jai yen:* the even-tempered smile (ยิ้มอย่างใจเย็น) 4. *yim soo:* the defiant smile (ยิ้มสู้)

The four types of Thai smiles in Table 4.2.3 demonstrate the facial expression of masking.

Table 4.2.4: The Thai non-enjoyment smiles (Group 4)

1. *yim chao leh:* the cunning smile (ยิ้มเจ้าเล่ห์) 2. *yim yang mee lium prai:* the tricky smile (ยิ้มอย่างมีเหลี่ยมพราย) 3. *yim yang mee late-sanai:* the dodgy smile (ยิ้มอย่างมีเลศนัย) 4. *yim yang pen nai:* the hinting smile (ยิ้มอย่างเป็นนัย)

The four types of Thai smiles in Table 4.2.4 will be worn by the individuals who try to mask their true feelings in order to gain advantages, sometimes with dubious intentions.

Table 4.2.5: The Thai non-enjoyment smiles (Group 5)

1. *saeng yim:* the pretending smile
   (แสร้งยิ้ม)
2. *yim feun:* the disconcerted smile
   (ยิ้มเฝื่อน)
3. *yim jeun:* the disconcerted smile
   (ยิ้มเจื่อน)
4. *yim yeui:* the twisted smile
   (ยิ้มเหย)
5. *yim yae:* the embarrassed smile
   (ยิ้มแหย)
6. *yim kang:* the frozen smile
   (ยิ้มค้าง)
7. *yim guer:* the diffident smile
   (ยิ้มเก้อ)
8. *yim garear garard:* the wry smile
   (ยิ้มกะเรี่ยกะราด)
9. *yim pulien pulien:* the discomforting smile
   (ยิ้มปุเลี่ยนๆ)
10. *yim kern kern:* the bashful smile
    (ยิ้มเขินๆ)
11. *yim jeud:* the bland smile
    (ยิ้มจืด)
12. *yim groy:* the dull smile
    (ยิ้มกร่อย)
13. *yim haeng:* the dry smile
    (ยิ้มแห้ง)
14. *yim gradark:* the timid smile/the embarrassed smile
    (ยิ้มกระดาก)

Table 4.2.5 shows the 14 types of Thai smiles that are worn when the individuals want to mask their shyness or embarrassment.

Table 4.2.6: The Thai non-enjoyment smiles (Group 6)

1. *yim yaw:* the scornful smile
   (ยิ้มเยาะ)
2. *yim pen choeng doo min doo klan:* the insulting smile
   (ยิ้มเป็นเชิงดูหมิ่นดูแคลน)
3. *yim yan:* the scornful smile
   (ยิ้มหยัน)
4. *yim yiad yarm:* the contemptuous smile
   (ยิ้มเหยียดหยาม)
5. *yim prachod prachan:* the sarcastic smile
   (ยิ้มประชดประชัน)
6. *yim sompate:* the pitiful smile
   (ยิ้มสมเพช)
7. *yim ian:* the disgusted smile
   (ยิ้มเอียน)
8. *yim som namna:* the serve-you-right smile
   (ยิ้มสมน้ำหน้า)
9. *yim jane loke:* the wily smile
   (ยิ้มเจนโลก)
10. *yim jonghong:* the arrogant smile
    (ยิ้มจองหอง)
11. *yim yang roo taotan:* the "I know your game" smile
    (ยิ้มอย่างรู้เท่าทัน)
12. *yim tamaeng tamaeng:* the strange and suspicious smile
    (ยิ้มทะแม่งๆ)
13. *yim yang mai yae-sae:* the indifferent smile
    (ยิ้มอย่างไม่แยแส)
14. *yim yang wai tua:* the reserved smile
    (ยิ้มอย่างไว้ตัว)

The 14 types of Thai smiles in Table 4.2.6 are the smiles in the category of the feeling of contempt.

Table 4.2.7: The Thai non-enjoyment smiles (Group 7)

1. *yim grang:* the swaggering smile
   (ยิ้มกร่าง)
2. *yim kiad kan:* the vengeful smile
   (ยิ้มเคียดแค้น)
3. *yim graow:* the tough smile
   (ยิ้มกร้าว)
4. *yim griam:* the scorched smile
   (ยิ้มเกรียม)
5. *yim hiam griam:* the parched smile
   (ยิ้มเหี้ยมเกรียม)
6. *yim du dun:* the ferocious smile
   (ยิ้มดุดัน)
7. *yim tameung teung:* the stern smile
   (ยิ้มถมึงทึง)
8. *yim gueung kan gueung chiew:* the half-humorous, half-angry smile
   (ยิ้มกึ่งขันกึ่งฉิว)
9. *yim keun:* the bitter smile
   (ยิ้มขื่น)
10. *yim komkeun jai:* the bitter hearted smile
    (ยิ้มขมขื่นใจ)
11. *yim gradang gam yen char:* the intense cum distant smile
    (ยิ้มกระด้างแกมเย็นชา)
12. *yim sayae/sayae yim:* the derisive smile
    (ยิ้มแสยะ/แสยะยิ้ม)
13. *kaen yim:* the grudging smile
    (แค่นยิ้ม)
14. *yim yang rankan:* the dire smile
    (ยิ้มอย่างแร้นแค้น)
15. *yim kriad:* the stressful smile
    (ยิ้มเครียด)

Table 4.2.7 shows 15 types of Thai smiles that manifest the feeling of anger, and disgust.

Table 4.2.8: The Thai non-enjoyment smiles (Group 8)

1. *yim teun teun:* the frightful smile
   (ยิ้มตื่นๆ)
2. *yim rakon tokjai:* the frightened smile
   (ยิ้มระคนตกใจ)
3. *yim pralard jai:* the surprised smile
   (ยิ้มประหลาดใจ)

The three types of Thai smiles in Table 4.2.8 manifest the emotions of fear and surprise. The smiles in this group exist in the blurred boundary between the enjoyment and non-enjoyment smiles.

Table 4.2.9: The Thai non-enjoyment smiles (Group 9)

1. *yim tang nam taa:* the tearful smile
   (ยิ้มทั้งน้ำตา)
2. *yim gueung sao gueung kan:* the half-sorrowful, half-humorous smile
   (ยิ้มกึ่งเศร้ากึ่งขัน)
3. *yim sao gam song sai:* the sad cum doubtful smile
   (ยิ้มเศร้าแกมสงสัย)
4. *yim yang sin wang:* the hopeless smile
   (ยิ้มอย่างสิ้นหวัง)
5. *yim lahoy:* the woeful smile
   (ยิ้มละห้อย)
6. *yim yang on rahoy:* the exhausting smile
   (ยิ้มอย่างอ่อนระโหย)
7. *yim nuay nuay:* the apathetic smile
   (ยิ้มเนือยๆ)
8. *yim seng seng:* the bored smile
   (ยิ้มเซ็งๆ)
9. *yim id roy:* the weary smile
   (ยิ้มอิดโรย)
10. *yim yang plongtok:* the resigning smile
    (ยิ้มอย่างปลงตก)

The ten types of Thai smiles in Table 4.2.9 indicate the feeling of sadness and agony. Some of them possess the mixture of feelings. For example, *yim sao gam song sai* indicates the feeling of sadness while being doubtful in the meantime.

Table 4.2.10: The Thai non-enjoyment smiles (Group 10)

1. *yim samruam:* the composed smile (ยิ้มสำรวม) 2. *yim kreum:* the solemn smile (ยิ้มขรึม)

The two types of Thai smiles in Table 4.2.10 are the smiles that are frequently worn by the individuals who possess the withholder style of facial expressions (Richmond & McCroskey, 2000).

Table 4.2.11: The Thai non-enjoyment smiles (Group 11)

1. *yim warn:* the pleading smile (ยิ้มวอน) 2. *yim plob:* the comforting smile (ยิ้มปลอบ)

Table 4.2.10 contains the two types of Thai smiles manifesting the feeling of despair in the case of *yim warn* and the act of social support of healing attention (Ekman, 2003) in the case of *yim plob.*

Table 4.2.12: The Thai non-enjoyment smiles (Group 12)

1. *yim yee yuan:* the irritating smile (ยิ้มยียวน) 2. *yim yua yao:* the teasing smile (ยิ้มยั่วเย้า)

The two types of Thai smiles in Table 4.2.12 are the types of smiles with the intention to provoke irritable mood in others.

Thai Smiles Scale Construction

All 113 types of Thai smiles were put into context to form a questionnaire validated by four Thai language experts. Out of 650 questionnaires distributed to three groups of samples in the survey research, 505 were completed and returned. The demographic profiles of the respondents are described and presented as follows.

4.3 The Students

The 257 undergraduate students who answered the questionnaire consisted of 90 males (35.0%, N= 256) and 166 females (64.6%, N=256) with one respondent failing to specify his [her] sex (Table 4.3.1). The age of the respondents ranged from 17 to 36 years old, *M*= 21.71 (Table 4.3.2).

Table 4.3.1: Sex of respondents (students)

	Frequency	Percent	Valid Percent
Male	90	35.0	35.2
Female	166	64.6	64.8
Total	256	99.6	100.0
Missing	1	.4	
Total	257	100.0	

Table 4.3.2: Age of respondents (students)

N	Minimum	Maximum	Mean	Std. Deviation
255	17	36	21.71	2.46

4.4 Academia

The demographic profiles of the academic sample are presented from Table 4.4.1 to Table 4.4.4. The respondents who were university lecturers consisted of 21 males (28.8%, N=73) and 52 females (71.2%, N=73). Their age ranged from 21 to 68 years old (*M*=38.40). Their education ranged from bachelor's degree (5.5%), master's degree (71.2%) to doctoral degree (16.4%).Their work experience ranged from one month as the minimum and 28 years as the maximum (*M*=9.35).

Table 4.4.1. Sex of respondents (academics)

	Frequency	Percent	Valid Percent
Male	21	28.8	28.8
Female	52	71.2	71.2
Total	73	100.0	

Table 4.4.2: Age of respondents (academics)

N	Minimum	Maximum	Mean	Std. Deviation
72	21	68	38.40	8.84

Table 4.4.3: Education of respondents (academics)

Level	Frequency	Percent	Valid Percent
Bachelor's degree	4	5.5	5.9
Master's degree	52	71.5	82.4
Doctoral degree	12	16.4	17.6
Total	68	93.2	100.0
Missing	5	6.8	
Total	73	100.0	

Table 4.4.4: Years of work experience (academics)

N	Minimum	Maximum	Mean	Std. Deviation
65	1 month	28 years	9.35	6.6079

4.5 Respondents with Other Occupations

The demographic profiles of respondents with other occupations are presented from Table 4.5.1 to Table 4.5.4. Out of the 175 respondents, 76 percent of them were female (n=133) and 24 percent were male (n=42). Their age ranged from 22 to 62 years old (*M*=33.76). Their education ranged from lower than bachelor's degree (12%), bachelor's degree (56.9%), master's degree (30.5%) to doctoral degree (.6%).Their work experience ranged from three months as the minimum to 39 years as the maximum (*M*=9.3102).

Table 4.5.1: Sex of respondents (other occupations)

	Frequency	Percent	Valid Percent
Male	42	24.0	24.0
Female	133	76.0	76.0
Total	175	100.0	

Table 4.5.2: Age of respondents (other occupations)

N	Minimum	Maximum	Mean	Std. Deviation
174	22	62	33.76	9.67

Table 4.5.3: Education of respondents (other occupations)

Level	Frequency	Percent	Valid Percent
Lower than bachelor's degree	21	12.0	12.1
Bachelor's degree	99	56.6	56.9
Master's degree	53	30.3	30.5
Doctoral degree	1	.6	.6
Total	174	99.4	100.0
Missing	1	.6	
Total	175	100.0	

Table 4.5.4: Years of work experience of respondents (other occupations)

N	Minimum	Maximum	Mean	Std. Deviation
140	3 months	39 years	11.0780	9.3102

Exploratory Factor Analysis

This section explains the examination of the variables in terms of their relation. The variables were examined to determine whether they were related to each other and whether they were measuring the same construct. All the variables were mostly correlated positively and significantly to each other at the level of $p<0.05$ and $p<0.01$. The Bartlett's test of sphericity for testing the magnitude of the correlations in Table 4.6 indicated strong correlations among measurement variables. As a result of the utilization of Kaiser-Meyer-Olkin (KMO) statistic to further test the adequacy of these relationships, the KMO value of the constructs (.916) was greater than 0.6.

Table 4.6. Bartlett's test of sphericity and Kaiser-Meyer-Olkin (KMO)

Construct	Approx. Chi-square	df	P value	KMO
Types of Thai smiles (TTS)	29127.28	4656	.000	.916

The achieved KMO value indicated that the relationships among the variables were statistically significant. Consequently, these variables were suitable for exploratory factor analysis to provide a more parsimonious set of factors (Tabacknick & Fidell, 1996).

The exploratory orthogonal factor analysis model with varimax rotation in SPSS 9.0 was used for data reduction and summarization. The orthogonal rotation yielded factors that were uncorrelated in order to minimize any problems of multicollinearity. The eigenvalue >1 criterion was used to determine the number of extracted factors under each construct (Hair, Anderson, Tatham, & Black, 1998). Based on the Scree Test, the number of factors before the first scree began was ten. However, judging from the scree plot (Figure 4.1), the number of factors was reduced to six to accommodate this phase of study that contained 113 items. The exploratory factor analysis (EFA) indicated the interrelationships of the 113 measurements. In order to identify significant factor loadings based on sample size, Hair et al. (1998) provide the guideline that factor loading of .30 is significant for the sample size of 350 and over. Therefore, with the sample size of 505 in this study, retaining the factors of .30 and above reduced the measurement of 113 items to 96 items. The factor loading matrices and communality of TTS are presented from Table 4.7 to Table 4.12. The Thai version of the complete list of Thai smiles in context showing the factor loadings score is presented in Appendix I.

Figure 4.1. The scree plot for types of Thai smiles

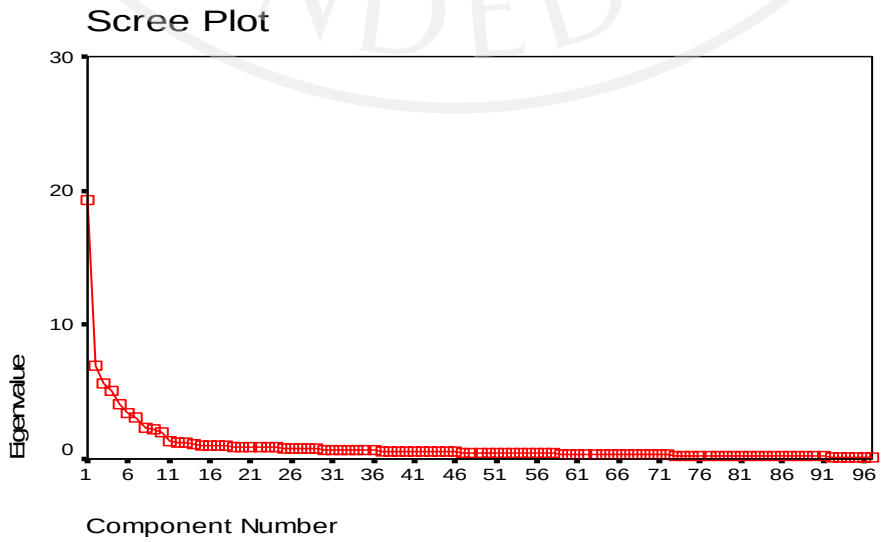


Table 4.7: Factor loading matrix and communality for forced smile (FS)

Items	Description	Component 1	2	3	4	5	6	Achieved Communality
Q83	the imperturbable smile (ยิ้มอย่างเยือกเย็น)	.727	.125	.117				.565
Q88	the nervous smile (ยิ้มอย่างประหม่า)	.722						.547
Q90	the anxious smile (ยิ้มอย่างกังวล)	.713		.232				.584
Q82	the tricky smile (ยิ้มอย่างมีเหลี่ยมพราย)	.709	.199	.138			.182	.598
Q86	the dodgy smile (ยิ้มอย่างมีเลศนัย)	.709	.108	.134	.115			.555
Q95	the arrogant smile (ยิ้มจองหอง)	.691	.179	.102	.113			.534
Q89	the fearful smile (ยิ้มอย่างหวาดๆ)	.685	.137	.125	.104	.104	.150	.537
Q91	the grudging smile (แค่นยิ้ม)	.683	.214	.136				.539
Q81	the cunning smile (ยิ้มเจ้าเล่ห์)	.670	.116	.113	.130			.503
Q87	the hinting smile (ยิ้มอย่างเป็นนัย)	.659		.120	.102			.464

(continued)

Table 4.7 (continued): Factor loading matrix and communality for forced smile (FS)

Items	Description	Component 1	2	3	4	5	6	Achieved Communality
Q85	the even-tempered smile (ยิ้มอย่างใจเย็น)	.655		.113				.471
Q96	the "I know your game" smile (ยิ้มอย่างรู้เท่าทัน)	.650		.199				.472
Q92	the dire smile (ยิ้มอย่างแร้นแค้น)	.643		.148	.101			.450
Q84	the dutiful smile (ยิ้มตามหน้าที่)	.626	.124	.112		.167		.453
Q97	the stressful smile (ยิ้มเครียด)	.618	.155	.240		.112		.485
Q94	the wily smile (ยิ้มเจนโลก)	.609	.106	.141	.118	.168		.445
Q93	the serve-you-right smile (ยิ้มสมน้ำหน้า)	.596		.236		-.135	.134	.447
Eigenvalue		9.546	9.040	8.456	7.329	5.081	4.986	
Explained variance per factor (%)		9.841	9.320	8.718	7.555	5.238	5.140	
Cumulative (%)		9.841	19.161	27.878	35.434	40.671	45.811	

Note. Eigenvalue, explained variance per factor, and cumulative variance presented are for all items from Table 4.7 to Table 4.12.

Table 4.8: Factor loading matrix and communality for smile of contempt (SOC)

Items	Description	Component						Achieved Communality
		1	2	3	4	5	6	
Q64	the sarcastic smile (ยิ้มประชดประชัน)	.235	.743					.626
Q63	the contemptuous smile (ยิ้มเหยียดหยาม)	.232	.716		.115	.121		.599
Q78	the disgusted smile (ยิ้มเอียน)	.196	.685					.529
Q71	the stern smile (ยิ้มถมึงทึง)		.685	.167		.119	.103	.529
Q77	the pitiful smile (ยิ้มสมเพช)	.210	.676					.566
Q66	the vengeful smile (ยิ้มเคียดแค้น)	.105	.673					.492
Q65	the teasing smile (ยิ้มยั่วเย้า)	.141	.671	.114	.109			.505
Q69	the parched smile (ยิ้มเหี้ยมเกรียม)	.123	.671	.231	.138			.543
Q68	the scorched smile (ยิ้มเกรียม)	.669	.263	.167				.554
Q70	the ferocious smile (ยิ้มดุดัน)		.666	.254	.142			.539

(continued)

Table 4.8 (continued): Factor loading matrix and communality for smile of contempt (SOC)

Items	Description	Component						Achieved Communality
		1	2	3	4	5	6	
Q75	the bitter-hearted smile (ยิ้มขมขื่นใจ)	.101	.653	.241	.130			.519
Q79	the weary smile (ยิ้มอิดโรย)	.116	.632	.279			.108	.513
Q72	the half-humorous, half angry smile (ยิ้มกึ่งขันกึ่งฉิว)		.619	.293				.486
Q67	the tough smile (ยิ้มกร้าว)		.611	.237	.102			.445
Q76	the derisive smile (ยิ้มแสยะ)	.104	.607	.132	.131			.432
Q74	the intense cum distant smile (ยิ้มกระด้างแกมเย็นชา)		.589	.239	.153	.119		.448
Q62	the scornful smile (ยิ้มหยัน)	.231	.512	-.247	.446	.127		.594
Q73	the bitter smile (ยิ้มขื่น)		.511	.340			.129	.399
Eigenvalue		9.546	9.040	8.456	7.329	5.081	4.986	
Explained variance per factor (%)		9.841	9.320	8.718	7.555	5.238	5.140	
Cumulative (%)		9.841	19.161	27.878	35.434	40.671	45.811	

Note. Eigenvalue, explained variance per factor, and cumulative variance presented are for all items from Table 4.7 to Table 4.12.

Table 4.9: Factor loading matrix and communality for smile of submission (SOS)

Items	Description	Component 1	2	3	4	5	6	Achieved Communality
Q111	the woeful smile (ยิ้มละห้อย)	.135		.733			.164	.588
Q107	the exhausting smile (ยิ้มอย่างอ่อนระโหย)	.217	.172	.715				.596
Q98	the composed smile (ยิ้มสำรวม)	.253	.145	.705			.127	.605
Q104	the frightened smile (ยิ้มระคนตกใจ)	.263	.174	.699				.600
Q100	the tearful smile (ยิ้มทั้งน้ำตา)	.238	.136	.681				.548
Q102	the half-sorrowful, half humorous smile (ยิ้มกึ่งเศร้ากึ่งขัน)	.184	.142	.664				.499
Q106	the strange and suspicious smile (ยิ้มทะแม่งๆ)	.278	.174	.658		.113		.559
Q105	the surprised smile (ยิ้มประหลาดใจ)	.305	.200	.658				.573
Q112	the comforting smile (ยิ้มปลอบ)		.121	.645			.167	.464
Q110	the pleading smile (ยิ้มวอน)	.236	.183	.642				.505

(continued)

Table 4.9 (continued): Factor loading matrix and communality for smile of submission (SOS)

Items	Description	Component 1	2	3	4	5	6	Achieved Communality
Q99	the solemn smile (ยิ้มขรึม)	.236	.239	.635				.523
Q108	the apathetic smile (ยิ้มเนือยๆ)	.308	.254	.631		.123		.578
Q103	the frightful smile (ยิ้มตื่นๆ)	.241	.180	.614		.104		.481
Q113	the defiant smile (ยิ้มสู้)	-.151	.121	.603				.417
Q109	the bored smile (ยิ้มอย่างเซ็งๆ)	.338	.261	.585	.144			.552
Q101	the sad cum doubtful smile (ยิ้มเศร้าแกมสงสัย)	.233	.185	.548	.123	.193		.445
Eigenvalue		9.546	9.040	8.456	7.329	5.081	4.986	
Explained variance per factor (%)		9.841	9.320	8.718	7.555	5.238	5.140	
Cumulative (%)		9.841	19.161	27.878	35.434	40.671	45.811	

Note. Eigenvalue, explained variance per factor, and cumulative variance presented are for all items from Table 4.7 to Table 4.12.

Table 4.10: Factor loading matrix and communality for smile of embarrassment (SOE)

Items	Description	Component 1	2	3	4	5	6	Achieved Communality
Q48	the embarrassed smile (ยิ้มแหย)		.182		.718			.566
Q46	the disconcerted smile (ยิ้มเจื่อน)		.174		.711	.197		.594
Q54	the dull smile (ยิ้มกร่อย)		.112	.103	.677			.496
Q56	the dry smile (ยิ้มแห้ง)			.149	.656			.469
Q53	the bland smile (ยิ้มจืด)				.656	.167		.473
Q51	the swaggering smile (ยิ้มกร่าง)				.642			.428
Q47	the twisted smile (ยิ้มเหย)				.638	.197		.460
Q55	the timid smile (ยิ้มกระดาก)	.127	.118		.625			.426
Q49	the wry smile (ยิ้มกะเรี่ยกะราด)		.143		.614	.205		.441
Q45	the diffident smile (ยิ้มเก้อ)	.110	.124		.612	.158		.427

(continued)

Table 4.10 (continued): Factor loading matrix and communality for smile of embarrassment (SOE)

Items	Description	Component 1	2	3	4	5	6	Achieved Communality
Q59	the irritating smile (ยิ้มยียวน)	.176	.167		.572	.134		.407
Q60	the scornful smile (ยิ้มเยาะ)	.300	.294	-.141	.556	.203		.546
Q61	the insulting smile (ยิ้มเป็นเชิงดูหมิ่นดูแคลน)	.261	.285	-.117	.548	.206		.507
Q58	the apologetic smile (ยิ้มขอโทษ)			.108	.538			.310
Q52	the bashful smile (ยิ้มเขินๆ)			.134	.514	-.108	.261	.373
Q50	the discomforting smile (ยิ้มเขินๆ)				.503			.265
Q57	the apologetic smile (ยิ้มขอลุแก่โทษ)			.146	.493	.114		.279
Eigenvalue		9.546	9.040	8.456	7.329	5.081	4.986	
Explained variance per factor (%)		9.841	9.320	8.718	7.555	5.238	5.140	
Cumulative (%)		9.841	19.161	27.878	35.434	40.671	45.811	

Note. Eigenvalue, explained variance per factor, and cumulative variance presented are for all items from Table 4.7 to Table 4.12.

Table 4.11: Factor loading matrix and communality for smile of facial management (SOFM)

Items	Description	Component 1	2	3	4	5	6	Achieved Communality
Q36	the victorious smile (ยิ้มอย่างผู้มีชัย)	.148	.146		.112	.704		.559
Q40	the friendly smile (ยิ้มอย่างเป็นมิตร)	-.141		.182		.655		.494
Q43	the disconcerted smile (ยิ้มเฝื่อน)	.158	.176		.238	.618		.495
Q41	the resigning smile (ยิ้มอย่างปลงตก)	-.106	.186	.242		.605		.482
Q39	the amiable smile (ยิ้มอย่างเป็นมิตร)	-.140	-.137	.235		.593	.157	.472
Q37	the predictive smile (ยิ้มสมคะเน)	.114				.582		.365
Q34	the indifferent smile (ยิ้มอย่างไม่แยแส)		.153		.115	.552		.353
Q42	the pretending smile (แสร้งยิ้ม)	.115			.160	.542		.345
Q33	the reserved smile (ยิ้มอย่างไว้ตัว)					.516	.116	.292
Q30	the self-satisfied smile (ยิ้มสะใจ)	.268	.228	-.155	.120	.514		.430

(continued)

Table 4.11 (continued): Factor loading matrix and communality for smile of facial management (SOFM)

Items	Description	Component 1	2	3	4	5	6	Achieved Communality
Q31	the boastful smile (ยิ้มเขื่อง)	.145				.496		.277
Q38	the relieved smile (ยิ้มอย่างเบาใจ)			.183		.415	.238	.269
Q32	the against-all-odds smile (ยิ้มอย่างเป็นต่อ)	.110				.389	.122	.185
Eigenvalue		9.546	9.040	8.456	7.329	5.081	4.986	
Explained variance per factor (%)		9.841	9.320	8.718	7.555	5.238	5.140	
Cumulative (%)		9.841	19.161	27.878	35.434	40.671	45.811	

Note. Eigenvalue, explained variance per factor, and cumulative variance presented are for all items from Table 4.7 to Table 4.12.

Table 4.12: Factor loading matrix and communality for smile of happiness (SOH)

Items	Description	Component 1	2	3	4	5	6	Achieved Communality
Q28	the overjoyed smile (ยิ้มย่องผ่องใส)			.106			.726	.555
Q27	the whimsy smile (ยิ้มอย่างครึ้มใจ)					.115	.689	.500
Q22	the cheerful smile (ยิ้มแย้มแจ่มใส)			.140			.676	.494
Q26	the puffed-up smile (ยิ้มลำพอง)						.671	.462
Q24	the alluring smile (ยิ้มทรงเสน่ห์)			.115		-.172	.652	.480
Q12	the concealed gentle smile (ยิ้มในหน้า)							.539
Q16	the knowing smile (อมยิ้ม)				.137	.268	.495	.351
Q19	the lingering sweet smile (ยิ้มหวานอ้อยส้อย)						.492	.251
Q21	the seeing-heaven smile (ยิ้มเหมือนมองเห็นสวรรค์)	.112	.196			.128	.485	.312
Q25	the half-joy and half-doubt smile (ยิ้มกึ่งดีใจกึ่งสงสัย)	.119	.220		.159	.216	.467	.353

(continued)

Table 4.12 (continued): Factor loading matrix and communality for smile of happiness (SOH)

Items	Description	Component 1	2	3	4	5	6	Achieved Communality
Q14	the gentle smile (ยิ้มละไม)						.446	.208
Q13	the smile at the corner of the mouth (ยิ้มมุมปาก)			.135			.436	.222
Q15	the persuasive smile asking for a favor (ยิ้มประจบ)				.119	.151	.428	.227
Q18	the sheepish smile (ยิ้มแหง)	.191	.146		.201	.115	.413	.287
Q20	the impish smile (ยิ้มหน้าทะเล้น)	.119	.133				.390	.196
Eigenvalue		9.546	9.040	8.456	7.329	5.081	4.986	
Explained variance per factor (%)		9.841	9.320	8.718	7.555	5.238	5.140	
Cumulative (%)		9.841	19.161	27.878	35.434	40.671	45.811	

Note. Eigenvalue, explained variance per factor, and cumulative variance presented are for all items from Table 4.7 to Table 4.12.

In conclusion, EFA with varimax rotated component resulted in six retained factors. The alpha value of the reliability coefficient for each factor was high (α = .94 for Factor 1, Factor 2 & Factor 3). Though the alpha values of Factor 4, Factor 5, and Factor 6 were lower, they were at .90 for Factor 4, and .84 for Factor 5 and Factor 6. However, the alpha value of the reliability coefficient for all factors (α = .95), confirmed the high reliability of the retained factors that were later utilized to construct the research instrument called Thai Smiles Scale.

The non-enjoyment smiles were loaded from Factor 1 to Factor 4, namely the forced smile (FS), the smile of contempt (SOC), the smile of submission (SOS), and the smile of embarrassment (SOE). However, the types of smiles that were loaded in Factor 5, named the smile of facial management (SOFM), were the composite of both enjoyment and non-enjoyment smiles at the ratio of 9:4. Ultimately, the smile of happiness (SOH) that fitted into the enjoyment smiles category was loaded into Factor 6. All types of Thai smiles in six components yielded 24 subsets based on their shared meanings or intentions.

The Non-Enjoyment Smiles

The Forced Smile (FS)

The FS in the non-enjoyment smiles category loaded in the first component (Factor 1) consists of four sets of smiles: (a) Thai smiles expressing the lukewarm feeling, (b) Thai smiles expressing fear, (c) Thai smiles with hidden meanings, and (d) Thai smiles of unwillingness. The four sets are presented from Table 4.13.1 to Table 4.13.4 as follows.

Table 4.13.1: Thai smiles expressing the lukewarm feeling

yim yang yuag yen: the imperturbable smile (ยิ้มอย่างเยือกเย็น)
yim jonghong: the arrogant smile (ยิ้มจองหอง)
yim yang jai yen: the even-tempered smile (ยิ้มอย่างใจเย็น)

The types of Thai smiles in Table 4.13.1 were grouped into the same set due to the expressors' intention to convey the lukewarm feeling toward others. Though, the arrogant smile (*yim jonghong*) does not have the same effect as the other two types of Thai smiles, it was put in the same set because it conveys the closest feeling to the lukewarm one, other than those types of smiles in the other sets in the first component.

Table 4.13.2: Thai smiles expressing fear

yim yang prama: the nervous smile (ยิ้มอย่างประหม่า)
yim yang kungwon: the anxious smile (ยิ้มอย่างกังวล)
yim yang wad wad: the fearful smile (ยิ้มอย่างหวาดๆ)

Table 4.13.2 contains the types of Thai smiles that were grouped into the set of smiles that expresses the feeling of fear. It is not only the feeling of fear but also the feeling of nervousness and anxiousness that are underlain by the feeling of fear.

Table 4.13.3: Thai smiles with hidden meanings

yim yang mee late-sanai: the dodgy smile (ยิ้มอย่างมีเลศนัย)
yim yang pen nai: the hinting smile (ยิ้มอย่างเป็นนัย)
yim chao leh: the cunning smile (ยิ้มเจ้าเล่ห์)
yim yang mee lium prai: the tricky smile (ยิ้มอย่างมีเหลี่ยมพราย)
yim jane loke: the wily smile (ยิ้มเจนโลก)
yim yang roo taotan: the "I know your game" smile (ยิ้มอย่างรู้เท่าทัน)

The set of Thai smiles with underlying implication in Table 4.13.3 contains the smiles that can reveal the expressors' underlying intention and thought.

Table 4.13.4: Thai smiles of unwillingness

kaen yim: the grudging smile (แค่นยิ้ม)
yim yang rankan: the dire smile (ยิ้มอย่างแร้นแค้น)
yim tam natee: the dutiful smile (ยิ้มตามหน้าที่)
yim som namna: the serve-you-right smile (ยิ้มสมน้ำหน้า)
yim kriad: the stressful smile (ยิ้มเครียด)

The types of Thai smiles put in the set of Thai smiles of unwillingness in Table 4.13.4 demonstrate the forced smiles stemmed from the expressors' unwillingness to smile but the cultural display rules forced them to smile. However, they cannot totally conceal their true feelings or emotions.

The Smile of Contempt (SOC)

The SOC in the non-enjoyment smiles category loaded in the second component (Factor 2) consists of four sets of smiles: (a) Thai smiles of offense, (b) Thai smiles of aversion, (c) Thai smiles of aggressiveness, and (d) Thai smiles of bitterness. The four sets are presented from Table 4.14.1 to Table 4.14.4 as follows.

Table 4.14.1: Thai smiles of offense

yim prachod prachan: the sarcastic smile (ยิ้มประชดประชัน)
yim yiad yarm: the contemptuous smile (ยิ้มเหยียดหยาม)
yim yan: the scornful smile (ยิ้มหยัน)
yim yua yao: the teasing smile (ยิ้มยั่วเย้า)
yim gueng kun gueng chiew: the half-humorous, half-angry smile (ยิ้มกึ่งขันกึ่งฉิว)

The set of Thai smiles of offense in Table 4.14.1 are the types of Thai smiles that the expressors wear with the intention to provoke negative feeling from the recipients. However, the teasing smile (*yim yua yao*) and the half-humorous, half angry smile (*yim gueng kun gueng chiew*) can create either negative or positive reactions.

Table 4.14.2: Thai smiles of aversion

yim ian: the disgusted smile (ยิ้มเอียน)
yim sompate: the pitiful smile (ยิ้มสมเพช)

The two types of Thai smiles in the set of Thai smiles of aversion presented in Table 4.14.2 are the types of smiles that will certainly provoke negative reaction from the recipients. The two types can be interchanged in the same context.

Table 4.14.3: Thai smiles of aggressiveness

yim kiad kan: the vengeful smile (ยิ้มเคียดแค้น)
yim tameung teung: the stern smile (ยิ้มถมึงทึง)
yim hiam griam: the parched smile (ยิ้มเหี้ยมเกรียม)
yim griam: the scorched smile (ยิ้มเกรียม)
yim du dun: the ferocious smile (ยิ้มดุดัน)
yim sayae: the derisive smile (ยิ้มแสยะ)
yim graow: the tough smile (ยิ้มกร้าว)
yim gradang gam yen char: the intense cum distant smile (ยิ้มกระด้างแกมเย็นชา)

The set of Thai smiles of aggressiveness in Table 4.14.3 contains the types of Thai smiles that can be interpreted as the smiles serving the aggressive intention of the expressors.

Table 4.14.4: Thai smiles of bitterness

yim keun: the bitter smile (ยิ้มขื่น)
yim komkeun jai: the bitter-hearted smile (ยิ้มอย่างขมขื่นใจ)

The set of Thai smiles of bitterness presented in Table 4.14.4 contains the two types of Thai smiles that share the same meaning, though the bitter-hearted smile (*yim komkeun jai*) conveys more intense and striking emotion.

The Smile of Submission (SOS)

The SOS in the non-enjoyment smiles category loaded in the third component (Factor 3) consists of five sets of smile: (a) Thai smiles of weariness, (b) Thai smiles of wonder and surprise, (c) Thai smiles of despair, (d) Thai smiles of agony, and (e) Thai smiles of mixed melancholy. The five sets are presented from Table 4.15.1 to Table 4.15.5.

Table 4.15.1: Thai smiles of weariness

yim lahoy: the woeful smile (ยิ้มละห้อย)
yim yang on rahoy: the exhausting smile (ยิ้มอย่างอ่อนระโหย)
yim id roy: the weary smile (ยิ้มอิดโรย)
yim nuay nuay: the apathetic smile (ยิ้มเนือยๆ)
yim samruam: the composed smile (ยิ้มสำรวม)
yim kreum: the solemn smile (ยิ้มขรึม)
yim seng seng: the bored smile (ยิ้มเซ็งๆ)

The weary smile, *yim nuay nuay,* which was loaded in the second component was moved to the third component because it shared the same meaning as the types of smiles loaded in this component whereas it had no shared meaning with other types of smiles loaded in the second component. The set of Thai smiles of

weariness in Table 4.15.1 contains the types of Thai smiles that reveal the feeling of weariness. Though the composed smile (*yim samruam*) and the solemn smile (*yim kreum*) do not clearly convey the same feeling, they can better fit in this set more than in other sets of this component.

Table 4.15.2: Thai smiles of wonder and surprise

yim tamaeng tamaeng: the strange and suspicious smile (ยิ้มทะแม่งๆ)
yim pralard jai: the surprised smile (ยิ้มประหลาดใจ)
yim rakon tokjai: the frightened smile (ยิ้มระคนตกใจ)
yim teun teun: the frightful smile (ยิ้มตื่นๆ)

The set of Thai smiles of wonder and surprise in Table 4.15.2 consists of the types of smiles that illustrate the expressors' emotion of surprise, sometimes with fear as in the case of the frightened smile (*yim rakon tokjai*). The strange and suspicious smile(*yim tamaemg tamaeng*) was included in this set considering the underlying feeling of wonder and anticipating surprise.

Table 4.15.3: Thai smiles of despair

yim plob: the comforting smile (ยิ้มปลอบ)
yim warn: the pleading smile (ยิ้มวอน)

Though the types of Thai smiles presented as the set of Thai smiles of despair (Table 4.15.3) serve different purposes, they stem from the same emotion of despair. The comforting smile (*yim plob*) serves to comfort the recipients who are in

despair but the pleading smile (*yim warn*) is worn by the expressors who are in despair.

Table 4.15.4: Thai smiles of agony

yim soo: the defiant smile (ยิ้มสู้) *yim tang nam taa:* the tearful smile (ยิ้มทั้งน้ำตา)

The set of Thai smiles of agony in Table 4.15.4 contains the types of Thai smiles with the underlying feeling of sadness. However, the tearful smile (*yim tang nam taa*) can either be worn when individuals are either happy or sad.

Table 4.15.5: Thai smiles of mixed melancholy

yim gueung sao gueung kun: the half-sorrowful, half-humorous smile (ยิ้มกึ่งเศร้ากึ่งขัน) *yim sao gam song sai:* the sad cum doubtful smile (ยิ้มเศร้าแกมสงสัย)

The two types of Thai smiles in Table 4.15.5 were designated in the set of Thai smiles of mixed melancholy. Living up to the name of the set, they convey the sad feeling mixed with other feelings.

