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I am submitting herewith a thesis written by Julie Renée Justen entitled "Ethnocentrism, Intercultural Interaction and U.S. College Students' Intercultural Communicative Behaviors: An Exploration of Relationships." I have examined the final electronic copy of this thesis for form and content and recommend that it be accepted in partial fulfillment of the requirements for the degree of Master of Science, with a major in Communication and Information.

John Haas, Major Professor

We have read this thesis
and recommend its acceptance:

Kenneth Levine

Virginia Kupritz

Michael Kotowski

Accepted for the Council:

Carolyn R. Hodges
Vice Provost and Dean of the Graduate
School

(Original signatures are on file with official student records.)

Ethnocentrism, Intercultural Interaction and U.S. College Students'
Intercultural Communicative Behaviors: An Exploration of Relationships

A Thesis
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Julie Renée Justen
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Dedication

This thesis is dedicated to the memory of Austin and Juanita Massengill; for without their encouragement a college degree would be but a dream.

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Abstract

Ethnocentrism is the experience of seeing one's own culture as superior to other cultures. It is an element of intercultural communication that has the potential to greatly affect how one communicates. As the cultures of the world are in increasingly close contact, understanding the significance of ethnocentrism as related to intercultural communication competence, intercultural willingness to communicate and elements of international interaction (i.e., amount of intercultural interaction, desire for intercultural interaction, and satisfaction with intercultural interaction) becomes an important process in both interpersonal and organization communication.

To test the relationships among these variables, 304 undergraduate students were surveyed using a previously designed ethnocentrism scale, intercultural communication competence scale, intercultural willingness to communicate scale, and self-designed questions to measure intercultural interaction. The results indicate that ethnocentrism, intercultural communication competence, and intercultural willingness to communicate are collectively predictive of the amount of, the desire for, and satisfaction with intercultural interaction. Individually, ethnocentrism was negatively predictive of the desire for and satisfaction with intercultural interaction. Intercultural communication competence was positively predictive of the amount of and the desire for intercultural interaction. Intercultural willingness to communicate was positively predictive of the desire for intercultural interaction. In addition, the results of the study,

interpretation of the data analysis, study implications, and directions for future research are discussed.

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Chapter 1

Introduction and General Information

In the study of ethnocentrism, a wide variety of topics have been researched ranging from religious fundamentalism (Wrench, Corrigan, McCroskey, & Punyanunt-Carter, 2006) to consumer behaviors (Balabanis, Diamantopoulos, Dentiste-Mueller, & Melewar, 2001; Lee, Hong, & Lee, 2003; Kaynak & Kara, 2001) to communication (Neuliep, Chaudoir, & McCroskey, 2001; Lin, Rancer, & Lim, 2003; Lin, Rancer, & Trimbitas, 2005). Taken together, however, one topic missing from this body of literature is how interaction with people from different cultures may influence one's ethnocentric thoughts and behaviors. Thus, the nature of the relationship between interaction and ethnocentrism remains unclear. As the process of globalization continues, understanding the issues that confront us today is becoming increasingly important not only in dealing with day-to-day activities, but also in planning for tomorrow.

The process of globalization is also impacting global business and investment. For example, Mom-and-Pop businesses are being pushed aside while over 100,000 US businesses are involved in overseas ventures with a value of over \$1 trillion (Schmidt, Conaway, Easton, & Wardrope, 2007). Alongside the increase of global ventures is the increase of Foreign Direct Investment (FDI) by US multinational companies. From 1987 to 2007, investments by multinational companies grew approximately 756 percent from \$326,253 million dollars to \$2,791,269 million dollars (Bureau of Economic Analysis,

2009a). The enormity of this increase is nearly matched by foreign multinational companies increased FDI in the United States at a rate of nearly 695 percent from 1987 to 2007 (Bureau of Economic Analysis, 2009b).

Related to the globalization process is the growth in immigration and its attendant policies. National borders are becoming more and more traversed as immigration and international travel continues to grow. For example, in 2008 there were over 14 million legal (Monger & Barr, 2009) and illegal immigrants (Lee & Rytina, 2009) in the United States, and almost 175 million short-term visitors (Monger & Rytina, 2009). Such an increase in internationalization brings to urban and rural areas alike an increased rate of interaction that goes beyond traveling abroad, but to one's own backyard.

Beyond the workplace and barbeques, university life has increased opportunities for students around the world to interact in university settings. Universities are also enhancing their study abroad programs by sending more than a quarter of a million students abroad in 2006-2007 (Institute of International Education & US State Department, 2008b) and bringing in over 600,000 international students in 2007-2008 (Institute of International Education & US State Department, 2008a).

With the convergence of several forces, it can be seen that the opportunity for intercultural interaction has increased greatly over the past few decades. However, opportunities for interaction may or may not contribute to a greater understanding of ethnocentrism. Communication scholars are beginning to explore the effects that

ethnocentrism has on groups and the human condition, such as its positive influence in building group cohesion (Wrench, Corrigan, McCroskey, & Punyanunt-Carter, 2006) or its rendering intercultural communication inoperative (Wrench et al., 2006; Arasaratnam & Banerjee, 2007). However, within the field of communication, it has also been linked to other variables, such as intercultural willingness to communicate (Lin, Rancer, & Lim, 2003; Lin, Rancer, & Trimbitas, 2005) and intercultural communication competence (Kassing, 1997). Few, if any, studies have sought to more fully explore ethnocentrism, relevant communication constructs, and how these constructs relate to intercultural interaction. Through research that examines these four factors (ethnocentrism, intercultural communication competence, intercultural willingness to communicate, and intercultural interaction) side-by-side, we can gain greater insight into not only the relationships that potentially exist among the variables, but also to begin to unearth the roots of ethnocentrism and its negative effects on communication.

The purpose of this study is to investigate ethnocentrism and how it may relate to intercultural interaction in the framework of communication. By investigating ethnocentrism and interaction in the framework of communication will not only allow for an increase in study and understanding of pertinent literature that often is scattered across many fields of research (i.e. social psychology, sociology, political science, and so forth), but also in finding new ways to cross over cultural barriers and strengthen communication among people with different cultural backgrounds.

The paper is organized around a review of the relevant literature as well as a rationale for this inquiry. The literature review will be followed with a discussion of the methodology used in this study, and the results of this investigation. In addition, this paper will include a discussion of the study results, an interpretation of the data analysis, study implications, and directions for future research.

Chapter 2

Literature Review

Ethnocentrism

For the purpose of this study, ethnocentrism is defined through an integration of previously used conceptual definitions from the works of Sumner (1906), Ting-Toomey (1999) and the work of Tajfel and Turner (1979, as cited by Hogg, Terry, & White, 1995). In this previous work several concepts, such as group identification and distinction, were identified as falling within the bounds of a definition of ethnocentrism. Thus, ethnocentrism is the natural tendency for people to view their own cultural or ethnic group distinct and superior from other cultural or ethnic groups.

The literature on ethnocentrism springs from various disciplines. This review of ethnocentrism will focus first on how this construct has been conceptualized. Second, one theoretical framework known as Social Identity Theory will be examined as to its utility in explaining ethnocentrism. Next, ethnocentrism is reviewed in the context of intercultural communication. Included in this discussion is the development of an instrument to measure ethnocentrism across populations. Finally, the literature on ethnocentrism in education is reviewed with a view toward examining intercultural communication skills courses as a method of addressing the negative aspects of ethnocentrism.

Conceptualizations of Ethnocentrism

Ethnocentrism has been defined in a variety of ways. The term was coined by Sumner (1906) as “the technical name for this view of things in which one’s own group is the center of everything, and all others are scaled and rated with reference to it” (p. 13). More recent definitions conceptualize ethnocentrism as “our defensive attitudinal tendency to view the values and norms of our culture as superior to other cultures” (Ting-Toomey, 1999, p. 157). Interestingly, research suggests that high levels of ethnocentrism hinders intercultural communication (Wrench, Corrigan, McCroskey, & Punyanunt-Carter, 2006; Arasaratnam & Banerjee, 2007). Such hindrance may make difficult the creation of mutual understandings in intercultural communication contexts, be it verbal or nonverbal exchanges.

While ethnocentrism is often associated with negative connotations, it has also been linked to positive benefits. Sumner (1906) compared ethnocentrism with patriotism, as he said, “ethnocentrism leads a people to exaggerate and intensify everything in their own [culture] which is peculiar and which differentiates them from others. It therefore strengthens the [culture]” (p. 13). In accordance with this thought of enhanced nationalistic pride or patriotism (Wrench, et al., 2006), ethnocentrism, in low levels, also aids in-group development allowing for a more decorous level of group cohesion.

Throughout its conceptualization, however, it is clear that both positive and negative attributes exist in the concept of ethnocentrism. For example, sports teams,

families, and even academic fields may fall within a broad conceptualization of ethnocentrism as it relates to team-building, or in-group development. Conversely, for people that have differing cultural or ethnic backgrounds, and that come in contact with one another, the struggles of ethnocentrism are great. From this, the communication of ideas and meanings of messages are often, proverbially, lost in translation.

Ethnocentrism and the Social Identity Theory

This notion of struggle in ethnocentrism is, as some see, a very natural phenomenon that has been found in cultures worldwide in order to meet the needs of the individual as well as the collective, or group (Ting-Toomey, 1999). If we understand this phenomenon through the foundations of Tajfel and Turner's Social Identity Theory (as cited by Hogg et al., 1995), then we begin to see that an individual's self-concept is derived through their group relations and group memberships—groups such as ethnic groups, neighborhoods, religious groups, and so on. This self-identification with the group is the *social* identity, which Tajfel (1978) defined as “that *part* of an individual's self-concept which derives from his/her knowledge of his/her membership of a social group (or groups) together with the value and emotional significance attached to that membership” (p. 63).

