

EXPLORING ACCULTURATION STRATEGIES AND INTERCULTURAL COMMUNICATION COMPETENCE OF CHINESE INTERNATIONAL STUDENTS AT A PRIVATE UNIVERSITY IN THAILAND

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A THESIS SUBMITTED IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE OF MASTER OF EDUCATION IN BILINGUAL EDUCATION AND ENGLISH LANGUAGE TEACHING SURYADHEP TEACHERS COLLEGE

GRADUATE SCHOOL, RANGSIT UNIVERSITY
ACADEMIC YEAR 2023

Thesis entitled

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was submitted in partial fulfillment of the requirements for the degree of Master of Education in Bilingual Education and English Language Teaching

Rangsit University

Academic Year 2023

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October 30, 2023

Acknowledgements

I would like to express my sincere gratitude to all those who have supported me in my research and writing.

First of all, I would like to express my sincere gratitude to my advisor Asst. Prof. Dr. Noparat Tananuraksakul for her care and patient guidance. She has provided me with very professional and useful advice on my research from all aspects. Her advice and guidance have made progress in my writing skills, research abilities, language skills, and attitude towards research. Her achievements in academic background, research achievements, and teacher ethics will continue to inspire me in my future life. I would also like to thank the chair of the thesis committee Assoc. Prof Dr. Pragasit Sitthitikul and Asst. Prof. Dr. Anchalee Chayanuvat for their gracious and considerable recommendations.

At the same time, I was thankful to my research participants for their invaluable help throughout the research process. I would like to thank my parents for their continuous encouragement and trust during my study abroad period. I would like to thank my classmate and friends, who helped me patiently and encouraged me. Finally, I would like to thank Rangsit University for providing me with an opportunity to pursue higher education and for providing me with such a wonderful time to study.

JVAA KUI

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Thesis Title : Exploring Acculturation Strategies and Intercultural

Communication Competence of Chinese International

Students at a Private University in Thailand

Program : Master of Education in Bilingual Education and English

Language Teaching

Thesis Advisor : Asst. Prof. Noparat Tananuraksakul, Ph.D.

Abstract

This study aimed to explore freshman Chinese international students' acculturation strategies (AS) and intercultural communication competence (ICC) using explanatory sequential mixed method. A total of 145 Chinese undergraduates studying in six international programs at a private university conducted self-assessed of their AS and ICC through an online questionnaire; six of them voluntarily participated in semi-structured interviews. Data collected from the questionnaire were analyzed by SPSSPRO, presenting frequency and percentage for the participants' personal information, and mean and standard deviation for their AS and ICC. Content analysis was used to analyze data from the interviews. The quantitative results revealed their predominant choice of integration strategy so as to maintain their own culture and seek involvement in Thai society and their highest level of ICC. Their highly self-perceived ICC was driven by learning about English-speaking cultures previously during their study of English in middle and high schools, and preferring to learn about those English-speaking cultures, acquiring intermediate and advanced English levels, staying in the host country at least a year, watching English movies, reading cultural books, and acquiring intermediate and advanced Thai levels were seen to influence their appropriate choice of AS. The qualitative outcomes supplemented reasons behind this choice. They obviously recognized that the integrative benefits, which would make their life easier during their study in Thailand, help them communicate with people from different cultural backgrounds better and improve their academic performance. The findings implied that the Chinese students could undergo the process of acculturation better or adjust themselves to the Thai social environment more easily because they had positive attitudes towards other cultures, an understanding of their own culture and others, skills in interacting with foreigners and dealing with cultural differences, and awareness of cultural values of Chinese culture and others.

(Total 123 pages)

Keywords: Acculturation Strategies, Intercultural Communication Competence, Chinese international Students

Student's Signature......Thesis Advisor's Signature.....

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Chapter 1

Introduction

This chapter introduces the background and significance of research problem, context of study, the research objectives, the research questions, the definitions of terms and the significance of the research.

1.1 Background and Significance of Research Problem

The present era of globalization has brought about numerous positive impacts on all societies. Concerning culture, globalization has resulted in a reduction in disparities among diverse cultures, fostering a trend of close integration and interdependent development between various cultural backgrounds (Xu, 2021). In terms of the economy, globalization has significantly contributed to social advancement and economic affluence, enhancing people's living standards (Wang, 2015). In the realm of international relations, globalization has made a substantial contribution to bolstering global ties and fostering peace and stability across nations worldwide (Zhao, 2014). In the field of higher education, multiple universities across different nations have embraced internationalization in their programs, such as incorporating hotel management and business administration, with the aim of expanding their global market share.

The internationalization of higher education has facilitated reciprocal exchanges

and cooperation in educational resources among nations by utilizing English as a universal or worldwide language. This language has emerged as the primary medium of instruction for international students hailing from both English-speaking and non-English-speaking backgrounds. A noteworthy example of this phenomenon can be observed in Thailand, where both public and private universities offer English-medium programs to cater to international students. Consequently, a significant number of Chinese students have chosen to pursue their studies in Thailand. Prior to the outbreak of the Covid-19 pandemic, a total of 16,910 international students were studying in 155 colleges and institutions across Thailand, with approximately three-quarters of them originating from China (Office of the Higher Education Commission, 2017). During the pandemic, they remained their enrollment online. After the pandemic, the number of Chinese students enrolling in Thailand for their studies witnessed an upward trend (China and Globalization Think Tank, 2022). This can be attributed to the adverse economic effects of the Covid-19 outbreak on many Chinese households. As a result, Chinese students were drawn to Thailand, primarily due to its comparatively affordable tuition fees (Ding, 2021).

With the rising influx of Chinese students enrolling in various programs in Thailand, researchers have gradually turned their attention towards the cultural and linguistic disparities between China and Thailand, as these factors are closely linked to acculturation. Notably, the divergence in nonverbal customs has garnered significant interest. Buddhism occupies a distinctive political position in Thai society, being considered the national religion. Conversely, Chinese individuals don't possess the same fervent faith in Buddhism as their Thai counterparts, primarily due to the absence of a national religion in China (Zhang, 2019). Furthermore, there are disparities in the official languages used, with Thai being spoken in Thailand and Chinese Mandarin in China. The sole evident similarity lies in their adoption of English as a foreign language (EFL), and both Thai and Chinese students encounter

difficulties in enhancing their English proficiency, primarily due to limited opportunities for daily usage.

Due to the cultural differences and English language use, Chinese students who come to study in Thailand as international students often face a language barrier and rely on English for effective intercultural communication (IC) with both locals and individuals from various countries within the three concentric circles theorized by Kachru (1985). The Inner Circle pertains to nations where English is spoken natively, the Outer Circle refers to countries where English is used as a second language, and the Expanding Circle encompasses countries where English is learned as a foreign language.

It has been reported that Chinese international students in Thailand encountered difficulties or challenges in adapting themselves. These difficulties encompass multiple aspects such as daily life, academic pursuits, and communication (Ma, 2016), interpersonal communication, use of English language, exotic customs, practical works, social values (Liu, Hong & Ren, 2014). Unfamiliarity with campus life, difficulty in understanding English lectures, lack of job opportunities, and difficulty in integrating into Thai society have all proven to be challenging (Sun, Yossuck & Panyadee, 2020). They also grapple with the differences in university learning culture, university administrative culture, interpersonal culture, social culture, daily habits, eating habits and nonverbal communication (Huang, 2021). These experiences of difficulties inevitably impact the physical and psychological well-being of Chinese international students, ultimately affecting their academic performance (Berry, 2005; Berry, Phinney, Sam & Vedder, 2006; Smith & Khawaja, 2011). Hence, it can be stated that Chinese international students in Thailand must embark on the journey of acculturation - the process an individual needs to go through to adapt oneself to a new social and cultural environment (Ching et al., 2017).

Chinese international students can facilitate their acculturation process by employing appropriate acculturation strategies. According to Berry's (1997) classification, these strategies can be categorized as assimilation, separation, integration, and marginalization. Assimilation pertains to the acceptance of only the mainstream culture and abandoning the ethnic culture. Separation, on the other hand, completely preserving one's own culture and rejecting other cultures. Integration, the third strategy, entails the acceptance of the cultural traditions of the other country while preserving the cultural traditions of one's own nation. Marginalization, the final strategy, involves excluding both local and mainstream cultures simultaneously. Among these strategies, integration is considered the most effective, whereas marginalization is regarded as the least effective strategy (Berry et al., 2006).

The utilization of acculturation strategies by students has the potential to enhance their proficiency in intercultural communication or ICC (Mahmud & Foong, 2019). Broadly speaking, ICC denotes the ability to interact appropriately and effectively with individuals from diverse cultural backgrounds. Effectively, it is the ability people adjust their communicative behavior to achieve their expected goals; appropriately, it is the communicative behavior displayed by people being suitable for a specific scenario or environment (Liu, 2020). More specifically, ICC is the ability to understand and respect the excellent cultural traditions of other countries, communicate and interact with people who have different cultural backgrounds, and adapt to the needs of China's social, economic, technological development, and international exchanges (Chinese Ministry of Education, 2013). This definition, guided by the Chinese government, aligns with Byram's (1997) ICC model, which involves attitudes, knowledge, skills, and awareness. It means Chinese students must have positive attitudes towards other cultures, cultural knowledge or an understanding of their own culture and of others, skills in interacting with foreigners and dealing with cultural differences, and awareness of cultural values of Chinese culture and of others

(Yan & Tananuraksakul, 2023). If students exhibit these attributes, they are more likely to navigate the process of acculturation successfully or adapt more easily in a new environment.

As there is a correlation between acculturation strategies and ICC, and no previous research has investigated these variables specifically among Chinese international students in Thailand, it is deemed valuable to explore their acculturation strategies and ICC. Despite the considerable number of Chinese students who have pursued studies in Thailand, previous studies in the past decade have primarily focused on intercultural communication strategies (Woothisarnwattana & Korwiwatthanakul, 2021), intercultural communication challenges (Pan, Bruhiprabha & Surasin, 2014), and cross-cultural adaptation (Sun, Yossuck & Panyadee, 2019; Sun et al., 2020; Huang, 2021). Only one study has been conducted on ICC (Cheng, 2018).

In various academic settings, scholars have investigated the acculturation approaches employed by Chinese students studying abroad (Yu & Wang, 2011; Cao, Zhu & Meng, 2017; Xing, Popp & Price, 2020; Lai, Wang & Ou, 2022; Zhao & Chayanuvat, 2023) using Berry's (1997) model of acculturation strategies. The findings of these studies exhibited some degree of variation. Specifically, Lai, Wang, and Ou (2022) and Xing, Popp, and Price (2020) concentrated on the acculturation strategies utilized by Chinese international students in American universities. Both studies observed a common trend where marginalization was the least favored strategy. However, Lai, Wang, and Ou (2022) emphasized that separation was the most preferred acculturation strategy, while Xing, Popp, and Price (2020) discovered that integration was the most favored approach.

In the German context, Yu and Wang (2011) explored the preferred acculturation strategies of Chinese international college students and found that integration enjoyed

equal popularity, but they did not mention the least popular strategy. In a Belgian context, Cao, Zhu, and Meng (2017) indicated that integration was the most commonly adopted strategy among Chinese college international students, followed by separation, marginalization, and assimilation. Based on the earlier research, it is evident that Chinese international students at the tertiary level employ different acculturation strategies in different cultural and social contexts. In Thailand, a study conducted by Zhao and Chayanuvat (2023) yielded similar results, demonstrating that Chinese students at a private university employed the integration strategy, which had a positive impact on their personal and academic achievements.

Given the growing number of Chinese students in Thailand and the limited research on acculturation strategies and intercultural communicative competence (ICC) in a Thai setting, it is important to explore the dominant acculturation strategy utilized by Chinese international students and their perception of their ICC. Self-assessment questionnaires are the most commonly employed method to assess ICC and acculturation strategies due to the accessibility of participants and the convenience of data collection (Berry, 2006; Arasaratnam-Smith, 2017). Therefore, a self-assessment questionnaire based on Byram's (1997) ICC model and Berry's (1997) acculturation strategies model was employed to investigate Chinese students studying at a Thai university. Byram's (1997) ICC model was chosen as it is one of the most influential models, aligns with the Chinese government's definition of ICC, and is applicable to foreign language learning, which is relevant in evaluating students' language acquisition (Liu & Hu, 2013; Yan & Tananuraksakul, 2023). Berry's (1997) acculturation model was selected because it has been widely used in various contexts to examine the acculturation experiences of international students (Xie, 2010; Yoon, Langrehr & Ong, 2011).

1.2 The Context of Study

Rangsit University was selected as the research site for this study due to the presence of a significant number of Chinese international students enrolled in various undergraduate international programs. These programs, which utilize English as the medium of instruction, encompass a diverse range of subjects including international business, mass media, information technology, hotel management, international politics and economics, as well as design. The proficiency levels in English among these students vary considerably, as they can be admitted without providing any proof of English language proficiency and are only required to pass the university's English test upon graduation.

The research subject was the Chinese freshman international students of the English teaching programs at Rangsit University who finished their study in their second semester in 2022 academic year. The rationale behind selecting freshman students as the target group was due to the fact that newcomers frequently encounter challenges or difficulties in the process of acculturation within the initial 10-12 months (Ruan, 2017). Furthermore, these students had already spent a year studying in Thailand, which gave them a certain level of understanding regarding their experiences in undergoing the acculturation process. Moreover, it was assumed that they possessed Intercultural Communicative Competence (ICC) due to the requirement imposed by the Chinese government for English teachers at middle school and high school levels to not only impart language skills but also culture. Culture mainly refers to the history, geography, local customs, traditional customs, lifestyles, literature and art, behavioral norms, and values of English speaking countries (Chinese Ministry of Education, 2017), which include countries of those three Concentric Circles (Kachru, 1985).

The Chinese government places a significant emphasis on fostering intercultural communicative competence (ICC) among students in middle and high school due to the crucial nature of these stages. Middle school serves as the initial phase for developing students' ICC skills and lays the foundation for their future growth in this area (Chinese Ministry of Education, 2017). Concurrently, a growing trend in China reveals that many students opt to pursue their studies abroad upon completing high school. In light of this trend, the cultivation of ICC in high school becomes even more imperative as it equips students with the necessary tools to adapt and thrive in new social environments overseas (Liang, 2019). Furthermore, the Chinese Ministry of Education (2020) has underlined the utmost importance of nurturing the ICC of high school students.

The main channel for students of middle school and high school level to acquire English culture is through English classrooms. In order to fulfill the requirement of the Chinese government which teachers needs to impart English cultural knowledge to students in English classrooms to cultivate ICC. The "English Curriculum Standards Experimental Textbook" composed by Chen, Simmons and Barcenas (2008) is used as a necessary textbook for middle and high school classrooms. The content of these textbooks often involves the politics, economy, culture, religion, architecture, geography, industry, and agriculture of the English-speaking peoples from the three concentric circles conceptualized by Kachru (1985). It can vividly reproduce the differences between Chinese and English cultures and help students expand their cultural horizons. In addition to obtaining English related culture from English classrooms, reading extracurricular cultural books, watching English movies, going abroad experiences are self-improvements to expand the English culture of middle and high school students (Kai, 2018).

1.3 Research Objectives

The objectives were to investigate the following:

- 1.3.1 The acculturation strategies used by Chinese international students at Rangsit University.
- 1.3.2 The extent to which Chinese international students at Rangsit University perceived their intercultural communication competence.

1.4 Research Questions

The investigation has two research questions.

- 1.4.1 Which acculturation strategies were used by Chinese international students at Rangsit University?
- 1.4.2 To what extent did Chinese international students at Rangsit University perceive their intercultural communication competence?

1.5 Conceptual Framework

In this study, Berry's (1997) acculturation strategies model which including assimilation, separation, integration, and marginalization was applied to explore the acculturation strategy predominantly used by Chinese international students at Rangsit University. Byram's (1997) ICC model, encompassing attitude, knowledge, skills, and

awareness, was employed to assess their perceived ICC because it was in line with the ICC definition guided by Chinese Ministry of Education (2013) that means Chinese international students must have: 1) positive attitudes towards their own culture and the culture of others; 2) cultural knowledge or an understanding of their own culture and of others; 3) skills in interacting with foreigners and deal with cultural differences; 4) awareness of cultural values of Chinese culture and of others (Yan & Tananuraksakul, 2023). Other cultures include geography, history, customs, lifestyles, habits, cultural values, behavioral norms, literature and arts of the English-speaking peoples from the three concentric circles. Chinese international students may acquire those cultures not only from middle and high school English classroom, but also from self-improvements. Their AS and ICC may be influenced by their personal information (year of study, study program, length of time in Thailand, level of English and Thai, learning about English-speaking cultures, and self-improvements i.e. reading cultural books, watching English movies, and overseas experiences before coming to Thailand). The conceptual framework is shown in Figure 1.1.

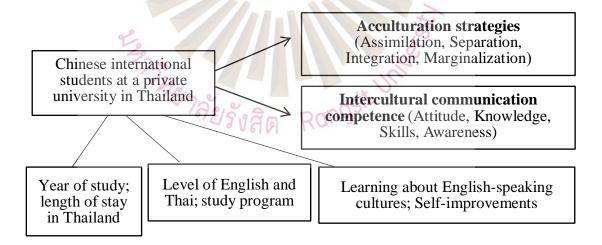


Figure 1.1 Chinese international students' ICC and acculturation strategies

1.6 Definitions of Terms

1.6.1 Acculturation strategies

Acculturation strategies refer to how Chinese international students at Rangsit University adjust their sense of self and behavior so as to feel comfortable in the new cultural environment in Thailand. It includes four strategies: assimilation, separation, integration, and marginalization. Assimilation is their acceptance of the mainstraim culture and abandoning the ethnic culture. Separation takes place when they completely preserving their own culture and reject other cultures. Integration refers to accepting other cultures while preserving their own culture. Marginalization refers to excluding both mainstream cultures and their own culture simultaneously

1.6.2 Intercultural Communication Competence

ICC refers to Rangsit University Chinese international students' ability to understand and respect the excellent cultural traditions of other countries, communicate and interact with people who have different cultural backgrounds, and adapt to the needs of China's social, economic, technological development, and international exchanges. It consists of four elements: attitude, knowledge, skills, and awareness.