The Smile of Embarrassment (SOE)

The SOE of the non-enjoyment smiles category loaded in the fourth component (Factor 4) consists of four sets of smiles: (a) Thai smiles of uneasiness, (b) Thai smiles of shyness, (c) Thai smiles of remorse, and (d) Thai smiles of provoking embarrassment. The four sets are presented from Table 4.16.1 to Table 4.16.4 as follows.

Table 4.16.1: Thai smiles of uneasiness

yim yae: the embarrassed smile (ยิ้มแหย)
yim jeun: the disconcerted smile (ยิ้มเจื่อน)
yim groy: the dull smile (ยิ้มกร่อย)
yim haeng: the dry smile (ยิ้มแห้ง)
yim jeud: the bland smile (ยิ้มจืด)
yim yeui: the twisted smile (ยิ้มเหย)

The set of Thai smiles of uneasiness (Table 4.16.1) contains the types of Thai smiles that clearly convey the feeling of uneasiness. Consequently, they are justified to be in the same set.

Table 4.16.2: Thai smiles of shyness

yim gradark: the timid smile (ยิ้มกระดาก)
yim garear garard: the wry smile (ยิ้มกะเรี่ยกะราด)
yim guer: the diffident smile (ยิ้มเก้อ)
yim kern kern: the bashful smile (ยิ้มเขินๆ)
yim pulien pulien: the discomforting smile (ยิ้มปุเลี่ยนๆ)

The set of Thai smiles of shyness (Table 4.16.2) contains the types of Thai smiles that clearly illustrate the feeling of shyness. Therefore, this set was named accordingly.

Table 4.16.3: Thai smiles of remorse

yim kaw tode: the apologetic smile (ยิ้มขอโทษ) *yim kaw lukae tode:* the apologetic smile (ยิ้มขอลุแก่โทษ)

The two types of Thai smiles of remorse (Table 4.16.3) clearly share the same meaning. Hence, they both made up for the set of Thai smiles of remorse in this component.

Table 4.16.4: Thai smiles of embarrassment instigation

yim yee yuan: the irritating smile (ยิ้มยียวน) *yim yaw:* the scornful smile (ยิ้มเยาะ) *yim pen choeng doo min doo klan:* the insulting smile (ยิ้มเป็นเชิงดูหมิ่นดูแคลน)

The set of Thai smiles of embarrassment instigation (Table 4.16.4) contains the types of Thai smiles that the expressors intend to send the message instigating embarrassment in others.

Enjoyment and Non-Enjoyment Composite

The Smile of Facial Management (SOFM)

The SOFM of the enjoyment and non-enjoyment smiles composite loaded in the fifth component (Factor 5) consists of three sets of smiles: (a) Thai smiles of intensification technique, (b) Thai smiles of deintensification technique, and (c) Thai smiles of neutralization technique. Due to the complexity of the loaded types of Thai smiles in the fifth component facial management techniques (Richmond &

McCroskey, 2000) was utilized to put the smiles into three sets. Hence, the four sets are presented from Table 4.17.1 to Table 4.17.3 as follows.

Table 4.17.1: Thai smiles of intensification technique

yim keung: the boastful smile (ยิ้มเชื่อง)
yim yang wai tua: the reserved smile (ยิ้มอย่างไว้ตัว)
yim yang pentaw: the against-all-odds smile (ยิ้มอย่างเป็นต่อ)
yim yang mai yae-sae: the indifferent smile (ยิ้มอย่างไม่แยแส)
yim sajai: the self-satisfied smile (ยิ้มสะใจ)
yim yang pumeechai: the victorious smile (ยิ้มอย่างผู้มีชัย)

The set of Thai smiles of intensification technique (Table 4.17.1) demonstrates the technique of facial management that can be achieved by using a dramatic communication style (Richmond & McCroskey, 2000).

Table 4.17.2: Thai smiles of deintensification technique

yim feun: the disconcerted smile (ยิ้มเฝื่อน)
yim yang plongtok: the resigning smile (ยิ้มอย่างปลงตก)
saeng yim: the pretending smile (แสร้งยิ้ม)

The types of Thai smiles in the set of Thai smiles of deintensification technique (Table 4.17.2) demonstrate the deintensification technique. Richmond and

McCroskey (2000) explicate that the technique is employed when the expressors need to downplay the feelings or emotions to accommodate cultural display rules.

Table 4.17.3: Thai smiles of neutralization technique

yim yang penmit: the friendly smile (ยิ้มอย่างเป็นมิตร)
yim pen kan-eng: the amiable smile (ยิ้มเป็นกันเอง)
yim yang bao jai: the relieved smile (ยิ้มอย่างเบาใจ)

The Thai smiles of neutralization technique (Table 4.17.3) demonstrate the technique named by Richmond and McCroskey (2000). The technique involves expressions that aim to prevent undesirable reactions in others and are socially acceptable. It somehow overlaps with the masking technique, the last of Richmond and McCroskey's four techniques of facial management described in this section. It involves expressions that are socially acceptable.

Enjoyment Smiles

The Smile of Happiness (SOH)

The SOH of the enjoyment smiles category loaded in the sixth component (Factor 6) consists of four sets of smiles: (a) Thai smiles of the revealer style, (b) Thai smiles of the withholder style, (c) Thai smiles of the ever-ready expressor style, and (d) Thai smiles of the frozen-affect expressor style. The smiles in this component were allocated into sets under the framework of Richmond and McCroskey's (2000) styles of frequent facial expressions. The four sets are presented from Table 14.18.1 to Table 14.18.4 as follows.

Table 4.18.1: Thai smiles of the revealer style

yim yong pongsai: the overjoyed smile (ยิ้มย่องผ่องใส)
yim yam jamsai: the cheerful smile (ยิ้มแย้มแจ่มใส)
yim lampong: the puffed-up smile (ยิ้มลำพอง)
yim kreum jai: the whimsy smile (ยิ้มครึ้มใจ)
yim muan mong hen sawan: the seeing-heaven smile (ยิ้มเหมือนมองเห็นสวรรค์)

The Thai smiles of happiness in Table 4.18.1 vividly illustrate the revealer style that Richmond and McCroskey (2000) explain that the style belongs to individuals who always have facial movements.

Table 4.18.2. Thai smiles of the withholder style

yim nai na: the concealed gentle smile (ยิ้มในหน้า)
om yim: the knowing smile (อมยิ้ม)
yim lamai: the gentle smile (อมยิ้ม)

The Thai smiles of happiness in the set of Thai smiles of the withholder style (Table 4.18.2) manifest the withholder style that is the reverse of the revealer style. The withholder style involves the expressors who try to withhold or conceal their facial expressions.

Table 4.18.3: Thai smiles of the ever-ready expressor

yim prajob: the persuasive smile asking for a favor (ยิ้มประจบ) *yim song sanae:* the alluring smile (ยิ้มทรงเสน่ห์) *yim wan oysoi:* the lingering sweet smile (ยิ้มหวานอ้อยส้อย)

The set of Thai smiles of the ever-ready expressor (Table 4.18.3) explicitly demonstrates the smiles that are worn by the ever-ready expressors. According to Richmond and McCroskey (2000) the ever-ready expressors are those who tend to display a particular emotion as the initial response to almost any situation. In this case, the happy smiles will always be worn by the ever-ready expressors.

Table 4.18.4: Thai smiles of the frozen-affect expressor

yim mum pak: the smile at the corner of the mouth (ยิ้มมุมปาก) *yim na talent:* the impish smile (ยิ้มหน้าทะเล้น)

The set of Thai smiles of the frozen-affect expressor (Table 4.18.4) contains the types of Thai smiles that demonstrate Richmond and McCroskey's (2000) the facial expression style of the frozen-affect expressor who always expresses at least a part of a particular emotion.

The Twenty-Four Types of Thai Smiles

Simple random sampling was employed to select one representative from each of 24 sets of Thai smiles. Each had an equal and independent chance of being selected. One type of smiles from each set was drawn at a time. The procedure

yielded 24 types of Thai smiles that were subsequently posed by an actor and an actress in separate sessions. The four judges voted for the photographs that best illustrated the particular type of smiles posed by the posers. The photographs are presented as follows.

Figure 4.2: The arrogant smile

Figure 4.3: The nervous smile

Figure 4.4: The dodgy smile

Figure 4.5: The dutiful smile

Figure 4.6: The scornful smile

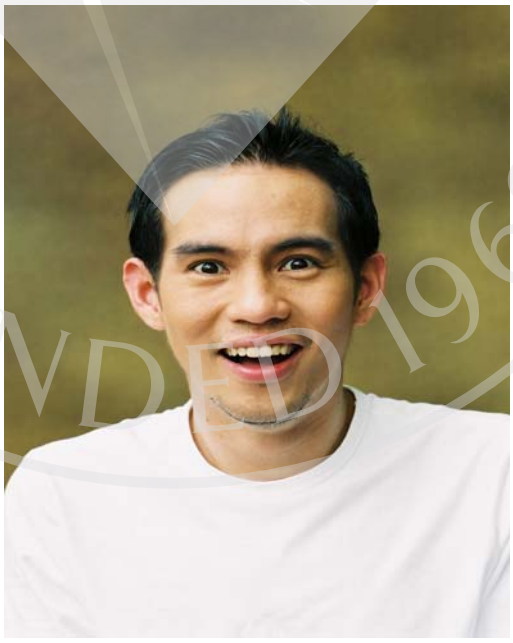
Figure 4.7: The disgusted smile

Figure 4.8: The stern smile

Figure 4.9: The bitter smile

Figure 4.10: The weak smile

Figure 4.11: The surprised smile



The judges voted that the smile posed by the actress did not represent the surprised smile. Therefore, there is no female surprised smile presented in Figure 4.11.

Figure 4.12: The comforting smile

Figure 4.13: The defiant smile

Figure 4.14: The half-joy, half-sorrow smile

Figure 4.15: The uneasy smile

Figure 4.16: The embarrassed smile

Figure 4.17: The apologetic smile

The judges voted that the smile posed by the actress did not represent the apologetic smile. Therefore, there is no female apologetic smile presented in Figure 4.17.

Figure 4.18: The smile in contempt

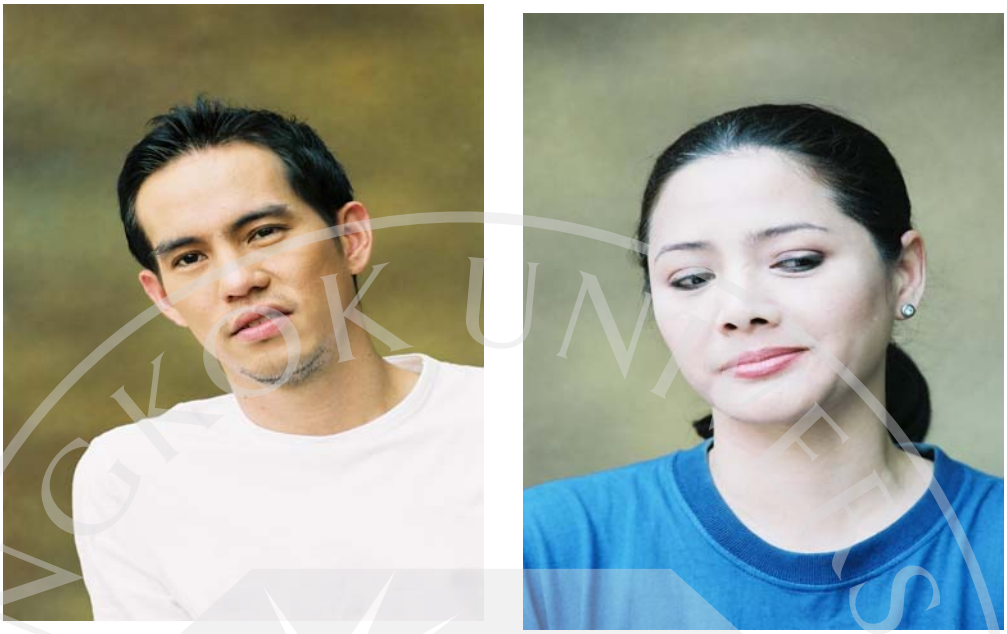


Figure 4.19: The boastful smile

Figure 4.20: The disconcerted smile

Figure 4.21: The affable smile

Figure 4.22: The elated smile

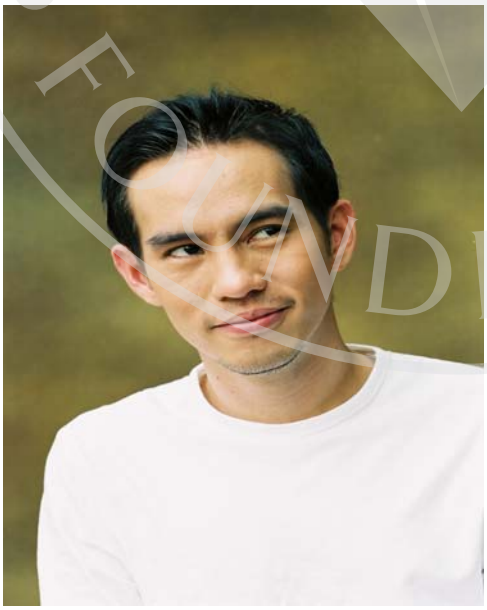
Figure 4.23: The gentle smile

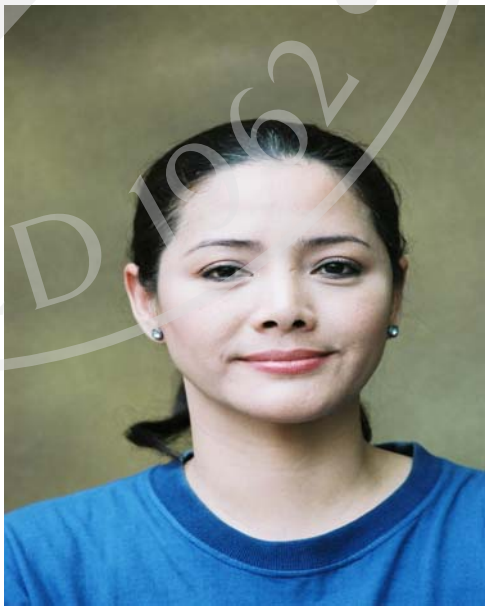
The judges voted that the smile posed by the actor did not represent the gentle smile. Therefore, there is no male gentle smile presented in Figure 4.23.

Figure 4.24: The lingering sweet smile

The judges voted that the lingering sweet smile is a unique smile worn by females only. Therefore, there is no male photograph presented in Figure 4.24.

Figure 4.25: The smile at the corner of the mouth

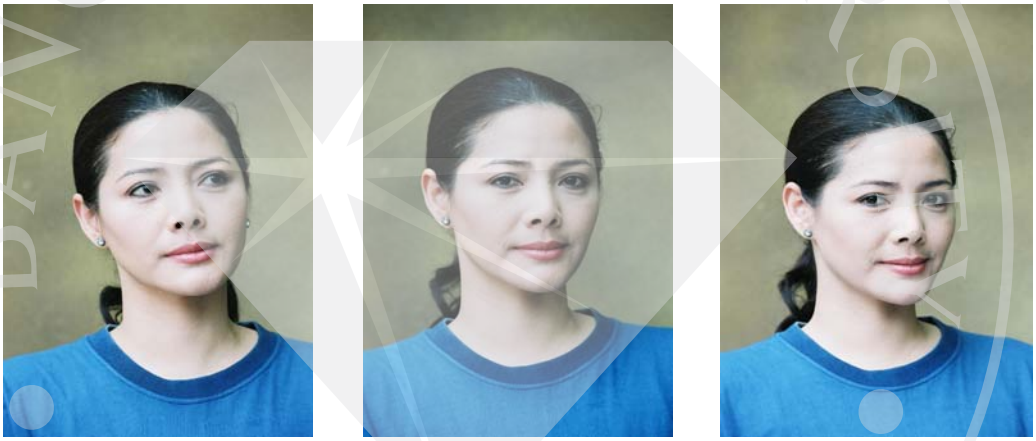




The Thai Smiles Scale

The Thai Smiles Scale was constructed from the photographs of the 24 types of Thai smiles. The context given to each type of smiles was similar to the one given to the posers for acting out the smile. The posers' voted photographs by the judges were mixed with other rejected photographs in order to be able to offer three choices for each item as follows.

1. Mother taught her to be proud and wear an arrogant smile to have value. *Arrogant smile.*



1 **2** **3**

2. She smiled nervously throughout the interview. *Nervous smile.*

1 **2** **3**

3. He had a dodgy smile as he placed the reigniting candles on his girlfriend's birthday cake. *Dodgy smile.*

1 **2** **3**

4. He smiled dutifully, even though he did not want to smile. *Dutiful smile.*

1 **2** **3**

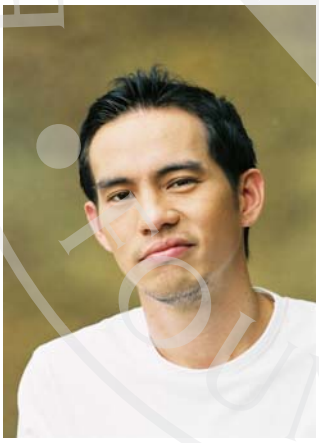
5. She smiled scornfully since her friends were less pretty than her. *Scornful smile.*

1

2

3

6. He smiled disgustedly as he thought of the antics of the nouveau riches. *Disgusted smile.*



1

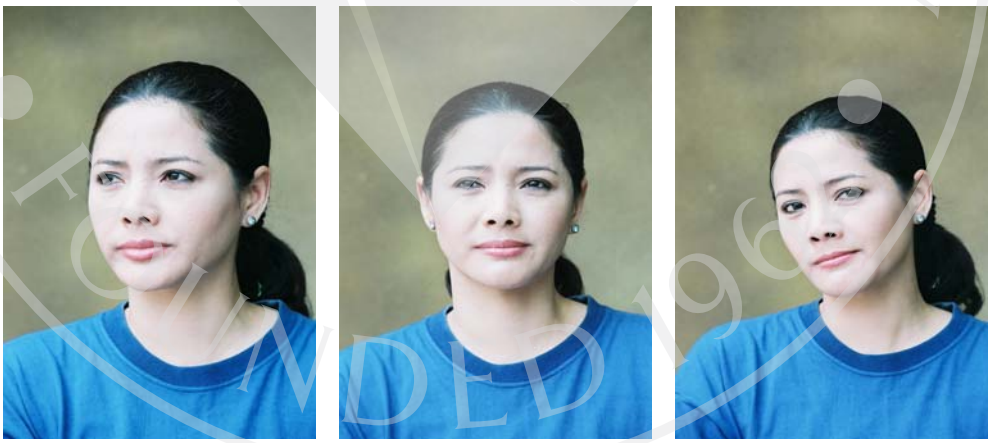
2

3

7. He smiled so sternly that the others around him went cold. *Stern smile.*

1 **2** **3**

8. She smiled bitterly as she thought of the tribulations that will have to be faced for some time. *Bitter smile.*



1 **2** **3**

9. Her weak smile made everybody's heart heavy as well. *Weak smile.*

1 **2** **3**

10. He smiled in surprise when he saw his name in the will. *Surprised smile.*

1 **2** **3**

11. Her mother smiled comfortingly to encourage him. *Comforting smile.*

1 **2** **3**

12. He smiled defiantly even though hope was fading. *Defiant smile.*

1 **2** **3**

13. The nurse smiled half with joy and half with sorrow as she listened to the sick man's joke, who didn't know that his condition was incurable. *Half-joy, half-sorrow smile.*

1 **2** **3**

14. He smiled uneasily in the face of clear defiance. *Uneasy smile.*

1 **2** **3**

15. She had an embarassed smile as she had been refused without a second thought.

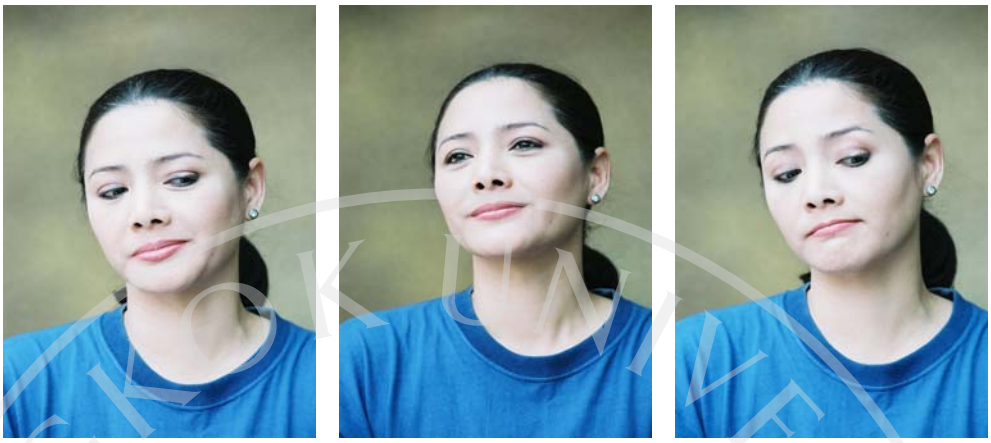
Embarassed smile.

1 **2** **3**

16. He smiled apologetically, softening her heart. *Apologetic* ***smile.***

1 **2** **3**

17. She smiled in contempt at his abilities. *Smile in contempt.*



1 **2** **3**

18. He smiled boastfully when his daughter was chosen as Thailand's representative in the youth international cultural exchange program. *Boastful smile.*

1 **2** **3**

19. She smiled disconcertedly, hiding her feelings. *Disconcerted smile.*

1 **2** **3**

20. The employer smiled affably at the new security guard. *Affable smile.*

1 **2** **3**

21. She smiled elatedly when she dreamt that she was going to meet him. *Elated smile.*

1 **2** **3**

22. She smiled gently as she thought of the sweet memories they had together. *Gentle smile.*

1 **2** **3**

23. Her lingering sweet smile won him over in the end. *Lingering sweet smile.*

1 **2** **3**

24. He smiled at the corner of his mouth, showing his slight appreciation as the waitress placed the meal tray in front of him. *Smiling at the corner of the mouth.*

1 **2** **3**

The constructed Thai Smiles Scale was incorporated with the Richmond and McCroskey's (2000) Ethnocentrism Scale and Gudykunst's (1998) Mindfulness Scale in order to serve as parts of focus group interview protocol. The protocol offered the structured interview procedure to obtain the qualitative data that would be analyzed in Chapter 5.

Summary

This chapter presents the 113 types of Thai smiles drawn from Thai literary work. It attempts to describe the names of Thai smiles in English. In the quantitative side, the chapter describes the survey research utilizing the qualitative findings. It also explains how exploratory orthogonal factor analysis (EFA) was utilized in data reduction and summarization. The EFA enabled the researcher to reduce the 113 types of Thai smiles to 96 types of Thai smiles. Subsequently, the simple random sampling was employed to reduce the 96 types of Thai smiles to 24. The 24 types of Thai smiles with contexts and posers' photographs voted by the judges were incorporated with Richmond and McCroskey's (2000) Ethnocentrism Scale and Gudykunst's (1998) Mindfulness Scale to serve as parts of the focus group interview protocol. The obtained qualitative data are presented in Chapter 5.

CHAPTER 5

FINDINGS (PART 2)

Keep smiling.

It makes people wonder what you've been up to.

Unknown

This chapter offers the qualitative analysis of the focus group interviews conducted in Thailand and the United Kingdom, and written interviews conducted in Japan. The chapter aims to address the other four research questions that have been posited in Chapter 1 and Chapter 2.

RQ2: How does cultural similarity affect the accuracy of the interpretation of Thai smiles?

In the process of searching for the answer and the explanation for RQ2, the researcher administered the Thai Smiles Scale to six groups of participants consisting of three nationalities: Thai, Japanese, and British participants. There were six participants in each group except the group of British students that had only four participants. While employing the Thai Smiles Scale as the framework for the focus group interview protocol the researcher also asked the participants to complete the scales as well.

Participants in student category were as follows.

Three Thai males—Tamrong, Tan, Ong-art

Three Thai females—Bubpa, Komkai, Napa

Three Japanese males—Riki, Toshihiko, Hayashi

Three Japanese females—Yoshimi, Kana, Tomoko

Two British males—Arthur, Ross

Two British females—Helen, Lisa

Participants in working professional category were as follows.

Three Thai males—Montri, Poomchai, Pisak

Three Thai females—Karuna, Natakarn, Prapa

Three Japanese males—Makoto, Sasaki, Hiroaki

Three Japanese females—Kawahara, Nobuko, Miura

Three British males—Ted, John, James

Three British females—Catherine, Sophie, Lucy

All the participants' names are pseudonyms for their confidentiality and privacy.

In the section that follows the findings will be presented by comparing the scores achieved by the six groups of participants. Each item consists of the comparison of the achieved scores among the students across the three nationalities followed by the comparison of the achieved scores among the working professionals across the three nationalities.

1. Mother taught her to be proud and wear an arrogant smile to have value. *Arrogant smile.*

1 **2** **3**

Bubpa, a Thai female student, was the only one who chose No.1, the right photograph of arrogant smile whereas all her Thai, Japanese and British peers picked the wrong one. As for the groups of working professionals, all Thai males chose the right photograph while their female counterparts were all wrong. On the Japanese side, Makoto chose the right photograph while others failed. Similarly, all British working professionals failed to recognize the right photograph.

Bubpa explained that the arrogant smile should go with the tilted face. “The mouth really smiles but the eyes look askance showing that it is not a real smile,” she added. Her observation was in accordance with those of the three Thai male working professionals who reached a consensus that the tilted face justified the arrogant smile. It is noteworthy that the participants mentioned the eyes of the poser. Makoto, the Japanese male working professional also added that “I think she looks down on others.”

The Thai participants chose more right answer of the first item, the arrogant smile, than their Japanese and British counterparts.

2. She smiled nervously throughout the interview. *Nervous smile.*

1 **2** **3**

The right answer for the nervous smile is No.2. Two Thai female students and all three Thai male students got the right answer. Together with Komkai, Bubpa got the right answer among the Thai female students. However, four Japanese students, one male and three females, got the right answer. Two British female students also got the right answer. As for the working professionals, three Thai male working professionals chose the right answer while their female counterparts got the wrong answer. On the Japanese side, all six of the working professionals less one female got the right answer. For the British, only two females got it right.

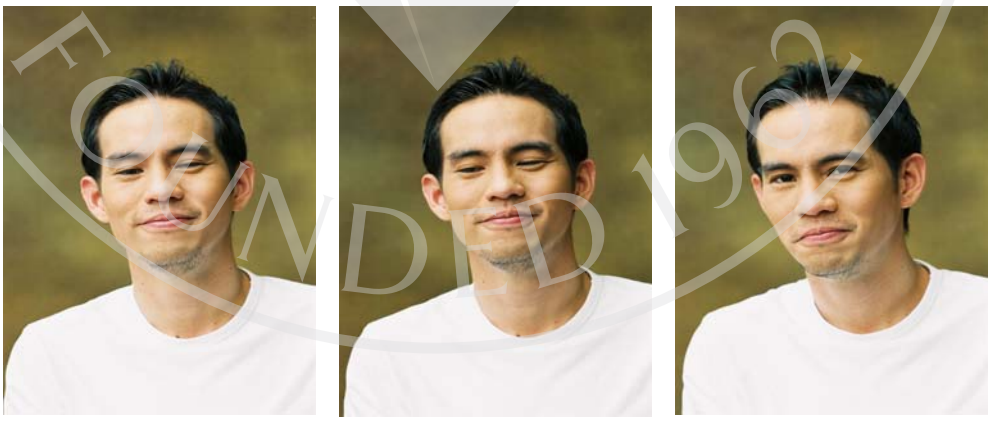
Bubpa explained that she made her selection out of context. She also thought that the smile showed mixed feeling. The Japanese students looked at the expression on the face. However, a female student, Yoshimi, said she looked at her mouth too—her mouth was half-opened. “I think she can’t smile perfectly and be nervous,” she added. Lisa, one of the two British female students who chose the right answer said,

“It depends on how people react when they are nervous. She just looks a bit fraught.” Pisak, a Thai male working professional, had the same observation as Yoshimi that a nervous person could not possess a full-mouth smile.

> A nervous person can’t have a full-mouth smile. The smile and the eyes illustrate a lack of self-confidence. However, the main thing is to look at the mouth. While she is smiling we should be able to see her gumline.

Hiroaki, a Japanese male working professional, described his choice that “..she looks at the interviewer clearly, and her mouth is opened slightly.” Catherine, a British female working professional, looked at the mouth as well. “I don’t think you’re going to have your mouth wide open if you’re nervous, you’d have it open slightly,” she explained.

3. He had a dodgy smile as he placed the reigniting candles on his girlfriend’s birthday cake. *Dodgy smile.*



1 **2** **3**

The right answer for this item is No.3. Among the group of Thai students Tan was the only one who got the right answer. Toshihiko and Hayashi were the two Japanese male students who got the right answer along with Yoshimi, the Japanese

female student. Moreover, two British female students (Helen and Lisa) also got it right. In the meantime, among the group of the Thai working professionals all three males got the right answer while all three females failed. For the Japanese group, Makoto and Hiroaki were the two males who got the right answer and so did Miura, one of the three female working professionals. For the British group, Ted and James were two of the three males who got the right answer while Catherine and Lucy, also, were two of the three females who got the right answer.

Tan explained that he focused on the eyes of the poser and came to conclude that No. 3 looked more dodgy that the other two. Toshihiko and Hayashi agreed that the poser smiled too much in No.1 and No.2. So did Yoshimi who chose No.3 because "his mouth doesn't smile." Helen explained about her definition of dodgy. "Dodgy to me is like a dodgy bloke. Someone's who looking a bit slimy." Lisa added, "…he just had a mischievous look about him, and I was just thinking in relation to the sentence. But it looks like, you know, that kind of 'I've played a practical joke' look."

Pisak who was among the three Thai male working professionals believed that the one with the dodgy smile must have something in his mind. "His eyes show self-confidence and his lips are tightened." In the meantime, Makoto and Hiroaki mentioned about the direction of the eyes that supported their decision to choose No. 3. Catherine who also chose the right answer shared her observations.

> It's the turn of the mouth upward on the right. It suggests kind of anxiousness and the narrowing of the eyes. Numbers one and two, the eyes are closed. If someone's trying to be dodgy, they're going to look at you straight in the eye.

4. He smiled dutifully, even though he did not want to smile. *Dutiful smile.*

1 **2** **3**

The right answer is No.2. All Thai students got the wrong answer. In contrast, three Japanese male students managed to get the right answer and three out of four British students were correct as well. In the case of the working professionals, two Thai males and one female got the right answer. No Japanese working professionals got the right answer; however, Catherine and John, her male counterpart, got the right answer.

Though all of the Thai students got the wrong answer, their observations on the dutiful smile are noteworthy. All of them mentioned that they looked at the eyes of the poser. Toshihiko, the Japanese student, said that he chose No.2 because it showed that he smiled against his will and only with the corner of his mouth. Lisa also mentioned about the corner of the mouth when she chose No.2. “I thought the left corner of the mouth was slightly raised, almost like he’s half-heartedly smiling.”

The corner of the mouth also played the important part in Poomchai’s (Thai male working professional) decision to choose the right answer.

> The corner of the mouth is lifted just to make a smile. This is to make others think that he is smiling. Actually, if we look at his eyes we'll know that he's not smiling. The smile contradicts with the eyes.

Poomchai's explanation was in line with Karuna's observation on the corner of the mouth and the eyes. John, who was a member of a western culture, gave his reason for choosing the answer. "My western conception of a smile is someone who has their mouth upturned, so I went for number two because he looks like he's smiling. The other two did not look like he was smiling."

5. She smiled scornfully since her friends were less pretty than her. *Scornful smile.*

1 **2** **3**

The right answer is No.3. Five Thai students (two males and three females) could get the right answer for the scornful smile, so did four Japanese students (two males and two females). The two British female students also chose the correct answer. In the case of working professionals, all Thai participants but one male were right, followed by three Japanese (two males and one female); however, only one British female professional got the right answer.

Pulling the lip corners upward was the main attraction that made Komkai settled for No.3 while her peers focused on the tilted face. Interestingly, Toshihiko chose No.3 because "…she thinks she is barely prettier than her friends. It is not a sweeping victory but she is the winner. So, she's half-smiling." Incidentally, Lisa chose it because the other two photographs looked exaggerated but No.3 looked like she was half-smirking.

For the working professionals, Thai participants focused on the eyes that conveyed the victorious feeling. On the contrary, Japanese participants focused on the poser's raised chin. Catherine interestingly described her choice.

> Unless you really hate someone and want them to know you're being scornful, then may be you'd do number two. But otherwise, no. Number one looks just neutral. Number three has an aura of superiority by the way she's looking into the corner of her eyes...it's a sort of, I don't know, looking down at someone.

6. He smiled disgustedly as he thought of the antics of the nouveau riches. *Disgusted smile.*

1 **2** **3**

The right answer is No.1. Two Thai students (one male and one female) got the right answer. Similarly, all their Japanese and British peers got the right answer. All Thai participants in the working professional group got the right answer as well as their Japanese counterparts. Everyone in the British group except one male managed to get the right answer.

Komkai and Ong-art focused on the corner of the mouth and the lips to get the right answer. Toshihiko elaborated his point of view.

> I think not only after thinking of the antics of the nouveau riches, people make facial expression like number one whenever they are disgusted. I don't think we need to smile when we're disgusted.

Helen had some observations on the disgusted smile that is similar to Toshihiko's.

> If I was thinking about the antics of the nouveau riches, I wouldn't have thought any of those expressions. I wouldn't be smiling at all. I would be a lot more disdainful.

Among the working professionals, Karuna commented that the drawn lip corners demonstrated negative feelings and the dropped upper lid of the left eye showed the disgusted feeling. In the meantime, Sasaki focused on the drawing chin that showed the feeling. James picked No.1 with the explanation that No.2 and No.3 were "sort of fake…hamming up for the camera." However, Catherine offered an observation that led to her choice.

I think if you're disgusted, you're going to show it. Numbers two and three look as if he's trying to hide something. Number one is obviously disgusted. You're not going to be disgusted in front of someone that you'd want to hide it from anyway.

7. He smiled so sternly that the others around him went cold. *Stern smile.*

1 **2** **3**

The right answer is No.3. Three Thai students (one male and two females) got the right answer while their Japanese peers were all wrong. The two British male students and one female student also got the right answer. For the working professionals, the Thai participants were all wrong whereas one Japanese female managed to get the right answer. Meanwhile, three British participants (two males and one female) got the right answer.

Ong-art, Komkai, and Bubpa agreed that they focused on the stern look in No.3 because they thought the poser on No.1 and No.2 looked more like being angry. The British students compared the smile to those of their teachers and supervisors. Arthur, Ross , and Helen decided the smile in No.3 looked like the stern smile that would make them go cold whereas the other smiles merely looked nasty.

Among the working professional, contrary to Thai students' observation, Miura chose No.3 because she saw anger and felt the poser's strong will in No.3. As for the British group, Ted stressed that sternness was all about eye contact. The other two participants who chose the right answer also shared his point of view. Ted explained his choice that the poser was giving the eye contact in No.3 and in being stern with somebody the eye contact was required.

8. She smiled bitterly as she thought of the tribulations that will have to be faced for some time. *Bitter smile.*

1 **2** **3**

The right answer is No.2. Four Thai students (two males and two females) got the right answer. Two Japanese students (one male and one female) got the right answer and so did one British male student. In the case of working professionals, all Thai male participants got the right answer while only one female got it right. All their Japanese counterparts got the right answer. Likewise, three British participants (two males and one female) also got the right answer.

Ong-art explained that he chose No.2 by focusing on the eyes that were sad even though she was smiling. Also, considering the direction of the eyes that stared ahead he was convinced that the right answer was No.2. In accordance with Ong-art,

Tomoko explicated that the poser was staring ahead which meant she was thinking about something difficult ahead. Arthur, the only British student who got the right answer, said firmly that “she is definitely bitter and she’s smiling.”

The Thai working professionals focused on the eyes as well. Montri emphasized that her (the poser) gaze illustrated that she was in misery and could not anticipate her future. The Japanese participants also stressed on the gazing. However, Miura added that she (Miura) looked at the position of the eyebrows to help her recognize the right smile. Catherine’s observation was in accordance with Miura’s. The eyebrows in No.2 were slightly screwed up. Additionally, she made the observation on the angle of the head.

> In one and three, the head is not facing the front but in two it is, and I think if you’re bitter you wouldn’t…you’d only angle your head when you’re sad or you’re trying to be sympathetic. But when you’re angry or bitter or when there’s something raging inside you, you’re more rigid.

9. Her weak smile made everybody’s heart heavy as well. *Weak smile.*

1 **2** **3**

The right answer is No.3. Only two Thai female students got the right answer and so did one Japanese female student. One male and one female in the British group got the right answer. In the case of working professionals, all of the Thai participants got the right answer while five Japanese participants (two males and three females) chose the right smile. Interestingly, only two British males got the right answer.

Komkai and Bubpa agreed that the facial expression in No.3 made them feel very exhausted by just looking at it. Komkai added that it also conveyed the feeling of uncertainty. Hayashi linked his choice to the lack of vitality shown on No.3. On the contrary, Ross explained that No.3 looked like “she’s gonna burst into tears.” Helen added that “it’s not a smile that makes you want to smile back.”

Among the working professionals, the Thai participants agreed that the half-opened mouth showed her distress. Accordingly, Sasaki, Nobuko, and Miura reached an agreement on the feeling of distress manifested by the half-opened mouth where as the rest focused on the feeling of uncertainty. Ted and John could not agree more on the half-opened mouth. John noted that he focused more on the word “weak” rather than smile. However, Ted confirmed that the half-opened mouth meant that her mouth “was a sort of, not quite managing to smile.”

10. He smiled in surprise when he saw his name in the will. *Surprised smile.*

1 **2** **3**

The right answer is No.2. Five Thai students (two males and three females) got the right answer while three Japanese students (one male and two females) did the same. However, only one British male student got the right answer. In the case of working professionals, four Thai participants (three males and one female) got the right answer. Two of their Japanese counterparts (one male and one female) got it right as well. No British working professionals got the right answer.

Tan, Ong-art, Bubpa, Komkai, and Napa agreed that No.2 manifested the feeling of being surprised. Bubpa added that she looked at the widened eyes and the wide-opened mouth. Though Yoshimi chose the right answer, she had some reservations that the judgment of the smile should depend on the content of the will. Yoshimi's reservation can be further explained by Arthur's comment though he ended up choosing the wrong answer.

> …where somebody just died, he wouldn't do that, would he? Actually, who died? It could be a long lost uncle in which case… he wouldn't care. If somebody just said to him, "Look, you've just been granted a million pound your granduncle just died." He would be "Oh my God, that's really good."

