Globalization has led to increasing international mobility among business and education professionals over the past 50 years. When people have increased opportunities to interact with others from different cultures, intercultural sensitivity becomes important to create harmony among various cultural groups and reduce anxiety and cultural conflict. The purpose of this study was to examine Taiwan business colleges students’ intercultural sensitivity and how they learned about different cultures from their daily lives and formal education.

The population in this study comprised Taiwanese citizens who were college seniors majoring in international business and management in Taiwan. The Intercultural Development Inventory (IDI) and a demographic survey were employed in the first phase, a quantitative study. From a total of 195 students, 103 students (52.8%), 88 students (45.1%), and 4 students (2.1%) scored their intercultural sensitivity in the low-middle DD/R stage, high DD/R stage to low-middle M stage, and high M stage to low-middle AA stage respectively. Data analysis demonstrated no significant differences between students’ intercultural sensitivity and gender, age, and foreign language capability, but significant differences emerged in students’ intercultural sensitivity and international experiences, activities on campus, and future plans.
In the second phase, a qualitative study, phenomenological theory was used. Based on students’ scores on the IDIs, 12 interviewees were selected. Interviewees’ intercultural sensitivity inclined either toward the ethnocentrism or ethnorelativism, and gender balance was considered. Data analysis demonstrated students whose intercultural sensitivity leaned toward ethnocentrism primarily learned different cultures from multimedia, had no or few international experiences, were uninterested in participating in intercultural activities on campus, and preferred to work in Taiwan after graduation. To compare with those students, students whose intercultural sensitivity leaned toward ethnorelativism learned cultural differences from listening to others’ international experiences, engaged in international experiences like short-study abroad, were interested in participating intercultural activities on campus, and preferred to pursue higher education overseas after graduation.

Various implications emerged for Taiwan business college seniors to enhance their intercultural sensitivity, for Taiwanese teachers to include their personal international experiences in curriculum design, and for business school leaders to consider appropriate programs to improve students’ intercultural sensitivity.
INTERCULTURAL SENSITIVITY DEVELOPMENT AMONG
TAIWAN BUSINESS COLLEGE STUDENTS

A dissertation submitted to the
Kent State University College and Graduate School
of Education, Health, and Human Services
in partial fulfillment of the requirements
for the degree of Doctor of Philosophy

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ACKNOWLEDGMENTS

The accomplishment of my doctoral study would have been impossible without help and support from my dissertation committee: Dr. Kenneth Cushner, Dr. William Bintz, and Dr. Patrick O’Connor. I was able to complete my dissertation with their guidance, knowledge, and thoughtful advice. Special thanks to Dr. Cushner, my adviser, who read several drafts of my dissertation while he was overseas and inspired me to remain focused.

Heartfelt thanks to my parents. Few Asian parents encourage their female children to pursue the Ph. D.; however, my parents lovingly supported me during my long doctoral journey.

I am grateful to my friends in the United States who championed me through all my difficulties. Their patience and reinforcement cheered me while I was under stress.

I also appreciated the cooperation of all of the participants in this study. Their passion and willingness to share their valuable experiences were deeply appreciated.
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TO THE READERS

I invite the reader to take a few minutes to read the critical incident appearing below, entitled “The Unsuccessful Dinner Party,” created by Cushner and Brislin (1996, p. 58):

The Unsuccessful Dinner Party

Having been treated to a wonderful time by Mei-ying’s family on her first visit to the Orient, Alice wanted to return their hospitality. She invited them out for a meal, but they politely refused, knowing that her travel budget could not afford it. Being aware of the Chinese emphasis on food, Alice volunteered to make the family a genuine American meal. They agreed to this, saying that they would get whatever she needed. Alice makes a list, and Mei-ying took her to the marketplace. There seemed to be a horde of people pushing and grabbing at the various items displayed in every available spot, right there in the street. Mei-ying attempted to maneuver Alice to the meat section, where she could get some steaks. However, as she neared the area, Alice spotted a man who had just wrung a chicken’s neck and then hung it up to bleed it. Alice was aghast but continued on, her gaze now directed to the street they were about to cross. There in the gutter, a man was scaling and cleaning out a large fish. At this, Alice remarked on the unsanitary conditions of the place. She nonetheless made her way to the booth with the beef, where she was met with the blank stare of a dead steer’s head. Totally repulsed at this, she queasily
asked Mei-ying to take her to another market, preferably one that was indoors. Mei-ying hesitantly agreed, saying that there was a Western-style supermarket on the next block, but that she rarely went there as she was unsure of the freshness of the items. To her delight, Alice found all items she needed. However, she noticed Mei-ying poking and pinching and squeezing items, with a worried look on her face. When all was prepared and served, Alice noticed that Mei-Ying’s family just picked at the food.
How would you help explain the family’s reluctant feelings? (See the answer in Appendix A).

1. Mei-ying and her family were unaccustomed to eating American food, and they really did not want Alice to cook for them.

2. Mei-ying’s family thought that Alice should pay for the items she needed to cook the treat for them.

3. Alice had insulted Mei-ying’s family by suggesting that she cook for them, implying that their manner of cooking was not really acceptable.

4. Mei-ying and her family and Alice have different ideas about sanitary conditions and freshness of food.
Diversity in the world today has no doubt caused the appearance of more “Mei-yings” and “Alices.” Tata, Fu, and Wu (2003) asserted that “culture, values, and practices perceived as fair in one country may be perceived as less fair, or even unfair, in others” (p. 205).

Cushner and Brislin (1996) designed critical incidents to help people develop awareness of different cultural components, and “the incidents are designed to be relevant to all readers, no matter what their specific roles in cultures other than their own” (p. 14).

The current research is designed for the following purposes:

1. to convey the importance of intercultural sensitivity to the Taiwan student who works with people from other cultures,
2. to help the businessperson understand potential employees’ current level of intercultural sensitivity before hiring individuals who will be expected to work effectively with people of different cultural backgrounds,
3. to assist the educator eager to develop intercultural sensitivity in class understand how students build this quality from personal and formal educational experiences before designing a suitable curriculum for them, and
4. to help parents who care whether their children work and live with diverse groups successfully either at school or at work discover how family, friends, and mass media affect children’s development of intercultural sensitivity.
CHAPTER I
INTRODUCTION

The world has changed dramatically in the past few decades. From the perspective of those at the World Bank (2003), economic globalization is a certainty, and “trade is expanding worldwide, increasing competitive demands on producers . . . [and] transforming the demands of the labor market throughout the world” (p. xvii). Roome (2005) has also indicated that

the mixing of cultures has been driven by the movement of people in the face of resource scarcity, political instability and conflict, and palpable differences in economic prosperity as well as the images of opportunity portrayed by developed economies in the global media (p. 161).

During the early 21st century, opportunities for business graduates to work abroad or work for locally based foreign companies have increased (Teagarden, Adler, Boyacigiller, & Glinow, 1993), and “it becomes clear that diversity is an issue that has real importance and relevance today and will be in the future as well” (Church, 1995, p. 3). Intercultural sensitivity, that results from a gradual change in one’s meaning structures (E. W. Taylor, 1994), becomes a vital necessity. The term intercultural sensitivity is
frequently used to describe positive attitudes toward interacting appropriately and effectively with people who have cultural backgrounds different from one’s own (Bhawuk & Brislin, 1992; Landis & Bhagat, 1996). In the current study, “intercultural sensitivity can be seen as the sine qua non for transcending ethnocentrism and establishing effective positive relations across cultural boundaries both internationally and domestically” (M. J. Bennett, 1993, p. 24).

From the business perspective, Harris and Kumra (2000) and Wright (2003) found that between the 1960s and 1980s adaptation and understanding of local cultures was unnecessary because most expatriates were sent abroad for purposes of command and control over local nationals in Third-World countries. If cross-cultural training had been provided at that time, practical living considerations and language ability would have been essential training criteria (Harris & Kumra, p. 602). Because joint ventures and alliances with developed countries have increased since the 1990s, command and control over local nationals is no longer appropriate; instead adaptability in new situations, sensitivity to different cultures, and effective interaction with local people have been viewed as essential “soft” skills.

Anderson, Lawton, Rexeisen, and Hubbard (2006) have indicated that an individual’s sensitivity to cultural difference and an ability to adapt his or her behavior to cultural differences will become more valuable as our workplace and society become more diverse (p. 459). Gundling (2003) suggested that “knowledge of culture is essential
to sorting out almost any cross-border problem” (p. 30) and that effective leaders of international business corporations know “why a foreign counterpart would propose a different solution to [a particular] work issue” (p. 36).

The authors of the foregoing statements have implied that intercultural sensitivity is important for any international business corporation. Corporation profits will increase if an international manager or executive understands the necessity of the “development and application of knowledge about cultures in the practice of international management when the people involved have different cultural identities” (Mead, 2005, p. 16).

Numerous researchers (Adler & Bartholomew, 1992; Bigelow, 1994; Lane & DiStefano, 1992) have advocated cross-cultural business skills, such as positive attitudes, sensitivity, cross-cultural interaction, global perspective, flexibility, and prior foreign experience to help people succeed in international assignments and avoid returning home early without completing their objectives overseas. Others (Baker & Ivancevich, 1971; Sanchez, Spector, & Cooper, 2000) have clearly shown that many businesses still do not offer cross-cultural training to expatriates because company officials believe a manager’s technical skills and work performance in his or her own country prefigure success in foreign assignments.

From the academic perspective, schools, especially colleges and universities, are expected to help prepare students to develop skills that allow them to see themselves as global citizens when they participate at local, national, and international levels (Kubow &
Fossum, 2007). Judkins and LaHurd (1999) observed that “higher education is currently struggling to not only meet the needs of a more diverse student body but also to educate students to meet the needs of a more diverse society” (p. 787). Business graduates in particular have more opportunities to work with diverse groups of people than other graduates (Melander, 2001, p. 85), and for them intercultural sensitivity is a most important element for success in their future work.

Multicultural education has been advocated in the United States since the Civil Rights Movement of the 1960s as one way to develop students’ intercultural sensitivity. Many researchers (e.g., Banks, 1997; Gay, 1994; Nieto, 2000) have discussed the importance of multicultural education in higher education, especially for preservice teachers. Rego and Nieto (2000) have pointed out that “if prospective teachers are taught at colleges and universities that continue to value only the knowledge, scholarship, and contributions of those in the dominant culture, they will have limited perspectives to bring to their teaching” (p. 423). Kubow and Fossum (2007) stated that “[a]n important purpose of education in a global age will be helping students to address cultural pluralism” (p. 287). Paccione (2000) has asserted that effective teachers need knowledge of diversity and skills as well as positive attitudes toward cultural diversity in the classroom in order to work with diverse groups of students.

Recently, business educators have realized that theoretical curricula cannot prepare students to work effectively with diversity. With the increasing globalization of
business, educating undergraduate business students to live in harmony in an ethnically and culturally diverse society is essential (Laughton & Ottewill, 2000; Mahoney & Schamber, 2004). Blackwell (2005) suggested “being culturally competent is not about noticing the color of skin or the language spoken; it is about respecting the differences in beliefs, preferences, traditions, and values of groups of people whose cultural background is different from our own” (p. 53). To increase students’ ability to live with cultural diversity, some researchers (Hook, 2000) have promoted curriculum design based on the Development Model of Intercultural Sensitivity (DMIS), created by M. J. Bennett (1986, 1993), who stated that intercultural sensitivity must be learned because it “is not natural. It is not part of our primate past, nor has it characterized most of human history” (1986, p. 27); therefore, “education and training . . . is an approach to changing our ‘natural’ behavior” (1993, p. 21).

Background of the Study

Kedia and Mukherji (1999) and Terpstra-Tong and Ralston (2002) have cited increasing numbers of multicultural corporations in the global economy, businesses shifting from the domestic environment to the global, and more and more managers working overseas. Cultural misunderstanding, however, frequently causes the failure of international business (Hagen, 1999). The following sections will demonstrate the effect of demographic change on business education and the business field, challenges in business higher education, cross-cultural conflicts in the international business field, and
intercultural sensitivity in the business world, and will consider why cultural conflicts occur? Why do international businesses fail? What challenges do business educators face?

*Changing Demographics*

Globalization has led to increasing international mobility among business and education professionals over the past 50 years (Hill, 2005; Open Doors, 2005). Recently, approximately 150,000 employees of U.S. companies work in foreign countries each year (Yan, Zhu, & Hall, 2002). According to the National Police Agency, Ministry of the Interior (2005) approximately 43,000 residential foreigners lived in Taiwan in 2004. The approximately 11,000 American businesspeople constituted the second largest group after the Japanese.

In the academic field the number of international students on U.S. campuses has dramatically increased during the past 50 years. Compared with the 1954–55 academic year, when only 34,232 international students enrolled on U.S. campuses, over 560,000 international students were enrolled on U.S. campuses at the time of this writing (Open Doors, 2005). Students from Taiwan (25,914 students) ranked sixth after India (80,466 students), China (62,523 student), Republic of Korea (53,358 students), Japan (42,215 students), and Canada (28,140 students) during the 2004–05 academic year in the United States. Among these, 98,975 international students majored in business and management,
ranking it as first choice for international students pursuing education in the United States.

In contrast, the Department of Statistics at the Ministry of Education, R.O.C. (2005) reported that over 9,600 international students, nearly 300 of them majoring in the business field, were enrolled at Taiwan colleges and universities during the 2004–05 academic year. Among all international students studying in Taiwan at that time, the top five countries represented were Japan (1,879 students), India (1,391 students), the United States (1,252 students), Republic of Korea (1,115 students), and Vietnam (671 students).

During the same academic year the nearly 90,000 Taiwan students enrolled in colleges and universities in Taiwan included over 20,000 students majoring in business administration. The business major is the second most popular after technology science for Taiwan students. The reports also stated that over 32,000 Taiwan people studied abroad in 2004 compared with only 8,178 Taiwan students doing so in 1988. Since the 1980s the United States has been the number one choice for Taiwan students pursuing higher education.

The foregoing statistical information for both America and Taiwan demonstrates the increasing rate of globalization in the fields of business and education today. When people have increased opportunities to interact with others from different cultures, intercultural sensitivity becomes important to create harmony among various cultural groups and to reduce anxiety and cultural conflict. People have, however, maintained
polarized positions regarding this growing diversification. Diller and Moule (2005) have indicated that “many Americans have clearly felt threatened by the changes . . . [in the business field, so] . . . it is not sufficient to merely channel new students into the same old structures and programs or to hire a few token Teachers of Color” (p. 12) in the educational field. In Taiwan, similar attitudes have emerged: The unemployment rate continues to climb because of increasing numbers of foreign workers (Tu, 2005; Xue & Lin, 2004); the society has gradually become less secure because too many foreigners have entered the country (Lin, 2005); and, an increase in the number of children of immigrant mothers from different cultures has made quality education in schools today impossible (Chen, 2004; Hsieh & Hwang, 2004; Huang, 2006).

Challenges in Business Higher Education

Mead (2005) defined cross-cultural management as the “development and application of knowledge about cultures in the practice of international management when the people involved have different cultural identities” (p. 16). Dufour (1995) noted that in Europe cross-cultural management practices have shifted to cultural activities instead of technical activities.

Generally, business school personnel have done excellent work preparing future managers with “solid skills,” such as using data effectively to inform decision-making and employing leadership effectively to manage employees, but the developing trend in the globalization of business has brought new issues, not only to business but also to
undergraduate business education, presenting a major challenge to business
educators—the development of an appropriate curriculum and pedagogy to prepare
students for their future vocations (Judkins & LaHurd, 1999; Laughton & Ottewill,
2000).

Numerous researchers (S. A. Baker, 2004; Laughton & Ottewill, 2000) have
debated appropriate curriculum and teaching methods related to culture and cross-culture
for business students. Any suggestion of an appropriate curriculum must include
cross-cultural sensitivity, for example, respect for others’ religion and history; business
skills, such as communication and adaptation; and international business competencies,
such as becoming an intercultural mediator. These scholars have promoted educational or
experiential training (see more details in Chapter 2, Review of Literature) that can
increase students’ international sensitivity.

Business educators have watched cross-cultural management practices become
the key to successful business and have sought appropriate curriculum and teaching
methods to prepare business students to work successfully in their chosen careers. But
teaching is “a lonely profession”, and consequently, teachers, who are often “isolated,”
seldom ask what those in the business world need from higher education (Fullan &
Hargreaves, 1996; Intrator, 2002; Reagan, Case, & Brubacher, 2000). Linda Sanford
(2004), a senior vice president at IBM, said: “We’re not experts in education, but we do
know what the labor market demands are now and will likely require tomorrow for
success in the workplace” (p. 42). Aiken, Martin, and Paolillo (1994) found that company managers expect students graduating with bachelor’s degrees in business to have at least practical business knowledge and interpersonal skills.

What were once known simply as “solid skills” no longer guarantee the success of companies in the complex contemporary business environment. Judkins and LaHurd (1999) have warned, “If we see higher education as a place merely to assimilate students into a traditional culture or knowledge base, we may not be adequately preparing them for personal or professional success in a culturally pluralistic society” (p. 787). Banks (2001a) has said that if students can be successful in a diverse world, it is because they have the ability to communicate, negotiate, and interact with people from different cultures. Currently, business schools continue to face the challenge of improving students’ cross-cultural sensitivity (Hampden-Turner & Trompenaars, 1993; Hofstede, 1991), cross-cultural business skills (Bigelow, 1994; Lane & DiStefano, 1992), and international business competencies (Adler & Bartholomew, 1992; Barham & Heimer, 1995; Hodgetts & Luthans, 1997).

Cross-Cultural Conflicts in the International Business Field

A. H. Church (1995) stated diversity issues such as culture and/or values often create conflict among people who differ from one another culturally. If such conflict cannot be managed or handled appropriately, poor performance can cause the project to fail and may affect a company’s reputation.
Although some expatriate managers have over 40 years’ experience in the international business field, cross-cultural conflicts continue to occur during overseas assignments. Jassawalla, Truglia, and Garvey (2004) have disclosed common cross-cultural conflicts faced by expatriates, including the values of the host country, language, living conditions, and relating with coworkers from different cultural backgrounds. Conflicts have also increased because of differences in management styles and interpersonal relationships. Worm and Frankenstein (2000) reported that interpersonal conflicts frequently arise between people from individualist and collectivist cultures because in the former business is based on transactions such as contracts, but in the latter business is based on relationships.

Cross-cultural conflicts not only cause expatriate managers to return home early but can also cost an organization anywhere from $250,000 to $1,000,000 (Varner & Palmer, 2002). Hill (2005) reported a high turnover rate for expatriates because of cultural ignorance, that is, lack of knowledge of cultural differences. In addition, lost employees and missed business opportunities also cause inestimable damage (Black, Gregersen, Mendenhall, & Stroh, 1999).

The Importance of Intercultural Sensitivity in the Business World

Packman and Casmir (1999) discussed the reasons that the Disney Corporation was initially unsuccessful with Disneyland Paris: A lack of cultural sensitivity was the root
cause of considerable loss of time, money, and reputation for Disney (Packman & Casmir). Bhawuk and Brislin (1992) recommended the following:

To be effective in another culture, people must be interested in other cultures, be sensitive enough to notice cultural differences, and then also be willing to modify their behavior as an indication of respect for the people of other cultures. (p. 416)

People demonstrate appropriate interaction with those who have cultures different from their own because they realize “an awareness of cultural differences, the knowledge [of the reasons that] differences exist, and a willingness to accommodate these differences” (Harich & LaBahn, 1998, p. 89).

Statement of the Problem

For years many corporations have sent increasing numbers of expatriate managers on overseas assignments. Much published research has illuminated the effect of intercultural sensitivity on Americans’ and secondarily Europeans’ international businesses, but little if any attention has been given to Asians, including Taiwanese people.

Before business educators try to improve students’ intercultural sensitivity, they must first understand the levels of intercultural sensitivity their students have attained. Several instruments have been developed to measure it, including the Cross-Cultural Adaptability Inventory (CCAI), developed by Kelley and Meyers (cited in Sizoo, Plank, Iskat, & Serrie, 2005). Noteworthy among them is the Intercultural Development
Inventory (IDI), developed by Hammer and Bennett (2005) and based on the Development Model of Intercultural Sensitivity (DMIS) proposed by M. J. Bennett (1986, 1993). Measuring people’s intercultural sensitivity, “the IDI differs from other instruments in that it captures the trainee’s experience of cultural differences rather than measuring behaviors, attitudes, or attributes” (Pusch, 2004, p. 26). Although the IDI has been translated into Chinese, no published research has employed a traditional Chinese IDI to examine an Asian population that reads and writes traditional Chinese in daily life.

A number of the published studies on intercultural sensitivity (Altshuler, Sussman, & Kachur, 2003; Endicott, Bock, & Narvaez, 2003; Klak & Martin, 2003; Olson & Kroeger, 2001; Paige, Jacobs-Cassuto, Yershova, & DeJaeghere, 2003; Straffon, 2003; Westrick, 2004, 2005) have focused on international school students, college students, and faculties made up of diverse groups of people with different cultural backgrounds. Most prior studies were conducted with quantitative methodology to examine program design, activity design, and participants’ potential intercultural sensitivity. Few scholars have conducted studies with both quantitative and qualitative methods to understand the effectiveness of existing courses or programs from students’ perspectives. No researchers have asked college students what teaching strategies can be effective in motivating them to acquire intercultural sensitivity.

To date, scholars have produced three studies (Klak & Martin, 2003; Endicott et al., 2003; Mahoney & Schamber, 2004) implementing a modified IDI to explore the
intercultural sensitivity of undergraduate students. No research has been conducted with college students-majoring in international business and management. In addition, a few researchers (Mahoney & Schamber; Straffon, 2003; Westrick, 2005) have interviewed students about the way existing courses or programs affect their intercultural sensitivity, but no researcher has conducted interviews to discover students’ life experience before designing a course.

To fill the void left by these four variations on research into intercultural sensitivity, this researcher (a) applied the IDI to examine the level of intercultural sensitivity of Taiwan undergraduates majoring in international business and management and (b) used interview questions to investigate how participants developed a level of intercultural sensitivity in their personal lives and what kind of teaching strategies can help them enhance it.

Purpose of the Study

The purpose of this two-phase, sequential mixed-method study was to investigate the levels of intercultural sensitivity of business students in Taiwan. The target population comprised Taiwan senior international business and management majors. The researcher administered the Intercultural Development Inventory (CD-ROM Version 2-3), obtained quantitative results from the sample using the Statistical Package for the Social Sciences (SPSS) (Version 14.0), and then followed up with selected individuals to probe those results in greater depth through face-to-face interviewing.
In the quantitative phase, research questions and hypotheses were based on the literature, and the researcher sought to analyze the results of the Intercultural Development Inventory (IDI) completed by a group of Taiwan college seniors majoring in international business and management. Administering the IDI to the group of students was intended to discover (a) whether the group of participants maintained different views of intercultural sensitivity based on the DMIS, (b) how much difference existed in intercultural sensitivity among all participants, and (c) what commonalities based on the DMIS the participants shared.

During the qualitative phase, research questions extended from the related literature. Twelve interview participants were selected based on their score of the developmental intercultural sensitivity (DS) as shown on the IDI; the researcher identified those who either scored lower toward the ethnocentric dimension or scored higher toward the ethnorelative dimension. Face-to-face and in-depth interviews were conducted to probe significant findings that showed (a) how Taiwan undergraduate business majors operating in different dimensions of the DMIS viewed cultural differences, (b) how individuals’ intercultural sensitivity developed from their personal life experiences, and (c) how formal education can help to increase intercultural sensitivity.
Research Questions and Hypotheses

In order to facilitate the research regarding the manner in which Taiwan undergraduates business majors developed intercultural sensitivity in accordance with various demographic characteristics, life experiences, and formal education, the following primary research questions, and specific research questions and hypotheses were formulated.

**Primary Research Questions**

1. What levels of intercultural sensitivity have the Taiwan undergraduate international business and management majors in this study achieved as indicated by the Intercultural Development Inventory (IDI)?

2. What is the relationship between the results of the IDI and selected demographic characteristics of the Taiwan undergraduate international business and management majors in this study?

3. How do the interviewees selected from among the Taiwan undergraduate international business and management majors in this study view culture? How do their responses relate to the IDI if at all?

4. What kinds of life experiences contributed to the intercultural sensitivity of the Taiwan undergraduate international business and management majors in this study?
5. What formal educational experiences encouraged the Taiwan undergraduate international business and management majors in this study to develop their intercultural sensitivity? How?

Specific Research Questions and Hypotheses

1. Do the Taiwan undergraduate international business and management majors in this study exhibit strong intercultural sensitivity in the ethnorelative dimension as shown on the IDI?

   Hypothesis 1-1. The majority of the Taiwan undergraduate international business and management majors in this study will exhibit strong intercultural sensitivity in the ethnorelative dimension as shown on the IDI.

   Hypothesis 1-2. The Taiwan undergraduate business students in this study majoring in international business and management in urban areas will exhibit stronger intercultural sensitivity in the ethnorelative dimension than those studying in rural areas as shown on the IDI.

2. Do demographic characteristics affect intercultural sensitivity in the Taiwan undergraduate international business and management majors in this study?
Hypothesis 2-1. The female Taiwan undergraduate international business and management majors in this study will exhibit stronger intercultural sensitivity than their male counterparts on each scale as shown on the IDI.

Hypothesis 2-2. The ages of the Taiwan undergraduate international business and management majors in this study will not affect their intercultural sensitivity as shown on the IDI.

Hypothesis 2-3. The Taiwan undergraduate international business and management majors in this study who had international experiences will exhibit stronger intercultural sensitivity than those who had not as shown on each scale of the IDI.

Hypothesis 2-4. The Taiwan undergraduate international business and management majors in this study who can speak one or more foreign languages fluently will exhibit stronger intercultural sensitivity than their counterparts who cannot as shown on each scale of the IDI.
Hypothesis 2-5. The Taiwan undergraduate international business and management majors in this study who have participated in intercultural activities on campus will exhibit stronger intercultural sensitivity than their counterparts who have not as shown on each scale of the IDI.

Hypothesis 2-6. The Taiwan undergraduate international business and management majors in this study who have the desire to work or study abroad will demonstrate stronger intercultural sensitivity than their counterparts who do not as shown on each scale of the IDI.

Definition of Terms

Definitions of terms relevant to intercultural sensitivity will be helpful to the reader.

1. The Development Model of Intercultural Sensitivity (DMIS) was developed by M. J. Bennett (1986) as “a framework to explain the observed and reported experience of people in intercultural situations” (Bennett & Bennett, 2004, p. 152).
2. Ethnocentric dimension: People are said to be operating in the ethnocentric dimension when they see the customs of their own culture as superior to those of any other (Lustig & Koester, 2006; Nanda & Warms, 1998).

3. Ethnorelative dimension: People are said to be operating in the ethnorelative dimension when they see their own culture as equal to other cultures, viewing no one culture as better than any other.

4. Intercultural Development Inventory (IDI): The 50-item version of the IDI was developed by Hammer and Bennett (2005) based on the DMIS. The IDI is a paper-and-pencil self-assessment designed to measure how interpersonal relations skills affect an individual’s view of cultural differences.

5. Score of the Developmental Sensitivity (DS): is a score on the IDI, which indicates an individual’s perceived and actual levels of intercultural sensitivity (Hammer & Bennett, 2005).

6. Culture: Porter and Samovar (1997) and Salacuse (1998) defined culture as a group of people who share the same system of values, attitudes, behaviors, religion, language, and meanings from one generation to another. In the current study, culture refers to the manner in which individuals’ values, behaviors, and attitudes are built by their personal experiences and formal educational backgrounds.
7. Intercultural Sensitivity: People are said to exhibit intercultural sensitivity when they hold positive attitudes toward people who have cultural backgrounds different from their own (Hammer & Bennett, 2005).

8. Taiwan Undergraduate Business Students: Senior business undergraduates of any age with Taiwan citizenship enrolled as majors in international business and management programs in Taiwan.

Assumptions

Two assumptions underlie this study. First, students will honestly respond to questions on the IDI. Second, students will willingly share their personal lives and experiences with the researcher.

Potential Limitations

This study, its results, and the use of the IDI as a tool for demonstrating intercultural sensitivity are subject to the following limitations: First, the IDI is a self-evaluation test; thus it gives only a general idea of the way a person views himself or herself. The researcher cannot evaluate the level of seriousness with which students respond to each question.

Second, the 195 student participants cannot represent all business college students in Taiwan. However, those volunteer participants can indicate the average level of intercultural sensitivity for Taiwan business undergraduates only if they respond to the IDI questionnaires carefully.
Third, the volunteer instructors disallowed classroom observations; consequently, the researcher was unable to see how and what students learned regarding cultural differences to develop intercultural sensitivity. Interviewing students remained the only means of researcher access to the way they interacted with teachers and what teaching methods were effective in motivating them to improve their intercultural sensitivity. This led to one additional limitation: The researcher did not have the opportunity to build up good relationships with interview participants because she was unable to observe them in their classrooms. Spending even 2 hours with each interview participant during the course of two to three interviews still could not guarantee interview participants’ complete willingness to share their personal life stories or experiences with the researcher.

Significance of the Study

If all participants honestly completed the IDI and interview participants were open-minded and spoke freely about their views on cultural differences, lived experiences, and schooling, then significant contributions have emerged from the study. First, this research represents the first time the Chinese translation of the 50-item version of the IDI was used with a Taiwan population to examine Taiwan business college students’ levels of intercultural sensitivity. Introducing the IDI in the academic field in Taiwan has provided cross-cultural scholars with one more instrument to investigate the levels of
intercultural sensitivity among Taiwan students in order to determine how intercultural sensitivity can be improved.

Second, Taiwan international business and management scholars as well as cross-cultural scholars and trainers can use the information in this study to gain understanding of an individual’s intercultural sensitivity determined by the IDI and demographic factors. The results of the IDI score can help cross-cultural trainers design appropriate cross-cultural training programs based on the Development Model of Intercultural Sensitivity for Taiwanese who plan to work or study abroad or for businesspersons who work with diverse groups of people. In addition, the positive or negative relationship between the IDI and demographic factors can help scholars understand why some demographic factors affect an individual’s intercultural sensitivity, but others do not.

Third, the face-to-face in-depth interviews conducted by the researcher have shed light on the way Taiwan business undergraduates developed intercultural sensitivity from life experiences and formal education. This study represents the first time the IDI and interviews have both been applied to a Taiwanese population. The interviews will allow the business students themselves as well as business educators to improve their understanding of the essentials needed to enhance intercultural sensitivity. In addition, business educators will learn that life experiences can affect students’ levels of intercultural sensitivity, leading to the next contribution.
Finally, as a result of this study, Taiwan business education curriculum designers and in-service teachers can learn what teaching topics and teaching strategies are most useful in helping Taiwan business undergraduates to develop their intercultural sensitivity. With the insights provided in this study, curriculum designers and in-service teachers can create effective learning environments to motivate students to learn.

Organization of the Study

Chapter 1 outlines current challenges in business higher education, cross-cultural conflicts in the international business field, and the need for intercultural sensitivity in the business world, leading to a statement of the problem, the research questions, and hypotheses. Definitions of key terms, assumptions, and limitations guide readers to understand some specific components that have affected the results of the study.

Chapter 2 contains a review of the literature related to the components of the study, including (a) Taiwan, its economic growth, and educational system; (b) the goal of business education and the differences between business administration and international business and management; (c) the understanding of culture; (d) the Development Model of Intercultural Sensitivity; (e) how to interpret the Intercultural Development Inventory profile; (f) a review of the literature on the IDI; (g) the effectiveness of training for expatriate employees and students; (h) the relationship between intercultural sensitivity and demographic factors; (i) the methodology of interviewing; (j) how to learn cultures from individuals’ daily lives; and (k) how to learn cultures from formal education.
Chapter 3 details the manner in which the quantitative and the qualitative methods were applied in this study. For the quantitative section, the rationale for and validity of the IDI is described; then random students’ IDI scores are compared with reference to demographics. Selection of the interview participants based on their IDI scores is also covered. The explanation of the researcher’s use of the qualitative method includes the researcher’s role, how the interview questions were created, and how the interviews were processed.

Chapter 4 includes analyses of the data and discussion of the results of the quantitative study. Information on the quantitative method will clarify the results of the IDI. The Statistical Package for the Social Sciences (SPSS) (Version 14.0) was used to analyze the relationships between the scores on the IDI and demographic factors.