1) Attitude refers to the students' curiosity and openness about the English-speaking peoples' cultures and willingness to view their own culture and others' positively. The English-speaking peoples are those from the Inner Circle, the Outer Circle and the Expanding Circle.

- 2) Knowledge refers to the students' understanding of their own culture and the English-speaking peoples' cultures including history, geography, customs, traditional habits, lifestyles, behavioral norms, cultural values, literature and arts.
- 3) Skills refer to the students' ability to use their cultural knowledge to interpret different cultural phenomena and to discover new cultural knowledge when socially interacting with the English-speaking peoples.
- 4) Awareness refers to the students' ability to value cultures of their own and of the English-speaking peoples'.

1.6.3 Chinese International Students

Chinese international students refer to Chinese students studying in different undergraduate international programs which use English as the medium of instruction at Rangsit University. They were freshman students who completed their first year of study in their second semester in 2022 academic year.

1.7 Significance of the Research

By exploring acculturation strategies among Chinese international students at Rangsit University in Thailand and their ICC perception, the results of this study can be mainly beneficial to the China Thailand Cooperation and Exchange Office of Rangsit University and other universities that receive Chinese international students in two ways. First, they can be aware and understand of the Chinese students' needs during their study, especially in their first year that is the time for them to learn to adapt themselves to the new social and academic environment in Thailand. If they can not go through this stage easily, their wellbing and academic performance can be

negatively affected. Secondly, they can discuss among themselves in order to arrange some intercultural events to support the Chinese students to feel comfortable in the acculturation process while studing in Thailand.



Chapter 2

Literature Review

This chapter reviews related studies on acculturation strategies and ICC. It concludes study abroad trend among Chinese students, definition and models of acculturation strategies and ICC.

2.1 Study Abroad Trend among Chinese Students

Globalization refers to the rapid advancement of information technology, transportation, science and technology, education and culture, economy and trade, among others, which serves to diminish the geographical barriers between nations and allows for the swift dissemination of information, diffusion of culture, and sharing of technology and educational resources (Wang, 2015). The progression of globalization has propelled the internationalization of higher education, necessitating nations to reinforce their exchanges and collaborations in the realm of higher education. It is crucial to proactively expand the education market, exploit the full potential of the international education market, adapting educational content and methodologies to cater to the demands of international interaction, and foster individuals with international awareness, adept communication abilities, and a competitive edge (Zhang, Wang & Liu, 2015).

The internationalization of higher education promotes the trend of studying abroad among Chinese students. Prior to the Covid-19 outbreak, there was a

continuous increase in the number of Chinese students studying abroad. In 1978, the Chinese government introduced the reform and opening-up policy, marking the commencement of China's global engagement. This also marked the beginning of studying abroad for Chinese students. During the 100 years before preceding the reform and opening-up, less than 130,000 Chinese individuals pursued education abroad. However, from 1978, when China embraced the reform and opening-up policy, until 2000, the cumulative count of Chinese students studying abroad reached 340,000 (Wang & Miao, 2013). In the initial two decades following the reform and opening up, although there was an increase in the number of students studying abroad, it remained relatively modest in scale. Starting from 2001, there was a rapid acceleration in the number of Chinese students studying overseas, effectively expanding the scale. By 2012, the count of Chinese students studying abroad had peaked at 400,000, exhibiting a staggering growth of 535 times compared to 1978. Moreover, this accounted for 19.8 percent of the total international student population, positioning China as the world's leading exporter of international students (Liu, 2016).

From 1978 to 2014, Chinese students primarily chose Europe and the United States, the United Kingdom, Canada, Australia, and other East Asian countries with well-established higher education systems as their destinations for studying abroad. According to data from 2014, the United States (274,400), Australia (152,900), Canada (94,400), Japan (94,400), the United Kingdom (87,900), South Korea (55,700), and Singapore (50,000) were the most sought-after countries for Chinese students. Chinese students constituted the largest proportion of international students in these nations. The popularity of these countries among Chinese students can be attributed to their highly advanced higher education systems, which offer superior academic standards and provide students with an excellent living environment (Duan, 2017).

The introduction of the Belt and Road initiative by the Chinese government in 2013 has significantly contributed to the rising number of Chinese students pursuing education abroad. In 2013, the figure stood at 414,000, which increased to 460,000 in 2014. In a significant milestone, the number surpassed 500,000 for the first time in 2015, reaching 523,000. It is noteworthy that the total count of Chinese international students studying abroad reached 1.26 million in 2015, comprising approximately a quarter of global international students (China and Globalization Think Tank [CCG], 2016). Since 2013, Chinese students have increasingly shown interest in countries encompassed within the Belt and Road initiative, such as Thailand and Malaysia in Southeast Asia. The number of Chinese students studying in these countries has displayed a clear upward trajectory. In 2017, the count of Chinese students studying in Belt and Road countries was 66,100, exhibiting a 15.7% growth compared to 2016, surpassing the overall growth rate of students studying abroad. Among the countries, Pakistan, Kazakhstan, and Thailand ranked 5th, 2nd, and 1st respectively in terms of student enrollment. This indicates a potential emerging trend of Chinese students choosing to pursue their education in Belt and Road nations. Particularly in Thailand, the Office of Higher Education Commission (2017) reported an enrollment of approximately 12,682 Chinese students across 155 colleges.

After the Covid-19 outbreak in 2020, the enrollment of Chinese students studying abroad remained steady as many students opted for online study programs. For instance, data from the UK University Admissions Service (2020) reveals a 23% surge in Chinese undergraduates applying for programs at UK universities post-pandemic. Additionally, as per New Oriental (2021), a notable 91% of students intending to study abroad maintained their plans for 2021, with only 9% temporarily dismissing their aspirations due to the pandemic. Furthermore, the China and Globalization Think Tank (2022) reports a total of 830,500 Chinese students studying abroad, with a

noticeable shift towards Asian destinations rather than Europe and North America subsequent to the epidemic.

The number of Chinese students pursuing overseas education has consistently shown an upward trajectory. The surge in Chinese students studying abroad can be attributed to three main factors. Firstly, the Chinese government has offered policy support in this regard. The Chinese Ministry of Education (2020) has implemented policies that endorse studying abroad, encourage repatriation, and ensure unrestricted movement, all aimed at motivating Chinese students to pursue education overseas. Secondly, the rapid economic development in China has bolstered people's incomes. Consequently, Chinese parents and students have developed a heightened awareness of the benefits of studying abroad, and they have become more receptive to international schools and curricula (Ding, 2021). Thirdly, international education provides students with a wider range of comprehensive and top-quality educational resources.

The increasing number of Chinese students opting for overseas education signifies that Chinese students venture into foreign countries with diverse cultures, exposing themselves to inevitable encounters with cultural disparities.

2.2 Culture and Cultural Difference

Some scholars have defined culture in different ways. Hall (1959) defined culture as a vibrant and dynamic phenomenon that is practiced on a daily basis by individuals, whether alone or together, as they navigate through their shared ways of life. This process involves living and shaping their history or civilization. When one moves from their familiar way of life to a different culture, they face the challenge of

communicating, establishing relationships, and accomplishing tasks in a new language and within a different set of rules. In order to succeed in these endeavors, individuals must navigate the complexities of language, actions, emotions, beliefs, and values through trial and error and the accumulation of experience.

According to Haviland (1993), culture can be perceived as Civilization, encompassing the remarkable accomplishments of a particular group of people as manifested in their historical narratives, societal institutions, artistic creations, architectural marvels, melodic expressions, and literary works. Furthermore, culture can also be defined as the customary behaviors, traditions, or rituals that individuals engage in as part of their daily routines (Halverson, 1985). Both perspectives are culture-specific and broadly employ the nation as the contextual background for understanding diverse cultures.

According to Lusting and Koester (1999), culture is viewed from the perspective of intercultural communication. It refers to the ability and capacity to engage with and effectively communicate with individuals from different cultures. This ability is not limited to any specific culture but is applicable to all cultures. In this context, culture is seen as a dynamic process that encompasses the thoughts, actions, and emotions involved in successful cross-cultural communication. The characteristics of culture imply a strong connection between language and culture. Culture is acquired through learning and is tied to social groups. Therefore, it is crucial for us to impart cultural knowledge and foster students' intercultural awareness, as it directly impacts their communicative competence (Liu, 2008).

Cultural differences, in short, refer to the differences that arise among countries and regions due to their unique cultures. Gu and Yao (2005) pointed out that culture is the characteristics of a certain social group that differ from other social groups in

terms of behavior, thinking, and other aspects. Cultural differences are the external manifestations of different characteristics of each social group, such as differences in language communication and conceptual models. In intercultural communication, different educational backgrounds, behavioral customs, and thinking patterns are all factors that affect communication, in short, cultural differences. The greater the difference, the higher the likelihood of cultural maladaptation occurring, and the more difficult intercultural communication becomes.

According to Liu (2023), cultural differences are primarily manifested in four dimensions of culture. The initial dimension is material culture, encompassing aspects such as attire, cuisine, and more. The second dimension pertains to behavioral culture, encompassing established societal customs and interpersonal communication protocols, such as table manners. The third dimension encompasses institutional culture, comprising various normative systems devised by human society based on conceptual culture, including the education and marriage systems. Lastly, the fourth dimension is conceptual culture, consisting of the values shaped by human consciousness, such as modes of thinking and aesthetic standards.

Chinese students studying in Thailand as international students primarily encounter the cultural disparities between Chinese culture and the English-speaking culture within the three concentric circles as proposed by Kachru (1985), encompassing the aforementioned four dimensions. Given that many Chinese students arrive in Thailand without knowledge of the Thai language, they must rely on English for intercultural communication (IC) with local residents and individuals from diverse countries within the three concentric circles. The Inner Circle refers to countries that use English as a native language (e.g. American, British). The Outer Circle refers to countries that use English as a second language (e.g. Singaporean, India). Third, the Expanding Circle refers to countries that use English as a foreign language (e.g. Thai,

Japanese).

Numerous academics have extensively studied the cultural differences between Chinese culture and English-speaking cultures within the three concentric circles. As an instance, Song (2023) highlighted the disparities in gastronomic culture between China and the American culture which belongs to the Inner Circle. While Chinese food culture values "exquisiteness," the American does not place great significance on it. Instead, the emphasis lies more on the nutritional aspects of food, considering nutrition to be the primary function. In the American, culinary culture does not strive for elegance or opulence; rather, it tends to be characterized by speed, convenience, informality, and mass appeal.

Yuan (2013) pointed out the differences in religious culture between China and India which from Outer Circle. Chinese culture, under the feudal patriarchal system of self-sufficient natural economy, is predominantly influenced by Confucianism, which is a representative ethical culture that gradually evolved and flourished. It upholds the principle of prioritizing people, promotes morality and ethics, and places emphasis on moral cultivation. However, Indian culture is deeply rooted in a diverse religious life, exhibiting a pronounced religious character and a universal veneration of faith. It serves as a platform for the display and convergence of various religions, including Hinduism, Islam, Christianity, and more.

Hui (2016) highlighted the contrasting eating habits of China and Japan which from the Expanding Circle. Chinese culinary traditions prioritize overall impact, offering a rich and harmonious blend of diverse elements, culminating in a strong sense of harmony and acceptance deeply rooted in Chinese philosophy. However, Japan's limited land area and comparatively scarce natural resources have given rise to

a dietary preference for uncooked, low-fat, and subtly flavored food, emphasizing the preservation of original taste.

Huang (2011) highlighted the contrasting taboo cultures in China and Thailand. Thai culture assigns significant importance to the head, considering it as the dwelling place of one's soul and therefore sacred and inviolable. They strictly adhere to the practice of not touching another person's head, even that of a child. Additionally, individuals sitting down should avoid having others carry objects over their heads. Conversely, in China, attitudes towards the 'head' differ. It is common for Chinese people to affectionately touch the heads of their children, reflecting their fondness for them. Moreover, older individuals often display their love by engaging in head-touching gestures.

The cultural differences that Chinese international students encounderd in Thailand may make them face challenges or difficulties in the process of acculturation. Ching et al. (2017) points out that acculturation or the process an individual needs to go through to adapt oneself to a different culture is a struggle for Chinese students studying abroad, so they may suffer from culture shock, homesickness and lack of social support in the process of adapting to the host country. Therefore, it is crucial to employ suitable strategies to facilitate the acculturation process for Chinese international students in Thailand.

2.3 Acculturation

Powell (1880) coined the term acculturation to describe the cultural transformations that arise when two distinct cultural groups come into contact with each other. However, it was in the jointly published book "Memorandum on the Study of acculturation" by Redfield, Linton, and Herskovits (1936) that the earliest

comprehensive formulation of the concept of acculturation was expounded. They introduced the notion that through direct or indirect long-term interaction, individuals from diverse cultural backgrounds undergo changes and modifications to the original cultural framework, which is referred to as acculturation. It wasn't until the 1980s that the study of acculturation began to flourish and expand.

Numerous scholars have expanded their research interests to encompass the concept of acculturation. In 1992, Kim, a Korean academic, examined the dynamics of a person's original culture assimilating into a different culture and posited that acculturation entails the process of individuals or groups acquiring knowledge and adjusting to a new culture while amalgamating into it. Taking a psychological standpoint, psychologist Ward (1996) views acculturation as a prevalent transformation occurring on both group (cultural adaptation) and individual (psychological adaptation) levels when exposed to different cultures. This approach focuses on the psychological changes in individuals' attitudes, evaluations, and emotions as a result of encountering diverse cultures. Adopting a perspective centered on the role of immigrants' and travelers' native culture and the dominant culture of the host society, Berry (1997) suggests that acculturation entails physical and psychological adjustments required to adapt to new society's dietary habits, climate, housing, interaction styles, norms, and values. Meanwhile, Ching et al. (2017) define acculturation as the process individuals must undergo to acclimate themselves to a different culture. Their study revealed that Chinese international students in America face acculturation challenges stemming from dissimilar educational values and cultural differences. However, employing appropriate acculturation strategies helps students navigate and overcome the difficulties and challenges experienced during the acculturation process, facilitating a smoother transition.

To sum up, the definition of acculturation utilized in this study was derived from Ching et al. (2017), who define it as the process an individual needs to go through to adapt oneself to a different culture. This specific definition is more applicable to the present study because it emanates from research that primarily focuses on Chinese international students, aligning with the subject of this study which also pertains to Chinese international students.

As researchers delve further into the concept of acculturation, they often develop divergent acculturation models based on various perspectives. For instance, Adler (1975), an American psychologist, presented a theoretical framework for acculturation, comprising of five stages, through the lens of intercultural communication. The five stages are contact, chaos, refusal, self-discipline, and independence. The contact phase occurs when individuals first encounter an unfamiliar cultural environment, instilling within them a keen interest and curiosity towards diverse aspects. Subsequently, during the chaos stage individuals become aware of cultural differences and the ensuing physical or psychological challenges that arise from such differences. The refusal stage denotes the point at which individuals start hesitating and feeling perplexed about whether to maintain the societal norms and values of their original culture or assimilate into different cultures. In the self-discipline stage, individuals begin to acknowledge and embrace the distinctions between the two cultures, empowering them to engage with various cultures more freely. Finally, independence stage signifies the stage wherein individuals acquire a deeper understanding of different cultures, augment their knowledge about cultural disparities, and become accustomed to residing within divergent cultural contexts.

German scholar Danckwortt (1959) proposed the "theory of adaptation to unfamiliar culture" (Theorie der Anpassung an die fremde Kultur) in order to address the acculturation process of international students. This theory thoroughly examines

the definition, characteristics, domains, influencing factors, and processes of acculturation. According to Danckwortt, "adaptation to foreign culture" encompasses not only absorbing the culture of the host country and relinquishing the culture of the home country, but also creating new cultural models by integrating elements from both the home and host cultures. Moreover, Danckwortt acknowledges that the acculturation of international students is influenced by various factors such as objective acculturation pressure, subjective acculturation ability, and external assistance. The objective acculturation pressure is determined by the disparity between the international student's home culture and the host culture, which in turn correlates positively with the level of adaptive stress experienced. Subjective acculturation ability encompasses the individual's acculturation needs, motivation, knowledge, experience, skills, and emotions. Additionally, external help refers to financial support and personnel assistance received by international students. Ultimately, these three factors collectively shape the progress and extent of acculturation.

Ward and Kennedy (1994), a psychologist from New Zealand, conceptualized acculturation as a dynamic process and proposed a model to illustrate its progression. According to this model, the acculturation process can be classified into four distinct stages. The initial stage involves intercultural migration, where individuals relocate to a new cultural setting. The second stage consists of the challenges and deficiencies in coping skills faced by these individuals. During third stage, travelers may experience confusion and uncertainty when exposed to a different culture, resulting in emotional, cognitive, and behavioral responses. These responses enhance their acculturation capacity. Finally, the fourth stage represents the outcomes of acculturation, manifesting as psychological and sociocultural transformations within the individuals.