Ross who got the right answer pointed out that the poser looked surprised in all of them but he looked the most surprised in No.2.

The Thai working professionals agreed that the eyes and the smile went together in No.2. Montri added that No.1 did not show enough surprise. "It is just like we smile when we meet a friend." Natakarn, the only female who got the right answer, said that the expression was the mixture of surprise, gladness, and amazement. Apart from the wide-opened mouth and eyes suggested by Hiroaki, Nobuko added that the rising cheeks showed the feeling of joy.

11. Her mother smiled comfortingly to encourage him. *Comforting smile.*

1 **2** **3**

The right answer is No.1. Five Thai students (three males and two females) and three Japanese students (two males and one female) got the right answer. Only one British female student got the right answer. In the case of working professionals,

five Thai participants except one female chose the right answer. So did the Japanese participants. The three British male participants got the right answer while their female counterparts failed.

The Thai students, Tamrong, Tan, Ong-art, Komkai,and Napa agreed that the eyes on No.2 looked too sad to be able to comfort the other person. Napa said that "if I were her son I would feel very bad. My situation must be very grave indeed." Ong-art added that No.2 was like telling her son to let bygone be bygone. But No.1 had the notion that he must fight on. Ong-art's comment was in line with Kana's observation that No.1 looked like the mother was watching over her son "warmly." Furthermore, Lisa had this opinion to share.

> Two and three don't seem to be smiling much at all. I wouldn't find that comforting. Certainly not three. She looks sterner in three, and two she's half-smiling but I'm not sure whether that would comfort a child.

Among the working professionals, the Thai participants shared their observation that No.1 contained the right smile and eyes for comforting purpose. Pisak elaborated that "they possess the characteristics of confidence. It is really for giving moral support and assuring the confidence." Karuna supported Pisak's observation by emphasizing on the horizontal stretching of the lips.

> The lips were stretched horizontally as if to render the strong moral support. The look in the eyes showed the strong support. When we want to comfort someone we must smile firmly. If we show our strength others will be strong as well.

Karuna's comment on the Thai side was in accordance with that of Kawahara from the Japanese group. She chose No.1 because her (the poser's) eyes say "stick with it" while Miura mentioned about her powerful mouth. Catherine observed that the smile was a forced smile.

> When you're trying to comfort someone you're trying to achieve something, so it's partially an act. Number one looks like it's forced, that what I'm trying to say.

12. He smiled defiantly even though hope was fading. *Defiant smile.*

1 **2** **3**

The right answer is No.3. Two Thai students (one male and one female) got the right answer. So did two Japanese male students. On the other hand, no British student got the right answer. In the case of working professionals, two Thai males and all three Thai females had the right answer while one Japanese male and one Japanese female had the right answer as well. Interestingly, only one British male got the right answer.

Ong-art and Napa agreed on their observation that No.1 and No.2 were just ordinary smiles, not the defiant smile, whereas No.3 sent the message of hope. Ong-art added that the leaning head and tilted face manifested his (the poser's) hope.

Toshihiko and Hayashi thought that the smile on No.3 shows that he should make an effort for the time being.

Pisak and Poomchai concentrated on the gazing and so did the three Thai females. They all emphasized that a person who was determined to fight on would look ahead and upward. Prapa added that the smile in No.3 showed the determination and perseverance. Similarly, the Japanese also focused on the determination shown on No.3. However, John had a different view on the matter of determination.

> You can be defiant without being confident, you can be, say powerful because of your position even though you might be completely wrong. Perhaps number three is defiant in a Tony Blair type of way where he knows he's got a lot of power over his subordinates.

13. The nurse smiled half with joy and half with sorrow as she listened to the sick man's joke, who didn't know that his condition was incurable. *Half-joy, half-sorrow smile.*

1 **2** **3**

The right answer is No.3. Five Thai students (three males and two females) and four Japanese students (two males and two females) got the right answer. In addition, three British students (two males and one female) got the right answer. In the case of working professionals, all Thai participants got the right answer while three out of six Japanese participants (one male and two females) were correct. Four British working professionals (two males and two females) also got the right answer.

The Thai students , Ong-art, Tan, Tamrong, Komkai, and Napa, all agreed that the focus was on the sad eyes displayed in No.3. Tamrong added that he had also taken the stretched lips into consideration. The Japanese students noticed and concentrated on the sadness as well. Tomoko remarked that “she looks like she’s holding back her sadness.” Riki added that he felt her sadness in No.3. Ross, who was among the three British students who chose No.3, elaborated his context-related observation.

> She’s almost giving away to him. He can almost tell that he’s about to die from the smile in number three. She’s not doing her job very well. He can almost lie there and think that response means that I’m about to die.

Among the Thai working professionals, the participants agreed there was a contradictory feeling in the facial expression of No.3. The horizontally stretched lips and sad eyes seemed to play the important parts in their decision to choose No.3. Kawahara and Miura also focused on the sadness in the eyes. Miura remarked that “her mouth has tension and her down-cast eyes show her sadness.” In the meantime,

John explained why he chose No.3. “There’s the element of trying…trying to put on a brave face.”

14. He smiled uneasily in the face of clear defiance. *Uneasy smile*.

1 **2** **3**

The right answer is No.2. Only three Thai female students got the right answer while their male peers were all incorrect. Moreover, two Japanese males got the right answer along with all three Japanese female students. One British male student and two British female students also got the right answer. As for working professionals, four Thai participants (two males and two females) chose the right answer. Furthermore, five Japanese participants (three males and two females) got the right answer. One British male and two females could get the right answer.

Napa, one of the Thai students, supported her choice that No.2 seemed like “others can detect that he has been too boastful. Therefore, his lips show his half-smile.” Napa’s observation is in line with those of Tomoko and other Japanese students who also observed the half-smile. Yoshimi added that the eyes that gazed downward and half-opened mouth showed his uneasiness and anxiousness. Predictably, Helen and her British peers also focused on the gaze.

The gaze and half-smile were the main concern for the three groups of working professionals. Prapa and Karuna including other participants from the Thai group agreed that the down gazing demonstrated the shyness or uneasiness. So did Makoto and other Japanese participants. For the British group, Ted confirmed that No.3 looked the most uneasy. “He’s still smiling and he’s definitely looking away.” 15. She had an embarassed smile as she had been refused without a second thought.

Embarassed smile.

1 2 **3**

The right answer is No.1. Only one Thai male student and two Japanese students (one male and one female) got the right answer. On the British side, one male and one female also got the right answer. In the case of working professionals, two Thai male participants chose the right answer. So did three Japanese participants (two males and one female). For the British, one male and one female got the right answer.

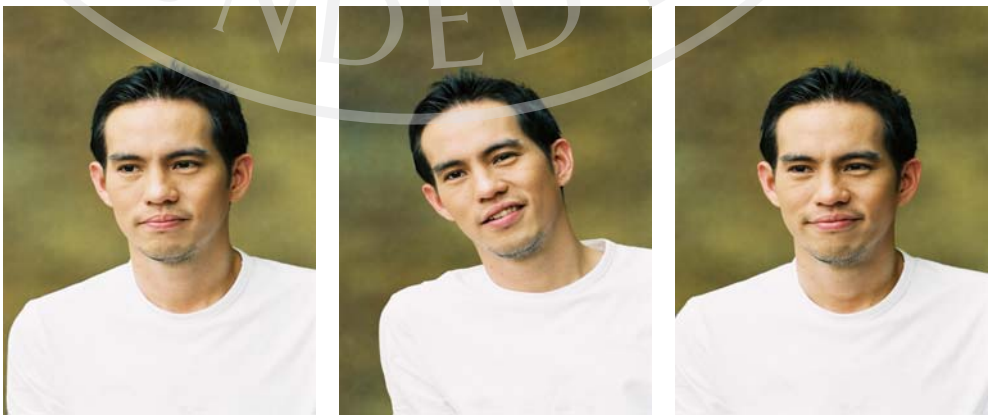
Ong-art, the only Thai male student with the right answer, explained that he looked at the smile first and then looked at the eyes. No.1 best represented the feeling of embarrassment. Yoshimi’s statement best explained her choice, “…her eyes and mouth show ‘you’ve got me there’.” Arthur and Lisa judged the three photographs based on the shape of the mouth. As Lisa said:

> . . . Two, again, she doesn't appear to be smiling. One, she looks a bit angry. Three, she looks a bit unsure. I don't know, maybe one, because she's been refused and she's slightly embarrassed and trying to smile…it's a difficult one.

Montri and Poomchai, male participants in Thai working professionals, agreed that No.1 contained the feeling of guilt. As Montri put it, "it has the meaning that she is feeling a little bit guilty. It seems she is ready to apologize. Her smile shows that she is embarrassed and apologetic. On the Japanese side, Sasaki and Hiroaki could even read her mind in No.1. Sasaki put the thought in No.1 into words, "What a mess!" while Hiroaki said her mind must be saying "It's impossible!" On the British side, John rationalized his choice that it looked like a quick reaction. Catherine, who also chose No.1, stood by John's point of view.

> One of the eyes is more screwed up than the other, and it suggests a reaction. Number two looks too formal. When you're embarrassed, you're embarrassed by a sudden comment or behavior.

16. He smiled apologetically, softening her heart. *Apologetic smile.*



1 **2** **3**

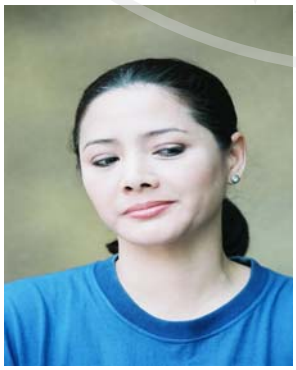
The right answer is No.3. Four Thai students (one male and three females) and two Japanese students (one male and one female) got the right answer. However, no British student got the right answer. In the case of working professionals, one male and two females from the Thai group chose the right answer whereas there was only one Japanese female got the right answer. Additionally, two British participants (one male and one female) got the right answer.

Bubpa, Napa, Komkai, and Tan believed that No.3 contained the urge to plead for forgiveness; so did Yoshimi and Hayashi. According to Yoshimi, the smile seemed to be able to soften her heart.

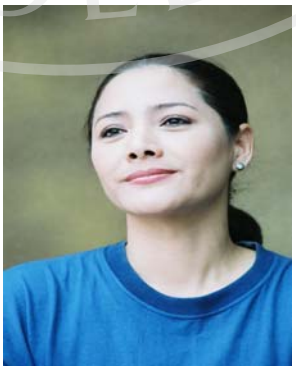
Karuna, from the Thai group of working professionals, explained her choice that "When we want to apologize to someone we must express our determination and sincerity. The long stretched lips manifest that sincere determination." This observation is in line with Nobuko's statement, "His smile shows his honesty." Meanwhile, John explained his choice.

> Number two to me looks just a bit gawky, a bit stupid with the tilt of the head and so on. Number one's not even looking at you. Number three is the other one.

17. She smiled in contempt at his abilities. *Smile in contempt.*



1



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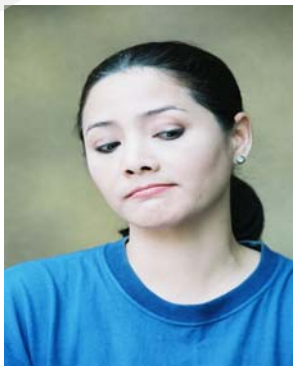


3

The right answer is No.1. Three Thai students (one male and two females) got the right answer. It is noteworthy that all six Japanese students and all four British students got the right answer as well. In the case of working professionals, five Thai participants (two males and three females), four Japanese (two males and two females), and three British males chose the right answer.

Komkai, Napa, and Tam, the three Thai students who chose No.1, agreed on the position of the eyes that looked down sideways. Yoshimi and her peers also agreed on this point. Lisa's observation could be used to enhance more understanding.

> If she's looking down at someone, it looks more like one. In three, she looks more dubious; two, she's self-assured, so she's obviously acting as if she's above someone. But if she was smiling in contempt at someone else, I'd say it was one.

Karuna, Natakarn, and Prapa had the same observation about the eyes being narrow, tilted face, and stretched lips in No.1. Meanwhile, Makoto and Sasaki also made the similar observation on the averting eyes. On the British side, Catherine shared her point of view on the eyes. "Because she's looking down, and I think if you've got contempt for someone. Then, you wouldn't like to look them in the face like number two." In addition, John had his observation to share.

> To me, number three is a smile in contempt, but it's a smile in contempt with yourself. It looks like she's just gone to the ugliest bloke in the bar and asked him to buy her a drink and he said no, and she's just got the contempt, but for herself, whereas number one has a bit more of a smirk about it.

18. He smiled boastfully when his daughter was chosen as Thailand's representative in the youth international cultural exchange program. *Boastful smile.*

1 **2** **3**

The right answer is No. 3. Five Thai students (three males and two females) got the right answer whereas all six Japanese students as well as all four British students got the right answer. In the case of working professionals, all six Thai participants chose the right answer. Five Japanese participants (two males and three females) as well as five British participants (three males and two females) got the right answer.

The Thai students simply said that No.3 looked so happy that they could feel his happiness and his pride. In addition, Yoshimi described No.3 that "his crow feet and well-smiling mouth show his happiness and he looks up showing his pride." For British students, No.3 had the look of a proud father.

No.3 was clearly the face of a proud father for all six Thai working professionals. Among the Japanese group, Sasaki and Nobuko pointed out that in No.3 the poser looked upward to show his pride. The tightened lips and the narrowing of the eyes were the main focus of the choice for the British working professionals.

19. She smiled disconcertedly, hiding her feelings. *Disconcerted smile.*

1 **2** **3**

The right answer is No.1. All Thai students got the wrong answer whereas three of their Japanese peers (one male and two females), and three British students (one male and two females) managed to get the right answer. In the case of working professionals, three Thai participants (two males and one female) chose the right answer. However, only one Japanese male got the right answer and so did one British female.

Kana and Yoshimi emphasized that the lady in No.1 had a look that she was embarrassed and in need of help. Lisa explained how she made No.1 her choice.

> Well, she's not smiling in two. She looks like she's on the verge of something. One and three are quite similar...she looks more smiley in one than she does in three. It depends on how well she's hiding her feelings…one is more like a half-hearted smile whereas three is more…a bit more of a dubious look and not smiling properly.

Montri and Poomchai were in line with Lisa's observation about how well she could hide her feelings. Poomchai quipped that the more she smiled the more she hid

her feelings. Sasaki also mentioned that the lady smiled to hide her feelings as well. Catherine agreed that “if you’re disconcerted you’d try to smile to hide it.” However, John, who did not choose No.1, had the contrary observation that “if you’re disconcerted you wouldn’t make it obvious with a smile.”

20. The employer smiled affably at the new security guard. *Affable smile.*

1 **2** **3**

The right answer is No.1. Five Thai students (two males and three females) and five Japanese students (two males and three females) got the right answer as well as three British students (one male and two females). In the case of working professionals, two Thai males and one female got the right answer. All of the Japanese and British participants got the right answer.

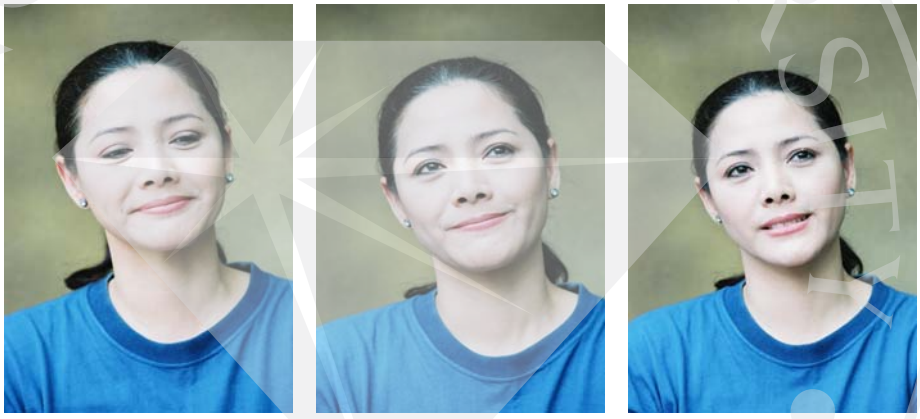
Sincerity was the deciding factor for Thai students’ choice of No.1. Komkai stressed that the smile and the eyes in No.1 manifested his sincerity, while he was smiling in No.3 but he did not have the eye contact with his employee. Similarly, Riki noticed that he did not look at the new security guard in No.2 and No.3. In addition, Tomoko liked the smile in No.1. “This refreshing smile can elevate others’ feelings.”

Among the Thai working professionals, Karuna, Montri, and Pisak had the same observation of sincerity and kindness. On the Japanese side, the focus was on

the eye contact in No.1. Hiroaki said that he chose No.1 because “he looks at others clearly.” The focus was also on the eye contact for the British. Sophie explained.

> I think one is the friendliest. He seems a bit concerted in three because he’s looking away and I mean in two…I think it’s partly because he’s looking straight at you in number one, it makes it a bit more immediate.

21. She smiled elatedly when she dreamt that she was going to meet him. *Elated smile.*



1 **2** **3**

The right answer is No.2. All six Thai students got the right answer. On the contrary, only two Japanese students (one male and one female) could get the right answer. All British students got the right answer. In the case of working professionals, five participants (three males and two females) in the Thai group picked No.2. For the Japanese group, all of the participants got the right answer; however, only one male and one female in the British group chose the right answer.

The Thai students agreed that the woman in No.2 was having a sweet dream and high expectation. Komkai described her eyes as twinkling eyes while Napa described her smile as very hopeful smile. Meanwhile, Yoshimi described her eyes as

"full of life and sparkle." Helen and Lisa agreed that the woman was daydreaming. Lisa explained her choice.

> Three looks more like a grimace. Two, she looks more day-dreamy. One, she's looking down. I think I'd say two, because she's looking up like she's daydreaming and thinking of him and smiling at the same time.

The Thai working professionals agreed that the woman's eyes in No.2 were full of hope and dreams. Montri commented, "It seems she has imagination and dreams. Her wondering eyes and her hopeful smile illustrate her happiness and high expectation." Montri's comment was in line with Yoshimi's, "Her look is filled with hope." Nobuko added that she (Nobuku) could feel the power in her eyes. Sophie was for the eyes, while James was for the mouth in terms of judgment.

> James: I perhaps agree with the eyes in one but the mouth is the most blatant. I mean I was going on the basis of the mouth.
>
> Sophie: I think I'd say two. I think it's because she's looking upwards and slightly dreaming.

22. She smiled gently as she thought of the sweet memories they had together. *Gentle smile.*

1 **2** **3**

The right answer is No.3. Four Thai students (two males and two females) and two Japanese male students got the right answer. So did three British students (one male and two females). In the case of working professionals, two Thai males and three Thai females chose the right answer whereas two Japanese males and one Japanese female did the same. Five British participants (two males and three females) got the right answer.

The four Thai students relied on the context in making their choice. The focus was on "the sweet memories" in the context. They agreed that No.3 best demonstrated that the lady was thinking about her past. Ong-art added that the gentle smile should not show the teeth. Meanwhile, Toshihiko offered another aspect in his observation.

> (Considering the context) I think when people think back and have their sweet memories, it can't be that their sweet memories were completely on their mind. It must include a little sadness.

Ross, one of the three British students who chose No.3, explained how he chose the right photograph.

> Actually, I'd almost go with No.1. The only thing I would go with No.1 is that it's a bit over the top and it's the actual blur than others because like she's smiling happily. But she's over-doing it a bit. No.3 is gentle.

Prapa, one of the Thai working professionals, said she focused on her smiling face and dreamy eyes. Montri offered his point of view that the Thai word, *lamai,* implied that it should not be the full smile. Taking the context into consideration, No.3 gave more notion that she was thinking about her sweet memories. Makoto

shared his Japanese point of view that the gentle smile meant smiling with happiness without showing the teeth. However, James, Ted and Catherine chose the right answer by judging the eyes and the head position.

James: She's doe-eyed.

Catherine: Yeah, the cocking of the head and the eyes.

Ted: She's day dreaming.

Catherine: It's kind of sympathetic and day dreaming.

23. Her lingering sweet smile won him over in the end. *Lingering sweet smile.*

1 **2** **3**

The right answer is No.2. Only two Thai female students got the right answer. Two Japanese students (one male and one female) also got the right answer. So did two British male students. In the case of working professionals, three Thai participants (two males and one females) chose the right answer whereas only one Japanese female and one British male got the right answer.

Bubpa and Napa, the two Thai female students who got the right answer, used sincerity as the criterion for the answer. They agreed that one must have a full smile with sincerity in asking for and also getting the favor. For Riki and Tomoko, the big smile in No.2 was the most important factor in their choice. However, Arthur and

Ross settled on the look in the eyes in No.2. Though the smile was sweet her eyes contained some manipulative elements.

Interestingly, Prapa, the only female in the Thai group of working professionals who got the right answer along with her two male counterparts commented that No.2 smile could be called “the beauty queen smile” because it was hard to detect the real feeling. There was only one purpose in the smile, that it was intended to win a favor. In the meantime, Kawahara commented that the poser’s eyes were very powerful—more powerful than those in No.1; hence, she chose No.2. John, the only one from the British group who got the right answer, stood by his choice even though other participants commented that the smile he chose resembled that of an air hostess.

24. He smiled at the corner of his mouth, showing his slight appreciation as the waitress placed the meal tray in front of him. *Smiling at the corner of the mouth.*

1 **2** **3**

The right answer is No.1. Four Thai students (one male and three females) and five Japanese students (three males and two females) could get the right answer. All four British students (two males and two females) successfully chose the right answer. As for the working professionals, one male and two females from the Thai group got

the right answer. So did two males and two females from the Japanese group. All participants but one male from the British group got the right answer.

The Thai students who chose No.1 emphasized on the tilted face and the eye contact shown in the photograph. Komkai added that "if someone brings food to our table we must look up to make an eye contact and show our appreciation." Bubpa agreed that appreciation was the key. The Thai observation is in line with the Japanese one. Kana observed that "he looks like showing his thanks and trying to give a refreshing impression to the waitress." The smile of appreciation was a topic of discussion among the British students. Starting with Lisa, who pointed out that the poser in No.1 had more of a sideways glance and was smiling slightly. The interaction between Helen and Arthur vividly explained their choice of No.1.

Helen: It's not three because if you see that guy and it would be like: 'No, you're not gonna get a tip out of him.' He's not smiling at all. Two, he's not smiling enough. One is definitely a smile at the corner of the mouth. He's looking up at the waitress just behind him.

Arthur: She stands there and places the food in front of him and…Wham! The smile at his mouth and there you go. That's one is a clean cut.

In the similar way, the Thai working professionals who chose No.1 also mentioned the eye contact accompanied by a slight smile. Prapa further explained that "he looks at the waitress with appreciation. His inner feeling was appreciation." Similarly, the Japanese group focused on the eye contact. Hiroaki said, "His eyes catch the waitress," while Miura stated, "I think he is watching the waitress." The

British group of working professionals focused on the eye contact. However, the body language was one topic being discussed. John, the only one in the group who failed to get the right answer, was not very keen on body language and accepted his handicap.

Table 5.1: The score point of three nationalities (Students)

Thai	Score	Japanese	Score	British	Score
Ong-art (M)	13	Hayashi (M)	17	Ross (M)	13
Tamrong (M)	10	Riki (M)	12	Arthur (M)	12
Tan (M)	10	Toshihiko (M)	9		
Napa (F)	16	Yoshimi (F)	14	Lisa (F)	17
Komkai (F)	15	Tomoko (F)	13	Helen (F)	14
Bubpa (F)	14	Kana (F)	11		

Table 5.1 presents the comparison of the scores achieved by student participants of three nationalities. Comparing the maximum score point among the male students of each nationality, the Japanese male student (Hayashi) got the highest score (17) while a Thai male student (Ong-art) and a British male student (Ross) were tied at the score of 13. Among the female students of each nationality, the British student (Lisa) got the highest score (17), followed by the Thai (Napa) who scored at 16 and the Japanese (Yoshimi) at the score of 14. For the minimum score among the male students of each nationality, the Japanese (Toshihiko) got the lowest score (9), followed by two Thai students (Tamrong & Tan) who tied at 10 and the British (Arthur) at the score of 12. As for the female students, the Japanese student (Kana) stayed at 11, followed by the Thai and the British who tied at the score of 14. In sum, two Thai students and two Japanese students scored below the 50 percent rate of accuracy whereas all British students scored above the 50 percent rate of accuracy.

Table 5.2: The score point of three nationalities (Working Professionals)

Thai	Score	Japanese	Score	British	Score
Montri (M)	20	Hiroaki (M)	14	John (M)	13
Pisak (M)	17	Makoto (M)	14	Ted (M)	11
Poomchai (M)	17	Sasaki (M)	14	James (M)	9
Karuna (F)	14	Miura (F)	14	Catherine (F)	16
Natakarn (F)	14	Nobuko (F)	13	Lucy (F)	9
Prapa (F)	12	Kawahara (F)	12	Sophie (F)	6

Table 5.2 presents the comparison of the scores achieved by participants of three nationalities belonging to the working professional group. Comparing the maximum score point among the male participants of each nationality, the Thai male (Montri) got the highest score (20), followed by the Japanese (Hiroaki) who tied with the other two Japanese males at the score of 14. Ted, the British working professional, stood at the score of 13. Among the female working professionals, Catherine from the British group got the highest score, followed by the Thai (Karuna) and the Japanese (Miura) who tied at the score of 14. For the minimum score among the male working professionals, James from the British group got the lowest score (9). However, the lowest score in other groups should not be considered as the low score because each score is still in the high rank. In view of the female participants, the lowest score came from the British group. Sophie scored at 6 to finish in the lowest rank.

In sum, all Thai and Japanese working professionals scored above the 50 percent rate of accuracy whereas three British working professionals scored below the 50 percent rate of accuracy.

The findings in this section indicate that cultural similarity does not affect the accuracy of the interpretation of Thai smiles. This confirms the findings of Swenson and Casmir's (1998) research on the impact of cultural similarity on the accurate interpretation of the expressions of emotions. It is noteworthy that the ability to recognize Thai smiles is universal across three nationalities. Among the students of three nationalities, the Thai, Japanese, and British participants acquired 100 percent of the accurate interpretation of one type, three types, and five types of Thai smiles, respectively. Among the working professionals of three nationalities, the Thai and Japanese participants acquired 100 percent of the accurate interpretation of four and three types of Thai smiles, respectively. The British participants acquired 100 percent of the accurate interpretation of one type of Thai smiles. The details of the accuracy rate of the interpretation of Thai smiles across three nationalities are presented from Table 5.3 to Table 5.10 as follows.

Table 5.3: The accuracy rate of the Thai smile interpretation among six Thai students

Types of smiles	Frequency		Total
	Male (3)	Female (3)	(6)
1. Arrogant smile	0	1	1
2. Nervous smile	3	2	5
3. Dutiful smile	1	0	1
4. Dodgy smile	0	0	0
5. Scornful smile	2	3	5
6. Disgusted smile	0	2	2
7. Stern smile	1	2	3
8. Bitter smile	2	2	4
9. Weak smile	0	2	2
10. Surprise smile	2	3	5
11. Comforting smile	3	2	5
12. Defiant smile	1	1	2
13. Half-joy, half sorrow smile	3	2	5
14. Uneasy smile	0	3	3
15. Embarrassed smile	0	1	1
16. Apologetic smile	1	3	4
17. Smile in contempt	1	2	3
18. Boastful smile	3	2	5
19. Disconcerted smile	0	0	0
20. Affable smile	2	3	5
21. Elated smile	3	3	6
22. Gentle smile	2	3	5
23. Lingering sweet smile	0	2	2
24. Smiling at the corner of the mouth	1	3	4

Table 5.4: The accuracy rate of the Thai smile interpretation among six Japanese students

Types of smiles	Frequency		Total
	Male (3)	Female (3)	(6)
1. Arrogant smile	0	0	0
2. Nervous smile	1	3	4
3. Dutiful smile	2	2	4
4. Dodgy smile	3	0	3
5. Scornful smile	2	2	4
6. Disgusted smile	3	3	6
7. Stern smile	0	0	0
8. Bitter smile	1	1	2
9. Weak smile	0	1	1
10. Surprise smile	1	2	3
11. Comforting smile	2	1	3
12. Defiant smile	2	0	2
13. Half-joy, half sorrow smile	2	2	4
14. Uneasy smile	2	3	5
15. Embarrassed smile	1	1	2
16. Apologetic smile	1	1	2
17. Smile in contempt	3	3	6
18. Boastful smile	3	3	6
19. Disconcerted smile	1	2	3
20. Affable smile	2	3	5
21. Elated smile	0	2	2
22. Gentle smile	2	0	2
23. Lingering sweet smile	1	1	2
24. Smiling at the corner of the mouth	3	2	5

Table 5.5: The accuracy rate of the Thai smile interpretation among British students

Types of smiles	Frequency		Total
	Male (2)	Female (2)	(4)
1. Arrogant smile	0	0	0
2. Nervous smile	0	2	2
3. Dutiful smile	0	2	2
4. Dodgy smile	1	2	2
5. Scornful smile	0	2	2
6. Disgusted smile	2	2	4
7. Stern smile	2	1	3
8. Bitter smile	1	0	1
9. Weak smile	1	1	2
10. Surprise smile	1	0	1
11. Comforting smile	0	1	1
12. Defiant smile	0	0	0
13. Half-joy, half sorrow smile	2	1	3
14. Uneasy smile	1	2	3
15. Embarrassed smile	1	1	2
16. Apologetic smile	0	0	0
17. Smile in contempt	2	2	4
18. Boastful smile	2	2	4
19. Disconcerted smile	1	2	3
20. Affable smile	1	2	3
21. Elated smile	2	2	4
22. Gentle smile	1	2	3
23. Lingering sweet smile	2	0	2
24. Smiling at the corner of the mouth	2	2	4

Note. Only four British students participated in the focus group interview.

Table 5.6: Percentage of the accuracy of the Thai smile interpretation among students of the three nationalities.

Types of smiles	Percentage		
	Thai	Japanese	British
1. Arrogant smile	16.67	0	0
2. Nervous smile	83.33	66.67	50.00
3. Dutiful smile	16.67	66.67	50.00
4. Dodgy smile	0	50.00	75.00
5. Scornful smile	83.33	66.67	50.00
6. Disgusted smile	33.33	100.00	100.00
7. Stern smile	50.00	0	75.00
8. Bitter smile	66.67	33.33	25.00
9. Weak smile	33.33	16.67	50.00
10. Surprise smile	83.33	50.00	25.00
11. Comforting smile	83.33	50.00	25.00
12. Defiant smile	33.33	33.33	0
13. Half-joy, half sorrow smile	83.33	66.67	75.00
14. Uneasy smile	50.00	83.33	75.00
15. Embarrassed smile	16.67	33.33	50.00
16. Apologetic smile	66.67	33.33	0
17. Smile in contempt	50.00	100.00	100.00
18. Boastful smile	83.33	100.00	100.00
19. Disconcerted smile	0	50.00	75.00
20. Affable smile	83.33	83.33	75.00
21. Elated smile	100.00	33.33	100.00
22. Gentle smile	83.33	33.33	75.00
23. Lingering sweet smile	33.33	33.33	50.00
24. Smiling at the corner of the mouth	66.67	83.33	100.00

Table 5.7: The accuracy rate of the Thai smile interpretation among six Thai working professionals

Types of smiles	Frequency		Total
	Male (3)	Female (3)	(6)
1. Arrogant smile	3	0	3
2. Nervous smile	3	0	3
3. Dutiful smile	3	0	3
4. Dodgy smile	3	3	6
5. Scornful smile	2	3	5
6. Disgusted smile	3	3	6
7. Stern smile	0	0	0
8. Bitter smile	3	1	4
9. Weak smile	3	3	6
10. Surprise smile	3	1	4
11. Comforting smile	3	2	5
12. Defiant smile	2	3	5
13. Half-joy, half sorrow smile	3	3	6
14. Uneasy smile	2	2	4
15. Embarrassed smile	2	0	2
16. Apologetic smile	1	2	3
17. Smile in contempt	2	3	5
18. Boastful smile	3	3	6
19. Disconcerted smile	2	1	3
20. Affable smile	2	1	3
21. Elated smile	3	2	5
22. Gentle smile	2	3	5
23. Lingering sweet smile	2	1	3
24. Smiling at the corner of the mouth	1	2	3

Table 5.8: The accuracy rate of the Thai smile interpretation among six Japanese working professionals

Types of smiles	Frequency		Total
	Male (3)	Female (3)	(6)
1. Arrogant smile	1	0	1
2. Nervous smile	3	2	5
3. Dutiful smile	2	1	3
4. Dodgy smile	0	0	0
5. Scornful smile	2	1	3
6. Disgusted smile	3	3	6
7. Stern smile	0	1	1
8. Bitter smile	1	1	2
9. Weak smile	3	3	6
10. Surprise smile	1	1	2
11. Comforting smile	3	2	5
12. Defiant smile	1	1	2
13. Half-joy, half sorrow smile	1	2	3
14. Uneasy smile	3	2	5
15. Embarrassed smile	2	1	3
16. Apologetic smile	0	1	1
17. Smile in contempt	2	2	4
18. Boastful smile	2	3	5
19 Disconcerted smile	1	0	1
20. Affable smile	3	3	6
21. Elated smile	3	3	6
22. Gentle smile	2	1	3
23. Lingering sweet smile	0	1	1
24. Smiling at the corner of the mouth	2	2	4

Table 5.9: The accuracy rate of the Thai smile interpretation among six British working professionals

Types of smiles	Frequency		Total
	Male (3)	Female (3)	(4)
1. Arrogant smile	0	0	0
2. Nervous smile	0	2	2
3. Dutiful smile	2	2	4
4. Dodgy smile	1	1	2
5. Scornful smile	0	1	1
6. Disgusted smile	2	3	5
7. Stern smile	2	1	3
8. Bitter smile	2	1	3
9. Weak smile	2	0	2
10. Surprise smile	0	0	0
11. Comforting smile	2	1	3
12. Defiant smile	1	0	1
13. Half-joy, half sorrow smile	2	2	4
14. Uneasy smile	1	2	3
15. Embarrassed smile	1	1	2
16. Apologetic smile	1	1	2
17. Smile in contempt	3	0	3
18. Boastful smile	3	2	5
19. Disconcerted smile	1	0	1
20. Affable smile	3	3	6
21. Elated smile	1	1	2
22. Gentle smile	2	3	5
23. Lingering sweet smile	1	0	1
24. Smiling at the corner of the mouth	2	3	5

Table 5.10: Percentage of the accuracy of the Thai smile interpretation among working professionals of the three nationalities.

Types of smiles	Percentage		
	Thai	Japanese	British
1. Arrogant smile	50.00	16.67	0
2. Nervous smile	50.00	83.33	33.33
3. Dutiful smile	50.00	50.00	66.67
4. Dodgy smile	50.00	0	33.33
5. Scornful smile	83.33	50.00	16.67
6. Disgusted smile	100.00	100.00	83.33
7. Stern smile	0	16.67	50.00
8. Bitter smile	66.67	100.00	50.00
9. Weak smile	100.00	83.33	33.33
10. Surprise smile	66.67	33.33	0
11. Comforting smile	83.33	66.67	50.00
12. Defiant smile	83.33	33.33	16.17
13. Half-joy, half sorrow smile	100.00	50.00	66.67
14. Uneasy smile	66.67	83.33	50.00
15. Embarrassed smile	33.33	50.00	33.33
16. Apologetic smile	50.00	16.67	33.33
17. Smile in contempt	83.33	66.67	50.00
18. Boastful smile	100.00	83.33	83.33
19. Disconcerted smile	50.00	16.67	16.67
20. Affable smile	50.00	100.00	100.00
21. Elated smile	83.33	100.00	33.33
22. Gentle smile	83.33	50.00	83.33
23. Lingering sweet smile	50.00	16.67	16.67
24. Smiling at the corner of the mouth	50.00	66.67	83.33

The following section in this chapter involves the last three research questions on cultural awareness, ethnocentrism, and mindfulness in relation to the interpretation of Thai smiles.

RQ3: How does cultural awareness affect the accuracy of the interpretation of Thai smiles?

RQ4: How does ethnocentrism affect cultural awareness?

RQ5: How does mindfulness affect cultural awareness?

The conceptual model of the interpretation of Thai smiles, presented in Chapter 1 proposes that ethnocentrism and mindfulness affect cultural awareness which, in turn, affects the accuracy of the interpretation of Thai smile. Therefore, in order to address RQ2 that undertakes the affect of cultural awareness on the interpretation of Thai smiles, firstly, the effect of ethnocentrism and mindfulness on cultural awareness must be investigated for RQ4 and RQ5. The investigation involved the participation in the interview of six groups of three nationalities as previously described. This was complemented with the utilization of Richmond and McCroskey's (2000) Ethnocentrism Scale and Gudykunst's (1998) Mindfulness Scale. The results of the two scales completed by 34 participants of three nationalities are presented from Figure 5.1 to Table 5.20 as follows.

Ethnocentrism Scale

Richmond and McCroskey (2000) set 75 for the highest score of being ethnocentric and 15 for the lowest score of being non-ethnocentric while the median is at 45. The lower the score one gets the less ethnocentric one will be. It can be interpreted that that person is non-ethnocentric. In contrast, the higher the score one gets the more ethnocentric one will be. The Ethno-score of six groups of three nationalities (Thai, Japanese, and British) are presented from Table 5.1 to Table 5.10. Each bar shown in all tables represents one person who completed the scale. The individual score is conveniently shown above each bar.