From this line of thought in the study of social identities came the Social Identity Theory (SIT). The SIT involves issues of social comparison brought by Festinger's social comparison processes that suggests people have a drive to compare their thoughts and abilities with others (Tajfel, 1978). Taken together with the concept of identity, (i.e.,

that people have multiple identities such as personal identity which is strictly on an individual, psychological level) the SIT regards the *social* identity specifically. The SIT posits that people aim to positively differentiate their group from other groups in order to maintain, protect, or enhance a positive social identity for group members (in Tajfel & Turner, 1986, as cited by Negy, Shreve, Jensen, and Uddin, 2003). Thus, “the more strongly individuals identify with their groups, the more bias they demonstrate in favor of these groups at the expense of out-groups” (Negy et al., 2003, p. 336), or the intensification of intergroup competition (Hogg & Ridgeway, 2003).

The very notion of the SIT, with its groundings in the social self, intergroup relations, and group processes (Hogg & Ridgeway, 2003), is a guiding point in much social psychological research for the explanation of in-group bias as well as intra-group homogeneity and stereotyping, and inter-group attitude change through contact (Brown, 2000). Through these conceptualizations, the SIT ties itself to ethnocentrism—the tendency for in-group members to view themselves superior (in-group bias and intra-group homogeneity/stereotyping) to out-group members in the context of cultural or ethnic groups. The issue of attitude change through intergroup contact is discussed further in the review of intercultural interaction literature.

Beyond theoretical ties, previous research has linked ethnocentrism and ethnic identity, or the social identity. Negy et al. (2003) found that, in certain ethnic groups, levels of ethnic identity significantly correlated with participants levels of

ethnocentrism. Further research in this area is needed, particularly in the context of intercultural communication.

Ethnocentrism, Intercultural Communication, and Scale Development

The drawbacks of ethnocentrism often affect intercultural communication. That is, with high levels of ethnocentrism, meanings in messages are often misunderstood. Neuliep and McCroskey (1997) suggested “[ethnocentrism] is an orientation which is presumed to have an important impact on an individual’s communication behavior, particularly when the context of that communication involves people with diverse cultural, ethnic, religious, or regional backgrounds” (p. 390). Through the growth of international exchange in capital markets as well as neighborhoods, grasping the concept of the real effects ethnocentrism has on intercultural communication is as important today as it has ever been.

Research in this area is often directed toward finding ways to measure ethnocentrism as well as to develop standards that could reduce or eliminate ethnocentric thoughts and behaviors. For reasons such as these, Neuliep and McCroskey (1997) developed two scales to measure the elements of ethnocentrism that affect the communication behaviors of individuals.

The first scale (Neuliep and McCroskey, 1997) was designed to measure ethnocentrism levels in American participants only. The United States Ethnocentrism Scale (USE), though relatively valid and reliable, was determined to measure more than the concept of ethnocentrism as it was not predictive of cross-cultural or transnational

contact, but perhaps a measure for American patriotism (Neuliep and McCroskey, 1997). Neuliep and McCroskey (1997; Neuliep, 2002) simultaneously developed a generalized ethnocentrism scale (GENE) as a more 'international' version of measuring previously determined operationalized concepts of ethnocentrism. The GENE scale seems to have represented only ethnocentrism was found to be valid and reliable in its retesting stage (Neuliep, 2002).

Ethnocentrism and Education

Though often thought of for the simplicity of convenience, the study of student levels of ethnocentrism is directed toward the factors that create and alleviate the drawbacks of ethnocentrism. Student populations allow researchers to view how skills training or intercultural contact that is most often through the university, may affect ethnocentrism. In return, researchers are also able to gain a better understanding of the often interculturally engaged student and youth populations of America.

The use of Neuliep and McCroskey (1997) and Neuliep's (2002) GENE scale has been seen in research such as comparing the levels of ethnocentrism of US students to foreign students in Japan (Neuliep, Chaudoir, & McCroskey, 2001), Korea (Lin et al., 2003), and Romania (Lin et al., 2005), respectively. The results of these studies suggest that in comparison to Japanese and Romanian college students, US students were less ethnocentric (Neuliep et al., 2001; Lin et al., 2005). However, in comparison to Korean students, US students were measured at higher levels of ethnocentrism (Lin et al., 2003). One interesting element of the studies involving the Japanese students

and the Korean Students was that the two cultures have many shared characteristics “such as a highly homogeneous population, a high degree of collectivism, and high-context communication” (Lin et al., 2003, p. 118). Historical reasons were given to explain these differences in the scores between the Japanese and Korean students (Lin et al., 2003).

Student populations were also the subjects in ethnocentrism research that examine ethnocentrism in the classroom. Corrigan, Penington, and McCroskey (2006) studied the effect of intercultural instruction on US students’ level of ethnocentrism. The results of the study indicated that one semester of course instruction in intercultural communication does not address the negative issues of ethnocentrism. However, as Corrigan et al. (2006) suggest, this lack of statistical significance between the control group and the experimental group for this study is in itself what is so startling significant. The purpose for intercultural communication courses is to engage students in cultural exploration and awareness in order to lessen the negative effects of ethnocentrism. The results of this study, however, suggest that as students come to such classes at different levels of knowledge and cultural competence it takes more than a single course to develop the necessary skills and competencies. Perhaps it is even appropriate to expand the teaching styles and experiential learning opportunities in intercultural communication courses. It is also suggested that holding cultural awareness events, such as “Multicultural Week,” is an inappropriate method for cultural

awareness whereas face-to-face interaction and other experiential learning environments are more effective (Corrigan et al., 2006).

Borden (2007) completed a similar study in which students in an intercultural communication course were required to participate in service-learning project within a culture that differed from their own. The students were given the GENE scale (Neuliep & McCroskey, 1997a; Neuliep, 2002) at the beginning of the semester and once again at the end of the semester (Borden, 2007). The students were also required to write periodic reflection essays based around given questions. The results indicate that there was a significant difference between the mean scores of the pre-test and the post-test, indicating that through service-learning within a different culture, ethnocentrism levels decreased.

Online course material supplements have also been tested to see if they decrease levels of ethnocentrism in students (Bruschke, Gartner, & Seiter, 1993; Fluck, Clouse, & Shooshtari, 2007). Bruschke et al. (1993) studied the affects well-known simulation game, BAFA BAFA, had on students' levels of ethnocentrism as a supplement to a communication course. "BAFA BAFA, is a popular simulation game designed to educate students about culture shock, ethnocentrism, and enculturation without the necessity of traveling to another culture" (p. 9). The results indicated higher motivation in intercultural instruction through the use of BAFA BAFA but an increase in the students' levels of ethnocentrism compared to those students who did not use BAFA BAFA.

Fluck et al. (2007) measured the affect of an online multicultural supplement on the levels of ethnocentrism on students in an international business course. The experimental group participated in an international business course that included online multicultural supplemental material while the control group only participated in an international business course. The students were given a Global-Mindedness scale developed by Hett in 1993 (as cited in Fluck et al., 2007, p. 139). The experimental group reached significance in their pre-test and post-test scores over the control group suggesting that the online multicultural supplement significantly affected the levels of ethnocentrism throughout the course (Fluck et al., 2007).

Looking at student levels of ethnocentrism is useful because they are the youngest, most recently socialized citizens. By gauging these levels, we are able to take the pulse of young America, as it is increasingly interactive with other cultures. Within immigrant cultures in the United States, young people are often the principle contact the majority culture has to immigrant cultures. Young citizens of immigrant families are most often able to speak English and are put into positions to represent their own culture as they have the unique opportunity to live in both the majority and immigrant cultures (The Graduate School of Political Management at The George Washington University and The Center for Information and Research on Civic Learning and Engagement at the University of Maryland, 2005).

Intercultural Communication Competence

Intercultural Communication Competence (ICC), for the purpose of this study, can be defined as the ability to accomplish one's communication goals as well as to behave in mutually accepted and expected manner in an intercultural communication event (Arasaratnam & Banerjee, 2009). This review of ICC literature will focus first on the conceptual foundation of ICC. This includes its varying explanations, its beginning in practical application and its core components. Next, current research in the study of ICC will be reviewed that springs from interpersonal studies, organizational studies and in education studies.

The Inception of Intercultural Communication Competence

Intercultural communication competence has an unsteady grounding in how researchers explain its nature (Arasaratnam & Banerjee, 2009). Some researchers define ICC as the ability to understand similarities between cultures and move beyond the differences in order to achieve their ideal goals (Chen & Starosta, 1996, as cited by Santos & Rozier, 2007, p. 24). Others may define it as in terms of cultural competence or the "continuous, developmental process of pursuing cultural awareness, knowledge, skills, encounters, sensitivity, and linkages among service and people" (Smith, 1998, as cited by Santos & Rozier, 2007, p. 24). However, what is generally agreed upon is "that ICC has to do with effectiveness (ability to accomplish one's goals) and appropriateness (to exhibit expected and accepted behavior in context) in intercultural situations" (Arasaratnam & Banerjee, 2009; p. 2; Bradford, Allen, & Beisser, 2000).

Intercultural communication competence, beginning with the purpose of finding practical applications to Human Resource Development in personnel selection, training and success in international, transnational, or multi-national companies (Bradford et al., 2000), has been described in a number of ways. Persons found competent communicators are considered “universal communicators,” which Gardner (1962) maintains, that such persons hold five characteristics that allow for the universal effectiveness in communication situations such as expatriate status or other sojourner status. First, they possess “an unusual degree of integration or stability; (2) a central organization of the extrovert type; (3) a value system which includes the ‘value of all men’; (4) socialized on the basis of cultural universals; and (5) a marked telepathic or intuit[ive] sensitivity” (p. 248).

Hammer, Gudykunst, and Wiseman (1978) continued these ideas by the creation of an intercultural communication effectiveness (i.e. competence) measure that described 24 abilities in which people may be called upon to use in an intercultural, international environment, such as the ability to deal with differences in political systems or the ability to deal financial difficulties in a foreign country. This goes in hand with the different elements of ICC that were hypothesized by Gudykunst, Wiseman, and Hammer (1977), generally, include three attitudinal components: affective (evaluative), behavioral and cognitive (stereotypic).