Berry's (1997) acculturation model, a significant theory in cross-cultural psychology, is frequently utilized by consulting psychologists to explore and

investigate the acculturation process among student groups (Yoon, Langrehr & Ong, 2011). According to Berry's model, acculturation occurs at both the group and individual levels. The group level encompasses situational variables, such as the political climate in the society of origin and the host society's attitudes towards acculturating individuals. On the individual level, various demographic characteristics, including age, gender, education, and acculturation strategies, play a crucial role. Unlike other scholars who focus solely on either group or individual factors, Berry highlights the necessity of incorporating individual, group, and social factors in his model. The process of cultural adaptation initiates with the interaction between different cultural groups, subsequently leading to modifications in group attributes, such as political, economic, and social changes. These changes, in turn, impact individuals undergoing cross-cultural adaptation, ultimately facilitating successful cross-cultural adjustment.

Although there are some scholars have explored different theoretical model of acculturation. Berry's (1997) acculturation model which proposed acculturation strategies is the most famous founder of the acculturation model, because it can predict whether international students can adapt themselves to the host culture or not.

2.3.1 Acculturation Strategies

In order to effectively manage the process of acculturation, Berry (1997) proposed that individuals should adapt specific strategies. He asserts that acculturation consists of two fundamental aspects: recognition of one's original culture and acceptance of the prevailing mainstream culture. Based on these dimensions, acculturation strategies can be categorized into four groups: assimilation, separation, integration, and marginalization.

Assimilation refers to only accepting the mainstream culture and abandoning the ethnic culture, positioning itself between integration and marginalization. Separation denotes the complete preservation of one's own culture and the rejection of the mainstream culture. Integration entails accepting mainstream cultural traditions while preserving ethnic cultural traditions. According to Phinney, Chavira, and Williamson (1992), individuals with a high degree of cultural identity integration will seamlessly incorporate both cultures into their daily life and behavior, adapting them to the ever-changing environment. Conversely, those with low cultural identity integration, while acknowledging both cultures, tend to emphasize the distinctions between them, perceiving them as a source of internal conflict. Marginalization signifies simultaneously rejecting both ethnic and mainstream cultures, widely considered as the most ineffective manner of acculturation. In such instances, individuals are neither encouraged to maintain their own cultural norms nor accepted by the mainstream culture.

According to Berry (1997), acculturation is a challenging process that can lead to social and psychological problems. Berry (1997) also suggests that integration is the most favorable acculturation strategy in terms of society and psychology, while assimilation or separation are less positive strategies, and marginalization is the least favorable strategy. Choy et al. (2021) highlight the impact of acculturation strategies on the mental well-being of migrant populations, including international students. They found that marginalization is linked to more severe depressive symptoms compared to integration, assimilation, and separation, while integration is associated with the mildest depressive symptoms. Therefore, choosing integration as the primary acculturation strategy can help Chinese students reduce the risk of experiencing anxiety and depression during the acculturation process. Lian and Tsang (2014) conducted a study on the effects of acculturation strategies on the acculturation process. Their findings indicate that integration has positive effects, whereas

marginalization and separation have negative effects on the process. This suggests that adopting integrated strategies will enhance the ability of Chinese international students to adapt to their new cultural environment. Conversely, relying on marginalized or separated strategies will make it more challenging for them to adjust to the new cultural context. Notably, Lian and Tsang (2014) found no meaningful correlation between assimilation and acculturation, indicating that assimilation does not significantly impact students' acculturation process.

Due to the significant impact of choosing the right acculturation strategy on coping with challenges or difficulties in the process of acculturation, this study aims to explore the acculturation strategies used by Chinese international students in Thailand by using Berry's (1997) acculturation model, which includes four acculturation strategies. Berry's model has been chosen for this investigation for two main reasons. Firstly, it is widely accepted and exclusively considers four distinct acculturation strategies. Secondly, it is well-suited for examining and studying the acculturation experience of international students (Xie, 2010; Yoon, Langrehr & Ong, 2011).

Aculturation strategies and ICC were the key concepts in this study, and the previous researchers found that they could influence each other. Acculturation strategies employed by international students in order to acquaint themselves to the host culture can strengthen their ICC which can render them more culturally sensitive (Mahmud & Foong, 2019). In other words, by using appropriate acculturation strategies, they can adapt themselves more quickly to the new environment and improve their ICC (Kim, 2017); the improvement of ICC enables international students to adopt appropriate acculturation strategies to better adapt to the life in the host country (Wang & Tananuraksakul, 2022). In a similar vein, if international students perceive to have a high level of ICC, can establish sincere and trusting relationships with people in the host country and know how to predict and effectively

solve problems in foreign life, then they can use the right acculturation strategies and go through the process of acculturation successfully during their study abroad (Brislin, 1992).

2.4 Intercultural Communication Competence

2.4.1 Defining ICC

Intercultural communication competence (ICC) is a key dimension and research focus within the field of intercultural communication study (Xu, 2020). Consequently, numerous scholars have endeavored to explore and define ICC from diverse perspectives, aiming to enhance the effectiveness of intercultural communication. During the 1960s, American anthropologists and linguists teamed up to study ICC. The theoretical research on ICC between 1960 and 1979 primarily revolved around communication effectiveness. For instance, Ruben (1976) posited that ICC entails the capacity to engage in activities in a manner that aligns with one's goals, personalities, and expectations within a given environment. ICC represents a relative ability to meet fundamental requirements and personalities while fulfilling goals and expectations. Seven behavioral dimensions are encompassed by ICC, including respect, attitude, knowledge, empathy, role, interaction, and tolerance.

The 1980s marked a pivotal moment in the advancement of ICC theory. Scholars gradually came to realize that in addition to the efficacy of communication, appropriateness played an essential role as well (Dai, 2019). Between 1980 and 1999, the theory of ICC focused on the concept of "effectiveness and appropriateness" matured considerably. For instance, Chen and Starosta (1998) emphasized the crucial nature of intercultural speakers being competent in effectively and appropriately interacting with individuals from diverse cultures and backgrounds. Consequently,

they defined ICC as the capacity to skillfully and suitably execute communication behaviors to provoke desired reactions within a specific context. They outlined three fundamental elements of ICC: intercultural sensitivity (emotional process), intercultural awareness (cognitive process), and intercultural adroitness (behavioral process). Byram (1997), on the other hand, described ICC as necessitating learners to transcend the constraints imposed by their native language, target language, and associated culture in order to comprehend diverse perspectives and ways of life, and to foster flexible multicultural communication skills through open-mindedness and critical thinking. Specifically, Byram (1997) introduced a comprehensive framework encompassing four components: knowledge, skills, attitudes, and awareness.

According to Spitzberg (1994), ICC refers to the capability of adapting and adjusting one's surroundings to accomplish successful communication objectives. This viewpoint extends beyond the realm of psychology and provides a linguistic perspective. Subsequently, Spitzberg (2000) highlighted that ICC is the ability to determine the appropriateness and effectiveness of behavior in a specific setting. He also emphasized the significance of the communicative environment in assessing ICC. It is evident that the above definitions encompass two key elements: a specific context and successful conduct. Similarly, Fantini (2000) posited that ICC comprises three facets: the capacity to establish and maintain cooperative relationships, the ability to minimize setbacks or misunderstandings in communication, and the skill to satisfy shared needs or attain common interests through collaboration. Broadly speaking, ICC includes four domains: knowledge, positive attitude, skills and awareness. Fantini (2000) further elaborated that ICC is a complex proficiency that enables effective and appropriate interactions with individuals who possess diverse linguistic and cultural backgrounds.

From 2000 to 2009, the theoretical development of ICC witnessed a diversification of perspectives beyond the Western context. For instance, Kim and Gudykunst (2005) classified ICC as an individual's comprehensive internal capability to effectively navigate the complex aspects of intercultural communication. Their framework based on interdisciplinary research findings, posited that ICC comprises three interrelated dimensions: cognitive, affective, and behavioral. The cognitive dimension pertains to the ability to understand and interpret meaning. The affective dimension encompasses emotions, while the behavioral dimension encompasses problem-solving and the resolution of misunderstandings among individuals from different cultural backgrounds.

Wiseman (2003) also defined ICC as the skill to effectively and appropriately engage in communication within a specific context to elicit desired responses. This definition highlights the importance for communicators with ICC to adeptly navigate interactions between individuals from diverse backgrounds for successful communication. Similarly, according to Deardorff (2006), ICC encompasses the ability to interact and communicate with people from different cultures in a manner that is both suitable and effective. Samovar and Poter (2000) assert that ICC is a manifestation of one's behavior in any given situation. Aired and Byram (2002) argue that ICC involves adapting one's knowledge, attitude, and behavior to embrace cultural openness and flexibility. This capability is recognized as a fundamental necessity for individual resilience in the globally interconnected society of the 21st century.

From 2010 until now, scholars have integrated both Western and non-Western perspectives to enhance academic consensus and advance the development of the field of ICC. For instance, Deardorff (2015) conducted extensive research on the various definitions of ICC provided by influential scholars in this field and proposed her own comprehensive theoretical framework. According to Deardorff, ICC encompasses four

essential components: attitude, knowledge and understanding, internal outcomes, and external outcomes. This framework takes into account the motivations, knowledge, skills, cultural context, and communicative outcomes of both interacting parties, and is founded upon the premise of a sustained relationship between them. Additionally, Deardorff emphasized the significance of cultivating the right attitude as a pivotal element of ICC, advocating for further exploration into the precise definition of ICC, as well as effective methods of fostering and evaluating it.

With the emergence of the trend of pursuing education overseas in China and the widespread utilization of English, the cultivation of students' Intercultural Communicative Competence (ICC) has gradually garnered attention from the Chinese government. Thus, the Chinese Ministry of Education (2013) issued the English Teaching Syllabus for Full-time Middle Schools in 2013, wherein ICC was defined as the ability to understand and respect the excellent cultural traditions of other countries, communicate and interact with people from different cultural backgrounds, and adapt to the needs of China's social, economic, technological development, and international exchanges.

In conclusion, it can be observed that numerous scholars possess diverse perspectives on ICC. In this particular study, the researcher adopts the definition of ICC as stated by the Chinese Ministry of Education, as mentioned earlier. This selection is rooted in the fact that the Chinese government encapsulates ICC based on the distinctive traits of Chinese students and the prevailing circumstances within Chinese society and education. When compared to alternative definitions, this particular interpretation is more suitable for delving into the ICC of Chinese students, since it aligns more closely with their unique characteristics.

2.4.2 The Models of ICC

With the comprehension of intercultural communication (IC) and ICC, numerous scholars and educators have established distinct models pertaining to ICC. Over different time periods, scholars have proposed various models focusing on ICC. Prior to the 1980s, the theoretical framework for ICC was in its embryonic stage, prompting scholars to initiate relevant investigations on ICC. For instance, Lysgaard (1955) emphasized the importance of culture shock for individuals transitioning from one culture to another, whether it be relocating abroad or returning to their home country. He depicted the psychological adjustment process to cope with this cultural shock as a U-shaped curve, involving six stages: the honeymoon period (novelty in encountering diverse cultures), the conflict period (discomfort stemming from cultural disparities), the humor period (an optimistic approach towards cultural differences), the synchronization period (integration and adaptation to diverse cultural norms), the contradiction period (experiencing conflicting emotions prior to returning home), and the readjustment period (realigning oneself to their own culture upon return). This theoretical model has laid a solid foundation for subsequent research into the intercultural adaptation of international students.

From the 1980s until 2000, the field of ICC experienced rapid development. During this period, scholars began to adopt diversified research methodologies for studying ICC, resulting in a significant expansion of the research scope and the emergence of valuable findings. For instance, Spitzberg & Cupach (1984) introduced the theory of the three components of ICC, which has had a profound impact on the field (Zhang & Yang, 2012). The first component pertains to motivation - the inclination to engage in communication with others. The second component refers to knowledge - the consciousness and comprehension of communication processes, which includes an understanding of cultural variables at both the national and

individual levels. Lastly, the third component concerns skill acquisition - the cultivation of specific abilities necessary for effective communication, such as tolerance for ambiguity, empathy, and adaptability.

Bennett (1993) introduced the concept of the Development Model of Intercultural Sensitivity (abbreviated as DMIS model). Unlike previous models that simply listed the elements of ICC, the DMIS model viewed ICC as a continual process of intercultural adaptation and learning. This model breaks down intercultural adaptation into six stages: denial, defense, minimization, acceptance, adaptation, and integration. The initial three stages represent an ethnocentric perspective, as individuals perceive their own culture as the focal point. The latter three stages, on the other hand, form a national relative stage where individuals demonstrate equal treatment towards diverse cultures. Collectively, these six stages form a dynamic continuum that showcases the development of ICC. This theoretical framework serves as the foundation for a range of influential measurement tools for ICC, significantly shaping both intercultural communication practice and research.

Byram (1997) is a renowned scholar in the field of foreign language and intercultural communication (IC). He holds significant influence as one of the most widely recognized English-language authorities when it comes to teaching and evaluating ICC, as acknowledged by Lou (2017). Byram's model presents a comprehensive understanding of ICC, encompassing four fundamental dimensions: linguistic competence, sociolinguistic competence, discourse competence, and intercultural competence. Linguistic competence denotes the proficiency in producing and articulating oral and written language using the conventions and rules of a standardized form of the language. Sociolinguistic competence encompasses an individual's ability to comprehend and convey the underlying meanings of language that are either unspoken assumptions or explicitly addressed by the speaker. Discourse

competence refers to the aptitude for employing suitable strategies in constructing and interpreting texts. On the other hand, intercultural competence pertains to the capability to employ, discern, and engage in dialogues or monologues that align with the speaker's cultural customs, or that specifically require intercultural perspectives for discussion purposes.

Furthermore, intercultural competence comprises of four underlying components: attitudes, knowledge, skills and awareness. Attitude refers to curiosity and open mind, not eager to make positive judgments on their own culture and negative judgments on other cultures. Knowledge involves the understanding of a certain social group and its products, the behavior of its own country and its target country, and the general process of social and personal communication. Skills entail the ability interpret cross-cultural documents or experiences, connecting them with relevant elements within one's own culture, as well as being adept at acquiring new insights relating to a specific culture or cultural activity. Moreover, it encompasses the comprehensive utilization of attitudes, knowledge, and skills in practical communication. Lastly, awareness refers to the capacity to assess opinions, behaviors, and products arising from one's own culture, as well as those stemming from other cultures or countries, based on well-defined criteria.

It is common practice to utilize Byram's (1997) ICC model for examining the ICC of individuals in Thailand, excluding Chinese international students. However, there is minimal reliance on Byram's ICC model to investigate the ICC of Chinese international students who are studying in Thailand. For instance, in his study, Cheewasukthaworn and Suwanarak (2017) defined ICC as the capability to effectively and appropriately communicate and interact with individuals from diverse linguistic and cultural backgrounds. This definition is in line with Byram's (1997, 2009) model of ICC, encompassing linguistic, sociolinguistic, discourse, and intercultural

competence. The main objective of this research is to explore the Thai learners of English and English teachers' perspectives on the significance of ICC in English learning and teaching. A mixed approach was employed, involving 150 Thai students and 16 Thai English teachers selected as participants from a private university in Thailand, providing both qualitative and quantitative data. The research findings indicate that both learners and teachers hold a favorable view of ICC, regarding it as an individual's ability to communicate with individuals from diverse cultures. In terms of its role, learners and teachers alike believe that ICC can be integrated into English classes and contribute to enhancing learners' English communicative competence, albeit with certain limitations.

Since the beginning of the 21st century, there has been a shift in the direction of theoretical research on ICC. Scholars have increasingly focused on the empirical validation and cross-cultural applicability of previous theoretical models. For instance, Deardorff (2006) conducted a study that involved 23 prominent intercultural communication scholars and 24 administrators from American higher education institutions. The goal was to explore the essence of ICC and how to effectively measure it. Utilizing the Delphi technique, the study revealed both commonalities and distinctions among the participants, resulting in the identification of 22 ICC components that scored above 80% in accordance with their significance. Additionally, Deardorff introduced the pyramid model of intercultural competence, which is grounded in Byram's work. This model highlights the process-oriented nature of ICC, illustrating that learners enter the framework at various stages based on their existing level of intercultural competence.

The proposed framework for ICC consists of four key dimensions: attitudes, knowledge and understanding, internal outcomes, and external outcomes. It takes into account the motivation, knowledge, skills, cultural context, and communicative

outcomes of both individuals involved, emphasizing the continual evolvement of their relationship within a cultural context. Deardoff believe that the development of attitudes should be an important component of ICC and argues that scholars should further explore the definition of ICC and how to effectively develop and assess it. The most basic and fundamental aspect of ICC is attitude, which is defined as openness, respectful regard for all cultures, and curiosity and discovery. He does not emphasize the general ICC but emphasizes the skills that make up ICC, including understanding others and oneself, interpretive and connective abilities, interactive discovery skills, appreciation for the values, beliefs, and behaviors of others, and a reflective view of oneself in comparison to others.

To sum up, numerous scholars have proposed various models of ICC. However, this study relies on Byram's (1997) ICC model, which encompasses skills, knowledge, attitude, and awareness, to examine the ICC of Chinese international undergraduates at Rangsit University. There are three justifications for selecting Byram's model. Firstly, his ICC theoretical framework holds significant influence within the research field of ICC (Liu & Hu, 2013). Secondly, it aligns with the definition of ICC stipulated by the Chinese government (Yan & Tananuraksakul, 2023). Lastly, this model is pertinent to foreign language learning and suitable for evaluating students engaged in the acquisition and utilization of foreign languages (Byram, 1997).