Figure 5.1: The Ethno-score of Thai students

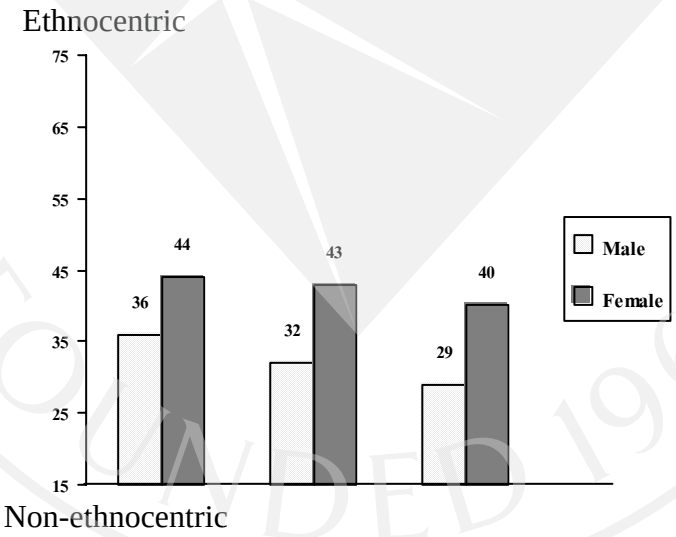
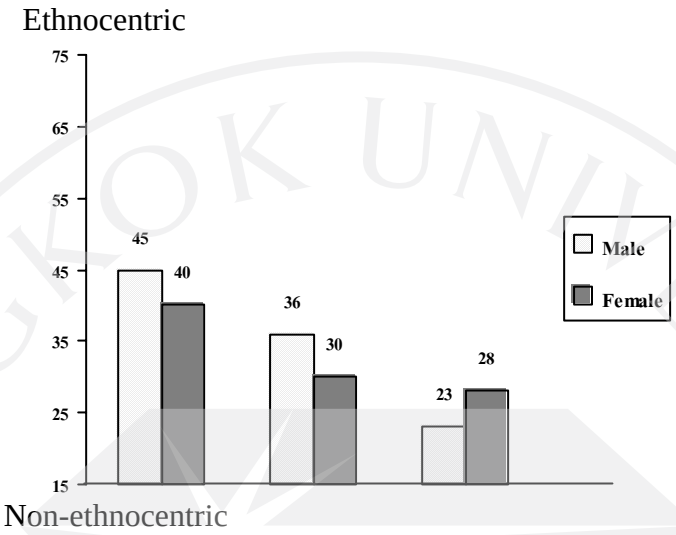


Figure 5.1 demonstrates that the Thai male students were less ethnocentric than their female peers but all were below the median. The lowest score was 29 and the highest score was 36. Compared to those of the male students, the female students' lowest score is 40 which were still higher than the male students' highest

score. The highest score among the female group stood at 44. It is noteworthy that the female's highest score almost reached the median which was at 45.

Figure 5.2: The Ethno-score of Thai working professionals



In regard to the lowest score, Figure 5.2 demonstrates that the Thai male working professionals were less ethnocentric than their female counterparts. The lowest score was 23 and the highest score was 45. Comparing to the male working professionals, the female working professionals' lowest score was 28 and the highest score was 40. However, they were below the median.

Figure 5.3: The Ethno-score of Japanese students

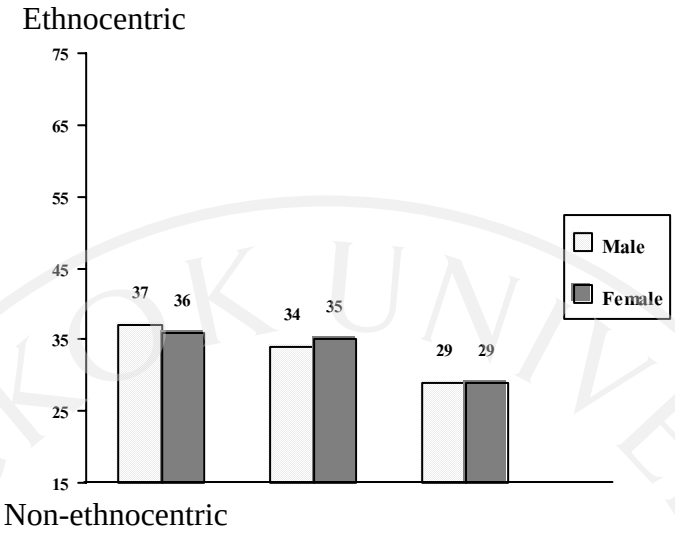


Figure 5.3 demonstrates that the Japanese male students and female students were in equal terms in regard to their ethnocentrism level. For Japanese male students, the lowest score was 29 which were equal to the female lowest score. However, the highest score of 37 for the male was only 1 point more than that of the female highest score. It is noteworthy that the highest score achieved by both males and females were still below the median.

Figure 5.4: The Ethno-score of Japanese working professionals

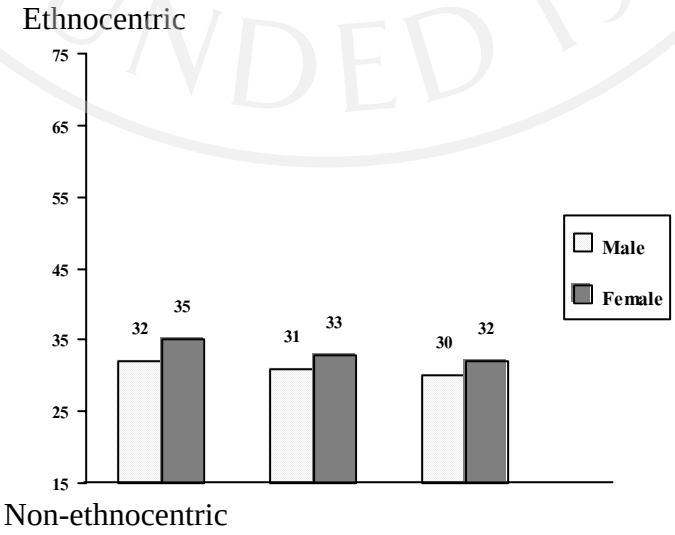


Figure 5.4 demonstrates that the Japanese male and female working professionals were in equal terms in regard to their ethnocentrism level. For Japanese male working professionals, the lowest score was 30 whereas the female lowest score stood at 32. However, both male and female achieved the highest score of 32 and 35 respectively.

Figure 5.5: The Ethno-score of British students

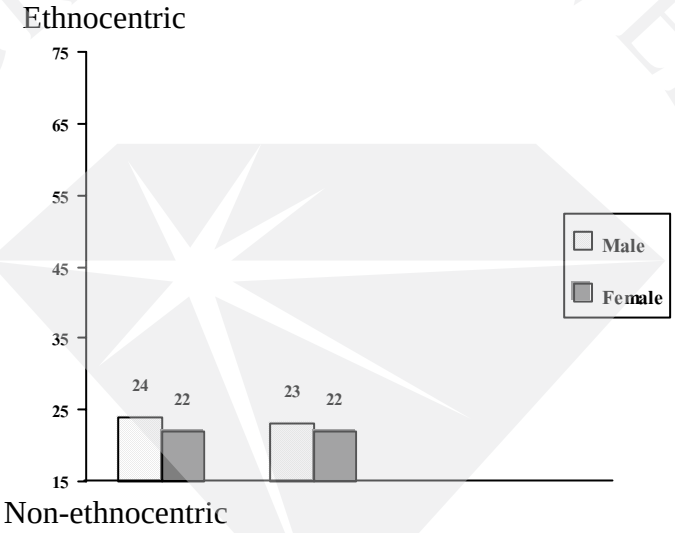


Table 5.5 demonstrates that both the British male and female students had low level of ethnocentrism. The male high score was 24 and the low score was 23 which were at the low end of the ethnocentric scale and so was the female high score of 22. It is noteworthy that the two female respondents had the same score of 22.

Figure 5.6: The Ethno-score of British working professionals

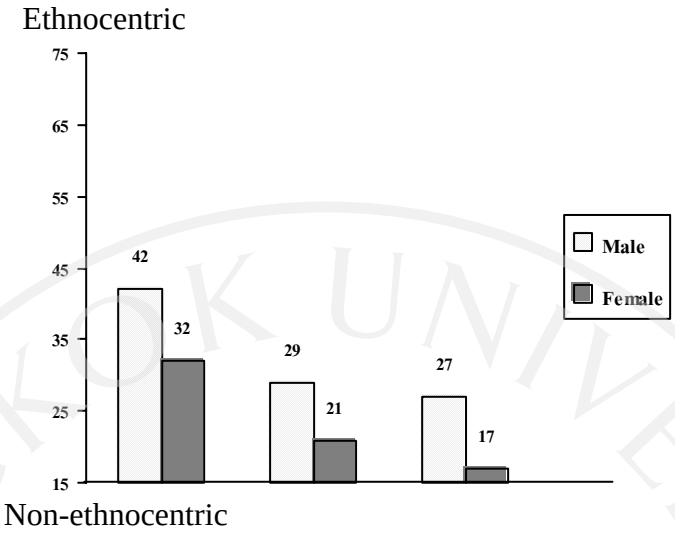


Figure 5.6 demonstrates that the British male working professionals had a higher level of ethnocentrism than their female counterparts. Compared to the highest male score of 42, the female highest score was 10 points less. In regard to the lowest score, the female got 17 points while the male got 27 points.

Figure 5.7: The Ethno-score of male students of three nationalities

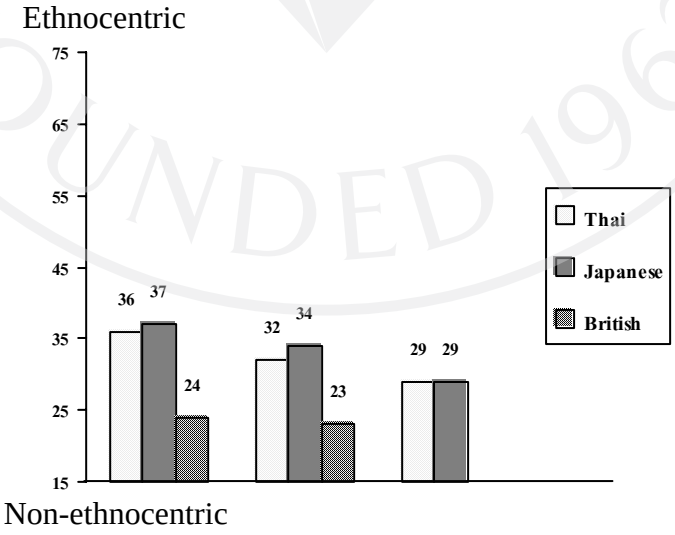


Figure 5.7 demonstrates that the British male students were the least ethnocentric among the three nationalities, followed by Thai and Japanese, respectively. It is noteworthy that the level of ethnocentrism among the Thai male students was not substantially less than that of the Japanese male students.

Figure 5.8: The Ethno-score of female students of three nationalities

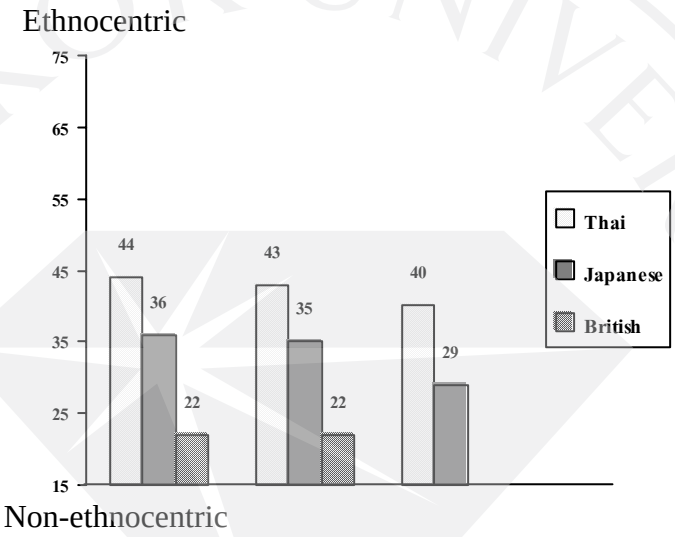


Figure 5.8 demonstrates that the British female students were the least ethnocentric among the three nationalities, followed by the Japanese and the Thai, respectively.

Figure 5.9: The Ethno-score of male working professionals of three nationalities

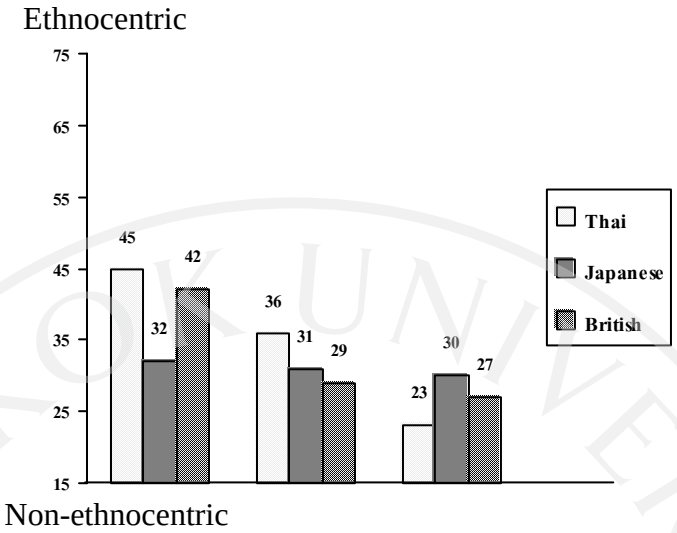


Figure 5.9 demonstrates that the Japanese male working professionals were the least ethnocentric among the three nationalities, followed by the British and the Thai, respectively. However, the level of ethnocentrism among the Japanese males was not quite substantially outstanding from that of the Thai males.

Figure 5.10: The Ethno-score of female working professionals of three nationalities

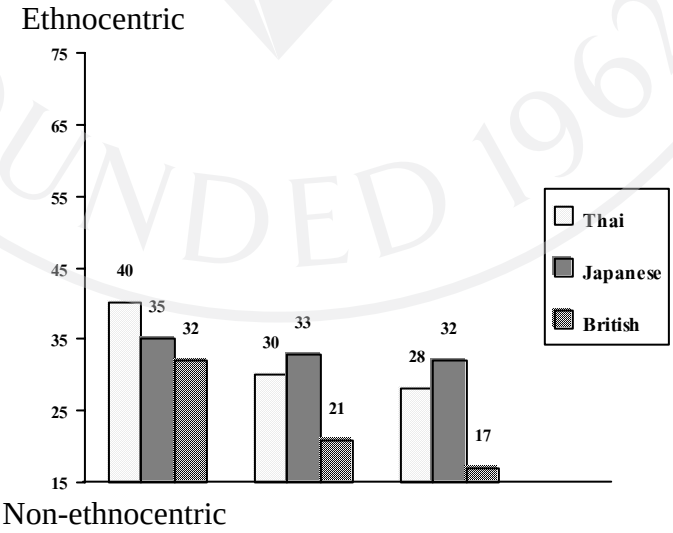


Figure 5.10 demonstrates that the British female working professionals were the least ethnocentric among the three nationalities, followed by the Japanese and the Thai, respectively. It is noteworthy that the Thai lowest score was lower than that of the Japanese though the Thai females came last among the three nationalities.

Mindfulness Scale

Gudykunst (1998) sets 50 for the highest score of being mindful and 10 for the lowest score of being less mindful while the median is at 30. The higher the score one gets the more mindful one will be. In contrast, the lower the score one gets the less mindful one will be. The Mindfulness score of six groups of three nationalities (Thai, Japanese, and British) are presented from Figure 5.11 to Figure 5.20. Each bar shown in all tables represents one person who completed the scale. The individual score is shown conveniently above each bar.

Figure 5.11: The Mindfulness score of Thai students

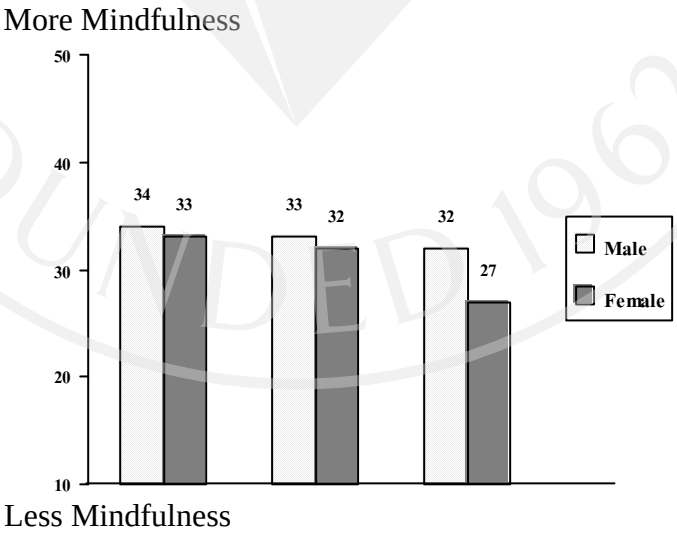


Figure 5.11 demonstrates that the Thai male and female students possessed almost the same level of mindfulness. There was only one female student whose score

was below the median. All males got the score above the median. The male got the highest score at 34 followed by the female at 33.

Figure 5.12: The Mindfulness score of Thai working professionals

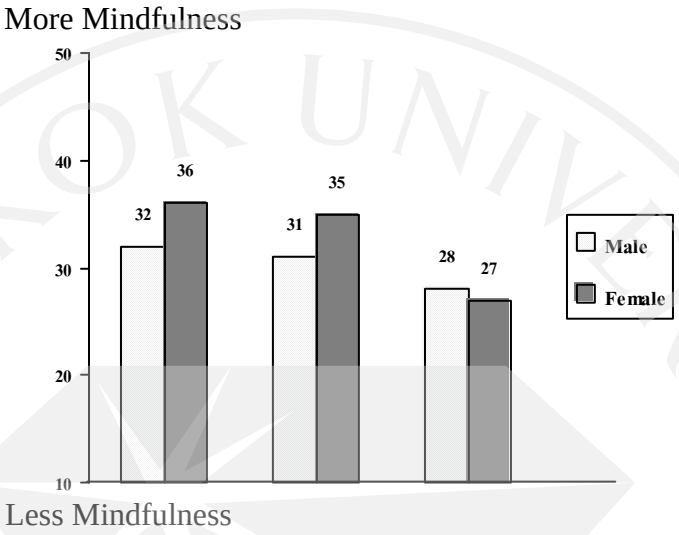


Figure 5.12 demonstrates that the Thai female working professionals were more mindful that their male counterparts. In both groups there was one person each who scored below the median.

Figure 5.13: The Mindfulness score of Japanese students

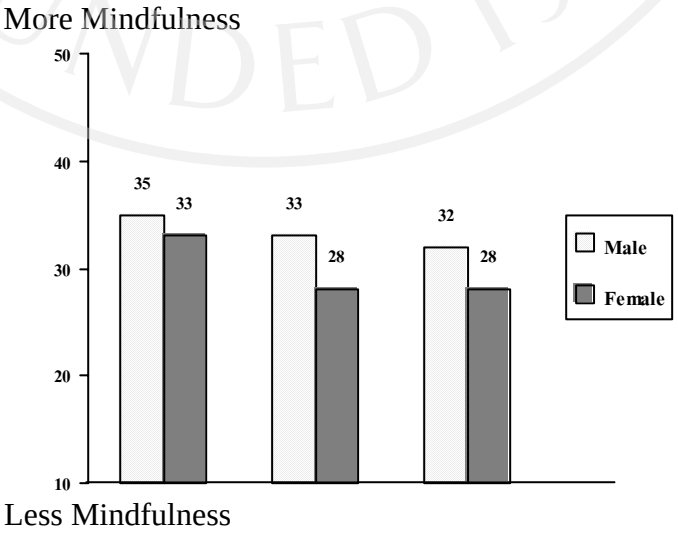


Figure 5.13 demonstrates that the Japanese male students were more mindful than their female peers. Their lowest score passed the median while the lowest scores on the female part were below the median of 30.

Figure 5.14: The Mindfulness score of Japanese working professionals

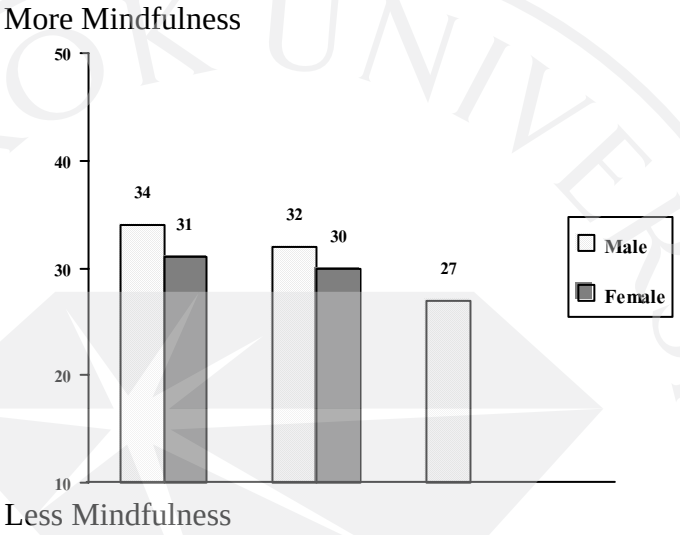


Figure 5.14 demonstrates that the Japanese male working professionals were more mindful than their female counterparts. Though the males got higher scores, one of them had the score below the median whereas the females scored above the median. However, it is noteworthy that one female declined to complete the scale.

Figure 5.15: The Mindfulness score of British students

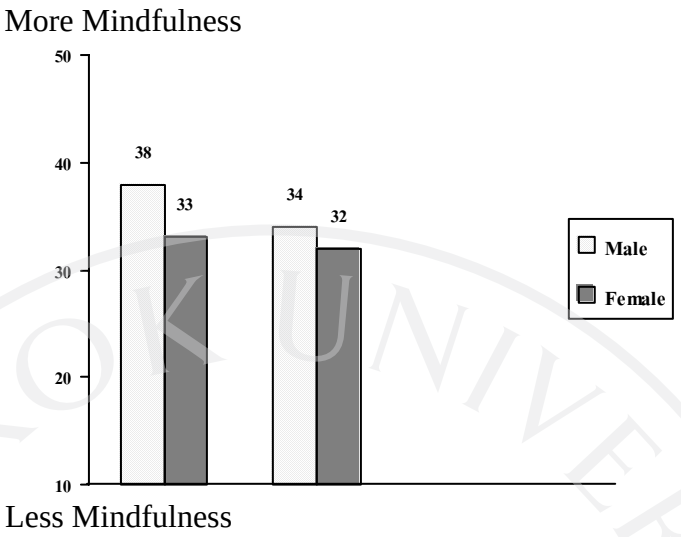


Figure 5.15 demonstrates that the British male students were more mindful than their female peers though their level of mindfulness was not substantially different. They all were well above the median, particularly the male scores.

Figure 5.16: The Mindfulness score of British working professionals

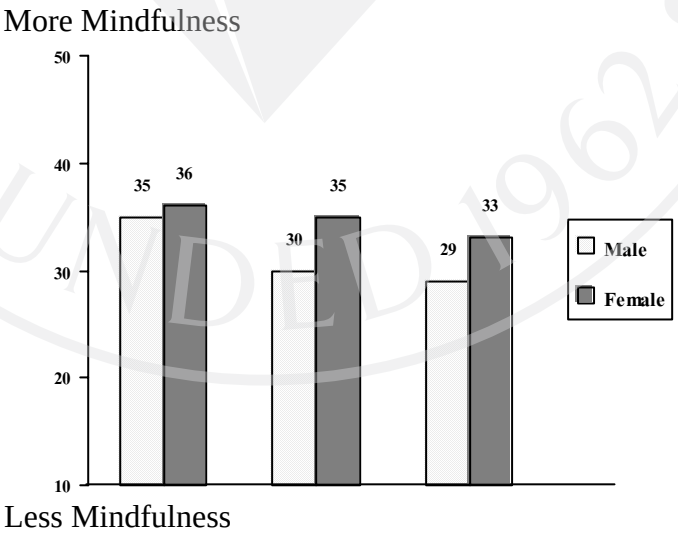


Figure 5.16 demonstrates that the British female working professionals were more mindful than their male counterparts. All females could score above the median

while one male scored just below the median.

Figure 5.17: The Mindfulness score of male students of three nationalities

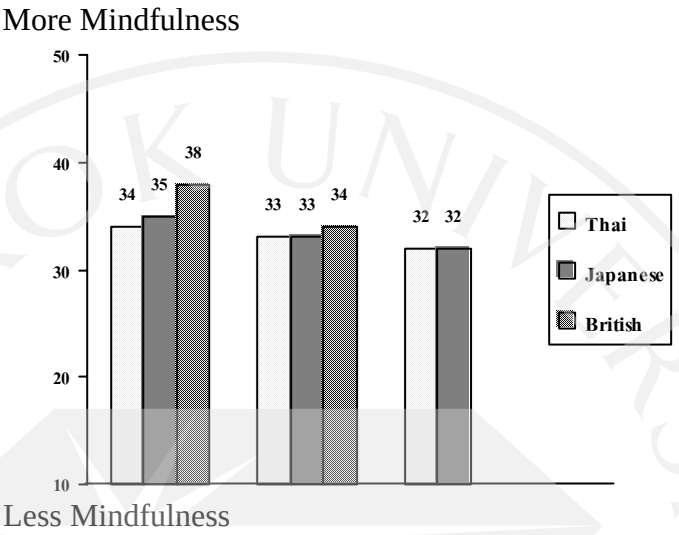


Figure 5.17 demonstrates that the male students of three nationalities shared considerably the same level of mindfulness while the British got the highest score at 38 followed by the Japanese and the Thai.

Figure 5.18: The Mindfulness score of female students of three nationalities

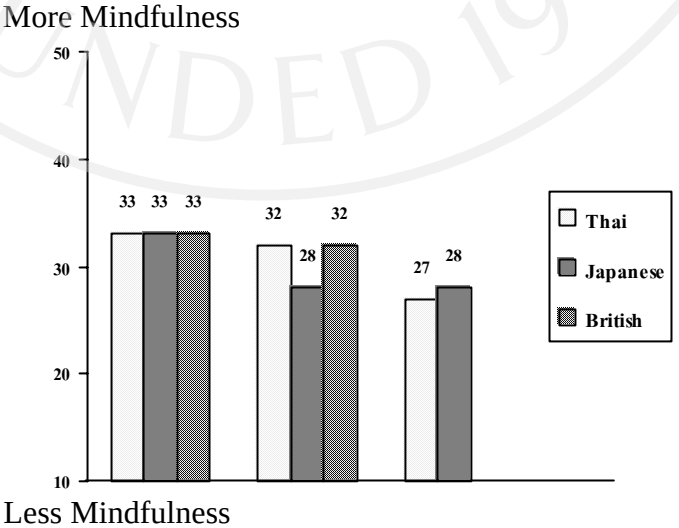


Figure 5.18 demonstrates that the female students of three nationalities shared considerably the same level of mindfulness. They got the same highest score at 33; however, one Thai student and one Japanese student scored below the median of 30.

Figure 5.19: The Mindfulness score of male working professionals of three nationalities

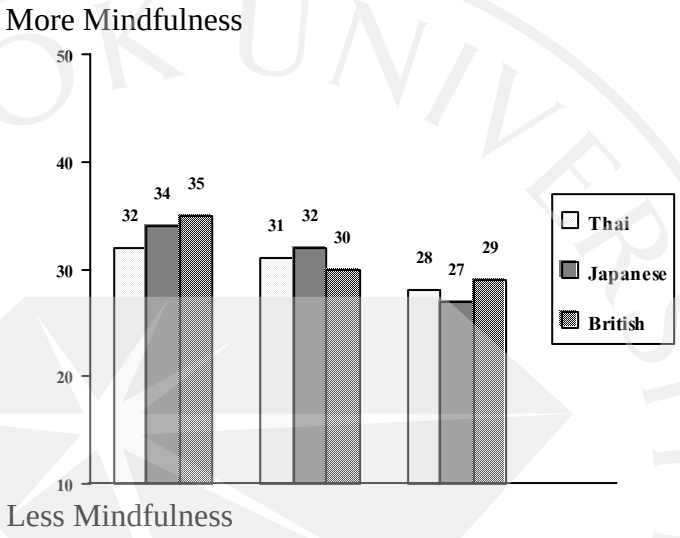


Figure 5.19 demonstrates that the male working professionals of three nationalities shared practically the same level of mindfulness. The lowest scores in the three groups were all below the median. The Thai and the Japanese scored at 28 and 27, respectively, while the British came out with the score of 29.

Figure 5.20: The Mindfulness score of female working professionals of three nationalities

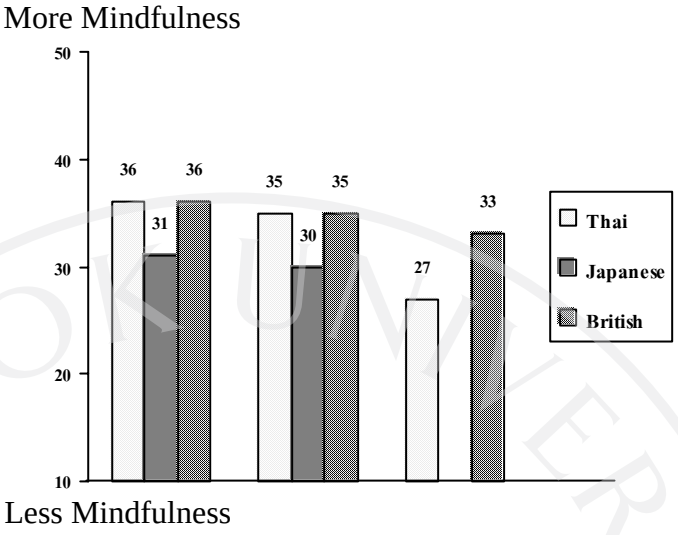


Figure 5.20 demonstrates that the Thai female working professionals shared the same level of mindfulness though the Thai female lowest score did not match with that of the British female. The Thai lowest score stood at 27 and below the median while the British stood at 33 and above the median. Regarding the highest score, they tied at the score of 36. The Japanese came last while one Japanese working professional declined to complete the scale.

As previously stated in Chapter 2, Brislin (1981) identifies non-ethnocentrism and non-prejudicial judgments among the essential attitudes in relation to effective intercultural communication. In addition, Hall and Hall (1989) emphasize the communicators' ability in releasing the "right response." In order to achieve intercultural communication competence mindfulness is the most essential skill among the effective intercultural communicators (Gudykunst, 1998). Ethnocentrism and mindfulness were discussed during the Thai and British focus group interviews and in the written interview by the Japanese.

Ethnocentrism

The participants were asked to discuss about how they judged people. They all agreed that they should not stereotype people. However, when interacting with people from different cultures it was inevitable to use one's own values, customs and norms as a standard of evaluation.

Prapa, a Thai associate professor, explained the reason why it was very difficult not to use one's own values and norms in judging others.

> In fact when we communicate we fairly use ourselves in judging others. We can't fully say that we judge people subjectively. Every time that we communicate…frankly we always more or less use our own guidelines.

Pisak, a Thai business man, realized that people tended to use their own values, customs, and norms as the basis to interpret others.

> Sometimes we use our background and values to judge or interpret others' behaviors. For example, in one culture people may show their facial expression when they are angry or annoyed. In Thai culture we don't do this. We were taught and told for ages to hide our anger. If we see someone shows his anger we would say that he is not a good man.

Bubpa, a Thai student, conceded that she felt the same way. She sometimes found that she disliked someone even though she did not know the person.

> I thought they were not friendly and I didn't want to have anything to do with them at all. However, I couldn't say that

> they were bad. When people don't smile at me I dare not initiate any conversation with them.

Riki, a Japanese student, strongly agreed that it was not right to judge people by our own standards; however, he confessed that he himself did that too.

> I try not to judge people from my own values and customs, but actually I do… Ideally, I shouldn't do that!! Because I'm afraid that I will reject someone who don't fit into my values and customs if I judge them with my values and customs. I want to respect everyone's values even I don't apply my standards. Still now, it is true that I judge them with my own values and customs.

John, a British actuary, stated how he might have missed an opportunity to gain another friend by judging someone subjectively. Anyhow, his missed chance was beneficial to the focus group interview because he decided to show up for the discussion instead of going to a party with someone who, apparently, may not like him.

> I was about to go with some workmates tonight and one of my friends is bringing her sister-in-law, and she said that her sister would probably hate me. And I think I judged her sister quite poorly because of that and decided to come here instead.

Lisa, a British student, was convinced that the way of judging people depended on how people had been brought up.

> If they were brought up to have that kind of belief system, that's the only way that they know, so then how can we judge

> them for acting in that way if they've never been taught otherwise?...[Like] American tourists in Nepal [where] they kind of made no effort to try and respect the people's cultures, beliefs and ways of living, but it was due to the fact that they were brought up meant they had no understanding. They only knew their way of life. They never considered another way of life, so we can't then judge them for living in that way.

The First Impression

All participants agreed that first impressions play a vital role in communication interaction. Ross, a British student, explained.

> You do make judgment based on what they look like sometimes or what they are doing. If there are forms of judgment, it would be like "Oh well, he looks a bit like…" then you go "Actually, he's not, he's not or maybe yes, he is."

Lisa had an interesting stance on appearance. She believed that it was human nature to judge others from their appearance.

> …I think that to a certain degree, we'll all automatically judge someone before we start talking to them just on how they present themselves, what they look like, what they're wearing. Whatever it is, it's got something to do with what they do or what interests that they have or something like that.

Yoshimi, a Japanese student, concurred that the first impression had a strong impact. She thought in terms of clothes and hairstyles. However, Ong-art, one of the

Thai students who agreed on the impact of the first impression, thought in terms of behaviors.

> …The behavior that we encounter with, for me, plays a vital role in communication. Just think that I would like to make friend with a girl and I sincerely greet her. She might think that I have something in my mind and she might view my behavior as threatening. I have had that kind of experience before. I think all in all it depends on the situation, the environments and the context.

Toshihiko, a Japanese student, insisted that he did judge people from their appearance and behavior and he thought this was not unusual.

> …there are some people with full of fake jewelry pretending to be rich and others believe them. It is natural to judge people from appearances and behaviors, and it is not so bad. There are both positive and negative impressions and we can take advantage from them.

On the contrary, the British students were willing to overturn their impressions on other people, as Arthur explained.

> Well, your impressions are things you can't stop yourself making, are they? I mean you say that person looks like…you see someone you think, "Well, they look a bit boring, or they look quite well"…something like that. And like they are not really serious observations, they are not going to necessarily inform how you interact to that person. They're just, "Oh well,

> they look a bit…, but let's see what they are really like," sort of things.

Tan, a Thai student, agreed on the idea of overturning the impressions. He shared his experiences.

> When a person comes to talk with you, certainly…I look at their faces and appearances as my priority. But I'll talk to them before judging whether they are good or bad. I had friends who I thought at first that they were not really good. But as time went by it became clear that they are very good. Some friends I thought they were very good, somehow it turned out that they are not very good.

Hiroaki, a Japanese lecturer, admitted that the first impression or appearance should not be used as the criterion of judgment.

> If we judge people before we know them, it means that we judge by their looks, characteristics of appearance, or false images which are constructed by information we get from someone else. I think we cannot understand the certain personality only with looks and information from outside.

Stereotyping

Thai and British participants agreed that judging people from their appearance could mean that they were stereotyping people. Lisa responded to the question about any instance that people judged others by their appearance and thus stereotyping them.

> All the time because you judge people naturally from their appearances. If someone's wearing a uniform of a certain form, then your automatic assumption is that "Oh that's a fireman, that's a policeman, that's a doctor" by their appearance. You automatically assume things about them before you've even spoken to them, and sometimes you would almost automatically categorize them, perhaps by their profession whether they're school children shown by their uniform. You'd automatically put them into boxes in your mind without thinking.

Helen, another British student, supported Lisa's remark that people naturally judged others from their appearance and this was hard to avoid.

> I think it's something that is hard to stop yourself from doing. In particular, maybe for me. I judge ur…I sometimes judge a woman because she's fully dressed up. She's Isl…she's Muslim and…but it something until you know more about, you're automatically going to make judgment because you can't think about it logically when you haven't…you don't have any experience of that in your own culture. So you will judge them initially like that until you learn why. It's the ignorant thing that I don't think that you can really remove from someone.

Catherine, a British journalist, shared her experience that stereotyping people almost robbed her of the opportunity to make friends.

> We went to dinner with someone from the sovereign states of…the United States of America and she was from what's called the Bible Belt and was very naïve about European culture, and about London, and cosmopolitan places. But on knowing her better, I realized we had a lot more in common than may be I had first thought when I had met her.

James's, a British researcher, shared the same experience of stereotyping people and an eye-opening incident.

> I met a good friend of mine's new boyfriend about two months ago, and I was told that he was a bodyguard who was an ex-army sharpshooter, so naturally I was a bit apprehensive before I met him, but he turned out to be a very, very nice chap. And he didn't kill me!

The discussion between Komkai, a Thai student from southern Thailand, and Ong-art, another Thai student from Bangkok, demonstrated that stereotyping people from different regions existed in Thailand.

> Ong-art: We, Bangkokians, dare not having something to do with southerners because we believe that they are harsh and their looks are apprehensive.
>
> Komkai: By the way, for your information, I'm a southerner.
>
> Ong-art: Ooops!!
>
> Komkai: Never mind. From my experience I know that I'm a typical southerner…dark complexion. Don't stereotype us that we're harsh and heartless. Mostly, guys are labeled that way,

> not gals. Most people look at the surface and think that we are heartless. They don't even come forward and talk to us and they label us that we're harsh and heartless. Please try to strike some conversations with us and you'll know that we're not that bad.

Ted, a British web designer, was concerned not only about the cultural effect of stereotyping people but also its halo effect.

> All our friendships work like Venn diagrams. There's a lot of overlap. When you're meeting a group of friends or a friend of yours for the first time, then obviously you start from the position of thinking. "Well, if they're a friend of my friend, then I'll probably like them." But very often, you know, they actually find that a number of them will actually be incredibly irritating people. And you do end up thinking why on earth could they be friends? But I suppose different people have different tolerance rates.

From the discussion among the participants, stereotyping people and judging people by ones' own standards and norms caused one to be more ethnocentric. In contrast, being open-minded would enhance the state of mindfulness.

Mindfulness

All participants mentioned about open-mindedness in interacting with people from other cultures. The open-mindedness included understanding and the degree of tolerance for the differences among different cultures.

Natakarn, a Thai student, said she learned to be open-minded by experience. Besides, she became more tolerant of cultural differences.

> My parents own a grocery store and we sometimes had Taiwanese and Chinese as our customers. When they came in our shop they would speak very loud among themselves. At first I thought they're quarreling. I learned later that in fact they're just talking with one another. Now I get used to their culture of loud noise and don't think that they are strange people anymore.

Prapa conceded that experiences enhanced tolerance and mindfulness. Moreover, to achieve a certain degree of tolerance and mindfulness one needed to not only learn about but also be aware of other cultures.

> Just think that if we know people from a certain culture and we are accustomed to that culture, we don't feel that they are strange though they're different from us. For example, Maori's greetings by showing their tongues. We accept the different way of greetings and feel okay. If we aren't aware of cultural difference misunderstandings may occur. It is not just the matter of contact but it's about learning the culture. It's not just the feeling. We must be mindful of their culture and know about their society.

Toshihiko admitted that he kept quite a distance with friends from different cultures. Nevertheless, Riki who had a great degree of cultural tolerance enjoyed being among friends from different cultures.

> I've a lot of friends from different cultures, for example Brazilian, Korean, Peruvian. To tell the truth, I've a girlfriend from Korea. Because we are from different cultures, there are some differences even in lifestyle. But we enjoy our differences. I don't think that Japanese culture is the best and I can say this same thing about other cultures.