Chapter 5 includes a summary of each interview and interview data analysis in the qualitative study. In this qualitative study, the researcher (a) employed phenomenology to explore how students developed intercultural sensitivity through their life experiences and formal schooling, then (b) attempted to identify effective teaching strategies to increase students’ intercultural sensitivity.

Chapter 6 contains discussion and conclusions. Combing results from both the quantitative and qualitative studies, the researcher interpreted the entire analysis based on the relationship between the score of the developmental sensitivity, demographic factors,
and interview data. Recommendations for further study are provided to help facilitate the work of future scholars.

Summary

“Diversity is an issue that has real importance and relevance today and will be in the future as well” (Church, 1995, p. 3). Over the past 50 years, increased global mobility has led groups of people who come from different cultural backgrounds to work together and numerous students to pursue higher education in other countries (Barmeyer, 2004; Palthe, 2004; Tafarodi & Smith, 2001). Cultural misunderstandings have frequently occurred within intercultural groups because individuals lack the intercultural sensitivity needed to appreciate cultural differences.

The people of numerous countries, including Taiwan, have confronted problems relative to improving intercultural sensitivity. In this research Taiwan senior international business and management majors served as the target population for the researcher to investigate students’ intercultural sensitivity from an academic angle. Strategies they used to develop intercultural sensitivity as well as effective strategies to teach about cultures also emerged from this study, which will assist cross-cultural scholars, educators, and trainers understand how to help Taiwan business undergraduates reduce cultural gaps and cross-cultural conflicts in the business world.
CHAPTER II

REVIEW OF LITERATURE

Numerous scholars have identified the purposes of the literature review (Cooper, 1989; Creswell, 2003; Denscombe, 1998; Lang & Heiss, 1998; Piantanida & Garman, 1999): to integrate existing studies on a topic, to define key variables, and to present topics relevant to the study.

Introduction to the Economic Development and Educational System in Taiwan

Taiwan, which is 394 kilometers (245 miles) long and 144 kilometers (89 miles) wide, is located in East Asia off the cost of mainland China, south of Japan and north of the Philippines. According to the Directorate-General of Budget, Accounting, and Statistics, Executive Yuan, R.O.C., its total population in 2005 exceeded 22 million (11,562,440 males and 11,207,743 females). At that time the total labor force (those 15 years old and older) comprised nearly 18 million, but only 10,370,594 people (6,012,010 males and 4,358,584 females) had jobs, which represented about 57% of the labor force. As of this writing, no government data showed how many people in the total labor force
currently work in international business, but the 2005 statistics indicated that nearly 450,000 people claimed the title of business managers or business executives.

*Economic Development*

Although no data showed how many people work in the international business field, since the 1950s Taiwan’s economy and labor force have gradually shifted from agriculture, the mainstay of the economy at that time, to the high-tech industry. Dependent on financial aid from the U.S. government, Taiwan’s economy underwent a series of shifts, first from agriculture to the processing industry, accompanied by exports of substantial amounts of low-cost consumer goods and some food items; and second, from processing to the heavy industries between 1953 and 1970. Simultaneously, the government of the United States also helped Taiwan to establish several vocational schools and provide Western vocational curriculum to support the processing industry. After withdrawing from the United Nations Organization (UNO) and severing diplomat relations with the United States, Taiwan continued using American curriculum as a blueprint in all levels of education. By the end of the 1980s, because mainland China, the Philippines, and Southeast Asia provided more and cheaper labor than Taiwan, its government led the way to a third shift from heavy industry to the high-tech industry, resulting in the current annual exportation of 10 million items (King, 2006; Department of Statistics, Ministry of Education, R.O.C., Technological and Vocational Education, 2006).
Because Taiwan exports so many high-tech products, such as computers, motherboards, and computer monitors, substantial numbers of high school graduates would like to pursue higher education in the sciences and engineering in order to secure stable and high-paying jobs in the future. In the 2004–05 academic year, colleges of science and engineering were still the most popular choice for Taiwan’s high school graduates. Although many students attended colleges of science and engineering at the time of this writing, increasing numbers of them chose to study in colleges of business. The Taiwanese have realized that people have more chances to work with diverse people from different cultural backgrounds, especially since Taiwan joined the World Trade Organization (WTO) in 2002. A few years before this writing, the government of Taiwan planned to allow foreign brokers to invest in the stock market without limiting the capital invested and to loosen the restrictions on establishing foreign companies in 2008.

**Educational Innovation**

The curriculum of all levels of education in Taiwan has been affected by Western curriculum because the United States government helped to develop curriculum for Taiwanese vocational schools at a time when vocational education was very popular and Taiwan’s labor costs were low. Vocational schools had grown less popular by 2003, when Taiwan required more personnel trained in high-tech and business to meet its needs in mainstream global economics. To assure Taiwanese students increased opportunities to pursue higher education, 162 colleges (including 17 junior colleges, 56 colleges, and 89
universities) were in operation during the 2005–06 academic year compared with the 137 colleges (53 junior colleges, 45 colleges, and 39 universities) operating during the 1998–99 academic year. While the numbers of colleges grew rapidly, the number of vocational schools fell from 201 schools in 1998 to 157 schools in 2005 (Department of Statistics, Ministry of Education, 2006). At that time the joint universities admission examination was the only entrée into higher education, but since 2000, high school graduates have had access to “flexible admission channels includ[ing] allocation based on test scores of entrance examinations and entry based on selection from personal applications and recommendations by high schools” (Ministry of Education, 2005 Education in the Republic of China, 2006) to gain admission to the universities. The economic innovation of past decades brought educational innovation to Taiwan as well. Today, Taiwan students have more opportunities to pursue higher education with various admission channels than ever before.

Business Education

In 2002 the U.S. Policies Commission for Business and Economic Education defined business education as “education for and about business.” Education about business prepares all business students for the diverse roles they will play as economically literate citizens. Education for business builds on these general business understandings to prepare learners for future employment (Hosler, 2003, p. 1).
Global economic interdependence requires 21st-century students to prepare to live and work in diverse business communities (Dlabay, 2003; Reeves-Ellington, 2004). Jensen (2001) stated that managers of international companies have realized that if they continued to apply traditional management models and organizational structures, they could not compete in the international business market. Competing with other international companies necessitates adaptability, flexibility, open-mindedness, tolerance, and the capacity to learn.

A major in international business and management comprises the study of transactions across national borders to fulfill the needs of individuals, customers, and organizations (Henisz, 2005; Wilkins, 2005) as well as understanding and appreciating other countries and their people, cultures, languages, religions, and customs (Jensen, 2001; Yopp, 2003). Numerous scholars (Laughton & Ottewill, 2000; Monye, 1995; Palmer, Ziegenfuss, & Pinsker, 2004) have concluded that essential skills—cross-cultural sensitivity and the ability to build interpersonal relationships and change personal attitudes as well as professional business skills—can be acquired and developed during formal education and can lead to success in the field of international business and management. For students majoring in international business and management, Jensen’s blueprint required mastery in the following: in the cognitive area students must know how to evaluate business in the cross-cultural mode, comparing and contrasting economic environments; in the affective area open-minded tolerance of different cultures and
sensitivity to cross-cultural issues are necessary; and finally, in the adaptive area, reflective and active learning skills represent the best strategies for easy engagement with different cultures (pp. 127–128).

According to Wende (1997) “The global economic transformation is the most powerful motive for internationalizing the curriculum” (p. 55). Reviewing Western undergraduate curricula in international business and management (Contractor, 2000; Wende, 1997) reveals emphasis on improving foreign language ability, increasing understanding of other countries’ economic systems and culture, strengthening intercultural competence, and enhancing cross-cultural communication skills.

Compared with Western curriculum, most Taiwan universities and colleges offering bachelor’s degrees in international business and management, generally require students to take 5 English courses and 4 other language courses (such as Japanese) beside Chinese and English; 8 core courses, such as international business management, cross-cultural communication, and international finance; and 12 elective courses, such as international business policy and international business relationships. The curriculum in international business and management in Taiwan generally follows the Western curriculum pattern.
Background of Business Administration

Business administration education gained international popularity after World War II (MacFarlane & Ottewill, 2001). Its purpose is to develop in students the skills needed to participate in future business activities and prepare them with basic management knowledge, including planning, organizing, leading, and controlling (Brown, 2003; Elmuti, 2004; MacFarlane & Ottewill).

According to Carneiro (2004) “managers may be seen as key players in the strategic management process” (p. 431); therefore, core skills for managers are decision-making and problem-solving. MacFarlane and Ottewill (2001) defined business administration education as study for fundamental business commerce, industry, and public service for practical or vocational purposes (p. 9). Business administration also entails study about business knowledge and skills as well as critical evaluation of business as a social activity and understanding of business as a social phenomenon.

Ottewill and MacFarlane’s (2001, p. 41) blueprint for business administration majors outlined three areas: cognition, which requires an understanding of the business environment; affectiveness, which involves a focus on customers; and adaptiveness, which necessitates understanding how to become competitive managers willing to compromise.

Herring and Williams (2000) recommended that the business core include courses in marketing, finance, and management (p. 6), which help students develop
communication skills, decision-making skills, knowledge of business and its environment, professionalism, and leadership skills (p. 12).

The business administration curricula offered in most Taiwan universities and colleges require students to take 2 English courses; 10 core courses, such as economics, accounting, finance and statistics; and 7 elective courses, such as marketing management, financial management, and strategic management. Business administration curricula in Taiwan follow the Western model.

Comparing Western college curriculum in international business and management (Contractor, 2000; Wende, 1997) and curriculum in business administration (Herring & Williams, 2000), we note that students majoring in international business take more foreign language courses and international business management courses than students majoring in business administration. Many researchers (Black et al. 1999; Graf, 2004) have claimed that fluency in foreign languages is helpful in completing international assignments successfully. Some researchers (e.g., Wende) have also asserted that understanding other countries and cultures and strengthening intercultural competence and cross-cultural communication skills are the most essential aspects in the internationalization of higher education (p. 54). Prior studies showed that because students who major in international business and management have more opportunities to acquire information regarding other cultures, they should have a greater sense of cultural differences than students majoring in business administration.
American business educators typically use didactic and experiential learning pedagogy in their classes (Calhoun & Hillestad, 1971; Carneiro, 2004; Roome, 2005). Some insist that didactic teaching strategies are the best method (Hansen, 1995; LeClair, Ferrell, Montuori, & Willems, 1999), but others (Akhter & Ahmed, 1996; Hughes, Humphrey, & Turley, 1998) prefer to use experiential pedagogy to increase students’ motivation to learn.

**Didactic Pedagogy**

Traditional lectures and guest lectures are common in didactic pedagogy in business classes. Roome (2005) stated that traditional lectures should be used to introduce students to key concepts and ideas. LeClair et al. (1999) agreed that lecture is the best method to teach undergraduate business students because they do not yet have enough business knowledge to practice with others. Guest lecturers can address specific questions to help students broaden their knowledge and adopt different perspectives on the real business world (Boter & Risberg, 1995; LeClair et al., 1999; Nicastro & Jones, 1994).

**Experiential Learning Pedagogy**

Dewey (1938) advocated “learning by doing,” which allows individuals to learn by engaging in various activities, helping them to see they are learning more than useless concepts. Doh and Vachani (2004) stated that the “experiential [exercise is] one of the
most effective tools for advancing student learning in management organizations” (p. 217). When involved in experiential learning, students are no longer passive learners: They are encouraged to share their opinions and experiences with others and participate in discussions, exercises, role-playing, games, and field trips.

Many business educators believe that experiential learning pedagogy provides the better way to learn. In this type of learning, students gain professional knowledge and exchange various perspectives and ideas in simulated situations (e.g., celebrating holidays and appropriating music from different ethnic communities) (Banks, 1995, 2001b; Grant & Sleeter, 2004). Students also can enhance their skills in analysis, organization, and communication (Carroll & Gillen, 2001; Hughes et. al., 1998; Nelson & Wittmer, 2001).

Understanding Culture

Because of booming internationalization and globalization in the 1990s (Irwin, 1996), people can no longer ignore cultural issues. According to Samovar, Porter, and McDaniel (2007) people can interact effectively with one another when they share the same or similar culture because they know the rules of that culture (e.g., postures, communication styles, etc.). To interact successfully with those from different cultural backgrounds, a cognizance of diverse cultural rules is essential. If people are unaware of cultural differences, they might “encounter a variety of surprises—some of which could be embarrassing, detrimental, or both” (Samovar et al., p. 229).
Numerous scholars have described culture conflict (Folger, Poole, & Stutman, 2005; Mortensen, 1974; Pearce & Littlejohn, 1997; Ting-Toomey, 1985; Ting-Toomy & Oetzel, 2001, etc.) and culture shock (Irwin, 1996; Oberg, 1960; Kaye & Taylor, 1997, etc.). When people interact with those whose languages, social structures, and religions differ from their own, culture conflict can occur (Triandis, 2003); and when culture conflict in turn heightens anxiety, culture shock may result. To avoid both culture conflict and culture shock, people must understand the nature of culture and cultural differences and the notion that culture is learned.

**Definition of Culture**

“Culture is the key to people’s way of living . . .” (Kanungo, 2006, p. 28).

Haviland (1993), an anthropologist, argued that “people maintain cultures to deal with problems or matters that concern them” (p. 29). Over 160 definitions of *culture* (Kroeber & Kluckhohn, 1985) have been offered, but Hofstede (1991), Trompenaars (1993), Czinkota and Ronkainen (1993), and Cushner and Brislin, (1996) have agreed that *culture* denotes a group of people sharing identical language, attitudes, values, social status, behaviors, customs, education, religion, policies, and economy.

**Cultural Differences**

Mahoney and Schamber (2004) have observed that for many people “[c]ultural difference is a threatening idea because it challenges an individual to reconsider ethnocentric views of the world and negotiate each intercultural encounter with an open
mind and as a unique experience” (p. 312). Cultural differences have been studied by numerous researchers and from various perspectives in past decades. For example, Brislin (2000) stated, “Although no culture totally ignores individualistic or collective goals, cultures differ significantly on which of these factors they consider more critical” (p. 53). Researchers, furthermore, have often identified cultures as high- or low-context (Hall, 1976; Hall & Hall, 1990), as individualist or collectivist (Goleman, 1990; Hofstede, 1991; 2001; Triandis, 1994, etc.), as vertical or horizontal (Triandis, 1994), or in terms of values held (Kluckhohns & Strodtbeck, 1960).

**High-Low Context Cultures**

Hall classified cultures as either high- or low-context, depending on the degree to which meaning comes from the settings or from the words being exchanged. Hall and Hall (1990) stated that indirect and nonverbal communication is important in high-context cultures, whereas direct and verbal communication are important in low-context cultures.

**Individualist-Collectivist Cultures**

Andersen and his colleagues (2003), Goleman (1990), Hofstede (1991; 2001), Thomas and Inkson (2004), and Triandis (1994; 2003), categorized cultures as either individualist (German and North American, etc.) or collectivist (Japan, Latin American, and Chinese, etc.). Generally, collectivist cultures tend to be homogeneous, group-oriented, and cooperative; group goals are more important than individual goals.
Individualist cultures tend to be heterogeneous and self-oriented, and personal goals take precedence over allegiance to groups (Goleman). Triandis (1995) also identified cultures as vertical and horizontal. In the former, people accept hierarchy as a natural state, believing that those at the top of the hierarchy hold more power than those at other levels of the hierarchy. In the latter people believe that its members are similar and equal.

**Objective Culture vs. Subjective Culture**

Triandis (1972) classified cultures as objective or subjective. The elements of objective culture, such as food, clothes, and language, easily distinguish cultures from one another. The elements of the subjective culture, such as values, attitudes, and social roles, are less easily identified: They can be detected only when people interact with individuals from different cultures. In addition, Marsella (1994) indicated that “culture has both external (e.g., artifacts, roles institutions) and internal representations (e.g., values, attitudes, beliefs, cognitive/affective/sensory styles, consciousness patterns, and epistemologies)” (pp. 166–167).

**Culture is Learned**

According to Tata et al. (2003) “culture values and practices perceived as fair in one country may be perceived as less fair, or even unfair, in others” (p. 205); consequently, “culture differences can be puzzling and confusing” (Irwin, 1996, p. 30). Culture is, in fact, learned and shared (Chaney & Martin, 2007; Lustig & Koester, 2006; Samovar et al., 2007) through parents and friends (Lustig & Koester), teachers (Lewis,
2005, p.17), folktales and legends (Samovar et al.), and art (Haviland, Prins, Walrath, & McBride, 2005). These are the channels through which people learn how to socialize with others and share ideas about values and expressions of beauty. Thompson (1988) and William (1989) argued that people learn about cultural differences from books, magazine and newspapers, radio, television, the cinema, computer, and videos (Thompson, p. 359); and Samovar et al., pointed to television as the strongest influence upon individuals’ “attitudes toward sex, leisure time, and people of different ethnic, gender, and/or age groups” (p. 27).

The Developmental Model of Intercultural Sensitivity

M. J. Bennett (1986, 1993) and J. M. Bennett and M. J. Bennett (2004) created the Development Model of Intercultural Sensitivity (DMIS) as a framework to describe how an individual’s experience influences his or her worldview of intercultural situations. “The DMIS is not a model of changes in attitudes and behavior. Rather, it is a model of the development of cognitive structure” (Bennett & Bennett, 2004, p. 152). The DMIS, see figure 1 below, includes two dimensions, six scales, and 13 subscales.
The Developmental Model of Intercultural Sensitivity

ETHNOCENTRIC DIFFERENCES

I. DENIAL OF DIFFERENCES
   A. Isolation (Disinterest)
   B. Separation (Avoidance of Interaction)

II. DEFENSE AGAINST DIFFERENCES
   A. Denigration (Unfavorable outgroup evaluation)
   B. Superiority (Favorable ingroup evaluation)
   C. Reversal (Favorable outgroup evaluation/unfavorable ingroup evaluation)

III. MINIMIZATION OF DIFFERENCES
   A. Physical universalism (Human similarity)
   B. Transcendent universalism (Universal values)

ETHNORELATIVE STAGES

IV. ACCEPTANCE OF DIFFERENCES
   A. Recognition of alternative cultural behavior
   B. Recognition of alternative cultural values

V. ADAPTATION TO DIFFERENCES
   A. Empathy (Cognitive frame-shifting)
   B. Pluralism (Behavioral code-shifting)

VI. INTEGRATION OF DIFFERENCES
   A. Encapsulated Marginality
   B. Constructive Marginality

Figure 1. The Developmental Model of Intercultural Sensitivity
(Source: Hammer & Bennett, 2005)
The Ethnocentric Dimension

According to M. J. Bennett (1993) ethnocentrism derives from “the worldview of one’s own culture as central to all reality” (p. 30). The ethnocentric dimension comprises three stages: denial, defense, and minimization.

Denial of Differences

In denial, the first stage of ethnocentrism, the individual usually believes that his or hers is the only real culture and that no cultural differences exist among people. Behaviors occurring in the two substages of denial—isolation and separation—lead an individual to ignore cultural differences.

In the isolation substage, a person has few experiences or limited contact with cultural differences because of her or his life circumstances. The other substage of denial is separation, in which an individual acknowledges cultural differences among people and remains apart from unfamiliar cultures, feeling comfortable only when he or she is in a familiar circumstances.

Defense Against Differences

An individual enters the defense stage, the second stage of ethnocentrism, no longer ignoring cultural differences but instead noticing real cultural differences among people as a threat to his or her sense of cultural reality. An individual with a defensive worldview adopts “we–they” thinking and negative stereotyping.
In the three substages of defense—denigration, superiority, and reversal—the individual attempts to defend against cultural differences. In the denigration substage, she or he evaluates other cultures negatively and stereotypical, perceiving his or her own culture as superior and other cultures as inferior. In the superiority substage, by contrast, “positive in-group evaluation” occurs because the individual positively evaluates her or his own culture without overtly denigrating another cultural group. In the reversal substage a person who has experienced a culture other than his or her own for a period of time, such as during a long-term visit and or overseas work, views the other culture as superior and feels alienated in his or her own culture. This is known as “positive out-group evaluation.”

Minimization of Differences

An individual experiencing minimization, the final ethnocentric stage, realizes that cultural differences exist and does not view differences as threatening; however, he or she recognizes only superficial cultural difference, still believing that human beings are basically the same. This individual emphasizes similarities, not differences, between her or his own culture and that of others.

Physical universalism and transcendent universalism constitute the two substages of minimization. An individual who believes in physical universalism maintains that all human beings experience the same basic needs; however, people may fulfill them in
various ways in different cultures. One who believes in transcendent universalism holds that all human beings are similar.

*The Ethnorelative Dimension*

M. J. Bennett (1993) defined *ethnorelativism* as “the assumption that cultures can be understood only relative to one another and that particular behavior can be understood only within a cultural context” (p. 46). The ethnorelative dimension comprises three stages: acceptance, adaptation, and integration.

*Acceptance Stage*

Acceptance, the first of the ethnorelative stages, occurs when an individual recognizes and respects cultural differences among people. Such an individual no longer judges differences by the standards of her or his own culture. In addition, the individual believes that no culture is better or worse than any other culture.

Two substages—behavioral relativism and value relativism—constitute the acceptance stage. An individual practicing behavioral relativism accepts and respects differences in language, communication styles, and nonverbal behaviors. Someone practicing value relativism accepts the differences in values without evaluating them. Although such an individual respects those differences, he or she may not feel comfortable with those differences.
Adaptation Stage

In adaptation, the second stage of the ethnorelative dimension, an individual tries to assume the other’s perspective and change behavior when communicating with people who are different. Such an individual views all cultures equally and can shift his or her frames of reference when communicating and interacting with people from other cultures.

The adaptation stage includes two substages: empathy and pluralism. With the former, the individual has the ability to shift perspective into different cultural worldviews. She or he must take a moment to consider an alternate cultural pattern before interacting with people from different cultures. With the latter, the individual usually identifies with more than one complete worldview, generally having experienced at least 2 years in another culture and can easily and comfortably shift his or her behavior completely into different frames of reference to meet the current situation effortlessly.

Integration Stage

Integration is the final stage in both M. J. Bennett’s model and in the ethnorelative dimension. An individual who has reached this stage has internalized multiple cultural worldviews and is called a “cultural expert”; he or she can communicate effectively with people from other cultures.

Integration includes two substages: encapsulated marginality and constructive marginality. An individual whose behavior exhibits encapsulated marginality can shift from one frame of reference to another to evaluate different situations. With constructive
marginality the individual does not have a “natural cultural identity”; instead he or she maintains a position marginal to all cultures and is capable of playing a constructive role to help people of different cultures communicate effectively.

How to Interpret the IDI Profile

“The IDI profile graph identifies specific issues and impediments around cultural difference faced by the individual or group profiled” (IDI Manual, 2005, p. 1). Overall perceived and developmental intercultural sensitivity in the individual or a group ranges from ethnocentrism to ethnorelativism. The overall perceived intercultural sensitivity (PS) based on the IDI indicates individuals suppose where their intercultural sensitivity are; however, the actual level of intercultural sensitivity of an individual or a group of people will be shown in a different scale based on the developmental intercultural sensitivity (DS) as shown in Figure 2 below. This illustrates the relationship between the dimensions and the scales. A DS between 55 and 79 on the IDI falls in the low–middle range of the Denial/Defense or Reversal (DD/R) scale or in the Denial dimension. A DS between 80 and 109 falls in the high range of the DD/R scale to the low–middle range of the Minimization (M) scale, which is either on the higher end of the Defense/Reversal dimension or on the lower end of the M dimension. A DS between 110 and 139 falls in the high end of the M scale to the low–middle Acceptance/Adaptation (AA) scale and also the lower end of the Acceptance dimension; and a DS between 140 and 145 falls in the high end of the AA scale and at the higher end of the Adaptation dimension.
The Perceived Intercultural Sensitivity Profile demonstrates how people rate themselves on how much intercultural sensitivity they think they have. The Developmental Intercultural Sensitivity Profile demonstrates how the IDI rates people on how much intercultural sensitivity they actually have. Therefore, the bar representing developmental sensitivity is typically shorter than the perceived bar; The Figure 3 exhibits the example a person’s perceived intercultural sensitivity rated 113.26, which falls on the high end of the M scale or the low–middle end of the AA scale. This score places the individual in the Acceptance dimension; however, the person’s developmental intercultural sensitivity rated a 76.52, placing him or her on the low–middle end of the DD/R scale or in the Defense/Reversal dimension. The gap between perceived intercultural sensitivity and developmental intercultural sensitivity represents the degree
to which the person needs to develop in order to become the person he or she “wants to be” in terms of intercultural sensitivity.

Figure 3. The Example of the Relationship Between Perceived Bar and Developmental Bar (IDI CD-Rom, 2005)

In the IDI profiles covering worldview and developmental issues, each IDI profile graph identifies specific issues and impediments surrounding cultural difference. Scores between 1.0 and 2.33, between 2.34 and 3.66, and between 3.67 and 5.0 show attitudes designated as “unresolved,” “in transition,” and “resolved” respectively. Figure 4 illustrates example of the worldview profile.
Figure 4 shows the individual is unresolved (1.33) on the M scale and in transition (3.21; 3.20) on the AA scale and the Encapsulated Marginality (EM) scale; this individual is, however, resolved (3.77; 3.78) according to both the DD and R scales. When the person reaches the resolved segment of the scale, he or she is completely developed in a specific dimension, in this case the DD scale and the R scale. In addition, the person’s AA and EM scales indicate that he or she is “in transition,” but that is meaningless while the R scale result remains in the unresolved segment.
Figure 5. Example of the Developmental Issues (IDI CD-Rom, 2005)

Figure 5 exhibits the profile of an individual resolved on the Denial cluster and “in transition” on the Defense cluster. This individual would require training on the Defense cluster to achieve intercultural sensitivity.

Review of Literature on Intercultural Development Inventory (IDI)

Using M. J. Bennett’s work on the Development Model of Intercultural Sensitivity, Hammer and Bennett developed the Intercultural Development Inventory (IDI) in 1993; they completed the 60-item IDI in 1997 (Hammer & Bennett, 2005) and introduced the 50-item IDI in 2003. Because the IDI has a relatively brief history (see the details of its development in chapter 3), few studies are available on the application of 60-item version of the IDI (see Appendix B); the following review emanates from literature published from the late 1990s to the present.
In published articles related to the IDI, four target populations included college faculty, medical trainees, college students, and high school students. The researchers combined the IDI with other instruments or interviews to interpret the levels of participants’ intercultural sensitivity or to demonstrate whether they increased their intercultural sensitivity after particular treatments.

**College Teachers**

Olson and Kroeger (2001) studied the manner in which educators enhance their global competencies and intercultural communication skills with 52 faculty and staff at New Jersey City University. They used the 60-item IDI and the Global Competency Index (GCI) to investigate what effective global competencies and intercultural communication skills are needed to live in a diverse world and in what ways these skills can be enhanced in order to teach students to apply them in dealing with intercultural matters.

The study showed that no faculty and staff were at either the denial or defense stage, and most participants scored their intercultural sensitivity at the acceptance stage, some even at the integration stage based on the IDI. The authors were not surprised by the results because the school is located in the New York City area, where people are exposed to diversity in their work with others from different cultural backgrounds (Olson & Kroeger, 2001, p. 125).
The GCI, which covers substantive knowledge, perceptual understanding, and intercultural communication, is used to determine whether individuals can interact appropriately with groups of people from other cultures without judging them. The result of the GCI showed that 40% of the respondents believed that they had developed their intercultural communication skills by living abroad or socializing with people who have different cultural backgrounds (Olson & Kroeger, 2001, p. 131).

In addition the IDI and GCI showed that if individuals learned a foreign language, then intercultural sensitivity and global competency (substantive knowledge, perceptual understanding, and intercultural communication in this study) could be increased. Increasing international experiences could improve intercultural sensitivity as well as international communicational skills.

Olson and Kroeger indicated that “internationalizing the faculty and staff is the first most critical step in internationalizing the campus” (2001, p. 133). Both on-campus (e.g., globally oriented theme seminars) and off-campus training (e.g., spending over 3 months abroad in an environment where another language is spoken) are effective means to improving global competencies and intercultural communication skills among faculty and staff. To help students develop global competencies and intercultural communication skills, the authors advocated a minimum 2-year study of a language other than English and a minimum 3-month study abroad.
Medical Trainees

Altshuler et al. (2003) provided intercultural training for 24 pediatric residents at Maimonides Medical Center in Brooklyn, New York, to determine whether intercultural training and demographic factors affected intercultural sensitivity. They administered pre- and posttests of the 60-item IDI to the 24 trainees, who were divided into three different groups: didactic intervention plus behavioral rehearsal (Group 1), behavioral rehearsal (Group 2), and no-intervention control (Group 3). Group 1 trainees attended a 2-hour values-based cultural differences workshop, conducted with attention to Hofstede’s four cultural dimensions. Activities included presentation, critical incident, group discussion, and self-reflection. Group 2 trainees participated in objective structured clinical exams (popular educational tools in the medical education), relating to culture.

The results of the IDI pretest indicated no significant gender differences in attitudes. After the participants completed one of the training programs, however, females increased in acceptance and adaptation (AA) and decreased denial and defense (DD), but males decreased in AA and increased in DD. Altshuler et al. provided some evidence from other literature to support females’ stronger skills in communication (2003, p. 398). Although no significant differences were evident in prior international experience occurring between pre- and posttests, participants without it showed higher DD than others on both the pre- and posttests.
The IDI posttest showed that Group 1 trainees observably decreased their ethnocentric worldview and increased their ethnorelative worldview more than the other two groups of trainees. Because individuals in Group 2 increased their ethnocentric worldview after the training, the authors speculated that participants may have felt the “discomfort of facing cultural relativist paradigms” (Altshuler et al., 2003, p. 399).

Based on the developmental score on the IDI, researchers selected four trainees for in-depth interviewing. The results of interviews showed that participants who were born, raised, educated, or had over 10 years of international experiences had a stronger ethnorelative worldview than those who had no such intercultural experiences.

The study indicated that intercultural training affects individuals’ intercultural sensitivity. Trainees easily increased their intercultural sensitivity through didactic and behavioral rehearsal training. Although gender did not affect individuals’ intercultural sensitivity in the pretest, it affected their intercultural sensitivity on the posttest. It showed that demographic factors (such as gender and prior intercultural experience) also affected the development of individuals’ intercultural sensitivity after they received intercultural training.

Limitations of this study noted by Altshuler and her colleagues included small sample size and minimal training time (2–4 hours). The authors suggested that increasing
the sample size and devoting more time (1–3 months) to training may affect the outcomes of future studies.

*College Students*

Endicott et al. (2003) examined the relationships among intercultural sensitivity, moral reasoning, and multicultural experiences with 70 undergraduates from five different ethnic groups: European American, Asian American, African American, Latino American, and Native American. They completed three instruments: Multicultural Experience Questionnaire (MEXQ), Defining Issues Test (DIT2), and the IDI.

The MEXQ with varied stages (multicultural attitudes, multicultural activities, breadth of multicultural activities, and depth of multicultural activities) measures individuals’ multicultural experience and attitudinal openness toward diverse groups; the DIT2 measures justice-based moral judgment and includes three stages: personal interest, maintaining norms, and postconventional; and the 60-item IDI with six developmental stages measures individuals’ views toward cultural differences.

Four results emerged from the study. First, the comparison between the DIT2 and the IDI indicated that one of the stages of the DIT2, the postconventional, negatively correlated with all ethnocentric stages (denial, defense, and minimization), especially the denial stage, but positively correlated with the ethnorelative stages (acceptance, cognitive adaptation, and behavioral adaptation). The authors proposed that the root of cognitive flexibility or the ability to understand multiple frameworks might be postconventional
and ethnorelative thinking. Second, the relation between multicultural experiences and the IDI showed intercultural development was related to international experiences, supporting the schema theory suggesting that people increase their intercultural sensitivity when they have more cultural experiences. Third, the relation between the depth of multicultural experiences, one of the stages on the MEXQ, and the IDI showed that although multicultural attitudes and both depth and breadth of multicultural activities were related to intercultural sensitivity, the depth of multicultural activities more strongly related to overall intercultural sensitivity. Finally, the relation between the depth of multicultural experiences and the DIT2 showed a positive correlation between the postconventional and all multicultural activities, especially the depth of multicultural experiences.