2.5 The Models of Acculturation Strategies and ICC in the Present Study

Yu and Wang (2011) explored the predominant acculturation strategies among Chinese international students in Germany based on Berry's (1997) acculturation strategies model. These strategies include assimilation, separation, integration, and

marginalization. Assimilation refers to the students have little interest in their own cultural maintenance with a preference to interact with Thai culture. Separation entails to the students maintain their own culture but avoid involvement with people from different cultures in Thailand. Integration refers to the students maintain their own culture and seek to involve in Thai society. Lastly, marginalization refers to the students avoid maintaining their own culture and interacting with people from different culture (see Figure 2.1). In the current study, the researchers adopted this model to examine the predominant acculturation strategies employed by Chinese students at Rangsit University. This model was specifically devised to assess the acculturation strategies of East Asians, and since China falls within this region, it is highly relevant to this study.

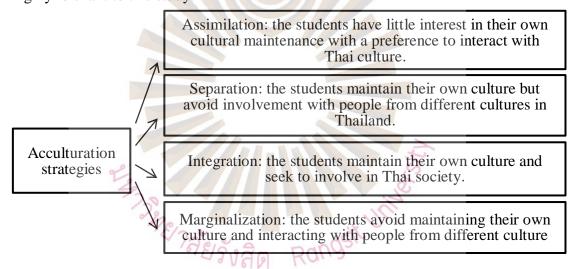


Figure 2.1 the acculturation strategies model developed based on Berry (1997)

Source: Yu & Wang, 2011, p.194

Yu and Wang (2011) devised a self-report survey comprising of 28 items adapted from the International Comparative Studies of Ethno-cultural Youth or ICSEY (Berry et al., 2006) and East Asian Acculturation Measure or EAAM (Barry, 2001). The questionnaire items, grouped as 1-7, 8-14, 15-21, and 22-28, covered Berry's (1997) four acculturation strategies: assimilation, separation, integration, and marginalization. The scales' reliability and validity were adequately evaluated in previous studies. The

internal consistency of the four EAAM scales ranged from 0.74 to 0.85, providing content validation for the EAAM (Barry, 2001). Similarly, ICSEY's reliability and validity were assessed by Berry (2001) and yielded values greater than 0.7. Thus, this study adopted Yu and Wang's (2011) questionnaire with a single modification (changing Germany to Thailand) to investigate the prevailing acculturation strategy employed by Chinese students at Rangsit University.

Yan and Tananuraksakul (2023) examined the intercultural communicative competence (ICC) of middle school Chinese English teachers, using Byram's (1997) model and the definition specified by the Chinese Ministry of Education (2013). The ICC included attitude, knowledge, skills, and awareness. Attitude refers to students' curiosity and openness about the English-speaking peoples' cultures and willingness to view their own culture and others' positively. The English-speaking peoples are those from the Inner Circle, the Outer Circle and the Expanding Circle. Knowledge refers to students' understanding of their own culture and the English-speaking peoples' cultures including history, geography, customs, traditional habits, lifestyles, behavioral norms, cultural values, literature and arts. Skills refer to students' ability to use their cultural knowledge to interpret different cultural phenomena and to discover new cultural knowledge when socially interacting with the English-speaking peoples. Awareness refer to students' ability to value cultures of their own and of the English-speaking peoples'. It means Chinese students need to have positive attitudes towards other cultures, cultural knowledge or an understanding of their own culture and of others, skills in interacting with foreigners and dealing with cultural differences, and awareness of cultural values of Chinese culture and of others (see Figure 2.2). In the present study, this model was adopted to evaluate the ICC of Chinese international students at Rangsit University, as it aligns with Byram's (1997) ICC model and the ICC framework implemented by the Chinese Ministry of Education (2013), thus suiting the research background.

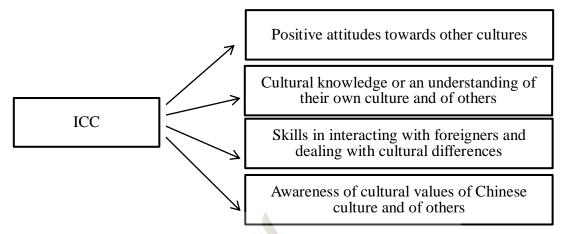


Figure 2.2 the ICC model developed based on Byram (1997)

Source: Yan and Tananuraksakul, 2023, p. 310

Yan and Tananuraksakul (2023) introduced a questionnaire comprising of 37 items derived from Duisembekova's (2021) Beliefs about Intercultural Communicative Competence Inventory (BICCI). This questionnaire was formulated based on Byram's (1997) ICC model. The items 1-10, 11-22, 23-33, and 34-37 correspond to the attitude, knowledge, skill, and awareness components of ICC as outlined by Byram (1997). The questionnaire was deemed valid, as it underwent validation by three experts and achieved an evaluation score of 0.83, surpassing the 0.7 threshold. Subsequently, Yan and Tananuraksakul (2023) conducted a pilot test with 30 participants, and the reliability analysis using Cronbach's coefficient demonstrated a reliability score of 0.87. Consequently, this study employed the questionnaire developed by Yan and Tananuraksakul (2023) to examine the ICC of Chinese international students at Rangit University.

2.6 Related Studies

2.6.1 Previous Studies into Acculturation strategies

A limited number of prior studies in the past decade (i.e. Yu & Wang, 2011; Cao, Zhu & Meng, 2017; Xing, Popp & Price, 2020; Lai, Wang & Ou, 2022; Zhao & Chayanuvat, 2023) that investigated the acculturation strategies of Chinese international students in various settings have been identified. All of these studies employed Berry's (1997) model of acculturation strategies. In the context of Germany, Yu and Wang (2011) utilized Berry's (1997) framework to examine the acculturation strategy preferences among Chinese college students in Germany, as well as the factors influencing these preferences. The study included a sample of 64 Chinese students currently enrolled in German colleges and universities. A self-administered questionnaire was developed based on the research objectives and focal points of the study. The findings revealed that integration was the most favored acculturation strategy. The factors influencing participants' preferences encompassed nine dimensions: language proficiency, integrative learning motivation, language anxiety, language confidence, instrumental learning motivation, physical symptoms, psychological stress, Chinese identity, and German identity.

In Belgium context, Cao, Zhu, and Meng (2017) conducted a study on Chinese college international students' adaptation approaches in relation to socio-demographic factors and social connections. They administered a questionnaire to a sample of 183 Chinese students enrolled in various Belgian universities. The research findings indicate that integration is the most prevalent strategy among Chinese international students in Belgium, followed by separation, marginalization, and assimilation. Additionally, the study highlights the significance of host-national ties, international ties, co-national ties, local language proficiency, and prior adaptation experience as factors that differentiate Chinese students' acculturation approaches. Moreover, the outcomes reveal that English proficiency, local language proficiency, and prior adaptation experience significantly predict Chinese students' social connections.

In America context, two studies were conducted examining the acculturation tactics employed by Chinese international students. Lai, Wang, and Ou (2022) utilized questionnaires to survey a total of 315 Chinese students studying at 19 universities, with the aim of exploring the most commonly favored acculturation strategy, as well as investigating sociocultural, psychological, and academic adjustment among Chinese students in the US. The findings unveiled that Chinese students predominantly preferred the separation strategy, while marginalization was regarded as the least desirable. The research findings further indicated that Chinese international students exhibited a preference for separation over marginalization. Their inclination towards separation was linked to better psychological adaptation, whereas academic adaptation was associated with marginalization. Integration and assimilation strategies were connected to smoother sociocultural adjustment, implying lesser difficulties in terms of sociocultural adaptation.

Xing, Popp and Price (2020) also examined the acculturation strategy preferences and their correlation with demographic and intercultural contact factors among Chinese college students studying in America. The study was conducted with a sample of one hundred Chinese students attending universities in Arkansas. The results revealed that integration was the most commonly adopted acculturation strategy, while marginalization was the least favored. The study found no statistically significant association between demographic variables and acculturation strategy choices. However, language proficiency, instrumental motivation for language learning, as well as interaction with the host culture and Chinese cultures were found to be influential factors in acculturation strategy selection.

In Thailand, one research was conducted by Zhao and Chayanuvat (2023) to explore acculturation strategies of Chinese international students, 159 Chinese internation university students from a private university in Thailand who enrolled

between 2019 and 2020 Academic Year, were selected to complete questionnaire and in-depth semi-structured interview. The findings from both quantitative and qualitative data analysis indicated that the majority of Chinese students in the sample utilized the integration strategy, which had positive impacts on their overall student experience and academic performance.

2.6.2 Previous Studies into Chinese International Students in a Thai Context

The literature review pertaining to Chinese international students in Thailand, where English is utilized as a foreign language (EFL), has indicated a scarcity of research studies in the past decade. For instance, Pan et al. (2014) examined the challenges of intercultural communication amongst Chinese and Thai students at the International College of Burapha University, a public tertiary institution in Thailand. They also explored the factors contributing to misunderstandings in English communication. Thirty students were selected to complete a questionnaire developed based on the communicative competence model of Canale and Swain (1980), following which fifteen students were selected for a role-play pair activity. The results of the quantitative analysis showed that Thai students had the most common problem in sociolinguistic competence, which meant Thai students felt that Chinese students lacked motivation when communicating with them. On the other hand, Chinese students encountered the most difficulties with discourse competence, which meant they had difficulties in discussing topics with Thai students. Qualitative data highlighted that Thai students commonly resorted to using gestures as a communication strategy, whereas Chinese students combined gestures with changing the topic. Moreover, Thai and Chinese students faced various challenges in intercultural communication, emphasizing the need for future research to focus on Asian intercultural communication strategies.

Woothisarnwattana and Korwiwatthanakul (2021) conducted a survey on 30 Chinese undergraduate students in their fourth year who were pursuing a major in English Studies at Chiang Rai Rajabhat University. The researchers utilized Suwanasom's (2019) questionnaire to examine the intercultural communication strategies employed by these students. The questionnaire focused on ten primary facets of intercultural communication strategies. The findings of the study revealed four commonly utilized strategies by Chinese students. Firstly, they requested clarification or assistance when encountering unfamiliar or unclear expressions. Secondly, they avoided engaging in discussions on sensitive topics. Thirdly, they resorted to using the partner's native language to facilitate communication. Lastly, they employed their native language to enhance communication effectively. Additionally, this research also explored the students' adaptation to intercultural communication challenges encountered at Thai universities by employing Kim's (2017) theory of cross-cultural adaptation. The study investigated adaptation from two perspectives: English language adaptation and socio-cultural adaptation. The results indicated that their adaptation involved six aspects. Firstly, they employed various language learning strategies. Secondly, they focused on refining their English pronunciation skills. Thirdly, they tackled difficulties in listening comprehension. Fourthly, they addressed challenges in speaking skills. Fifthly, they navigated issues related to non-verbal communication. Lastly, they dealt with problems associated with Thai culture.

Sun et al. (2019) conducted a survey on 314 Chinese undergraduate students from eight universities in the upper northern region of Thailand, including both public and private schools. The aim was to explore the factors that influenced their intercultural adaptation process. The survey was based on the structure model developed by Kim (2005), it consisted of six dimensions: communication competence (CC), host-country social communication (HSC), ethnic social communication (ESC), intercultural transformation (IT), environment (EN), and predisposition (PR). The findings revealed

that five dimensions, namely CC, HSC, IT, EN, and PR, significantly impacted the intercultural adaptation process of Chinese students. Additionally, nine influencing factors within these dimensions had a substantial positive influence on the intercultural adaptation process. It was found that intercultural adaptation posed a significant challenge for Chinese students during their stay in Thailand. Based on these findings, Sun et al. (2020) conducted another survey on 314 Chinese college students from the same eight universities in northern Thailand, seeking to identify the main difficulties affecting their cross-cultural adaptation process. In-depth interviews, focus group discussions, and structured questionnaires were utilized to collect data. The results indicated four primary difficulties faced by Chinese students. Firstly, they struggled with adjusting to campus life. Secondly, they encountered difficulties in understanding the academic curriculum. Thirdly, they had concerns about their future job prospects. Lastly, they faced challenges in integrating into Thai society.

Huang (2021) employed both qualitative and quantitative methodologies to examine the challenges faced by Chinese master's students in different dimensions of cross-cultural adjustment. A total of fifty-six first-year Chinese master's students completed surveys, while semi-structured interviews involving six students were conducted alongside observations. The findings revealed difficulties experienced by Chinese students in diverse aspects of intercultural adaptation, including Thai university learning culture, Thai university administrative culture, Thai interpersonal culture, Thai social culture, Thai daily habits, and Thai eating habits. In terms of nonverbal communication, Chinese students encountered challenges in adapting to certain aspects, such as Thai students removing their shoes and sitting cross-legged even during meals. Furthermore, the study discovered that Chinese students lacked a strong foundation and exhibited less positive attitudes towards learning English.

2.6.3 Previous research into Intercultural Communication Competence

There has been only one study conducted on ICC among Chinese international students in Thailand, which was conducted by Cheng (2018). The study surveyed 300 Chinese international students from 8 universities in Thailand to investigate the factors influencing their ICC and how they improved it during their stay in Thailand. Cheng proposed a model to enhance the ICC of Chinese bachelor, master, and doctoral students in Thailand, which included intercultural awareness, intercultural adaptation, intercultural knowledge, and intercultural practice. However, it remains unclear about the specific ICC model used in the study. The findings indicated that understanding the cultural background of Thailand, acquiring proficiency in the Thai language, actively adjusting oneself, and adapting to a new culture were beneficial for improving ICC among Chinese students in Thailand. The researcher also noted that language barriers and cultural differences were the main difficulties encountered in intercultural communication, but specific details regarding the challenges faced by Chinese students in Thailand were not investigated. The study recommended incorporating cognition and communication skills training as new elements for future research. In light of the results from Cheng's (2018) study, it is essential to further investigate ICC among Chinese students. Assay Range

To sum up, very limited research has been conducted on the acculturation strategies and ICC of Chinese international students in Thailand, despite the growing number of students and the significance of these variables for their well-being. Moreover, the research findings on acculturation strategies in different contexts have shown significant variations. Therefore, it is worth exploring these two variables among Chinese international students studying at a school or a university in Thailand.

Chapter 3

Research Methodology

This chapter mainly introduces the research design, population and samples, research instruments, data collection and data analysis method of this study.

3.1 Research Design

In this study, an explanatory sequential mixed method was employed to investigate the responses to two research questions, whereby a questionnaire was conducted followed by semi-structured interviews. This mixed-method research design can leverage the advantages and mitigate the limitations of both quantitative and qualitative approaches to data collection and analysis in one study (Moges, 2019), it was suitable for this study because the primary data collected from the questionnaire is a closed answer, while the data collected from interviews is an open answer.

3.2 Population and Samples

Based on the China Thailand Cooperation and Exchange Office of Rangsit University, there were a total of 145 (N=145) Chinese freshman undergraduate students enrolled in six international programs offered at Rangsit University. To provide a breakdown, the Mass Media program had 35 Chinese students, while the Design program had 32, the Hotel Management program had 30, the International Business program had 22, the International Politics and Economics program had 15,

and the Information Technology program had 11 Chinese students enrolled for the second semester of the 2022 academic year (see Table 3.1).

Table 3.1. The population of Chinese undergraduate students and their programs

College	Program	population
Design College	Design	32
International College	Mass Media	35
	Hotel management	30
	International Business	22
	International Politics and Economics	15
	Information Technology	11
	Total	145

The quantitative research employed the census sampling technique, which is a nonrandom sampling method. Census sampling involves using the entire realistic population as the sample rather than randomly selecting individuals. This approach is appropriate for the current study as it is recommended to sample the entire population in survey research when the population consists of fewer than 200 individuals (Lodico et al., 2010). Census sampling is characterized by its precision and comprehensiveness because it utilizes a large and complete sample size, resulting in superior coverage compared to other sampling methods and greater inclusiveness across the population range. Thus, it offers advantages over alternative sampling techniques (Kish, 1979). Consequently, the sample size for this quantitative research was 145 (n=145) Chinese international students.

For the qualitative study, the convenience sampling technique was utilized to select participants for the interviews. Convenience sampling is a nonrandom sampling

approach commonly employed in clinical and qualitative research due to its popularity, cost-effectiveness, and simplicity, making it less time-consuming compared to other sampling strategies (Stratton, 2021). Moreover, it enables optimal utilization of available resources (Patton, 2002) and facilitates data collection from accessible individuals as desired by the researcher (Etikan, Musa, & Alkassim, 2016). The following criteria were used for sample selection:

- 1) Voluntary participation in this study
- 2) Including Chinese international students from those six different programs
- 3) Involving male and female
- 4) Including different range of age

The size of the interview was 6 (n=6) Chinese students, which was in accordance with Guest, Bunce, and Johnson's (2006) suggestion that 6-12 participants are sufficient for a qualitative research project. To ensure participant privacy, the researcher assigned pseudonyms to the participants. The subsequent information presents the pseudonyms and personal details of the participants (see Table 3.1).

Table 3.2 Nicknames and personal information of the participants

Nicknames	Gender	Age RO	Program
Jane	Female	17	Mass media
Mary	Female	18	Design
Ann	Female	19	International business
James	Male	20	Hotel management
David	Male	21	International Politics and Economics
Alex	Male	19	Information Technology

3.3 Research Instruments

Two research instruments used in this study, namely questionnaire and questions for the semi-structured interviews.