Gudykunst et al. (1977) propose that a person’s satisfaction living in another culture may be influenced by an interactional affect between these three attitudinal

components. They also hypothesized that the affective (or evaluative) component created a different perspective that was neither the home culture nor the host culture, but a general frame of reference for discerning intercultural interactions. Through their study, they found this affective component to be the “core” of the triad, affecting both the behavioral component as well as the cognitive component. Research has also suggested that beside the importance of the affective component, that interaction with host nationals is an important factor in perceptions of ICC and adjustment to the host culture in sojourners (Zimmerman, 1995).

Research in Intercultural Communication Competence

The ICC literature covers a variety of issues, though much of the research is quite disjointed as researchers have come from a variety of fields and methodologies (Bradford et al., 2000). Given its disjointed history, in their meta-analysis, Bradford et al. (2000) reported that much of the research in this area centers on discovering the components of ICC. A list of components includes the attributes identified from Spitzberg (1991), which are: (1) “ability to adjust to different cultures, (2) ability to deal with psychological stress, (3) ability to establish interpersonal relationships, (4) awareness of implications of cultural differences, (5) charisma, (6) empathy/efficacy, (7) interpersonal flexibility, (8) interpersonal harmony, (9) self-consciousness, (10) self-disclosure, (11) social adjustment, and (12) strength of personality” (p. 355, as cited by Bradford et al., 2000, p. 33).

In the results of their meta-analysis, Bradford et al. (2000) found, when evaluating knowledge and skill separately, a more positive relationship between knowledge and intercultural communication competence than skill in past research. They also found three moderating factors that include age, national background, and report type.

Current Research

Collier (1988) examined intercultural conversational competencies between three America sub-groups—Mexican Americans, African Americans, and White or European Americans—in the context of the similarities and differences between intercultural communication rules (based on sub-group norms) and outcomes of the intercultural encounter. In her analysis of the data, Collier (1988) found there to be more differences than similarities in the rules of politeness and/or rudeness between the groups as well as self-validation in the outcomes of the encounters.

More recently, ICC has been studied beside sensation seeking—“a variable that is associated with adventure/thrill seeking, risky health behavior and a thirst for novelty” (Arasaratnam & Banerjee, 2009, p. 2). The findings suggest that there is a positive relationship between sensation seeking and ICC, or that high sensation seekers are more competent intercultural communicators than their low sensation seeking counterparts (Arasaratnam & Banerjee, 2009).

Outside of the interpersonal context, organizational implications are also found in the study of intercultural communication competence. For example, Graf (2004)

found that in a matched sample of American and German MBA students with international experience (n= 112) competencies ran more practical in some aspects, such as the most important competency being the ability to speak the language of the interactant. Also important is the degree of openness to and knowledge of other cultures in regards to the general culture, religion, and customs to create facilitating relationships that hold common goals in international tasks.

Matveev's (2004) study of American and Russian managers found that American ideas of competence differ from Russian ideas as they valued skills, communication abilities, exchange of fact, and cultural knowledge. Russian managers placed a greater importance on, as seen in Graf (2004), the ability to speak the language, intelligence, and the ability "to engage in a deep 'soulful' [conversation]" (p. 55).

Intercultural Communication Competence and Education

Studies have also been conducted to investigate whether intercultural communication competence can be learned. Several models and/or processes (see Brislin, Landis, & Brandt, 1983; Gudykunst & Hammer, 1983; Albert, 1983; Beamer, 1992 for review) have come from this desire to understand how educators can better prepare students for intercultural encounters. With research findings such as Zimmerman's (1995) that suggests that student interaction with host nationals as an important factor in intercultural satisfying experiences, one can see the importance of the underlying processes one undertakes in learning intercultural communication competence.

Penington and Wildermuth (2005) studied the effect of short-term (three week) study abroad programs on student ICC. The results indicate that even short term experiential encounters aid in the development of the students' ICC. With this, other elements may factor in to this development, these include the course design, pre-departure discussions, discussion of how the travel group may alter individual experiences—such as making someone feel too American—as well as challenging assignments. Admittedly, the generalizability of this study was limited due to the research design (n=19) and no control group was utilized (Penington & Wildermuth, 2005). However, this study brings an interesting look at the use of experiential learning environments intercultural communication, and, more precisely, intercultural communication competence.

Intercultural Willingness to Communicate

Intercultural Willingness to Communicate (IWTC) is conceptualized one's inclination towards initiation of intercultural communication encounters (Kassing, 1997). Interestingly, the IWTC literature differentiates Intercultural Willingness to Communicate from Willingness to Communicate (WTC). A review of the work directed toward differentiating these concepts appears below. Finally, research that ties together IWTC and ethnocentrism is discussed.

Differentiation of Intercultural Willingness to Communicate and Willingness to Communicate

As stated above, Intercultural Willingness to Communicate is a concept that is defined as “one’s predisposition to initiate intercultural communication encounters” (Kassing, 1997, p. 400). This given, it is to be understood distinctly from McCroskey and Richmond’s (1990) Willingness to Communicate, which is the predisposition to initiate encounters—generally intraculturally—in a variety of environments, such as dyadic interactions, groups, or meetings. Although the two concepts are clearly related, IWTC concerns itself with the initiation of communication strictly on an intercultural level. That is, how willing one is to communicate with someone who is of a different culture background, including race, language, nationality, general culture, and general difference. Kassing (1997) continues the distinction between these two concepts as he discusses that one may be willing to communicate with someone of their own cultural background given that they are an intimate or a stranger more so than they may be willing to communicate with someone they perceive to have little or no similarities. This type of intercultural communication situation, therefore, will call up greater levels of stress, and consequently hinder intercultural communication encounters (Kassing, 1997).

Research in Intercultural Willingness to Communicate

Studies in this field lead to a variety of intercultural communication issues. Kassing (1997) suggests that IWTC may even be an antecedent to intercultural

communication competence and went further to develop a scale to measure IWTC. Others have looked at WTC in intercultural contexts by comparing cultures to gain a better understanding of the differences that may exist in regards to WTC (Barraclough, Christophel, & McCroskey, 1988; Burroughs & Marie, 1990; McCroskey, Burroughs, Daun, & Richmond, 1990; Sallinen-Kuparinen, McCroskey, & Richmond, 1991; McCroskey, 1992; Hackman & Barthel-Hackman, 1993; Christophel, 1996; Knutson, Komolsevin, Chatiket, & Smith, 2002; Hsu, 2007). Some have looked at age and sex differences in WTC (Donovan & MacIntyre, 2004), while others have looked at WTC in a second language (Clement, Baker, & MacIntyre, 2003; MacIntyre, Baker, Clement, & Donovan, 2003).

Although a considerable body of the literature may look at intercultural issues in the context of WTC, less attention has been directed towards IWTC. Through the study and development of IWTC, researchers can begin to understand why intercultural communication occurs, and why it does not occur. They can begin to understand why some will initiate more encounters and thus develop more interpersonal relationships between people of different cultural backgrounds, and why others will not (Kassing, 1997).

Intercultural Willingness to Communicate Scale Development

To further establish the distinction between IWTC and WTC, Kassing (1997) developed the Intercultural Willingness to Communicate Scale. The IWTC Scale has 12 items; six scale items and six filler items. Kassing (1997) used several items from the

WTC Scale (McCroskey, 1992) as filler items, which asked general communication initiation questions, such as, if given free choice would the participant choose to engage a physician or a salesperson in communication. The remaining items (non-filler) dealt with to constructs of IWTC—race, nationality, language, general difference, and general culture.

Once developed, Kassing (1997) tested the construct validity of the IWTC against the WTC scale (McCroskey, 1992) and found that the two scale are indeed moderately and positively correlated ($r = .41, p < .0001$).

Intercultural Willingness to Communicate and Ethnocentrism

Though limited in its breadth, researchers have reported interesting results in IWTC between cultures as well as in relation to ethnocentrism—particularly the idea that as ethnocentrism increases, IWTC levels may decrease.

Using Kassing's (1997) IWTC scale, Lin, Rancer, and Lim (2003) studied ethnocentrism and intercultural willingness to communicate by looking at a cross-cultural comparison between Korean and American students. In this study, American students scored significantly higher than Korean students in both ethnocentrism and IWTC. American male participants also reported lower levels of IWTC than their female counterparts, while male students across cultures, reported higher levels of ethnocentrism than females. These results were quite unexpected given the cultural dimensions of many Asian cultures, and that in a previous research comparison between Japanese and American (students Neuliep, Chadoir, & McCroskey, 2001) in regards to

ethnocentrism, Japanese students scored significantly higher in ethnocentrism than American students (Lin et al., 2003).

Further reason is given for this absence of relationship between IWTC and ethnocentrism in this study, which include the diverse population of the United States. Although more ethnocentric than the Korean sample, American students may have a greater opportunity for intercultural interactions, and thus, gain confidence and competence in intercultural communication encounters which could lead to higher levels of IWTC (Lin et al., 2003).

Lin, Rancer, and Trimbitas (2005) continued this line of research looking at ethnocentrism and IWTC in Romanian and American college students. The results of this study indicate that Romanian students scored significantly higher than American students in ethnocentrism, but significantly lower in IWTC. Reasons for these results are given, which include Romania's ethnic majority and minority populations in a more equal distribution for the area in which the university the sample was gathered. This would indicate greater interaction between the majority and minority groups that have had a tumultuous history. However, these results are more indicative of the predicted relationship between ethnocentrism and IWTC (Lin et al., 2005).

To solidify the research in ethnocentrism and IWTC, Lin and Rancer (2003) tested a relational model between ethnocentrism, intercultural communication apprehension, and IWTC through an intercultural dialogue program. The methodology included several questionnaires that measured ethnocentrism, intercultural communication

apprehension, IWTC, and student intentions to participate in a cultural exchange program on their campus. The results indicate that IWTC is influenced by both ethnocentrism and intercultural communication apprehension. Also, the findings suggest that ethnocentrism and IWTC directly influence the students' intentions to participate in an on-campus cultural exchange (Lin & Rancer, 2003).