Both Lucy and Sophie, who are British administrators, agreed that they must be exposed to other cultures so that they could learn and be more aware of other cultures. If not, they had no other choice than judging people from only what they knew.

> Lucy: I think you can only judge from what you know, unless you're well informed on somebody else's cultural background and you have a lot of experience, because I think it's always going to be where you're coming from.
>
> Sophie: Yeah, I mean I suppose, yeah that's true. I suppose the more you know about another culture, gone to a lot of places, know a lot of people from that culture, you'll be able to use those views. I suppose it mainly comes from what you've been exposed to yourself really and learnt about.

Catherine, the British journalist, explained how cultural differences could cause misunderstandings if people were unaware of the differences. Though she had never been to Italy she learned some aspects of Italian culture.

> In Italy the way men kind of ogle over girls in the middle of the streets, you wouldn't get that in London. Well, you do in

> London, but not to the same degree. It's not accepted in London the way it is in Italy. It's accepted in Italy that if you're young, female and you walk through the streets of Rome, you're going to get comments, be you attractive or very attractive or even quite average, whereas in London you only get comments if you pass a building site or if you happen to pass some particularly sleazy men that would shout out in the street, whereas in Italy it's quite common to shout out in the street.

In the meantime, Hiroaki, a Japanese lecturer, demonstrated his mindfulness when he interacted with people from different cultures. In being mindful, he was aware of both his values and others'. In his view, making a compromise between the two was the avenue to avoid any problems.

> I recognize the differences in each other's values and I also take their situations and social positions into considerations. I won't interfere with others' interest or try to influence their opinion. I think we must do this way in our social life to find the point of compromise so that we can avoid piling things up.

Hiroaki's way of thinking was in line with the way Sophie tried to accommodate her Arab friend and it worked out well.

> When I first met her I just want to try as much as possible to make sure that she was going to be comfortable and everything. If she had views and opinions that are different from ours, I just wanted her to always feel as though she was

> comfortable. You know, there was some issue as to whether she should eat with us and that sort of thing. I know that sometimes these little social kind of things can make people feel a bit…not as comfortable and I wanted her to be as totally comfortable as possible, and not put her under any pressure.

In Sophie's case, she was playing the role of the host culture in accommodating her friend who stepped into British culture. However, Montri, a Thai lecturer, proposed that strangers who stepped into the host culture should also try to learn about the new culture that they were in.

> We should meet half way. In view of the host culture we should not rigidly stick to our culture. In the meantime the strangers should in turn be aware of the host culture. I acknowledge that cultures are different but we should have the accepted mutual point that sets the standards or the criteria of the accepted behaviors or pinpoints what values and norms are acceptable.

Helen explained how she would have done if she stepped into another culture. Her point of view complemented Montri's suggestion that strangers should make an effort to learn about the host culture.

> If I'm going into another culture, I feel that I have to be filling with their culture because I am the person stepping into that culture. If you are a visitor, then, if you go to one country, you have to exist by its laws and rules…But if you're in your own country, may be if something doesn't fit in quite so well with

> what you are being brought up with, you're more likely to be slightly suspicious of it. But if you are in another country you should respect their rules because you have chosen to go there.

Montri and Helen shared the same line of thought in terms of social situations; however, Catherine was concerned about visitors who were on business. She believed that visiting businessmen who might have to strike a deal had to make special efforts to learn and accommodate the host culture.

> You try to step into another person's shoes and try to sympathize or empathize with the person they are so that you cad build a rapport with them. So in a business situation rather than a social situation, you're trying to get the most out of that meeting…you have to try and adapt yourself to their particular character traits or personalities or if it's their culture then you'll have to try and sympathize with that culture, so that you can have some kind of meaningful conversation.

Pisak, the Thai businessman, suggested that in the matter of host culture there was a question of cultural leader—what culture dominated the global culture. In his opinion, American culture was leading the world.

> Their country is the superpower. Therefore, they are confident that whatever it is about American, it is right and good. The assimilation of American values was attached to their being the superpower. When they come here and see McDonald they are proud. Everything about American became universal—the biased universality. It is the question of who leads the world.

Arthur, another British student, also suggested that in stepping into the host culture the strangers were not supposed to change the culture that they were in.

> …when I'm in another culture I tend to turn a blind eye because there's not a lot… you can't turn around to somebody in another country and say "What the hell are you doing?" when, you know, the majority are doing that and it seems the norm.

However, Helen contended that the strangers might not have the intention to change the norm of the host culture. They were only offering an alternative, "…and if it's popular with half of their population, then they might like to think about it." John, the British actuary, sympathized with the western strangers who were accused of spreading western values to places they had visited.

> Even if you travel abroad you have to make the effort a lot of time to actually find people from other cultures, even if you go to some quite remote places. Because you have the western, European, westernized values, and these values have penetrated so far, I think, into the modern world that it can be quite difficult to try and remove yourself from them in places around the world.

Pisak proposed the concept of cultural mapping to help the host culture avoid cultural conflicts that might occur in the process of cultural assimilation. His concept was concerned with vaccinating or equipping people with cultural awareness. He suggested that Thailand should be implementing the plan of cultural mapping.

> We must accept that we're exposed to foreign cultures. Therefore, we must define what values or norms would be acceptable, say, in five years. At present there's no one who can say that these penetrated values and norms are acceptable and are now part of Thai culture. We must vaccinate people with knowledge and awareness so that there won't be any pressure on anybody who'd be blamed that they're jeopardizing Thai culture.

In the meantime, Montri proposed a new solution that divides culture into three layers: (a) the unacceptable layer for everyone, (b) the acceptable layer only for strangers, and (c) the acceptable layer for everyone.

> The first layer contains the absolute no…no for everyone—hosts or strangers alike such as kissing in the temple. The second layer is the values and norms that are acceptable if being practiced by strangers only such as kissing in public. The third layer contains those acceptable for both the hosts and the strangers such as wearing western style apparels. The second layer needs vaccination in Pisak's sense. We need to make Thai people aware that these values and norms belong to strangers.

Ong-art's testimony added more evidence to Montri's proposal. He said some of his female friends always complained when they went to Koh Tao (an island in Thailand) and saw many sunbathing topless western females. They wondered why the westerners could do that and they could not.

Other participants from the group of British working professionals agreed on Catherine's suggestion that we should work on cultural integration in order to enhance cultural exposure both in terms of the host and the strangers. They agreed that people did not want to step out of their comfort zone.

> People from the same culture group together. That prevents cultural diversity and integration, and therefore it prevents exposure, so that's why people of particular cultures have such strong belief systems connected with their own specific cultures, because the way the world works is that people don't integrate unless they're forced into it.

Napa, a Thai student who belonged to a sports team, admired the way her Korean coach made the effort to integrate into Thai culture. She believed that it must be the stranger who should try to integrate into the host culture, in this case Thai culture. Her belief was in conflict with that of Lisa who believed that it was a two-way thing. "I think there can be some problems with culture clashes if people refuse to try and integrate or try and mix." She related her thought with her experience.

> When I was in the halls, there were two Muslim girls. They're very nice but they kept themselves to themselves. They had a shared room and they didn't mix with anyone else. They kind of almost had their own clique, whereas the rest of us would try and mix and be sociable…I accepted that it was hard for them; first time being out of their country, being young and being in London studying and not speaking a huge amount of English.

> But at the same time, they seem to stick together and not mix a huge amount.

Though Lisa's observation and experience were well-grounded, James empathized with people who stepped into another culture. The situation would be more complicated if there was any racial issue attached.

> If you're in the racial majority, remember, in this country (*United Kingdom*—researcher), so it's never going to seem like anything more than something a bit silly or just a joke. Whereas if you're in the minority group and somebody says something to you, questions your whole identity, and everyone around you is of a different background, it's totally different issue.

Conclusively, ethnocentrism is associated with mindfulness. They are not gender-specific and can be practiced and learned. Their contributions enhance the state of cultural awareness of those who determine to achieve effective intercultural communication.

The Smile

The question of the universality of the smile was discussed in all six groups of participants. The groups were asked to discuss Axtell's (1998) statement. "And no matter where you travel in our world, there is one form of communication that is understood—the smile" (p. 1)

All six Thai students concertedly agreed on Axtell's statement. Ong-art had some reservations on the meanings of the smiles. In his opinion, there were many types of smiles. "We must know which type of smiles that person is wearing." Among

the Thai working professionals, Pisak and Poomchai agreed on the universality of the smile. Montri accepted that smiling was universal but not the meanings. From their female counterparts, there were some reservations; Natakarn, Prapa, and Karuna said they agreed on its universality only when the smile was the positive one. Karuna described about her understanding of the positive and negative meanings of the smile.

> When we look at the smile we must also look at the whole face especially the eyes. Sometimes it's hard to tell whether they are positive or negative. Sometimes when I go abroad I hesitate to smile because I'm not sure whether my smile will be misinterpreted by others.

All Japanese students but one agreed on Axtell's statement. Toshihiko contended the smile did not stand on its own but there were emotions attached, therefore, not every smile meant the same. In contrast, Kana defended her stance on the universality of the smile. "No one feel uncomfortable with smile. Smile can decrease our tension. I think we can share the meaning of smile in the whole world." Among the Japanese working professionals, Sasaki accepted that smile is one way to communicate but it was "superficial". There were more meanings to it. Meanwhile, Nobuko hesitated to say either way. However, the rest in the group agreed on the universality of the smile. Makoto believed that the smile has the same meaning "instinctively" even there were many meanings. Hiroaki added that smiles could reduce his anxiety and nervousness when he was in unfamiliar places. Miura wholeheartedly agreed with Hiroaki. Furthermore, Kawahara saw the smile as "the important way to communicate especially when we met for the first time."

The four British students did not agree on Axtell's statement. Helen stated that when some people smile, sometimes they did not mean it, "It can be misunderstood." Arthur agreed with Helen.

> The slightly different smiles can have different meanings …umm…different culture can have slightly different smiles. It's different thing. I don't think I could…yeah…I don't think I could have picked out somebody who's smiling because they are generally happy or if it's a smile like…Some people smile when you're talking to them and sometimes I can't tell whether they are totally bored of what I'm saying or they're just smiling because they're happy about something.

Lisa agreed that in any situation a smile could be misinterpreted. It would be difficult to tell whether it was a genuine or a false smile. Arthur argued they could tell from the situation.

> If you talk to them about physics and they are smiling, you know that they are probably up to the odd. If you just walk along, and somebody smiles at you in the street, just smiles at you, I would take that as a hello. That they are friendly, it's a friendly gesture. If you don't know someone, so a smile to a stranger, I would usually take to be friendly, an open gesture.

Among the British working professionals, Lucy was more inclined to agree with Axtell's statement while Ted was unsure. Sophie agreed with Lucy if it was a welcome smile but she doubted about the universality of all smiles. Lucy explained that the smile was her natural response.

> A smile shows that you want to welcome and greet that person, and if you don't have a language to communicate, because you've got different languages, then I think as a natural response, or even more than that…but that would be my first communication with someone.

However, John believed that it was a question of context in interpreting the smile.

> If somebody is shouting at you and you just smile back at them, that's liable to make them crosser. But everybody understands a smile as a friendly gesture. I suppose it is. It's rare to find someone being unfriendly to you while smiling.

Though Catherine agreed with John, she believed that smiles in other contexts could be misunderstood depending on the culture.

> I think facial expressions do vary a lot between different cultures. So you can't make presumption that a particular facial expression means the same thing in one culture as it does in another…In England and Europe, I don't think you have a context for a sad smile. I wouldn't understand a sad smile, generally speaking.

However, James contended that they did smile at not entirely appropriate moments. "You can smile at funerals, but it's more of a reaction. It's more of a reflexive."

Conclusively, there were three different observations among the participants of the six groups: (a) some said all smiles were universal, (b) some agreed that only

the happy smile was universal, and (c) some argued that smiles were different from culture to culture.

The findings in Chapter 4 and Chapter 5 are interpreted and examined in Chapter 6.

Summary

This chapter presents the analysis of the qualitative data. The focus group interviews of the Thai and British participants together with the written interview done by the Japanese participants are analyzed in unison with the quantitative data obtained through Richmond and McCroskey's (2000) Ethnocentrism Scale and Gudykunst's (1998) Mindfulness Scale. The interpretation of Thai smiles presented by 34 participants is analyzed along with their views and observations on ethnocentrism and mindfulness. All the quantitative and qualitative data are discussed in the next chapter (Chapter 6).

CHAPTER 6

DISCUSSIONS AND CONCLUSIONS

A smile is the chosen vehicle of all ambiguities.

Herman Melville (1819-1891)

This chapter provides a closer examination of the results of the interpretation of Thai smiles with respect to cultural similarity and cultural awareness in conjunction with the statistical analyses and qualitative interviews presented in Chapter 4 and Chapter 5. The overview of the study presented in this chapter leads to the analyses and explanations of the findings. In addition, the chapter offers the discussions on the research and practical implications of the study while the conclusions are presented toward the end of the chapter.

Overview of the Study

This study aimed to investigate the understanding of cultural similarity and cultural awareness on the accurate interpretation of different types of Thai smiles. The smile, one of the most utilized nonverbal cues in Thai communication style, plays an important role in Thai interpersonal communication and also in intercultural communication between Thai people and foreigners. Therefore, this research first catalogued different types of Thai smiles drawn from Thai literary works. Next, the exploratory factor analysis yielded 24 types of Thai smile. The constructed Thai Smiles Scale together with Richmond and McCroskey's (2000) Ethnocentrism Scale and Gudykunst's (1998) Mindfulness Scale were then compiled into a set of questionnaires that served as the framework for the focus group protocol. The interview involved six groups of participants of three nationalities: Thai, Japanese,

and British. Each nationality contained one group of students and one group of working professionals. All the interviews were conducted in their countries of origin. The focus group interviews were conducted for Thai and British participants whereas Japanese participants were asked to do the written interviews due to budgetary constraints and linguistic limitations.

This study yielded a number of conclusions about the interpretation of Thai smiles in relation to cultural similarity and cultural awareness. The key conclusions are presented as follows:

1. There are at least 113 types of Thai smiles and more non-enjoyment smiles than enjoyment smiles.
2. The ability to recognize Thai smiles is universal. Members from different cultures can recognize Thai smiles to a certain extent and different cultures have different degrees of recognition.
3. Cultural awareness and recognition of dominant and less-dominant emotions must be intertwined in order to maximize the accuracy rate of the interpretation of Thai smiles.
4. There is an association between ethnocentrism and mindfulness and both affect the degree of cultural awareness.

The following section of this chapter provides a detailed examination of each of these conclusions.

Key Finding 1: There are at least 113 types of Thai smiles and more non-enjoyment smiles than enjoyment smiles.

The types of Thai smiles were divided into two main groups utilizing the two main categories of expressions of emotion: enjoyment and non-enjoyment smiles

(Ekman, 2001). There are 38 types of enjoyment smiles which are generated by positive emotions. Seventy-five non-enjoyment smiles are generated by negative emotions. Based on their meanings the types of smiles were divided into groups. The enjoyment smiles contain 9 groups while the non-enjoyment smiles contain more groups (12) than the former ones. It is noteworthy that the types of smiles found in literary works of the same period are the same. For example, the plays written during the reign of King Rama II always used the same enjoyment smiles: the self-pleased smile (*yim grim*—ยิ้มกริ่ม), the elated smile (*grayim yimyong*—กระหยิ่มยิ้มย่อง), and the smug smile (*yim grayim*—ยิ้มกระหยิ่ม). However, in the contemporary literary works, the present time in particular, some types of smiles are described in accordance with the novelists' imagination such as the cunning-cat smile (*yim muan maew jaoleh*—ยิ้มเหมือนแมวเจ้าเล่ห์), and the groom-smiling-at-the-bride brimming smile (*yim imbang muan jaobao yim hai jaosao*—ยิ้มอิ่มบางเหมือนเจ้าบ่าวยิ้มให้เจ้าสาว). These types of smiles described above were among those rejected by the Thai language experts during the questionnaire construction in Phase 1 of the research procedure in which contexts were added to 113 types of Thai smiles. Exploratory factor analysis (EFA) employed resulted in six retained factors or components. The non-enjoyment smiles were loaded from the first component to the fourth component, namely the forced smile (FS), the smile of contempt (SOC), the smile of submission (SOS), and the smile of embarrassment (SOE). The composite of both enjoyment and non-enjoyment smiles was loaded in the fifth component named the smile of facial management (SOFM). The smile of happiness (SOH), the enjoyment smiles, completed the sixth component.

Of all the six components, the fifth component was the most complex one due to its loaded composition; therefore, the facial management techniques (Richmond & McCroskey, 2000) were utilized, instead of using the emotion-based description, to address its complexity. Though the smile of facial management is the mixture of both categories of smiles, the loaded items contain more non-enjoyment smiles than enjoyment smiles at the ratio of 9:4.

The fact that there are more types of smiles in the non-enjoyment smile category than the enjoyment smile category does not necessarily mean that Thai people are an unhappy people. The phenomenon can be explained by utilizing Thai cultural values. The Thai collectivistic value of social harmony emphasizes the restriction of expressing negative emotions of feelings in order to maintain smooth interpersonal interactions. Besides, Thais must observe the value of *krengjai* and *bunkhun* as the guidelines for their display rules that include the inappropriateness of showing anger to those who have binding long-term obligation (*bunkhun)* with them. Consequently, the face-saving value becomes the utmost important value that must not be violated. As stated in Chapter 2, Thais put more emphasis on preventive facework than restorative one.

Thai criticism-avoidance and conflict-avoidance values are required to achieve the successful communication of face-saving. Thus, Thais prefer indirect communication which is the characteristic of high-context cultures (Hall, 1976). Thai people will avoid public confrontation, regardless of whether it involves an inferior, an equal, or a superior (Komin, 1990). Thai people feel uncomfortable criticizing others directly for fear that the persons being criticized will lose face. However, the degree of tolerance varies from person to person. In some antecedents, following the

display rules, Thai people who are supposed to suppress their real emotions choose smiles as the channels to release their inner emotions or feelings. These phenomena involve greater level of sophistication and repertoire in showing non-enjoyment smiles than enjoyment smiles. Therefore, there are numerous types of Thai non-enjoyment smiles. For example, the serve-you-right smile (*yim som namna*--ยิ้มสมน้ำหน้า), the disgusted smile (*yim ian*—ยิ้มเอียน), and the pitiful smile (*yim sompate*—ยิ้มสมเพช). In retrospect, this explanation does not mean that Thai display rules allow Thai people to express their enjoyment or happiness to the fullest. Belonging to the collectivistic culture, Thai individuals have a high interdependent view emphasizing the feelings connected to those around them and are other-oriented. These interdependent self-construals are linked with the high-context communication styles (Gudykunst et al., 1996). Being other-oriented makes Thai people learn to be humble and *krengjai*. Complemented with the *jai yen* value, the smooth, pleasant, and polite interaction must be maintained so that others will not be hurt. It is inappropriate to openly express happiness especially if it will make others feel disoriented. Similar to those of the non-enjoyment smiles, some of the enjoyment smiles also contain the expressions of some kinds of happiness that are not allowed by the display rules though Thais possess the fun-loving (*snuk*) value that provides the mechanism to maintain social harmony. For example, the conceited smile (*yim o-uad*—ยิ้มโอ่อวด), the against-all-odds smile (*yim yang pentaw*—ยิ้มอย่างเป็นต่อ), and the boastful smile (*yim keung*—ยิ้มเขื่อง). Out of *krengjai* Thai people will communicate indirectly so that the others' ego will not be disturbed. As presented in the model of Thai facework (Figure

2.5) in Chapter 2, Thai people use smiles as a vehicle of their communication style to communicate their emotions.

The study found that some of the smiles contain more than one emotion. An emotion dominates the smile while the other is less dominant. For example, the reserved smile (*yim yang wai tua—ยิ้มอย่างไว้ตัว*) is dominated by the feeling of pride whereas its less-dominant feeling is the pleasure of being in the more advantageous or higher position. The wry smile (*yim garear garard—ยิ้มกะเรี่ยกะราด)* is dominated by embarrassment whereas its less-dominant feeling is the fun feeling. The finding confirms that the Thai "smiling" interaction is influenced by Thai fun-loving (*sanuk*) orientation that Klausner (2000) argues as a method of maintaining social harmony and "the juxtaposition of the serious and the frivolous" (p. 291).

With regards to gender there are no gender-specific smiles in Thai smiles except for the lingering sweet smile (*yim wan oysoi—*ยิ้มหวานอ้อยส้อย). The lingering sweet smile is worn by females who want to ask for a favor and hope to be able to win it. This finding corroborates Hall, Carney, and Murphy's (2002) conclusion that the bell curves representing male and female smiling are mostly overlapping.

Key Finding 2: The ability to recognize Thai smiles is universal but different cultures have different degrees of recognition or accurate interpretation.

The Thai Smiles Scale, the constructed measurement, contains 24 types of Thai smiles drawn from 24 sets of smiles loaded on six factors or components. The non-enjoyment smiles were loaded from the first component to the fourth component, namely the forced smile (FS), the smile of contempt (SOC), the smile of submission (SOS), and the smile of embarrassment (SOE). The composite of both enjoyment and

non-enjoyment smiles was loaded in the fifth component named the smile of facial management (SOFM). The smile of happiness (SOH), the enjoyment smiles, completed the sixth component. Of all the six components, the fifth component was the most complex one due to its loaded composition; therefore, the facial management techniques (Richmond & McCroskey, 2000), instead of using the emotion-based description, were utilized to address its complexity.

The 24 types of Thai smiles were posed by a Thai actor and a Thai actress. The constructed scale was used as the interview protocol for six groups of participants from three nationalities: Thai, Japanese, and British. There were no significant differences among the scores achieved by the students of the three nationalities. In the student category, Japanese and British participants had the highest score followed by the Thai participant; however, the lowest score was registered by a participant from the Japanese student group. Two Thai students and two Japanese students scored below the 50 percent rate of accuracy (12 items) whereas all British students scored above the 50 percent rate of accuracy. For the working professional category, all Thai and Japanese participants scored above the 50 percent rate of accuracy whereas three British participants scored below the 50 percent rate of accuracy. One observation from the scores of the Thai Smiles Scale is the scale contains mostly the negative or the non-enjoyment smiles. In regard to the overall scores among the students and working professionals across the three nationalities, there were no differences in their performances. However, in focus group interviews the intercultural experiences among the working professionals were revealed in their discussions.

Empathy and Context

The results show that although the ability to recognize Thai smiles is not culture-specific, different cultures can affect the degree of recognition or accurate interpretation. Interestingly, empathy played a key role in the interpretation of Thai smiles. Thai and Japanese participants judged 24 types of Thai smiles based on their own behaviors whereas British participants based their judgments both on their own behaviors and also on others'. For example, the British students compared the stern smile on item 7 to those of their teachers and supervisors. The British working professionals even went as far as comparing a few types of smiles to their politicians. However, all of them made full use of their experiences. In the cases of Thai and Japanese participants the personification was employed. For example, they frequently said, "If I were in this or that situation, I'll smile like this or that." Then, they would make judgments accordingly. In addition, the context had a great role in the interpretation of Thai smiles. For example, the British participants did not understand the sad smile and noted that the smile is essentially a happy thing—there is no such thing as the sad smile. Matsumoto's (1996) explanation on how westerners view the smiles may give light to this confusion. He suggests that westerners will attribute "greater intensity of emotion to the smiles, because smiles are used more often as signs of true positive emotion" (p. 109). Therefore, the British participants depended on the given context to the smiles activated by negative emotions. Accordingly, the Japanese participants made no comment about their difficulties in understanding the contexts of 24 types of smiles. This is in accordance with Matsumoto's observation that the Japanese learn that smiles can be associated with both positive emotion and

negative emotion. This is also true in Thai culture and it was clear that all Thai participants understood them.

As discussed in the focus groups and in the Japanese written interview, it was very difficult to differentiate a genuine smile from a false smile without the contexts; therefore, they would rely on the contexts and the circumstances. Despite all the contexts and the circumstances, misinterpretation might occur. The problem of misinterpretation can be minimized by being aware of cultural differences on the display rules and that different cultures interpret smiles differently depending on their experience of using smiles in everyday social interaction. This also means that cultural knowledge plays a vital role in making the assessments. The collectivistic cultures to which Thai and Japanese cultures belong (Hofstede, 2000) dictate that their members must suppress their negative emotions to foster group harmony. To achieve the harmony, while trying to conceal the true negative feelings, members of those two cultures opt for smiling as the vehicle to manifest their supposedly positive feelings. Meanwhile, in the individualistic cultures, to which British culture belongs, the expression of conflict or negative feelings are more tolerated.

In sum, the scores from the Thai Smiles Scale and the discussion from the interviewed participants demonstrate that all of the participants had the ability to recognize Thai smiles regardless of their cultures or nationalities. Among the three nationalities, two nationalities belong to collectivistic cultures while the third belongs to the individualistic one. Though they shared the ability to recognize Thai smiles, they did not share the same accuracy rate of the interpretation. The degree of the recognition or accurate interpretation of Thai smiles varies from cultures to cultures depending on their use of smiles in everyday social interaction. The individualistic

British participants' scores ranged from the highest to the lowest. This is also in the cases of collectivistic Japanese and Thai participants. It may be concluded that the degree of recognition can become higher with cultural awareness which is discussed in the third finding.

Key Finding 3: Cultural awareness and recognition of dominant and less-dominant emotions must be intertwined to maximize the accuracy rate of the interpretation of Thai smiles.

The study found that cultural awareness is among the two paramount prerequisites in achieving the accurate interpretation of Thai smiles. The other is the ability to recognize the dominant and less dominant emotions.

Cultural awareness involves the understanding of both one's own as well as the culture of others. The Thai arrogant smile can serve as an example that demonstrates how Thai participants' cultural awareness, the cultural display rules in particular, complemented by the recognition of the dominant and less-dominant emotions could bring about the accurate interpretation of the arrogant smile. In this case, from the given context (Mother taught her to be proud and wear an arrogant smile.), all the participants from the three nationalities recognized the emotion of contempt as the dominant emotion and pride as the less-dominant emotion. However, the British participants and some of the Japanese interpreted the arrogant smile wrongly because they were unaware of the Thai way of expressing the mixed emotion of contempt and pride by way of smiling with the tilted face and the looking-askance eyes.

The eye gaze and the eye contact were frequently mentioned and discussed by the participants. The eye behavior played an important role in the recognition of the

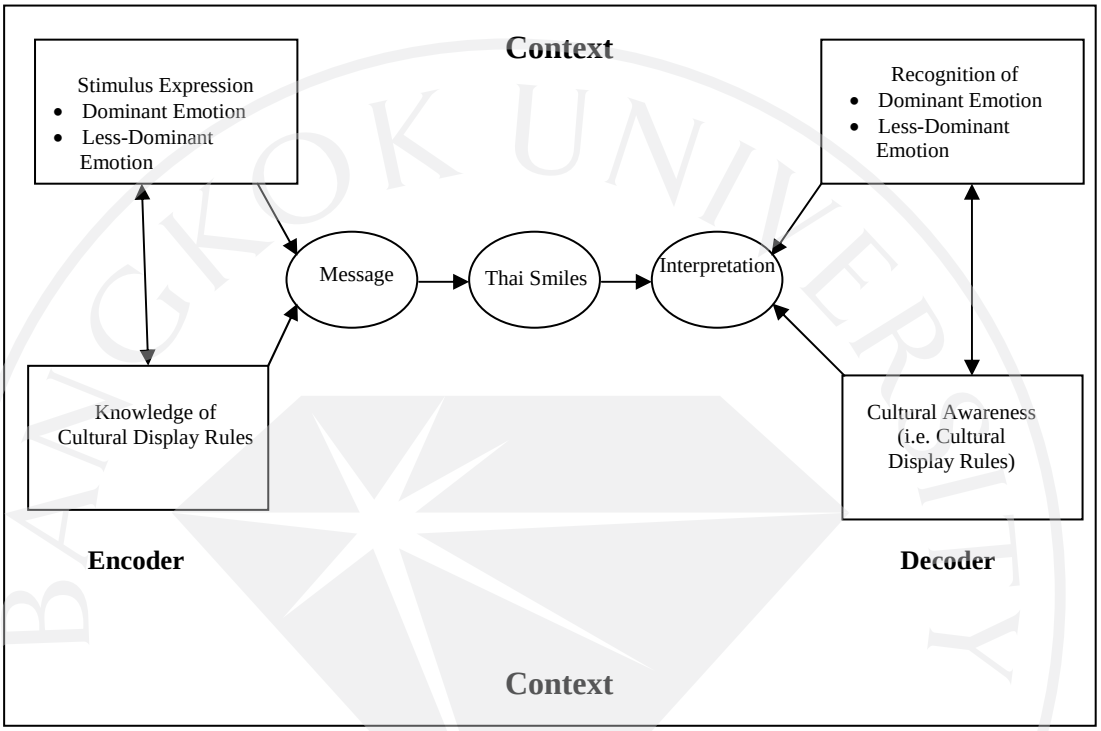
emotion. All participants relied on the eye cues shown on the photographs as complementary elements in interpreting Thai smiles. This phenomenon adheres to Collier's (1985) observation that the eyes should not be used alone in judging emotions. "Confusion that occurs when using the eyes alone seems to be due to the elimination of cues from other areas of the face" (p. 93). Smiling at the corner of the mouth—one type of Thai smiles—can be used as a showcase of the eye behavior. Given the context (He smiled at the corner of his mouth, showing his slight appreciation as the waitress placed the meal tray in front of him.), the participants who chose the right answer mentioned the eye contact. There was also a hidden agenda on the power distance issue concerning the social status. They agreed that he should have eye contact with the waitress to show his appreciation to her who belonged to the lower status.

All participants were aware of stereotyping that could jeopardize their cultural awareness and their recognition of the emotions though they agreed that it was hard to avoid stereotyping people, especially those from other cultures. Jackson and Tomioka (2004) warn that other people's overgeneralizations about one's own or other cultures should be cautiously considered in view of cultural awareness and, thus, the recognition of emotions. One should not generalize the stereotype to all contexts. Therefore, this cross-context consistency must be avoided to enhance the intertwining relationship between the recognition of emotions and cultural awareness in order to understand Thai smiles whose function is not only for emotional expressions but also serves as the vital nonverbal cue in Thai communication style.

Figure 6.1 shows the intertwining relationship between cultural awareness and recognition of the dominant emotion and the less-dominant emotion. The study found

that these two prerequisites affect the accuracy rate of the interpretation of Thai smiles. In view of the sender or the encoder when he [she] wants to send the message through the channel of Thai smiles he [she] certainly has the emotion. It can be either one emotion or more (dominant emotion and less-dominant emotions) depending on the types of Thai smiles and the contexts. The cultural display rules will certainly dictate his [her] choice of smile. For the decoder or the receiver, he [she] must be able to recognize the dominant and less-dominant emotions expressed by the sender. In the meantime, he [she] must have cultural awareness, being aware of cultural display rules in particular, in order to be able to get the right message and thus get the accurate interpretation of the Thai smiles. For the encoder, the more knowledge of cultural display rules he [she] has the better he [she] can send the right message through the smiles. For the decoder, the more he [she] possesses the recognition ability of the dominant and less-dominant emotions in the message and cultural awareness especially cultural display rules, the higher accuracy rate of the interpretation of Thai smiles he [she] will achieve. All of these intercultural communication interactions occur within the contexts.

Figure 6.1: A model of the intertwining relationship between cultural awareness and recognition of the dominant and less-dominant emotions affecting the accuracy rate of the interpretation of Thai smiles within the context



The model is based on Matsumoto's (1996) process model of emotional experience activation and process model of emotional perception incorporating with the research findings. The former model involves culturally learned feeling rules that deal with subjective emotions inside the encoder whereas the latter model involves emotional perception of the decoders and the decoding rules in relation to the appropriate interpretations of others' behavior.

In sum, being culturally aware is not sufficient for an individual to achieve the high accuracy rate of the interpretation of Thai smiles; he [she] must possess the ability to recognize the dominant and the less-dominant emotions expressed under the smiles.

Key Finding 4: There is an association between ethnocentrism and mindfulness, and both strongly affect the degree of cultural awareness.

The study found that ethnocentrism and mindfulness are related and they are not gender-specific. Across the three nationalities, the findings could not generalize that males are more or less ethnocentric and mindful than females, or vice versa.

Ethnocentrism

The ethno-score of Thai students show that females were more ethnocentric than males whereas in the group of Thai working professional the scores had a wide range though males tend to be less ethnocentric. As for the Japanese groups both males and females had no difference nor did the British students. The British working professional group found that males had higher level of ethnocentrism than their female counterparts. Interestingly, among six groups of three nationalities the British students scored the lowest across the categories on the ethnocentrism scale; however, none of the participants scored above the median of 45. According to Richmond and McCroskey (2000), the lower the score the less ethnocentric one will be. However, Gudykunst (2004) emphasizes that it is impossible to be absolutely non-ethnocentric. Everyone has some degree of ethnocentrism. This finding on ethnocentrism supports Gudykunst's observation.

The findings from the interview data show that all participants automatically used their cultural values, norms, and customs to evaluate others' communication behaviors. They all agreed that first impressions play a vital role in communication interaction. Many thought that it was natural, and a matter of human instinct, to judge people by their first impressions. The first impressions sometimes involve stereotyping or categorizing people, especially strangers who step into the host

culture. This is to some degree an act of ethnocentrism. All participants seemed to be aware that stereotyping people may lead to cultural conflicts and even rob them the opportunity to make friends. Consequently, they tried not to stereotype people ; but, they confessed that it was very difficult to avoid doing so. Brislin (1981) includes non-ethnocentrism and non-prejudicial judgments in the essential attitudes in relation to the effective intercultural communication. Achieving intercultural communication competence includes the ability to reconcile cultural conflicts and to make friends with people from other cultures. All of those require the awareness or mindfulness of cultural differences and cultural similarities. The state of being less-ethnocentric will not occur without being mindful.

Mindfulness

The mindfulness score of Thai students showed that both males and females had the same level of mindfulness. All except one female were above the median of 30. However, the Thai female working professionals were more mindful than their male counterparts. Interestingly, one male and one female in this group scored below the median. For the Japanese students, it was obvious that male students were more mindful by scoring above the median, whereas two females scored below the median. Similarly, the Japanese male working professionals scored higher than their female counterparts. All the British participants in both categories scored above the median except for one male working professional who scored one point below the median of 30. According to Gudykunst (1998), the higher the score one gets, the more mindful one will be. Comparing the score of male students from three nationalities, the scale showed that they shared generally the same level of mindfulness with the British student getting the highest score of 38. In the female category, female students from

three nationalities shared the same score of 33. Though the results demonstrate the higher level of mindfulness on the male side, it is still unable to signify that females were less mindful due to the small number of participants. For the male working professionals from the three nationalities, interestingly, the British male got the highest score of 35 while all of them shared practically the same level of mindfulness. One Thai male and one Japanese male scored below the median. As for the female working professionals, they shared the same level of mindfulness. The Thai and British working professionals tied at the highest score of 36; however, it was also a Thai who got the lowest score that was below the median.

The findings demonstrate that mindfulness is not culture-specific. The results, surprisingly, show that the British participants were more mindful than the Thai and the Japanese participants who were supposed to be under Buddhist influence. Mindfulness, which is the core of meditation taught by the Buddha, is the ability to free oneself from self-consciousness. Rahula (1977) states that in meditation "you have only to cultivate mindfulness and awareness always, day and night, with regard to all activities in your usual daily life" (p. 73). Achieving the goal of cultural awareness can be compared to the goal of meditating though the former is secular whereas the latter is spiritual. The former involves communicating with others whereas the latter involves communicating with one's inner self. However, taking both paths, one shares the vehicle of mindfulness and to be able to master and control this vehicle one must go through the learning process. The successful rate depends partly on the determination and individuals' inborn characteristics.

In discussing mindfulness all participants in the focus group interviews and written interview agreed that being open-minded should include understanding and a

degree of tolerance toward cultural differences. They agreed that experiences helped them to achieve a certain degree of tolerance and mindfulness. The British participants in the working professional group agreed that exposure to other cultures made them aware of cultural differences and thus, be more mindful. Their observation partly complemented Bennett's (1998) argument that experiences do not create cultural sensitivity but also how cultural differences are perceived. While Japanese working professionals were willing to accommodate people from other cultures, the British working professionals came up with the suggestion of cultural diversity and cultural integration. They suggested that strangers who step into other culture should also integrate or mingle with members of the host culture. It should be a win-win situation; that is to be mindful of one another's culture. They should not only wait for the members of the host culture to approach and accommodate them. This recommendation suggests that mindfulness can be learned and practiced.

Another suggestion from the Thai group of working professionals supports the learning process of mindfulness. They were concerned about cultural assimilation resulting from Thai people, the juveniles in particular, being exposed to western culture. They suggested the people be equipped with cultural awareness by vaccinating people with the knowledge of proper values and norms that are not considered offensive to Thai values and norms.

In sum, it is vividly clear that ethnocentrism is associated with mindfulness and both of them strongly affect the degree of cultural awareness. Cultural awareness can be achieved through the state of open-mindedness. They are not inborn characteristics and can be learned and practiced if one has the determination.

Research Implications of the Study

This study offers an explanation for the understanding of cultural similarity and cultural awareness on the interpretation of Thai smiles. It is the first comprehensive study of Thai smiles in relation to Thai communication styles.

Scales of Measurements

Types of Thai smiles were drawn from Thai literary works from the Sukhothai period (1257) to the present time. Studying the whole population of literary works during Sukhothai, Ayuttaya, and Thonburi periods as well as utilizing the simple random sampling technique for the rest of the literary works, the types of smiles used in the scale constructing procedure represented the whole population. The constructed Thai Smiles Scale was utilized to measure the accuracy rate of the interpretation of Thai smiles across three nationalities. This measurement is the first of its kind in nonverbal communication and other related disciplines. The Thai Smiles Scale was part of the questionnaire consisting of the two other scales: Ethnocentrism Scale and Mindfulness Scale. They served as the framework for the focus group protocol. In the meantime, the focus group interview also served as a follow-up method to continue to test the validity of the Thai Smiles Scale. Though the newly created Thai Smiles Scale had gone through the test for its validity and reliability, it is recommended that the Scale should be further developed and refined to measure the emotions under the smiles by using the semantic differential scale, not just for the right or wrong answer, because emotions are too complex. It is impossible to pinpoint one particular emotion with one right answer or one wrong answer. Additionally, the statistic of probability should be considered in view of the way the right type of smile was chosen in each item. With three photographs to choose from, there was 33.33 percent chance that the

right photograph would be chosen. Therefore, the right type of smile might not be chosen out of the participants' cultural awareness.

In regard to the Ethnocentrism and Mindfulness Scale, the two scales were originally designed by westerners and they might fit more to a western audience. The achieved scores might be in favor of the western participants. The ethno-score and the mindfulness score achieved by the participants could be used only to guide and complement the qualitative data. Therefore, designing the two scales to fit an Asian audience might be on the next research agenda.