3.3.1 Questionnaire

The online questionnaire was conducted using Questionnaire Star and consisted of three distinct parts. The first part focused on participants' personal information including their gender, age, year of study, study program, length of time in Thailand, English level, Thai level, learning about English-speaking cultures, reading cultural books, watching English movies, and overseas experiences before coming to Thailand. The second and third parts used Five-Likert scales (5 = "Strongly Agree", 4 = "Agree", 3 = "Neutral", 2 = "Disagree", and 1 = "Strongly Disagree") to measure acculturation strategies and ICC. Part 2 contained 28 items which was taken from Yu and Wang's (2011) study to measure the acculturation strategies. It was based on both Berry's (1997) original scale in ICSEY and Barry's (1997) scale for measuring acculturation of East Asians: the East Asian Acculturation Measure (EAAM). Specifically, items 1-7, 8-14, 15-21, and 22-28 respectively corresponded to the four dimensions of acculturation identified by Berry (1997): assimilation, separation, integration, and marginalization. Part 3 had 37 items, adopted from Yan and Tananuraksakul's (2023) study to measure ICC. Items 1-10, 11-22, 23-33 and 34-37 cover Byram's (1997) ICC component, that are, attitudes, knowledge, skills, and awareness. See the questionnaire in the Appendix A.

3.3.2 Questions for Semi-Structured Interview

Questions for structured interviews were constructed based on the questionnaire analysis results and predetermined topics. The interview questions for Chinese students' acculturation strategies and their ICC were shown in Table 3.3.

Table 3.3 Interview questions

Pre-determined	Interview Questions	Design Purpose
Topics		
Personal	1. What is your gender?	To know the basic
Information	2. How old are you?	information of the
	3. What program are you studying?	interviewees.
	4. How long have you been in Thailand?	
	5. What is your English level?	
	6. What is your Thai level?	
Acculturation	7. Do you usually prefer to use Thai when	To know the
Strategies	communicating with others? Why so? Why	acculturation
	not?	strategies of the
	8. Are you willing to actively try to accept	interviewees.
	and integrate mainstream Thai culture and	
	values in your study abroad experience?	
	Why? Why not?	
	9. How do you maintain your own culture	
	and integrate into Thai culture?	
	10. In your study abroad experience, do	
	you usually only socialize and interact with	
	Chinese or non-Chinese people? Why?	

Table 3.3 Interview questions (Continued)

Pre-determined	Interview questions	Design Purpose
Topics		
	11. Do you actively seek social gatherings	
	with mixed participation of Chinese and	
	non-Chinese? Why?	
	12. What difficulties have you encountered	
	in establishing relationships with Chinese	
	and non-Chinese people?	
	13. Do you think integrating Thai culture	
	and maintaining Chinese culture at the same	
	time would be helpful for your study abroad	
	in Thailand? How and why?	
Attitude	14. Do you actively learn about other	To find out the
	cultures? How? Why?	interviewees'
9	15. What cultures are you interested to	attitudes towards
2	learn? And why do you learn about them?	different cultures.
Knowledge	16. How do you normally acquire cultural	To find out if the
	knowledge?	interviewees has
	17. Do you know some of other cultures'	other ways of
	customs and traditional festivals culture?	acquiring cultural
	What are they?	knowledge.
Skills	18. How can you improve your skills in	Identify how
	communication with people from different	respondents can
	cultural backgrounds?	improve their
	19. Can you talk about the cultural	intercultural
	differences you have encountered?	communication
		skills

Table 3.3 Interview questions (Continued)

Pre-determined	Interview questions	Design Purpose
Topics		
Awareness	20. What Chinese cultural aspects do you value?21. How do you value other cultures?	To find out if the interviewees is able to value
		culture.

3.3.3 Validation and Reliability of Research Instruments

In order to ensure the scientific validity and accuracy of this study, it was necessary to ensure the validity and reliability of the questionnaire.

Regarding the validity, this study utilized the original questionnaire derived from Yan and Tananuraksakul's (2023) research, as well as the study conducted by Yu and Wang (2011). The scales used from Yu and Wang's (2011) work have been rigorously examined in prior studies, affirming their validity. Furthermore, the questionnaire developed by Yan and Tananuraksakul (2023) also underwent a meticulous validation process, involving three experts who assessed it and yielded an evaluation result of 0.83, surpassing the threshold of 0.7. The interview questions were designed based on the results of the questionnaire with predetermined topics.

Regarding the reliability, a pilot study with 30 Chinese international students studying in international undergraduate programs at a different university was done. The collected data was then analyzed using the SPSSPRO application to derive the value. The questionnaire demonstrated good reliability, as indicated by a Cronbach's coefficient of 0.887, surpassing the acceptable threshold of 0.8 (Zhang, 2012), as presented in Table 3.3.

Table 3.3 Reliability analysis results

Number of items	Sample of sizes	Cronbach' alpha coefficient	Meaning
65	30	0.887	Acceptable

3.4 Research Ethics Approval and Data Collection

Before collecting the data, the researcher applied for the research ethics clearance and it was approved by the Research Ethics Review Board of Rangsit University (See the Certificate in Appendix D). To ensure the collection of data was convenient and successful, the researcher connected the teacher of China Thailand Cooperation and Exchange Office of Rangsit University, then established a WeChat group for participants and explained the purpose of the group.

On May 28, 2023, the researcher commenced the collection of quantitative data from 145 participants. Initially, the researcher electronically distributed informed consent forms to the participants, ensuring their agreement to partake in the survey. Subsequently, the researcher shared the questionnaire link with the pre-existing participants' WeChat group, granting them several days to complete it. Afterward, all the participants duly finished the questionnaire and duly submitted it to the researcher. Finally, the researcher verified the questionnaire's completion and prepared for data analysis.

After acquiring the quantitative data, all the individuals who completed the questionnaire were offered the opportunity to participate voluntarily in an interview. Six individuals from various programs willingly partook in the interview, which was conducted online via WeChat. Prior to the interview, the researcher prepared necessary materials, such as a notebook and recording equipment, in order to properly document

the interview content. The participants were provided with a consent form and were thoroughly briefed on the interview's purposes, as well as the guaranteed confidentiality of their personal information and opinions regarding acculturation strategies and ICC. Throughout the interview, the researcher ensured a comfortable atmosphere for the participants to freely answer the questions. The interview, conducted in Chinese, lasted approximately 15 minutes for each participant. With the participants' consent, the researcher utilized a recorder and notebook to record the interview content. Subsequently, the researcher transcribed the Chinese interview content and shared it with the participants for verification of accuracy.

3.5 Data Analysis

3.5.1 Quantitative Data Analysis

By using the Scientific Platform Serving for Statistics Professional (SPSSPRO), frequency and percentage were used to analyze the participants' personal information, as well as the mean and standard deviation of their acculturation strategies and ICC. The data interpreted based on the 5-rating scales were shown in Table 3.4.

Table 3.4 the 5-Rating Scale Interpretations

5-Rating Scales	Descriptive Rating	
4.21- 5.00	very high/very positive	
3.41- 4.20	high/positive	
2.61- 3.40	neutral	
1.81- 2.60	low/negative	
1.00-1.80	very low/very negative	

3.5.2 Qualitative Data Analysis

Content analysis is a method that has wide applicability in educational research (Fraenkel & Wallen, 1990). In this study, content analysis method was used to analyze the qualitative data from the interview. Firstly, the data in Chinese were organized and edited into text documents, and then translated into English (see Appendix B). After that, the data were encoded and analyzed based on the predominant acculturation strategy and components of ICC (attitude, knowledge, skills and awareness) as five keywords. Finally, similar content about these keywords were put into the same categories, which were used to explain the quantitative results.



Chapter 4

Research Results

This chapter collates and presents the quantitative results from the questionnaire and the qualitative results from the semi-structured interviews.

4.1 The Quantitative Results

The number of 145 the Chinese freshman international students of the English teaching programs at Rangsit University who finished their first year of study in their second semester in 2022 academic year, completed the questionnaire that had three sections: personal information, acculturation strategies used and ICC.

4.1.1 Personal Information

As seen in Table 4.1, there were 69 male participants (47.59%) and 76 female participants (52.41%), with a higher percentage of females.

Table 4.1 Participants' gender

Gender	Frequency	Percentage
Male	69	47.59%
Female	76	52.41%
Total	145	100%

As seen in Table 4.2, the majority of students were 18 and 19 years old, made up of 124 (85.52%). Six students were under 18 years old (4.138%), eight students (5.52%) were 20, and seven students (4.83%) were over 20 years old.

Table 4.2 Participants' age

Age	Frequency	Percentage
Under 18 years old	6	4.14%
18 years old	53	36.55%
19 years old	71	48.97%
20 years old	8	5.52%
Over 20 years old	7	4.83%
Total	145	100%

As seen in Table 4.3, there were 35 students (24.14%) studying mass media, which was the largest percentage. Twenty-two students (15.17%) were international business and 11 students (7.59%) were information and communication technology. Thirty students (20.69%) were hotel management. Fifteen students (10.35%) were international political economy and development and thirty-two students (22.07%) were design.

Table 4.3 Participants' programs

Programs	Frequency	Percentage
Mass media	35	24.14%
International business	22	15.17%
Information and communication technology	11	7.59%
Hotel management	30	20.69%
international politics and economics	15	10.35%
Design	32	22.07%

Table 4.3 Participants' programs (Continued)

Programs	Frequency	Percentage
Total	145	100%

As seen in Table 4.4, most of 145 students who completed the survey had been in Thailand for over one year (77.94%). Thirty-two students (22.03%) had been in Thailand for less than 1 year, seventy-two students (49.66%) had been in Thailand for 1-2 years, twenty-nine students (20%) had been in Thailand for 3-4 years, and twelve students (8.28%) had been in Thailand for over 4 years.

Table 4.4 Participants' length of time in Thailand

Length of time in Thailand	Frequency	Percentage
Less than 1 year	32	22.03%
1-2 years	72	49.66%
3-4 years	29	20%
Over 4 years	12	8.28%
Total	145	100%

As seen in Table 4.5, most of 145 students who completed the survey had intermediate and advanced English levels (84.82%). Twenty-two students (15.17%) had a beginning level of English. Seventy-four students (51.03%) had an intermediate level of English, and forty-nine students (33.79%) with advanced English proficiency.

Table 4.5 Participants' English level

English level	Frequency	Percentage
Beginning	22	15.17%
Intermediate	74	51.03%
Advanced	49	33.79%

Table 4.5 Participants' English level (Continued)

English level	Frequency	Percentage
Total	145	100%

As seen in Table 4.6, most of 145 students who completed the survey had intermediate and advanced Thai levels (69.66%). Forty-four students (30.35%) had a beginning level of Thai. Sixty students (41.38%) had an intermediate level of Thai, forty-one students (28.28%) with advanced Thai proficiency.

Table 4.6 Participants' Thai level

Thai level	Frequency	Percentage
Beginning	44	30.35%
Intermediate	60	41.38%
Advanced	41	28.28%
Total	145	100%

As seen in Table 4.7, most of 145 students (93.10%) who completed the survey had learned about English-speaking cultures during their study of English in middle school and high school, and most of them which were 104 students (71.72%) enjoyed learning about the cultures and only 31 students (21.79%) did not enjoy.

Table 4.7 Participants' learning about English-speaking cultures and pleasure with learning about them

Learning about English-speaking cultures	Frequency	Percentage
Yes	135	93.10%
No	10	6.90%
Total	145	100%

Table 4.7 Participants' learning about English-speaking cultures and pleasure with learning about them (Continued)

Pleasure with learning about English - speaking cultures	Frequency	Percentage
Yes	104	71.72%
No	31	21.38%
Total	135	93.10%

Table 4.8 showed that 104 (71.72%) students or more than half of students read cultural books. Among them, thirty-eight students (32.41%) read them sometimes, which was the largest percentage. More than one-third of students often and always read culture books (26.89%).

Table 4.8 Participants' reading cultural books and frequency of reading cultural books

Reading cultural books	Frequency	Percentage
Yes	104	71.72%
No	41	28.28%
Total	145	100%
Frequency of reading cultural books	Frequency	Percentage
Sometimes	47	32.41%
Often	21	14.48%
Seldom	18	12.41%
Always	18	12.41%
Total	104	71.72%

Table 4.9 showed that 111 (76.55%) students or more than half of students watched English movie. Among them, 39 students (26.90%) watched them sometimes, which was the largest percentage. More than one-third of students often and always

watched English movie (35.86%).

Table 4.9 Participants' watching English movie and frequency of watching English movie

Watching English movie	Frequency	Percentage
Yes	111	76.55%
No	34	23.45%
Total	145	100%
Frequency of reading cultural books	Frequency	Percentage
Sometimes	39	26.9%
Often	29	20%
Seldom	20	13.79%
Always	23	15.86%
Total	111	76.55%

As seen in Table 4.10, only 12 students (8.28 %) had overseas experiences before coming to Thailand; additionally, two had been to America, two in Malaysia, two in Japan and six others had been to Korea, Singapore, England, New Zealand, Vietnam and Australia, respectively, for a short period of time ranging from 3 days to 30 days.

Table 4.10 Participants' overseas experiences before coming to Thailand

Overseas experiences	Frequency	Percentage
Yes	12	8.28%
No	133	91.72%
Total	145	100%

Table 4.10 Participants' overseas experiences before coming to Thailand (Continued)

Number of people with overseas experiences	Country	Length of time
-		
2	America	One week
1	Malaysia	One month
1	Korea	Three days
1	Japan	One week
1	Australia	One week
1	Singapore	One week
1	New Zealand	One week
1	Vietnam	Six days

4.1.2 Acculturation Strategies Used by Chinese International Students at Rangsit University

Based on Berry's (1997) acculturation strategies model, the acculturation strategies used by Chinese international students were measured in four aspects: assimilation, separation, integration and marginalization.

4.1.2.1 Assimilation Strategy

Table 4.11 showed the overall mean of assimilation strategy at a low level (\bar{X} = 2.02), which meant the participants disagreed that they had little interest in their own cultural maintenance with a preference to interact with Thai culture. However, they strongly disagreed that they typically spoke Thai when they were in their apartment / house (\bar{X} = 1.77) and would prefer to write poetry in Thai if they were asked to do so (\bar{X} = 1.80).

Table 4.11 Assimilation Strategy

No.	Items	Mean	S.D.	Meaning
1.	I behave like a Thai in many ways.	2.12	0.66	Low
2.	When I am in my apartment/house, I typically speak Thai.	1.77	0.77	Very Low
3.	I get along better with Thais than Chinese.	2.14	0.71	Low
4.	If I were asked to write poetry, I would prefer to write it in Thai.	1.80	0.84	Very low
5.	I feel that Thais understand me better than Chinese do.	2.10	0.69	Low
6.	I feel more relaxed when I am with a Thai than when I am with a Chinese.	2.10	0.76	Low
7.	I feel more comfortable socializing with Thais than I do with Chinese.	2.15	0.67	Low
	Overall mean	2.02	0.73	Low

4.1.2.2 Separation Strategy

Table 4.12 revealed the overall mean of separation strategy at a neutral level (\bar{X} = 2.65), meaning the participants neutrally agreed that they maintained their own culture but avoided involvement with people from different cultures. However, they disagreed that Chinese should not date non-Chinese (\bar{X} = 2.27).

Table 4.12 Separation Strategy

No.	Items	Mean	S.D.	Meaning
8.	Chinese should not date non-Chinese.	2.27	0.94	Low
9.	I would prefer to go out on a date with a	2.78	0.53	Neutral
	Chinese than with a Thai.			

Table 4.12 Separation Strategy (Continued)

No.	Items	Mean	S.D.	Meaning
10.	Most of my friends are Chinese.	2.70	0.64	Neutral
11.	I prefer going to social gatherings where most of the people are Chinese.	2.70	0.64	Neutral
12.	I feel that Thais don't treat me the same as they socialize with other Thais	2.67	0.66	Neutral
13.	Most of the music I listen to is Chinese music.	2.66	0.63	Neutral
14.	My closest friends are Chinese.	2.76	0.63	Neutral
	Overall mean	2.65	0.67	Neutral

4.1.2.3 Integration Strategy

Based on Table 4.13, the overall mean of integration strategy was at a high level (\bar{X} = 3.53), meaning the participants agreed that they maintained their own culture and sought to involve with in Thai society. Most items showed high mean scores except Item 7 with a moderate mean score (\bar{X} = 3.27), which stated that they thought in Thai as they did in Chinese.

Table 4.13 Integration Strategy

No.	Items	Mean	S.D.	Meaning
15.	I like taking part in both Chinese and non-Chinese social activities.	3.60	0.70	High
16.	I feel that both Chinese and Thais value me.	3.61	0.69	High
17.	I feel very comfortable around both Thais and Chinese.	3.55	0.75	High
18.	I have both Thais and Chinese close friends.	3.54	0.69	High

Table 4.13 Integration Strategy (Continued)

No.	Items	Mean	S.D.	Meaning
19.	I prefer to have both Chinese and non-Chinese friends.	3.57	0.70	High
20.	I would be just as willing to marry a Thai as a Chinese.	3.55	0.70	high
21.	I think as well in Thai as I do in Chinese.	3.27	0.74	Neutral
	Overall mean	3.53	0.71	High

4.1.2.4 Marginalization Strategy

Table 4.14 showed the overall mean of marginalization strategy at a low level, meaning the participants disagreed that they avoided maintaining their own culture and interacting with people from different cultures. In particular, they disagreed that they found it hard to trust both Thais and Chinese sometimes ($\bar{X}=1.81$) and to make friends ($\bar{X}=1.83$) and felt that neither Thais nor Chinese liked them ($\bar{X}=1.83$).