The study showed that when people engage in multicultural experiences with some degree of depth, intercultural sensitivity will increase because “spending more time in a given culture allows the individual to work at understanding and internalizing the important value frameworks” (Endicott et al., 2003, p. 416).

The authors provided three suggestions for the future study. First, the sample should include intercultural experts. Secondly, a larger sample should be studied; and finally, treatments such as educational programs should be provided because they may increase intercultural and moral development.
Klak and Martin (2003) used the 60-item IDI to determine whether campus-based celebrations (a Latin American Celebration event in this study) can positively shift students’ attitudes toward cultural differences. Sixty-three students who enrolled in GEO 111: World Regional Geography and GEO 304: Geography of Latin America at Miami University (of Ohio) completed the IDI pre- and posttests at the beginning and end of the semester.

Researchers chose these two courses because GEO 111 is a required course for all undergraduates, and those students were under 22 years old. Sixty-six percent of the students in the GEO 111 course had never been abroad, and only 19% had lived abroad 3 or more months. GEO 304 is an advanced course for students majoring in geography or substituting a regional course for a language requirement. Among those enrolled, 21.6% were over 22 years of age, 34.8% had never been abroad, and nearly 30% had international experience lasting 3 or more months.

Following the IDI pretest, students received several treatments: (a) reading materials about the intercultural differences; (b) lecture and discussion of the reading materials; and (c) attending Latin American Celebration (LAC) events. The IDI posttest was administered at the end of the semester.

Because the results showed minor statistical differences between two groups in pre- and posttests, the authors combined them for analytical purposes. Responses covering the avoidance stage on the pretest showed that students thought that isolating
themselves from other cultures is a bad idea, and even stronger attitudes emerged on the posttest. It revealed that students found the LAC activities valuable in increasing their knowledge of and interactions with people of different cultures. Students disagreed with statements covering the protection stage on both pre- and posttests involving beliefs that their own culture is better than others. Enhancing students’ intercultural sensitivity and comparing international economic development between cultures were important issues in the LAC activities and both courses. The authors’ results did not reveal significant differences between pre- and posttests in the reversal and minimization stages; because of the complex conceptual statements regarding issues of difference in reversal and minimization, students often experienced difficulty making judgments on statements relating to these stages (Klak & Martin, 2003, p. 459).

Responses on both pre- and posttest sections covering the acceptance stage showed that students realized that people must respect and understand cultural differences; LAC activities were also of value in increasing understanding of cultural differences. Only slight differences emerged in the evaluation of the adaptation and contextual stages. The authors stated that neither LAC activities nor classes provided specific intercultural training; however, if students had intercultural experiences either on or off campus, these may have motivated a shift in their attitudes toward other cultures. The results in the last step covering cultural marginality showed only slight difference between the pre- and posttests, which the authors attributed to the necessity of time and deep experience in
other cultures to reach the stage of cultural marginality. Klak and Martin stated that campus-based celebrations of cultural differences can help students increase their cross-cultural knowledge and ability to interact with people from different cultures. No control group was used in this study because the authors believed that all students should receive educational knowledge equally; in a control group learning would have been obstructed.

Mahoney and Schamber (2004) applied the IDI to investigate Bloom’s Taxonomy of the Cognitive Domain in order to examine whether a curriculum including simplistic cognitive information about cultural difference can improve students’ intercultural sensitivity or whether a curriculum must include comprehensive and applied information with various activities to improve students’ intercultural sensitivity. The researchers administered the IDI three times—before intervention, after first intervention, after second intervention—to 48 freshmen students with Asian or Pacific, African American, Hispanic, Native American, White/Non-Hispanic, and unknown ethnicities.

During the first semester, students were given simplistic cognitive information; they read and discussed required materials and wrote essays about racial, ethnic, gender, and sexual identity based on those materials. During the second semester comprehensive and applied information with various activities were included. Students read materials, engaged in role-playing exercises about racial profiling, and brought racial topics that interested them to class for small-group discussion.
In the quantitative study, the results based on students’ developmental scores showed no significant differences between the first and second IDIs, their worldviews corresponding with the minimization stage (the last in the ethnocentric dimension). Their level of intercultural sensitivity moved toward the acceptance stage (the first stage of the ethnorelative dimension) after the second intervention was completed. Mahoney and Schamber found that a curriculum including comprehensive and applied information with various activities can improve students’ intercultural sensitivity.

In the qualitative study, three students’ questionnaires were selected based on changes in their intercultural sensitivity from one semester to the next. Students did not change their attitudes about diversity after they completed the first semester’s intervention, which included reading, discussing, and writing about diverse racial, ethnic, gender, and sexual identity; but after they completed the second intervention, which included reading, role-playing exercises, and group discussion about two diverse groups, they felt they had become more open-minded and aware of cultural differences. The authors concluded that instructional methods could impact students’ intercultural sensitivity.

Two limitations of this study should be avoided in future studies. First, the 12 interview participates in the qualitative study were randomly selected, but based on students’ developmental scores. Second, without a control group and with only one participating school, the authors cannot generalize their conclusions and affirm that the
second type of intervention represents the better curriculum to increase intercultural sensitivity for freshmen.

Anderson et al. (2006) investigated whether or not short-term study abroad could improve students’ intercultural sensitivity. Sixteen of 23 senior students in their study averaged 21 years of age and majored in business administration in a private university in the midwestern United States. They undertook 4 weeks study abroad, including 2 weeks in London, England, and 2 weeks in Cork, Ireland.

When the researchers administered the 50-item IDI as a pre-test on the first day of class, the results showed that most students (n=10) rated their intercultural sensitivity at the minimization (M) stage. Of the six remaining students, four scored in the reversal stage and two in the acceptance stage. During their time abroad, students attended lectures and experienced British daily life, staying in the homes of their host families in London, England, and sharing meals and conversation. During their time in Cork, Ireland, students lived on the university campus, but they did not interact with local students because of summer recess; their experience with the locals was limited to lunch with Irish couples. On the final day of class, the researchers administered the 50-item IDI once again as a post-test. The result showed students’ overall intercultural sensitivity increased; in particular, one student moved from the reversal stage to the minimization stage, and two others moved from the minimization stage and to the acceptance stage. After they
studied abroad, three students scored in the reversal stage; nine, in the minimization stage; and four, in the acceptance stage.

The research demonstrated that a short-term study-abroad program could increase individuals’ intercultural sensitivity. The authors suggested four points for further study. First, the sample size should be increased because the sample in this study was quite small. Second, lectures regarding the host culture should be conducted before departure. Third, a control group should be included to compare with the experimental group to support the benefit of the study-abroad program. Last, follow-up assessment is needed for months, even years, to determine whether participants’ study-abroad experiences affect their future works, such as accepting overseas assignments.

*High School Students*

Straffon (2003) applied the 60-item IDI and follow-up interviews to measure the level of intercultural sensitivity of 336 high school students from over 40 different countries (the majority from the United States, Japan, Malaysia, and Korea) in grades 9 through 12 in an international school in a Southeast Asian city.

The results of the IDI revealed the majority students were at the acceptance and adaptation stages, and very few were in the minimization stage or the ethnocentric dimension. The results also showed that the more years students attended an international school, the more intercultural sensitivity they exhibited.
In order to crosscheck the students’ worldviews with the DMIS orientation, the researcher followed up with interviews. Thirteen interviewees were selected based on their development scores (DS). Straffon found that students with higher DS on the IDI were more open-minded and had longer prior international experiences than other students. For instance, students in this study who were at the cognitive adaptation stage had spent 6.7 years on average outside their home country. In addition, the researcher found that “many of the students’ responses to the interview questions were aligned with their stage and/or developmental scores as measured by the IDI” (Straffon, 2003, p. 498). For example, when students’ DS on the IDI were at the minimization stage, most of them used M. J. Bennett’s minimization orientation to respond to interview questions, showing that the IDI is a valid measure of individuals’ attitudes toward cultural differences.

The researchers provided four recommendations for future study. First, this was the earliest such study conducted with high school students enrolled in an international school; therefore, additional international schools in other countries should be studied for comparison purposes. Second, because multicultural education is essential in the United States, current curricula in international schools has been examined for its multicultural content by several American scholars (Banks & Banks, 1993; C. I. Bennett, 1995) with the goal of enhancing students’ intercultural sensitivity in matters such as racial issues. Third, in-service training for faculty members is necessary to improve their level of intercultural sensitivity as they motivate positive cross-cultural interaction among diverse
students. Finally, further examination of international schools is needed because they “have a unique constituency that is living in the world of cultural diversity today that will be the norm for tomorrow” (Straffon, 2003, p. 499). The international school can, therefore, be viewed as an exemplary setting where people of different cultures interact appropriately with one another.

Westrick (2004) examined 733 students (the majority from the United States, Hong Kong, and Canada) enrolled in an international high school in Hong Kong. Most students had lived in or studied different cultures. The IDI and four different service-learning programs were employed in the study to investigate “how schools and teachers influence the development of intercultural sensitivity and which educational programs effectively contribute to that development” (p. 278).

The four service-learning models included Model 1 (Service Interims), a graduation requirement of 7 to 10 days full-time service off campus or in another Asian country. Model 2 (Service on Saturdays) involved voluntary Saturday service at local institutions in Hong Kong on a few Saturdays or weekly during the school year. Model 3 (English/World Cultures) was a Grade 9 course in which students learned English and social studies and attended a weekend service experience in Foshan, China. In Model 4 (Service, Society, and the Sacred), the elective course for Grades 11 and 12, students examined the problems of poverty and social injustice in their current and prior service experiences through the lens of Christianity, Buddhism, and Taoism; completed weekend
service in Foshan, China; and visited poor senior citizens living in Wan Chai, Hong Kong.

The relationship between the level of intercultural sensitivity and the independent variables showed that gender differences, years living outside one’s own culture, international school years, and grade levels can affect students’ intercultural sensitivity based on DS on the IDI. Girls exhibited more intercultural sensitivity than boys. Students with more international experience and those in higher grades showed more intercultural sensitivity than others.

The relationship between prior participation in the service models and variables in the first administration of the IDI revealed an unexpected correlation on the denial, defense, and encapsulated marginality scores, but an expected correlation emerged on the acceptance and adaptation scores. According to the author, intercultural sensitivity decreased if students were not engaged in one of the service-learning models during the year of study; however, the reasons behind the changes in IDI scores were not explored in this study.

A comparison of pre- and posttest IDI scores revealed that only students enrolled in English/World Cultures class showed significant difference on the posttest encapsulated marginality score. The author stated that the English/World Cultures program can increase students’ intercultural sensitivity on the encapsulated marginality stage. An unexpected result of enrollment in the Service, Society, and the Sacred Class
(SOS) involved IDI posttest scores related to the reversal stage, which the author attributed to the small sample size in the SOS service-learning program.

After studying the relation between students’ level of intercultural sensitivity and the four different service programs, the author argued that school administrators should evaluate the effectiveness of the program and modify it where necessary to help students build their intercultural sensitivity effectively.

Westrick (2005) provided several recommendations: More international school leaders should administer the IDI and explore reasons behind the changes in IDI scores resulting from participation in service-learning models. Furthermore, combining both quantitative and qualitative studies and increasing sample size will bring about more significant findings in future studies.

Westrick (2005) continued his study with the interview method to determine whether the service-learning programs and individual life experiences affected students’ intercultural sensitivity. Eleven international school students from Grades 9, 10, and 11 were selected to participate based on their DS on the IDI. The interviews revealed that students’ life experiences had greater influence on intercultural sensitivity than participation in service-learning programs. Students who scored higher on the ethnoretative stage mentioned 41 different influences on intercultural sensitivity, but students who scored higher on the ethnocentrism stages mentioned only 14 different influences on intercultural sensitivity.
Westrick (2005) stated this study can benefit other international schools designing service-learning programs. In addition, teachers who teach in international schools play important roles in increasing students’ intercultural sensitivity in various ways not limited to service-learning activities.

Cross-Cultural Training

A large number of research studies have indicated that cross-cultural training can positively affect people’s thinking, affective reactions, and behavior (Brislin, 2000; Brislin & Horvath, 1997; Brislin, Landis, & Brandt, 1983; Brislin & Yoshida, 1994; Cushner, 1989; Cushner & Brislin, 1996; Cushner & Landis, 1996; Gudykunst, Guzley, & Hammer, 1996). Mendenhall and Oddou (1991) released the results of a survey showing that trained businesspeople are most successful in cross-cultural relational skills, perceptions, adjustments, and job performances. Brislin and Yoshida also claimed that after people receive cross-cultural training, they enjoy their cross-culture experience, adjust to and respect others who have different cultures, help people accomplish tasks, and experience less stress.

From the 1980s, expatriate assignments have played an increasingly critical role in international business strategies, and leaders of multinational corporations have sensed that cross-cultural training is important for sojourners to complete international assignments successfully (Mendenhall, Kühlmann, Stahl, & Osland, 2002). Although international business people have recognized the importance of cross-cultural training
only since the 1980s, the theory of cross-cultural training has been in place since the 1960s. Between the 1960s and the present, many researchers and scholars (Cushner & Brislin, 1997; Fowler & Blohm, 2004; Gudykunst et. al., 1996; Gudykunst & Hammer, 1983; Triandis, 1977; Tung, 1981) have established the value of cross-cultural training in enhancing expatriates’ thinking, affective reaction, and behavior when they interact with people who are different from themselves.

The Theoretical Basis of Cross-Cultural Training Development

Cross-cultural training development and evaluation in the past 40 years fell into four categories: didactic culture-general training (academic lecture, cultural self-awareness, and culture-general assimilators); experiential culture-general training (cross-cultural communication workshops, self-assessments, and experience micro-cultures); didactic culture-specific training (area orientation briefings, case studies, and intercultural sensitizers); and experiential culture-specific training (culture-specific simulations, role play, bicultural communication workshops, and field trips) (cited in Mendenhall et al., 2002). Since the early 1980s, Gudykunst and Hammer (1983) advocated complete cross-cultural training, and Gudykunst et al. (1996) and Cushner and Brislin (1997) reinforced the need for all four types, which are detailed below.

Didactic Culture-General Training

In the didactic culture-general approach trainees learn about the value systems and behavioral patterns in different cultures through lecture, discussion, and videotapes.
In addition, culture-general assimilators prepare them for interaction with members of different cultures with another technique known as critical incidents. Brislin, Cushner, Cherrie, and Yong (1986) assembled 100 critical incidents for a variety of cultures, followed later by 110 critical incidents organized around 18 themes covering three areas: emotional responses (anxiety, ambiguity, disconfirmed expectations, belonging/rejection, and confronting personal prejudice); culture (communication and language use, value, rituals and superstition, situational behavior, roles, social status, time and space, and group versus the individual); and cultural identity (categorization, differentiation, attribution, ingroup–outgroup, and learning style) (Cushner & Brislin, 1996; Cushner, 2003).

**Didactic Culture-Specific Training**

In the didactic culture-specific approach, trainees receive area orientation briefings and language training, engage in culture-specific assimilators, and read culture-specific materials. The area orientation briefings include background and history of the target country and its people. Language training enhances trainees’ confidence when they are in a target country. Culture-specific assimilators in the form of critical incidents are also widely used to help trainees understand the other’s subjective culture. Culture-specific readings provide trainees with information about cultural values, customs, and life styles in the target culture.
Experiential Culture-General Training

In the experiential culture-general approach trainees no longer simply acquire information from lectures, films, and books; instead they experience cultural differences through intercultural communication workshops, culture-general assimilators, and self-assessment. Trainees learn about behavior and value systems, communication styles, and decision-making processes in two cultures through small-group discussions with members of other cultures, role play (e.g. BAFA BAFA), and self-assessment questionnaires.

Experiential Culture-Specific Training

Cushner and Brislin (1997) described experiential culture-specific “attempts to assist trainees by exposing them to what they will later encounter: actual experiences in a specific culture” (p. 6). Bicultural communication workshops, culture-specific simulations, and culture-specific role play represent techniques in the experiential culture-specific approach in which trainees have opportunities to understand the importance of language in intercultural communication, to experience situations they may encounter, and to modify their own behavior in a target country though role plays.

Fowler and Blohm (2004) divided cross-cultural training into cognitive methods, active methods, and intercultural methods. Cognitive methods comprise lectures, written materials, computer-based training, films, self-assessment, and case study. Active methods include real-life situations, which allow trainees to modify their own behavior
through role play, simulation games, and exercises. Intercultural methods can increase trainees’ cultural self-awareness, interaction competence, and effectiveness through contrast culture training, culture assimilators, intercultural sensitizers, cross-cultural analysis (similar to the culture contrast), cross-cultural dialogue, area study, and immersion (such as a field trips or site visits).

*Cross-Cultural Training in the Business Community*

During the past 40 years, numerous researchers in the field of intercultural business have shown that effective cross-cultural training can positively affect individuals’ thinking, reactions, and behavior. Baker and Ivancevich (1971) interviewed 326 American foreign operations managers and discovered the reasons for U.S. executives’ culture shock and tendency to return early to their home country: They do not know the host country’s language, customs, culture, and business practices. Most interviewees recommended predeparture training on differences in environment, customs, and language of the U.S. and the host nation. Tung (1981; 1982) interviewed Americans, Europeans, and Japanese, who rated language capability as the most important component in success in international business. In the most recent study, Hutchings (2003) interviewed 22 Australian managers, concluding that language training, practical training, and executive briefing were essential for success in business in China. Kealey and Protheroe (1996) stated that practical information, area studies, cultural awareness, and intercultural effectiveness can increase sojourners’ performances overseas.
Area Study Training

Reading materials, audio-visuals, and lectures or seminars are the essential training tools in area studies, which include history, cultural differences, social structure, economics, and political behavior of the host country (Kealey & Protheroe, 1996).

Peace Corps trainees in the 1960s quickly grasped the history, religion, and geography of host countries through lectures, seminars, films, and discussion (Barnes, 1985; Bennhold-Samaan, 2004). According to Hutchings’ (2003) study the Australian interviewees noted above received information regarding Chinese history, economy, and politics in either lectures or short-term seminars.

Cultural Awareness Training

According to Kealey and Protheroe (1996), cultural awareness training, which falls mid-way between area study and experiential methods, enhances trainees’ knowledge of the values, traditions, and customs of a host culture, enabling them to interact appropriately with members of the culture.

In a study by Cushner, Robertson, Kirca, and Cakmak (2003), visible changes in communication and language, values, and intercultural decision-making were shown between pre- and posttraining. Commenting about several different types of cultural awareness training (culture-general assimilator, simulation activities, and mini-lectures), participants indicated that they learned more effectively in simulation activities and case

*Intercultural Effectiveness Skills Training*

Simulation games, role play, video playback, behavior modeling, language training, and skills practice represent typical forms of training in intercultural effectiveness skills training, all designed to help trainees adapt their personal and professional styles to fit into a target culture (Kealey & Protheroe, 1996).

In Hammer and Martin’s (1992) study, 90 American managers reduced uncertainty and anxiety and increased communication skills after they had received intercultural effectiveness skills training. Sorcher and Spence (1982) also used intercultural effectiveness skills training to verify positive attitudes and behavior between managers and employees after participants received behavior modeling training, the purpose of which was to help individuals build skills to deal with difficult or unfamiliar interpersonal situation through imitation, practice, and reinforcement. Further findings from Sorcher and Spence’s study showed that both managers and employees increased their positive performances 20 weeks after the training. With additional practice trainees had more confidence to deal with unfamiliar situations. Administrators of the Peace Corps (Barnes, 1985; Bennhold-Samaan, 2004) and managers of 184 American-based multinational corporations (Baker, 1984) believed that language skills are essential for
sojourners’ success overseas; these can be improved through classroom teaching, one-to-one conversation, cassettes, and audiovisual exercises.

Most studies have shown that cross-cultural training can improve individuals’ intercultural sensitivity, motivating them to work appropriately with people who have cultural backgrounds different from their own. Selmer (2001) also supported this idea, investigating whether Swedish business expatriates who worked in Hong Kong preferred predeparture or postarrival training. The study showed that most expatriates preferred predeparture training over postarrival training, but with longer foreign assignments, they preferred postarrival training over predeparture training.

**Cross-Cultural Training for Students**

“The goal of improving students’ understanding of cultural difference is vital to the general education of university students” (Mahoney & Schamber, 2004, p. 311). Because intercultural sensitivity is critical for university students today and students constitute typical populations for many cross-cultural training studies, those studies can be valuable in helping business educators understand how cross-cultural training affects students’ cultural understanding.

The popular cross-cultural training game BAFA BAFA is a cultural simulation game designed to increase awareness of one’s own cultural identity and that of those who are culturally different and to understand the problems of adapting in a new cultural environment. Participants are divided into Alpha and Beta cultures, and participants
experience the difficulties of interacting with people from different cultures (Shirts, 1977). Bruschke, Gartner, and Seiter (1993) demonstrated that students who participated in BAFA BAFA showed increased motivation toward intercultural instruction, were more motivated and enthusiastic, and enjoyed training more than those in control groups who received traditional classroom or lecture instruction. However, Gannon and Poon (1997) found that MBA students who played BAFA BAFA did not show higher level of cultural awareness than other students who received integrative (cross-cultural concepts through lectures, discussions, video, and exercises) and video-based (watching three films related to cross-cultural issues) training. In their study, students who received integrative training increased their perceived cultural competence.

Brislin, Cushner, Cherrie, and Young (cited in Bhawuk, 1998) developed the cultural-general assimilator, a well-known technique in developing cultural awareness. With the cultural assimilator, trainees read short stories or critical incidents that resemble situations they may likely encounter in a new culture and answer questions by choosing one appropriate answer from several options. The critical incidents were based on sojourners’ and experts’ daily-life experiences; therefore, they are easy for trainees to recall. With these critical incidents trainees can increase knowledge of culture differences, interact better with others, increase problem-solving skills, and display confidence when dealing with difficult situations. Cushner (1989) stated that the cultural-general assimilator can increase trainees’ knowledge in the affective and behavioral domains.
Bhawuk (1998) conducted a study comparing four different types of cultural assimilators—culture-general assimilator, culture-specific assimilator, individualism and collectivism assimilator (ICA), and theory-based culture assimilator. The results of the study showed that students who received ICA training performed better than three other groups. The ICA-trainees also increased intercultural sensitivity, category width, information, and opinion. The author explained that ICA is designed to help trainees understand differences between cultures in their own and a target country; trainees learn how to correct their behavior when they encounter unexpected situations. The theory-based model will help sojourners become experts (people who understand how to interact appropriately with members of other cultures), whereas cultural-general training and cultural-specific training can help sojourners become only novices (people who realize they have made a mistake but are unable to correct the behavior). Comparing the culture-general assimilator and culture-specific assimilator in this study, the author concluded “the culture-general assimilator focused on 18 themes or categories of knowledge. . . . It should be better than the culture-specific assimilator on the learning measure of attribution making” (Bhawuk, 1998, p. 651).

Although numerous researchers have discussed the way cross-cultural training can increase students’ intercultural sensitivity, Barmeyer (2004) studied the relation between cross-cultural training methods and the learning styles described by Kolb (1976, 1985, 1999), who outlined the phases in which people learn new material: reflective
observation, abstract conceptualization, active experimentation, and concrete experience. Barmeyer examined the relationship between the Learning Style Inventory and cross-cultural training methods used with people of different cultural backgrounds, particularly French, German, and French-Canadian or Quebecois.

In Barmeyer’s study, French, Quebecois, and female students were most comfortable learning through concrete experience, that is, through life experience or specific examples from lectures or discussions. Male and German students performed better with abstract conceptualization, through which students learn from the development of concepts, generalizations, and theories by making inferences about the relationships among facts or data assumed to be facts through lectures and reading articles. Male students also performed better with reflective observation, which involves understanding a wide range of information and putting it into concise and logical form.

Numerous researchers have claimed that after people receive cross-cultural training, they will enjoy their cross-culture experience, adjust to and respect others who have different cultures, help people accomplish tasks, and experience less stress (Brislin & Yoshida, 1994; Mendenhall & Oddou, 1991); however, no single cross-cultural training approach is appropriate for all trainees; effectiveness of cross-cultural training strategies depends on trainees’ learning styles. In order for effective training to take place, trainers should devote time to analyze trainees’ learning styles before initiating cross-cultural training.
Research Demographic Variables

Demographic variables are important in the current study because the researcher has hypothesized that each demographic variable can affect intercultural sensitivity.

Gender

Gender as a predictor of intercultural sensitivity has been infrequently researched. Most studies conducted with the IDI showed no significant gender differences because of small sample size; however, some scholars (e.g., Berryman-Fink, 1997; Hodge, 2000) in the business field described female managers as better communicators than males. For instance, Hodge quoted one interviewee who said, “Women executives are often more successful because they are more sensitive in communication” (p. 183). Others have concluded that females’ communication styles, positive attitudes, and interpersonal cooperative led them to greater success in the workplace.

Age

Few researchers have found individuals’ age and grade levels affecting their intercultural sensitivity. In fact, Hammer, Bennett, and Wiseman (2003) found no significant differences on any of the IDI scales with regard to age; however, Straffon (2003) found that the longer students who attended an international school, the lower their scores on denial and defense.
International Experiences

Paige (1993) stated that if expatriates have previous international experience, they generally experience less cultural stress in the new culture because they have developed their own coping strategies, experienced the process of cross-cultural adjustment, modified expectations for themselves and other cultures, and acquired fundamental communication skills.

Many authors (A. T. Church, 1982; Harris, Moran, & Moran, 2004; Parker & McEvoy, 1993) have agreed that prior international experience can increase individuals’ tolerance, making them more open-minded toward cultures different from their own. Hobson and Josiam (1996) advocated increasing individual intercultural awareness in international business education, foreign exchange, short study-abroad programs, and work placement.

Foreign-Language Capability

One American expatriate explained “the ‘key’ to understanding the host country is the language. . . ” (cited in Black et al., 1999, p. 61). Black and his colleagues cited the difficulties expatriates have interacting with host nationals if they cannot speak the host language fluently at a certain level. Paige (1993) stated that it is not essential to speak the host language; however, with a lack of language skills, expatriates may face social isolation and frustration in the host country. Those who speak the host language, by
contrast, show that they have made an effort to learn about the host culture and relate
with host nationals (Eschback et al., 2001).

*Participation in Intercultural Activities on Campus*

In the nursing field, Leininger (1997) indicated that international service-learning
courses are important for nursing students to have opportunities to learn about another
culture. Kuemmerle (2000) found that international activities have strongly contributed to
the increase of ability in language skills, communication skills, and understanding other
cultures. Also, numerous studies pointed out that students who had study abroad
experiences showed increasing their levels of awareness of the host culture (Hansel &
Grove, 1986), reducing barriers to interact with people who differ from themselves
(Wheeler, 1985), and having ability to face with unfamiliar environments (Thomlinson,

*Future Plans*

Schneider and Barsoux (2003) stated that motivation to work and live abroad is
the key component for expatriates’ successfully adapting to unfamiliar culture. Gardner
(1985) identified integrativeness as an individual’s desire to interact with people whose
native languages are different from his or her own.

*Interview Methodology*

Phenomenology was developed by Husserl (1962) then Heidegger (1962), and
Merleau-Ponty (1962) enhanced the theory. According to Husserl’s vision, the goal of
phenomenological theory is strongly epistemological. He viewed experience as the fundamental source of meaning, and knowledge was essential. Heidegger, Merleau-Ponty, Fiske (1991), and Wertz (2005) held that employing phenomenological research can deepen understanding of individuals’ everyday experiences, even those that might be considered unimportant.

Numerous researchers have conducted studies in the nursing field (Pross, 2003; Scannell-Desch, 2000), studying nurses’ works with patients of diverse culture; and in the management field (Chikudate, 2002), focusing on managers working with diverse employees. The purpose of phenomenological research is to describe the appearance of things as lived experiences (Merleau-Ponty). Moran (2002) took one step further to describe phenomenology as “the unprejudiced, descriptive study of whatever appears to consciousness, precisely in the manner in which it so appears” (p. 1). Rapport and Wainwright’s (2006) indicated that through phenomenological study “we experience the world in which we live” (p. 28).

How to Learn Cultures From Individuals’ Daily Lives

As previously established, culture is learned (Chaney & Martin, 2007; Lustig & Koester, 2006). According to Samovar et al. (2007), culture can be learned through family, folktales, legends, and myths, art, and mass media.
Family

Al-Kaysi (1986), Gudykunst (2001), and Samovar et al. (2007) cited the importance of the family as the first place for any individual to learn how to communicate gender roles and age differences in a society and judge what is right and wrong. Furthermore, the family is also the first to teach children social skills; DeFleur, Kearney, Plax, and Defleur (2005) stated “the family is the most basic of all human groups. It is the context within which the first steps toward communication take place” (p. 157).

Folktales, Legends, and Myths

Samovar et al. and Campbell (1988) stated that when individuals want to know about other cultures and what is important in a specific culture, studying the folktales, legends, and myths of a culture is beneficial. These are good sources to learn one’s own culture as well as other cultures because “folktales and storytelling usually have an important moral, revealing which cultural values are approved and which are condemned” (McDade, 1995, p. 283.) Individuals can learn which characters and attributes are to be respected or disdained in a group of people from their folktales, legends, and myths. For example, Americans learn about Superman as a superhero; Jews learn about Samson (Samovar et al.).
Art

Art can represent the culture of a group of people. Haviland, Prins, Walrath, and McBride (2005) noted, “Art often reflects a society’s collective ideas, values, and concerns” (p. 369). Nanda (1994) stated, “Art is a symbolic way of communicating. One of the most important functions of art is to communicate, display, and reinforce important cultural themes and values” (p. 50). For instance, Asian arts focus on nature, but American and European arts focus on people. “Asians believe that nature is more powerful and important than a single individuals; whereas American and Europeans consider people as the center of the universe” (Samovar et al., 2007, p. 26).

Mass Media

The television is on about 6 to 8 hours per day in an average American home (Anderson & Evans, 2001; Samovar et al., 2007). Furthermore, Vandewater, Bickham, Lee, Cummings, Wartella & Rideout, (2005) indicated that “television use is very much a default activity, filling in the majority of free time for both children and adults” (p. 562). According to those studies, audience attitudes and beliefs can easily be affected by television images of sex, people of different ethnic, gender, and age.

International/Intercultural Experiences

Brislin (1990) argued, “If people can become less ethnocentric, they can benefit from the ideas that are imported from other cultures” (p. 19). A large number of scholars have argued positively that individuals’ international/intercultural experiences reduce a
person’s ethnocentrism. Numerous studies indicated that the benefits of study abroad include understanding of other cultures (Carlsson-Paige & Lantiere, 2005), greater acceptance of people who differ from themselves (Brislin & Yoshida, 1994; Vincenti, 2001), reduction of barriers to intercultural interactions (Wheeler, 1985), and cultural sensitivity (Bakalis & Joiner, 2004). Kim and Goldstein’s (2005) findings showed that an individual’s travel experiences do not extend to the person would have a desire to in the future; furthermore, a few days’ international/intercultural traveling experiences may not affect individuals’ intercultural sensitivity, confirming Gruendemann’s (1999) position that “perceptions, beliefs, rituals, traditions, and behaviors usually is a long-term process” (p. 614).

How to Learn Cultural From Formal Education

Samover et al. (2007) said, “The formal learning of the culture is far more structured and often left to the institutions of the culture such as schools and churches” (p. 22). Individuals frequently learn cultural differences from their formal education via teachers’ international experiences, cross-cultural training/seminars, and formal culture-related courses.

Teachers’ Personal Overseas Experiences

Toncar and Cudmore (2000) stated, “Overseas travel and experience offer educators the opportunity to broaden their own worlds, to stretch their own boundaries, and to see and experience the things that they teach in their textbooks. These experiences
enhance teaching effectiveness” (p. 60) and extend the process of curriculum development (Sandgren, Elling, Hovde, Krejci, & Rice, 1999, p. 36). Svensson and Wihlborg (2007) pointed out that teachers usually discuss their views and knowledge of other cultures in their classes based their own intercultural experiences.