The designed set of questionnaire should be utilized by quantitative approach. The questionnaire consisting of three scales: Ethnocentrism Scale, Mindfulness Scale, and Thai Smiles Scale, is most appropriate for a survey research that can be complemented by the qualitative data to be gathered afterwards. Both approaches will enhance more holistic findings for future research.

Cultural Distance, Homogeneity, and Language

This study is among a few cross-cultural studies involving cultural awareness among Thai and British participants, i.e., Monthienvichienchai, Bhibulbhanuwat, Kasemsuk, and Speece (2002) explore cultural awareness among British teachers and Thai students. To create cultural distance among participants this study added participants from the Japanese culture which shares similar collectivistic characteristics with Thai culture. Though cultural distance contributed to the strength of this research, the matter of participants' homogeneity as well as the language issue must also be addressed.

During the period of data collecting, it became clear that racial discrimination was a hot issue in the United Kingdom. Therefore, many would-be participants

approached by the team declined to take part in the discussion of ethnocentrism though the interview protocol was shown to them. This became the main obstacle in recruiting participants in the United Kingdom. Therefore, the researcher had to rely on networking in recruiting participants. The participants might be more homogeneous than expected. Too much homogeneity within participants in regard to the Japanese participants' occupation might result in biased data due to the narrowness of inbreeding (Meltsoff, 1997). The Japanese participants in the working professional group had the same occupation as university lecturers whereas participants in the other two groups had diversified occupations.

Another homogeneity issue involves the lesser number and different levels of education between participants. The number of British participants in the student category was less than the other two groups. Besides, they were a mixture of three graduate students and one undergraduate student while the other two groups consisted of undergraduate students. The lesser number and different level of education might result in biased data and comparison. Moreover, British participants as well as Thai participants lived in cosmopolitan areas (Bangkok and London) whereas Japanese participants lived in Gifu, a satellite town of Nagoya, which does not have a cosmopolitan atmosphere though it is considered to be quite an important town. Their different way of life and living experience might, therefore, affect their worldview.

The language barrier was also a major obstacle in cross-cultural research. The Japanese language handicap of the researcher caused some misunderstandings between the researcher and the Japanese collaborator who was not familiar with the research procedure though it was explained to him through a professional interpreter. To solve both the budgetary and the linguistic problems, the Japanese collaborator

was asked to conduct a written interview for Japanese participants whereas focus group interviews were conducted for Thai and British participants. Therefore, the data obtained from the Japanese groups lacked the dimension of discussion and interaction because they were neither able to share their ideas and perception nor respond to others' comments during the discussions. In case of the Thai and British participants, the moderator could simultaneously react to the discussion and clarify the questions that occurred among the participants while doing the focus group interview. As for the Japanese groups, the written interview served as an individual testimony of each participant. While the facilitator conducted the interview according to the protocol, he lacked the opportunity to facilitate discussion among the participants. Some Japanese participants did not give the explanation why they chose not to answer some questions. It could be out of their own personal reasons or they just did not understand them and were afraid to ask. In doing cross-cultural research, especially qualitative research, it is recommended that the researcher should have the language proficiency of the concerned cultures in order to be able to carry out the research more effectively. Speaking through an interpreter does not guarantee that the right message will be delivered. The misunderstandings may cause delays and jeopardize the data collection.

Though the researcher had English language proficiency, she was confronted by the linguistic complications. The names of many types of Thai smiles do not have the equivalent names in English; however, the translation was carefully done to achieve the closet meanings. It is inevitable that some English words may be inadequate in describing some types of Thai smiles. For example, *yim yang on rahoy*

(ยิ้มอย่างอ่อนระโหย). The English translation for *rahoy* is *exhausted* which does not exactly have the same connotation as the Thai word.

The Models

A model of the interaction between Thai values of criticism-avoidance and conflict-avoidance and a model of Thai facework were created in Chapter 2. Chapter 6 contains a model of the intertwining relationship between cultural awareness and recognition of dominant and less-dominant emotions affecting the accuracy rate of the interpretation of Thai smiles within contexts. The former two models were created out of the literature review whereas the latter was created from the findings and based on Matsumoto's (1996) proposed models of emotional experience activation involving culturally learned feeling rules, and emotional perception with decoding rules. The first two models on Thai values and facework can be utilized to explain Thai communication styles and display rules that are also integrated in the third model which explains the relationship of cultural awareness and recognition of emotions. It is noteworthy that the third model, a model of intertwining relationship between cultural awareness and recognition of dominant and less-dominant emotions affecting the accuracy rate of the interpretation of Thai smiles, should be further modified in order to facilitate further study on the missing link that involves the decoder's feedback to the encoder's smile. The study of the feedback, especially in the case of the decoder's misinterpretation and misunderstanding of the smiles, will be a great contribution to further explain the feedback loop occurred during their social and communication interaction.

Practical Implications of the Study

As previously stated, the cultural diversities that members of different cultures bring with them provide opportunities for positive connections and, at the same time, cause intercultural miscommunication. In the case of Thailand, there has been an influx of Japanese and British investors (Chapter 1). Effective intercultural communication is critical to effective performance and successful business for these investors. The accurate interpretation of Thai smiles that are the most frequently used communication style is critical for the development of mutual understanding between members of the host culture and strangers. With the inaccurate interpretation the understanding might be jeopardized. Therefore, the findings incorporated with the Thai Smiles Scale can serve as the basis for designing training or orientation courses for the would-be managers who will be posted in Thailand. Training programs must take into account that not all Thai smiles mean happiness, and the degree of recognition or the accurate interpretation of Thai smiles varies from culture to culture depending on their use of smiles in everyday social interaction. Moreover, training programs must be designed to enhance the learning process. This study finds that an individual can be less ethnocentric and more mindful through the learning process.

Conclusions

This study is the first comprehensive study of Thai smiles in relation to Thai communication styles. Therefore, a communicative approach that involves the sender-receiver relationship (Chovil, 1997) is utilized to accommodate the study. This study investigates the understanding of cultural similarities and cultural awareness on the interpretation of Thai smiles, the most commonly used facial expression. The interpretation involves the connection between smiles and emotions. Russell and

Fernández-Dols (1997) wrote: “A real understanding of how people of different cultures understand the link between faces and emotion (and anything else) has barely begun” (p. 24). This study attempts to contribute more understanding to that link in the Thai context. The constructed Thai Smiles Scale serves as an avenue to explain the link as well as the smiles.

The findings show that there is no culture-specificity in the ability to recognize Thai smiles but different cultures can affect the degree of recognition or the accurate interpretation of Thai smiles. They vary from culture to culture depending on their use of smiles in everyday social interaction. The study has identified cultural awareness as the element that interacts with emotional recognition and perception. The findings on ethnocentrism and mindfulness indicate that an individual can learn and practice to be less ethnocentric and more mindful. The proposed models in Chapter 2 and Chapter 6 represent a step toward more understanding of Thai communication styles, especially the smiles. The cultural training procedures and exercise kits for foreign personnel in Thailand can be developed by utilizing the models and the findings as their framework.

On a theoretical level, the findings challenge the cultural understanding of the interpretation of Thai smiles. The individual’s ability to interpret Thai smiles regardless of culture remains to be investigated in future research. The challenge supports the recommendation of Swenson and Casmir (1998) that further investigation should be conducted on the relationship between an individual’s inborn characteristics and culturally-influenced characteristics as it relates to communicating emotion.

As previously stated, the smile, one of the most utilized nonverbal cues in Thai communication style, plays a vital role in Thai interpersonal communication and also in intercultural communication. It is hoped that the findings in this exploratory research will enhance understanding about Thai smiles and Thai communication style that will lead to the state of intercultural communication competence in practical aspects. Additionally, it is expected that this research will serve as a stepping-stone for future research on Thai smiles.

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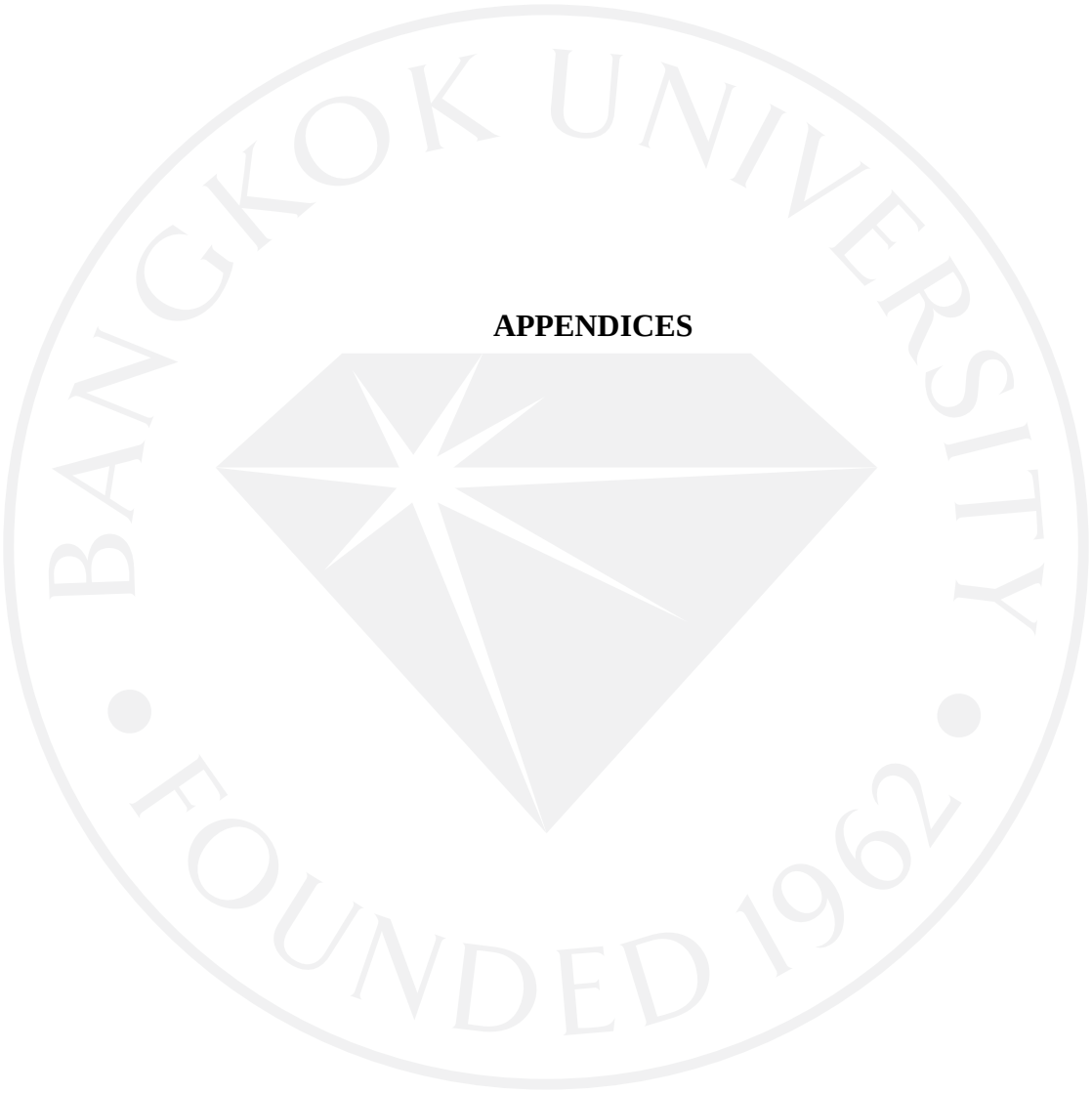
APPENDICES



APPENDIX A

List of Samples of Thai Literary Works

BANGKOK UNIVERSITY
FOUNDED 1962

Sukhothai period (สมัยสุโขทัย)

- วรรณกรรมสุโขทัย, กรมศิลปากร

Ayutthaya period (สมัยอยุธยา)

- วรรณกรรมสมัยอยุธยาเล่ม ๑-๓, กรมศิลปากร

Thonburi period (สมัยธนบุรี)

- วรรณกรรมสมัยธนบุรี, กรมศิลปากร

Rattanakosin period (สมัยรัตนโกสินทร์)

1. Early Rattanakosin (สมัยรัตนโกสินทร์ตอนต้น)
    - บทละครเรื่องรามเกียรติ์ พระราชนิพนธ์ในรัชกาลที่ ๑
    - นิทานสามก๊กฉบับเจ้าพระยาพระคลัง (หน)
    - พระบวรราชนิพนธ์เล่ม ๑-๒
    - บทละครเรื่องรามเกียรติ์ พระราชนิพนธ์ในรัชกาลที่ ๒
    - บทละครนอกเรื่องสังข์ทอง พระราชนิพนธ์ในรัชกาลที่ ๒
    - บทละครนอกเรื่องไชยเชษฐ์ พระราชนิพนธ์ในรัชกาลที่ ๒
    - บทละครนอกเรื่องไกรทอง พระราชนิพนธ์ในรัชกาลที่ ๒
    - บทละครนอกเรื่องมณีพิชัย พระราชนิพนธ์ในรัชกาลที่ ๒
    - บทละครนอกเรื่องคาวี พระราชนิพนธ์ในรัชกาลที่ ๒
    - บทละครนอกเรื่องสังข์ศิลป์ชัย พระราชนิพนธ์ในรัชกาลที่ ๒
    - บทละครรำเรื่องอิเหนา พระราชนิพนธ์ในรัชกาลที่ ๒
    - เสภาเรื่องขุนช้างขุนแผน พระราชนิพนธ์ในรัชกาลที่ ๒ ร่วมกับกวีรัตนโกสินทร์
    - นิทานคำกลอนเรื่องพระอภัยมณี, สุนทรภู่
    - นิราศสุพรรณ, หมื่นพรหมสมพัตสร (มี)
    - บทละครเรื่องพระมะเหลเถไถ, คุณสุวรรณ

- บทละครเรื่องอุณรุทร้อยเรื่อง, คุณสุวรรณ
- กลอนเพลงยาวเรื่องหม่อมเป็ดสวรรค์, คุณสุวรรณ
- กลอนเพลงยาวเรื่องพระอาการประชวรของกรมหมื่นอัปสรสุดาเทพ, คุณสุวรรณ
- บทละครเรื่องระเด่นลันได, พระมหามนตรี (ทรัพย์)
- บทละครเรื่องพระลอนรลักษณ์, กรมพระราชวังบวรมหาศักดิพลเสพ
- กลอนบทละครเรื่องรามเกียรติ์, กรมพระราชวังบวรมหาศักดิพลเสพ
- กลอนบทละครเรื่องขุนช้างขุนแผน, กรมพระราชวังบวรมหาศักดิพลเสพ
- บทละครนอกเรื่องแก้วหน้าม้า, กรมหลวงภูวเนตรนรินทรฤทธิ์
- ศรีทะนนไชย
- ไกลบ้าน, พระราชนิพนธ์ในรัชกาลที่ ๕
- ลิลิตนิทราชาคริต, พระราชนิพนธ์ในรัชกาลที่ ๕
- บทละครเรื่องเงาะป่า, พระราชนิพนธ์ในรัชกาลที่ ๕

2. Contemporary Rattanakosin (สมัยรัตนโกสินทร์ร่วมสมัย)

2.1 Initial period (ยุคเริ่มแรก)

- บทละครพูดคำฉันท์เรื่องมัทนะพาธา, พระราชนิพนธ์ในรัชกาลที่ ๖
- บทละครเรื่องท้าวแสนปม, พระราชนิพนธ์ในรัชกาลที่ ๖
- บทละครร้องเรื่องสาวิตรี, พระราชนิพนธ์ในรัชกาลที่ ๖
- บ่อเกิดรามเกียรติ์, พระราชนิพนธ์ในรัชกาลที่ ๖
- โคลงทวาทศมาส, พระเยาวราช, ขุนพรหมมนตรี, ขุนศรีกวีราช, ขุนสารประเสริฐ
- วารุณี, กาญจนาคพันธ์
- ความพยาบาท, แม่วัน
- ความไม่พยาบาท, นายสำราญ

2.2 Dawn period (ยุครุ่งอรุณ)

- ละครแห่งชีวิต, หม่อมเจ้าอากาศดำเกิง รพีพัฒน์
- ศัตรูของเจ้าหล่อน, ดอกไม้สด

2.3 Nationalist period (ยุคชาตินิยม)

- ชัยชนะของหลวงนฤบาล, ดอกไม้สด
- ผู้ดี, ดอกไม้สด
- หญิงคนชั่ว, ก. สุรางคนางค์
- ผู้ชนะสิบทิศ, ยาขอบ
- พล นิกร กิมหงวน, ป. อินทรปาลิต
- ซาเก๊าะ, มนัส จรรยงค์
- ข้างหลังภาพ, ศรีบูรพา
- สงครามชีวิต, ศรีบูรพา
- ลูกผู้ชาย, ศรีบูรพา
- ป่าในชีวิต, ศรีบูรพา

2.4 Post-war period (ยุคหลังสงคราม หรือ ยุคกบฏสันติภาพ)

- ปีศาจ, เสนีย์ เสาวพงศ์
- ขอบฟ้าขลิบทอง, อุชเชนี
- แผลเก่า, ไม้ เมืองเดิม
- แสนแสบ, ไม้ เมืองเดิม
- รอยไถ, ไม้เมืองเดิม
- เสือเก่า, มนัส จรรยงค์
- ห้วงรัก เหวลึก, พลตรี หลวงวิจิตรวาทการ
- จนกว่าเราจะพบกันอีก, ศรีบูรพา

- สนิมสร้อย, รงค์ วงษ์สวรรค์
- ความผิดครั้งแรก, ดอกไม้สด
- ทุ่งโล่งและดงทึบ, น้อย อินทนนท์
- เกิดวังปารุสก์, พระวรวงศ์เธอ พระองค์เจ้าจุลจักรพงษ์
- ดรรชนีนาง, อิงอร
- ช้องนาง, อิงอร
- สัญญาของวิษณุ, อิงอร
- ธนูทอง, อิงอร
- รักเพ้อ, อิงอร
- ทฤษฎีพิสูจน์รัก, อิงอร
- หากคิดจะรัก, อิงอร
- ชายควรรักหญิงชนิดไหน, อิงอร
- จากนรี-ถึงนาริส, อิงอร
- บุหลันที่สระแก้ว, อิงอร
- เรือนหอ, อิงอร
- นิทรา-สายัณห์, อิงอร
- ระหว่างหมากับราชสีห์, อิงอร
- โลงทอง, อิงอร
- วอลซ์เพลงสุดท้าย, อิงอร
- กลิ่นยี่โถแดง, อิงอร
- ราชันย์ผู้พิชิต, อิงอร

2.5 Dark period (ยุคมืดทางปัญญา)

- ไฟเย็น, เสนีย์ เสาวพงศ์

- ชั่วฟ้าดินสลาย, เรียมเอง
- สี่แผ่นดิน, ม.ร.ว. คึกฤทธิ์ ปราโมช
- ลูกทาส, รพีพร
- สามชาย, ดอกไม้สด
- พู่กลิ่น, ดอกไม้สด
- ในฝัน, โรสลาเรน
- โดมผู้จองหอง, ก. สุรางคนางค์
- กามนิต วาสิฏฐี, เสฐียรโกเศศ นาคะประทีป

2.6 Student activism period (ยุคฉันจึงมาหาความหมาย)

- ตะวันตกดิน, กฤษณา อโศกสิน
- รากแก้ว, กฤษณา อโศกสิน
- วงเวียนชีวิต, สีฟ้า
- ข้าวนอกนา, สีฟ้า
- น้ำเหนือเริ่มลด, แม่อนงค์

2.7 Popular period (วรรณกรรมเพื่อประชาชน)

- เปลือกทอง, นิเวศน์ กันไทยราษฎร์
- ห้องสี่เหลี่ยม, นิเวศน์ กันไทยราษฎร์
- หางเครื่อง, นิเวศน์ กันไทยราษฎร์
- ขอให้รักเรานั้นนิรันดร, นิเวศน์ กันไทยราษฎร์
- ชีวิตฉันเป็นดังเช่นบทละคร, นิเวศน์ กันไทยราษฎร์
- เกร็ดดาว, นิเวศน์ กันไทยราษฎร์
- โอ้มาดา, สีฟ้า
- เขยบ้านนอก, เพ็ญแข วงศ์สง่า

- นางงามรอบสุดท้าย,เพ็ญแข วงศ์สง่า
- กำแพงบุญ, สุภาว์ เทวกุลฯ
- เดือนดับที่สบทา, สุวรรณี สุคนธา
- พระจันทร์สีน้ำเงิน, สุวรรณี สุคนธา
- จุดสุดท้ายบนถนนสายโรแมนติก, จันทรำไพ
- ข้ามสีทันดร, กฤษณา อโศกสิน
- หนาวน้ำตา, แมน สุปีติ
- เคหาสน์ดาว, วาณิช จรุงกิจอนันต์
- แก้วจอมแก่น, แว่นแก้ว
- นะหน้าทอง, โบตั๋น
- รัตตมณี, วราลินี
- รัตนโกสินทร์, ว. วินิจฉัยกุล
- ราตรีประดับดาว, ว. วินิจฉัยกุล
- แก้วตาหวานใจ, ดวงตะวัน
- www.คุณย่า.com, ดวงใจ
- บ่วงบรรจถรณ์, กีรติ ชนา
- ตามรักคืนใจ, กิ่งฉัตร
- พรพรหมอลเวง, กิ่งฉัตร
- ลับแลลายเมฆ, ปิยะพร ศักดิ์เกษม
- สร้อยสุคันธา, มาลา คำจันทร์
- ปากกาบางกอก, อาจิณ จันทรัมพร (บรรณาธิการ)
- ก่อกองทราย, ไพฑูรย์ ธัญญา
- ด้วยรักที่จักเขียน, สมาคมนักเขียนแห่งประเทศไทย

- เพลงยาวถึงนายกรัฐมนตรี, สุจิตต์ วงษ์เทศ
- แจกยิ้มใสให้โลกสวย, น้ำอบ
- ชีวิตที่เลือกไม่ได้, กรุณา กุศลาสัย
- ฟ้าแลบบนสาปไตย, แข ณ วังน้อย
- พันธุ์หมาบ้า, ชาติ กอบจิตติ
- ข้างถนน, สุรชัย จันทิมาธร
- ขุนทอง เจ้าจะกลับเมื่อฟ้าสาง, อัศศิริ ธรรมโชติ
- ประชาธิปไตยบนเส้นขนาน, วินทร์ เลียววาริณ
- สิ่งมีชีวิตที่เรียกว่าคน, วินทร์ เลียววาริณ
- จันทร์ข้ามคืน, วีรวัฒน์ กนกนุเคราะห์
- บ้านนี้มีรัก, ชมัยภร แสงกระจ่าง
- ช่างสำราญ, เดือนวาด พิมวนา
- หลวงตา, แพรเยื่อไม้
- ปณิธานกวี, อังคาร กัลยาณพงศ์
- บอใบไม้สระอานอหนูไม้โท, แขคำ ปัณณะศักดิ์
- ตลิ่งสูง ซุงหนัก, นิคม รายยวา
- แมว, ลาว คำหอม
- บันทึกเถื่อน, สุริยัน ศักดิ์ไธสง
- แผ่นดินอื่น, กนกพงศ์ สงสมพันธุ์
- เวลาในขวดแก้ว, ประภัสสร เสวิกุล
- ครูไหวใจร้าย, ผกาวดี อุตตโมทย์
- ครอบ(บ้าน)ครัว(เดียว), ศรีฟ้า ลดาวัลย์
- รวมความเรียงของศศิวิมล, ศศิวิมล

APPENDIX B

Verified 113 Types of Thai Smiles (Modified Version)

โปรดพิจารณาว่ายิ้มแบบต่างๆที่ปรากฏอยู่ในแต่ละข้อข้างล่างนี้เหมาะสมกับสถานการณ์ในข้อนั้นๆเพียงใด พร้อมกับทำเครื่องหมายวงกลมรอบตัวเลขระดับความเหมาะสมของการยิ้มดังกล่าว โดย 5 หมายถึง เหมาะสมที่สุด และ 1 หมายถึง ไม่เหมาะสมที่สุด (คำถามส่วนนี้มี 7 หน้าและมีจำนวนทั้งสิ้น 113 ข้อ)

1 2 3 4 5

ไม่เหมาะสมที่สุด **เหมาะสมที่สุด**

การแสดงความรู้สึกด้วยการยิ้มในสถานการณ์ต่างๆ	**ระดับความเหมาะสม**
1. เขา**ยิ้มกริ่ม**เมื่อเขานึกถึงการที่จะได้ไปเที่ยวกับเพื่อนๆ	1 2 3 4 5
2. เขา**กระหยิ่มยิ้มย่อง**ด้วยความมั่นใจว่าเขาอาจได้เลื่อนเงินเดือนสองขั้น	1 2 3 4 5
3. เขา**ยิ้มกะลิ้มกะเหลี่ย**ให้แม่ค้าสาวสวย	1 2 3 4 5
4. เขา**ยิ้มแก้มตุ่ย**ให้เพื่อนเมื่อเพื่อนเอาของที่ต้องการมาให้	1 2 3 4 5
5. เขา**ยิ้มกระหยิ่ม**เมื่อสาวๆพากันมารุมขอลายเซ็น	1 2 3 4 5
6. เขา**ยิ้มหน้าบาน**เล่าข่าวดีให้แม่ฟัง	1 2 3 4 5
7. เขา**ยิ้มแฉ่ง**เมื่อลูกสาวตอบว่าเธอสอบคัดเลือกได้ที่หนึ่ง	1 2 3 4 5
8. ลูกสาวของเขา**ยิ้มแต้**เมื่อได้ตุ๊กตาตัวใหม่	1 2 3 4 5
9. เธอ**ยิ้มน้อยยิ้มใหญ่**เมื่อได้ฟังคำชมเชยจากหัวหน้า	1 2 3 4 5
10. เธอ**ยิ้มแก้มปริ**ทักทายลูกค้ากระเป๋าหนักที่เป็นขาประจำ	1 2 3 4 5
11. เขาปลาบปลื้มใจไปกับภริยาเมื่อเห็นเธอ**ยิ้มแฉล้ม**เบิกบานที่ได้เลื่อนตำแหน่ง	1 2 3 4 5
12. คุณปู่**ยิ้มในหน้า**เพื่อไม่ให้หลานๆจับได้	1 2 3 4 5

การแสดงความรู้สึกด้วยการยิ้มในสถานการณ์ต่างๆ	**ระดับความเหมาะสม**
13. เขา**ยิ้มมุมปาก**แสดงความพอใจเพียงเล็กน้อยขณะที่บริกรบรรจงวางถาดอาหารลงตรงหน้า	1 2 3 4 5
14. เขา**ยิ้มละไม**เมื่อนึกถึงความหลังอันหวานชื่นของเขาและเธอ	1 2 3 4 5
15. ลูกชาย**ยิ้มประจบ**แม่เมื่อต้องการขอสตางค์	1 2 3 4 5
16. เขา**อมยิ้ม**เมื่อลูกสาวเข้ามากอดประจบประแจง	1 2 3 4 5
17. เขา**ยิ้มยิงฟัน**ขาวล้อเลียนเธอ	1 2 3 4 5
18. เขา**ยิ้มแหง**ให้เพื่อนเมื่อหมดปัญญาที่จะให้ความช่วยเหลือ	1 2 3 4 5
19. **ยิ้มหวานอ้อยส้อย**ของเธอชนะใจเขาได้ในที่สุด	1 2 3 4 5
20. เขา**ยิ้มหน้าทะเล้น**แอบล้อเลียนนายของเขา	1 2 3 4 5
21. เขา**ยิ้มเหมือนมองเห็นสวรรค์**เมื่อได้รถยนต์คันงามเป็นของขวัญปีใหม่	1 2 3 4 5
22. เขา**ยิ้มแย้มแจ่มใส**เมื่อขึ้นเครื่องบินไปเที่ยวรอบโลก	1 2 3 4 5
23. เขา**ยิ้มอย่างทึ่ง**ว่าสุนัขที่บ้านทำไมจึงเห่าเขาทั้งๆที่คุ้นเคยกันมาหลายปี	1 2 3 4 5
24. **ยิ้มทรงเสน่ห์**ของเธอสามารถทำให้เขาตกหลุมรัก	1 2 3 4 5
25. เธอ**ยิ้มกึ่งตีใจกึ่งสงสัย**ในการที่เขายอมสมรู้ร่วมคิดกับเธอ	1 2 3 4 5
26. เขา**ยิ้มอย่างลำพอง**เมื่อเขาสามารถปลดหนี้สินก้อนโตได้สำเร็จ	1 2 3 4 5
27. เขา**ยิ้มอย่างครึ้มใจ**เมื่อฝันหวานว่าเขาจะได้พบกับเธอ	1 2 3 4 5
28. เด็กสาว**ยิ้มย่องผ่องใส**เมื่อได้รับคำชม	1 2 3 4 5
29. เขา**ยิ้มโอ่อวด**ให้ทุกคนในที่ทำงานเก่าหลังจากที่เขาออกไปประกอบธุรกิจส่วนตัวจนประสบความสำเร็จ	1 2 3 4 5
30. เขา**ยิ้มอย่างสะใจ**เมื่อลูกสาวเอาชนะคู่แข่งได้	1 2 3 4 5

การแสดงความรู้สึกด้วยการยิ้มในสถานการณ์ต่างๆ	**ระดับความเหมาะสม**
31. เขา**ยิ้มเขื่อง**เมื่อลูกสาวได้เป็นตัวแทนประเทศไทยในโครงการเยาวชนแลกเปลี่ยนวัฒนธรรม	1 2 3 4 5
32. เธอ**ยิ้มอย่างเป็นต่อ**เมื่อกรรมการตัดสินให้เธอได้คะแนนนำคู่ต่อสู้	1 2 3 4 5
33. เธอ**ยิ้มอย่างไว้ตัว**เมื่อเห็นบริวารของสามีเดินตรงดิ่งเข้ามาหา	1 2 3 4 5
34. หล่อน**ยิ้มอย่างไม่แยแส**เมื่อทราบว่าแม่บริจาคที่ดินมรดกให้โรงพยาบาล	1 2 3 4 5
35. เขา**ยิ้มอย่างภาคภูมิใจ**เมื่อเจ้านายยกย่องเขาต่อหน้าทุกคน	1 2 3 4 5
36. เธอ**ยิ้มอย่างผู้มีชัย**เมื่อที่ประชุมจำนนด้วยเหตุผลของเธอ	1 2 3 4 5
37. หล่อน**ยิ้มอย่างสมคะเน**เมื่อการณ์เป็นไปตามที่คาดไว้	1 2 3 4 5
38. หล่อน**ยิ้มอย่างเบาใจ**เมื่อทุกเรื่องดูลงตัว	1 2 3 4 5
39. นายจ้าง**ยิ้ม**ให้พนักงานรักษาความปลอดภัยหน้าใหม่**อย่างเป็นกันเอง**	1 2 3 4 5
40. พนักงานรับรถ**ยิ้มให้อย่างเป็นมิตร**เมื่อเขาส่งกุญแจรถให้	1 2 3 4 5
41. เขา**ยิ้มอย่างปลงตก**เมื่อทราบว่าพ่อทำพินัยกรรมยกมรดกทั้งหมดให้น้องชายของเขา	1 2 3 4 5
42. เขา**แสร้งยิ้ม**ให้เพื่อนร่วมงานทั้งๆที่มีความคิดเห็นไม่ลงรอยกัน	1 2 3 4 5
43. เธอ**ยิ้มเฝื่อน**เพื่อกลบเกลื่อนความรู้สึกที่แท้จริง	1 2 3 4 5
44. เขา**ยิ้มค้าง**เมื่อหล่อนไม่ยอมคุยกับเขาพร้อมกับเดินหนีเขาไป	1 2 3 4 5
45. เขา**ยิ้มเก้อ**เมื่อเธอไม่เห็นว่าเขายิ้มให้	1 2 3 4 5
46. เธอ**ยิ้มเจื่อน**เมื่อถูกตำหนิต่อหน้าทุกคน	1 2 3 4 5
47. เขา**ยิ้มเหย**เมื่อเขาตอบคำถามผิด	1 2 3 4 5
48. เขา**ยิ้มแหย**เมื่อถูกจับโกหกได้	1 2 3 4 5
49. เขา**ยิ้มกะเรี่ยกะราด**เพราะรู้สึกกระดากอาย	1 2 3 4 5

การแสดงความรู้สึกด้วยการยิ้มในสถานการณ์ต่างๆ	**ระดับความเหมาะสม**
50. เธอ**ยิ้มปุเลี่ยน**ๆเมื่อถูกต่อว่าต่อขาน	1 2 3 4 5
51. เขาเดิน**ยิ้มกร่าง**เข้าไปในร้านแม้จะมีความหวาดหวั่นอยู่ในใจ	1 2 3 4 5
52. หล่อนอด**ยิ้มเขิน**ๆไม่ได้ในทันทีที่เขาจับมือถือแขนเธอ	1 2 3 4 5
53. **ยิ้มจืด**ๆของเธอขณะถูกเจ้านายตำหนิทำให้ทุกคนรู้สึกสงสารเธอ	1 2 3 4 5
54. เขา**ยิ้มกร่อย**ๆเมื่อถูกขัดคอซึ่งๆหน้า	1 2 3 4 5
55. เขา**ยิ้มกระดาก**เมื่อถูกปฏิเสธอย่างไม่มีเยื่อใย	1 2 3 4 5
56. เขา**ยิ้มแห้ง**เมื่อตกเป็นฝ่ายพ่ายแพ้	1 2 3 4 5
57. **ยิ้มขอลูแก่โทษ**ของเขาทำให้เธอใจอ่อน	1 2 3 4 5
58. เขาทำเป็น**ยิ้มขอโทษ**เธอเมื่อจนด้วยหลักฐาน	1 2 3 4 5
59. **ยิ้มยียวน**ของเขาเป็นที่กวนโทสะเธออย่างยิ่งจนทำให้เธออารมณ์เสีย	1 2 3 4 5
60. เขา**ยิ้มเยาะ**อยู่ในทีเพื่อแสดงว่าเขารู้เท่าทันหล่อน	1 2 3 4 5
61. เขา**ยิ้มเป็นเชิงดูหมิ่นดูแคลน**ในความสามารถของเธอ	1 2 3 4 5
62. เขา**ยิ้มหยัน**แย้เพื่อนว่าหล่อน้อยกว่าตน	1 2 3 4 5
63. เขา**ยิ้มเหยียดหยาม**ความคิดที่ผู้ใต้บังคับบัญชาเสนอ	1 2 3 4 5
64. เธอพูดพร้อม**ยิ้มประชดประชัน**เมื่อพี่ชายไม่อนุญาตให้ออกไปเที่ยวกับเพื่อน	1 2 3 4 5
65. เธอ**ยิ้มยั่วเย้า**เพื่อให้ชายหนุ่มใจอ่อน	1 2 3 4 5
66. เขา**ยิ้มเคียดแค้น**เมื่อรถของเขาถูกโจรกรรม	1 2 3 4 5
67. เขา**ยิ้มกร้าว**เมื่อคิดถึงคนที่ฆ่าพ่อเขา	1 2 3 4 5
68. **ยิ้มเกรียม**ของเขาทำให้หล่อนผวา	1 2 3 4 5
69. **ยิ้มเหี้ยมเกรียม**ของโจรทำให้หล่อนวิ่งหนีอย่างไม่คิดชีวิต	1 2 3 4 5

การแสดงความรู้สึกด้วยการยิ้มในสถานการณ์ต่างๆ	**ระดับความเหมาะสม**
70. **ยิ้มดุดัน**ของเขาทำให้ทุกคนนิ่งเงียบและสามารถตรึงทุกคนให้อยู่กับที่	1 2 3 4 5
71. เขา**ยิ้มถมึงทึง**จนคนรอบข้างรู้สึกหนาว	1 2 3 4 5
72. **ยิ้มกึ่งขันกึ่งฉิว**ของเขาทำให้เธอโกรธเขาไม่ลง	1 2 3 4 5
73. เขา**ยิ้มขื่น**เมื่อนึกถึงความยากลำบากที่จะต้องเผชิญไปอีกนาน	1 2 3 4 5
74. **ยิ้มที่กระด้างแกมเย็นชา**ของเขาทำให้เธอไม่กล้าเอ่ยปากขอความช่วยเหลือ	1 2 3 4 5
75. เขารู้สึกปวดร้าวจนต้อง**ยิ้มอย่างขมขื่นใจ**	1 2 3 4 5
76. โจรแสยะ**ยิ้ม**อย่างดีใจเมื่อมองเห็นลู่ทางที่จะพาสมุนเข้าปล้นบ้านเศรษฐี	1 2 3 4 5
77. เขา**ยิ้มสมเพช**เวทนาในความโง่เขลาของเพื่อน	1 2 3 4 5
78. เขา**ยิ้มเอียน**ในความอวดร่ำอวดรวยของพวกเศรษฐีใหม่	1 2 3 4 5
79. เขา**ยิ้มอย่างอิดโรย**เมื่อออกมาจากห้องสอบ	1 2 3 4 5
80. **ยิ้มอย่างสิ้นหวัง**ของเขาทำให้เธอถึงกับปล่อยโฮออกมา	1 2 3 4 5
81. เขา**ยิ้มเจ้าเล่ห์**ขณะคิดวางแผนหลอกล่อให้เธอยอมไปเที่ยวกับเขา	1 2 3 4 5
82. เขา**ยิ้มอย่างมีเหลี่ยมพราย**เมื่อเริ่มต้นเจรจากับคู่กรณี	1 2 3 4 5
83. เขา**ยิ้มอย่างเยือกเย็น**แทนคำตอบปฏิเสธ	1 2 3 4 5
84. เขา**ยิ้มตามหน้าที่**โดยมิได้มีใจอยากยิ้ม	1 2 3 4 5
85. **ยิ้มอย่างใจเย็น**ของเขาทำให้หล่อนหมุดหงิด	1 2 3 4 5
86. เขา**ยิ้มอย่างมีเลศนัย**เมื่อเขาใช้เทียนแบบเป่าแล้วไม่ดับปักบนเค้กวันเกิดของเพื่อนหญิง	1 2 3 4 5
87. **ยิ้มอย่างเป็นนัย**ของแม่ทำให้เธอหลบเลี่ยงออกนอกห้อง	1 2 3 4 5
88. เธอ**ยิ้มอย่างประหม่า**ตลอดเวลาสัมภาษณ์	1 2 3 4 5
89. เธอ**ยิ้มอย่างหวาดๆ**เหมือนหนูกลัวแมว	1 2 3 4 5