Table 4.14 Marginalization Strategy

No.	Items and Rangell	Mean	S.D.	Meaning
22.	I find that both Chinese and Thais often have	1.91	0.71	T
22.	difficulty understanding me.	1.91	0.71	Low
23.	Sometimes I feel that Chinese and Thais do not	1.86	0.81	Low
23.	accept me.	1.00	0.01	Low
24.	Sometimes I find it hard to trust both Thais	1.81	0.83	Low
24.	and Chinese.	1.01	0.03	
25.	I sometimes find it hard to make friends.	1.83	0.71	Low
26	I sometimes find it hard to communicate with	1.88	0.81	Low
26.	people.			

Table 4.14 Marginalization Strategy

No.	Items	Mean	S.D.	Meaning
27	I sometimes feel that neither Thais nor	1 02	0.76	Low
27.	Chinese like me.	1.83	U. / O	Low
28.	Generally, I find it difficult to socialize with	1 05	0.01	T
	anybody, Chinese or Thai.	1.85	0.81	Low
	Overall mean	1.85	0.77	Low

4.1.2.5 Conclusion

Table 4.15 revealed the overall mean scores of each acculturation strategy. Integration strategy had the highest mean score (\bar{X} = 3.53), followed by separation strategy (\bar{X} = 2.46), assimilation (\bar{X} = 2.02) and marginalization (\bar{X} = 1.85).

Table 4.15 Acculturation strategies used by Chinese international students

No.	Acculturation strategies	Mean	S.D.	Meaning
1.	Assimilation	2.02	0.73	Low
2.	Separation	2.65	0.67	Neutral
3.	Integration/ Tyan	3.53	0.71	High
4.	Marginalization	1.85	0.77	Low

4.1.3 Chinese International Students' Intercultural Communication Competence

Based on Byram's (1997) ICC model, the ICC of Chinese international students were measured in four elements: attitudes, knowledge, skills, and awareness.

4.1.3.1 Attitudes

The overall mean of attitudes can be seen in Table 4.16, which was very positive (\bar{X} =4.38), which meant they strongly agreed that they were curious and open to the cultures of English-speaking countries from the Inner Circle, the Outer Circle and the Expanding Circle and were willing to look positively at their own and others' cultures. Most of the items were very positive except Items 4 and 7, which meant they agreed that they were open-minded to anyone speaking English (\bar{X} =4.13) and always tried to understand the practices, behaviors, and values of people from other cultures (\bar{X} =4.11).

Table 4.16 Attitudes

No.	Items	Mean	S.D.	Meaning
1.	I value cultural diversity.	4.48	0.71	Very
1.		4.40	0.71	Positive
2.	I understand the value of cultural diversity.	11/2	0.67	Very
2.	15 A A A A A A A A A A A A A A A A A A A	4.46	0.67	positive
2	7	e. 4.41	0.65	Very
3.	I respect people whose culture differs from mine.		0.65	positive
4.	I am open-minded to anyone who speaks	4.13	0.76	Positive
4.	English.	4.13	0.70	rositive
5.	I am curious about the English-speaking peoples'	4.46	0.73	Very
3.	cultures.	4.40		positive
6.	I am willing to learn from people whose cultural	4.45	0.68	Very
0.	orientations differ from me.	4.45	0.08	positive
	I always try to understand the practices,			
7.	behaviors, and values of people from other	4.11	0.70	Positive
	cultures.			

Table 4.16 Attitudes (Continued)

No.	Items	Mean	S.D.	Meaning
8.	I am willing to empathize with people whose	4.50	0.72	Very
0.	cultural backgrounds differ from me.		0.72	positive
0	I try to understand and accept the world view of	1 16	0.74	Very
9.	people who speak English.	4.46		positive
10	I am flowible towards other cultures	4.20	0.70	Very
10.	I am flexible towards other cultures. 4	4.39	0.70	positive
	Orronall maga	4 20	0 0 70	Very
	Overall mean	4.38	0.70	positive

4.1.3.2 Knowledge

The overall mean of knowledge in Table 4.17 was high (\bar{X} =4.10), which meant the participants agreed that they understood their own culture and the English-speaking peoples' cultures including history, geography, customs, traditional habits, lifestyles, behavioral norms, cultural values, literature and arts. Most of the items were high except Items 1 and 5 were very high, which meant they strongly agreed they were well equipped with cultural patterns of their own Chinese culture (\bar{X} = 4.35) and knew about the similarities and differences between the English-speaking peoples' cultures and Chinese culture (\bar{X} = 4.24).

Table 4.17 Knowledge

No.	Items	Mean	S.D.	Meaning
11	I am well equipped with cultural patterns of	4.35	0.65	Vous high
11.	my own culture, which is Chinese.	4.33	0.05	Very high

Table 4.17 Knowledge (Continued)

No.	Items	Mean	S.D.	Meaning
	I am well equipped with cultural patterns in			
12.	countries where English is a native language	4.08	0.78	High
	(e.g. American, British, Australia, New Zealand			8
	and Canada).			
	I am well equipped with cultural patterns in			
13.	countries where English is a second language	3.91	0.90	High
13.	(e.g. Singaporean, Filipino, Nigerian and	3.91	0.90	High
	Malaysian).			
	I am well equipped with cultural patterns in			
14.	countries where English is a foreign language	4.03	0.75	High
	(e.g. Thai, Japanese, Korean, Vietnamese).			
	I know about the similarities and differences			
15.	between the English-speaking peoples'	4.24	0.70	Very high
	cultures and Chinese culture.	Sity		
	I know how people from different countries	100		
16.	behave in various circumstances to have a better	4.14	0.82	High
	communication with them.			
	I know the cultures of peoples who speak			
17.	English as a native language (e.g. American,	4.10	0.79	High
	British, Australia, New Zealand and Canada).			
	I know the cultures of peoples who speak			
18.	English as a second language (e.g. Singaporean,	3.90	0.85	High
	Filipino, Nigerian and Malaysian)			
	I know the cultures of peoples who speak			
19.	English as a foreign language (e.g. Thai,	4.03	0.75	High
	Japanese, Korean, Vietnamese)			

Table 4.17 Knowledge (Continued)

No.	Items	Mean	S.D.	High
20.	I can interpret the cultural information.	4.14	0.74	High
21.	I can analyze the cultural information.	4.12	0.77	High
22.	I can relate the cultural information.	4.13	0.77	High
	Overall mean	4.10	0.77	High

4.1.3.3 Skills

The overall mean of skills in Table 4.18 was very high (\bar{X} = 4.26), which meant they strongly agreed that they had ability to use their cultural knowledge to interpret different cultural phenomena and to discover new cultural knowledge when socially interacting with the English-speaking peoples. The mean scores for most items were similar, however, Items 10, 8 and 4 each have the highest top three, which meant they strongly agreed that they sought out opportunities to cooperate with the English-speaking peoples (\bar{X} = 4.43), and explored the English-speaking peoples' cultures outside their communities (\bar{X} =4.41), and they could get information about the cultures of English-speaking peoples from their own learning (such as attending ICC training, reading cultural books, and studying abroad) (\bar{X} = 4.34).

Table 4.18 Skills

No.	Items	Mean	S.D.	Meaning
23.	I can communicate effectively with the English-speaking peoples.	4.18	0.75	High
24.	I can communicate in socially appropriate ways with the English-speaking peoples.	4.17	0.77	High
25.	I can communicate in culturally appropriate ways with the English-speaking peoples.	4.18	0.81	High

Table 4.18 Skills (Continued)

No.	Items	Mean	S.D.	Meaning
26.	I can get information about the cultures of English-speaking peoples from my own learning (such as attending ICC training, reading cultural books, and studying abroad).	4.34	0.78	Very high
27.	I can communicate well verbally with the English-speaking peoples.	4.17	0.79	High
28.	I can detect some misunderstandings happening during the on-going interactions between Chinese and the English-speaking peoples.	4.28	0.76	Very high
29.	I can contrast communicative behaviors of Chinese and the English-speaking peoples in social settings (e.g., family, school, office).	4.26	0.77	High
30.	I seek opportunities to explore the English-speaking peoples' cultures outside my communities.	4.41	0.73	Very high
31.	I can learn new cultural knowledge of English-speaking peoples when I interact with them in English.	4.29	0.71	High
32.	I seek out opportunities to cooperate with the English-speaking peoples.	4.43	0.73	Very high
33.	I have a cultural-specific knowledge of the English-speaking peoples to socially interact with them.	4.15	0.86	High
	Overall mean	4.26	0.77	Very High

4.1.3.4 Awareness

The overall mean of awareness in Table 4.15 was very high (\overline{X} =4.42), which meant the participants strongly agreed that they had ability to value cultures of their own and of the English-speaking peoples'. All items were very high, but the highest level was Item 4, which meant that they strongly agreed they were well aware of the culture of the English speaking people (\overline{X} =4.46), followed by awareness of their own culture (\overline{X} =4.43), and the existence of cultural differences (\overline{X} =4.42), and their own cultural values (\overline{X} =4.38).

Table 4.19 Awareness

No.	Items	Mean	S.D.	Meaning
34.	I am well aware of my own culture.	4.43	0.73	Very high
35.	I am aware of my own cultural values.	4.38	0.78	Very high
36.	I am aware of the existence of cultural differences.	4.42	0.68	Very high
37.	I am aware of the English-speaking peoples' cultures.	4.46	0.78	Very high
	Overall mean	4.42	0.75	Very high

4.1.3.5 Conclusion

As seen in Table 4.20, the participants perceived themselves to be competent in IC at a very high level ($\bar{X}=4.29$). Their perceptions of attitudes ($\bar{X}=4.38$), awareness ($\bar{X}=4.42$) and skills ($\bar{X}=4.26$) were at a very high level; the knowledge was at a high level.

Table 4.20 Conclusion

No.	ICC Elements	Mean	S.D.	Meaning
1.	Attitudes	4.38	0.70	Very positive
2.	Knowledge	4.10	0.77	High
3.	Skills	4.26	0.77	Very high
4.	Awareness	4.42	0.75	Very high
	Overall mean	4.29	0.75	Very high

4.2 The Qualitative Results

The results of semi-structured interviews with 6 Chinese international students, three females and three male, showed that their age varied from 17 to 22, and they studied in mass media, design, hotel management, international business, information technology and international politics and economics. The answers of the participants (see Appendix B) were grouped into predominant acculturation strategy or integration, positive attitude, knowledge, skills and awareness.

4.2.1 Predominant Acculturation Strategy (Integration) used by the Chinese International Students

The findings of the interviews with the six participants (Jane, Mary, Ann, James, David and Alex) showed that they speak different languages in different scenarios. They all have the willingness to communicate in Thai, but their proficiency in Thai varies.

"My Thai language is not particularly good, so I only speak Thai in situations where it is necessary. For example, the person I am communicating with is

someone who cannot speak English or Chinese. In order to achieve communication purposes, I will use some Thai language. But in private, I speak more Chinese because I live with my Chinese classmates." (Jane, personal communication, June 13, 2023)

"Yes, I enjoy communicating with others in Thai both in public and in private because I enjoy watching Thai dramas and have many Thai friends. I always get along with them, so my Thai language is also quite good. But I live with my Chinese classmates, so when I communicate with them, I speak Chinese." (Mary, personal communication, June 13, 2023)

"My most frequently used language is Chinese because I am best at using it. But when communicating with Thai classmates or teachers, I will use some Thai language. I am eager to learn Thai and use Thai to communicate with others, which is helpful for my learning and life in Thailand." (Ann, personal communication, June 13, 2023)

"I use Thai, English, and Chinese simultaneously. In the dormitory, I speak Chinese with my roommates, and in places such as the classroom and cafeteria, I can speak English and Thai." (James, personal communication, June 13, 2023)

"I like to use Thai. I used to study Thai specifically because I enjoy watching Thai movie. So actually, my English level is not as good as Thai. Compared to English, I often prefer to communicate with teachers and classmates in Thai, but there are also many Chinese students in the class who can use Chinese when communicating with them." (David, personal communication, June 13, 2023)

"I am willing to communicate with others in Thai, but my Thai proficiency is average, so sometimes I feel embarrassed to speak Thai. However, when communicating with Thai people who do not speak English, I try to use Thai. But most of the time, they usually speak Chinese." (Alex, personal communication, June 13, 2023)

They willing to actively try to integrate into mainstream Thai culture and maintain their own culture.

"I am willing to integrate into the mainstream culture of Thailand, actively learn Thai culture and respect their values. But at the same time, I will not give up on Chinese culture because I believe that both Chinese and Thai culture have aspects that attract me. For example, I like the history and culture of China as well as the festival culture of Thailand."(Jane, personal communication, June 13, 2023)

"Yes, I am willing to actively integrate into Thai culture. I often learn about Thai culture and values with my Thai friends, and I will also export Chinese culture to them." (Mary, personal communication, June 13, 2023)

"I am willing to accept and integrate Thai culture and values because I believe that learning and accepting Thai culture is beneficial for me to better communicate with Thai classmates and teachers. Additionally, deepening my understanding of Chinese culture is also beneficial for me to communicate with others. I think we should accept different cultural models at the same time." (Ann, personal communication, June 13, 2023)

"I respect and am willing to integrate into the mainstream culture and values of Thailand, as I need to live in Thailand for a long time. Failure to integrate into local life will lead to difficulties in studying abroad." (James, personal communication, June 13, 2023)

"I am willing to accept and integrate into the mainstream culture and values of Thailand, but this does not mean that I will abandon Chinese culture, they are equally important to me." (David, personal communication, June 13, 2023)

"I am willing to accept Thai culture because I love and am interested in Thai culture." (Alex, personal communication, June 13, 2023)

They maintain their own culture and integrate into Thai culture by actively learning their own culture and Thai culture.

"I usually learn about Chinese culture by reading books related to it, maintaining curiosity and learning about my own culture. At the same time, I also actively share some interesting Chinese culture with classmates from other countries. In addition, I will also watch some Thai TV dramas to deepen my understanding of Thai culture." (Jane, personal communication, June 13, 2023)

"For me, I will actively learn Chinese culture and Thai culture, and try to discover their similarities and differences, in order to deepen my understanding of them." (Mary, personal communication, June 13, 2023)

"I maintain my culture by watching Chinese cultural documentaries, such as National Treasures and integrating Thai culture through communication with Thai classmates and teachers." (Ann, personal communication, June 13, 2023)

"I learn about Chinese and Thai culture by reading cultural books, watching film and television works, and communicating with Chinese and Thai friends." (James, personal communication, June 13, 2023)

"For me, maintaining contact with my own culture while studying abroad is the most important way to maintain my own culture, such as maintaining contact with Chinese people. In order to adapt to the society and culture of Thailand, I will also actively socialize with Thai people or visit cultural attractions in Thailand." (David, personal communication, June 13, 2023)

"Maintaining a study of Chinese and Thai culture is essential. Only in this way can we better spend our study abroad life." (Alex, personal communication, June 13, 2023)

In their study abroad experience, they will socialize with both Chinese compatriots and non-Chinese people simultaneously

"I will socialize with both Chinese and non-Chinese people, and both are indispensable." (Jane, Mary, Ann, James, David, Alex, personal communication, June 13, 2023)

They actively seek social gatherings with mixed participation of Chinese and non-Chinese, in order to improve their language proficiency, make more friends, and expand their social circle.

"I enjoy participating in social activities that involve both Chinese and non-Chinese people. Because in this way, I can communicate with both Chinese and non-Chinese people at the same time, which enhances my communication skills and also enhances my foreign language skills." (Jane, personal communication, June 13, 2023)

"I am willing to participate in social activities that involve both Chinese and non-Chinese people, as this allows me to make friends from different countries and learn about different cultures and values at the same time."

(Mary, personal communication, June 13, 2023)

"I actively participate in mixed social interactions between Chinese and non-Chinese people because these occasions are more inclusive and open, and I can learn different cultures and languages." (Ann, personal communication, June 13, 2023)

"I am willing to participate in a mixed social interaction between Chinese and non-Chinese people because it is beneficial for me to learn Chinese culture and other cultures, such as Thai culture. I believe that studying both Chinese culture and other cultures can help me better adapt to studying abroad." (James, personal communication, June 13, 2023)

"I am willing to participate because I enjoy making friends from different countries and learning different cultures and languages." (David, personal communication, June 13, 2023)

"I am certainly willing to actively participate in social activities attended by Chinese and non-Chinese people, as I need to interact with classmates and teachers from different countries, including Chinese and Thai people, in my study abroad life. In order to study and live better in Thailand, I need to socialize with Chinese and non-Chinese people." (Alex, personal communication, June 13, 2023)

They encountered some difficulties in interacting with both Chinese and non-Chinese people, for example, personality differences, habits differences, language differences, cultural differences.

"In general, socializing with Chinese people will not be too difficult because we use the same language and have the same cultural background. But the biggest problem with interacting with non-Chinese people is that we have different languages and customs, which can sometimes lead to misunderstandings." (Jane, personal communication, June 13, 2023)

"For me, whether interacting with Chinese or non-Chinese people, the most common difficulties are generally common interpersonal communication problems, such as different personalities or values. Due to my good language skills, it is not too difficult for me to interact with non-Chinese people." (Mary, personal communication, June 13, 2023)

"The difficulty in communicating with Chinese people may be due to differences in values or ways of looking at issues, but the biggest problem in dealing with non-Chinese people is the differences in language and cultural customs, which result in cultural differences." (Ann, personal communication, June 13, 2023)

"The difficulty in getting along with Chinese people is that each person has different personalities and personal habits. However, the difficulty in getting along with non-Chinese people is due to cultural differences. For example, Chinese people like to touch a child's head as a gesture of care, while Thai people believe that touching the head is impolite." (James, personal communication, June 13, 2023)

"For me, I believe that no matter which country people I interact with, everyone's habits and personalities are different. If we cannot tolerate and understand each other, it will cause difficulties." (David, personal communication, June 13, 2023)

"There is not much problem with interacting with Chinese people, but when dealing with teachers or classmates from other countries, sometimes communication difficulties may arise due to language barriers, such as misunderstandings caused by incorrect language expressions." (Alex, personal communication, June 13, 2023)

They used integration strategy to maintain their own culture and seek involvement in Thai society as they believed that maintaining their own culture and integrating into Thai culture at the same time was beneficial for their study abroad life.