Arasaratnam and Banerjee (2007) also looked at ethnocentrism alongside IWTC-related constructs, such as social initiative and 'intercultural contact-seeking behaviour' as well as sensation seeking. Their study found statistically significant findings between ethnocentrism and social initiative ($\beta = -.14$, $p = .01$) and ethnocentrism and motivation to interact with people from other cultures ($\beta = -.49$, $p = .001$).

Taken together, these research results hint at a relationship between ethnocentrism and intercultural willingness to communicate. This study proposes to explore this potential relationship by extending it to related concepts, such as Intercultural Communication Competence and Intercultural Interaction.

Intercultural Interaction

For the purpose of this study, intercultural interaction can be defined as interaction between two or more persons through a variety of means—such as interpersonal contact or electronically mediated contact. Through this review of interaction or contact literature, the theoretical implications of the Allport's (1954) Contact Hypothesis are discussed. This review will include a discussion of the widely

fragmented research in interaction or contact studies. Lastly, the issues that trouble the study of intercultural interaction will be considered.

Intercultural Interaction and the Contact Hypothesis

Allport (1954) proposed that interaction such as this can have a positive affect on intercultural encounters and may alleviate the negative associations of stereotyping and prejudice (known as the Contact Hypothesis) that are also associated with ethnocentrism. As evidenced by the studies previously reviewed, different aspects of interaction have different effects on ethnocentrism. For example, the BAFA, BAFA simulation actually demonstrated an increase in student ethnocentrism (Bruschke et al., 1993) whereas Borden's (2007) experiential service-learning study showed a decrease in ethnocentrism. Thus, the need to understand how these variables are related and to what degree different types of interaction may increase or decrease ethnocentrism becomes important. Cook and Selltiz (1955) offered the following comment about prejudice reduction as the result of contact between two ethnic groups:

“of the more than 30 studies on which my remarks are based, at least three have reported no significant differences related to the contact experience. Of the remainder, approximately half reported generally favorable changes. The other half reported qualified results—findings, for example, that some types of contacts led to favorable attitude changes, others to unfavorable changes on the part of some individuals, in no change on the part of others, and in unfavorable

changes for still others; or that contact led to changes in some dimensions of the attitude or behavior but not in others (p. 52)” (as cited in Amir, 1969).

Why certain individuals in certain circumstances will have either favorable or unfavorable changes in attitudes towards outgroups while others in the same conditions will have opposing changes remains a mystery. This mystery continues after decades of research directed to understanding these favorable versus unfavorable outcomes by examining the how, when, and why issues involved (Dixon, Durrheim, & Tredoux, 2005). The Contact Hypothesis has since been refined by determining that positive interactions can only occur under certain conditions. These conditions have been tweaked over time by a number of studies and conclude that contact should be:

“regular and frequent, ...involve a balanced ratio of in-group to out-group members, ... have genuine ‘acquaintance potential’, ... occur across variety of social settings and situations, ...free from competition, ...evaluated as ‘important’ to the participants involved, ...occur between individuals who share equality of status, ... involve interaction with a counter-stereotypic member of another group, ... organized around cooperation toward the achievement of a superordinate goal, ... normatively and institutionally sanctioned, ... free from anxiety or other negative emotions, ... personalized and involve genuine friendship formation, ... with a person who is deemed a typical or representative member of another group” (Dixon et al., 2005, p. 699).

In addition, the actual numerical size of the ingroup and outgroup may also be considered, though results have been inconsistent in this aspect (Liebkind, Nyström, Honkanummi, & Lange, 2004). The reality of these specified conditions are altogether unrealistic in everyday occurrences. So aiming to understand different issues in which intercultural interaction may have an affect is also important.

Research in Intercultural Interaction

The majority of intercultural interaction literature can be found across the social sciences in psychology, sociology and political science. Much of this research has investigated how to reduce intergroup bias as well as testing the conditions, effects, and outcomes of intercultural contact with different features of intergroup processes (Halualani, Chitgopekar, Morrison, & Dodge, 2004).

Intercultural interaction has also been studied in the communication discipline. Studies involving intercultural interaction explore the communication failures that occur when people of the ingroup and outgroup are in interactional situations. Gudykunst (1983) and Gudykunst, Chua, and Gray (1987) found that, in comparison to intra-cultural interactions, intercultural interactions created higher levels of uncertainty. It can also create higher levels of anxiety (Chen, 2002) and impede on the quality of communication events as well as the level of intercultural communication apprehension, particularly in initial interactions (Hubbert, Guerrero, & Gudykunst, 1999; Neuliep & Ryan, 1998). Intercultural interaction and contact has also been studied in

relation to different personality traits, such as sensation seeking (Arasaratnam & Banerjee, 2007).

Issues of Intercultural Interaction

Although intercultural interaction has been studied in a variety of settings, a problem that persists is that there is no widely accepted conceptual definition for explaining intercultural interaction. The continuous difficulties with conceptualizing intercultural interaction make operationalizing this variable problematic. Differentiating interaction and contact has also been neglected. There are also other gaps in the contact/interaction literature that include the frequency and amount of intercultural interaction that different cultural groups engage in, the specificity of interactional events, and the pre-occupation with the majority culture's (White/European American) attitudes towards interaction events with minority groups (Halualani, Chitgopekar, Morrison, & Dodge, 2004).

Different players have added additional aspects of intercultural interaction to the mix. For example, Halualani et al. (2004) studied the issue of frequency of intercultural interaction, while citing that others examined the conditions, effects, and outcomes. Intercultural friendships have been looked at in a number of studies (Kassing, 1997; Gareis, 2000; Sias, Drzewiecka, Meares, Bent, Konomi, Ortega, & White, 2008; Arasaratnam & Banerjee, 2007). Arasaratnam and Banerjee (2007; Arasartnam & Banerjee 2009) looked at sensation seeking, which can be equated with the desire for interaction. If a participant is measured to have high levels of sensation seeking, this

could mean that they have an appetite, or desire, for novelty. From this, seeking interaction on an intercultural level may be a form of sensation seeking (Arasaratnam & Banerjee 2007; Arasaratnam & Banerjee 2009), thus creating the desire for intercultural interaction. It is also important to look at the level of satisfaction in regards to intercultural interaction as it may be a predictor of the desire for interaction. Thus, our understanding of intercultural interaction would be strengthened with work directed toward clarifying this conceptual and operational confusion.

From the elements put forth in the contact/interaction literature, this study poses the following research questions:

- RQ1: How are ethnocentrism, intercultural communication competence, and intercultural willingness to communicate related to amount of intercultural interaction?
- RQ2: How are ethnocentrism, intercultural communication competence, and intercultural willingness to communicate related to desire for intercultural interaction?
- RQ3: How are ethnocentrism, intercultural communication competence, and intercultural willingness to communicate relate to satisfaction with intercultural interaction?

Chapter 3

Methods

This study is designed to explore the relationships among ethnocentrism, ICC, IWTC, and intercultural interaction. The study is organized around a survey questionnaire methodology. The discussion of the study methodology will be organized by a review of the study participants, the survey measurement design, and the procedures involved in data collection and analysis.

Subjects

The subjects of this study include 309 students (308 undergraduate and one graduate) at a large Southeastern university in a convenience sample. Subjects that were thought to possibly be outliers due to an overexposure of international experiences were removed from the sample. The participants removed from the study include one graduate student as well as students that indicated that they are not US citizens (n=2), hold dual citizenship (n=1), or did not indicate their citizenship (n=1). Thus the total sample sized for this study is 304 participants.

The sample included 147 female participants (48.4%) and 134 male participants (44.1%). A total of 23 participants did not report their biological sex (7.6%). The ethnic breakdown of the participants was: 9.5% African American/Black, 1.6% Asian, 1.9% Hispanic/Latin, 4.3% Multi-ethnic, .3% Native American/Alaskan Native, 79.9% White/Caucasian, and .7% reported other. The total missing value for ethnicity was 1%

of the sample (n=3). The median year of birth for the participants was 1986 giving to the average age of 23.5 years old.

All subjects completed the questionnaire on a voluntary basis for either no course credit or extra credit. By completing the questionnaire, all subjects acknowledged informed consent.

Measures

Prior to the instructions given for the completion of the questionnaire, the subjects were given a definition of “culture” as the referent to the cultural questions asked throughout the survey. “Culture” was defined to represent national culture, or the culture of a nation as a whole (e.g. American culture).

Ethnocentrism

To measure ethnocentrism, Neuliep and McCroskey’s (1997) and Neulip’s (2002) GENE scale was used in a five-point Likert measurement (*1 disagree strongly, 2 disagree, 3 neutral, 4 agree, 5 agree strongly*) for self-reported data. The scale originally had 22 questions, but was reviewed for face validity and four questions were changed to avoid double-barrel questions [*I am very interested in the customs and values of other cultures; I am not interested in the customs and values of other cultures; I have little respect for the customs and values of other cultures; I respect to customs and values of other cultures.*]. Thus, four additional questions were added to include both customs and values separately. [Please see *Appendix A* for a copy of the scale].

The following questions were recoded prior to analysis: (1) *Lifestyles in other cultures are just as valid as those in my culture*; (2) *People in my culture could learn a lot from people in other cultures*; (3) *I respect the values of other cultures*; (4) *I respect the customs of other cultures*; (5) *I have many friends from different cultures*; (6) *I am very interested in the values of other cultures*; (7) *I am very interested in the customs of other cultures*; and (8) *Most people in my culture just don't know what is good for them*.

The Cronbach's Alpha for the GENE scale in this study was .920 and the item mean was 2.29. The scale mean was 59.46 with a standard deviation of 12.55.