การแสดงความรู้สึกด้วยการยิ้มในสถานการณ์ต่างๆ	**ระดับความเหมาะสม**
90. เธอ**ยิ้มอย่างกังวล**ไม่แน่ใจว่าจะสอบได้หรือตก	1 2 3 4 5
91. เขา**แค่นยิ้ม**ออกมาเมื่อเพื่อนมาแจ้งข่าวว่าเขาสอบไม่ผ่าน	1 2 3 4 5
92. เขา**ยิ้มอย่างแร้นแค้น**เมื่อเป็นที่แน่นอนแล้วว่าเขาต้องไปทำงานในถิ่นห่างไกล	1 2 3 4 5
93. เขา**ยิ้มสมน้ำหน้า**ตัวเองที่หลงโง่จนถูกโกง	1 2 3 4 5
94. **ยิ้มอย่างเจนโลก**ของเขาทำให้เธอหลงเชื่อทุกอย่างที่เขาแนะนำเสียสนิท	1 2 3 4 5
95. แม่สอนเธอให้เย่อหยิ่งและ**ยิ้มจองหอง**ไว้เพื่อให้ดูมีค่า	1 2 3 4 5
96. เขา**ยิ้มอย่างรู้เท่าทัน**ลูกไม้ของเธอ	1 2 3 4 5
97. เธอ**ยิ้มเครียด**เมื่อเกิดความไม่แน่ใจว่าจะหาเงินมาใช้หนี้เขาทันหรือไม่	1 2 3 4 5
98. **ยิ้มสำรวม**ของเธอทำให้เขาเชื่อสนิทว่าเธอเป็นกุลสตรี	1 2 3 4 5
99. เขา**ยิ้มขรึม** พร้อมปฏิเสธที่จะไปร่วมงานเลี้ยง	1 2 3 4 5
100. เธอ**ยิ้มทั้งน้ำตา**เมื่อเขาเข้าไปปลอบโยน	1 2 3 4 5
101. เธอ**ยิ้มเศร้าแกมสงสัย**เมื่อเขาเล่าถึงชีวิตอันแสนลำบากอันเหลือเชื่อของเขา	1 2 3 4 5
102. พยาบาล**ยิ้มกึ่งเศร้ากึ่งขัน**ในขณะที่ฟังเรื่องตลกจากคนไข้ที่ไม่รู้ว่าอาการป่วยของเขาไม่สามารถรักษาให้หายได้	1 2 3 4 5
103. เขา**ยิ้มตื่นๆ**เมื่อลูกชายเข้ามาบอกว่าเจ้าหนี้มารอพบอยู่หน้าประตูบ้าน	1 2 3 4 5
104. เขา**ยิ้มระคนตกใจ**เมื่อภริยามาปรากฏตัวที่ที่ทำงานโดยไม่บอกให้รู้ตัวล่วงหน้า	1 2 3 4 5
105. เขา**ยิ้มอย่างประหลาดใจ**เมื่อเขามีชื่ออยู่ในพินัยกรรม	1 2 3 4 5
106.เขา**ยิ้มทะแม่งๆ**เมื่อรู้สึกผิดสังเกต	1 2 3 4 5

การแสดงความรู้สึกด้วยการยิ้มในสถานการณ์ต่างๆ	**ระดับความเหมาะสม**
107. เขา**ยิ้มอย่างอ่อนระโหย**เมื่อนึกถึงความรับผิดชอบที่หนักอึ้ง	1 2 3 4 5
108. **ยิ้มเนือยๆ**ของเขาทำให้ทุกคนพลอยหนักใจไปกับเขาด้วย	1 2 3 4 5
109. เขา**ยิ้มอย่างเซ็งๆ**เพราะรู้สึกเกียจคร้านเต็มที	1 2 3 4 5
110. เขา**ยิ้มวอน**ขณะงอนง้อขอโทษเธอ	1 2 3 4 5
111. **ยิ้มละห้อย**ของเขาทำให้เธอใจอ่อนยอมยกโทษให้เขา	1 2 3 4 5
112. แม่**ยิ้มปลอบ**เขาเป็นการให้กำลังใจ	1 2 3 4 5
113. เขา**ยิ้มสู้**แม้จะมีความหวังริบหรี่	1 2 3 4 5

APPENDIX C

List of Four Thai Language Experts

And

List of Four Judges of Thai Smiles

BANGKOK UNIVERSITY FOUNDED 1962

List of Four Thai Language Experts

Ms. Songsan Nilkamhang	Secretary General, Royal Institute Bangkok
Assistant Professor Chariya Somprasong	Writer, lecturer of Thai language courses Saint John's University, Bangkok
Assistant Professor Sombat Champangern	Fellow of Royal Institute, Bangkok
Mr. Wiwat Buratat	Writer, lecturer of Thai language courses Srinakharinwirot University, Bangkok

List of Four Judges of Thai Smiles

Ms. Songsan Nilkamhang	Secretary General, Royal Institute Bangkok
Ms. Chotirose Timpatanapongse	Marketing Director of Thematic Co. Ltd. (producing TV programs and commercials, and organizing special events), Bangkok
Dr. Anucha Teerakanont	Deputy Dean for academic affairs School of Journalism and Mass Communication, Thammasat University Bangkok
Mr. Pramase Bunyachai	Lecturer/ choreographer/dancer and instructor of Thai classical dancing, Institute of Patanasilp, Ministry of Culture, Bangkok

APPENDIX D

Constructed Questionnaire with Photographs
(Thai Version)

จงเลือกภาพแสดงอาการยิ้มที่เหมาะสมกับสถานการณ์ที่ให้ในแต่ละข้อ โดยวงกลมตัวเลขใต้ภาพที่ท่านเลือก

1. แม่สอนเธอให้เย่อหยิ่งและ**ยิ้มจองหอง**ไว้เพื่อให้ดูมีค่า

1 **2** **3**

2. เธอ**ยิ้มอย่างประหม่า**ตลอดเวลาสัมภาษณ์

1 **2** **3**

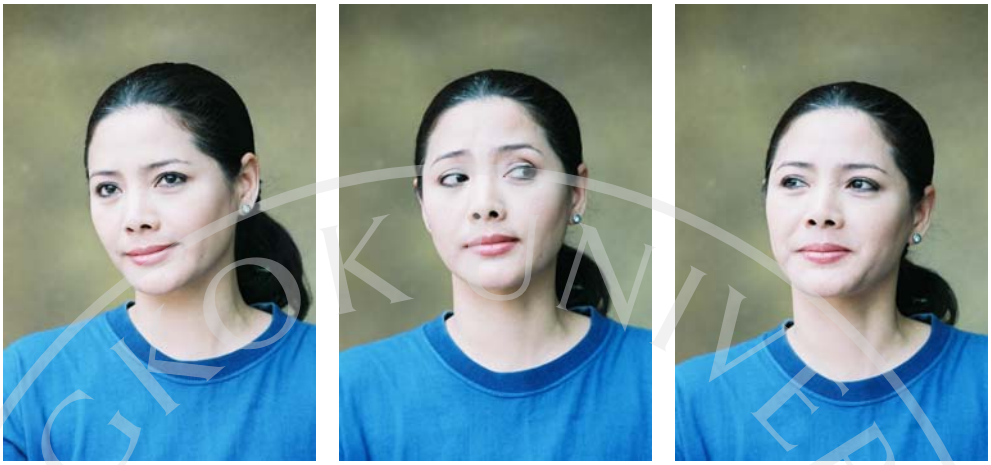
3. เขา**ยิ้มอย่างมีเลศนัย**เมื่อเขาใช้เทียนแบบเป่าแล้วไม่ดับปักบนเค้กวันเกิดของเพื่อนหญิง

1 **2** **3**

4. เขา**ยิ้มตามหน้าที่**โดยมิได้มีใจอยากยิ้ม

1 **2** **3**

5. เธอ**ยิ้มหยัน**เย้ยเพื่อนว่าสวยน้อยกว่าตน



1 **2** **3**

6. เขา**ยิ้มเอียน**ในความอวดร่ำอวดรวยของพวกเศรษฐีใหม่

1 **2** **3**

7. เขา**ยิ้มฉมึงทึง**จนคนรอบข้างรู้สึกหนาว

1 **2** **3**

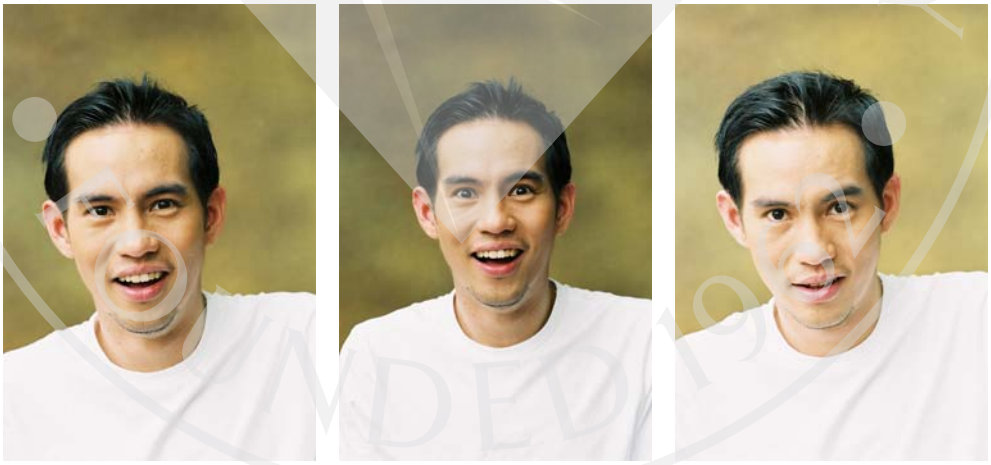
8. เธอ**ยิ้มขื่น**เมื่อนึกถึงความยากลำบากที่จะต้องเผชิญไปอีกนาน

1 **2** **3**

9. **ยิ้มเนือยๆ**ของเธอทำให้ทุกคนพลอยหนักใจไปกับเธอด้วย

1 **2** **3**

10. เขา**ยิ้มอย่างประหลาดใจ**เมื่อเขามีชื่ออยู่ในพินัยกรรม



1 **2** **3**

11. แม่**ยิ้มปลอบ**เขาเป็นการให้กำลังใจ

1 **2** **3**

12. เขา**ยิ้มสู้**แม้จะมีความหวังริบหรี่

1 **2** **3**

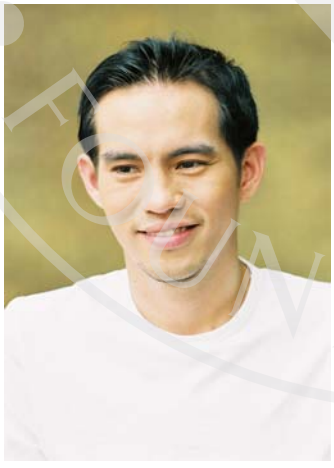
13. พยาบาล**ยิ้มกึ่งเศร้ากึ่งขัน**ในขณะที่ฟังเรื่องตลกจากคนไข้ที่ไม่รู้ว่าอาการป่วยของเขาไม่สามารถรักษาให้หายได้

1

2

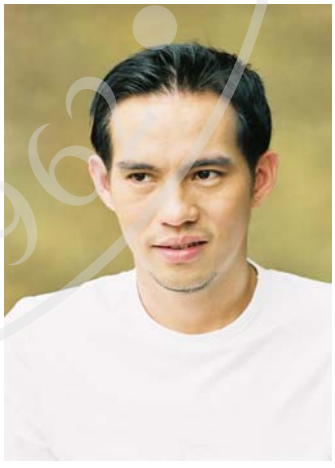
3

14. เขา**ยิ้มกร่อยๆ** เมื่อถูกขัดคอซึ่งๆหน้า



1

2



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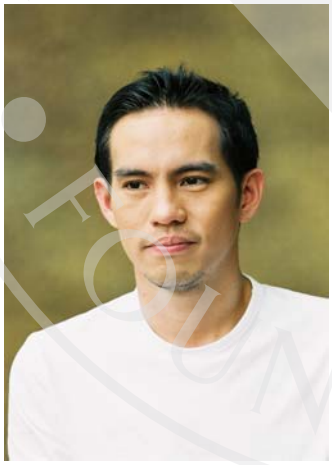
15. เธอ**ยิ้มกระดาก**เมื่อถูกปฏิเสธอย่างไม่มีเยื่อใย

1

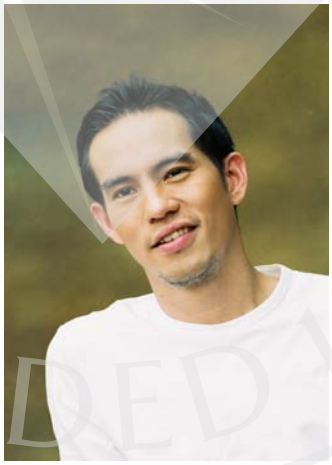
2

3

16. ยิ้มขอลุแก่โทษของเขาทำให้เธอใจอ่อน



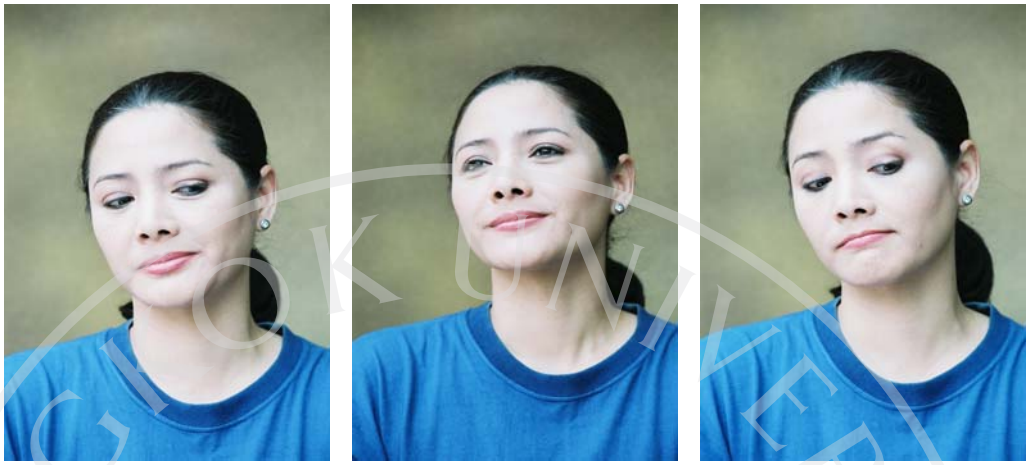
1



2

3

17. เธอยิ้มเป็นเชิงดูหมิ่นดูแคลนในความสามารถของเขา



1 **2** **3**

18. เขายิ้มเขื่องเมื่อลูกสาวได้เป็นตัวแทนประเทศไทยในโครงการเยาวชนแลกเปลี่ยนวัฒนธรรม

1 **2** **3**

19. เธอ**ยิ้มเฝื่อน**เพื่อกลบเกลื่อนความรู้สึกที่แท้จริง

1 **2** **3**

20. นาย**จ้าง**ยิ้มให้พนักงานรักษาความปลอดภัยหน้าใหม่**อย่างเป็นกันเอง**

1 **2** **3**

21. เธอ**ยิ้มอย่างครึ้มใจ**เมื่อฝันหวานว่าเธอจะได้พบกับเขา

1

2

3

22. เธอ**ยิ้มละไม**เมื่อนึกถึงความหลังอันหวานชื่นของเธอและเขา

1

2

3

23. **ยิ้มหวานอ้อยส้อย**ของเธอชนะใจเขาได้ในที่สุด

1 **2** **3**

24. เขา**ยิ้มมุมปาก**แสดงความพอใจเพียงเล็กน้อยขณะที่บริกรบรรจงวางถาดอาหารลงตรงหน้า

1 **2** **3**

APPENDIX E

Keys to Three Scales

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1. Ethnocentrism Scale by V. P. Richmond and J. C. McCroskey, 2000

Scoring: Step 1: Add scores for items 4, 7, and 9.

Step 2: Add scores for items 1, 2, 5, 8, 10, 11, 13, 14, 18, 20, 21, and 22.

Step 3: Subtract the score of step 1 from 18.

Step 4: Add scores from Step 2 to Step 3. Result is your Ethno-Score.

Score should be between 15 and 75. Higher score= more ethnocentric.

2. Mindfulness Scale by W. B. Gudykunst, 1998

To find your score, first reverse the responses for the even numbered items (i.e., if you wrote 1, make it 5; if you wrote 2, make it 4; if you wrote 3, leave it as 3; if you wrote 4, make it 2; if you wrote 5, make it 1). Next, add the numbers next to each statement. Score range from 10 to 50. The higher you score, the more mindful you are when you communicate.

3. Thai Smiles Scale

1. 1
2. 2
3. 3
4. 2
5. 3
6. 1
7. 3
8. 2
9. 3
10. 2
11. 1

12. 3
13. 3
14. 2
15. 1
16. 3
17. 2
18. 3
19. 1
20. 1
21. 2
22. 3
23. 2
24. 1

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APPENDIX F

Focus Group Interview Protocol

Three Versions

BANGKOK UNIVERSITY FOUNDED 1962

English Version

1. Welcome
2. Overview of the topic and confidentiality.
3. Guidelines:

   Please speak up and only one person should talk at a time.

   The session will be recorded (audio/video).

   We'll be on a first-name basis.
4. The moderator's role is to ask questions and listen, not participate in the conversation. The participants should feel free to talk to one another.
5. Questions:
   1. Do you agree that "we shouldn't judge people before we know them"?
   2. Do you judge people from your own values and customs?
   3. How do you interact with people who are different from you?
   4. Do you have many friends from different cultures? If yes, do you enjoy being among those friends?
   5. If the answer for question 3 is "no", do you want to have many friends from other culture? Why?
   6. Do you agree with this statement by Roger E.Axtell:

      …no matter where you travel in our world, there is one form of communication that is understood—the smile.
6. Discuss Section 4 of the questionnaire. For each item, discuss the photo that you think appropriately manifests the smile described in the sentence.
7. Closing

N.B. The questionnaire will be distributed to participants when they arrive at the venue.

Thai Version

กรอบการสัมภาษณ์

๑. กล่าวต้อนรับ

๒. บรรยายสรุปเกี่ยวกับงานวิจัย และเน้นเรื่องการรักษาความลับของข้อมูลของผู้เข้าร่วม

๓. แนวทางการดำเนินรายการ:

ขอให้ทุกคนพูดให้เสียงดังฟังชัดและไม่แย่งกันพูด

จะมีการบันทึกเสียง/ภาพของการสัมภาษณ์

เราจะใช้การเรียกชื่อหน้าหรือชื่อเล่น

๔. ผู้ดำเนินการสนทนาจะถามคำถามแต่จะไม่ร่วมวงสนทนา ดังนั้นจึงขอให้ผู้ร่วมสนทนามีความสะดวกใจที่จะสนทนากันเอง

๕. ข้อคำถาม

๑. คุณเห็นด้วยกับคำกล่าวที่ว่าเราไม่ควรตัดสินคนก่อนที่เราจะได้รู้จักเขาหรือไม่

๒. คุณตัดสินคนโดยใช้ค่านิยมและธรรมเนียมของคุณหรือไม่

๓. คุณมีปฏิสัมพันธ์กับคนที่แตกต่างจากคุณอย่างไร

๔. คุณมีเพื่อนต่างวัฒนธรรมจำนวนมากหรือไม่ หากมีคุณชอบอยู่ท่ามกลางคนเหล่านี้หรือไม่

๕. ถ้าคำตอบของคำถามที่ ๕ คือไม่มี คุณอยากมีเพื่อนต่างวัฒนธรรมจำนวนมากหรือไม่ เพราะเหตุใด

๖. คุณเห็นด้วยกับคำกล่าวของโรเจอร์ อี. แอ็กซ์เทลล์ ต่อไปนี้หรือไม่

...ไม่ว่าคุณจะเดินทางไปที่ใดในโลก มีรูปแบบการสื่อสารรูปแบบหนึ่งที่ทุกคนสามารถเข้าใจได้คือยิ้ม

๖. ให้สมาชิกในกลุ่มเสวนากันโดยใช้แบบสอบถามส่วนที่ ๔ และในแต่ละข้อให้อภิปรายเกี่ยวกับรูปถ่ายที่คุณเห็นว่าเหมาะสมกับชนิดของยิ้มที่ระบุไว้ในประโยค

๗. ปิดการประชุม

หมายเหตุ ผู้เข้าร่วมเสวนาจะกรอกแบบสอบถามเมื่อเดินทางมาถึง

Questions for Written Interview (Japanese)

次の質問に解答し、その理由を説明してください。

1. 「先入観で見知らぬ人を判断するべきではない」に賛成しますか？
   それはなぜですか？
2. 見知らぬ人をあなた自身の価値観と習慣から判断しますか？
   それはなぜですか？
3. あなたと異なっている人々とどんな風に交流していますか？
4. 異なった文化からの友達がたくさんいますか？
   いる場合、その友達と一緒にいて楽しいすか？
5. 次の言葉　（Roger E. Axtell より）に賛成するかしないか、またそれはなぜかを説明してください。
   ･･･世界中のどこを旅していようとも、
   理解してもらえるコミュニケーションの形がある―笑顔である。

APPENDIX G

Questionnaire (Thai)

BANGKOK UNIVERSITY FOUNDED 1962

Cover Page for Students

เรียนท่านผู้ตอบแบบสอบถาม

ดิฉันขอขอบพระคุณที่ท่านให้ความร่วมมือตอบแบบสอบถามเพื่อใช้เป็นการเก็บข้อมูลสำหรับวิทยานิพนธ์เรื่อง The Impact of Cultural Similarity and Cultural Awareness on the Interpretation of Thai Smiles วิทยานิพนธ์นี้เป็นส่วนหนึ่งของการศึกษาในหลักสูตรนิเทศศาสตรดุษฎีบัณฑิตซึ่งเป็นโครงการร่วมระหว่างมหาวิทยาลัยโอไฮโอและมหาวิทยาลัยกรุงเทพ ดิฉันขอรับรองว่าจะนำข้อมูลที่ได้จากแบบสอบถามนี้ไปใช้เพื่อวัตถุประสงค์ทางด้านวิชาการของงานวิจัยนี้เท่านั้น

ขอแสดงความนับถือ

(นางจินตนา มนเทียรวิเชียรฉาย)
ผู้วิจัย

แบบสอบถามมี **4** ส่วนและมีทั้งหมด **15** หน้า

ส่วนที่ 1 ข้อมูลส่วนบุคคล

1. เพศ

__ชาย __หญิง

2. อายุ ____ ปี

3. สาขาวิชา/ภาควิชา_____

4. คณะ_____

5. ท่านเคยเดินทางไปต่างประเทศหรือไม่ _____เคย _____ไม่เคย

6. ถ้าตอบว่า**เคย** ในข้อ 5 โปรดประเทศที่เคยไปดังนี้ (โดยระบุประเทศที่ท่านไปมาเมื่อเร็วๆนี้)

_____
_____
_____

Cover Page for Working Professionals

Questionnaire (Thai)

เรียนท่านผู้ตอบแบบสอบถาม

ดิฉันขอขอบพระคุณที่ท่านให้ความร่วมมือตอบแบบสอบถามเพื่อใช้เป็นการเก็บข้อมูลสำหรับวิทยานิพนธ์เรื่อง The Impact of Cultural Similarity and Cultural Awareness on the Interpretation of Thai Smiles วิทยานิพนธ์นี้เป็นส่วนหนึ่งของการศึกษาในหลักสูตรนิเทศศาสตรดุษฎีบัณฑิตซึ่งเป็นโครงการร่วมระหว่างมหาวิทยาลัยโอไฮโอและมหาวิทยาลัยกรุงเทพ ดิฉันขอรับรองว่าจะนำข้อมูลที่ได้จากแบบสอบถามนี้ไปใช้เพื่อวัตถุประสงค์ทางด้านวิชาการของงานวิจัยนี้เท่านั้น

ขอแสดงความนับถือ

(นางจินตนา มนเทียรวิเชียรฉาย)

ผู้วิจัย

แบบสอบถามมี **4** ส่วนและมีทั้งหมด **15** หน้า

ส่วนที่ 1 ข้อมูลส่วนบุคคล

1. เพศ

__ชาย __หญิง

2. อายุ ___ ปี

3. การศึกษา_____

4. อาชีพ_____

5. ประสบการณ์การทำงาน_____ ปี

6. ท่านเคยเดินทางไปต่างประเทศหรือไม่ _____เคย _____ไม่เคย

7. ถ้าตอบว่า**เคย** ในข้อ 5 โปรดประเทศที่เคยไปดังนี้ (โดยระบุประเทศที่ท่านไปมาเมื่อเร็วๆนี้)

_____

_____

_____

ส่วนที่ 2

โปรดระบุระดับความเห็นด้วยหรือไม่เห็นด้วยหน้าข้อต่างๆจำนวน 22 ข้อข้างล่างนี้ โดยใช้ระดับดังต่อไปนี้
5= เห็นด้วยเป็นอย่างยิ่ง; 4= เห็นด้วย; 3= ไม่แน่ใจ; 2= ไม่เห็นด้วย; 1= ไม่เห็นด้วยเป็นอย่างยิ่ง
กรุณาใช้เวลาอย่างรวดเร็วและระบุระดับตามความรู้สึกครั้งแรกของท่าน

แบบสอบถามส่วนนี้ไม่มีคำตอบที่ถูกต้องหรือคำตอบผิด

_____1. วัฒนธรรมอื่นๆส่วนใหญ่ล้าหลังกว่าของฉัน
_____2. วัฒนธรรมของฉันควรจะเป็นแบบฉบับให้แก่วัฒนธรรมของชาติอื่น
_____3. คนจากวัฒนธรรมอื่นๆทำตัวแปลกๆเมื่อมาอยู่ในวัฒนธรรมของฉัน
_____4. วิถีชีวิตในวัฒนธรรมอื่นๆมีความถูกต้องเหมาะสมเช่นเดียวกันกับวิถีชีวิตในวัฒนธรรมของฉัน
_____5. วัฒนธรรมอื่นๆควรพยายามทำให้เหมือนวัฒนธรรมของฉัน
_____6. ฉันไม่สนใจค่านิยมและขนบธรรมเนียมประเพณีของวัฒนธรรมอื่นๆ
_____7. คนในวัฒนธรรมของฉันสามารถเรียนรู้ได้มากจากคนในวัฒนธรรมอื่นๆ
_____8. ผู้ที่มาจากวัฒนธรรมอื่นๆส่วนใหญ่ไม่ทราบว่าอะไรดีสำหรับตน
_____9. ฉันเคารพในค่านิยมและขนบธรรมเนียมประเพณีของวัฒนธรรมอื่นๆ
_____10. วัฒนธรรมอื่นๆฉลาดหลักแหลมเมื่อยอมรับนับถือวัฒนธรรมของฉัน
_____11. คนส่วนใหญ่จะมีความสุขมากขึ้นเมื่อเขาได้อยู่เหมือนกับคนในวัฒนธรรมของฉัน
_____12. ฉันมีเพื่อนจากวัฒนธรรมอื่นๆหลายคน
_____13. คนในวัฒนธรรมของฉันมีวิถีชีวิตที่ดีที่สุด
_____14. วิถีชีวิตในวัฒนธรรมอื่นๆไม่ถูกต้องเหมาะสมเท่ากับวิถีชีวิตในวัฒนธรรมของฉัน
_____15. ฉันมีความสนใจอย่างมากในค่านิยมและขนบธรรมเนียมประเพณีของวัฒนธรรมอื่นๆ
_____16. ฉันใช้ค่านิยมของฉันตัดสินคนที่มีความแตกต่าง
_____17. คนที่เหมือนฉันเป็นคนที่ชอบธรรม
_____18. ฉันไม่ให้ความร่วมมือกับคนที่ต่างจากฉัน
_____19. คนในวัฒนธรรมของฉันส่วนใหญ่ไม่ทราบว่าอะไรดีสำหรับเขา
_____20. ฉันไม่ไว้ใจคนที่แตกต่างจากฉัน
_____21. ฉันไม่ชอบมีปฏิสัมพันธ์กับคนที่มาจากต่างวัฒนธรรม
_____22. ฉันไม่ใคร่จะยอมรับนับถือค่านิยมและขนบธรรมเนียมประเพณีของวัฒนธรรมอื่นๆ

ส่วนที่ 3

โปรดระบุระดับของการตอบรับ(ใช่) และปฏิเสธ (ไม่ใช่) หน้าคำกล่าวทั้ง 10 ข้อข้างล่างนี้เมื่อคำนึงถึงวิธีการที่ท่านสื่อสารตามปกติ โดยใช้ระดับดังต่อไปนี้

5= ใช่เสมอ; 4= ใช่เป็นปกติ; 3= บางครั้งใช่บางครั้งไม่ใช่; 2= ไม่ใช่เป็นปกติ; 1= ไม่ใช่เสมอ

_____1. ฉันให้ความสนใจต่อสถานการณ์และบริบทเมื่อฉันสื่อสารกับคนแปลกหน้า

_____2. ฉันคิดถึงว่าฉันจะให้ความสนใจคนแปลกหน้าอย่างไรเมื่อฉันสื่อสารกับเขา

_____3. ฉันพยายามหาข้อมูลใหม่เกี่ยวกับคนแปลกหน้าที่ฉันสื่อสารด้วย

_____4. ฉันไม่สนใจสิ่งบ่งชี้ถึงความขัดแย้งจากคนแปลกหน้าเมื่อเราสื่อสารกัน

_____5. ฉันตระหนักว่าคนแปลกหน้าซึ่งฉันสื่อสารด้วยมีความคิดเห็นที่แตกต่าง

_____6. ฉันใช้การแยกประเภทคนในการทำนายพฤติกรรมของคนแปลกหน้า

_____7. ฉันสามารถบรรยายเกี่ยวกับคนแปลกหน้าที่สื่อสารกับฉันได้อย่างละเอียด

_____8. ฉันมีความห่วงใยในผลของการพบปะกับคนแปลกหน้า

_____9. ฉันพยายามหาเหตุผลที่เหมาะสมว่าเหตุไรคนแปลกหน้าจึงปฏิบัติตนไปในทางที่ฉันเห็นว่าเป็นไปในทางลบ

_____10. นับได้ว่าเป็นการยากสำหรับฉันที่จะทราบว่าเมื่อไรคนแปลกหน้าไม่เข้าใจฉัน

ส่วนที่ 4

จงเลือกภาพแสดงอาการยิ้มที่เหมาะสมกับสถานการณ์ที่ให้ในแต่ละข้อ โดยวงกลมตัวเลขใต้ภาพที่ท่านเลือก

1. แม่สอนเธอให้เย่อหยิ่งและ**ยิ้มจองหอง**ไว้เพื่อให้ดูมีค่า

1 **2** **3**

2. เธอ**ยิ้มอย่างประหม่า**ตลอดเวลาสัมภาษณ์

1 **2** **3**

3. เขา**ยิ้มอย่างมีเลศนัย**เมื่อเขาใช้เทียนแบบเป่าแล้วไม่ดับปักบนเค้กวันเกิดของเพื่อนหญิง

1 **2** **3**

4. เขา**ยิ้มตามหน้าที่**โดยมิได้มีใจอยากยิ้ม

1 **2** **3**

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5. เธอ**ยิ้มหยัน**เย้ยเพื่อนว่าสวยน้อยกว่าตน

1 **2** **3**

6. เขา**ยิ้มเอียน**ในความอวดร่ำอวดรวยของพวกเศรษฐีใหม่

1 **2** **3**

7. เขา**ยิ้มฉมึงทึง**จนคนรอบข้างรู้สึกหนาว

1 **2** **3**

8. เธอ**ยิ้มขื่น**เมื่อนึกถึงความยากลำบากที่จะต้องเผชิญไปอีกนาน

1 **2** **3**

9. **ยิ้มเนือยๆ**ของเธอทำให้ทุกคนพลอยหนักใจไปกับเธอด้วย

1

2

3

10. เขา**ยิ้มอย่างประหลาดใจ**เมื่อเขามีชื่ออยู่ในพินัยกรรม

1

2

3

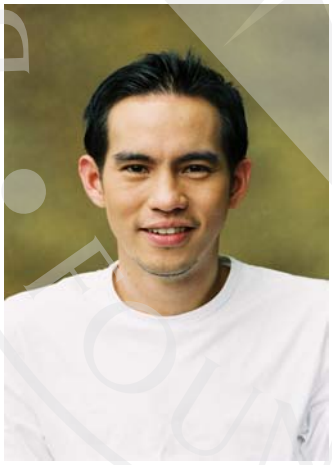
11. แม่**ยิ้มปลอบ**เขาเป็นการให้กำลังใจ

1

2

3

12. เขา**ยิ้มสู้**แม้จะมีความหวังริบหรี่



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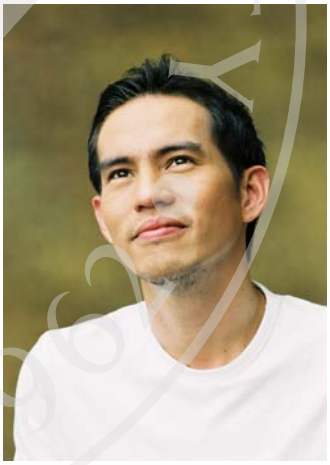


3

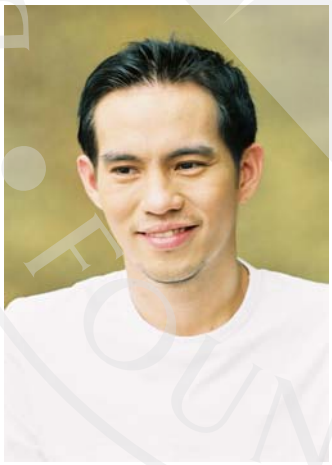
13. พยาบาล**ยิ้มกึ่งเศร้ากึ่งขัน**ในขณะที่ฟังเรื่องตลกจากคนไข้ที่ไม่รู้ว่าอาการป่วยของเขาไม่สามารถรักษาให้หายได้

1

2

3

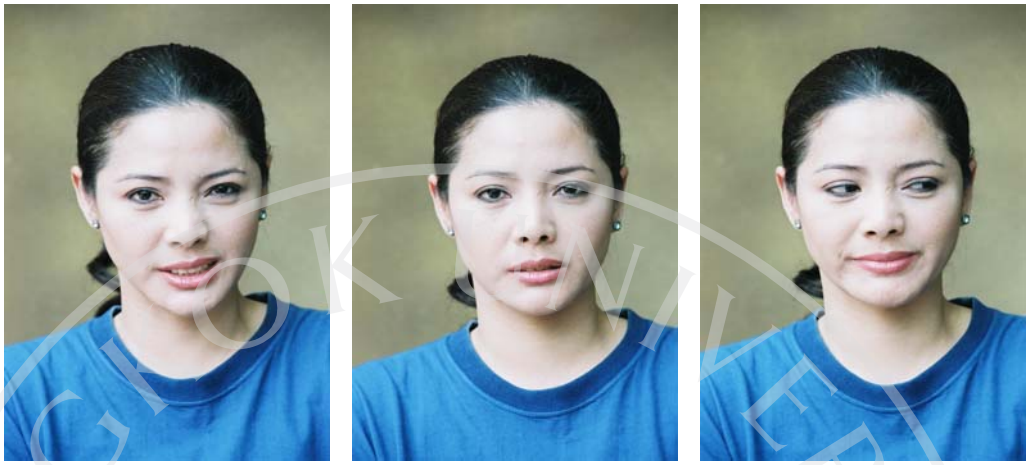
14. เขา**ยิ้มกร่อยๆ**เมื่อถูกขัดคอซึ่งๆหน้า


1

2

3

15. เธอ**ยิ้มกระดาก**เมื่อถูกปฏิเสธอย่างไม่มีเยื่อใย

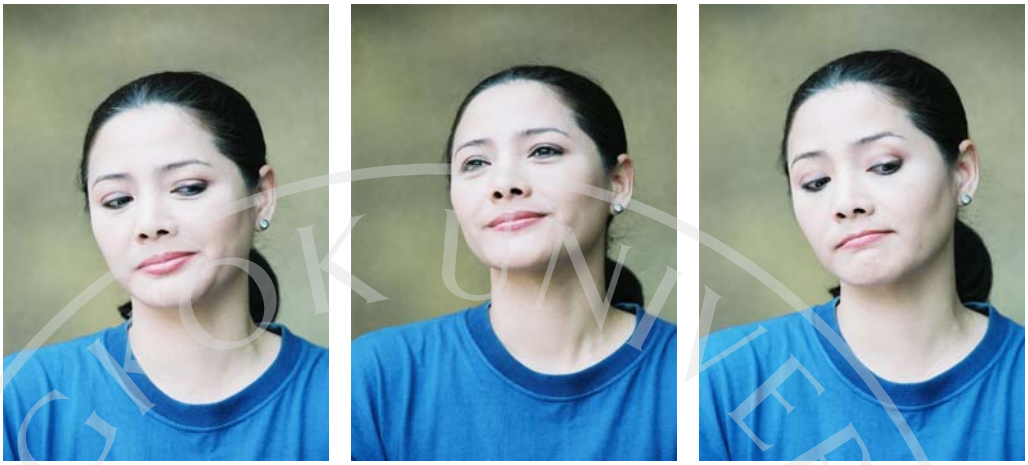


1 **2** **3**

16. ยิ้มขอลุแก่โทษของเขาทำให้เธอใจอ่อน

1 **2** **3**

17. เธอยิ้มเป็นเชิงดูหมิ่นดูแคลนในความสามารถของเขา



1 **2** **3**

18. เขายิ้มเขื่องเมื่อลูกสาวได้เป็นตัวแทนประเทศไทยในโครงการเยาวชนแลกเปลี่ยนวัฒนธรรม

1 **2** **3**

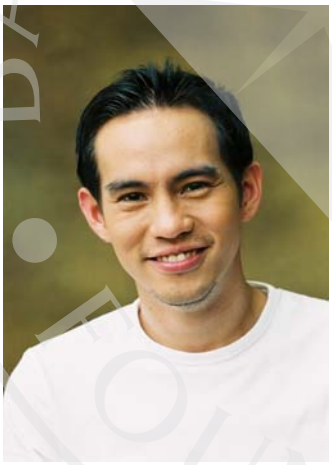
19. เธอ**ยิ้มเฝื่อน**เพื่อกลบเกลื่อนความรู้สึกที่แท้จริง

1

2

3

20. นายจ้าง**ยิ้ม**ให้พนักงานรักษาความปลอดภัยหน้าใหม่**อย่างเป็นกันเอง**



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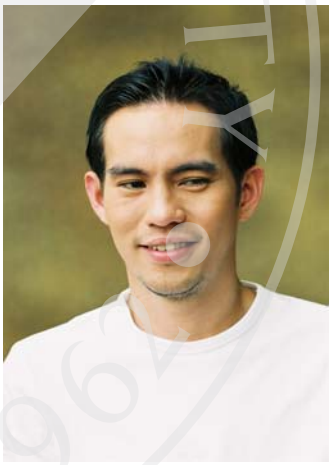

3

21. เธอ**ยิ้มอย่างครึ้มใจ**เมื่อฝันหวานว่าเธอจะได้พบกับเขา

1

2

3

22. เธอ**ยิ้มละไม**เมื่อนึกถึงความหลังอันหวานชื่นของเธอและเขา

1

2

3

23. **ยิ้มหวานอ้อยส้อย**ของเธอชนะใจเขาได้ในที่สุด

1 **2** **3**

24. เขา**ยิ้มมุมปาก**แสดงความพอใจเพียงเล็กน้อยขณะที่บริกรบรรจงวางถาดอาหารลงตรงหน้า

1 **2** **3**

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APPENDIX H

Questionnaire (English)

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Cover Page for Students

Dear Participants,

Thank you for agreeing to participate in this project that will contribute greatly to the completion of my dissertation: *The Impact of Cultural Similarity and Cultural Awareness on the Interpretation of Thai Smiles.* The dissertation is a partial requirement for Ph.D. degree in Communication Studies, a joint program between Bangkok University and Ohio University.