"Maintaining both Chinese culture and integrating Thai culture allows me to better interact and interact with others, as maintaining Chinese culture allows me to socialize well with my Chinese classmates, while integrating Thai culture allows me to get along better with Thai teachers." (Jane, personal communication, June 13, 2023)

"Simultaneously maintaining Chinese culture and integrating Thai culture has enabled me to understand and accept both Chinese and Thai culture, and has also promoted my learning of Chinese and Thai, enabling me to better communicate with Chinese and Thai people." (Mary, personal communication, June 13, 2023)

"I believe that maintaining both Chinese culture and integrating Thai culture can better integrate into Thai society. On the one hand, I can introduce my culture to Thai friends, and on the other hand, my learning of Thai culture has also taught me how to survive in Thailand." (Ann, personal communication, June 13, 2023)

"I believe that maintaining both Chinese culture and integrating Thai culture allows me to better communicate with people from different cultural backgrounds, namely Thai people." (James, personal communication, June 13, 2023)

"Maintaining Chinese culture and integrating it into Thai culture can help me better live in Thailand and successfully complete my studies." (David, personal communication, June 13, 2023) "Maintaining both Chinese culture and integrating Thai culture is beneficial for my study abroad life." (Alex, personal communication, June 13, 2023)

4.2.2 Intercultural Communication Competence of the Chinese International Students

4.2.2.1 Positive attitudes

The findings of the interviews with the six participants (Jane, Mary, Ann, James, David and Alex) showed that their attitudes toward different cultures were positive. They shared their views on active learning of other cultures and the cultures they were interested in as well as the reasons for learning cultures. As the following responses show, they will active learning other cultures, but they are interested in different cultures and the reasons for learning cultures are diverse.

"I sometimes take the initiative to learn about other countries' cultures" and "I am interested in learning about Japanese culture because I like to watch anime, and Japanese anime culture is very developed."(Jane, personal communication, June 13, 2023)

"I often take the initiative to learn other cultures" and "I am interested in studying the culture and art of Western countries such as the United States, the United Kingdom, and Canada because I believe that the culture and art of Western countries are very rich. Moreover, these countries all use English as their first language, and learning their culture is helpful for me to learn English." (Mary, personal communication, June 13, 2023)

"I sometimes take the initiative to learn other cultures" and "I enjoy learning Thai culture because many of my classmates and friends come from Thailand. Learning Thai culture helps me to better communicate and get along with them." (Ann, personal communication, June 13, 2023)

"I often take the initiative to learn other cultures" and "I am interested in the United States, Russia, France, the UK, Korea, Thailand, and other cultures. Because learning other cultures can help me improve my intercultural communication competence and also enhance my language skills." (James, personal communication, June 13, 2023)

"I often take the initiative to learn about other countries' cultures" and "I really enjoy learning about Chinese history and culture, but at the same time, I am also willing to learn about the history and culture of other countries, such as the United States, the United Kingdom, Japan, Thailand, Malaysia, etc. I believe that it is necessary to learn both one's own country's culture and that of other countries, in order to better communicate with classmates from other countries." (David, personal communication, June 13, 2023)

"I will active learning the culture of other countries, but less often" and "As a student studying in Thailand, I like the Thai festival culture. For example, I think the Water Festival culture is very interesting and the festival atmosphere is very strong. I also enjoy learning the cultures of countries such as the United States and the United Kingdom that using English as their first language, as learning their cultures is beneficial for improving my English proficiency." (Alex, personal communication, June 13, 2023)

4.2.2.2 Knowledge

The results of the interviews with the six participants (Jane, Mary, Ann, James, David and Alex) showed that they have various ways to learn about culture, they usually choose to learn by watching movies, reading cultural books, communicating with classmates from different countries, mobile app for learning English.

"I usually learn about different cultures by watching movies or documentaries, such as documentaries about America: The Story of US, and movies like Old Friends. I believe that learning culture through watching movies and documentaries is the most interesting and simple way." (Jane, personal communication, June 13, 2023)

"I usually learn English cultural knowledge through mobile apps for learning English. For example, there is an app called Daily English Listening, which pushes me some articles related to English culture every day. By reading and listening to these articles, I can learn a lot of English culture." (Mary, personal communication, June 13, 2023)

"I usually learn cultural knowledge from my local friends, and my Thai friends often share some Thai stories with me. From these stories, I can learn a lot of Thai cultural knowledge. And by communicating with them, one can also learn a lot about Thai customs and traditions." (Ann, personal communication, June 13, 2023)

"For me, watching movies from other countries and watching related videos online are the most commonly used ways to learn cultural knowledge." (James, personal communication, June 13, 2023)

"By reading some cultural books and communicating with classmates from other countries" (David, personal communication, June 13, 2023)

"My favorite way to learn cultural knowledge is to watch related movies." (Alex, personal communication, June 13, 2023)

In addition, they are aware of some customs and traditional festivals in China and other cultures, but they do not have a deep understanding of them.

"I know some British and American festivals, such as Christmas and Christmas Eve. But I don't know the origin and significance of this festival." (Jane, personal communication, June 13, 2023)

"I understand some customs in Thailand, such as Thai people not liking strangers touching children's heads and respecting their left hand." (Mary, personal communication, June 13, 2023)

"I know a cultural custom in the United States where Americans open gifts in person to express gratitude, but I don't know how this custom was formed."

(Ann, personal communication, June 13, 2023)

"I understand some knowledge about Thanksgiving in the United States, for example, Thanksgiving was born to thank God for the good harvest and to thank the Native Americans for their help." (James, personal communication, June 13, 2023)

"I know some Thai festivals, such as Songgan Festival, Water Lantern Festival, and Ten Thousand Buddhas Festival. At the same time, I also know that Songgan Festival is the Spring Festival in Thailand, which is one of the biggest festivals in Thailand. There will be folk activities such as splashing water on the streets." (David, personal communication, June 13, 2023)

"I know Vietnam's Veneration of the dead culture. They believe that human soul is immortal after death. Sacrificing ancestors is one of the most important traditional customs in Vietnam." (Alex, personal communication, June 13, 2023)

4.2.2.3 Skills in Interacted with Foreigners and Dealing with Cultural Differences

The results of the interviews with the six participants (Jane, Mary, Ann, James, David and Alex) showed that they are aware of cultural differences when they are confronted with foreigners, and they are able to deal with them.

"For me, I encounter cultural differences every day because there are many students from different countries in our class. Generally speaking, I find that students from Western countries such as the United States are more active and good at expressing themselves in the classroom, while students from Asian countries such as China are quieter. When I discover this issue, I will learn from the practices of my classmates from Western countries, making myself more active and actively exchanging ideas with them in the classroom." (Jane, personal communication, June 13, 2023)

"I often encounter cultural differences, for example, when I first arrived in Thailand, I was very uncomfortable going to someone else's house and usually needed to take off my shoes, and I always felt embarrassed because I

forgot to take off my shoes, because it is not common for most people in China to take off their shoes before entering. But in order to integrate into the local environment, I always remind myself not to forget to take off my shoes. Over time, I have become accustomed to this custom." (Mary, personal communication, June 13, 2023)

"As a student studying abroad, encountering cultural differences is inevitable. When encountering cultural differences, I usually provide timely explanations for misunderstandings in order for the other party to understand, or actively understand the other party's culture, learn and get used to their cultural customs." (Ann, personal communication, June 13, 2023)

"I have encountered cultural differences. I have an American friend who eagerly opens and says thank you to me in front of me every time I give him a gift. This makes me feel very impolite because in Chinese culture, it is wrong. People should not open gifts in person after receiving them, which is very impolite behavior. Later, I explained this cultural difference to him, and he took the initiative to show respect for my culture and learned not to open it immediately after receiving gifts." (James, personal communication, June 13, 2023)

"I have encountered cultural differences, but I believe they are not a problem for me because as long as people from different cultures can respect each other's cultures, it is very easy to solve the problems caused by cultural differences. And most of my classmates and friends around me are willing to accept and respect different cultures." (David, personal communication, June 13, 2023)

"In the process of studying abroad, cultural differences cannot be avoided, whether in terms of customs and taboos, dietary culture, and social culture, as many people come from different cultural backgrounds. I think the most basic way to solve cultural differences is for people from different cultural backgrounds to understand and respect each other." (Alex, personal communication, June 13, 2023)

In addition, they usually improve their communication skills with people from different cultural backgrounds by actively communicating with foreign friends, improving their language skills, and deepening their understanding of other cultures.

"I will improve my ability to communicate with people from different cultural backgrounds by making more foreign friends and communicating with them."

(Jane, Ann and David, personal communication, June 13, 2023)

"I improve my ability to communicate with people from different cultural backgrounds by continuously learning the cultures of other ethnic groups and improving my foreign language proficiency." (Mary, James and Alex, personal communication, June 13, 2023)

4.2.2.4 Awareness of Cultural Values of Chinese Culture and of Others

The results of the interviews with the six participants (Jane, Mary, Ann, James, David and Alex) showed that they valued Chinese culture. Among the Chinese culture, the participants attach the most importance to China's history, art, and traditional festival culture.

"I think the most important aspect of Chinese culture is its history, as China has a very long history. History is a very important part of Chinese culture." (Jane, personal communication, June 13, 2023)

"I attach great importance to China's traditional festival culture. The numerous and rich traditional festivals in China are very interesting and attractive to me, such as the Spring Festival, Mid-Autumn Festival, Dragon Boat Festival, etc." (Mary, personal communication, June 13, 2023)

"I believe that all Chinese culture should be valued, such as traditional customs, festivals, and artistic culture as well as the literature and history."

(Ann, personal communication, June 13, 2023)

"I attach great importance to the art aspect of Chinese culture. I have studied classical Chinese art for a period of time, but after delving deeper into it, I found that classical Chinese art is very aesthetically pleasing, but it has not received enough attention." (James, personal communication, June 13, 2023)

"I value China's geography, history, art and culture, especially geography and historical culture, which are very attractive to me." (David, personal communication, June 13, 2023)

"I like the traditional festival culture of China. There are many traditional festivals in China, which represent a part of traditional Chinese cultural customs and are very important in Chinese culture." (Alex, personal communication, June 13, 2023)

In addition, they also value the culture of other countries and are willing to actively accept other cultures.

"I believe that the most basic attitude towards other cultures should be respect, even if it cannot be fully accepted, it should still be respected and attempted to value." (Jane, personal communication, June 13, 2023)

"I respect the culture of other countries, and respect my classmates from other countries, and their thoughts and behaviors. And I am willing to work hard to learn the cultures of other countries. (Mary, personal communication, June 13, 2023)

"I try to understand other cultures and get used to their customs and integrate into other cultural groups." (Ann, personal communication, June 13, 2023) "I will proactively learn about their culture from teachers and classmates from other countries." (James, personal communication, June 13, 2023)

"I respect and am willing to active learning every culture, which is beneficial to my study abroad life." (David, personal communication, June 13, 2023)

"I value and accept other cultures because this way I can better get along with classmates and teachers from other countries, make more friends, and learn more cultural knowledge." (Alex, personal communication, June 13, 2023)

Chapter 5

Discussion, Conclusion and Recommendation

This chapter includes the discussion and conclusion of the research results as well as the limitations of the study, and the recommendations for future research.

5.1 Discussion

This study applied Berry's (1997) acculturation strategies model which included assimilation, separation, integration, and marginalization to explore Chinese international students' predominant acculturation strategy they used during their study at Rangsit University. It also applied Bryam's (1997) ICC model to which included attitudes, knowledge, skills, and awareness explore their ICC perception. There were two researcher questions.

5.1.1 RQ1: Which acculturation strategy was predominantly used by Chinese international students at Rangsit University?

The quantitative findings indicated that most of 145 freshman Chinese international students who completed the survey have been in Thailand for over one year (77.94%), with intermediate and advanced English levels (84.82%) as well as intermediate and advanced Thai levels (69.66%). Integration (\bar{X} = 3.53) was the predominant strategy they used to maintain their own culture and seek involvement with Thai society (Berry, 1997), as they felt that both Chinese and Thais valued them,

liked taking part in both Chinese and non-Chinese social activities, had both Thai and Chinese close friends, preferred to have both Chinese and non-Chinese friends and felt very comfortable around both Thais and Chinese as well as willing to marry a Thai. These findings meant that the Chinese international students could go through the process of acculturation easier (Ching et al., 2017) and more likely to adapt to the new cultural environment (Lian & Tsang, 2014), as integration strategy can have a positive impact on the acculturation process (Berry, 1997). These quantitative results were parallel with studies in Belgium (Cao, Zhu & Meng, 2017) and in America (Xing, Popp & Price, 2020) in that Chinese international students preferred to use integration strategy for better adaptation. However, the findings differed from another research conducted in America (Lai, Wang & Ou, 2022) which indicated Chinese international students' preference to use separation strategy in order to achieve the sense of happiness and satisfaction (psychological adaptation).

The qualitative findings also supported those quantitative outcomes as all the six interviewees mentioned use of the integration strategy because they were aware of the integrative benefits saying that maintaining their Chinese culture and at the same time integrating into Thai culture could "make life easier in Thailand, help communicate with foreigners better and improve academic performance and study". These findings were similar to Cao, Zhu and Meng's (2017) research in that Chinese international students in Belgium used integration strategy to improve their English proficiency, local language proficiency and relationship with their classmates, teachers, and other people they socialized.

In order to integrate into the Thai culture, the interviewees said they were "willing to communicate in Thai with their Thai classmates, teachers and other local people and to learn about cultures of their own and of Thai more through watching movies, reading cultural books, interacting with Chinese and Thai friends and visiting

cultural attractions". These findings were in line with not only Xing, Popp and Price's (2020) study that Chinese international students in America used integration strategy to acquaint themselves with the host culture but also the personal information the 145 participants responded to the questionnaire.

5.1.2 RQ2: To what extent did Chinese international students at Rangsit University perceive their ICC?

The overall quantitative findings indicated that to a very high extent (\bar{X} =4.29), the 145 freshmen Chinese international students at Rangsit University perceived that they had the ability to understand and respect the excellent cultural traditions of other countries, communicate and interact with people from different cultural backgrounds, and adapt to the needs of China's social, economic, technological development, and international exchanges defined by Chinese Ministry of Education (2013) and parallel with the assumption that Chinese students possessed ICC required by the Chinese government. In particular, they thought that they obtained very positive attitudes towards other cultures (\overline{X} = 4.38), that they were very well aware of the value of Chinese culture and other cultures ($\bar{X}=4.42$), and that their skills in interacting with foreigners and dealing with cultural differences were very high (\bar{X} =4.26). These findings were supported by most of 145 freshman Chinese international students' personal information in the survey that they learned about English-speaking cultures during their study of English in middle school and high school (93.10%), and most of them (71.72%) enjoyed learning about those cultures. More than half of the students read cultural books (71.71%), and watched English movie (76.55%). However, the students did not see their cultural knowledge of their own culture and of others (X=4.10) as high as their attitudes toward other cultures, awareness of the value of different cultures and skills in interacting with foreigners and dealing with cultural differences, perhaps because most of them (91.72%) did not have overseas experiences

before coming to Thailand and the ones with overseas experiences (8.28%) spent their time in other countries before coming to Thailand for a short period of time ranging from 3 days to 30 days.

The qualitative findings also supported those quantitative outcomes as all the six interviewees showed their positive attitude toward learning different cultures (including Thai, Japanese, Russian, Korean, French, British, Canadian and American) as active learners; they had various ways to learn about cultural knowledge (i.e. reading cultural books, watching movies, using mobile applications to listen to cultural stories) and were aware of some customs and traditional festivals of other cultures; they valued both Chinese culture and the other cultures. In addition, they were aware of cultural differences and how to deal with the differences when interacting with foreigners and usually improved their communication skills with foreigners. These results were parallel with Cheng (2018) indicating that understanding cultural differences and the cultural background of Thailand, mastering the language of Thailand, changing oneself actively and adjusting to a new culture helped Chinese students in Thailand improve their ICC.

The above discussion about acculturation strategies and ICC of the Chinese students can imply the relationship between these two concepts since their overall level of ICC was very high with very positive attitudes toward other cultures, and they chose integration strategy which was the right choice to help them adjust themselves to the Thai culture more easily. This implication is parallel with Brislin (1981) that students' high level of ICC can guide or direct them to choose the right choice of acculturation strategy and undergo the process of acculturation better or adjust themselves in a new environment more easily.

5.2 Conclusion

This study explored the acculturation strategies used by the freshman Chinese students studying in six international undergraduate programs at a private university and their self-assessed ICC using an explanatory sequential mixed methods design. The quantitative results collected from 145 Chinese students showed that they predominantly used integration strategy. The qualitative outcomes supplemented reasons behind their predominant choice of integration as they obviously recognized this strategy which would make their life easier during their study in Thailand, help them communicate with people from different cultural backgrounds better and improve their academic performance. They perceived themselves to be competent in intercultural communication at a very high level, implying that they had positive attitudes towards other cultures, cultural knowledge or an understanding of their own culture and of others, skills in interacting with foreigners and dealing with cultural differences, and awareness of cultural values of Chinese culture and of others. Their highly self-perceived ICC driven by learning about English-speaking cultures previously during their study of English in middle and high school, liking to learn about those cultures, watching English movies, reading cultural books, being in the host country at least a year, and acquiring intermediate and advanced English and Thai levels were seen to influence their appropriate choice of acculturation strategy. It could also imply that the Chinese students could undergo the process of acculturation better or adjust themselves to the Thai social environment more easily.