Intercultural Communication Competence

For the measurement of intercultural communication competence, Hammer et al.'s (1978) Intercultural Effectiveness scale was utilized. The original scale consists of 24 items that are designed to measure the subjects' ability to effectively deal with a variety of intercultural situations when returning from a period of time living abroad that is no less than three months. The original instrument was a six-point interval level scale that ranked each ability as "very important" to "very unimportant" in regards to the subjects' time abroad. However, this was modified for this study by redesigning the instrument to measure *perceived* ability in dealing with intercultural situations. First, to include subjects from a broader base, no international or intercultural encounters were required for participation. Instead, a prompt was given directly prior to the questions that gave a scenario in which the subjects' were to use as a referent in this section of the questionnaire. The scenario is as follows: *Imagine yourself in a foreign country,*

where you are the only person who speaks English. You will be living and working in that country for the next two years. After this prompt, the 24 items were then given in a five-point, Likert-type scale (1 *very unable*, 2 *unable*, 3 *neutral*, 4 *able*, 5 *very able*).

[Please see *Appendix C* for a copy of the scale].

The Cronbach's Alpha for the Intercultural Effectiveness Scale (known as ICC Scale) was .917 and the item mean was 3.62. The mean for this scale was 86.77; the standard deviation was 11.83.

Intercultural Willingness to Communicate

To measure the participants' willingness to communicate in an intercultural context, Kassing's (1997) Intercultural Willingness to Communicate scale (IWTC) was used. The original scale was written for ratio-level responses, but was modified to an interval-level, five-point Likert-type scale (responses at: 1 *never*, 2 *rarely*, 3 *sometimes*, 4 *often*, 5 *always*). The scale includes 12 items; six items are used as filler items. Also modified within the formatting was the addition of the prompt sentence "If the opportunity arose, I would enjoy..." followed by items one through twelve. [Please see *Appendix C* for a copy of the scale].

No items needed recoding for this scale, and the Cronbach's Alpha for was .897 and the item mean was 3.97. The mean totaled 23.82 and the standard deviation was 3.91.

Intercultural Interaction

A self-designed measurement of intercultural interaction was used that includes the operationalized issues of intercultural interaction of: amount of intercultural interaction (i.e. time spent abroad and frequency of interaction with those from different cultural backgrounds), level of desire for intercultural interaction, level of satisfaction with intercultural interaction, and amount of interpersonal relationships (i.e. friendships, romantic relationships).

Nominal and interval level questions were used to measure the amount of intercultural interaction and then standardized for analysis. The following statements were given with *Yes* or *No* answer options: *I have traveled outside of the United States; I have traveled outside of the United States with or because of the US Military**; *I have lived outside of the United States**; *I have lived outside of the United States with or because of the US Military*; *I have traveled outside of the United States for my job**; *I have participated in a study abroad program**. In the standardization process, these statements were tallied to create a 5-point scale (0-4 possible tallies). [Note: **analyzed statements*]. Also, if subjects have traveled outside of the United States a follow-up question asks them to define the length of time they have stayed abroad, consecutively by the following choices: *Days; Weeks; Months; Years*. Subjects that have participated in a study abroad program have a follow-up question that determines where the subjects studied while abroad: *Africa (sub-Saharan); Asia; Australia/New Zealand; Pacific Southeast; Canada; Central America; Europe/Russia; South America; India; North*

Africa; Middle East; or Other. However, these questions were discarded as they appeared to be too confusing for the participants to properly respond.

The interval level questions for amount of intercultural interaction, in the context of frequency, were included in a Likert-type scale (1 *never*, 2 *rarely*, 3 *sometimes*, 4 *often*, 5 *always*). Example questions included: *When at home, I interact with people who speak English as a second language; When away from home, I interact with people who do not speak English.*

Two questions were used to measure the desire of intercultural interaction, such as *I think that living in a different country sounds exciting; I would like to travel outside of the United States*. These questions were given an attitudinal five-point, Likert-type scale (1 *strongly disagree*, 2 *disagree*, 3 *neutral*, 4 *agree*, 5 *agree strongly*).

A single question is used to measure satisfaction of intercultural interaction on an interval, Likert-type scale (1 *very unsatisfied*, 2 *unsatisfied*, 3, *neutral*, 4 *satisfied*, 5 *very satisfied*).

To measure intercultural interaction in the context interpersonal relationships, a set of Likert-type questions (1 *strongly disagree*, 2 *disagree*, 3 *neutral*, 4 *agree*, 5 *agree strongly*) were also asked: *I have many friends who speak English as a second language; and I have had a relationship with someone who speaks English as a second language.*

[Please see *Appendix D* for a copy of the scale].

Procedures

Following approval from the Institutional Review Board of the researcher's home university, data collection began. The sample was chosen by convenience and subjects volunteered to participate. The questionnaire was administered to courses in Communication Studies and in Political Science while a wide variety of university majors were represented. The researcher administered the questionnaires to participants while remaining present until all questionnaires were completed.

Analyses

Once the questionnaires were collected, they were entered into SPSS 17 for data analysis to measure the relationships among the variables of the study. Through the use of inferential statistics (*multiple regressions*), the study's research questions were analyzed. Additional analyses were conducted to examine the correlated relationships among all of the variables of this study. Independent sample t-tests were also utilized to examine the difference between male and females as well as participants who have undergone cultural training in regards to ethnocentrism, intercultural communication competence, intercultural willingness to communication, the amount of intercultural interaction, the desire for intercultural interaction, and the satisfaction with intercultural interaction. A multiple regression was also used to measure the relationship between the major variables and intercultural relationships. Descriptive statistics were used to analyze the demographic information.

Chapter 4

Results

The goal of this study is to explore the relationships among ethnocentrism, ICC, IWTC, and intercultural interaction. It is envisioned that a greater understanding of ethnocentrism, ICC, and IWTC as it relates to intercultural interaction will advance our overall understanding of intercultural communication. Beyond this, the practical implications of understanding how these variables might relate to one another will also further the conceptualization and operationalization of intercultural communication and allow for new ways to strengthen communication among people with different cultural backgrounds.

Research Question One

The first research question asks how ethnocentrism, ICC, and IWTC relate to participants' amounts of intercultural interaction. Initially, descriptive statistics were employed to analyze ethnocentrism, ICC, IWTC, and intercultural interaction. The results of this analysis appear on Table 1. For ethnocentrism (the GENE scale) the results were: $M= 59.46$, $SD= 12.55$ and the minimum and maximum range were 29.00 through 104.00. For the ICC scale, the results were: $M= 86.77$, $SD= 11.83$ and the minimum and maximum scores ranged from 37.00 through 126.00. For the IWTC scale, the results were: $M= 23.82$, $SD= 3.91$ and the minimum and maximum scores ranged from 13.00 through 30.00. For the standardized questions that represent the amount of intercultural interaction, the descriptive statistics were: $M= 0.02$, $SD= 1.60$ and the

Table 1: Descriptive Statistics for Questionnaires

	N	Minimum	Maximum	Mean	Std. Deviation
Ethnocentrism	301	29.00	104.00	59.460	12.550
ICC	297	37.00	126.00	86.774	11.830
IWTC	303	13.00	30.00	23.822	3.910
Amount of Intercultural Interaction	298	-3.31	4.96	.0170	1.600
Desire for Intercultural Interaction	304	2.00	10.00	8.350	1.604
Satisfaction with Intercultural Interaction	302	1.00	5.00	3.772	.797
Valid N (listwise)	288				

minimum and maximum scores ranged from -3.31 through 4.96.

Regression analysis was used to explore the relationship among the variables in research question one. The results indicate that ethnocentrism, ICC, and IWTC are collectively predictive of the amount of intercultural interaction, $R = .28$, $R^2 = .08$, $F(3, 285) = 8.25$, $p < .001$. Individually, however, only ICC was a significant positive predictor of the amount of intercultural interaction [$\beta = .244$, $t = 3.49$, $p < .001$]. Neither ethnocentrism [$\beta = -.028$, $t = -.386$, $p > .05$] nor IWTC [$\beta = .080$, $t = 1.11$, $p > .05$] were statistically significant predictors in research question one. [See Table 2 for further results.]

Research Question Two

The second research question asks how ethnocentrism, ICC, and IWTC relate to participants' desire for intercultural interaction. The mean for the desire for

Table 2: Multiple Regression for Research Question One^a

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	-3.20	1.34		-2.40	.017
Ethnocentrism	-.004	.009	-.028	-.386	.700
IWTC	.033	.030	.080	1.11	.267
ICC	.030	.009	.224	3.49	.001

a. Dependent Variable: Amount of Intercultural Interaction

Table 3: Multiple Regression for Research Question Two^a

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	6.46	1.12		5.79	.000
Ethnocentrism	-.040	.008	-.313	-5.18	.000
IWTC	.109	.025	.264	4.43	.000
ICC	.019	.007	.143	2.70	.007

a. Dependent Variable: Desire for Intercultural Interaction

intercultural communication was 8.35 and the standard deviation was 1.60. The minimum and maximum scores ranged from 2.00 to 10.00. The descriptive statistics can be evaluated in Table 1 for ethnocentrism, ICC, and IWTC.

Regression analysis was also used to explore the relationship among the variables in research question two. The results indicate that ethnocentrism, ICC, and IWTC are collectively predictive of the desire for intercultural interaction, $R = .59$, $R^2 = .35$, $F(3, 291) = 52.85$, $p < .001$. Individually, ethnocentrism negatively predicted desire for intercultural interaction [$\beta = -.313$, $t = -5.18$, $p < .001$]. However, ICC [$\beta = .143$, $t = 2.70$, $p < .05$] and IWTC [$\beta = .264$, $t = 4.43$, $p < .001$] are each positively predictive of the desire for intercultural interaction. [See Table 3 for further results.]