Cross-cultural Training/Seminars

College campus can be home to faculty and students from diverse cultures; therefore, intercultural training to enhance faculty and student intercultural sensitivity is essential. Intercultural training “is designed to increase effectiveness in business and professional arenas as well as in the activities of everyday living in a foreign culture” (Fowler, 2006, p. 403). To have knowledge about value, behavior, attitudes, and ways of conducting personal business with people of other cultures, Brislin and Yoshida (1994) and Triandis (1986) advocated training in interpersonal relations, ability to communicate with people who differ from themselves, and adjusting behavior. A large body of literature has confirmed cross-cultural training as a means to increase individuals’ cross-cultural awareness, communication skills, and interpersonal relations (Hurn, 2007; Brislin, 2000). If time for cross-cultural training or seminars is limited, Otten (2003) suggested that culture-general knowledge, such as the value systems, behavioral patterns, communication styles, and decision-making in different cultures, should be fundamental training elements for students.
Curriculum Designs and Teaching Strategies

Numerous studies have suggested that different curriculum designs to teach cultural diversity to students can enhance their cultural awareness. For example, Sleeter and Grant (1987) and Grant and Sleeter (2001, 2003, 2004) have recommended multicultural education curricula that present diverse perspectives to help students realize that every fact can be viewed from more than one perspective. Furthermore, many authors have advocated various teaching strategies, such as lectures (Cruz & Patterson, 2005), viewing and discussing films (Hunt, 2001), reading diverse literature (Eshleman & Davidhizar, 2006; Johnson & Inoue, 2003), and engaging in experiential activities and field experiences (Orpen, 2003).

Summary

The purpose of this chapter has been to provide a review of the literature on business education, understanding of culture, the Developmental Model of Intercultural Sensitivity (DMIS), the Intercultural Development Inventory (IDI), cross-cultural training, teaching strategies, and curriculum design to increase cross-cultural understanding, and the methodology of interview.

In the section on business education, the curriculum in international business and management and business administration in Taiwan was reviewed briefly, and the decision was made that the major of international business and management would be more valuable to this study. The curricula of those two departments follow Western
business curriculum because America has the best business schools (Moran & Harris, 1982), and America is the global economic indicator (Sizoo et al., 2005). “A major challenge for educators in the business studies area is the development of an appropriate pedagogy to prepare students for the dynamics of their future vocational world” (Laughton & Ottewill, 2000, p. 378). In Western business schools educators are interested in modifying curriculum and teaching pedagogy to increase students’ intercultural sensitivity; however, no research is available on how Taiwan business students develop their intercultural sensitivity or what pedagogy of intercultural sensitivity is appropriate for them. Consequently, familiar teaching strategies for business students are also discussed in the section on business education.

The section on understanding culture included the definition of culture, information on cultural differences, and culture as a learned entity, showing that “culture refers to a system of socially created and learned standards for perception, cognition, judgment, or behavior shared by members of a certain group” (Tata et al., p. 26).

The section on the Developmental Model of Intercultural Sensitivity (DMIS) developed by M. J. Bennett (1986) covered how an individual in each stage views cultural differences. Prior literature regarding the Intercultural Development Inventory (IDI), which was based on DMIS, was summarized. The IDI is an instrument of valid reliability for an individual from any cultural background to measure her or his intercultural sensitivity. The target populations in previous studies using the IDI included
college teachers, college students, high school students, and medical trainees. Findings indicated that although individuals themselves have different levels of intercultural sensitivity, these might be changed through life experiences, training, and formal education.

The section on cross-cultural training introduced the training methods developed over the last 40 years. Prior studies have indicated expatriates’ appropriate adjustment in a host culture can increase their performance in overseas assignments. Meanwhile, cross-cultural scholars provided evidence that diverse cross-cultural training can increase intercultural sensitivity when individuals interact with diverse group of people; but no single cross-cultural training approach is appropriate for all trainees. In fact, the effectiveness of cross-cultural training strategies depends on trainees’ personal learning styles.

Phenomenological theory was introduced in the section on interview methodology. Okrah and Domina (2005) indicated the world of diversity affects students as they look for jobs after they graduate; therefore, families and educators must assist each student to understand how to work with people from different cultures because schooling is one way to help students improve their intercultural sensitivity.
CHAPTER III
RESEARCH DESIGN AND METHODS

The purposes of this study were to determine the level of intercultural sensitivity of undergraduate business students in Taiwan, how they develop intercultural sensitivity, and what teaching strategies can help them enhance it. The procedures used to conduct this study included both quantitative and qualitative methods. The first section, Research Design, introduces the study, research questions, and hypotheses. The second section, Quantitative Research Method, addresses sample selection, validity and reliability of the Intercultural Development Inventory (IDI) instrument, and the procedures of data collection and analysis. The final section, Qualitative Research Method, addresses participant selection, research method, validity, the role of the researcher, and the procedures of data collection and analysis.

Research Design

The researcher used both quantitative and qualitative research methods to assess the level of intercultural sensitivity of students, then attempted to explain and interpret how they developed intercultural sensitivity based on their life experiences.
and formal education. According to Creswell, Clark, Gutmann, and Hanson (2003) this design is called “sequential explanatory strategy,” graphically depicted in Figure 6.

![Figure 6. Sequential Explanatory Design (Source: Creswell et al., 2003, p. 213).](image)

The purpose of the sequential explanatory design was to apply qualitative results to assist in explaining and interpreting the findings of a quantitative study (Creswell et al., 2003). Proponents have stated the primary strength of the sequential explanatory design is its easy implementation because each phase is clearly and separately applied. In other words, data must be collected and analyzed completely, using the quantitative research method before collecting and analyzing other data using the qualitative research method. It is “useful to a researcher who wants to explore a phenomenon but also wants to expand on the qualitative findings” (Creswell et al., p. 228). The drawback of this design, however, was the length of time involved in data collection and analysis in two separate phases.
Purpose of the Study

This research was completed in two phases: quantitative and qualitative. Its purpose was to determine the relationship between demographic factors and the intercultural sensitivity shown by a group of Taiwan undergraduate business students. In the quantitative study the researcher used the questionnaire and the Intercultural Development of Inventory (IDI) to solicit information about demographic factors to determine whether they affected a student’s level of intercultural sensitivity based on the Developmental Model of Intercultural Sensitivity (DMIS).

The researcher interviewed selected participants to obtain more information about their perspectives on cultural differences, how their personal experiences and formal education influenced their intercultural sensitivity, and how teaching strategies may effectively improve the development of intercultural sensitivity. Specifically, the purpose of the qualitative study conducted with the phenomenological research method was to explain and interpret in-depth information about the way Taiwan business undergraduates developed intercultural sensitivity based on their experiences.

Design of the Study

The researcher implemented a two-phase mixed method involving a group of Taiwan college seniors majoring in international business and management. The research design is presented visually below.
The first phase of the sequential explanatory design involved applying the quantitative method to collect and analyze data from the Intercultural Development Inventory (IDI). Neuman (2003) argued that quantitative research methods are appropriate for a researcher who desires to predict and identify cause and effect. The goals of employing the IDI in the quantitative research method are to investigate the relationship between demographic variables as predictors and the developmental score (DS). According to Neuman (2003) “quantitative research is expressed in numbers, . . . and a researcher gives meaning to the numbers and tells how they related to hypotheses” (p. 148). Once students’ levels of intercultural sensitivity had been analyzed by employing the Intercultural Development Inventory (CD-ROM Version 2-3), the interview participants were chosen based on their DS on the IDI. Moreover, the relationship between students’ DS on the IDI and demographics was identified by applying the Statistical Package for the Social Sciences (SPSS) (Version 14.0).
In the second phase—the qualitative study—4 students were selected from each research site based either on their lower DS or higher DS on the IDI. The researcher applied the phenomenological research method. Jarratt (1996) stated that “qualitative research methods are more intrusive and less structured than quantitative research techniques” (p. 9). Qualitative research methods can be useful when the area for examination is unfamiliar to a researcher. Neuman (2003) stated that the researcher “interprets data by finding out how the people being studied see the world, how they define the situation, or what it means for them” (p. 148). The goal of employing the phenomenological research method in the current project was to explore how interview participants developed intercultural sensitivity from their experiences in formal education and in life. In addition interview participants suggested effective teaching methods to enhance students’ intercultural sensitivity.

Research Questions and Hypotheses

The researcher composed research questions based on the literature review and combined quantitative and qualitative research methods. The quantitative research method was used to answer the first two primary research questions and specific research questions and hypotheses in order to determine whether various demographic factors affected students’ levels of intercultural sensitivity on the Developmental Model of Intercultural Sensitivity (DMIS). The qualitative research method was used to answer the other three primary research questions and to explain how students developed
intercultural sensitivity based on personal experience and educational backgrounds. This study addressed the following questions:

Primary Research Questions

1. What levels of intercultural sensitivity have the Taiwan undergraduate international business and management majors in this study achieved as indicated by the Intercultural Development Inventory (IDI)?

2. What is the relationship between the results of the IDI and selected demographic characteristics of the Taiwan undergraduate international business and management majors in this study?

3. How do the interviewees selected from among the Taiwan undergraduate international business and management majors in this study view culture? How do their responses related to the IDI if at all?

4. What kinds of life experiences contributed to the intercultural sensitivity of the Taiwan undergraduate international business and management majors in this study?

5. What formal educational experiences encouraged the Taiwan undergraduate international business and management majors in this study to develop their intercultural sensitivity? How?

Specific Research Questions and Hypotheses

1. Do the Taiwan undergraduate international business and management majors in this study exhibit strong intercultural sensitivity in the ethnorelative dimension as shown on the IDI?
Hypothesis 1-1. The majority of the Taiwan undergraduate international business and management majors in this study will exhibit strong intercultural sensitivity in the ethnorelative dimension as shown on the IDI.

Hypothesis 1-2. The Taiwan undergraduate business students in this study majoring in international business and management in urban areas will exhibit stronger intercultural sensitivity in the ethnorelative dimension than those studying in rural areas as shown on the IDI.

2. Do demographic characteristics affect intercultural sensitivity in the Taiwan undergraduate international business and management majors in this study?

Hypothesis 2-1. The female Taiwan undergraduate international business and management majors in this study will exhibit stronger intercultural sensitivity than their male counterparts on each scale as shown on the IDI.

Hypothesis 2-2. The ages of the Taiwan undergraduate international business and management majors in this study will not affect their intercultural sensitivity as shown on the IDI.
Hypothesis 2-3. The Taiwan undergraduate international business and management majors in this study who had international experiences will exhibit stronger intercultural sensitivity than those who had not as shown on each scale of the IDI.

Hypothesis 2-4. The Taiwan undergraduate international business and management majors in this study who can speak one or more foreign languages fluently will exhibit stronger intercultural sensitivity than their counterparts who cannot as shown on each scale of the IDI.

Hypothesis 2-5. The Taiwan undergraduate international business and management majors in this study who have participated in intercultural activities on campus will exhibit stronger intercultural sensitivity than their counterparts who have not as shown on each scale of the IDI.
Hypothesis 2-6. The Taiwan undergraduate international business and management majors in this study who have the desire to work or study abroad will demonstrate stronger intercultural sensitivity than their counterparts who do not as shown on each scale of the IDI.

Descriptions of the Research Sites

An invitational letter (see Appendix C) was sent to deans of all Taiwan universities and colleges offering the bachelor’s degree in international business and management. Three deans responded and volunteered their schools to participate in this study; brief descriptions of each follow:

Research Site A

Located in northern Taiwan, research site A is a public university, offering 24 majors leading to bachelor’s degrees in five colleges; the Department of International Business and Management operates under the College of Management, which was formed in 1995. Among 12 full-time instructors, 9 earned doctorates in the United States. Their specialties include global marketing management, global economy and customer management, and international business strategy.

The mission of research site A is to (a) provide students with the interpersonal and business management skills needed for executive positions, (b) enhance students’ intercultural sensitivity to build good international relationships, and (c) emphasize
theory and practice to provide students with analytical tools and problem-solving abilities.

Students majoring in international business and management at research site A must complete 128 course credits to graduate. Language requirements include three credits of English each semester for 3 full academic years. Students were also required to take a second foreign-language course, such as French, German, or Japanese, each semester for 3 full academic years until the 2004–5 academic year, when this requirement was changed to elective courses. The required core courses relating to international business include Introduction to International Business, International Business, International Financial Management, and International Financial Theory and Policy. Other required core courses include Economics, Marketing, Human Resources, and Statistics.

Research Site B

Research site B, a private university located in northern Taiwan, is organized into 10 colleges offering 48 majors leading to bachelor’s degrees. The College of Business Administration oversees the Department of International Business and Management, where 3 of 11 instructors earned master’s degrees or doctorates or both in the United States. Their areas of specialization include international marketing, international organizational behavior, and strategies and organizations.

The mission of research site B is to (a) enhance students’ knowledge of international issues, such as investment, management, and marketing, (b) emphasize
language proficiency in order to improve students’ ability to communicate with others, and (c) cooperate with enterprises to help students understand what possible problems and movement an international business might encounter today.

Students majoring in international business and management at research site B are required to take 128 credits to graduate. They must complete two credits of English each semester during their freshman year; English conversation and English Writing for two credits each are required during the sophomore year; and Japanese is an elective course. The required core courses related to foreign language or the international field are Advanced English, International Marketing Strategy, International Management, International Business Law, International Business Negotiation, Overseas Investment, and Business English. Economics, Competition Strategy, and E-Business are graduation requirements.

Research Site C

A private university located in southern Taiwan, research site C was founded in 1992 and is organized into four colleges. The College of Business Administration offers the bachelor’s degree in international business and management. Of the 14 instructors in the department, 3 have earned master’s degrees or doctorates or both in other countries, the majority in the USA. The instructors’ specialties include human resources, finance, and economy.

The educational goals of the Department of International Business and Management at research site C include the following: to (a) enhance students’ ability in
foreign languages, (b) develop talent for transnational business, and (c) increase academic research and exchange programs.

Students majoring in international business and management at research site C must earn 128 credits to graduate. They must take two credits of English conversation and English listening each semester during their first 2 years. The required core courses include International Financial Theory and Policy, International Marketing Management, International Finance, Intentional Currency Policy, The Policy of Entering the International Market, International Business Law, International Business Management, and Business English: Conversation. Other required courses include credits in Introductory Economics, Business Investment, Business Policy, and Competition Policy.

Confidentiality

Confidentiality was maintained in both the quantitative and qualitative studies. In order for the researcher to be able to contact interview participants, they provided contact information on their surveys; however, each survey was coded for confidentiality, and all participants’ contact information was destroyed after the final interview participants were chosen. During the interpretation of interview data, interview participants remained anonymous as did their school names and friends’ names. All audiotapes were stored in the researcher’s studio. Upon completion of the study, all audiotapes were destroyed.

Quantitative Research Method: Phase One

The IDI was applied to a volunteer sample of undergraduate participants majoring in international business and management in Taiwan. Each individual profile was
examined with the Intercultural Development Inventory (CD-ROM Version 2-3) in order to select particular interview participants. The Statistical Package for the Social Sciences (SPSS) (Version 14.0) was used to examine the relationship between demographic variables and the level of intercultural sensitivity as indicated by the participants’ development scores.

**Sample**

The participants in this study were senior business students majoring in international business and management in Taiwan colleges or universities. In addition, to qualify for the study, the participants had to be Taiwanese citizens. Neither age nor gender were specifically targeted; however, the potential population would most likely include more female students because of the traditional makeup of Taiwan society. On the basis of program representation, student availability, and teacher interest, a total of 195 participants were randomly selected at the three research sites in this study. Cohen (1988) recommended an approximate power of .80 with a medium effect size with 50 participants per group the minimum sample size. In this study, the participants were 53 students, 65 students, and 77 students in research site A, B, and C respectively.

**Instrument**

The 50-item version of the Intercultural Development Inventory (IDI) was developed by Hammer and Bennett (2005) based on the Developmental Model of Intercultural Sensitivity (DMIS). The IDI is a paper-and-pencil self-assessment used to measure how interpersonal relations skills affect individuals’ view of cultural differences.
Because of copyright regulations a facsimile of the IDI cannot be included in this document.

Instrument Development

According to Hammer et al. (2003) and Hammer and Bennett (2005), the development of the IDI began with the interviews of 80 respondents (40 men and 40 women) of diverse age, experience, and nationality. Each 45-minute interview included open-ended questions based on grounded theory to determine how respondents interacted with people of different cultural backgrounds. Based on interviewees’ responses, the questionnaire was then developed; and three pilot tests (two tests for the 239-item pilot version of the IDI, and one test for the 145-item pilot version of the IDI) were given to diverse groups of people. Following reviews by members of the research team and pilot tests, the 60-item version of the IDI was drafted with the 7-point response scale (1=strongly disagree, 2=disagree, 3=slightly disagree, 4=neutral, 5=slightly agree, 6=agree, 7=strongly agree). The 60-item version of the IDI included 10 questions for each stage (denial, defense, minimization, acceptance, cognitive, and behavioral adaptation) on the DMIS.

Identified by Paige et al. (cited in Hammer et al., 2003), the unreliability of the 60-item IDI affected the construct validity, leading Hammer and his colleagues to work on the 50-item version of the IDI. The 145-item pilot version of the IDI was reviewed again and edited down to the 122-item revised pilot version. After 591 diverse respondents took the pilot test, the final 50-item version of the IDI was developed; and a
high degree of validity and reliability was confirmed. The final version included a denial/defense (DD) scale of 13 items, a reversal (R) scale of 9 items, a minimization (M) scale of 9 items, an acceptance/adaptation (AA) scale of 14 items, and an encapsulated marginality (EM) scale of 5 items. The 50-item IDI employs a 5-point scale: 1=disagree, 2=disagree somewhat more than agree, 3=disagree some and agree some, 4=agree somewhat more than disagree, and 5=agree.

Instrument Validity

Nunnally and Bernstein (1994) have defined validity as “the scientific utility of a measuring instrument, broadly statable in terms of how it will measure what it purports to measure” (p. 83). Hammer et al. (2003) clearly stated both content and construct validity of the IDI. Based on the DMIS, the content validity was developed through in-depth interviews, panel reviewing, and sample testing of the 60-item version of the IDI with people from a variety of cultures.

To establish construct validity for the 50-item version of the IDI, the relationship among the IDI and two other measures, the Worldmindedness scale and the Intercultural Anxiety scale, were examined with groups of people with diverse jobs, genders, ages, educational backgrounds, international experiences, and ethnic backgrounds. The 6-item Worldmindedness scale is a measure of intercultural attitude developed by Sampson and Smith in 1957. A negative correlation existed between the Worldmindedness scale and the ethnocentric stages, but a positive correlation existed between the Worldmindedness scale and ethnorelative stages. The 11-item Intercultural Anxiety scale, a modified version of
the Social Anxiety scale, measures the degree of anxiety felt by an individual who interacts with people of different cultural backgrounds. The relationship between the Social Anxiety scale and the IDI has also confirmed a positive correlation between the Intercultural Anxiety scale and the ethnocentric stages and a negative correlation between the Intercultural Anxiety scale and the ethnorelative stages.

**Instrument Reliability**

Nunnally and Bernstein (1994) asserted that reliability must be verified when new measures are created. Hammer et al. (2003, pp. 432–434) used four statistical procedures—the ratio of chi-square, degrees of freedom ($x^2/df$), goodness-of-fit-index (GFI), and the root mean-square residual (RMR), to confirm three different models: the seven-dimensional model, the five-dimensional model, and the two-dimensional model. The seven-dimensional model included denial, defense, reversal, minimization, acceptance, adaptation, and integration. The five-dimensional model included minimization, reversal, integration, denial/defense, and acceptance/adaptation. The two-dimensional model included ethnocentrism (denial, defense, minimization, and reversal) and ethnorelativism (acceptance, adaptation, and integration).

After confirming the relationship between the four statistical procedures and three models, Hammer and his colleagues concluded that the five-dimensional model produced better results than the other two models. For further evidence, they also compared the three models in terms of the decrease in both chi-square and degrees of freedom; and the five-dimensional model still showed the best outcome of the three.
As a result, the five-dimensional model has been confirmed, and five consistent reliable coefficient alpha were respectively measured in each scale as follows: (a) the denial/defense (DD) scale included 13 items with coefficient alpha=0.85; (b) the reversal (R) scale included 9 items with coefficient alpha=0.80; (c) the minimization (M) scale included 9 items with coefficient alpha=0.83; (d) the acceptance/adaptation (AA) scale included 14 items with coefficient alpha=0.84; and (e) the encapsulated marginality (EM) scale included 5 items with coefficient alpha=0.80.

Hammer (1999) pointed out that the IDI is appropriate for diverse groups of people because the instrument was not developed for any specific culture. Although English is the primary language used on the IDI, it has been translated into different languages, including traditional Chinese. The 50-item IDI in traditional Chinese was the instrument for all participants in this study. Because the IDI has a very high degree of reliability and validity in relation to people’s worldviews and reactions to cultural differences, no further pilot study was necessary in this study.

Demographic Variables

Neuman (2003) has stated that the variable is an essential in quantitative research. Analyzing each demographic variable will help the researcher understand whether each variable affected an individual’s intercultural sensitivity based on the development score of the IDI; therefore, the variables were necessarily considered to be performance criteria for the purposes of this study. The variables were as follows:
1. Gender: The male or female gender of students participating in this study may affect their intercultural sensitivity.

2. Age: The ages of students participating in the study may affect their intercultural sensitivity.

3. International experience: Overseas living and/or travel experience may affect participants’ intercultural sensitivity.

4. Knowledge of foreign languages: Different levels of knowledge of foreign languages may affect their intercultural sensitivity.

5. Intercultural activities on campus: Opportunities to participate in international activities on campus may affect participants’ intercultural sensitivity.

6. Future plans: Students’ desire to work or pursue academic degrees outside their home countries may affect their intercultural sensitivity.

Data Collection Procedure

All senior students majoring in international business at the three research sites were invited to take the IDI. All participants received a cover letter or consent letter (see Appendix D), the IDI questionnaire, and an additional demographic questionnaire (see Appendix E) in class in Taiwan during fall semester 2005 (from September 2005 to January 2006) depending on teachers’ schedules; and all students volunteered to participate with the stipulation that their class grades would not be affected. The researcher visited each research site twice because each teacher taught two different
sections with different groups of students. The timeline of IDI data collection schedule appears below.

Table 2
Timeline of IDI Collection

<table>
<thead>
<tr>
<th>Research Site</th>
<th>Timeline of IDI Collection</th>
</tr>
</thead>
<tbody>
<tr>
<td>Research Site A</td>
<td>December 20, 2005; December 22, 2005</td>
</tr>
<tr>
<td>Research Site B</td>
<td>December 29, 2005; January 3, 2006</td>
</tr>
<tr>
<td>Research Site C</td>
<td>January 9, 2006; January 11, 2006</td>
</tr>
</tbody>
</table>

The researcher personally distributed the materials to the students in each class. All volunteer participants completed both questionnaires at their schools with no time constraints. After the researcher spent about 10 to 15 minutes briefly introducing the purpose of the survey, each student took 20 to 30 minutes to finish the IDI and demographic questionnaire. Once participants completed both questionnaires, they were requested to return them to the researcher immediately.

Bailey (1990) and Neuman (2000) stated numerous advantages and disadvantages associated with mailing questionnaires to prospective respondents. The former included the following: (a) The mailing can be done by the researcher; (b) questionnaires can be sent to a wide geographical area; and (c) questionnaires can be completed at the respondents’ convenience. Although mailing questionnaires to respondents also saves
travel time and money, the disadvantages of mailing questionnaires are these: (a) Low response rate may occur because respondents do not always complete and return questionnaires; (b) respondents often fail to complete the questionnaire at once and mail it back to the researcher before the deadline; and (c) negative effects on the reliability of the study may occur because the conditions under which a mailed questionnaire is completed are uncontrolled by the researcher.

Because the researcher was present in class when the materials were distributed, she explained the purpose of the IDI to all respondents before they filled out the questionnaires, possibly increasing the response rate. The researcher could also ensure that all respondents completed their questionnaires and surveys seriously. In addition, when students had questions regarding the questionnaires, the researcher could answer them directly to minimize the rate of unanswered questions.

*Data Analysis*

The researcher collected the questionnaires immediately after students finished them and then entered the survey into the Intercultural Development Inventory (CD-ROM Version 2-3) to review the groups’ profile and each individual profile. Next, the Statistical Package for the Social Sciences (SPSS) (Version 14.0) was applied to complete the statistical analysis of the demographic variables.

*Intercultural Development Inventory Results*

After all questionnaires were collected, each one was checked; only complete questionnaires were subject to further data analysis. The Intercultural Development
Inventory (CD-ROM Version 2-3) was used to derive the group’s profile as well as each individual’s profile. The researcher analyzed the group profile of the 195 volunteer participants as a whole, arriving at developmental scores regarding their intercultural sensitivity based on the Development Model of Intercultural Sensitivity. In so doing, the researcher was able to answer the first primary research question: What are Taiwan business undergraduates’ levels of intercultural sensitivity based on the Development Model of Intercultural Sensitivity (DMIS)?

In order to answer the specific question 1—Do Taiwan business undergraduates majoring in international business and management show strong intercultural sensitivity in the ethnorelative dimension?—the researcher used the crosstab function of the SPSS (Version 14.0) to determine the DS of the 195 students on the IDI in order to establish where on each scale (DD or R scale, M scale, and AA scale) those scores fell. From the investigation, the researcher was able to confirm Hypothesis 1-1—The majority of Taiwan seniors majoring in international business and management will exhibit strong intercultural sensitivity in the ethnorelative dimension as shown by their DS on the IDI. Furthermore, the researcher examined the students’ DS on the IDI for each scale at each research site to confirm Hypothesis 1-2—Taiwan business students majoring in international business and management in urban areas will exhibit stronger intercultural sensitivity in the ethnorelative dimension than those studying in rural areas as shown by their DS on the IDI.
The group profile was presented to each class after data had been analyzed. Hammer and Bennett (2005) encouraged researchers to present a group’s profile to participants as a group because doing so will at least help them understand their levels of intercultural sensitivity. Each interview participant’s profile as shown by the IDI was presented before the interview; otherwise, individual profiles as shown by the IDI were presented upon the participant’s request.

The Demographic Variables Findings

The findings on demographic variables were analyzed with the Statistical Package for the Social Sciences (SPSS) (Version 14.0). The type of delineative statistics that were collected included gender, age, international experience, ability to speak a foreign language, participation in intercultural activities on campus, and future plans. To compare varied demographic variables and the level of intercultural sensitivity independently, “an independent-samples $t$-test is used . . . to compare the mean score, on some continuous variable, for two different groups of subjects” (Pallant, 2005, p. 205), and “one-way analysis of variance is the appropriate technique to be used when [a researcher] wishes to ascertain the significance of the differences among several means” (Lang & Heiss, 1998, pp. 29–30). One-way analysis of variance (ANOVA) with $p< 0.05$ set as the level of significance was employed with each variable to analyze the group of samples to the predictable hypotheses. Meanwhile, the researcher was able to answer the second primary question—What is the relationship between the IDI and the demographics of Taiwan business undergraduates?—as well as the second specific research question—Do
demographics affect intercultural sensitivity in Taiwan undergraduates majoring in international business and management? In addition the researcher was able to verify all the hypotheses under the second specific question.

Qualitative Research Method: Phase Two

Mason (2002) recommended using “qualitative interviewing as just one of several methods to explore research questions. Qualitative interviews may add an additional dimension, or may help [the researcher] approach . . . questions from a different angle, or in greater depth, and so on” (p. 66). The phenomenological interview method was used to answer the following: (a) primary research question 3: How do the interviewees selected from among the Taiwan undergraduate international business and management majors in this study view culture? How do their responses relate to the DMIS if at all? (b) primary research question 4: What kinds of life experiences contributed to the intercultural sensitivity of the Taiwan undergraduate international business and management majors in this study? And (c) primary research question 5: What formal educational experiences encouraged the Taiwan undergraduate international business and management majors in this study to develop their intercultural sensitivity? How?

The Role of the Researcher

Creswell (1994) has identified qualitative study as interpretative research; therefore, the primary instrument for data collection and analysis is the researcher. In the case of this project, the researcher’s academic background and prior international experience had the potential to cause bias in the research process; when the researcher is
also the interviewer, these biases could affect the later generalizability of the findings. Describing the researcher’s academic background and prior international experience is necessary to reduce some biases of the study.

**The Researcher’s Academic Background**

I have earned the bachelor of business administration and master of business administration in international business. At the time of this writing, I pursued the doctoral degree in curriculum and instruction, focusing on cross-cultural training. My academic background has increased my personal intercultural sensitivity and understanding that different types of cross-cultural training can increase people’s inclination to reject stereotypes of members of other cultures, increase their tolerance and management of their emotions to decrease their anxiety in intercultural interaction, and develop their skills to interact positively with members of other cultures (Brislin, 2000; Brislin & Horvath, 1997; Brislin et al., 1983; Brislin & Yoshida, 1994; Cushner, 1989; Cushner & Brislin, 1996; Cushner & Landis, 1996; Gudykunst et al., 1996).

**The Researcher’s Prior and Current International Experience**

I lived overseas in the United States for the 5 years prior to this project. Although I believe that a certain level of language fluency is necessary when people interact with one another in both academic and social settings, I am convinced that intercultural sensitivity is more important than language. When I came to the U.S., I was reluctant to interact with people from different cultures because of my lack of English proficiency. Lonely and homesick, I experienced culture shock and avoided all social activities.
Realizing that language is not the most important element in living in a foreign country, I tried to change my attitude from self-protection to open-mindedness. The most important element is a willingness to fit into different cultural groups easily. Because of my personal experiences, I believe that if an individual lacks intercultural sensitivity and espouses ethnocentrism, he or she will prejudge or negatively stereotype people who have cultures different from his or her own. In contrast, an individual who feels intercultural sensitivity or ethnorelativism will be open-minded, flexible when interacting with people from other cultures.

My academic background and international experiences may cause certain biases to influence the study. Although I made every effort to avoid bias, some degree of bias may have shaped the way I viewed and understood the data I collected and the way I interpreted my experience.

*Interview Participants*

Creswell (1998) pointed out the necessity in phenomenological study to represent the meaning of a small number of individuals who have experienced the phenomenon. A large number of interview participants is unnecessary if the researcher conducts in-depth interviews. A maximum of 10 individuals is recommended for a phenomenological study; however, this project involved a total of 12 interviewees, that is, 4 participants selected from each research site based on their developmental score (DS) on the Intercultural Development Inventory. Follow-up interviews with them added depth and context to the findings.
Interview participants were chosen 2 to 3 weeks after all participants had finished the questionnaires and the survey data had been analyzed. The 12 interview participants included students whose DS tended either toward the lower end of the ethnocentric dimension or toward the higher end of the ethnorelative dimension. Gender balance was considered in selecting the interviewees. The 12 interview participants’ perceived intercultural sensitivity (PS) and developmental intercultural sensitivity (DS) is shown in Table 3.
<table>
<thead>
<tr>
<th>Participant ID</th>
<th>Perceived Intercultural Sensitivity (PS)</th>
<th>Perceived Scale Based on IDI score</th>
<th>Developmental Intercultural Sensitivity (DS)</th>
<th>Developmental Scale Based on IDI score</th>
</tr>
</thead>
<tbody>
<tr>
<td>Eric (A, m)</td>
<td>130.74</td>
<td>High M to Low-middle AA</td>
<td>113.30</td>
<td>High M to Low-middle AA</td>
</tr>
<tr>
<td>Ella (A, f)</td>
<td>129.43</td>
<td>High M to Low-middle AA</td>
<td>118.12</td>
<td>High M to Low-middle AA</td>
</tr>
<tr>
<td>Bob (A, m)</td>
<td>111.21</td>
<td>High M to Low-middle AA</td>
<td>66.56</td>
<td>Low-middle DD/R</td>
</tr>
<tr>
<td>Eve (A, f)</td>
<td>114.27</td>
<td>High M to Low-middle AA</td>
<td>68.12</td>
<td>Low-middle DD/R</td>
</tr>
<tr>
<td>Sean (B, m)</td>
<td>107.97</td>
<td>High DD/R to Low-middle M</td>
<td>55.00</td>
<td>Low-middle DD/R</td>
</tr>
<tr>
<td>William (B, m)</td>
<td>121.57</td>
<td>High M to Low-middle AA</td>
<td>86.40</td>
<td>High DD/R to Low-middle M</td>
</tr>
<tr>
<td>Nancy (B, f)</td>
<td>105.03</td>
<td>High DD/R to Low-middle M</td>
<td>55.00</td>
<td>Low-middle DD/R</td>
</tr>
<tr>
<td>Lydia (B, f)</td>
<td>132.79</td>
<td>High M to Low-middle AA</td>
<td>118.58</td>
<td>High M to Low-middle AA</td>
</tr>
<tr>
<td>Harry (C, m)</td>
<td>109.25</td>
<td>High DD/R to Low-middle M</td>
<td>57.67</td>
<td>Low-middle DD/R</td>
</tr>
<tr>
<td>Wendy (C, f)</td>
<td>105.42</td>
<td>High DD/R to Low-middle M</td>
<td>55.00</td>
<td>Low-middle DD/R</td>
</tr>
<tr>
<td>Peggy (C, f)</td>
<td>128.34</td>
<td>High M to Low-middle AA</td>
<td>110.34</td>
<td>High M to Low-middle AA</td>
</tr>
<tr>
<td>Kevin (C, m)</td>
<td>123.14</td>
<td>High M to Low-middle AA</td>
<td>93.91</td>
<td>High DD/R to Low-middle M</td>
</tr>
</tbody>
</table>

Key: Research site = A, B, or C; m = Male student; f = Female student
The participant’s perceived intercultural sensitivity and perceived scale showed that the participant thought her or his intercultural sensitivity had reached a certain level, and the participant’s developmental intercultural sensitivity and developmental scale showed the participant’s actual intercultural sensitivity at the time of this study. The gap between the perceived and developmental intercultural sensitivity indicated that the participant needed education and/or training to achieve his or her perceived intercultural sensitivity.