5.3 Limitation and Recommendation

Although positive results were obtained, this study was limited by the single group of students from a private university in Thailand, and the number of the participants was not large. The same study about acculturation strategies and ICC conducted with a larger number of Chinese international students studying in different universities and regions of Thailand is recommended. Universities in Thailand should provide their international students not only from China but also from other countries with a short basic course of Thai language and culture, intensive intercultural training, visiting cultural attractions, weekly international films with English subtitles and monthly international gatherings in order to promote their cultural knowledge and appreciation of cultural differences.



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Langsit University





Hello, my name is Wang Jiaxi, and I am a student of M.Ed. Program in Bilingual Education and English Language Teaching, Rangsit University. This questionnaire survey is not a test, but a part of my thesis. Your answers will only be used for my research into acculturation strategies and intercultural communication competence (ICC) of Chinese students studying in international programs (English is used as a medium of instruction) in Thailand. If you have just finished your first year of undergraduate study, you are kindly invited to complete the questionnaire which only takes about 10-15 minutes. Your answers will be kept confidential. Thank you very much for your help.

大家好,我叫王家茜,是兰实大学双语教育和英语教学硕士项目的学生。这项问卷调查不是测试,而是我论文的一部分。您的回答仅用于我对在泰国学习国际项目(英语作为教学语言)的中国学生的文化适应策略和跨文化交际能力(ICC)的研究。如果你刚刚完成本科一年级的学习,请你完成问卷调查,只需 10-15 分钟。您的回答将保密。非常感谢你的帮助。

Part 1 Personal information(个人信息)

Please choose the answer based on your personal information. 请根据您的个人信息 选择答案。

_		"47"งสต	Kana
1.	Gender 性别	0 0 6 1 1/1	110
	Female Male		
2.	Your age 年龄		
	Under 18 years old		
	18 years old		
	19 years old		
	20 years old		
	Over 20 years		
3.	The program you are s	tudying 专业	

□Mass media 大众传媒
□ International business 国际商务
□ Information and communication technology 信息与通讯技术
□ Hotel management 酒店管理
□ International politics and economics 国际经济政治与发展
□ Design 设计学
4. How long have you been in Thailand 你来泰国多久了
\square Less than 1 year \square 1-2 years \square 3-4 years \square over 4 years
5. Your English level 你的英语水平
□ Beginning 初级
□ Intermediate 中级
□ Advanced 高级
6. Your Thai level 你的泰语水平
□ Beginning 初级
□ Intermediate 中级
□ Advanced 高级
7. During your study of English in middle school and high school, did you learn abou
English-speaking cultures (e.g. American, British, Australian, Japanese, Korean, Thai
Spanish, Singaporean, Malaysian, German and Indian? 在你的初高中有学习过英语
文化吗(比如说美国,英国,澳大利亚,日本,韩国,泰国,西班牙,新加坡马
来西亚,德国和意大利)
□ Yes □ No
If yes, did you enjoy learning about them? □ Yes 是 □ No 否
8. In your free time, do you read cultural books? 在闲暇时阅读关于文化的书籍
□ Yes 是 □ No 否
If yes, please specify the frequency of your reading:
如果你的回答是是,请说明你阅读的频率:
□ Sometimes 有时 □ Often 经常 □ Seldom 很少 □ Always 总是

9. In your free time, do you watch English movies 在闲暇时观看英语影视作品
□ Yes 是 □ No 否
If yes, please specify the frequency of this activity 如果你的回答是是,请说明你阅
读的频率:
□ Sometimes 有时 □ Often 经常 □ Seldom 很少 □ Always 总是
10. Have you had any overseas experiences before coming to Thailand for study? 在来
泰国之前有去过其他国家吗
□ Yes 是 □ No 否
If yes, please specify the country 如果你的回答是是,请写出具体国家
and the length of your stay 和你在那里呆了多久
41(0))

PART 2 Acculturation Strategies (文化适应对策)

Please choose how much you disagree or agree with the given statements. (1=strongly disagree, 2=disagree, 3=uncertain, 4=agree, 5=strongly agree). 请选择你在多大程度上不同意或同意所给的陈述。(1=非常不同意,2=不同意,3=不确定4=同意,5=非常同意)

	Altems a Rangsit	5	4	3	2	1
1.	I behave like a Thai in many ways. 我在很多方面都表现 得像个泰国人。					
2.	When I am in my apartment/house, I typically speak Thai. 当我在公寓/房子里时,我通常会说泰语。					
3.	I get along better with Thais than Chinese. 我和泰国人相处得比中国人好。					
4.	If I were asked to write poetry, I would prefer to write it in Thai. 如果让我写诗,我更愿意用泰语写。					
5.	I feel that Thais understand me better than Chinese do. 我觉得泰国人比中国人更了解我。					
6.	I feel more relaxed when I am with a Thai than when I am with a Chinese. 我感觉和泰国人在一起比和中国人在一起更放松。					

7. I feel more comfortable socializing with Thais than I do with Chinese. 我觉得与泰国人交往比与中国人交往更舒服。		
8. Chinese should not date non-Chinese. 中国人不应与非中国人约会。		
9. I would prefer to go out on a date with a Chinese than with a Thai. 比起和泰国人约会,我更愿意和中国人约会。		
10. Most of my friends are Chinese. 我的大多数朋友都是中国人。		
11. I prefer going to social gatherings where most of the people are Chinese. 我更喜欢参加大多数人都是中国人的社交聚会。		
12. I feel that Thais don't treat me the same as they socialize with other Thais. 我觉得泰国人对待我不像对待其他泰国人一样。		
13. Most of the music I listen to is Chinese music. 我听的大部分音乐都是中国音乐。		
14. My closest friends are Chinese. 我最亲密的朋友是中国人。		
15. I like taking part in both Chinese and non-Chinese social activities. 我喜欢参加中国人和非中国人的社交活动		
16. I feel that both Chinese and Thais value me. 我觉得中国人和泰国人都很重视我。		
17. I feel very comfortable around both Thais and Chinese. 无论是泰国人还是中国人,我都觉得很舒服。		
18. I have both Thais and Chinese close friends. 泰国和中国的好朋友我都有。		
19. I prefer to have both Chinese and non- Chinese friends. 中国朋友和非中国朋友我都喜欢。		
20. I would be just as willing to marry a Thai as a Chinese. 我愿意和中国结婚一样和泰国人结婚。		
21. I think as well in Thai as I do in Chinese. 我用泰语思考和用中文思考一样好。		
22. I find that both Chinese and Thais often have difficulty understanding me. 我发现中国人和泰国人经常很难理解我。		
23. Sometimes I feel that Chinese and Thais do not accept me. 有时我觉得中国人和泰国人都不接受我。		
24. Sometimes I find it hard to trust both Thais and Chinese. 有时泰国人和中国人我都很难以信任。		
25. I sometimes find it hard to make friends. 我有时发现很难		

交到朋友。			
26. I sometimes find it hard to communicate with people. 我有时发现很难与人沟通。			
27. I sometimes feel that neither Thais nor Chinese like me. 我有时觉得泰国人和中国人都不喜欢我。			
28. Generally, I find it difficult to socialize with anybody, Chinese or Thai. 一般来说,我发现很难与任何人交往,无论是中国人还是泰国人。			

PART 3: Intercultural Communication Competence (跨文化交际能力)

Please choose how much you disagree or agree with the given statements. (1=strongly disagree, 2=disagree, 3=uncertain, 4=agree, 5=strongly agree). 请选择你在多大程度上不同意或同意所给的陈述。(1=非常不同意,2=不同意,3=不确定4=同意,5=非常同意)

	Items	5	4	3	2	1
1.	I value cultural diversity. 我重视文化多样性。					
2.	I understand the value of cultural diversity. 我理解文化多样性的价值。					
3.	I respect people whose culture differs from mine. 我尊重文化与我不同的人。					
4.	I am open-minded to anyone who speaks English. 我对任何讲英语的人都持开放态度。					
5.	I am curious about the English-speaking peoples' cultures. 我对讲英语的人的文化感到好奇。					
6.	I am willing to learn from people whose cultural orientations differ from me. 我愿意向那些文化取向与我不同的人学习。					
7.	I always try to understand the practices, behaviors, and values of people from other cultures. 我总是试图理解来自其他文化的人的做法、行为和价值观					
8.	I am willing to empathize with people whose cultural backgrounds differ from me. 我愿意与文化背景与我不同的人产生共鸣。					
9.	I try to understand and accept the world view of people who speak English. 我试图理解并接受讲英语的人的世					

10. I am flexible towards other cultures. 我对其他文化具有灵活性。 11. I am well equipped with cultural patterns of my own culture, which is Chinese. 我很好地掌握了自己的文化模式,也就是中国文化。 12. I am well equipped with cultural patterns in countries where English is a native language (e.g. American, British, Australia, New Zealand and Canada).我对以英语为母语的国家的文化模式有很好的掌握(即美国、英国、澳大利亚、新西兰和加拿大)。 13. I am well equipped with cultural patterns in countries where English is a second language (e.g. Singaporean, Filipino, Nigerian and Malaysian). 我对以英语为第二语言的国家的文化模式有很好的掌握(如新加坡人、菲律宾人、尼日利亚人和马来西亚人)。 14. I am well equipped with cultural patterns in countries where English is a foreign language (e.g. Thai, Japanese, Korean, Vietnamese). 我对以英语为外语的国家的文化模式有很好的掌握(如泰国人、日本人、韩国人、越南人)。 15. I know about the similarities and differences between the English-speaking peoples' cultures and Chinese culture. 我知道英语国家人民的文化与中国文化之间的异同。 16. I know how people from different countries behave in various circumstances to have a better communication with them.我知道来自不同国家的人在各种情况下的表现,以便与他们进行更好的沟通。 17. I only know the cultures of peoples who speak English as a native language (e.g. American, British, Australia, New Zealand and Canada). 我只知道以英语为母语的民族的文化(即美国、英国、澳大利亚、新西兰和加拿大)。 18. I know the cultures of peoples who speak English as a second language (e.g. Singaporean, Filipino, Nigerian and Malaysian). 我只知道把英语作为第二语音的民族的文化(如新加坡人、菲律宾人、尼日利亚人和马来西亚人)。 19. I know the cultures of peoples who speak English as a foreign language (e.g. Thai, Japanese, Korean, Vietnamese). 我只知道把英语作为第二语音的民族的文化	界观。			
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Malaysian) .我只知道把英语作为第二语言的民族的文化 (如新加坡人、菲律宾人、尼日利亚人和马来西亚人)。 19. I know the cultures of peoples who speak English as a foreign language (e.g. Thai, Japanese, Korean, Vietnamese). 我只知道把英语作为外语的民族的文化	18. I know the cultures of peoples who speak English as a			
(如新加坡人、菲律宾人、尼日利亚人和马来西亚人)。 19. I know the cultures of peoples who speak English as a foreign language (e.g. Thai, Japanese, Korean, Vietnamese). 我只知道把英语作为外语的民族的文化	second language (e.g. Singaporean, Filipino, Nigerian and			
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foreign language (e.g. Thai, Japanese, Korean, Vietnamese). 我只知道把英语作为外语的民族的文化	(如新加坡人、菲律宾人、尼日利亚人和马来西亚人)。			
Vietnamese). 我只知道把英语作为外语的民族的文化	19. I know the cultures of peoples who speak English as a			
	foreign language (e.g. Thai, Japanese, Korean,			
	Vietnamese). 我只知道把英语作为外语的民族的文化			
(知	(如泰国人、日本人、韩国人、越南人)。			
20. I can interpret the cultural information.我可以解释文化信	20. I can interpret the cultural information. 我可以解释文化信			
息。	息。	_		_

21. I can analyze the cultural information.我可以分析文化信			
21. I can anaryze the cultural information. 表可以为何文化信息。			
22. I can relate the cultural information.我可以将文化信息联			
系起来。			
23. I can communicate effectively with the English-speaking			
peoples.我可以有效地与说英语的人进行交流。			
24. I can communicate in socially appropriate ways with the			
English-speaking peoples.我可以用适合社会的方式与说			
英语的人进行交流。			
25. I can communicate in culturally appropriate ways with the			
English-speaking peoples.我可以用文化上适当的方式与			
说英语的人进行交流。			
26. I can get information about the cultures of			
English-speaking peoples from my own learning (such as			
attending ICC training, reading cultural books, and			
studying abroad).我可以从自己的学习(如参加 ICC 培			
训、阅读文化书籍和出国留学)中获得有关英语民族文			
化的信息。			
27. I can communicate well verbally with the English-speaking			
peoples.我可以与英语国家的人进行良好的口头交流。			
28. I can detect some misunderstandings happening during the			
on-going interactions between Chinese and the			
English-speaking peoples.我可以发现在中国和英语国家			
人民之间正在进行的互动中发生的一些误解。			
29. I can contrast communicative behaviors of Chinese and the			
English-speaking peoples in social settings (e.g. family,			
school, office.).我可以对比中国人和英语国家的人在社			
会环境中(如家庭、学校、办公室等)的交际行为。			
30. I seek opportunities to explore the English-speaking			
peoples' cultures outside my communities.我寻求机会去			
探索我所在社区以外的英语民族的文化。			
31. I can learn new cultural knowledge of English-speaking			
peoples when I interact with them in English. 我可以在互			
动中学习英语国家人民的新文化知识。			
32. I seek out opportunities to cooperate with the			
English-speaking peoples.我寻找机会与英语国家人民合			
作。			
33. I have a cultural-specific knowledge of the			
English-speaking peoples to socially interact with them. 我			
在交流领域对英语国家人民有特定的文化知识。			
34. I am well aware of my own culture.我很清楚地知道自己			
的文化			

35. I am aware of my own cultural values.我意识到我自己的文化的价值。			
36. I am aware of the existence of cultural differences 我意识 到文化差异的存在性。			
37. I am aware of the English-speaking peoples' cultures. 我意识到讲英语的人的文化。			



Appendix B

Certificate of Ethical Approval by Ethics Reviewed Board of Rangist

University

Party Party Value Rangsit University



COA. No. RSUERB2023-074

Certificate of Approval By Ethics Review Board of Rangsit University

COA. No.

COA. No. RSUERB2023-074

Protocol Title

Exploring the Acculturation Strategies and Intercultural Communication

Competence of Chinese International Students at a Private University

in Thailand

Principle Investigator

Wang Jiaxi

Co-investigator

Asst. Prof. Dr. Noparat Tananuraksakul

Affiliation

Suryadhep Teachers College, Rangsit University

How to review

Expedited Review

Approval includes

- 1. Project proposal
- 2. Information sheet
- 3. Informed consent form
- 4. Data collection form/Program or Activity plan

Date of Approval:

22 May 2023

Date of Expiration:

22 May 2025

The prior mentioned documents have been reviewed and approved by Ethics Review Board of Rangsit University based Declaration of Helsinki, The Belmont Report, CIOMS Guideline and International Conference on Harmonization in Good Clinical Practice or ICH-GCP

Signature..

(Associate Professor Dr. P

Chairman, Ethics Review Board for Full an Research

Ethics Review Board of Rangsit University, 5th floor, Arthit Ourairat Building (Bldg.1) Rangsit University

Tel. 0-2791-5728 Email: rsuethics@rsu.ac.th

Appendix C

Letter of Collection Data

Rangsit Ville

Rangsit Vill



มหาวิทยาลัยจึงสัก เมือดอก ท.พหลโยธิม จ.ปทมธานี 12000 Rangsit University Muong-Ake, Patrityothin Rd. Patriumthani 12000, Theiland

T, (66) 2997 2200-30 F. (66) 2791 5757 F. intolless on th

Suryadhep Teachers College

STC.4800/1070

31 May 2023

Subject: Request for Permission to Collect Data for a Master's Thesis at Rangsit University

Dear China Thailand Cooperation and Exchange, Rangsit University,

Miss Jiaxi Wang, Student ID: 6305249 is now studying in the Master in Education (Bilingual Education) at Suryadhep Teachers College, Rangsit University, Pathum Thani, Thailand. She is now planning to collect the data for her thesis in 145 Chinese international students. Two instruments will be used for her thesis entitled "Exploring the Acculturation Strategies and Intercultural Communication Competence of Chinese International Students at a Private University in Thailand".

The objectives of the research are:

1. The ICC of Chinese international students at R University in Thailand.

2. The acculturation strategies used by Chinese students at R University in Thailand.

After completion, this study will be taken as partial fulfillment of the requirements for the Degree of Master of Education in Bilingual Education. It is hoped that the research findings will be useful for all the parties concerned to use for their benefits. Thus, I would like to seek for your kind permission for the student, Miss Jiaxi Wang, Student ID: 6305249 to collect the data in China Thailand Cooperation and Exchange.

On behalf of Rangsit University, I truly appreciate all the help and support you can give in Miss Jiaxi Wang's thosis endeavor.

Yours sincerely,

Malivan Praditteera, Ed.D.

Dean

Suryadhep Teachers College

Biography

Name Jiaxi Wang

Date of birth 08 November 1997

Place of birth Yunnan/Lijiang China

Education background Chengdu University, China

Bachelor of Thai language, 2020

Rangsit University, Thailand

Master of Education in Bilingual Education and

English Language Teaching, 2023

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