Research Question Three

The third research question asks how ethnocentrism, ICC, and IWTC relate to participants' satisfaction with their intercultural interaction. The mean for the satisfaction with intercultural communication was 3.77 and the standard deviation was .797. The minimum and maximum scores ranged from 1.00 to 5.00. The descriptive statistics can be evaluated in Table 1 for ethnocentrism, ICC, and IWTC.

Once again, a regression analysis was used to explore the relationships between ethnocentrism, ICC, IWTC, and satisfaction with intercultural interaction. Collectively, the model is predictive of satisfaction with intercultural interaction, $R = .36$, $R^2 = .13$, $F(3, 289) = 14.47$, $p < .001$. In individual analysis, ethnocentrism was negatively predictive of satisfaction with intercultural interaction [$\beta = -.252$, $t = -3.57$, $p < .001$]. Neither ICC [$\beta =$

Table 4: Multiple Regression for Research Question Three^a

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	3.72	.643		5.79	.000
Ethnocentrism	-.016	.004	-.252	-3.57	.000
IWTC	.013	.014	.064	.921	.358
ICC	.008	.004	.116	1.89	.060

a. Dependent Variable: Satisfaction with Intercultural Interaction

.064, $t = 1.89$, $p > .05$] nor IWTC [$\beta = .12$, $t = .92$, $p > .05$] reached statistical significance in relation to satisfaction with intercultural interaction. [See Table 4 for table of results.]

Additional Analyses

Inter-Variable Correlations

Prior to analyzing additional data, a correlation test was employed to examine the relationships between the variables of this study. The correlation matrix indicates that ethnocentrism is negatively correlated to IWTC [$r(301) = -.593$, $p < .001$], ICC [$r(295) = -.422$, $p < .001$], the amount of intercultural interaction [$r(295) = -.167$, $p < .05$], the desire for intercultural interaction [$r(301) = -.531$, $p < .001$], and satisfaction with intercultural interaction [$r(301) = -.593$, $p < .001$]. Intercultural willingness to communicate is positively correlated with ICC [$r(297) = .392$, $p < .001$], the amount of intercultural interaction [$r(297) = .190$, $p < .001$], desire for intercultural interaction

$[r(303) = .510, p < .001]$, and satisfaction with intercultural interaction $[r(301) = .262, p < .001]$. Additionally, intercultural communication competence was positively correlated with amount of intercultural interaction $[r(291) = .274, p < .001]$, desire for intercultural interaction $[r(297) = .379, p < .001]$, and satisfaction with intercultural interaction $[r(295) = .251, p < .001]$. [See Table 5 for results.]

Within the intercultural interaction concepts, amount of intercultural interaction was positively correlated with the desire for intercultural interaction $[r(298) = .135, p < .05]$ and satisfaction with intercultural interaction $[r(297) = .136, p < .05]$. In addition, desire for and satisfaction with intercultural interaction are also positively correlated $[r(302) = .162, p < .05]$. [See Table 6 for results.]

Biological Sex Differences

Additional analyses were run to explore differences between females and males in regards to ethnocentrism, ICC, IWTC, and each of the operationalized aspects of intercultural interaction (amount, desire, and satisfaction) using a series of independent sample t-test.

The results of the analysis revealed significant differences between biological sex and ethnocentrism $[t(277) = -2.77, p < .05]$ with males being more ethnocentric than females. Intercultural willingness to communicate also attained a statistical difference $[t(278) = 3.53, p < .001]$ with females having higher levels of IWTC. Females also had higher levels of desire for intercultural communication than males $[t(279) = 2.29, p < .05]$. Intercultural communication competence $[t(272) = -1.22, p > .05]$, the amount of

Table 5: Inter-Variable Correlation Matrix—Communication Variables

		Ethnocentrism	IWTC	ICC
Ethnocentrism	Pearson Correlation	1	-.593**	-.422**
	Sig. (2-tailed)		.000	.000
	N	301	301	295
IWTC	Pearson Correlation	-.593**	1	.392**
	Sig. (2-tailed)	.000		.000
	N	301	303	297
ICC	Pearson Correlation	-.422**	.392**	1
	Sig. (2-tailed)	.000	.000	
	N	295	297	297
Amount of Intercultural Interaction	Pearson Correlation	-.167**	.190**	.274**
	Sig. (2-tailed)	.004	.001	.000
	N	295	297	291
Desire for Intercultural Interaction	Pearson Correlation	-.531**	.510**	.379**
	Sig. (2-tailed)	.000	.000	.000
	N	301	303	297
Satisfaction with Intercultural Interaction	Pearson Correlation	-.336**	.262**	.251**
	Sig. (2-tailed)	.000	.000	.000
	N	299	301	295

**Correlation is significant at the 0.01 level (2-tailed).

Table 6: Inter-Variable Correlation Matrix—Intercultural Interaction Concepts

		Amount of Intercultural Interaction	Desire for Intercultural Interaction	Satisfaction with Intercultural Interaction
Ethnocentrism	Pearson Correlation	-.167**	-.531**	-.336**
	Sig. (2-tailed)	.004	.000	.000
	N	295	301	299
IWTC	Pearson Correlation	.190**	.510**	.262**
	Sig. (2-tailed)	.001	.000	.000
	N	297	303	301
ICC	Pearson Correlation	.274**	.379**	.251**
	Sig. (2-tailed)	.000	.000	.000
	N	291	297	295
Amount of Intercultural Interaction	Pearson Correlation	1	.135*	.136*
	Sig. (2-tailed)		.020	.019
	N	298	298	297
Desire for Intercultural Interaction	Pearson Correlation	.135*	1	.162**
	Sig. (2-tailed)	.020		.005
	N	298	304	302
Satisfaction with Intercultural Interaction	Pearson Correlation	.136*	.162**	1
	Sig. (2-tailed)	.019	.005	
	N	297	302	302

**Correlation is significant at the 0.01 level (2-tailed).

*Correlation is significant at the 0.05 level (2-tailed).

intercultural interaction [$t(274) = .25, p > .05$], nor satisfaction with intercultural interaction [$t(278) = .80, p > .05$] reached statistical significance. [See Table 7 for the descriptives for biological sex].

Intercultural Training

Subjects were asked whether they had previously participated in any type of intercultural training or skills course. Twenty-nine percent of subjects reported previous intercultural training while 71% reported none. An independent sample t-test was used to explore statistical differences between participants who had previous intercultural training and those who did not in relation to ethnocentrism, ICC, IWTC, amount of intercultural interaction, desire for intercultural interaction, and satisfaction with intercultural interaction. Intercultural training made a statistically significant difference in ICC [$t(293) = 2.03, p < .05$] as well as the desire for intercultural interaction [$t(300) = 2.20, p < .05$]. This indicates that participants who had previous intercultural training were had significantly higher levels of ICC and significantly higher levels of desire for intercultural interaction. Intercultural training did not make a statistically significant difference in regards to ethnocentrism [$t(297) = .82, p > .05$], IWTC [$t(299) = .61, p > .05$], amount of intercultural interaction [$t(294) = 1.00, p > .05$], nor satisfaction with intercultural interaction [$t(298) = 1.50, p > .05$]. [See Table 8 for the descriptives for intercultural training].

Table 7: Descriptives for Biological Sex

	Sex	N	Mean	Std. Deviation	Std. Error Mean
Ethnocentrism*	F	147	57.524	11.551	.953
	M	132	61.689	13.538	1.178
IWTC**	F	147	24.490	3.661	.302
	M	133	22.890	3.946	.342
ICC	F	147	86.279	11.351	.936
	M	127	87.969	11.577	1.025
Desire for Intercultural Interaction*	F	147	8.517	1.519	.125
	M	134	8.075	1.715	.148
Amount of Intercultural Interaction	F	143	.0296	1.657	.139
	M	133	-.0186	1.555	.135
Satisfaction with Intercultural Interaction	F	146	3.808	.782	.065
	M	134	3.731	.833	.072

* Statistically Significant at $p < .05$

** Statistically Significant at $p < .001$

Table 8: Descriptives for Intercultural Training

Intercultural Training		N	Mean	Std. Deviation	Std. Error Mean
Ethnocentrism	yes	87	60.425	13.133	1.408
	no	212	59.109	12.365	.849
IWTC	yes	88	24.011	3.786	.404
	no	213	23.709	3.964	.272
ICC*	yes	86	88.965	12.771	1.377
	no	209	85.890	11.383	.787
Desire for Intercultural Interaction*	yes	88	8.659	1.421	.152
	no	214	8.215	1.662	.114
Amount of Intercultural Interaction	yes	88	.150	1.612	.172
	no	208	-.055	1.600	.111
Satisfaction with Intercultural Interaction	yes	88	3.886	.794	.085
	no	212	3.736	.789	.054

* Statistically Significant at $p < .05$

Ethnocentrism, ICC, IWTC, and Intercultural Relationships

Regression analysis was used to explore the relationships among ethnocentrism, ICC, IWTC, and intercultural relationships. Collectively, ethnocentrism, ICC, and IWTC are predictive of intercultural relationships, $R = .42$, $R^2 = .18$, $F(3, 289) = 21.50$, $p < .001$. Individually, ICC [$\beta = .193$, $t = 3.23$, $p < .001$] and IWTC [$\beta = .231$, $t = 3.43$, $p < .001$] were positively predictive of intercultural relationships. Ethnocentrism [$\beta = -.11$, $t = -1.53$, $p > .05$] and intercultural relationships did not reach statistical significance.

Chapter 5

Discussion

The goal of the present investigation was to examine the relationships among ethnocentrism, intercultural communication competence, intercultural willingness to communicate, and intercultural interaction. Taken together, the results of this study suggest intercultural interaction is impacted by intercultural communication variables and intercultural skills training may be one method to prepare students and professionals for intercultural communication. The discussion of the study results is organized each of the research questions as well as the study results implications and ideas for future research.

The first research question explored the relationship between ethnocentrism, ICC, IWTC and the amount of intercultural interaction. The results indicate that of the communication variables, only ICC is a significant predictor of participants' amount of intercultural interaction. Thus, as perceptions of intercultural communication competence increases, amount of intercultural interaction increases.