**Background of the Participants**

The researcher selected 12 interview participants based on their IDI scores while maintaining gender balance. Each interview lasted approximately 90 minutes to 2 hours and was audiotaped. A second interview took place over the phone or via e-mail to clarify issues, terms, or vocabulary after the transcriptions were completed and sent to the interviewees for review. The average age of the 12 interviewees was 22.3 years. Of the 12 interviewees, the developmental scales for 4 of them indicated they were in the minimization stage to low–middle acceptance/adaptation stage based on their scores on the IDI. The scores of 2 interviewees fell in the high denial/defense and reversal stage to low–middle minimization stage; the scores of 6 interviewees placed them on the developmental scales at the low–middle denial/defense and reversal stage.
Research Site A

Four students, including 2 females and 2 males, were interviewed at research site A. Overall, 2 students’ developmental intercultural sensitivity fell in the high M stage to low–middle AA stage, and the other 2 in the low–middle DD/R stage.

Eric’s score for his overall developmental intercultural sensitivity was 113.30, which was at the high M stage to low–middle AA stage. He resolved on the DD scale (4.08), R scale (4.11), and M scale (4.56); but he was not resolved on the AA scale (3.43). Eric’s intercultural sensitivity was in transition on the AA scale on both the acceptance cluster (3.40) and adaptation cluster (3.44). According to the developmental issues profile of the IDI on IDI v. 2-3, the acceptance cluster indicated a “tendency to recognize cultural difference in one’s own and other cultures” (IDI CD-ROM, 2005). The adaptation cluster indicated a “tendency to shift perspective and behavior according to cultural context” (IDI CD-ROM, 2005). He was resolved on the subscale of the cognitive frame-shifting (3.75) already, but the subscale of the behavioral code-shifting (3.20) was “in transition.” Eric’s individual IDI profile suggested a need for education or training to improve his intercultural sensitivity and behaviors needed for interacting with people whose cultures differ from his.

Ella’s score for her overall developmental intercultural sensitivity was 118.12, that is, at the high M stage to the low–middle AA stage. She was resolved on the DD scale (4.15) and R scale (4.22), but “in transaction” on the M scale (2.78) on both the similarity cluster (2.40) and the universalism cluster (3.25). According to the individual
statistical summary on the IDI v. 2-3, the similarity cluster indicated a “tendency to assume that people from other cultures are basically ‘like us’” (IDI CD-ROM, 2005), and she tended to agree on most similarity questions. The universalism cluster indicated a “tendency to apply one’s own cultural value to other cultures” (IDI CD-ROM, 2005), and she tended to agree with and disagree with some questions in the universalism cluster, demonstrating her need to stop judging other cultures based on her own culture.

Bob’s overall developmental intercultural sensitivity score was 66.56, which put him at the low–middle DD/R scale. He was “in transition” on the DD scale (2.85) on both the denial cluster (2.86) and the defense cluster (2.83). Bob tended to agree with all questions on the denial cluster, indicating his “withdraw[al] from cultural difference” (IDI CD-ROM, 2005), and the defense cluster, indicating his “view [of] the world in terms of ‘us and them,’ where ‘us’ is superior” (IDI CD-ROM, 2005). Bob’s IDI profile suggested that he should cease viewing the world in terms of “them” and “us.”

Eve’s overall developmental intercultural sensitivity score was 68.12, placing her on the low–middle DD/R scale. She was “in transition” on the DD scale (2.62) on both the denial cluster (3.14) and the defense cluster (2.00). According to the developmental issues of on IDI v. 2-3, she tended to agree with most questions, which indicated disinterest in cultural difference and avoidance of interaction with those with cultural differences. In the defense cluster, she also agreed with most questions. To solve her intercultural sensitivity issues as shown on the DD/R scale, Eve must understand
different cultures in a positive, open-minded way. She must recognize that no culture is superior to any other.

*Research Site B*

Four students, including 2 females and 2 males, were interviewed at research site B. Overall, 1 student’s intercultural sensitivity was shown to be on the high M stage to the low–middle AA stage; 1 student scored at the high DD/R stage to the low–middle stage; and 2 other students scored at the low–middle DD/R stage.

Sean’s overall developmental intercultural sensitivity score was 55, placing him on the low–middle DD/R scale. He was “unresolved” on the DD scale (2.15), both on the denial cluster (2.14) and the defense cluster (2.17). According to the IDI v. 2-3, Sean was “in transition” in the area of disinterest in cultural difference (2.50) in the denial cluster but “unresolved” in the area of avoidance of interaction with cultural difference (1.67). Sean needs essential training to confront interaction with people of different cultures. In addition, he would benefit from training that will show him that no cultures are superior.

William’s overall developmental intercultural sensitivity score was 86.40, placing him in the high DD/R stage and low–middle M. He was unresolved on the DD scale (3.23) on the defense cluster (2.67) and resolved on the denial cluster (3.71). The IDI v. 2-3 indicated that William would benefit from training that will show him that no cultures are superior.
Nancy’s overall developmental intercultural sensitivity score was 55, which placed her at the low–middle DD/R stage. She was unresolved on the DD scale (2.00) on both the denial cluster (2.00) and the defense cluster (2.00). According to the individual statistical summary on the IDI v. 2-3, in the denial cluster, Nancy agreed with most questions on the subscale of disinterest in cultural difference and avoidance of interaction with cultural difference. She also agreed with most questions in the defense cluster. Nancy needed to accept cultural differences and understand that no culture is superior; doing so she could improve her intercultural sensitivity.

Lydia’s overall developmental intercultural sensitivity score was 118.58, which placed her in the high M stage to the low–middle AA stage. She was resolved on the DD scale (4.23), R scale (4.44), and M scale (4.33). Her intercultural sensitivity was “in transaction” on the AA scale (3.64) at the time she took the IDI; furthermore, she was resolved in the acceptance cluster (3.80) but in transition on the subscale of behavior code-shifting (3.20) of the adaptation cluster; she was resolved on the subscale for cognitive frame-shifting on the adaptation cluster. The IDI v. 2-3 indicated that if Lydia wanted to improve her intercultural sensitivity on the AA scale, she needed to focus on changing her behavior while interacting with people from cultures different from her own.
Research Site C

Four students, including 2 females and 2 males, were interviewed at research site C. Overall, one student’s developmental intercultural sensitivity score placed her in the high M stage to the low–middle AA stage; 1 student’s score revealed his developmental intercultural sensitivity in the high DD/R stage to low–middle stage, and the other 2 students scores placed their developmental intercultural sensitivity in the low–middle DD/R stage.

Harry’s overall developmental intercultural sensitivity score was 57.67, placing him on the low–middle DD/R scale; his intercultural sensitivity was “in transition” on the DD scale (2.54) on both the denial cluster (2.57) and the defense cluster (2.50).

According to the IDI v. 2-3, in the denial cluster, he was “unresolved” in terms of his “disinterest in cultural difference” (2.25), and he was “in transition” with regard to “avoidance of interaction with cultural difference” (3.00) in the denial cluster. The results of Harry’s IDI profile showed that he needed intercultural sensitivity training both to understand differences among cultures and that no one culture is the model for other cultures.

Wendy’s overall developmental intercultural sensitivity score was 55, which was on low–middle DD/R scale. Her intercultural sensitivity was “in transition” on the DD scale (2.38) in the denial cluster (2.71) and “unresolved” in the defense cluster (2.00). According to the IDI v. 2-3, in the denial cluster she was in “transition” on both “disinterest in cultural difference” (2.50) and “avoidance of interaction with cultural
difference.” (3.00). Wendy’s IDI profile indicated that she needed education and training to understand cultural differences and that no single culture is the model for all cultures around the world.

Peggy’s overall developmental intercultural sensitivity score was 110.34, which placed her at the high M stage to the low–middle AA stage. She was resolved on the DD scale (4.00) and the R scale (5.00); however, she was unresolved on the M scale (2.78) on both the similarity cluster (2.60) and the universalism cluster (3.00). According to the individual statistical summary on the IDI v. 2-3, she agreed with most questions on the similarity cluster and the universalism cluster. To improve her intercultural sensitivity, she needed not to judge other cultures based on her own cultural values and not to assume people are the same.

Kevin’s overall developmental intercultural sensitivity score was 93.91, which was placed him in the high DD/R stage to low–middle M stage. He was resolved on the DD scale (3.92) and the R scale (4.00), yet he crossed the “unresolved” segment into the “in transition” segment on the M scale (2.33). According to the IDI v. 2-3, he was unresolved in the similarity cluster (2.20) and in transition on the universalism cluster (2.50). In order for Kevin to improve his current intercultural sensitivity, he needed to refrain from assuming that people from cultures different from his own are unlike members of his own cultural group. In addition, he needed to avoid judging other cultural values based on his own.
Interview Method

In order to understand more fully the experience of undergraduate business students whose intercultural sensitivity had grown from their life experiences and formal education as well as what teaching strategies could effectively help them improve their intercultural sensitivity, a phenomenological study was employed in the study with face-to-face, in-depth interviews. Creswell (1994, 1998) and Moustakas (1994) stated that phenomenological research is typically done to explore the essence of participants’ experiences based on those of several individuals. The most common approach in phenomenological studies according to Anderson and Jack (1991) is the in-depth interview, in which the researcher attempts to acquire deep information on very personal matters, such as the self, lived experience, values and decisions, occupational ideology, cultural knowledge, or perspectives (Johnson, 2002, p. 106). Orbe (2000) aligned the effectiveness of in-depth interviews with the researcher’s topical protocol (possible interview topics), which comprises open-ended questions to guide each interviewee to explore his or her own experiences; however, the topical protocol becomes less important when the interviewee explores particular areas that can contribute to the study or topics of interest that both the interviewer and the interviewee want to discuss.

Pilot Interviews

The researcher completed two separate pilot interviews with two Taiwan undergraduates majoring in international business and management in Taiwan. Most interview questions involve cultured-related issues; others related to teachers’ teaching
strategies as described in findings in the international literature and pedagogical research. During each one-and-one-half hour interview the interviewee answered the initial interview questions; the researcher modified some questions to allow respondents to share their experiences. Appendix F contains a copy of the initial interview questions answered by the two students.

Data Collection Procedure

Bailey (1990) and Shuy (2002) have discussed the advantages and disadvantages of in-person or face-to-face interviewing and telephone interviewing. The advantages of face-to-face interviewing include lengthening the allotted time if needed, observation by the interviewer of respondents’ nonverbal communication, and the opportunity for the interviewer to probe for more or specific answers from respondents. In addition, the interviewer can repeat or explain a question when an interviewee misunderstands it. The most significant disadvantage of the face-to-face interviewing is the high cost of traveling.

The telephone interview allows the researcher to save time traveling and to reach respondents easily; furthermore, a researcher can interview many respondents within a few days. By contrast, the disadvantages of the telephone interview include limited interview length, perhaps the major challenge; moreover, open-ended questions are difficult to use because of time constraints. The other disadvantage is that the call may come at a time inconvenient for the respondent.
In the current research two or three interviews were conducted with each respondent between February 2006 and May 2006 depending on the respondents’ availability. The interview timeline with each respondent appears below:
Table 4

*Timeline of the Interviews*

<table>
<thead>
<tr>
<th>Participant ID</th>
<th>First Interview</th>
<th>Second Interview</th>
<th>Third Interview</th>
</tr>
</thead>
<tbody>
<tr>
<td>Eric (A, M)</td>
<td>February 7</td>
<td>March 9</td>
<td>April 25</td>
</tr>
<tr>
<td></td>
<td>(F-F)</td>
<td>(F-F)</td>
<td>(E)</td>
</tr>
<tr>
<td>Ella (A, F)</td>
<td>February 12</td>
<td>March 9</td>
<td>April 30</td>
</tr>
<tr>
<td></td>
<td>(F-F)</td>
<td>(F-F)</td>
<td>(E)</td>
</tr>
<tr>
<td>Bob (A, M)</td>
<td>February 11</td>
<td>March 12</td>
<td>---</td>
</tr>
<tr>
<td></td>
<td>(F-F)</td>
<td>(T; E)</td>
<td></td>
</tr>
<tr>
<td>Eve (A, F)</td>
<td>February 7</td>
<td>March 10</td>
<td></td>
</tr>
<tr>
<td></td>
<td>(F-F)</td>
<td>(F-F)</td>
<td></td>
</tr>
<tr>
<td>Sean (B, M)</td>
<td>February 17</td>
<td>March 20</td>
<td>---</td>
</tr>
<tr>
<td></td>
<td>(F-F)</td>
<td>(E)</td>
<td></td>
</tr>
<tr>
<td>William (B, M)</td>
<td>February 11</td>
<td>March 29</td>
<td>---</td>
</tr>
<tr>
<td></td>
<td>(F-F)</td>
<td>(T)</td>
<td></td>
</tr>
<tr>
<td>Nancy (B, F)</td>
<td>February 15</td>
<td>March 28</td>
<td>---</td>
</tr>
<tr>
<td></td>
<td>(F-F)</td>
<td>(F-F)</td>
<td></td>
</tr>
<tr>
<td>Lydia (B, F)</td>
<td>February 13</td>
<td>March 15</td>
<td>May 1</td>
</tr>
<tr>
<td></td>
<td>(F-F)</td>
<td>(E)</td>
<td>(E ; T)</td>
</tr>
<tr>
<td>Harry (C, M)</td>
<td>February 20</td>
<td>March 23</td>
<td>---</td>
</tr>
<tr>
<td></td>
<td>(F-F)</td>
<td>(E)</td>
<td></td>
</tr>
<tr>
<td>Wendy (C, F)</td>
<td>February 21</td>
<td>March 23</td>
<td>---</td>
</tr>
<tr>
<td></td>
<td>(F-F)</td>
<td>(E)</td>
<td></td>
</tr>
<tr>
<td>Peggy (C, F)</td>
<td>February 20</td>
<td>March 25</td>
<td>---</td>
</tr>
<tr>
<td></td>
<td>(F-F)</td>
<td>(E)</td>
<td></td>
</tr>
<tr>
<td>Kevin (C, M)</td>
<td>February 23</td>
<td>March 23</td>
<td>---</td>
</tr>
<tr>
<td></td>
<td>(F-F)</td>
<td>(E)</td>
<td></td>
</tr>
</tbody>
</table>

Note: A; B; C: Research Site A, B, or C
F: Female; M: Male
(F-F): Face-to-face interview; (E): E-mail interview; (T): Telephone interview
--- : No further interview
Face-to-face interviewing was used for the first interview because the purpose of the phenomenological interview is to hear what the respondent has to say (Kramp, 2004, p. 114). The face-to-face interview provides sufficient time for interview participants to talk about their experiences. Bogdan and Biklen (1998) stated that in open-ended interviewing “the researcher . . . encourages the subject to talk in the area of interest and then probes more deeply” (p. 95). Bailey (1994) also asserted that open-ended questions help an interviewee to think and explore topics he or she may not have thought of before. In the second follow-up interview respondents chose to use the face-to-face interview, telephone interview, or e-mail to provide more information to the researcher. The third follow-up interview took place via phone to help the researcher correct misunderstandings.

Lasting an average of two-and-a-half hours, each interview was conducted in a private office at each research site. The format for in-depth interviews and open-ended questions allowed participants to raise topics from their own experiences and helped the researcher to understand whether respondents’ demographics (e.g., gender, knowledge of foreign language, prior international experience, and activities related to international) affected their intercultural sensitivity. In addition, effective methods for teaching cultural differences to increase students’ intercultural sensitivity were also discussed from interview participants’ points of view. As compensation for participants’ time and
contributions to the research, each received one thousand New Taiwan dollars\(^1\) when they completed all interviews.

*Data Recording Procedure*

All interviews were audio-recorded by two recorders in case one malfunctioned during an interview. In addition, an observational protocol (Crewell, 2003; Bogdan & Biklen, 1992) and an interview protocol (Crewell, 2003; Bogdan & Biklen, 1992; Patton, 1990) were used during interviews. Bogdan and Biklen (1992) recommended the observational protocol because it allows the researcher to record descriptive and reflective notes during interviews. An observational protocol (see Appendix G) can help a researcher write down respondents’ nonverbal language or key words from statements in order to ask follow-up questions or to explore new topics, which may not be included in an interview protocol but are of interest to the researcher. Bogdan and Biklen (1992) have suggested the observational protocol might also include the researcher’s reflective notes, which record her or his personal thoughts, feelings, impressions, and prejudices. These reflective notes can help the researcher interpret his or her bias more completely in the section on clarification of research bias. Creswell (2003) also suggested putting the interview time, place, and data on the observational protocol to manage interview data easily.

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\(^1\) The currency exchange rate between New Taiwan dollars and American dollars was 34.82 : 1.00 on October 8, 2005 according to the Central Bank of China (Taiwan) (http://www.cbc.gov.tw/EngHome/default.asp).
The interview protocol (see Appendix G) allowed the researcher to structure questions that needed exploring. According to Patton (1990), “an interview guide is prepared in order to make sure that basically the same information is obtained from a number of people by covering the same material” (p. 283).

**Data Analysis Procedure**

The purpose of phenomenological data analysis is to “preserve the uniqueness of each lived experience of the phenomenon while permitting an understanding of the meaning of the phenomenon itself” (Banonis, 1989, p. 37). Several researchers (Benner, 1994; Creswell, 1998; Diekelmann, Allen, & Tanner, 1989; Johnson & Christensen, 2000; Moustakas, 1994; Wertz, 2005) have recommended the essential procedure of data analyses in a phenomenological study: description, reduction, and interpretation. Based on the foregoing recommendations, the researcher will analyze each interview transcript as follows:

*Step 1: Obtaining a Sense of the Whole*

Wertz (2005) suggested that data be “openly read first without the research focus in mind in order to grasp the participant’s expression and meaning in the broadest context” (p. 172). Following Wertz’s recommendation, the researcher read each interview transcript three or more times to gain an overall understanding.

*Step 2: Identifying Possible Themes or Meaning Units*

According to Cohen, Kahn, and Steeves (2000), the researcher should identify the essential characteristics in the data from each interview because they can affect
the analysis that follows (p. 76). In order to discover all possible themes, each detail and idea from the transcripts was treated as equally significant.

*Step 3: Defining Relevant Significant Themes (Meaning Units)*

This step is called data reduction (Cohen et al., 2000) or the selective highlighting approach (Manen, 1990). Manen recommended that researchers “ask what statements or phrases seem particularly essential or revealing about the phenomenon or experience being described. . . . Then circle, underline, or highlight” (p. 93). In the current research comparing and contrasting the themes of each transcript was critical in order to define relevant significant themes. Some similar themes emerged, and other themes with little value to the study were eliminated.

*Step 4: Integration of Significant Themes*

Creswell (1998) called the integration of significant themes “a description of how the phenomenon was experienced” (p. 150). The significant themes of each transcript derived from step 3 was integrated into a unified whole across the data of transcripts of interviews.

*Step 5: The Descriptions and Interpretations of the Phenomenon*

The researcher wrote an extended description of the phenomena that business undergraduates experience while developing their own intercultural sensitivity. The “individual phenomenal description” (Wertz, 2005, p. 172) was be included to demonstrate the way an individual represents her or his experience in first-person language.
Validating the Accuracy of Findings

Creswell (1994; 1998; 2003) described several validation strategies in traditional qualitative studies, the most common of which are triangulation, long-term and repeated observation at the research sites, and peer review and debriefing. In triangulation, a researcher usually uses more than one method (such as interviews and observations) to complete data collection and ensure validity. In long-term and repeated observation at research sites, a researcher can develop a durable relationship with a research site and participants in order to acquire data accurately and observe the research sites frequently as needed. Ely, Anzul, Friedman, Garner, and Steinmetz (1991) and Glesne and Peshkin (1992) have advocated review by a peer who has a similar interest in the research field; peer review provides a researcher with opportunities to rethink the accuracy of interview questions, interpretations, the meanings of words, and the researcher’s bias.

Although triangulation and long-term and repeated observation at the research sites are highly recommended by Creswell, the volunteer participant teachers did not allow the researcher to observe their classrooms due to students may not concentrate in the class. Therefore, these two common types of validity were not applied to this study.

Creswell (2003) recommended that a researcher should use one or more strategies to validate the accuracy of the findings. Because triangulation and long-term and repeated observation at the research sites could not be included to validate the qualitative findings in this study, member checking, clarification of researcher bias, peer review and debriefing, and external auditor were used.
**Member Checking**

In member checking, “the researcher should have the original participants review the interpretations and descriptions of the experience” (p. 319) as suggested by Johnson and Christensen (2000) in qualitative studies. When a researcher has completed transcripts of each interview from the raw data, the original interviewee has a chance to read through his or her own transcript to verify the accuracy of the transcript.

**Clarification of Research Bias**

In the section on the role of the researcher, clarification of research bias was defined. The researcher’s academic background and life experience were described because of their potential to affect the accuracy of findings and interpretation in the study.

**Peer Review and Debriefing**

A friend of the researcher who has earned a master’s degree in political science in the United States served as the peer reviewer. Because of her academic background, she understands the conflicts and difficulties among diverse groups of people and countries resulting from cultural differences. She agreed to read the interpretations after all data were analyzed and helped the researcher refine her interpretation where necessary to enhance the accuracy of the findings.

**External Audits**

Two friends of the researcher have read the completed study. Their specialties are unrelated to both cross-culture and business; therefore, they read with outsiders’
perspectives and asked the researcher questions about the content to enhance the validity of the study.

Summary

The sequential explanatory research method was conducted in the study because “it is advantageous to a researcher to combine methods to better understand a concept being tested or explored” (Creswell, 1994, p. 177). Strauss and Corbin (1990) stated the qualitative research can help produce “findings not arrived at by means of statistical procedures” (p. 17); moreover, qualitative study usually results in first-hand data, instrumental in pursuing an understanding of social phenomena from the individual’s perspective (Bieleman, Diaz, Merlo, & Kaplan, 1993).

A total of 195 Taiwan seniors majoring in international business and management participated in this study. In the quantitative phase, the traditional Chinese version of the 50-item IDI was used. Results were analyzed to determine the relationship among the group of samples and predictor hypotheses. Twelve interview participants were selected based on their levels of developmental intercultural sensitivity as indicated by their IDI.

In the qualitative phase, the phenomenological research method was applied. Marshall and Rossman (1999) stated that phenomenological research is the study of the individuals’ life experiences. Face-to-face, in-depth interviews allowed the researcher to understand how interviewees developed their intercultural sensitivity from their personal
experiences and formal education. In addition, the researcher learned interview
participants’ perceptions of what teaching strategies most effectively increase students’
intercultural sensitivity.
CHAPTER IV
RESULTS AND DISCUSSION OF QUANTITATIVE RESEARCH

A quantitative approach was used in this study to explain the first two primary research questions, which included two specific questions and six hypotheses. One hundred ninety-five undergraduate business students completed the questionnaire-style Intercultural Development Inventory (IDI) at three research sites in Taiwan during the last few weeks of fall semester 2005, to measure their level of intercultural sensitivity. Individuals at those three sites volunteered to participate, and all respondents were citizens of Taiwan and senior students majoring in international business and management in Taiwan at the time they completed the IDI and demographics questionnaire. This chapter presents the results of the statistical analysis and discussion.

To analyze the first primary research question, the Intercultural Development Inventory (CD-ROM Version 2-3) was employed to examine Taiwan business undergraduates’ developmental intercultural sensitivity as a group and at each research site. To analyze the second primary research question, the SPSS (Version 14.0) was employed to determine whether selected demographic features affected
students’ intercultural sensitivity as indicated by their performance on the IDI. A discussion follows each primary research question.

**Brief Description of How to Read the IDI Profile**

The Intercultural Development Inventory (IDI) was designed to examine individuals’ intercultural sensitivity, ranging from the ethnocentric dimension to the ethnorelative dimension. The ethnocentric dimension includes denial, defense/reversal (DD/R), and minimization (M) dimensions, and the ethnorelative dimension includes acceptance and adaptation (AA) dimensions. IDI scores on the developmental intercultural sensitivity profile (DS) falling between 55 and 79, between 80 and 109, between 110 and 139, and between 140 and 145 represent low–middle DD/R stage, high DD/R stage to low–middle M stage, high M stage to low–middle AA stage, and high AA stage, respectively. The relationship between the dimensions and the scales is shown in Figure 7:
When examining an individual’s level of intercultural sensitivity, it is necessary to look at the bar scores on all the scales on both the worldview profile and developmental issues (see Appendix H). Figure 8 illustrates the relationship between the score and the level of development of the particular attitude.

A score between 1.0 and 2.33 represents an “unresolved” attitude; a score between 2.34 and 3.06 represents an attitude “in transition,” and a score between 3.07 and 5.0 represents a “resolved” attitude. The individual whose score indicates an “unresolved”
attitude (between 1.00 and 2.32) has not resolved her or his intercultural sensitivity at a specific stage and needs to improve at that particular stage before moving on to the next. By contrast, the individual whose score indicates a “resolved” attitude (3.06 and above) has achieved intercultural sensitivity at a specific stage completely and is ready to move on to next stage.

**Primary Research Question 1:**

**What Levels of Intercultural Sensitivity Have the Taiwan Undergraduate International Business and Management Majors in This Study Achieved as Indicated by the Intercultural Development Inventory (IDI)?**

The 195 students who completed the IDI generally revealed overall developmental intercultural sensitivity rated at 79.03, which falls on the low–middle DD/R scale or in the denial dimension at the time they took IDI. The worldview section of the IDI profile (see Appendix H) indicated students’ intercultural sensitivity was in “transition” on the DD scale (3.28). In other words, students did not resolve their intercultural sensitivity on the DD scale before moving on to the R scale at the time they took the IDI. A closer look at developmental issues on the IDI profile in Appendix H indicates that students were “in transition” (3.65) but almost “resolved” with regard to avoidance of interaction with cultural difference, which is one of the subscales of the denial cluster. In other words students were willing to interact with people who have different cultural backgrounds compared with their scoring “in transition” (3.39) in their level of disinterest in cultural difference, which is another subscale of the denial cluster.
On the defense scale, they were “in transition” (3.03), which indicated their “tendency to view the world in terms of ‘us and them’ where ‘us’ is superior” (IDI, CD-ROM, 2005).

Specific Research Question 1:

Do the Taiwan Undergraduates International Business and Management Majors in This Stud Exhibit Strong Intercultural Sensitivity in the Ethnorelative Dimension as Shown on the IDI?

After analyzing 195 completed IDIs, it was found that the majority of senior international business and management majors in this study scored in the low–middle DD/R stage or in the denial/defense dimension of the Development Model of Intercultural Sensitivity (DMIS). Because “most college students’ developmental intercultural sensitivity [scores fall] in the minimization stage of the DMIS” (IDI seminar, 2005), the results of this aspect of the current study were unexpected.

Hypothesis 1-1: The Majority of the Taiwan Undergraduate International Business and Management Majors Will Exhibit Strong Intercultural Sensitivity in the Ethnorelative Dimension as Shown on the IDI.

The intercultural sensitivity scores of the vast majority of the 195 students in this study (n = 103 or 52.8%) fell in the low–middle DD/R stage; 88 of the 195 students or 45.1% scored in the high DD/R stage to the low–middle M stage; and only 4 or 2.1% scored in the high M stage to low–middle AA stage. No students scored in the high AA stage. A summary of 195 participants’ intercultural sensitivity scores appears in Table 5:
Table 5
*Number of Participants at Each Stage of Intercultural Sensitivity as Shown by Their DS on the IDI*

<table>
<thead>
<tr>
<th>Score of Developmental Intercultural Sensitivity</th>
<th>Number of Participants</th>
<th>Total Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Low–Middle DD/R Stage (55–79 DS score)</td>
<td>103</td>
<td>52.8%</td>
</tr>
<tr>
<td>High DD/R Stage to Low–middle M Stage (80–109 DS score)</td>
<td>88</td>
<td>45.1%</td>
</tr>
<tr>
<td>High M Stage to Low–middle AA Stage (110–139 DS score)</td>
<td>4</td>
<td>2.1%</td>
</tr>
<tr>
<td>High AA Stage (140–145 DS score)</td>
<td>0</td>
<td>0.00%</td>
</tr>
</tbody>
</table>
The results showed that the intercultural sensitivity scores of over 50% of the 195 Taiwanese business undergraduates in this study fell in the DD/R or in the denial dimension of the DMIS, indicating that they stereotyped based on superficial descriptive elements of other cultures. The results indicated that the majority of the Taiwan undergraduate international business and management majors did not exhibit strong intercultural sensitivity in the ethnorelative dimension as shown on the IDI, which was an unexpected result.

Hypotheses 1-2: The Taiwan Undergraduate Business Students in This Study Majoring in International Business and Management in Urban Areas Will Exhibit Stronger Intercultural Sensitivity in the Ethnorelative Dimension Than Those Studying in Rural Areas as Shown on the IDI.

To verify this hypothesis, intercultural sensitivity at each research site was examined individually. Although participants at research site A scored an average of 86.50 in developmental intercultural sensitivity, which was higher than the scores at research site B (76.40) and research site C (76.58), the worldview profile of the IDI at research site A showed the students were still not “resolved” but “in transition” (3.43) on the DD scale. Comparing developmental intercultural sensitivity at the three research sites produced the unexpected result that the Taiwan undergraduate business students in this study majoring in international business and management in urban areas did not exhibit stronger intercultural sensitivity in the ethnorelative dimension than those studying in rural areas as shown on the IDI.
Research site A. Research site A is an urban school, located in northern Taiwan. Fifty-three volunteer students (or 27.18% students of total participating in this research) took the IDI. The intercultural sensitivity scores of 11 students or 20.8% fell in the low–middle DD/R stage, and those of 40 students or 75.5% fell in the high DD/R stage to low–middle M stage. The intercultural sensitivity scores of 2 of 53 students or 3.8% at research site A fell in the high M stage to low–middle AA stage. Table 6 shows the participants’ developmental intercultural sensitivity levels.
Table 6
Developmental Intercultural Sensitivity of Participants at Research Site A

<table>
<thead>
<tr>
<th>Low–Middle DD/R Stage (55–79 DS score)</th>
<th>Research Site A (n = 53)</th>
<th>Total Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>11</td>
<td>20.8%</td>
</tr>
</tbody>
</table>

| High DD/R Stage to Low–middle M Stage (80–109 DS score) | 40 | 75.5% |

| High M Stage to Low–middle AA Stage (110–139 DS score) | 2  | 3.8%  |

| High AA Stage (140–145 DS score)                     | 0  | 0.00% |
On the IDI profile, overall developmental intercultural sensitivity measured 86.50, which just crossed the limit of denial/defense (DD) or reversal (R) into the lower range of minimization (M) at research site. Breaking down and analyzing each scale carefully in terms of the worldview profile of the IDI revealed participants’ intercultural sensitivity was in transition as indicated on the DD scale (3.43). In the developmental issues section of the IDI profile, students scored 3.64 on the denial cluster, which was very close to the resolved attitude (3.66). Their level of disinterest in cultural difference as shown on the subscale for the denial cluster was “in transition” (3.54), but the other sub-scale, avoidance of interaction with cultural difference, indicated a “resolved” attitude (3.77). In addition, students, unresolved in the defense cluster, were “in transition” (3.18). Although students were not interested in cultural difference and superficial elements of culture, they were comfortable interacting with people of different cultural backgrounds.