All information collected here will remain confidential and will not be personally identifiable. I, hereby, guarantee that the data obtained from this questionnaire will be utilized only for academic purposes.

Sincerely,

Chintana Monthienvichienchai
Researcher

There are **4** sections and **15** pages in this questionnaire.

Section 1: Demographic Information

1. Gender

   ____Male

   ____Female

2. Age: _____yrs.

3. Major: _____

4. College: _____

5. Have you ever been abroad?

   _____yes _____no

6. If "yes", please list the places that you have visited below (listing by the most recently visited):

   _____

   _____

   _____

Cover Page for Working Professionals

Dear Participants,

Thank you for agreeing to participate in this project that will contribute greatly to the completion of my dissertation: *The Impact of Cultural Similarity and Cultural Awareness on the Interpretation of Thai Smiles.* The dissertation is a partial requirement for Ph.D. degree in Communication Studies, a joint program between Bangkok University and Ohio University.

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Sincerely,

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Researcher

There are **4** sections and **15** pages in this questionnaire.

Section 1: Demographic Information

1. Gender

   ___Male

   ____Female

2. Age: _____yrs.

3. Level of Education: _____

4. Occupation: _____

5. Work Experience_____ yrs

6. Have you ever been abroad?

   _____yes _____no

7. If "yes", please list the places that you have visited below (listing by the most recently visited):

   _____

   _____

   _____

Section 2: Ethnocentrism Scale

Directions: Please indicate the degree to which you agree or disagree with each item, in the space before that item, using the following five-point scale: (**5) Strongly agree; (4) Agree; (3) Undecided; (2) Disagree; (1) Strongly disagree.** Work quickly and record your first reaction to each item. **There are no right or wrong answers.**

_____1. Most other cultures are backward compared to my culture.
_____2. My culture should be the role model for other cultures.
_____3. People from other cultures act strange when they come to my culture.
_____4. Lifestyles in other cultures are just as valid as those in my culture.
_____5. Other cultures should try to be more like my culture.
_____6. I am not interested in the values and customs of other cultures.
_____7. People in my culture could learn a lot from people in other cultures.
_____8. Most people from other cultures just don't know what's good for them.
_____9. I respect the values and customs of other cultures.
_____10. Other cultures are smart to look up to our culture.
_____11. Most people would be happier if they lived like people in my culture.
_____12. I have many friends from different cultures.
_____13. People in my culture have just about the best lifestyles of anywhere.
_____14. Lifestyles in other cultures are not as valid as those in my culture.
_____15. I am very interested in the values and customs of other cultures.
_____16. I apply my values when judging people who are different.
_____17. I see people who are similar to me as virtuous.
_____18. I do not cooperate with people who are different.
_____19. Most people in my culture just don't know what is good for them.
_____20. I do not trust people who are different.
_____21. I dislike interacting with people from different cultures.
_____22. I have little respect for the values and customs of other cultures.

Section 3: Mindfulness Scale

Directions: Respond to each statement by indicating the degree to which it is true regarding the way you normally communicate: "**Always False" (answer 1), "Usually False" (answer 2), "Sometimes False and Sometimes True" (answer 3), "Usually True" (answer 4), or "Always True" (answer 5).**

_____1. I pay attention to the situation and context when I communicate with strangers.

_____2. I think about how I will look to strangers when I communicate with them.

_____3. I seek out new information about the strangers with whom I communicate.

_____4. I ignore inconsistent signals I receive from strangers when we communicate.

_____5. I recognize that strangers with whom I am communicating have different points of view than I do.

_____6. I use the categories in which I place strangers to predict their behaviors.

_____7. I can describe strangers with whom I communicate in great detail.

_____8. I am concerned about the outcomes of my encounters with strangers.

_____9. I try to find rational reasons why strangers may behave in a way I perceive negatively.

_____10. I have a hard time telling when strangers do not understand me.

Section 4: Identification of Thai smiles

Directions: For each item, read the sentence and identify the smile that you think is described in the sentence by circling the number below the appropriate photograph.

1. Mother taught her to be proud and wear an arrogant smile to have value. **Arrogant smile**.

1 **2** **3**

2. She smiled nervously throughout the interview. **Nervous smile.**

1 **2** **3**

3. He had a dodgy smile as he placed the reigniting candles on his girlfriend's birthday cake. **Dodgy smile.**

1 **2** **3**

4. He smiled dutifully, even though he did not want to smile. **Dutiful smile.**

1 **2** **3**

5. She smiled scornfully since her friends were less pretty than her. **Scornful smile.**

1 **2** **3**

6. He smiled disgustedly as he thought of the antics of the nouveau riches. **Disgusted smile.**

1 **2** **3**

7. He smiled so sternly that the others around him went cold. **Stern smile.**

1 **2** **3**

8. She smiled bitterly as she thought of the tribulations that will have to be faced for some time. **Bitter smile.**

1 **2** **3**

9. Her weak smile made everybody's heart heavy as well. **Weak smile.**

1

2

3

10. He smiled in surprise when he saw his name in the will. **Surprised smile.**

1

2

3

11. His mother smiled comfortingly to encourage him. **Comforting smile.**

1 **2** **3**

12. He smiled defiantly even though hope was fading. **Defiant smile.**

1 **2** **3**

13. The nurse smiled half with joy and half with sorrow as she listened to the sick man's joke, who didn't know that his condition was incurable. **Half-joy, half-sorrow smile.**

1 **2** **3**

14. He smiled uneasily in the face of clear defiance. **Uneasy smile.**

1 **2** **3**

15. She had an embarrassed smile as she had been refused without a second thought.

Embarrassed smile.

1

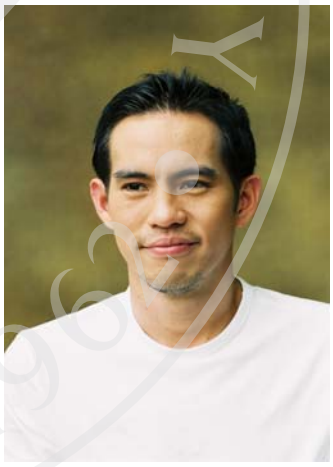
2

3

16. He smiled apologetically, softening her heart. **Apologetic smile.**

1

2



3

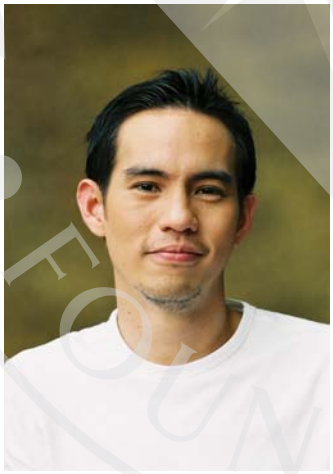
17. She smiled in contempt at his abilities. **Smile in contempt.**

1

2

3

18. He smiled boastfully when his daughter was chosen as Thailand's representative in the youth international cultural exchange program. **Boastful smile.**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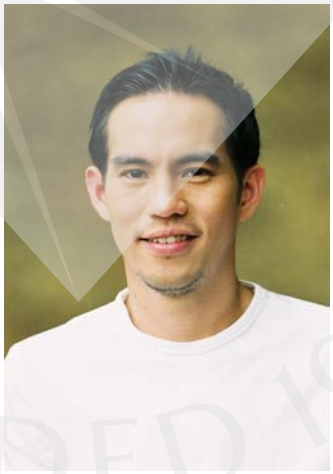
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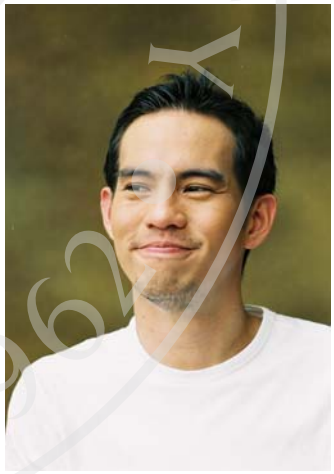

3

19. She smiled disconcertedly, hiding her feelings. **Disconcerted smile.**

1 **2** **3**

20. The employer smiled affably at the new security guard. **Affable smile.**

1 **2** **3**

21. She smiled elatedly when she daydreamed that she was going to meet him. **Elated smile.**

1

2

3

22. She smiled gently as she thought of the sweet memories they had together. **Gentle smile.**

1

2

3

23. Her lingering sweet smile won him over in the end. **Lingering sweet smile.**

1

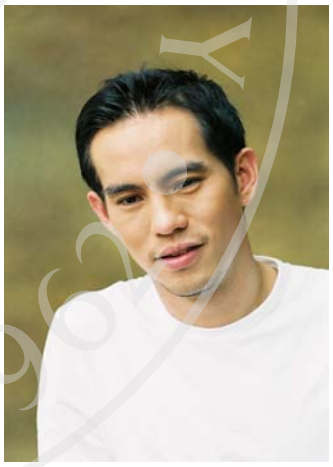
2

3

24. He smiled at the corner of his mouth, showing his slight appreciation as the waitress placed the meal tray in front of him. **Smiling at the corner of the mouth.**

1

2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APPENDIX I

Questionnaire (Japanese)

Cover Page for Students

親愛なる皆様

私の論文の完成に大きく貢献するこのプロジェクトに加わることに同意して頂きありがとうございます。私の博士論文は「タイの微笑の解釈の文化的な類似及び意識の影響」というテーマで、バンコク大学とオハイオ州大学間の共同プログラムによるコミュニケーション科博士課程終了のために要される研究の1部です。

ここに集められた情報はすべて秘密とし、個人識別することは不可能であります。このことから、このアンケートから得られたデータが学術目的のみ利用されることを保証いたします。

敬具

研究者
チンタナー・モンティンウィチエンチャイ
Chintana Monthienvichienchai

このアンケートは**4**つのセクションで構成されており、**15**ページあります。

セクション1：統計的情報

1. 性別

_____ 男性（M）

_____ 女性（F）

2. 年齢 _____ 歳

3. 専攻_____

4. 大学_____

5. 外国に旅行した経験はありますか？

_____ はい _____ いいえ

6. ５で「はい」と答えた方のみ回答してください。

あなたがいままで訪問した場所を記入してください。（最近訪問した順番で）:

_____

_____

Cover Page for Working Professionals

親愛なる皆様

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セクション1：統計的情報

1. 性別

_____ 男性（M）

_____ 女性（F）

2. 年齢 _____ 歳

3. 最終学歴 _____

4. 職業_____

5. □□□□ _____□

6. 外国に旅行した経験はありますか？
_____はい _____いいえ

7. ５で「はい」と答えた方のみ回答してください。

あなたがいままで訪問した場所を記入してください。（最近訪問した順番で）:

_____

_____

セクション2: 自己民族中心スケール

あなたが以下の各項目に同意するか、または同意しないかを次の5つのスケールを使用して各番号後ろのスペースに記入してください。: **(5) 強く同意する (4) 同意する (3) 分からない (2) 同意しない (1)全く同意しない**

これらの回答に正・誤はありません。考え込まず、最初の印象でお答えください。

1. _____私の文化と比べるとほとんどの文化は遅れている。
2. _____私の文化は他の文化の模範となるべきである。
3. _____他の文化から私の文化に来た人々の行動は奇妙である。
4. _____他の文化のライフスタイルは私の文化と同様に健全だ。
5. _____他の文化は私の文化をお手本にするべきだ。
6. _____私は他の文化の価値観そして習慣に興味がない。
7. _____私の文化の人々は他の文化から多くを学ぶことができる。
8. _____他の文化から来た人々は何が彼らにとっていいことなのか
   わかっていない。
9. _____私は他の文化の価値観そして習慣を尊敬している。
10. _____他の文化は私達の文化を見習えるくらい知的である。
11. _____私の文化の人々のような生き方をすれば人々はより幸せになれる。
12. _____私に異なった文化からきた友達がたくさんいる。
13. _____私の文化の人々はどこよりも良いライフスタイルを持っている。
14. _____他の文化のライフスタイルは私の文化ほどには健全でない。
15. _____私は他の文化の価値観そして習慣に非常に興味をもっている。
16. _____異なった文化の人々を判断するとき、私は自分の価値観を適用する。
17. _____私に類似している人々こそ価値があると思う。
18. _____私は自分と違った人々に協力しない。
19. _____私の文化の人々は何が彼らにとっていいことなのかわかっていない。

20. _____私は自分と違っている人々を信頼しない。

21. _____私は異文化の人々と交流するのが嫌いである。

22. _____私は他の文化の価値観そして習慣を少しも尊重していない。

セクション3: 注意の程度

各項目をあなたの普段の対人関係と比べ、異なっているか一致しているかを次の5つのスケールを使用して各番号後ろのスペースに記入してください。: **(5)いつでも一致している (4) たいてい一致している (3)時々は違うが時々は一致している**

(2)たいてい違う (1)いつも違う

1. _____私は見知らぬ人とコミュニケーションするとき立場や周囲の状況に気を 配る。

2. _____私は見知らぬ人とコミュニケーションするとき、どのように注意を向けるべきかを考える。

3. _____私は見知らぬ人とコミュニケーションするとき、その人についての新しい情報を探し出す。

4. _____私は見知らぬ人とコミュニケーションするとき彼らから受け取る矛盾するシグナルを無視する。

5. _____私は会話をしている見知らぬ相手が私とは違った視点を持っていることに気づく。

6. _____見知らぬ人の行動を予測するとき、私は自分が決めた彼らのカテゴリーを適用する。

7. _____私は私がコミュニケーションした見知らぬ人について詳しく説明できる。

8. _____私は見知らぬ人との対面の結果に気使う。

9. _____見知らぬ人の否定的に思える行動に関して、私は理性的な理由を見つけだそうとする。

10. _____見知らぬ人に分かってもらえないときは説明に困る。

セクション4: タイの微笑みの鑑定

各項目を読み、その中で説明されている「微笑み」に一致すると思われる写真の番号を〇で囲ってください。なぜその番号を選んだか説明してください。

1. 母親は彼女に、自信にあふれた価値のある人間に見られるため、傲慢な微笑を身に着けるように教えた。 **傲慢な微笑。**

1

2

3

2. 彼女は面接の間中ずっと、緊張して微笑した。 **緊張の微笑。**

1

2

3

3. 彼はガールフレンドのバースデー・ケーキにろうそくを立てたとき、不器用に微笑んだ。**不器用な微笑。**

1 **2** **3**

4. 彼は微笑したいと思わなかったけれど、慎み深く微笑した。**慎み深い微笑。**

1 **2** **3**

5. 彼女は彼女の友人が彼女より可愛くなかったので馬鹿にして。 **嘲笑。**

1 **2** **3**

6. 彼はにわか成金のふざけた態度を見てうんざりして微笑した。

うんざりした微笑。

1 **2** **3**

7. 彼はまわりの人たちが興ざめするほど厳格に微笑した。 厳格な微笑。

1 **2** **3**

8. 彼女はしばらく直面されなければならない苦難について考えつつ苦笑した。

苦笑。

1 **2** **3**

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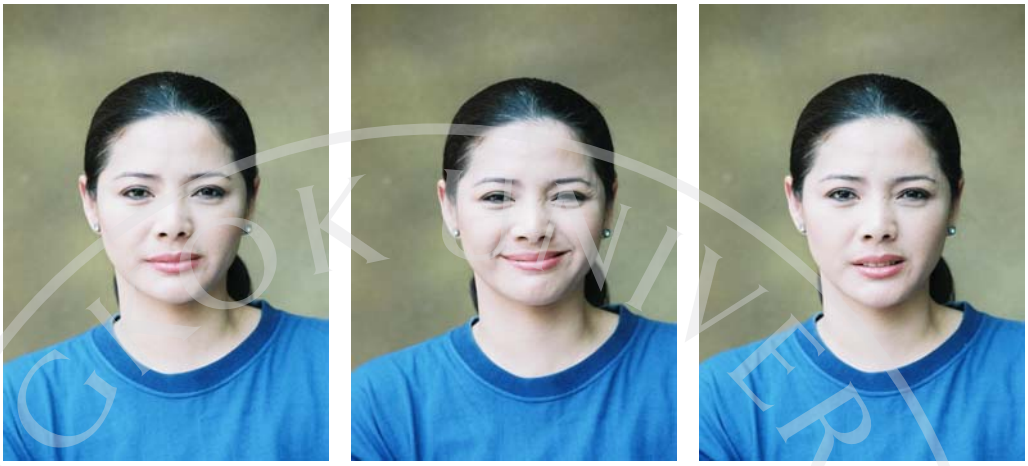
9. 彼女の心もとない微笑はみんな気が重くなった。**弱々しい微笑。**



1 **2** **3**

10. 彼は遺書に自分の名前を見つけ驚いて微笑した。 **驚いた微笑。**

1 **2** **3**

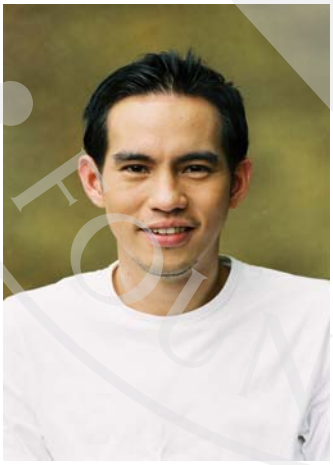
11. 彼の母は微笑んで彼を励ました。**慰めの微笑。**

1

2

3

12. 望みが薄いにもかかわらず、彼は挑戦的に微笑した。 **挑戦的な微笑。**



1

2

3

13. 看護婦は自分の病気が治らないことを知らない患者の冗談に喜びと悲しみ半々に微笑した。**半分喜び、半分悲哀の微笑。**

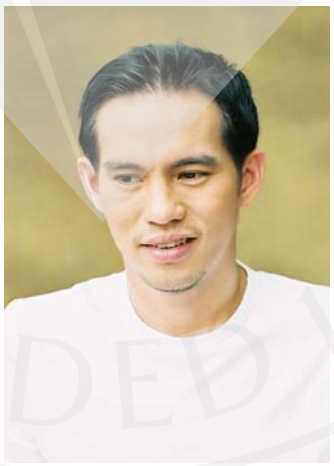
1

2

3

14. 明確な挑戦に対し、彼は不安そうに微笑した。 **不安な微笑。**

1



2

3

15. 即座に断られ、彼女は決まり悪く微笑んだ。**決まり悪い微笑。**

1 **2** **3**

16. 彼は謝罪のため微笑し、彼女の気持ちを和らげた。**謝罪の微笑。**

1 **2** **3**

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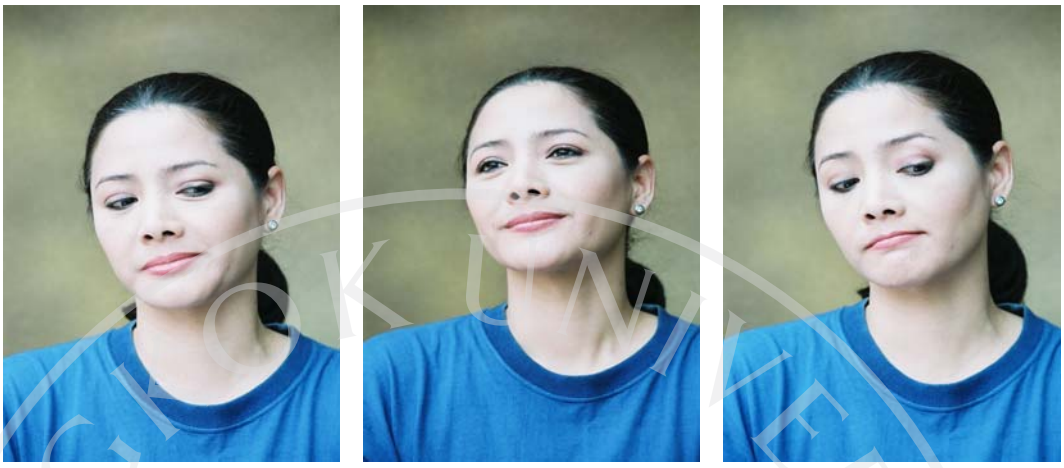
17. 彼女は彼の能力に軽蔑して微笑した。 **軽蔑の微笑。**



1 **2** **3**

18. 彼は彼の娘が国際的な文化交換プログラムのタイ代表として選ばれたときに自慢して微笑した。**自慢の微笑**

1 **2** **3**

19. 彼女は当惑し、感情を隠すため微笑した。**当惑した微笑。**

1

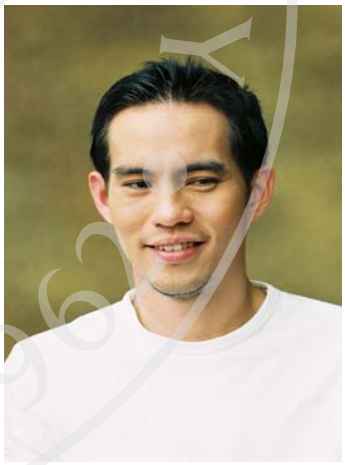
2

3

20. 雇い主は新しいガードマンに愛想よく微笑した。**愛想の良い微笑。**

1

2



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21. 彼女は彼に会いにいく空想にふけり、意気盛んに微笑した。 **意気盛んな微笑。**

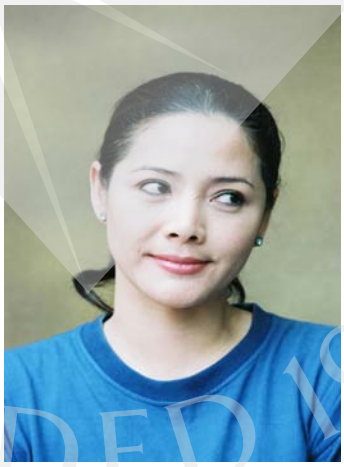
1

2

3

22. 彼女は一緒に過ごした甘い思い出を振り返り穏やかに微笑した。**温和な微笑。**

1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23. 彼女は長い間甘く微笑み、ついに彼を説き伏せた。 **長く甘い微笑。**

1 **2** **3**

24. 彼はウェートレスが彼の前の食事の皿を置いたことへのわずかな感謝を表すため、口の端で微笑した。**口角での微笑。**

1 **2** **3**

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APPENDIX J

Six Components of Thai Smiles in Context

(Thai Version)

ข้อคำถาม		องค์ประกอบที่ 1
เขา**ยิ้มอย่างเยือกเย็น**แทนคำตอบปฏิเสธ	Q83	.727
เธอ**ยิ้มอย่างประหม่า**ตลอดเวลาสัมภาษณ์	Q88	.722
เธอ**ยิ้มอย่างกังวล**ไม่แน่ใจว่าจะสอบได้หรือตกเธอยิ้มอย่างกังวลไม่แน่ใจว่าจะสอบได้หรือตก	Q90	.713
เขา**ยิ้มอย่างมีเหลี่ยมพราย**เมื่อเริ่มต้นเจรจากับคู่กรณี	Q82	.709
เขา**ยิ้มอย่างมีเลศนัย**เมื่อเขาใช้เทียนแบบเป่าแล้วไม่ดับปักบนเค้กวันเกิดของเพื่อนหญิง	Q86	.709
แม่สอนเธอให้เย่อหยิ่งและ**ยิ้มจองหอง**ไว้เพื่อให้ดูมีค่า	Q95	.691
เธอ**ยิ้มอย่างหวาดๆ** เหมือนหนูกลัวแมว	Q89	.685
เขา**แค่นยิ้ม**ออกมาเมื่อเพื่อนมาแจ้งข่าวว่าเขาสอบไม่ผ่าน	Q91	.683
เขา**ยิ้มเจ้าเล่ห์**ขณะคิดวางแผนหลอกล่อให้เธอยอมไปเที่ยวกับเขา	Q81	.670
ยิ้มอย่างเป็นนัยของแม่ทำให้เธอหลบเลี่ยงออกนอกห้อง	Q87	.659
ยิ้มอย่างใจเย็นของเขาทำให้หล่อนหงุดหงิด	Q85	.655
เขา**ยิ้มอย่างรู้เท่าทัน**ลูกไม้ของเธอ	Q96	.650
เขา**ยิ้มอย่างแร้นแค้น**เมื่อเป็นที่แน่นอนแล้วว่าเขาต้องไปทำงานในถิ่นห่างไกล	Q92	.643
เขา**ยิ้มตามหน้าที่**โดยมิได้มีใจอยากยิ้ม	Q84	.626
เธอ**ยิ้มแครียด**เมื่อเกิดความไม่แน่ใจว่าจะหาเงินมาใช้หนี้เขาทันหรือไม่	Q97	.618
ยิ้มอย่างเจนโลกของเขาทำให้เธอหลงเชื่อทุกอย่างที่เขาแนะนำเสียสนิท	Q94	.609
เขา**ยิ้มสมน้ำหน้า**ตัวเองที่หลงโง่จนถูกโกง	Q93	.596

ข้อคำถาม		องค์ประกอบที่ 2
เธอพูดพร้อม**ยิ้มประชดประชัน**เมื่อพี่ชายไม่อนุญาตให้ออกไปเที่ยวกับเพื่อน	Q64	.743
เขา**ยิ้มเหยียดหยาม**ความคิดที่ผู้ใต้บังคับบัญชาเสนอ	Q63	.716
เขา**ยิ้มเอียน**ในความอวดร่ำอวดรวยของพวกเศรษฐีใหม่	Q78	.685
เขา**ยิ้มฉมึงทึง**จนคนรอบข้างรู้สึกหนาว	Q71	.685
เขา**ยิ้มสมเพช**เวทนาในความโง่เขลาของเพื่อน	Q77	.676
เขา**ยิ้มเคียดแค้น**เมื่อรถของเขาถูกโจรกรรม	Q66	.673
เธอ**ยิ้มยั่วเย้า**เพื่อให้ชายหนุ่มใจอ่อน	Q65	.671
ยิ้มเหี้ยมเกรียมของโจรทำให้หล่อนวิ่งหนีอย่างไม่คิดชีวิต	Q69	.671
ยิ้มเกรียมของเขาทำให้หล่อนผวา	Q68	.669
ยิ้มดุดันของเขาทำให้ทุกคนนิ่งเงียบและสามารถตรึงทุกคนให้อยู่กับที่	Q70	.666
เขารู้สึกปวดร้าวจนต้อง**ยิ้มอย่างขมขื่นใจ**	Q75	.653
เขา**ยิ้มอย่างอิดโรย**เมื่อออกมาจากห้องสอบ	Q79	.632
ยิ้มกึ่งขันกึ่งฉิวของเขาทำให้เธอโกรธเขาไม่ลง	Q72	.619
เขา**ยิ้มกร้าว**เมื่อคิดถึงคนที่ฆ่าพ่อเขา	Q67	.611
โจร**แสยะยิ้ม**อย่างดีใจเมื่อมองเห็นลู่ทางที่จะพาสมุนเข้าปล้นบ้านเศรษฐี	Q76	.607
ยิ้มที่กระด้างแกมเย็นชาของเขาทำให้เธอไม่กล้าเอ่ยปากขอความช่วยเหลือ	Q74	.589
เขา**ยิ้มหยัน**เย้ยเพื่อนว่าหล่อน้อยกว่าตน	Q62	.512
เขา**ยิ้มขื่น**เมื่อนึกถึงความยากลำบากที่จะต้องเผชิญไปอีกนาน	Q73	.511

ข้อคำถาม		องค์ประกอบที่ 3
ยิ้มละห้อยของเขาทำให้เธอใจอ่อนยอมยกโทษให้เขา	Q111	.733
เขา**ยิ้มอย่างอ่อนระโหย**เมื่อนึกถึงความรับผิดชอบที่หนักอึ้ง	Q107	.715
ยิ้มสำรวมของเธอทำให้เขาเชื่อสนิทว่าเธอเป็นกุลสตรี**ยิ้มสำรวม**ของเธอทำให้เขาเชื่อสนิทว่าเธอเป็นกุลสตรี	Q98	.705
เขา**ยิ้มระคนตกใจ**เมื่อภริยามาปรากฏตัวที่ที่ทำงานโดยไม่บอกให้รู้ตัวล่วงหน้า	Q104	.699
เธอ**ยิ้มทั้งน้ำตา**เมื่อเขาเข้าไปปลอบโยน	Q100	.681
พยาบาล**ยิ้มกึ่งเศร้ากึ่งขัน**ในขณะที่ฟังเรื่องตลกจากคนไข้ที่ไม่รู้ว่าอาการป่วยของเขาไม่สามารถรักษาให้หายได้	Q102	.664
เขา**ยิ้มทะแม่งๆ** เมื่อรู้สึกผิดสังเกต	Q106	.658
เขา**ยิ้มอย่างประหลาดใจ**เมื่อเขามีชื่ออยู่ในพินัยกรรม	Q105	.658
แม่**ยิ้มปลอบ**เขาเป็นการให้กำลังใจ	Q112	.645
เขา**ยิ้มวอน**ขณะงอนง้อขอโทษเธอ	Q110	.642
เขา**ยิ้มขรึม** พร้อมปฏิเสธที่จะไปร่วมงานเลี้ยง	Q99	.635
ยิ้มเนือยๆ ของเขาทำให้ทุกคนพลอยหนักใจไปกับเขาด้วย	Q108	.631
เขา**ยิ้มตื่นๆ** เมื่อลูกชายเข้ามาบอกว่าเจ้าหนี้มารอพบอยู่หน้าประตูบ้าน	Q103	.614
เขา**ยิ้มสู้**แม้จะมีความหวังริบหรี่	Q113	.603
เขา**ยิ้มอย่างเซ็งๆ** เพราะรู้สึกเกียจคร้านเต็มที	Q109	.585
เธอ**ยิ้มเศร้าแกมสงสัย**เมื่อเขาถึงชีวิตอันแสนลำบากอันเหลือเชื่อของเขา	Q101	.548

ข้อคำถาม		องค์ประกอบที่ 4
เขา**ยิ้มแหย**เมื่อถูกจับโกหกได้	Q48	.718
เธอ**ยิ้มเจื่อน**เมื่อถูกตำหนิต่อหน้าทุกคน	Q46	.711
เขา**ยิ้มกร่อยๆ** เมื่อถูกขัดคอซึ่งๆ หน้า	Q54	.677
เขา**ยิ้มแห้ง**เมื่อตกเป็นฝ่ายพ่ายแพ้	Q56	.656
ยิ้มจืดๆของเธอขณะถูกเจ้านายตำหนิทำให้ทุกคนรู้สึกสงสารเธอ	Q53	.656
เขาเดิน**ยิ้มกร่าง**เข้าไปในร้านแม้จะมีความหวดหวั่นอยู่ในใจ	Q51	.642
เขา**ยิ้มเหย**เมื่อเขาตอบคำถามผิด	Q47	.638
เขา**ยิ้มกระดาก**เมื่อถูกปฏิเสธอย่างไม่มีเยื่อใย	Q55	.625
เขา**ยิ้มกะเรี่ยกะราด**เพราะรู้สึกกระดากอาย	Q49	.614
เขา**ยิ้มแก้**เมื่อเธอไม่เห็นว่าเขายิ้มให้	Q45	.612
ยิ้มยียวนของเขาเป็นที่กวนโทสะเธออย่างยิ่งจนทำให้เธออารมณ์เสีย	Q59	.572
เขา**ยิ้มเยาะ**อยู่ในทีเพื่อแสดงว่าเขารู้เท่าทันหล่อน	Q60	.556
เขา**ยิ้มเป็นเชิงดูหมิ่นดูแคลน**ในความสามารถของเธอ	Q61	.548
เขาทำเป็น**ยิ้มขอโทษ**เธอเมื่อจนด้วยหลักฐาน	Q58	.538
หล่อนอด**ยิ้มเขินๆ** ไม่ได้ในทันทีที่เขาจับมือถือแขนเธอ	Q52	.514
เธอ**ยิ้มปุเลี่ยนๆ**เมื่อถูกต่อว่าต่อขาน	Q50	.503
ยิ้มขอลุแก่โทษของเขาทำให้เธอใจอ่อน	Q57	.493

ข้อคำถาม		องค์ประกอบที่ 5
เธอ**ยิ้มอย่างผู้มีชัย**เมื่อที่ประชุมจำนนด้วยเหตุผลของเธอ	Q36	.704
พนักงานรับรถ**ยิ้ม**ให้**อย่างเป็นมิตร**เมื่อเขาส่งกุญแจรถให้	Q40	.655
เธอ**ยิ้มเฝื่อน**เพื่อกลบเกลื่อนความรู้สึกที่แท้จริง	Q43	.618
เขา**ยิ้มอย่างปลงตก**เมื่อทราบว่าพ่อทำพินัยกรรมยกมรดกทั้งหมดให้น้องชายของเขา	Q41	.605
นายจ้าง**ยิ้ม**ให้พนักงานรักษาความปลอดภัยหน้าใหม่**อย่างเป็นกันเอง**	Q39	.593
หล่อน**ยิ้มอย่างสมคะเน**เมื่อการณ์เป็นไปตามที่คาดไว้	Q37	.582
หล่อน**ยิ้มอย่างไม่แยแส**เมื่อทราบว่าแม่บริจาคที่ดินมรดกให้โรงพยาบาล	Q34	.552
เขา**แสร้งยิ้ม**ให้เพื่อนร่วมงานทั้งๆ ที่มีความคิดเห็นไม่ลงรอยกัน	Q42	.542
เธอ**ยิ้มอย่างไว้ตัว**เมื่อเห็นบริวารของสามีเดินตรงดิ่งเข้ามาหา	Q33	.516
เขา**ยิ้มอย่างสะใจ**เมื่อลูกสาวเอาชนะคู่แข่งได้	Q30	.514
เขา**ยิ้มเขื่อง**เมื่อลูกสาวได้เป็นตัวแทนประเทศไทยในโครงการเยาวชนแลกเปลี่ยนวัฒนธรรม	Q31	.496
หล่อน**ยิ้มเบาใจ**เมื่อทุกเรื่องดูลงตัว	Q38	.415
เธอ**ยิ้มอย่างเป็นต่อ**เมื่อกรรมการตัดสินให้เธอได้คะแนนนำคู่ต่อสู้	Q32	.389

ข้อคำถาม		องค์ประกอบที่ 6
เด็กสาว**ยิ้มย่องผ่องใส**เมื่อได้รับคำชม	Q28	.726
เขา**ยิ้มอย่างครึ้มใจ**เมื่อฝันหวานว่าเขาจะได้พบกับเธอ	Q27	.689
เขา**ยิ้มแย้มแจ่มใส**เมื่อขึ้นเครื่องบินไปเที่ยวรอบโลก	Q22	.676
เขา**ยิ้มอย่างลำพอง**เมื่อเขาสามารถปลดหนี้สินก้อนโตได้สำเร็จ	Q26	.671
ยิ้ม**ทรงเสน่ห์**ของเธอสามารถทำให้เขาตกหลุมรัก	Q24	.652
คุณปู่**ยิ้มในหน้า**เพื่อไม่ให้หลานๆ จับได้	Q12	.539
เขา**อมยิ้ม**เมื่อลูกสาวเข้ามากอดประจบประแจง	Q16	.495
ยิ้มหวานอ้อยส้อยของเธอชนะใจเขาได้ในที่สุด	Q19	.492
เขา**ยิ้มเหมือนมองเห็นสวรรค์**เมื่อได้รถยนต์คันงามเป็นของขวัญปีใหม่	Q21	.485
เธอ**ยิ้มกึ่งดีใจกึ่งสงสัย**ในการที่เขายอมสมรู้ร่วมคิดกับเธอ	Q25	.467
เขา**ยิ้มละไม**เมื่อนึกถึงความหลังอันหวานชื่นของเขาและเธอ	Q14	.446
เขา**ยิ้มมุมปาก**แสดงความพอใจเพียงเล็กน้อยขณะที่บริกรบรรจงวางถาดอาหารลงตรงหน้า	Q13	.436
ลูกชาย**ยิ้มประจบ**แม่เมื่อต้องการขอสตางค์	Q15	.428
เขา**ยิ้มแหง**ให้เพื่อนเมื่อหมดปัญญาที่จะให้ความช่วยเหลือ	Q18	.413
เขา**ยิ้มหน้าทะเล้น**แอบล้อเลียนนายของเขา	Q20	.390

APPENDIX K

List of Universities Taking Part in the Survey Research

BANGKOK UNIVERSITY FOUNDED 1962

Student Participants

Kasetsart University

Mahidol University

Saint John's University

Academia Participants

Assumption University

Bangkok University

Kasetsart University

Mahidol University

Saint John's University

Sripatum University

Suan Sunandha Rajaphat University

University of Thai Chamber of Commerce

APPENDIX L

Focus Group Interview Participants

BANGKOK UNIVERSITY FOUNDED 1962

Students

Thai Group

Tamrong, Tan, Ong-art	undergraduate students (males), Saint John's University, Bangkok
Bubpa, Komkai, Napa	undergraduate students (females), Saint John's University, Bangkok

British Group

Arthur, Ross	graduate students (males), University of London, United Kingdom
Helen	a graduate student (female), University of London
Lisa	an undergraduate student (female), University of London

Japanese Group

Riki, Toshihiko, Hayashi	undergraduate students (males), Shiga Bunkyou Junior College, Gifu, Japan
Yoshimi, Kana, Tomoko	undergraduate students (females), Shiga Bunkyou Junior College, Gifu, Japan

Working Professionals

Thai Group

Montri	a lecturer	males
Poomchai	a TV program producer	
Pisak	a businessman	
Karuna	a businesswoman	females
Natakarn	a freelance scriptwriter	
Prapa	a lecturer	

British Group

Ted	a web designer	males
John	an actuary	
James	a researcher	
Catherine	a journalist	females
Sophie	an administrative officer	
Lucy	an administrative officer	

Japanese Group

Makoto	lecturers (males)
Sasaki	
Hiroaki	
Kawahara	lecturers (females)
Nobuko	
Miura	