This relationship suggests that this is an important finding in this study as it is suggestive that for beneficial and productive intercultural interaction and communication to take place, a certain level of intercultural communication competence must be met. Considering the implication for educational purposes, the results support the need for intercultural training prior to the experiential environment (such as study abroad or other experiential learning programs). In this study,

participants who had previously undergone intercultural training or skills courses had statistically significant higher levels of perceived intercultural communication competence than their counterparts. As the number of American students going abroad has increased nearly 150% percent between 1996/1997 to 2006/2007 (Institute of International Education & US State Department, 2008b), understanding what is needed to prepare students for such experiential learning so as to enrich and promote student intercultural encounters is increasingly important.

It is also important to consider why a relationship between perceived intercultural communication competence and the amount of intercultural interaction exists. It can be related to communication competence (Spitzberg & Cupach, 1984) where competence builds knowledge, skills, and motivation as a communicator. From an intercultural standpoint, those who are knowledgeable about the host culture or of visitors' cultures will readily be more understanding of the different communication behaviors that may exist among cultures. Knowledge of socially accepted communication behaviors may intertwine itself with cultural knowledge and thus may promote confidence in the ability to adequately understand and participate in intercultural communication. The same can be said of skill building as a part of intercultural communication competence. In this sense, it is easier to understand the importance of intercultural training to adequately equip students, and professionals alike, so that they may successfully and confidently engage in intercultural communication. Motivation can also be increased through intercultural training. In this

study, participants who had previous intercultural training had a greater desire (or motivation) for intercultural interaction. Through a combination of these elements, confidence and competence can be gained, which in turn can increase the amount of intercultural interaction.

Interestingly, ethnocentrism did not relate to the amount of intercultural interaction in this study. Based on Allport's (1954) Contact Hypothesis and other prejudice studies (Binder, Zagefka, Brown, Funke, Kessler, Mummendey, Maquil, Demoulin, & Leyens, 2009; Turner, Hewstone, & Voci, 2007; Dixon et al., 2005; Liebkind, Nyström, Honkanummi, & Lange, 2004), the relationship, though often inconsistent, has previously been reported. One explanation for this unexpected relationship in this study may lie in the differences between ethnocentrism and prejudice. High levels of ethnocentrism may lead to prejudice (Wrench et al., 2006; Arasaratnam & Banerjee, 2007), but it is also important to note that a low level of ethnocentrism has many positive associations, such as group cohesion and patriotism (Wrench, et al., 2006). As the participants in this study did not report high levels of ethnocentrism ($M = 59.46$, or 2.29 on a Likert-type scale), it is too low to see if any negative effects, such as prejudice.

The second research question asked about how ethnocentrism, ICC, and IWTC relate to the desire for intercultural interaction. Once again, motivation (or desire) is significant not only as an element of intercultural communication competence, but also to intercultural interaction. The results indicate each of the communication variables

(ethnocentrism, ICC, and IWTC) are significant predictors for the desire for intercultural interaction.

High levels of ethnocentrism predict lower levels of desire for intercultural interaction. This suggests several things. First, it gives limited support for Social Identity Theory as differentiation and self-categorization can be seen in the lack of motivation for intercultural interactions that deepen the sense of ethnocentrism. This deeper understanding of what streams create the river of ethnocentrism is important so that as research on this topic continues, it can go beyond the effects of high or low levels of ethnocentrism and explore causes of ethnocentrism. Here again, knowledge, skill, and motivation may play a large role in ethnocentrism. For example, if a traveler is walking through an unknown forest after dark, where only the moonlight may cause shadows to appear, this traveler's motivation for this little adventure may decrease greatly. Conversely, however, if the same traveler meets this unknown forest during the midday when the noon sun leaves no shadows, confidence and competence may lead the traveler through their journey. It is the ultimate question of the unknown that weakens the motivation, and through this, it may increase one's self-categorization in social identities as well as increase differentiation of those who are perceived as different so that everything has its place and every place has its thing.

Intercultural communication competence was also a significant predictor of the desire for intercultural interaction. However, given the discussion of communication competence and motivation (or desire) being represented in the model of

communication competence (Spitzberg & Cupach, 1984) further discussion in unwarranted other than to say that it is unquestionably one of the most important variables of this study.

Intercultural willingness to communicate was also a significant predictor of the desire for intercultural interaction. This, too, can perhaps be tied to the confidence and competence related to intercultural interaction, but more importantly, is the idea of extroversion. A certain level of extroversion is expected of people who are willing to communicate, and if one is willing to communicate intercultural (regardless of their level of ICC) it may be linked to variables such as sensation seeking as suggested by Arasaratnam and Banerjee (2007). However, the link between IWTC and the desire for intercultural interaction as they maintain a positive relationship is not altogether surprising as one would expect this relationship to exist. Although, as the interrelationships between the communication variables were not tested in this study, it is difficult to say how intercultural willingness to communicate may link itself with either ethnocentrism or ICC in regards to its effect on the desire for intercultural interaction.

The third research question asked about how ethnocentrism, ICC, and IWTC relate to participants' satisfaction with intercultural interaction. The results indicate that only ethnocentrism is a significant predictor of satisfaction with intercultural interaction insofar that as ethnocentrism increases satisfaction with intercultural interaction decreases. It is important in this analysis to acknowledge the absence of ICC as a predictor of satisfaction with intercultural interaction. This would suggest that,

unlike the other intercultural interaction concepts, satisfaction with intercultural interaction may neglect direct influence from the knowledge, skill, and motivation that so strongly influences the other concepts. Perhaps, once again, we have the traveler at the edge of a dark forest. Perhaps though the unknown element of intercultural interactions causes self-categorization and differentiation, but in so, it also creates a level of personal distress.

This personal distress causes dissatisfaction with intercultural interaction. It is not accepted as politically correct in the United States to differentiate among people culturally. Patriotism is grand, but prejudices as well as racism are history's dirty mistress. It would be naïve to think that historical condemnations have no role to play in this study. Given the optimistic sentiments of a politically correct national culture and the fact that this study's participants are generally from an area of the country that is historically and culturally ethnocentric, the personal distress of feeling ethnocentric may cause dissatisfaction with intercultural interaction. So given the element of the unknown, the inability to cope with this unknown may cause higher levels of ethnocentrism. These higher levels of ethnocentrism, given the state of the national culture to be inclusive rather than to differentiate, may cause distress in intercultural interactions. This distress may cause the feeling of dissatisfaction with intercultural interaction. It is, however, important to state that the relationship beyond ethnocentrism is predictive of satisfaction with intercultural interaction is merely speculative, and should be ventured in further research.

Taken together, the results of this study are limited in their support for the Social Identity Theory. The mean score for the GENE scale indicates that the sample participants are only slightly less than neutral (2.29 on a Likert-type scale) in their ethnocentric attitudes towards people of with different cultural backgrounds. So it is difficult to predict the level of self-categorization and differentiation into social identities. It was clear that biological sex made a difference as male participants had higher levels of ethnocentrism. Ethnocentrism also predicted one's desire for intercultural interaction. With this in mind, it suggests that some differentiation is being made. However, as higher levels of ethnocentrism also predicted lower levels of satisfaction with intercultural interaction, it may be that participants' dissatisfaction with their level of knowledge and intercultural communication competence affects the outcome of their participation. So as the mean score for ethnocentrism is low, it does not appear that this sample is not differentiating between cultural backgrounds.

Furthermore, it is thought that the participants may lack knowledge of a wide range of cultural customs, norms, and values. For example, one question on the GENE questionnaire asked if the participant respects the values of other cultures. The item mean for this question is 4.18 with a standard deviation of .723. From this, it seems that there is a high level of respect for the values of other cultures. However, if the participants' reference for this question is cuisine or traditional dance, for example, the given responses are understandable. But other cultural values, such as honor killings or female genital mutilation, may have been overlooked and would undoubtedly change

the response of this question. Therefore, due to a questionable level of knowledge as well as the American tendency for politically correct responses the score of the GENE scale may not be accurate.

Overall, given the relationships that were born from this study's results, support is given that ICC and desire for intercultural interaction are very important variables to this study. Participants that had previous intercultural training were found to have more ICC and higher levels of desire for intercultural interaction. Higher levels of ethnocentrism predicted lower levels of desire as well as lower levels of satisfaction with intercultural interaction. From this, one could argue for the importance of intercultural training as a way to build intercultural communication competence as well as desire for intercultural interaction, which has the potential to lower ethnocentrism and increase satisfaction with intercultural interaction. [*Please see Figure 1.*]

As research that examines these variables together is limited, the implications of this study are more appropriately placed in the possibility of future research. Without gaining a base knowledge of how intercultural interaction relates to and effects intercultural communication variables the fullness of the implications of this study and future studies is limited.