Research site B. Research site B is a rural school located near central Taiwan. Sixty-five volunteer students (or 33.33% of the total number of students participating in this study) completed the IDI. Participants’ overall developmental intercultural sensitivity scores fell on either the DD/R scale (76.40), which “indicated a worldview that simplifies and/or polarizes cultural differences” (IDI, CD-ROM, 2005), or in the defense/reversal dimension. The intercultural sensitivity scores of over 70% of the students (n= 46) fell in the DD/R low–middle stage; the scores of 27.69% of the students (n= 18) fell in the high
DD/R stage to the low–middle M stage. At research site B, the intercultural sensitivity scores of 1.53% of the student (n= 1) fell in the high M stage to the low–middle AA stage. Table 7 shows the participants’ developmental intercultural sensitivity levels.
Table 7

*Developmental Intercultural Sensitivity of Participants at Research Site B*

<table>
<thead>
<tr>
<th>Stage Description</th>
<th>Research Site B (n = 65)</th>
<th>Total Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Low–Middle DD/R Stage (55–79 DS score)</td>
<td>46</td>
<td>70.8%</td>
</tr>
<tr>
<td>High DD/R Stage to Low–middle M Stage</td>
<td>18</td>
<td>27.69%</td>
</tr>
<tr>
<td>(80–109 DS score)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>High M Stage to Low–middle AA Stage</td>
<td>1</td>
<td>1.53%</td>
</tr>
<tr>
<td>(110–139 DS score)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>High AA Stage (140–145 DS score)</td>
<td>0</td>
<td>0.00%</td>
</tr>
</tbody>
</table>
The overall intercultural sensitivity at research site B measured 76.40. Breaking down and analyzing each scale carefully in the worldview profile of the IDI profile revealed that participants were in transition on the DD scale (3.21). Because they were not resolved on the DD scale at the time they completed the IDI, other scales – R scale, M scale, AA scale, and EM scale considered were not examined. In the denial cluster of the developmental issues, two sub-scales—disinterest in cultural difference (3.32) and avoidance of interaction with cultural difference (3.53)—both showed students’ level of intercultural sensitivity “in transition.” According to results in the defense cluster (2.97), students were neither “resolved” nor “in transition.”

Research site C. Research site C is a rural school located in south of Taiwan. Seventy-seven volunteer students (or 38.49% of the total participants in this study) completed the IDI. Overall developmental intercultural sensitivity scores among the 77 students fell on the DD scale (76.58), which “indicated a worldview that simplifies and/or polarizes cultural differences” (IDI, CD-ROM, 2005). In other words, students’ level of intercultural sensitivity was in the defense/reversal dimension. The intercultural sensitivity scores of nearly 60% of the students (n= 46) fell in the low–middle DD/R stage based on the IDI, but intercultural sensitivity scores of nearly 40% of the students (n= 30) fell in the high DD/R stage to the low–middle M stage based on the IDI. At the research site C, the intercultural sensitivity score of 1.30% of the student (n= 1) fell in the high M stage to the low-middle AA stage. Table 8 shows the participants’ developmental intercultural sensitivity levels.
<table>
<thead>
<tr>
<th>Stage Description</th>
<th>Research Site C (n = 77)</th>
<th>Total Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Low–Middle DD/R Stage (55–79 DS score)</td>
<td>46</td>
<td>59.7%</td>
</tr>
<tr>
<td>High DD/R Stage to Low–middle M Stage (80–109 DS score)</td>
<td>30</td>
<td>38.69%</td>
</tr>
<tr>
<td>High M Stage to Low–middle AA Stage (110–139 DS score)</td>
<td>1</td>
<td>1.30%</td>
</tr>
<tr>
<td>High AA Stage (140–145 DS score)</td>
<td>0</td>
<td>0.00%</td>
</tr>
</tbody>
</table>
The overall intercultural sensitivity at the research site C measured 76.58. To break down and analyze each scale carefully in the worldview profile of the IDI profile, participants were in transition on the DD scale (3.25) and no further analyzing in other scales until the DD scale was resolved. In the denial cluster of developmental issues, their scores on the subscale of disinterest in cultural difference (3.34) showed them to be in transition, but they were already resolved on the subscale of avoidance of interaction with cultural difference (3.68). They were, however, still in transition in the defense cluster (2.97).

Based on these results, students at research site A, the urban university, exhibited stronger intercultural sensitivity in the ethnorelative dimension than research site B and C which are located in rural areas in the IDI profile of the overall developmental intercultural sensitivity, but research site A did not resolve the DD scale of the world profile in the IDI profile. Therefore, research site A would not determent to have stronger intercultural sensitivity than other research sites.

Discussion of Primary Research Question 1

One hundred and ninety-five seniors completed the IDI, and the CD-ROM of the Intercultural Development Inventory (Version 2-3) was used to investigate their intercultural sensitivity. Overall, the results showed the intercultural sensitivity level of the majority of business undergraduates participating in this study in Taiwan fell on the DD/R scale or in the Defense/Reversal dimension. The result was unexpected because “most college students’ developmental intercultural sensitivity [scores fall] in the
Minimization Stage of the DMIS” (IDI seminar, 2005). In addition, the unexpected result also indicated students who attended an urban school did not show stronger intercultural sensitivity than students who attended rural schools. There are several possible explanations for these unexpected results.

First, students in Taiwan have few opportunities to interact with foreign students, explaining why the level of intercultural sensitivity achieved by the Taiwan business students in this study did not reach the minimization dimension on the DMIS. English is the global language; consequently, Taiwan is not a nation that can attract many foreign students to study because the official language in Taiwan is Mandarin. Furthermore, most foreign students attend only Chinese language school without attending regular classes with local students in Taiwan; local students do not have opportunities to interact with those foreign students in their daily lives. The only place where local students can interact with foreigners is the English cram schools.

Second, policy for business higher education emphasizes managerial strategies in Taiwan, that is, teaching students how to be successful team leaders instead of teaching them to consider how to work with team members from different cultural backgrounds. Moreover, learning foreign language is essential in the policy of higher education in Taiwan. People believe that speaking a foreign language fluently means that they can work with people of different cultural backgrounds successfully. Fish (2005) stated, “Not having an ability with the host language may lead to serious problems associated with failure to appropriately adapt to a host culture” (p. 228). Varner and Beamer (2005)
asserted, “Cultural learning must accompany language learning” (p. 49). They argued against “the emphasis in many language classes on mastering grammar and spelling rather than on understanding the underlying culture” (p. 50), citing for example, that when students study the Japanese language, they may learn very little about Japan and the Japanese because grammar and spelling are too strongly emphasized.

Finally, the results indicated that all participants at the three research sites had resolved or almost resolved the issue of avoidance of interacting with people who have different cultural backgrounds from them. This might be explained by the fact that many Taiwanese attended English cram schools when they were children, and they have been doing this for over than a decade. Most such schools in Taiwan typically hire native English speakers to teach; therefore, students would not fear interacting with foreigners when they have the opportunity. Although students did not avoid interacting with foreigners, unfortunately, the question about their lack of interest in cultural differences remains.

Descriptive Analysis of the IDI Participants

One hundred and ninety-five participants including 125 (64.10%) female students and 70 (35.90%) male students completed the IDI and demographic questionnaires. Their ages ranged between 21 and 25, and the average age of students was 22.5 years. Almost half students (n = 96 or 49.2%) had no international experience; 87 students (44.6%) had less than 3 months of international experience (e.g., study abroad during summer and/or winter vacations, travel with friends, and travel with travel agents); and only 12 students
(6.2%) had over 3 months of international experience. Ninety-six students (49.2%) answered that they could speak one foreign language; 85 students (43.6%) could speak two languages, and 14 students (7.2%) could speak three languages. Nearly 50% of them (n = 94) were not interested in participating in international activities on campus; 65 students (33.3%) participated in international activities on campus; and 36 students (18.5%) indicated that their school provided no international activities. Eighty students (41.0%) indicated a desire to study in another culture in the future, and 13 students (6.7%) wanted to work in another culture; 24 students (12.3%) were undecided about their future plans. Fifty-three students (27.2%) and 25 students (12.8%) intended to work in Taiwan and study in Taiwan, respectively. Demographic details of the participants at each research site as well as details about the three sites as a group appear in Table 9:
Table 9  
**Demographics**

<table>
<thead>
<tr>
<th></th>
<th>A</th>
<th>B</th>
<th>C</th>
<th>Total Students</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Gender</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Male</td>
<td>22</td>
<td>29</td>
<td>19</td>
<td>70</td>
<td>35.9</td>
</tr>
<tr>
<td>Female</td>
<td>31</td>
<td>36</td>
<td>58</td>
<td>125</td>
<td>64.1</td>
</tr>
<tr>
<td><strong>Age</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>18–21</td>
<td>30</td>
<td>17</td>
<td>21</td>
<td>68</td>
<td>34.9</td>
</tr>
<tr>
<td>22–30</td>
<td>23</td>
<td>48</td>
<td>56</td>
<td>127</td>
<td>65.1</td>
</tr>
<tr>
<td><strong>International Experience</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Never</td>
<td>18</td>
<td>33</td>
<td>45</td>
<td>96</td>
<td>49.2</td>
</tr>
<tr>
<td>Less than 3 months</td>
<td>29</td>
<td>29</td>
<td>29</td>
<td>87</td>
<td>44.6</td>
</tr>
<tr>
<td>Over 3 months</td>
<td>6</td>
<td>3</td>
<td>3</td>
<td>12</td>
<td>6.2</td>
</tr>
<tr>
<td><strong>Foreign Language Ability</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>One Language</td>
<td>17</td>
<td>45</td>
<td>34</td>
<td>96</td>
<td>49.2</td>
</tr>
<tr>
<td>Two Languages</td>
<td>30</td>
<td>14</td>
<td>41</td>
<td>85</td>
<td>43.6</td>
</tr>
<tr>
<td>Three Languages</td>
<td>6</td>
<td>6</td>
<td>2</td>
<td>14</td>
<td>7.2</td>
</tr>
<tr>
<td><strong>Activities on Campus</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ever Participated</td>
<td>30</td>
<td>22</td>
<td>13</td>
<td>65</td>
<td>33.3</td>
</tr>
<tr>
<td>Not provided</td>
<td>0</td>
<td>11</td>
<td>25</td>
<td>36</td>
<td>18.5</td>
</tr>
<tr>
<td>Uninterested</td>
<td>23</td>
<td>32</td>
<td>39</td>
<td>94</td>
<td>48.2</td>
</tr>
<tr>
<td><strong>Future Plans</strong></td>
<td></td>
<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Work in Taiwan</td>
<td>9</td>
<td>13</td>
<td>31</td>
<td>53</td>
<td>27.2</td>
</tr>
<tr>
<td>Study in Taiwan</td>
<td>6</td>
<td>14</td>
<td>5</td>
<td>25</td>
<td>12.8</td>
</tr>
<tr>
<td>Work in another culture</td>
<td>5</td>
<td>4</td>
<td>4</td>
<td>13</td>
<td>6.7</td>
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<tr>
<td>Study in another culture</td>
<td>26</td>
<td>29</td>
<td>25</td>
<td>80</td>
<td>41.0</td>
</tr>
<tr>
<td>Undecided</td>
<td>7</td>
<td>5</td>
<td>12</td>
<td>24</td>
<td>12.3</td>
</tr>
</tbody>
</table>

Note. A; B; C = Research Site A; Research Site B; Research Site C
Primary Research Question 2:

What Is the Relationship Between the Results of the IDI and Selected Demographics Characteristics of the Taiwanese Undergraduate International Business and Management Majors in This Study?

Originally, this part of the primary research question, the specific question, and the hypotheses were designed to investigate the relationship between the students’ DS on each of the IDI scales (DD/R scale, M scale, and AA scale) and the students’ demographics. However, when the respondent data was split according to the IDI scales, only 4 students scored on the AA scale, making it impossible to apply the SPSS 14.0 to perform either the \( t \)-test or the one-way ANOVA appropriately. Consequently, those 4 students whose scores fell on the AA scale were combined with the students whose scores fell on the M scale.

The relationship between participants’ intercultural sensitivity and their gender, age, and foreign-language ability showed no significant differences; by contrast, the relationship between intercultural sensitivity and international experiences, international activities on campus, and future plans did.
Specific Question 2:

Do demographics characteristics affect intercultural sensitivity in the Taiwan undergraduate international business and management majors in this study?

A $t$-test was conducted on gender and age variables, and a one-way ANOVA was conducted on the other variables (international experience, language ability, international activities on campus, and future plan).

The mean and standard divisions (SD) are shown in Table 10; the mean differences are significant at the .05 level or less. Gender, age, and foreign-language ability did not affect the intercultural sensitivity of the Taiwan undergraduate international business and management majors in this study; however, international experience, intercultural activities on campus, and students’ future plans did.
<table>
<thead>
<tr>
<th></th>
<th>N</th>
<th>Mean (SD)</th>
<th>F</th>
<th>p</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Gender</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Male (1)</td>
<td>70</td>
<td>7.97 (3.822)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Female (2)</td>
<td>125</td>
<td>8.78 (4.210)</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Age</strong></td>
<td></td>
<td></td>
<td>3.037</td>
<td>0.083</td>
</tr>
<tr>
<td>18 - 21 (1)</td>
<td>68</td>
<td>9.88 (4.477)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>22 - 30 (2)</td>
<td>127</td>
<td>7.74 (3.661)</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>International Experience</strong></td>
<td></td>
<td></td>
<td>9.976</td>
<td>.000***</td>
</tr>
<tr>
<td>Never (1)</td>
<td>96</td>
<td>7.24 (3.408)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Less than 3 months (2)</td>
<td>87</td>
<td>9.82 (4.241)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Over 3 months (3)</td>
<td>12</td>
<td>8.83 (5.042)</td>
<td></td>
<td></td>
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<tr>
<td><strong>Foreign Language Ability</strong></td>
<td></td>
<td></td>
<td>1.214</td>
<td>0.299</td>
</tr>
<tr>
<td>One Language (1)</td>
<td>96</td>
<td>8.04 (3.836)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Two Languages (2)</td>
<td>85</td>
<td>8.99 (4.202)</td>
<td></td>
<td></td>
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<tr>
<td>Three Languages (3)</td>
<td>14</td>
<td>8.50 (4.911)</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Activities on Campus</strong></td>
<td></td>
<td></td>
<td>4.64</td>
<td>.011*</td>
</tr>
<tr>
<td>Ever Participated (1)</td>
<td>65</td>
<td>9.72 (4.285)</td>
<td></td>
<td></td>
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<tr>
<td>No provided (2)</td>
<td>36</td>
<td>7.81 (4.335)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Not interested (3)</td>
<td>94</td>
<td>7.89 (3.670)</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Future Plan</strong></td>
<td></td>
<td></td>
<td>6.896</td>
<td>.000***</td>
</tr>
<tr>
<td>Work in Taiwan (1)</td>
<td>53</td>
<td>6.79 (3.789)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Study in Taiwan (2)</td>
<td>25</td>
<td>7.16 (2.075)</td>
<td></td>
<td></td>
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<tr>
<td>Work in another culture (3)</td>
<td>13</td>
<td>10.54 (4.772)</td>
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<td></td>
</tr>
<tr>
<td>Study in another culture (4)</td>
<td>80</td>
<td>9.86 (4.254)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Not decided (5)</td>
<td>24</td>
<td>7.92 (3.438)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Note. *<.05,**<.01,***<.000
Hypothesis 2-1: The Female Taiwan Undergraduate International Business and Management Majors in This Study Will Exhibit Stronger Intercultural Sensitivity Than Their Male Counterparts as Shown on the IDI.

A t-test was conducted to compare male and females students’ DS on the IDI. Table 11 showed no significant statistical differences between male and female students on the DD/R scale (p=.175) and the M and AA scales (p=.093), indicating that the female Taiwan undergraduate senior international business and management majors in this study did not exhibit stronger intercultural sensitivity on either the DD/R scale or the M and AA scales than their male counterparts as indicated by the IDI.

If the statistical level of significant differences is ignored, however, the female students, M= 5.69 on the DD/R scale and M=12.34 on the M and AA scales, showed stronger intercultural sensitivity than their male counterparts, M=5.14 on the DD/R scale and M=10.97 on the M and AA scales.
### Table 11

**t-Test of Genders**

<table>
<thead>
<tr>
<th>Gender</th>
<th>DD/R Scale (n= 103)</th>
<th>M &amp; AA Scales (n= 92)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Mean (SD)</td>
<td>Mean (SD)</td>
</tr>
<tr>
<td></td>
<td>P value</td>
<td>P value</td>
</tr>
<tr>
<td>Male (1)</td>
<td>36 5.14 (2.416)</td>
<td>34 10.97 (2.516)</td>
</tr>
<tr>
<td>Female (2)</td>
<td>67 5.69 (2.148)</td>
<td>58 12.34 (3.006)</td>
</tr>
</tbody>
</table>

Note. *p < .05  **p < .001  *** p < .000
Hypothesis 2-2: The Ages of the Taiwan Undergraduate International Business and Management Majors in This Study Will not Affect Their Intercultural Sensitivity as shown on the IDI.

A t-test was also applied to the variable of age because the participants’ ages were divided only into two categories: 18–21 and age 22–30.

Age bore no significant (p > .05) impact on the students’ scores on the DD/R scale (p = .536) or on the M and AA scales (p = .579) as shown in Table 11. As expected, the ages of the Taiwan undergraduate international business and management majors in this study did not affect their intercultural sensitivity as shown by the IDI on both the DD/R scale and the M and AA scales.
## Table 11

### t-Test on Ages

<table>
<thead>
<tr>
<th>Ages</th>
<th>DD/R Scale (n= 103)</th>
<th>Mean (SD)</th>
<th>p value</th>
<th>M &amp; AA Scales (n= 92)</th>
<th>Mean (SD)</th>
<th>p value</th>
</tr>
</thead>
<tbody>
<tr>
<td>18–21 (1)</td>
<td>27</td>
<td>5.74 (2.416)</td>
<td>p= .536</td>
<td>41</td>
<td>12.22 (3.237)</td>
<td>p= .579</td>
</tr>
<tr>
<td>22–30 (2)</td>
<td>76</td>
<td>5.41 (2.270)</td>
<td></td>
<td>51</td>
<td>11.55 (2.663)</td>
<td></td>
</tr>
</tbody>
</table>

Note. *p < .05 **p < .001 ***p < .000
Hypothesis 2-3: The Taiwan Undergraduate International Business and Management Majors in This Study who had International Experiences Will Exhibit Stronger Intercultural Sensitivity Than Those who had not as Shown on each scale of the IDI.

The one-way analysis of variance (ANOVA) was conducted to compare students’ international experiences and their DS on the IDI. Results are shown in Table 13: The DD/R scale and the M and AA scales indicated significant differences (p=.013 and p=.001, respectively) with regard to international experiences.

Statistically speaking, the DD/R scale scores of students with international experience lasting 3 and 6 months (M=6.28) showed stronger intercultural sensitivity than students whose international experiences lasted less than 3 months (M=5.07) and over 6 months (M = 4.20). Also on the M and AA scale, students who have had international experience lasting between 3 and 6 months (M=12.83) showed stronger intercultural sensitivity than students whose international experiences lasted less than 3 months (M=10.55) and over 6 months (M = 12.14).

The results showed that the international business and management majors in this study who had international experiences between 3 and 6 months had stronger intercultural sensitivity on the DD/R scale and the M and AA scales as indicated by the IDI than their counterparts who had no such experiences.
### Table 13
One-Way ANOVA of International Experiences

<table>
<thead>
<tr>
<th></th>
<th>DD/R Scale (n= 103)</th>
<th>M &amp; AA Scales (n= 92)</th>
<th>F value &amp; p value</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>International Experiences</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Less than 3 months (1)</td>
<td>58</td>
<td>38</td>
<td>F= 4.577* p=.013</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>(2)&gt;(1)</td>
</tr>
<tr>
<td></td>
<td>5.07 (2.183)</td>
<td>10.55 (1.955)</td>
<td></td>
</tr>
<tr>
<td>3-6 months (2)</td>
<td>40</td>
<td>47</td>
<td>F= 7.452** p=.001</td>
</tr>
<tr>
<td></td>
<td>6.28 (2.013)</td>
<td>12.83 (3.164)</td>
<td>(2)&gt;(1)</td>
</tr>
<tr>
<td>Over 6 months (3)</td>
<td>5</td>
<td>7</td>
<td></td>
</tr>
<tr>
<td></td>
<td>4.20 (3.271)</td>
<td>12.14 (2.968)</td>
<td></td>
</tr>
</tbody>
</table>

Note. *p < .05  **p < .001  *** p < .000
Hypothesis 2-4: The Taiwan Undergraduate International Business and Management Majors in This Study who can Speak one or more Foreign Languages Fluently Will Exhibit Stronger Intercultural Sensitivity Than Their Counterparts who Cannot as Shown on Each Scale of the IDI.

A one-way analysis of variance (ANOVA) was conducted to compare students’ ability to speak one or more foreign languages and their DS on the IDI. Tukey’s Honestly Significant Difference (HSD) test and the LSD test were applied and revealed no significant differences on the DD/R scale (p=.234) and on the M and AA scales (p=.690). Table 14 shows that the Taiwan senior international business and management majors in this study who can speak one or more foreign languages did not exhibit stronger positive intercultural sensitivity in each dimension based on the IDI than their counterparts who cannot.
Table 14
One-Way ANOVA of Ability to Speak One or More Foreign Languages

<table>
<thead>
<tr>
<th></th>
<th>DD/R Scale (n= 103)</th>
<th>Mean (SD)</th>
<th>F value &amp; p value</th>
<th>M &amp; AA Scales (n= 92)</th>
<th>Mean (SD)</th>
<th>F value &amp; p value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ability to Speak One or</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>More Foreign Languages</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1 Language (1)</td>
<td>57</td>
<td>5.65 (2.240)</td>
<td>F= 1.474 p= .234</td>
<td>39</td>
<td>11.54 (2.873)</td>
<td>F= .372 p= .690</td>
</tr>
<tr>
<td>2 Languages (2)</td>
<td>40</td>
<td>5.50 (2.160)</td>
<td></td>
<td>45</td>
<td>12.09 (2.945)</td>
<td></td>
</tr>
<tr>
<td>3 Languages (3)</td>
<td>6</td>
<td>4.00 (2.757)</td>
<td></td>
<td>8</td>
<td>11.84 (2.997)</td>
<td></td>
</tr>
</tbody>
</table>

Note. *p < .05  **p < .001  *** p < .000
Hypothesis 2-5. The Taiwan Undergraduate International Business and Management Majors in This Study who Have Participated in Intercultural Activities on Campus Will Exhibit Stronger Intercultural Sensitivity Than Their Counterparts who Have not as Shown on each scale of the IDI.

A one-way analysis of variance (ANOVA) was conducted to determine whether the students who had ever participated in international activities on campus would show stronger cultural sensitivity than their counterparts who had not as indicated by their DS on the IDI. Tukey’s HSD test and the LSD test were applied and showed that those who participated in intercultural activities on campus presented a stronger intercultural sensitivity on each scale based on the IDI than those who had not participated in those activities.

As shown in Table 15 below, significant differences were found on both the DD scale (p=.000) and in the M and AA scales (p=.000). Statistically, on the DD/R scale, students who have participated in international activities on campus (M=6.70) showed stronger intercultural sensitivity than those who indicated that their schools did not provide any intercultural activities (M=4.65) or that they personally were not interested in participating in such activities on campus (M= 4.89). On the M and AA scales, students who have participated in international activities (M=13.71) showed stronger intercultural sensitivity than those who indicated that their schools did not provide any intercultural activities (M=4.65) or that they personally were not interested in participating in such activities on campus (M= 4.89). On the M and AA scales, students who have participated in international activities (M=13.71) showed stronger intercultural sensitivity than those who indicated that their schools did not provide any intercultural activities (M= 11.75) and those students who indicated a lack of interest in participating in intercultural activities (M=10.77).
Table 15
*One-way ANOVA on Intercultural Activities on Campus*

<table>
<thead>
<tr>
<th>Intercultural Activities on Campus</th>
<th>DD/R Scale (n= 103)</th>
<th>Mean (SD)</th>
<th>F value &amp; p value</th>
<th>M &amp; AA Scales (n= 92)</th>
<th>Mean (SD)</th>
<th>F value &amp; p value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Participate (1)</td>
<td>37</td>
<td>6.70 (1.288)</td>
<td>F= 9.868 p&lt; .000*** (1)&gt; (2) (1)&gt; (3)</td>
<td>28</td>
<td>13.71 (3.505)</td>
<td>F=11.166 p&lt; .000*** (1)&gt; (2) (1)&gt; (3)</td>
</tr>
<tr>
<td>Not Provided (2)</td>
<td>20</td>
<td>4.65 (2.231)</td>
<td></td>
<td>16</td>
<td>11.75 (2.769)</td>
<td></td>
</tr>
<tr>
<td>Not interested/Not Participate (3)</td>
<td>46</td>
<td>4.89 (2.479)</td>
<td></td>
<td>48</td>
<td>10.77 (1.878)</td>
<td></td>
</tr>
</tbody>
</table>

Note. *p < .05  **p < .001  *** p < .000
Hypothesis 2-6: The Taiwan Undergraduate International Business and Management Majors in This Study who Have the Desire to Work or Study Abroad Will Demonstrate Stronger Intercultural Sensitivity Than Their Counterparts who do not as Shown on each scale of the IDI.

A one-way analysis of variance (ANOVA) was conducted to compare students’ future plans and their DS on the IDI. Tukey’s HSD test and the LSD test were employed to examine which future plan(s) showed significant differences from other future plan(s). As shown in Table 16, statistically significant differences (p=.001) were shown on the DD/R scale. The results indicated students who desired to study overseas (M=6.39) exhibited stronger intercultural sensitivity than those who hadn’t planned their futures (M=4.82) and students who planned to work in Taiwan (4.28). In addition, significant difference also emerged for students who desired to study in Taiwan (6.22); they exhibited stronger intercultural sensitivity than students who would like to work in Taiwan (M=4.28).

Significant differences (p=.000) were also shown on the M and AA scales. Table 16 indicates that students who planned to study overseas (M=13.00) showed stronger intercultural sensitivity than students who intended to work in Taiwan (M=10.62), students who hadn’t decided their future plan (10.54), and students who wished to study in Taiwan, (9.57) respectively. Moreover, students who wished to study overseas also presented stronger intercultural sensitivity (M=13.00) than students who wanted to work overseas (12.89). The results showed that the international business and management
major in this study who have the desire to study abroad demonstrate stronger intercultural sensitivity than others who do not have desire to study abroad.
Table 16
One-way ANOVA of Future Plans

<table>
<thead>
<tr>
<th>Future Plan</th>
<th>DD/R Scale (n= 103)</th>
<th>Mean (SD)</th>
<th>F value &amp; p value</th>
<th>M &amp; AA Scales (n= 92)</th>
<th>Mean (SD)</th>
<th>F value &amp; p value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Future Plan</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Work in Taiwan (1)</td>
<td>32</td>
<td>4.28 (2.517)</td>
<td>F= 5.369, p=.001** (4)&gt;(5)&gt;(1) (2)&gt;(1)</td>
<td>21</td>
<td>10.62 (1.431)</td>
<td>F=5.565, p=.000*** (4)&gt;(1)&gt;(5)&gt;(2) (4)&gt;(3)</td>
</tr>
<tr>
<td>Study in Taiwan (2)</td>
<td>18</td>
<td>6.22 (1.629)</td>
<td></td>
<td>7</td>
<td>9.57 (.535)</td>
<td></td>
</tr>
<tr>
<td>Work Overseas (3)</td>
<td>4</td>
<td>5.25 (3.069)</td>
<td></td>
<td>9</td>
<td>12.89 (3.219)</td>
<td></td>
</tr>
<tr>
<td>Study Overseas (4)</td>
<td>38</td>
<td>6.39 (1.636)</td>
<td></td>
<td>42</td>
<td>13.00 (3.350)</td>
<td></td>
</tr>
<tr>
<td>Haven't Decided (5)</td>
<td>11</td>
<td>4.82 (2.316)</td>
<td></td>
<td>13</td>
<td>10.54 (1.391)</td>
<td></td>
</tr>
</tbody>
</table>

Note. *p < .05   **p < .001    *** p < .000
Discussion of Primary Research Question 2

The IDI scores of 103 students indicating their intercultural sensitivity fell on the DD/R scale, and those of 92 fell either on the M scale or the AA scale. To this point, the relationship between students’ DS on the IDI and demographics have been analyzed and presented. In terms of gender, age, and ability to speak one or more foreign languages did not show positive correlation with their DS on the IDIs.

Most prior studies (Hammer et al., 2003) conducted with the IDI instrument indicated that stronger intercultural sensitivity does not relate to gender and age. This study with 195 participants demonstrated that gender and age did not influence participants’ intercultural sensitivity either. Although no gender significant difference in this study, the other unexpectedly was found that participants in this study did not show significant difference in intercultural sensitivity if they had the ability to speak one or more foreign languages. Paige (1993) argued that an individual’s intercultural sensitivity may not be influenced by foreign language capability, but the individual traveling or working abroad who can speak a foreign language has made an effort to learn about the host culture (Eschback et al., 2001).

From the international business perspectives, Varner and Beamer (2005) also advocated that “although linguistic fluency is undoubtedly important and a great advantage in doing business with people from other culture, it is not the only criterion. Equally important, as was pointed out previously, is cultural fluency” (p. 49).
As expected, this study has demonstrated international experiences, intercultural activities on campus, and future plan are important issues that shaped the intercultural sensitivity of the students in this study. The positive relationship exists between the participants’ DS on the IDI and the following demographic features: international experiences, intercultural activities on campus, and future plan. Numerous researchers (Harris, Moran, & Moran, 2004; Paige, 1993) have argued that skills necessary for individuals’ adjustment to new environments, communication, tolerance, and open-mindedness toward different cultures can be learned from international experiences, such as foreign exchange, short study-abroad programs, and work placement.

The results of this study, however, showed that students with international experiences of 3 to 6 months’ duration demonstrated stronger intercultural sensitivity than those who had international experiences of fewer than 3 months’ duration or over 6 months’ in duration. This result can be explained with Lysgaard’s (1955) U-Curve hypothesis (see Appendix I), in which he stated that individuals feel hostility toward another culture, which appears at the bottom of the U-Curve, when they stay in a specific cultural environment between 6 and 18 months.

C. I. Bennett (1990, 1995), Banks and Banks (1989, 1993), Banks (1994, 1995, 2001a), and Kuemmerle (2002) pointed out that celebrating ethnic holidays as intercultural activities on campus can enhance students’ understanding of ethnic groups and cultures different from their own and “enable students to view concepts, events, and problems from different ethnic and cultural perspectives” (as cited in Sinagatullin, 2003,
p. 93), confirming that students who have participated in intercultural activities on campus exhibit stronger intercultural sensitivity than those who express no interest in participating intercultural activities and those who indicate that no intercultural activities were provided by their schools.

Regarding the relationship between students’ intercultural sensitivity and their participation in intercultural activities on campus, students demonstrated stronger intercultural sensitivity when they (a) planned to study overseas, (b) had not decided, and (c) planned to work in Taiwan on the DD/R scale, respectively. Students who planned to study in Taiwan exhibited stronger intercultural sensitivity than students who planned to work in Taiwan. On the M and AA scale, students demonstrated stronger intercultural sensitivity when they planned to study overseas, work in Taiwan, had not decided, and studied in Taiwan, respectively. Students who planned to study overseas exhibited stronger intercultural sensitivity than students who planned to work overseas. Several explanations can account for these phenomena. First, as demonstrated by Chirkov, Vansteenkiste, Tao, and Lynth (2007), individuals who show more interest in other cultures would like to study abroad in the future; furthermore, those individuals also have more tolerance of cultural differences and are able to live and work in new environments unlike their situations at home (Van Hoof & Verbeetn, 2005). The literature confirmed that students demonstrated stronger intercultural sensitivity on both DD/R and M and AA scales than those who do not plan to study overseas. Second, when the students have not decided their future plans, they show stronger intercultural sensitivity on the scale than
those who plan to work in Taiwan. Those students who have not decided their future may plan to study overseas, so some potential students may decide to study abroad after graduation. Third, students who plan to study in Taiwan have stronger intercultural sensitivity than those who plan to work in Taiwan. Perhaps students who want to continue studying for a master’s degree in international business and management in Taiwan have already studied copious materials related to culture, which would provide them with greater understanding of culture or cultural knowledge. On the M and AA scale, beside studying overseas, students demonstrated stronger intercultural sensitivity when they plan to work in Taiwan, have not decided, have studied in Taiwan, or plan to work overseas. Fourth, students may want to work for foreign-based companies when they stated that they plan to work in Taiwan; therefore, they should be interested in acquiring knowledge about different cultures.