Future Research and Limitations

As discussed above, the potential for understanding the processes of intercultural communication is at hand with such studies. Model building is one way

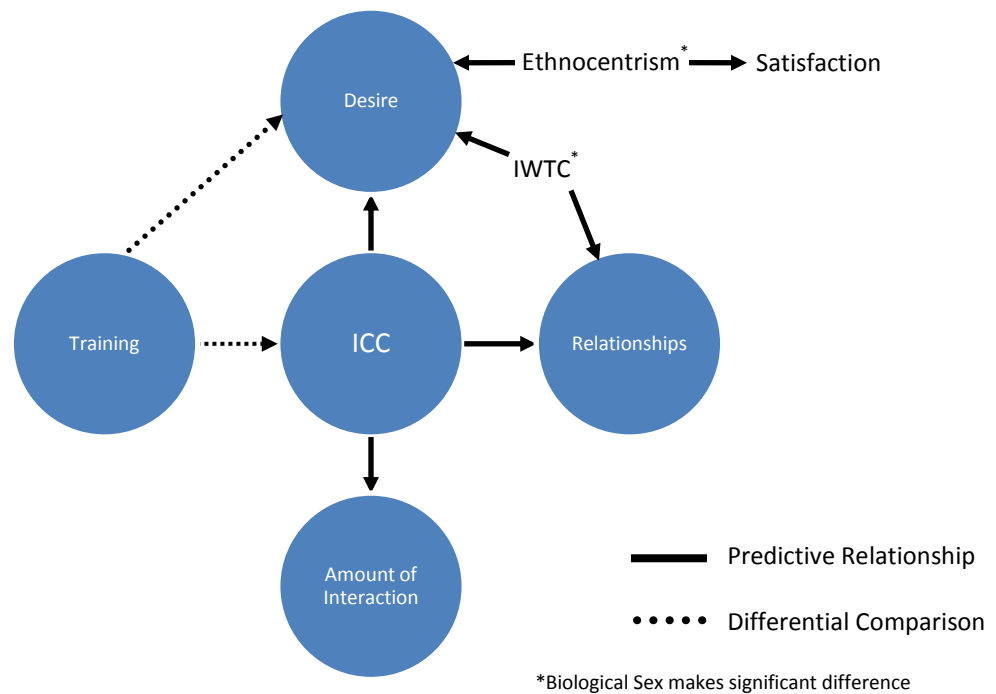


Figure 1: Relationships within the Study

that researchers can create and test the processes of intercultural communication and begin to see what affects the success or failure of communication events. With this, it is important to test the relationships among each of the communication variables (ethnocentrism, ICC, and IWTC) as well.

The possibilities of research that involves intercultural interaction as a communication variable is, in many respects, endless. In this study, intercultural interaction acted as a constant dependent variable, however, it could also be an independent variable. With this, one could test the strength and direction of a relationship with intercultural interaction and a variety of intercultural communication

variables—in particular, intercultural communication competence as this was a dominant variable in this study. Binder et al. (2009) conducted a similar longitudinal study that looked at intercultural contact as both the independent and dependent variable in a study that compared prejudice in minority and majority groups in three European countries. The results of this study are that the relational path is two-way, or that contact predicts prejudice, but also that prejudice predicts contact (Binder et al., 2009). Causal studies could also be directed towards understanding the chicken or the egg of intercultural interaction and intercultural communication.

Further testing of the relationships among the interaction concepts (amount, desire, and satisfaction) is also important. Through this, researchers can further investigate and determine how to conceptually define and operationalize interaction and decide whether or not to differentiate from intercultural contact. As desire was predicted by each communication variable, further investigation is warranted to examine the roots of desire and whether desire stems from training or training stems from desire. From this, determining the best means of training may further be understood.

Methodologically, one could use a variety of methods to gain more information and further this area of study. Qualitative methods, such as in-depth interviews, may gain insight to questions of desire as well as particular interaction behaviors. It could also aid in conceptualizing interaction itself. Furthermore, experiments would be useful in understanding the importance and processes of how the amount of interaction

continues to effect intercultural communication competence. The subjects used in this study were from a convenience sample, but a non-student population would gain greater insight into understanding a more generalized view of how the variables of this study relate. Also, expanding the demographic analysis to include ethnicity a differential factor could also be appealing as well as further examination of the differences between sexes.

Comparative studies would also be interesting as most nations do not have the racial and cultural diversity that is found in the United States nor the instinctual rally around the politically correct.

This study, however, is not without flaw. As discussed above, the sample is of convenience and not generalizable to the general population. Also, the fact that they were all students, the opportunity for more interpersonal contact with people from differing cultural backgrounds is greater than the general population as the increase of foreign students in American universities has increased greatly (Institute of International Education & US State Department, 2008a).

Methodological limitations can be found in the intercultural interaction measurement. Two out of three of the interaction concepts were measured through one or two questions. As such, the validity and reliability of these measurements is unknown. Further study and design is needed to form a valid and reliable measurement.

Though the IWTC scale reached a high reliability coefficient, it does not differentiate between cultural groups. It may be that participants are willing to communicate with certain cultural groups but not with others.

Conclusions

Overall, this pioneer study leaves more questions than it answered, but it is in this that the importance of seeking ethnocentrism and intercultural interaction as communication variables is supported. As it is, everyone learns everyday whether they are children on a playground or men and women on a board of directors. So it is important too that although implications are given in an educational perspective, the same implications can be applied to multinational organizations.

With this in mind, it matters not if it is a teenager playing World of Warcraft with players that have a variety of nationalities, or it is a CEO of a multinational corporation that requires weekly conferences with offices in China, as the world becomes more accessible to people from every walk of life the importance of intercultural communication skills also grows. We are all in danger of failed communication and, as researchers, examining ethnocentrism, intercultural interaction with intercultural communication variables have the potential to prepare others and ourselves in practical and real ways. It is as Walt Disney sings from California to Paris to Hong Kong, "It's a world of laughter, a world of tears. It's a world of hopes, and a world of fears. There's so much that we share, that it's time we're aware it's a small world after all" (Sherman & Sherman, 1964).

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Appendices

Instrumentation

Appendix A

Neuliep and McCroskey (1997) and Neuliep's (2002) GENE Scale (*modified*)

1. Most other cultures are backward compared to my culture.
2. My culture should be the role model for other cultures.
3. People from other cultures act strange when they come into my culture.
4. Lifestyles in other cultures are just as valid as those in my culture.
5. Other cultures should try to be more like my culture.
6. I am not interested in the values of other cultures.
7. I am not interested in the customs of other culture.
8. People in my culture could learn a lot from people in other cultures.
9. Most people from other cultures just don't know what is good for them.
10. I respect the values of other cultures.
11. I respect the customs of other cultures.
12. Other cultures are smart to look up to our culture.
13. Most people would be happier if they lived like people in my culture.
14. I have many friends from different cultures.
15. People in my culture have just about the best lifestyles of anywhere.
16. Lifestyles of other cultures are not as valid as those in my culture.
17. I am very interested in the values of other cultures.
18. I am very interested in the customs of other cultures.
19. I apply my values when judging people who are different.
20. I see people who are similar to me as virtuous.
21. I do not cooperate with people who are different.
22. Most people in my culture just don't know what is good for them.
23. I do not trust people who are different.
24. I dislike interacting with people from different cultures.
25. I have little respect for the values of other cultures.
26. I have little respect for the customs of other cultures.

Appendix B

Hammer, Gudykunst, and Wiseman's (1978) Intercultural Effectiveness Scale (*modified*)

SCENARIO: Imagine yourself in a foreign country, where you are the only person who speaks English. You will be living and working in that country for the next two years.

1. The ability to deal with frustration
2. The ability to deal with interpersonal conflict
3. The ability to deal with unfamiliar situations
4. The ability to deal with changes in life styles
5. The ability to deal with stress
6. The ability to deal with pressure to conform
7. The ability to deal with financial difficulties
8. The ability to deal with social alienation
9. The ability to deal with different political systems
10. The ability to communicate in the language of the host culture
11. The ability to deal with different social customs
12. The ability to deal with unforeseen problems
13. The ability to initiate interaction with a stranger
14. The ability to enter into meaningful dialogue with other people
15. The ability to deal with communication misunderstandings between myself and others
16. The ability to develop satisfying interpersonal relationships with other people
17. The ability to effectively deal with anxiety
18. The ability to accurately understand another person's point of view
19. The ability to effectively deal with different communication styles
20. The ability to effectively deal with a different educational system
21. The ability to maintain satisfying interpersonal relationships with other people
22. The ability to accurately understand the feelings of another person
23. The ability to empathize with another person
24. The ability to work with other people

Appendix C

Kassing's (1997) Intercultural Willingness to Communicate Scale (*modified*)

If the opportunity arose, I would enjoy...

1. talking with a close friend.*
2. talking with a spouse or significant other (girlfriend, boyfriend).*
3. talking with someone I perceive to be different than me.
4. talking with someone from another country.
5. talking with a physician.*
6. talking with someone from a culture I know very little about.
7. talking with a salesperson in a store.*
8. talking with someone of a different race than mine.
9. talking with a relative or family member.*
10. talking with someone from another culture.
11. talking with someone at work.*
12. talking with someone that speaks English as a second language.

*Filler Item

Appendix D

Intercultural Interaction Instrument

Interval Level Question (5-point) *Very unsatisfied to very satisfied*

1. In regards to my experience with people from different cultures, I am _____.

Nominal Level Questions *Yes or No*

2. I have traveled outside of the United States.

Follow-Up Question

3. The longest I have been outside of the United States at one time, is:

Days

Weeks

Months

Years

4. I have traveled outside of the United States with or because of the US Military.
 5. I have lived outside of the United States.
 6. I have lived outside of the United States with or because of the US Military.
 7. I have traveled outside of the United States for my job.
 8. I have participated in a study abroad program.

Follow –Up Question Categories

Africa (Sub-Saharan)

Asia

Australia/New Zealand

Canada

Central America

Europe; Russia

India

Middle East

North Africa

Other

Pacific Southeast

South America

Interval Level Questions (5-point) *Never to Always*

9. When at home, I interact with people who speak English as a second language.
 10. I have had a relationship with someone who speaks English as a second language.
 11. When I travel, I like to do what the locals do.
 12. I have taken vacations outside of the United States.
 13. When I travel, I like to do what tourists do.

14. When away from home, I interact with people who do not speak English.

Interval Level Questions (5-point) *Disagree strongly to Agree strongly*

15. I think that living in a different country sounds exciting.
16. I have many friends who speak English as a second language.
17. I would like to travel outside of the United States.

Vita

Julie Renée Justen (née Massengill) was born in Knoxville, Tennessee and graduated from the University of Tennessee in 2007 with a Bachelors of Art degree in Political Science. She continued her education at the University of Tennessee by entering the College of Communication and Information in the Communication Studies department to earn a Masters of Science degree.

During her Masters program, Julie served as a graduate teaching assistant and taught public speaking. She also presented research at a national communication conference and was received as a top student paper.