Summary

The Intercultural Development Inventory (IDI) and demographic characteristics have provided the researcher with the means to investigate the relationship between participants’ intercultural sensitivity and those demographic features. The 195 Taiwanese senior international business and management students in this study scored on the low–middle DD/R scale or on the denial dimension on the IDI. This was an unexpected result because most college students’ intercultural sensitivity falls on the M dimension (IDI Seminar, 2005).
Although the scores for intercultural sensitivity of more students who studied in urban schools fell on the high DD/R stage to low–middle M stage, the scores did not show they had stronger intercultural sensitivity compared with students who studied in the rural schools as shown on the IDI profile for each research site.

In this study, the relationship between participants’ intercultural sensitivity and selected demographic features showed that international experiences, intercultural activities on campus, and participants’ future plan affected individuals’ intercultural sensitivity, but gender and age were not related to individuals’ intercultural sensitivity. Although numerous studies have shown the ability to speak foreign languages can affect individuals’ performance in a host country, this current study has indicated a positive relationship between individuals’ intercultural sensitivity and their ability to speak a foreign language.
CHAPTER V
RESULTS AND DISCUSSIONS OF QUALITATIVE RESEARCH

In the previous chapter, the statistical analysis of IDI scores on the DMIS model and participants’ demographic information provided insight into the nature of intercultural sensitivity of business college students in Taiwan as well as the relationship between those students’ intercultural sensitivity and demographics. To understand thoroughly how students develop intercultural sensitivity in their daily lives and formal education, a qualitative study was conducted to answer the last three primary research questions. In this chapter, the qualitative data illuminate student experiences and show how they were able to make meaning of culture and difference.

Interview Participants

The researcher invited participants with higher or lower levels of developmental intercultural sensitivity as indicated by the IDI to share their unique personal experiences and formal education but made plans to replace anyone who chose not to participate. Interview participants could drop out of the study any time after they notified the researcher. Fortunately, all 12 interviewees completed all interviews. A brief demographic
description of interview participants at each of the three research sites appears in Tables 17, 18, and 19 respectively. Each interview is briefly summarized under a section devoted to each research site.

*Research Site A*

The average age of the 4 interview participants at Research Site A was 23 years. Three of them had no international experience, and one had international experiences of less than 3 months’ duration. All participants studied English as the foreign language, and 3 of them spoke foreign languages other than English. Three of the participants had engaged in intercultural activities on campus, and one had never done so. Three participants wanted to study abroad after they graduated, and one participant intended to study in Taiwan.
Table 17  
*Demographics of Interviewees at the Research Site A*

<table>
<thead>
<tr>
<th>Score indicating developmental intercultural sensitivity (DS)</th>
<th>Eric</th>
<th>Ella</th>
<th>Bob</th>
<th>Eve</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>113.30</td>
<td>105.99</td>
<td>66.56</td>
<td>68.12</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Dimension of Intercultural Sensitivity</th>
<th>High M Stage to Low–middle AA Stage</th>
<th>High M Stage to Low–middle AA Stage</th>
<th>Low–middle DD/R Stage</th>
<th>Low–middle DD/R Stage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gender</td>
<td>Male</td>
<td>Female</td>
<td>Male</td>
<td>Female</td>
</tr>
<tr>
<td>Age</td>
<td>22</td>
<td>22</td>
<td>22</td>
<td>25</td>
</tr>
<tr>
<td>International Experiences</td>
<td>None</td>
<td>Less than 3 months</td>
<td>None</td>
<td>None</td>
</tr>
<tr>
<td>Foreign Language Ability</td>
<td>English; French</td>
<td>English; Japanese</td>
<td>English; Japanese</td>
<td>English</td>
</tr>
<tr>
<td>Intercultural Activities on campus</td>
<td>Has participated</td>
<td>Has participated</td>
<td>Never participated</td>
<td>Has participated</td>
</tr>
<tr>
<td>Future Plan</td>
<td>Study abroad</td>
<td>Study abroad</td>
<td>Study in Taiwan</td>
<td>Study abroad</td>
</tr>
</tbody>
</table>
Participant 1: Eric

Eric, a 22-year-old male, chose to study international business and management based on his score on the joint universities admission examination; he loved the idea of interacting with people from different cultural backgrounds in his future career. He believed that studying international business and management could help him acquire knowledge related to internationalism. Eric’s future plans included becoming an analyst in the field of international industry, where he could interact with different kinds of people. He welcomed challenge. He said,

Working as an industrial analyst is a challenging job. Before a company Launches into a new environment, the analyst needs to do an environmental investigation, cultural research, and study potential customers to ensure the company a successful start.

Eric defined culture as a group of people who share a way of life and customs. For instance, Taiwanese emphasize family, obedience of elders, and concern about the judgments of others; but Western people have courage to do things they want to do and seldom worry about the opinions of others. Eric felt that Westerners are open-minded and in many ways are like carefree children in contrast to the Taiwanese.

Based on the knowledge he had gained from mass media, books, personal experiences, and the experiences of relatives and friends, Eric believed that Taiwanese parents typically intervene in their children’s decisions; however, Western parents merely give their children advice instead of interfering with their decisions. Eric’s relatives, who
immigrated to Canada when they were young, told him that although Canada has racial diversity, they sometimes have to face discrimination. Eric did not think of this issue in negative way; in fact, just the opposite—he believed it would help people to develop the skills needed to work with those people who judged others only in terms of superficial qualities.

Eric did not have any international experiences, such as living or studying abroad, at the time he was interviewed; but he had traveled abroad with tourist groups. Because he did not interact much during his trips, Eric had not faced any culture shock or cultural conflict. When Eric traveled in Thailand, the only differences he noticed between the Taiwanese and the Thais were that Thais live a slower-paced life and they eat spicier food than the Taiwanese.

When Eric traveled to Japan, he did not interact with the Japanese either; but when he walked on the streets in Japan, he perceived Japan’s economic importance in Asia. Foreign visitors and businesspeople were everywhere in Tokyo, and most foreigners can speak some Japanese. By contrast, Eric seldom saw foreign visitors or businesspeople even in Taipei, and he interpreted that as an indication of Taiwan’s gradual loss of international economic status.

Recruiting international students was a priority at Eric’s school, and he interacted with international students. Eric did not think the language barrier was much of a problem because all international students were required to know at least some Chinese at his university. Observing one Canadian student, Eric said, “Participating in the classes
seemed natural for this student. He always asked questions without shyness or embarrassment. Taiwanese students usually do not ask questions in front of classmates because we are afraid others will laugh.”

Eric was interested in the college life of Canadian students. He related that the Canadian student did not perceive many differences between Canada and Taiwan because Canadian college students are also enthusiastic about watching sports and playing computer games; they also skip classes they do not enjoy. The biggest difference in education, however, is that students in Taiwan have far less interaction with professors than Canadian students.

Eric also pointed out that although the Canadian student did not integrate comfortably with his Taiwanese classmates because of differences in their interests— he was interested in outdoor sports, and the Taiwanese, in fashion—they still went out with him because he took the initiative. By contrast, local transfer students usually stayed with their own group because neither group took the initiative to interact with the other.

Born and reared in southern Taiwan, Eric enrolled at the university in Taipei, a city he perceived to be more diverse than others in Taiwan: Unlike his own hometown, Taipei displayed road signs in English. Eric was shocked to see that Taiwan’s internationalism had lagged behind that of other Asian nations when he traveled in Malaysia. Before traveling there, he had thought Malaysia was undeveloped; however, experiencing Malaysia first-hand, Eric found more internationalism than in Taiwan. He said:
When I got lost on the streets, Malaysians told me the directions in English. They may not speak fluently English, but they are not afraid of speaking it with foreigners; moreover, street signs are in English. I do not think Taiwanese feel comfortable giving directions in English to foreigners when they are lost in Taiwan even if they are studying at the best university in the country.

Eric put considerable thought into improving his view of different cultures. Deciding to take an extra year to graduate from the university, he applied to be an exchange student in the study-abroad program in 2007. His school highly recommended international activities, such as the exchange-student program and a short-term study-abroad program in North America, Europe, and Japan. He mentioned that the school had very strict regulations for the study-abroad program. To apply to be an exchange student in the US, applicants need sophomore status or higher with an average GPA of 3.5 and a passing score on the language test administered by the university. Eric applied with nearly 1,500 others, but only 150 students were to be chosen to study abroad in 2007.

Eric wanted to spend some time in the US to understand American culture because it is one of Taiwan’s biggest trading partners. The best means to future job success is a deep understanding of local culture. Eric wanted to be an exchange student overseas to experience a different education style, cuisine, and way of life. He knew he would face issues other than the language barrier, but Eric said, “Experiencing a different culture personally can help me understand what difficulties people face in a host country.”
When I suffer those problems, I will also learn to view things differently, the way the people in the host country do.”

Eric rated his English ability as good in all areas (listening, speaking, reading, and writing). When he was a child, his parents sent him to an English cram school. He also persuaded his middle-school English teacher to have the students read *Let’s Talk in English*, which is an English learning magazine popular in Taiwan. When he read the magazine, he understood more about the culture of America and other countries because the magazine included information about various national customs.

In order to improve his English, he listened to BBC online everyday and read Taipei *Time* or other magazines provided in the dormitory twice a week. Listening to the news or reading the magazine taught Eric what was happening around the world. Eric not only improved his English but also increased his interest in internationalism. He learned French, rating his ability as good in reading and writing but fair in listening and speaking because his department required a second foreign language and because he might work with Europeans in his future career. He believed that speaking their native language would improve both business and personal relationships.

Although Eric’s school offered no course related to internationalism or culture, one of his marketing professors mentioned that if a business wanted to launch successfully in other countries, employees must understand local culture. In addition, the professor encouraged students to experience different cultures independently. If students were unable to go overseas, reading professional magazines and newspapers could also
help them understand culture, even if superficially. Listening to another country’s music or surfing the Internet could be a good way to learn about different cultures. Eric believed doing this could help him view things from different perspectives. For instance, a professor told Eric’s class that most people condemn Muslim terrorism, but no one denounces the American government for killing local people in Iraq or for the deaths of American troops.

Eric shared a professor’s story of his observation of students’ attitudes toward studying when he taught college students in the US. Eric recounted the following:

When midterm examinations came, students from Taiwan and Hong Kong asked him which pages to read; the Japanese asked him which questions would be more important. However, only Germans remained quiet. The professor was curious and asked the Germans why they did not ask questions about the examination. The German answered, “Studying is the student’s responsibility; we do not read because we’re taking examinations. We study because we want to gain knowledge.”

This anecdote illustrates that Asian students and German students have very different attitudes toward studying.

Eric’s understanding of culture led him to believe that when he studied as an exchange student in the US, he would face (a) cultural conflicts that would preclude finding the commonalities needed to interact with others, (b) school life where creativity was valued above all else, and (c) a way of life characterized by going out on weekends. Eric saw potential conflicts as challenges to understanding and responding appropriately in another culture.
Participant 2: Ella

Ella, a 22-year-old female student, planned to study law when she took the joint universities admission examination. She wanted to become an attorney so that she could interact with different types of people. More importantly, she could help those who could not afford counsel. When Ella discovered that her test scores were below what was required at the school she had chosen, she decided to study international business and management instead after she discussed the change with friends majoring in this area. After 4 years’ study and a degree, Ella intended to work for a church, a nonprofit organization, in order to expand the relationship between Taiwan and Taiwan-based churches overseas. She believed that working for a church would allow her to interact with different kinds of people; furthermore, she could travel overseas to do missionary work.

Ella defined culture as a group of people sharing ingrained values, religion, and attitudes that differ from those of other groups; furthermore, people learn their own culture unconsciously, and they apply their own culture to judge unfamiliar values, religions, attitudes, and behaviors. For instance, traditional Chinese culture teaches that children must obey their parents; in particular, the oldest son has the responsibility to live with parents after marriage. Children in Western culture are taught to take care of parents without necessarily living with them. Another example is that Chinese parents ask their children not to do things differently from others, such as taking a year off from school and traveling to other countries.
Ella’s family and the mass media had taught her that personal relationships were handled differently in various cultures. Ella’s grandfather and father told her that when Japanese meet people for the first time, they are always polite and use respectful language. Foreigners may feel uncomfortable about Japanese respectfulness, but this is the way the Japanese treat new friends. In contrast with the Japanese, Ella learned from mass media that shaking hands is the common way to show friendship among Western people. Because of her religion Ella was comfortable interacting with strangers. She enjoyed meeting people from different countries at her church and as a result wanted to understand how those from different cultures live, think, and eat in order to do her missionary work capably overseas.

During the summer of 2005, Ella spent under 3 months in Germany doing missionary work among Taiwanese and Chinese living there. During that time Ella realized that lifestyles in Taiwan and Germany are very different; for example, the Taiwanese like to talk loudly with one another in public places, but Germans remain quiet. A German minister, one of the sponsors of the overseas missionary program and guest minister in Taiwan for several years, warned Ella and her fellow church workers not to talk too loudly in public places in Germany because doing so is offensive to Germans. He taught them not to ask Germans about age and income because to do so is regarded as an invasion of privacy.

Because Ella and her other missionary friends lived in a small town in Germany, where few immigrants lived, they felt German prejudice. For instance, when they rode a
bus, a German muttered, “Chinese pigs” in German when they got off. When Ella and her friends walked on the street, they could hear other Germans say, “Chinese pigs” to them sometimes. Although Ella was not upset about the verbal abuse, she felt uncomfortable and believed most Germans to be arrogant and unfriendly because they never initiated conversations with Ella and her friends; thus, they concluded that Germans are cold.

Ella also found that mainland Chinese are critical of religion. During her missionary work, she discovered that they differ ideologically from the Taiwanese. Most Chinese are atheists, so they remained skeptical when Ella and her friends approached them. Although some Taiwanese are also atheists, they are subtler and avoid criticizing religion in front of her and her friends.

Ella was surprised to learn that Germans keep two kitchens in their homes. One is called a “cold kitchen,” where they usually prepare uncooked food like salads. She and her friends were mortified to discover that Germans only wipe dishes with a little degreaser but do not wash them. After several conversations with their host minister, he agreed that they could wash the dishes instead of merely wiping them.

Ella believed the Japanese were more polite and friendly than Germans when she visited Japan with her parents and grandparents. Although Ella liked the Japanese more than Germans, she still complained that Japanese are excessively polite: She disliked having to be prepared to bow 90 degrees at any given time. She felt very uncomfortable talking with older Japanese adults because she had to behave perfectly to avoid criticism.
To interact appropriately with people of different cultural backgrounds, Ella talked with people familiar with the local culture before her departures to other countries, thereby avoiding culture conflicts and embarrassment.

Because Ella enjoyed the missionary work and spent much time at church, she seldom interacted with international students in class. Among her encounters with them, Ella remembered an Indian classmate telling her that the caste system still exists in India. When an individual is born, his or her social status is already determined. Ella lived with five international students: a Myanmar, a Malaysian, a Macanese, a Hindu, and a Hong Konger. She observed that the Hong Konger and Macanese kept their distance from strangers at first, and the Malaysian was very kind.

Ella believed in the importance of international events and the rapid growth of internationalism, which will give people additional opportunities to interact with foreigners. She was also interested in learning new languages, having learned English when she was 9 years old; she rated her English ability as good in reading and writing but fair in listening and speaking. She read *Time* magazine in English to improve her reading skills, but she found it difficult to enhance speaking and listening skills in Taiwan, where people felt uncomfortable using English in daily life. By contrast she noted that people freely used English in Singapore. Ella believed English is a global language for those who want to interact with people who cannot speak Chinese, but she realized only recently that English would be important in her future job. She said, “When I tried to
send my resume to companies, I found English is the required foreign language. I wondered whether people who cannot speak English can find jobs in today’s society.”

She also learned Japanese because her department required a second foreign language; she rated her Japanese ability as fair in all areas. Ella was interested in learning Japanese because her grandfather had been educated by the Japanese when Taiwan was dominated by Japan, and her father had pursued higher education in Japan. She stated that her family was closer because she, her grandparents, and her parents can communicate with each other in Japanese; and she felt that her knowledge of Japanese gives her and her parents more conversation topics. In addition, Ella wanted to do missionary work in Japan in the future.

At Ella’s university, she could not recall any specific course related to culture; however, many professors were willing to share their own foreign cultural experiences with students. One professor, who was married to Singaporean man, told them that Singaporeans have a good deal of faith in their president and pay careful attention to his speeches. Another professor suggested that students traveling alone should avoid Greece and the Czech Republic because people there are not friendly to travelers.

In Ella’s international management classes, a speaker who had had several years of experience working in America told them how Americans do business. This was very beneficial for students. Ella recounted the advice:
Like the Taiwanese, Americans care about interpersonal relationships when they do business, but they care about interpersonal relationships in a different way. When Americans do business, they follow the law. Within the confines of the law, they are willing to build good interpersonal relationships with their partners; however, Taiwanese need to build a good interpersonal relationship before they can start talking about business.

Ella hoped that her school would institute a course about various cultures to teach students how to interact with others from different cultural backgrounds because her school had accepted increasing numbers of foreign students in recent years. She was pleased to have additional opportunities to interact with foreigners on campus, but without having taken a specific class in cultural issues, she was concerned that the prospect of cultural conflict would prevent people from interacting with one another.

Ella wanted to study abroad after she had gained 2 or 3 years of work experience. She said, “Studying abroad will help me get a degree to find a good career and also learn how to interact with people who differ from me.” She wanted to apply her sense of internationalism so she could work with foreigners appropriately without facing too many cultural conflicts and also do missionary worldwide.

Participant 3: Bob

Bob, a 22-year-old male student, was not initially interested in international business and management; his primary interest had been English. Based on his score on the joint universities admission examination, however, he enrolled in philosophy. Although he could have enrolled in the English department at another university, the
school’s reputation was Bob’s primary concern. By the end of his freshmen year, his GPA was still not high enough for him to transfer to the English Department, so he decided to transfer to international business and management after he talked with friends who majored in that area. Everyone told him that with this major he would easily find a job in the future. Bob was not interested in any specific business area, such as finance, accounting, and management; and in international business and management he could study each area without focusing on a specific profession. After 3 years’ study in international business and management, Bob planned to pursue his master’s degree in English because he was still not sufficiently interested in business. He wanted to work in the business field, but he was unsure about the specific profession he would pursue. He studied English because he liked it, but he did not want to work in the English field as a Chinese–English translator. Bob wanted to lead a normal life like his classmates; he did not want to stand out in the group.

Bob defined culture as a group of people sharing the same values and perspectives on right and wrong. He said, “Culture is important to everyone because it can affect individuals’ ways of life, thought, and judgments unconsciously. For example, perceptions of death differ from one country to the next.” Bob considered cultural identity important because it affects people’s thinking and judgment. Even though people understand that tolerance of other cultures is essential, they still apply their own cultural standard to judge the unfamiliar.
Bob perceived the Taiwanese as willing to accept features of other cultures, such as Japanese dress and American music. He believed culture must be learned: Recalling the first time he watched a Japanese drama, he said he felt the actors were affected. After watching more Japanese drama, Bob became accustomed to Japanese acting techniques.

Although Bob had no international travel experience, he had learned about other cultures from his parents’ friends, his own friends, and his college instructors as well as from books, mass media, and the Internet. Talking with friends, reading books, and watching mass media, Bob realized that Western society emphasizes the individual in contrast with Taiwanese society, which emphasizes the family. For example, Taiwanese care about what other people think about them, but Westerners care about what they want to do and how to achieve it.

Bob noticed the differences in the values of Taiwanese and Westerners in the mass media. In Taiwan, people think money is the most important thing in their lives; therefore, older people work hard and seek overtime even on weekends and holidays. By contrast Westerners may value both money and quality of life. Because younger generations in Taiwan are affected by Western ways, many young people refuse to work overtime or on weekends, bringing complaints about young people’s negative attitudes toward work from elder managers and employers.

From the mass media Bob also learned about the caste system in India. He was very surprised that Indians are classified on four levels—Brahmin, Kshatriya, Vaishya, and Sudra—in their religion. Brahmins and Kshatriyas are higher castes, whose members
control those in other castes. The caste system determines individuals’ social status from the moment they are born; however, no one complains about the caste system because people believe that they must have done something wicked in a previous life to cause them to be untouchable, the lowest caste, in the present life.

From the mass media Bob also learned that students from mainland China study harder and are more aggressive than Taiwan students. Bob explained the reason might be their educational purpose: learning how to survive in the competitive world.

Bob not only learned culture from the mass media but also from his parents and their friends. When Bob was a child, he was taught by his parents that the Middle East fell behind because people there struggle with hunger. In addition, people in the Middle East are bellicose because they have plenty of oil. Bob’s impression of the Middle East was subverted when his parents’ friends invested in business in the Middle East. The most amazing thing that Bob learned was students pay no tuition for higher education.

Bob rarely interacted with international students because he wanted to spend his time preparing for his master’s examinations. He assumed international students feel lonely and face social difficulties in Taiwan because Taiwanese are unlike Americans, who are accustomed to working, living, and socializing with different kinds of people. Occasionally, Bob interacted in class with a Japanese international student. Although Bob understood that Japanese eat noodles loudly to indicate their satisfaction, he felt embarrassed and could not stop complaining about their strange noodle-eating style.
Moreover, while Bob talked with his Japanese friend, the latter responded “Hi. . . . Hi” all the time. Bob finally realized that “Hi” did not mean that Japanese agreed with what you have said; it only meant “I am listening, and you can keep talking.”

Bob had been interested in learning English since he was little and rated his English ability as excellent in all areas. He also went to the YMCA to learn English during the first year of college, and he interacted with American teachers there. Bob remembered the teacher talked about football. He stated, “It seems football is very popular sport in the United States; however, I am not interested in football, and I really cannot understand why Americans are so crazy about football.”

Bob believed that English is important not only in real life but also in the fictional world of online games. English is the common language all gamers use to communicate even though not all are proficient in the language. Bob said that his purpose in watching CNN and BBC was to improve his English, not to understand international events. He agreed that understanding what is going on in the world is important, but he did not think he needed to worry about those events until he had a career. Bob mentioned that foreign language ability affects people’s desire to communicate with one another. In fact, when people solve the language problem, culture conflicts will be reduced. He believed his English ability caused little difficulty in his interaction with foreigners.

Bob also spoke Japanese, rating himself fair in all areas. He did not think that learning Japanese as the second foreign language would help him to find a good job. He learned Japanese because his department required it. Bob also thought Japanese culture is
better than Taiwanese culture, a conclusion he drew from watching Japanese television programs. He said, “The Japanese pay more attention to details when they make television programs. In other words, the Japanese care about the audience’s feelings, but Taiwanese seem to care only whether or not the TV station can make money.”

At Bob’s university no specific classes related to culture, but many professors willingly shared their personal experiences. In one business management course, for example, Bob learned that Japanese business people place heavy emphasis on teamwork; and the team leader is authorized to make decisions. In contrast to Japanese business culture, Americans are more open-minded, listening to opinions and ideas; and each individual has an equal voice in the final decision.

Bob agreed with one professor’s thinking about religion. Most people in the world think Islam is a dark religion whose adherents oppose democracy and kill people; however, from the Muslim perspective, the religion is something else entirely.

Another professor discussed the difference in eating styles of Asians and Westerners. Asians like to make noise while eating to indicate their satisfaction to their host; however, Westerners like to eat quietly. The professor also told students about the ways the Communist Party complicated the people’s lives so that they had virtually no time to think about rebellion: For instance, people had to work hard to earn food stamps and then stand in interminable lines to pick up food in stores at specific times. Bob stated his belief that not all people are willing to accept cultures different from their own. He said, “If the culture were easily accepted by people with different cultural backgrounds,
no wars would occur. Unfortunately, each culture has different values, customs, and judgments that cannot be changed by others.”

More and more international students and exchange students have enrolled at Bob’s school in recent years, so the number of international activities sponsored by each department, campus association, and the school has increased. Bob never participated in those activities because he wanted to spend his time on graduate school applications. He thought about volunteering as an English conversation partner to help international students improve their Chinese, but he decided to wait until enrolling in graduate school to do so.

*Participant 4: Eve*

Eve, a 25-year-old female student, graduated with a business degree from a 5-year junior college. After graduating, she took the examination to pursue her education in international business and management but did not continue study in graduate school. Eve wanted to work as a purchasing agent in an international company engaged in dress designing in the future because she was interested in this profession, but she did not think she has ability to be a clothing designer.

Eve defined *culture* as a standard by which a group of people understands how to live in a society, how to distinguish right from wrong, and how to interact with others appropriately. For instance, Taiwanese value family to the extent that parents live with their married children, in particular the eldest son. If parents do not live with one of the children, they are judged as shirking their filial duties; however, in America elderly
parents often live in care facilities or senior citizens’ community where they can have more friends. In some Taiwan families sexual inequality still exists; for example, when a baby boy is born, the status of the mother’s family increases.

Eve saw the importance of culture to all individuals: People without a grasp of their own culture could have identity issues. She perceived the relationship between culture and religion. Eve’s mother practiced Buddhism; consequently, all family members were vegetarians, and they read Buddhist scripture aloud everyday.

Eve learned about cultural differences in education in America and Taiwan from movies and from her elementary teachers. She learned that elementary school students in the lower grades in the US have no homework, but elementary school students in Taiwan must attend cram schools after school to improve their work in mathematics, social studies, and writing. Furthermore, the educational style in Taiwan is such that students are given the answers and are asked to memorize them without regard to cause and effect. Parents and teachers believe this method will improve students’ knowledge, saving time to acquire even more knowledge. Educational strategies in the West, however, are designed to assist students in finding the answers without the teacher telling the answer to students directly. The difference in these two types of education derives from the conservative nature of the Taiwanese; Westerners are willing to take chances and accept challenges when they face problems.

Eve’s parents did not discuss culture with her, so she experienced culture shock when she interacted with a Japanese student in her marketing class. Before Eve had a
chance to collaborate with the Japanese student, she believed the Japanese to be polite, hard-working, punctual, and responsible; so Eve was very surprised when the Japanese student consistently arrived late for meetings, cared little about the progress of the project, and did not finish her parts of the project on time. As a result, Eve concluded that younger Japanese were careless and unfriendly. Watching Japanese dramas, Eve learned that the Japanese used a lot of respective wording, but she was not accustomed to it when she discussed the project in Chinese with the Japanese student.

After Eve’s negative experience interacting with the Japanese student in her marketing class, she had the opportunity to do a collaborative project with another Japanese student, who had immigrated to America when he was a child. When they read a case and tried to solve problems, Eve found that the Japanese American student had good opinions and responded more quickly than Taiwan students. Because of his work ethic, all team members worked harmoniously and positively. Eve felt comfortable doing the project with this Japanese American student because he was friendly, talkative, open-minded, and responsible. Eve experienced the American education style and recognized its difference from Taiwan’s system.

The Japanese American student was patient and listened to our opinions and encouraged us to voice our ideas. He always reminded us that being shy does not solve problems. Brainstorming together to find the best solution is the purpose of doing teamwork.
Eve rated her English ability as fair in all areas because she had studied English since junior high school. She believed her English ability was not so good as that of those who learned English when they were very young. Eve’s parents, who provided good educational resources for her brother but not for Eve and her sister, believed that the son should pursue higher education to bring honor to their family; but daughters did not have to study too much because daughters would be strangers after they married.

Eve did not learn another foreign language because she was a transfer student, and a second foreign language was not required for transfer students.

Eve did not think English was particularly important in today’s society until she took part-time work in a clothing factory during the summer of 2005. She found that all foreign labors who were either Filipino or Malaysian could speak English fluently and read newspapers in English. Eve was surprised that even though the Philippines and Malaysia are undeveloped countries, the English ability of their people is better than that of the Taiwanese. From then on, Eve was eager to improve her ability to listen and speak in English. She said,

I have to improve my English ability not only because executives need it, but also because it is required at the labor level everywhere in the world. It seems if you do not know English, you will have difficulty finding a job from now on.

Eve did not think her school provided any specific courses relating to culture; furthermore, she did not think international events were important until she took a course
called Media and Politics. The professor asked the students to watch CNN first and
provided manuscript copies to help them understand the context. Based on CNN news,
they discussed religious perspectives on the attack on the World Trade Center and the
effects of political decisions on individuals’ lives. They also told about how individuals’
attitudes and values affected business decisions. Because of this course Eve realized the
significance of international events. When she surfed the Internet, she always read the
headline news on CNN’s homepage.

Eve remembered that her marketing professor invited a senior manager who
worked in one of the famous cosmetics companies in Asia to speak to the class. The
manager pointed out the importance of understanding local potential customers before
they launched their cosmetics in the new environment—North America. The manager
gave them an example: Asian women prefer their skin color to be pale, but Western
women prefer their skin color to appear bronzed. Because of the difference in standards
of beauty, understanding local culture is essential if one is planning to sell cosmetics.

Another professor told about the hierarchical and the horizontal in business
culture. During meetings Taiwanese executives dominate at meetings, but Western
executives encourage people to express their ideas and opinions. If two groups of people
from different cultures are unfamiliar with the culture of the other group, they will surely
face conflicts at the cultural level, not at the business level.

Eve mentioned that her school actively promoted international events, such as
exchange programs, study-abroad programs, and short-term overseas summer work-study
programs. Although she had no experience living abroad, she participated in international activities on campus, volunteering as a liaison for newly arrived international students. Eve’s responsibility was to show Japanese students around the campus, but she had little interaction with these Japanese students because they were shy about asking questions; and Eve was too shy to strike up conversations with them. Eve decided to apply for short-term work in Yellow Stone Park in Wyoming during summer 2007; this program was also sponsored by the university, and all applicants were required to have a minimum GPA, language ability, and aptitude test scores. Although Eve was pleased that her school provided numerous international activities and encouraged students to join in activities, she complained that only limited numbers of students had the opportunity to participate. She hoped the school could increase the number of participants, so more local students could interact with international students. She said, “International activities provided by the university are very beneficial for students who do not have the chance to go abroad but want to experience interaction with foreigners appropriately.”

Furthermore, Eve wanted her department to offer a course that would show enrollees how to interact with people from different cultures. Such a class would help local students relate better with international students in class and in social situations.

Eve thought she might have difficulty interacting with Asians based on her previous experiences with the Japanese student in her class and newly arrived Japanese students. She said she does not talk with others voluntarily, and she believed that most Asians are passive; however, Eve did not worry about interacting with Westerners. Based
on her experience with the Japanese American student, she believed that Westerners are friendly toward strangers.

*Research Site B*

The average age of the 4 interview participants at Research Site B was 22 years. One had less than 3 months’ international experience, and the other 3 had none. All 4 participants studied English as a foreign language, and 2 of them spoke other foreign languages. Regarding intercultural activities on campus, 3 participants reported no interest; one participated. The last question posed to them dealt with their future. Two participants wanted to work in Taiwan after they graduated; one wanted to study abroad, and the remaining participant wanted to work abroad.
### Table 18

*Demographics of Interviewees at Research Site B*

<table>
<thead>
<tr>
<th>Score indicating developmental intercultural sensitivity (DS)</th>
<th>Sean</th>
<th>William</th>
<th>Nancy</th>
<th>Lydia</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>55.00</td>
<td>86.40</td>
<td>55.00</td>
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</table>

<table>
<thead>
<tr>
<th>Dimension of Intercultural Sensitivity</th>
<th>Low–middle DD/R Stage</th>
<th>High DD/R Stage to Low–middle M Stage</th>
<th>Low–middle DD/R Stage</th>
<th>High M Stage to Low–middle AA Stage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gender</td>
<td>Male</td>
<td>Male</td>
<td>Female</td>
<td>Female</td>
</tr>
<tr>
<td>Age</td>
<td>21</td>
<td>23</td>
<td>22</td>
<td>21</td>
</tr>
<tr>
<td>International Experience</td>
<td>None</td>
<td>None</td>
<td>None</td>
<td>Less than 3 months</td>
</tr>
<tr>
<td>Foreign Language Ability</td>
<td>English; Japanese</td>
<td>English</td>
<td>English; Japanese; Korean</td>
<td>English</td>
</tr>
<tr>
<td>Intercultural Activities on campus</td>
<td>Not Interested</td>
<td>Not Interested</td>
<td>Not Interested</td>
<td>Has Participated</td>
</tr>
<tr>
<td>Future Plan</td>
<td>Work abroad</td>
<td>Work in Taiwan</td>
<td>Work in Taiwan</td>
<td>Study abroad</td>
</tr>
</tbody>
</table>
Participant 1: Sean

Sean, a 21-year-old male student, was interested in business management and finance when he was a high school student. He chose to study international business and management based on his personal application and recommendation by his high school. Upon graduation he wanted to pursue his master’s degree in business administration in Taiwan. In the future Sean wanted to work in a foreign-based finance company to help clients invest their money because foreign-based companies fostered better relationships between managers and employees than Taiwan-based companies.

Sean defined culture as a group of people, who shared the same values, attitudes, and judgments. For example, although the people of Taiwan and mainland China spoke the same language and followed traditional cultures, the Taiwanese and Chinese placed different values on money. New generations of Taiwanese made money to enjoy life and take vacations, but Chinese made money to save in banks. Sean also mentioned superficial differences in culture, such as individual appearance, cuisine, and dress. For example, Japanese preferred to eat light food, but some Taiwanese preferred fatty foods.

Because Sean was born and reared in the south of Taiwan, he seldom interacted with foreigners. Sean’s parents never discussed cultural issues with him, but they emphasized learning English. Sean’s father asked him to attend the language cram school to improve his English ability and learn Japanese as another foreign language after he was admitted to the university. His father believed the ability to speak foreign languages is important for international business and management majors, especially for Sean’s
future career. Sean rated his English as good in listening and writing but fair in speaking and reading; he rated his Japanese fair in listening, speaking, and reading but poor in writing.

When Sean attended the language cram school, he chose to study one-on-one with different English conversation partners. Sean liked David, one of his conversation partners, a lot because Sean believed him to be a very typical American. According to Sean’s images of Americans, they are friendly and open-minded. They laugh loudly and eat junk food but are unwilling to try unfamiliar foods. Sean remembered David loved to eat McDonald’s food: When he went to class, he always saw David eating two hamburgers. Sean was surprised that David was willing to try and then loved to eat the traditional Taiwanese snack made of meat, fowl, or vegetables stewed with soy sauce and strained before serving. Conversing with David, Sean realized that not all American cities are like New York or Los Angeles. David grew up in a small town in Arizona, where the weather is as hot as Taiwan in summer; large cacti grow in the desert. David told Sean that he came to Taiwan not only to learn Chinese but also learn another way of life, so David always kept an open mind in order to learn more; furthermore, David’s parents supported his overseas travel to fulfill his dream. Sean doubted that Taiwanese parents would allow their children to go overseas only to experience different ways of life without pursuing higher education. In addition, Sean also learned from David that Americans are crazy about sports and very loyal to their local teams. Sean said,
Athletes worldwide dream about joining American sport teams because in the US athletes earn very high salaries and are highly respected by fans; however, I do not think any athlete would like to play for a Taiwan sports team. The Taiwanese do not view playing any kind of ball as a career. We view sports strictly as entertainment.

Because Sean had never traveled overseas, he learned about cultural differences from the mass media. Watching Japanese dramas, he learned that Japanese are very polite to everyone. They use respectful words while talking with others, no matter new friends or close friends. By contrast, Taiwanese are not so concerned with respectful language when speaking with close friends. From the Travel Channel Sean learned that the subway system is very convenient with clear directions, so visitors can travel on their own without joining a tour group. Sean and his friends were impressed with the Japanese subway system and felt comfortable traveling everywhere even though they spoke little Japanese.

Watching American movies and soap operas, Sean noticed that American parents and teachers were usually highly supportive of children’s plans and encouraged them to accomplish their goals. Taiwan parents and teachers typically expect children not to be too different from others and to follow society’s pattern; in this way they can survive in Taiwan society. In addition, because of American movies, Sean preferred to work in a foreign-based company in the future because he learned through viewing movies that interviewees could negotiate salary with managers, and managers were willing to listen to employees’ suggestions.
Sean and his friends visited Japan for 2 weeks when they were sophomores. During the trip, he saw a side of Japan that contrasted with his previous image. When Sean and his friends walked on the road at night on several occasions, they saw gangs of teenagers fighting; but no one took notice or called the police. Sean was surprised when he saw people pass by and ignore the teenagers. When Sean waited in line to buy Japanese opera tickets, he saw another fight erupt when two people tried to cut in line. Sean thought that two people must be Taiwanese because Japanese do not cut in line according to his preconceptions. Sean was surprised that the Japanese are famous worldwide for their politeness, but nonetheless, impolite acts occurred in Japan. After Sean experienced the negative side of Japan, he concluded that even if a nation had a fine reputation, individuals do not always fit the mold.

Besides visiting Japan, Sean traveled with his family to Hong Kong when he was in high school. When Sean was in Hong Kong, he did not face the language barrier because Chinese has been the common language there since Hong Kong was returned to mainland China in 1997. Sean thought Hong Kong and Taiwan are very similar because he saw billboards and crowds of people everywhere. The biggest difference Sean experienced was Taiwanese are friendlier and more outgoing than Hong Kongers.

Sean’s personal experiences taught him that the most significant obstacle between cultures was the language barrier. If the language barrier could be resolved, he believed that any other conflicts, involving features such as lifestyles and cuisine, would be easily overcome if people kept themselves as open-minded as David did.
Although Sean was interested in business and majored in international business and management for 4 years, he still did not care much about international news or events. He said,

Most Taiwan college students, even those majoring in international business or English, do not care about international news because what happens in other nations does not affect our daily lives. I think people are concerned with international events only when they enter the work force. Now, the only international events I am interested in are sports.

Sean did not think his school offered any courses on culture, but increasing numbers of international exchange students had appeared on campus in recent years. Four Japanese exchange students enrolled in some of Sean’s classes during spring semester 2006, but he had little interaction with them except in group discussions because he usually did not talk with unfamiliar people voluntarily. In addition, because Sean had to go to cram school to prepare for his master’s entrance examination, he did not want to waste time building friendships with the Japanese students. Sean did not feel uncomfortable when professors lectured in English because he thought college students should engage in self-study instead of relying on professors’ lectures. Although some of his professors shared their own international experiences with students, he could not recall any because he preferred to experience such things by himself. He said, “Others’ experiences are not mine, and I believe I will face different experiences. I do not want to bring the subjective view to judge an unfamiliar environment before I go there.”
Sean was also uninterested in participating in international activities held by various student associations on campus because he wanted to spend his extra time studying for his graduate school entrance examination. He thought he might try to attend some international activities once he enrolled in a graduate school.

Participant 2: William

William, a 23-year-old male student, decided not to study science and engineering as he originally intended; instead he took his father’s advice to learn how to invest money effectively and pursued international business and management. At the time of this study, William focused on international finance and planned to work in a bank after graduation, helping clients invest their money. He had considered studying for his master’s degree following graduation, but he planned to work in the business field for a few years before doing so.

William defined culture as a group of people who shared the same language, religion, way of life, and architectural style, providing an example of the way culture affects a national economy and customer behaviors. He stated,

McDonald’s is a successful global business company around the world because its executives understand local culture and customers’ behaviors. In Asia hamburgers made from rice are popular because Asians eat rice, but you will not see the sale of rice hamburgers in the West. In Germany, beer is sold at McDonald’s because Germans like to drink beer with their meals; so if you want to have a successful business in foreign countries, you need to understand their culture first.
William learned about cultural differences from his parents’ friends and the mass media. One of his parents’ friends working in mainland China saw first-hand very different styles of doing business. William believed that cultural conflict can occur even when people share the same language. For example, an individual’s official status is important when toasting with Chinese in mainland China. If an individual’s status is a senior executive, all subordinates must give a toast to the senior executive. If both people are senior executives, the younger senior executive needs to toast to the eldest one. Furthermore, when Chinese say, “OK! No problem,” that usually means “You are in trouble.” Even though Taiwanese and Chinese speak the same language, toasting practices and responses like this are not to be found in Taiwan. After William heard the experiences of others, he came to believe that language was at the heart of conflicts with foreigners; conflicts arising from attempts to show friendliness and to express personal opinions can easily occur between two people from different cultural backgrounds. If William had a chance to work with foreigners, he would listen to others’ experiences because they would help him avoid making mistakes.

William indicated that young Taiwanese are willing to learn different cultures, especially European, American, or Japanese. He perceived the Taiwanese as more accepting of different cultures than other groups because they have no strong national and cultural consciousness. For example, most Taiwanese, especially the younger generation, celebrate Christmas even though they are not Christian; they celebrate Valentine’s Day even though Taiwan has its own Valentine’s Day based on the lunar calendar. Taiwan has
adopted much from American culture like an educational model based on the blueprint of American education, especially with regard to equal opportunities to pursue higher education and English lectures in most undergraduate classes, as well as American cuisine and music. William did not believe, however, that Americans are particularly eager to learn about other cultures; for example, Americans do not celebrate Chinese New Year or Chinese Valentine’s Day.

When William was a third-grade student in elementary school, his parents sent him to an English-language cram school. Since then, he has been interested in English because he liked the way the teacher taught. Although his teacher in the cram school was not a native speaker of English, the teacher always asked students to repeat a sentence after her. William believed this was a good way to learn English; therefore, he rated his English ability as good in listening and speaking but fair in reading and writing. When William was a senior high school student, he learned English from an American and a Taiwanese tutor. He liked the American teaching style used in his English classes: The teacher approached learning English as learning another culture, not for examination purposes. William noticed that Americans have a stronger national identity than Taiwanese because the former want foreigners to understand their culture, their holidays, their daily lives, and their educational practices. William also liked his English teacher’s teaching style: She often showed pictures and videos, encouraging students to express their own thoughts in English.
Books, the Internet, and the mass media were William’s other sources for learning about culture. Because a lot of Western TV programs are aired in Taiwan, William thought he could easily learn about American culture from the mass media. Viewing American movies gave him the idea that America is a nation of heroes because movies like *Superman* and *Spiderman* depict heroes saving the world.

He stated that knowledge of international news and events is necessary not only for people majoring in international business but also for everyone, believing that the sharing of resources among nations is essential in today’s global economy. When sharing resources becomes a necessity, communication between different kinds of people is the most important key element.

William had no international experience like traveling abroad, nor did he participate in international activities, such as study abroad, because his family is Hakka. This ethnic group is known in Taiwan as industrious and thrifty, so William never thought about pursuing higher education after graduation either. He said, “Although studying abroad is the fastest way to learn different cultures, I think a person can learn to understand other cultures from friends, teachers, and the mass media.”

Although William could recall no courses related to culture available at his school, he would have liked to see some provided. They could benefit students without opportunities to travel abroad to understand how to interact with foreigners and how to face and solve conflicts. Such courses could also prove useful to minimize the culture shock for students who travel overseas.
During spring 2006 William was pleased that his school hosted four Japanese exchange students because he perceived their presence as an indication that the school would soon accommodate more forms of internationalism. Exchange students on campus provided opportunities to learn other cultures without going overseas. In addition William recommended lectures courses to provide basic information about the culture in specific countries to increase interaction between local students and exchange students. Local students were often reluctant to interact with foreign students because they were afraid to that they might unwittingly raise taboo subjects.

Because of these four Japanese exchange students, classes were conducted in English. William understood that English is a global language around the world today, but he disagreed with using English to teach the classes. William said, “Every professional class is important to us, and our English is not good enough to understand context, so I feel stressed going to class.”

Although William did not approve of lectures in English, he was willing to interact with the female Japanese students. His impression of the English spoken by Japanese people was very poor because of his earlier experiences; however, his perceptions changed once he found that the four Japanese exchange students had good English skills. William had no difficulty communicating with them. Based on his conversations with these students, William was surprised that many universities in Japan were single-sex institutions, so these young women felt uncomfortable in class in Taiwan because schools are coeducational. In addition, although younger Taiwanese were very interested in
Japanese culture, these Japanese students still felt culture shock in Taiwan. They perceived Taiwanese as less polite than Japanese in conversation. William said that people typically learn about surface culture, such as cuisine and dress, but seldom learn about interior culture, such as behavior and values.

Some professors shared their personal experiences with students at William’s school. One professor shared her experience in the Czech Republic. The entrance of the subway there is unlike that in America and Taiwan, where a passenger must buy and sweep the ticket before going through the gate. In the Czech Republic people can get onto the subway without purchasing tickets because no gatekeepers are in the subway stations. However, the professor said that people do not take advantage. They buy tickets to get on the subway. William thought that people in the Czech Republic and in Taiwan had very different views on obeying the law.

In William’s school, his department occasionally sponsored cultural activities, such as international food festivals or traditional clothing demonstrations. William believed these activities were generally beneficial in helping these students gain a sense of other cultures represented on campus, but he thought they would help individuals understand cultural differences deeply only if foreigners were actually involved.

*Participant 3: Nancy*

Nancy, a 22-year-old female student, wanted to study education when she took the joint universities administration examination; however, she ultimately chose to study international business and management because her test scores did not meet the
requirement of any education school. Nancy thought she could be satisfied studying international business and management and could find a job easily with this degree, but she was uninterested in international business and management. She had no plans to pursue education after acquiring her 4-year degree; instead, she thought she might like to be a flight attendant, so she could travel worldwide while she worked.

Nancy defined *culture* as a group of people creating ways of life, customs, and modes of dress. For example, a bride wears in white bridal veil in Western culture to convey purity, and a bride wears in a red bridal veil in Taiwan to convey bliss. Nancy also thought religion is a part of culture; for example, Christians in the West and Buddhists in Taiwan actively participated in charities domestically and worldwide.

Nancy had no opportunity to interact with people with different cultural backgrounds because she was born and grew up in the south of Taiwan, where she remained until she enrolled in college. Nancy noticed that Taiwanese who grew up in the north of Taiwan felt more comfortable talking and working with foreigners than people from the south. Although Nancy had no overseas experiences, she learned from viewing American movies that Westerners are open-minded and talk easily with strangers. She had few chances to interact with Westerners in Taiwan, so the proof she offered that Western foreigners are friendly and lively was their eagerness to talk with strangers. In addition, Westerners use body language while speaking. Nancy believed that being friendly and lively around strangers is a good way to meet new friends; however, it is not
the way that Taiwanese make new friends. Parents in Taiwan teach their children not to talk with strangers, even those who ask for directions, because many children have been kidnapped by strangers asking for help. As a result, Nancy felt Taiwanese are wary of strangers, but Westerners are enthusiastic toward them.

Nancy learned about foreign cultures from the mass media, not only American soap operas and movies but also Japanese and Korean dramas, which are very popular in Taiwan. She learned how Japanese and Koreans dress as well as talk and believed that mass media always depicted the best sides of their countries. She felt that the easiest way to learn about another culture is via the mass media.

Nancy’s parents never discussed culture with her because, she thought, they had never interacted with foreigners; furthermore, her parents assumed all strangers, including foreigners, want to harm them, so they never encouraged her to interact with strangers. Even though Nancy’s parents did not have any overseas travel experiences, they wanted Nancy to study abroad because pursuing higher education in the West, especially in the United States, is a popular trend in Taiwan. Nancy was unafraid of talking with foreigners in English because she had studied the language since she was in kindergarten, where only native speakers taught English; therefore, she rated her English ability as good in all areas, but she still perceived the language barrier as the biggest obstacle when she talked with foreigners. Nancy believed that if she could conquer the language problem, she would have no difficulty interacting with foreigners. Taiwanese should be able to interact appropriately with Americans once they conquer the language
problem because people in Taiwan have learned a good deal of information about Americans, such as style of dress, cuisine, music, and modes of interacting with people from mass media and the Internet.

Nancy had no interest in international news or events because she did not think what happened in other countries affected her life. She said,

People care about international events because their employers need them to care about international practices to avoid losing profits. I decided not to work in the business field in the future because I am not interested in business. If I am not in the business world, caring about international events seems unnecessary.

Nancy loved the American education system and teaching style. One of her friends, who studied in a college in the United States, told Nancy that freshmen did not have to decide their major when they enrolled in the first year of college in America. Nancy’s friend also told her that professors in American colleges and universities never pushed students to learn and were usually patient with students. When talking about the differences in the educational systems of America and Taiwan, Nancy stated her dissatisfaction with Taiwan education. She said, “Teachers in Taiwan always tell students that if you do not pursue higher education, you will not find a high-paying job. I want a higher education so I can earn more money, not because I want more knowledge.”

Nancy learned from her friend that Americans pursue their master’s degrees because they want to learn more about their professional field. In comparison with
America, finding a good-paying job in Taiwan is equally difficult without a master’s degree.

At Nancy’s school, no course related to culture was offered, but four Japanese exchange students attended in their classes in spring 2006. Nancy complained that because of these four students, the professors lectured in English. Nancy agreed that having international students on campus could help local students understand how to interact with foreigners appropriately, but it was not good for students’ learning. She said,

I was not interested in those classes in the first place, and their being conducted in English made me to want to skip them altogether. In addition, I question how those Japanese students can be exchange students at my university if they do not understand Chinese. If they want to attend classes in English, they should choose a country where English is the mother tongue.

Nancy did not interact with the Japanese exchange students except on collaborative projects. Even though they worked together, Nancy did not talk with them because it was too difficult to discuss professional topics in English. Nancy felt other teammates interacted positively with them, but Nancy felt uncomfortable working with them.

Nancy had no interest in participating in international activities on campus either. She thought doing so was pointless because all activities were held by local students’ associations with no foreigners in attendance. Nancy was very interested in hearing about
behaviors in other nations. One professor shared her own experience studying in the United Kingdom. Nancy recalled,

> Pubs in the United Kingdom and Taiwan are very different. No waiters or waitresses work in the bar, so you had to go to bar to order drinks or food. Moreover, tipping the bar staff was not appropriate, but buying a drink for the bar staff was suitable.

When Nancy heard the professor’s experiences, she wanted to experience those differences herself, hence her decision to become a flight attendant. She wanted to live overseas to experience different lifestyles and travel to various places without pursuing higher education in a different culture. Nancy believed her friendly and outgoing personality would allow her to make new friends easily and interact with them.

**Participant 4: Lydia**

When she was in high school, Lydia, a 21-year-old female student, wanted to study civil engineering and then work for a construction company; however, she ultimately chose to study international business and management based on her application and recommendation by her high school counselor. After 4 years study in international business and management, she was pleased with her choice, and she changed her future plan to be a sales representative in an overseas company. Lydia decided to work in Taiwan a few years before pursuing her master’s degree in education in the United States.
When Lydia defined *culture*, she pointed out that the friendships, lifestyles, and education in the West differed from those in the East. She gave an example concerning friendship. Lydia dated a young man named Brent, who had immigrated to Canada with his parents from Taiwan when he was 10 years old. She said,

I cannot believe that boys and girls can hug and kiss each other’s cheeks even if they are just friends in Canada. Canadians view such gestures as a normal part of good friendships; however, those intimate gestures occur in Taiwan only between couples. We [Taiwanese] do not hug, kiss others’ cheeks or even touch others’ shoulders; we think intimate gestures are inappropriate in Taiwan.

Although Lydia did not experience the language barrier with Brent, their different educational backgrounds caused them to think differently. Lydia believed the secret to happiness was to follow society’s pattern: study hard to enroll at a top university and then find a good-paying job in the future. By contrast Brent thought discovering one’s interests and accomplishing goals constituted the key to happiness. In addition Lydia also experienced other differences between her and Brent. Lydia was confident that she could make friends easily and felt comfortable with different kinds of people until she realized that she could not get along with Brent and his friends. They had no common interests: Brent loved outdoor activities while Lydia favored indoor activities. She felt uncomfortable with outdoor activities.

Different styles in friendship, education, and lifestyle caused them eventually to separate; but Lydia learned a lot from Brent. For instance, paying no attention to
international news because she thought what happened in other countries had no impact on her life, she cared only about entertainment news; therefore, she felt excluded when Brent and his friends chatted about international events, such as what President Bush planned in the future and how the plan would affect the world. From conversations between Brent and his friends, Lydia found out that every international event could affect global economy. For example, the war in Iraq would cause the price of gasoline to increase; the high price of gasoline would increase transportation fees and cause inflation. The war not only affected the relationship between the US and Iraq but also most international businesses as well as daily life around the world. Lydia was surprised that Western college students care about international news. In contrast to Western students, college students in Taiwan care only about which cram school is good in order to get a high score to enroll in a good graduate school. After listening to Brent’s conversations with his friends, Lydia tried to take an interest in international news, and she came to believe that knowing what happens around the world is vital for people who work in any kind of business field and for students enrolled in business programs.

Since Lydia’s childhood her parents traveled with her and her sister overseas every summer vacation. Although their overseas travel always took place through travel agencies and she did not interact with local people, her parents wanted their daughters to understand how other people from different cultural backgrounds live. Lydia remembered her father telling her that all Korean girls undergo plastic surgery and that all Koreans are very patriotic, buying domestic products whenever they can.
When Lydia participated in short-term study abroad one summer in the United States, she interacted with different kinds of people. She learned from her Korean classmates that Korea is famous for cosmetic surgery, but not all Korean girls undergo procedures. Based on her observations, she believed that Koreans do indeed feel stronger patriotism than other Asians as her father had told her. She dined with her Turkish classmates on the last day of the class. Although she had little interaction with them, she remembered they ate a lot of chicken during dinner. She thought this was noteworthy. Some Taiwanese do not eat beef because Taiwan is an agricultural country, and people have respected cattle until recently. Some Turks eat no pork, believing pigs are the lowest level of animal and carry diseases; and others eat no seafood because of allergies. Lydia learned that cuisine differs among various cultures.

She favored the “salad bowl” metaphor, in which people with different cultures live together, over the “melting pot” metaphor, in which people give up their own cultures. During her study abroad, Lydia also learned cultures could affect individuals’ personalities; she found out that foreigners are open-minded and willing to help and talk with strangers. Taiwanese are by comparison shyer than Westerners. She attributed this to educational differences because teachers and parents in Taiwan teach their children not to talk with strangers; however, Western people are willing to show kindness and talk with foreigners. In addition, she pointed out the need to observe others first and then act. This practice represents the best way to proceed when people feel uncomfortable or nervous in an unfamiliar environment.
Lydia agreed that mass media, the Internet, and friends heavily influence the younger generations in Taiwan. Although mass media and the Internet offer the easiest way to reach people, friends’ experiences are another way to help individuals understand other cultures. Learning about American higher education from one of her friends, Lydia discovered that all undergraduates at her friend’s school learn how to search academic resources from academic websites and libraries; they are also required to attend academic writing classes. None of these are required of Taiwanese college students, whose studies still revolve around the examinations necessary to enter graduate school. Another way to learn cultural differences is watching TV, which taught Lydia about a major difference between America and Taiwan—politics. When Lydia watched news from CNN, she had never watched American politicians fight in the Congress. Her dream of working in an American company was affected by American movies, which taught her about company benefits; she also liked the relationships between managers and employees as depicted in films.

After Lydia experienced both culture shock and cultural differences, she felt more comfortable interacting with foreigners; however, she still disapproved of English lectures in the academic courses at her school. Because four Japanese exchange students were enrolled in her one of classes in spring semester 2006, the instructors lectured in English.
I agree that it is good to have exchange students in class because we can learn different perspectives from them in group discussions. We also can interact with them after class to understand cultural differences between Japan and Taiwan regarding friendships, lifestyles, and education. I disagree with teachers’ lecturing in English. If they need to hear English lectures, they should enroll in schools in English-speaking countries.

Lydia mentioned that academic courses are important for all students to learn new knowledge. Their language abilities were not good enough to use a different language to study academic materials. While Lydia talked about exchange students, she also noticed that many Taiwan college students in Taiwan had no second-language ability even though Taiwan educational policy required all students to learn English as a second language beginning in middle school. Every student in Taiwan has learned English for at least 8 years before graduating from college; however, few students have strong foundations in English because students view English as an examination course. Many students gave up studying English, paying more attention to other courses so they could still enroll in prestigious colleges if they scores were high enough. Lydia liked studying languages because she believed speaking different languages is essential in today’s competitive society. Her father required her to recite an English essay every day in order to learn writing style and sentence structure. She had also attended an English cram school when she was a little, so she rated her English ability as excellent in all areas.

Lydia’s school offered no specific courses related to culture. Although some professors had overseas study experience and loved to share with students, Lydia was
eager to have her own experiences because she believed that experiencing cultural differences is the best way to learn how to interact with people from different cultural backgrounds.

Lydia did not care whether or not a course related to culture was offered at her school, but she thought understanding the cultures of Southeast Asian countries to be a priority for Taiwan college students. Lydia was disturbed that the professors at her school did not teach students how to interact, solve problems, and launch new products in Southeast Asian countries but instead assigned students to read case studies involving Western businesses. Lydia questioned their value because Taiwanese students generally work in Southeast Asian countries like Thailand, the Philippines, and Vietnam.

Research Site C

The average age of the 4 interviewees at Research Site C was 22 years. Three of them had no international experience, and the other had international experience of less than 3 months’ duration. All participants studied English as a foreign language, and one spoke another foreign language beside English. Regarding intercultural activities on campus, three interviewees had no interest in intercultural activities, but one had participated. All participants desired to work in Taiwan after graduation.
Table 19
**Demographics of Interviewees at Research Site C**

<table>
<thead>
<tr>
<th></th>
<th>Harry</th>
<th>Wendy</th>
<th>Peggy</th>
<th>Kevin</th>
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<td><strong>Score indicating developmental intercultural sensitivity (DS)</strong></td>
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<td>High DD/R Stage to Low-middle M Stage</td>
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<tr>
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<td>None</td>
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<td>Not Interested</td>
<td>Not Interested</td>
<td>Has participated</td>
</tr>
<tr>
<td><strong>Future Plan</strong></td>
<td>Work in Taiwan</td>
<td>Work in Taiwan</td>
<td>Hasn't decided</td>
<td>Work in Taiwan</td>
</tr>
</tbody>
</table>
Participant 1: Harry

Harry, a 23-year-old male student, was born and reared in the south of Taiwan. His parents placed high value on their children’s education because his father was a high school mathematics teacher. Harry’s father wanted all of his children to become teachers so they could earn both a substantial salary and the respect of the community. Harry’s older brother and sister were student teaching at the time of his interview, and he planned to teach physical education in a high school.

Harry had been interested in sports since childhood, so he wanted to study physical education as an undergraduate. When he took the joint universities admission examination the first time, he was denied admission because the university accepted only a small number of students each year. Harry decided to enroll in a cram school and retake the joint universities admission examination in the following year; he did so, but he was once again denied admission to the college of physical education. He finally chose to study international business and management because his cram school teachers told him no matter what your interests, the goals in your life are working and earning money. The most popular job now in Taiwan is working in international business. Companies pay their employees high salaries and offer good benefits. People with backgrounds in international businesses will find jobs easily because the world has become more internationalized than ever.
Harry listened to his teachers’ advice, believing that if he could not pursue his preferred major, he would at least prepare for a successful future. After he studied international business and management for 4 years, he decided to pursue his master’s degree in recreation management and then become a physical education teacher.

Harry defined *culture* as a group of people who share the same lifestyle, entertainment, music, and cuisine. He had difficulty defining Taiwan culture because younger people wear Japanese dress, watch Western movies, and listen to Western music. In Harry’s opinion the only criterion for defining a culture may be religion, a feature relatively resistant to change by other nations. Most Taiwanese, especially store and company owners, practice Buddhism, which underlies the culture of Taiwan. Both younger and older owners set aside every 2\(^{nd}\) and 16\(^{th}\) day of the month in the lunar calendar to honor the deity responsible for businesses in hopes of increasing prosperity.

Although Harry worried that the Taiwanese would eventually lose their own culture, he still loved to watch American baseball and basketball, preferring Western sports programming because organizations like the NBA maintained a certain level of standards to protect players. Players in America are better respected than players in Taiwan because Americans view athletes as professionals, whereas Taiwanese view athletes as entertainers. Harry thought this way because American sports are so famous around the world. He said,
When a specific sport season arrives, I can always watch live games on the sports channel in Taiwan; however, I do not think people can watch Taiwanese sports in any other countries. I also believe that American sports organizations take care of their players very well, even after they retire.

Harry had little personal experience interacting with people from other cultural backgrounds because few foreigners visit the south of Taiwan. At the same time, his parents taught their children not to talk to strangers because kidnappings often resulted from talking with strangers. Harry’s knowledge of culture derived from the mass media, and his first impression of difference between the West and Taiwan came from the world of politics. When he watched CNN in Taiwan, he saw politicians fighting in the Congress in Taiwan and remarked that Taiwan has one of the worst political environments in the world; however, politicians in the United States are close to the people and help them solve problems. Another impression about American culture to Harry came from McDonald’s; he thought McDonald’s represents Americans and American cuisine. Harry noticed a change in American movies: Americans ate a lot of McDonald’s food products in earlier movies, but in recent movies actors are seen eating Chinese food. Harry loved to eat McDonald’s food because he could spend little money to buy a meal and then study or spend spare time with friends there.

Harry also learned from the mass media that the first impression foreigners have of Taiwan often comes from traditional Taiwanese food. When he watched the food or travel TV channels, he saw foreigners remark about delicious Taiwanese food. When
Harry went to the night market, he saw foreigners eating popular traditional Taiwanese foods, such as pancakes made with fried oyster and sometimes eggs. He observed communication problems between storeowners and foreigners because of the language barrier. Harry thought it unfair that most native speakers of English expected Taiwanese to speak English to them in their countries and in Taiwan as well. As a result, Harry concluded that foreigners are ethnocentric.

Admitting his lack of interest in international events, Harry watched international news only to see images of explosions. He explained that people should not ignore international events, but he believed what happened outside Taiwan would not affect his life. Harry thought mass media could benefit those without the time, money, or courage to go overseas to learn about other cultures and interact appropriately with different kinds of people.

Harry learned some cultural images from the mass media, but he also had a few experiences with foreigners in Taiwan. He had an American teacher in an undergraduate English class. When the teacher used games and group discussion to help students learn English, Harry could not understand the instructions in English, so he followed the lead of his teammates to avoid embarrassment. Because of his poor English, he did not interact with the teacher in class or after class. Although Harry did not interact with the teacher at all, other students interacted with her frequently. Harry heard that she loved Taiwan culture and also shared American culture with students. Harry recalled what his friends told him:
Americans are not always engaged in outdoor activities every weekend. Some stay at home and take care of their yards or gardens on weekends. Others have family gatherings on weekends. In addition, not all Americans are enthusiastic about making new friends; some of them are also cold and detached.

When Harry heard what his friends told him, he was surprised that not all Americans are willing to make new friends.

Rating his English ability as poor in all areas, Harry had learned English for the first time in junior high school and found he did not like English at all because he could not understand his English teachers and classmates. All his classmates had learned English when they were young children; consequently, his teachers assumed all students had a basic knowledge of English already. Harry, therefore, gave up studying English and tried to focus on other subjects to increase his total examination score so he could enroll in senior high school and the university.

Harry believed that a traveler speaking a host language could avoid miscommunication. He had traveled with friends to Hong Kong and felt comfortable visiting there because Hong Kongers speak Chinese. The most significant difference between Taiwan and Hong Kong that Harry remembered was that life in Hong Kong was faster paced than in Taiwan; however, everyone seemed very relaxed during weekends, sitting with friends in dim-sum restaurants all day to eat, talk, and read newspapers and magazines. This situation would never happen in Taiwan because no Taiwanese wanted to
spend all day in a restaurant, and no restaurant owners would allow such slow turnover on weekends.

Harry acquired his intercultural sensitivity from mass media and friends. His parents never discussed other cultures or how to interact with people from different cultural backgrounds. Although Harry’s parents had some international travel experience, they always traveled with travel agencies and had no opportunities to interact with anyone from the host nation. In addition, Harry’s parents did not want him to study abroad because doing so was too costly, and they thought that with current technological improvements people could gain sufficient professional knowledge at home without traveling too far away.

Harry’s university provided no courses relating to culture. A course called International History and Geography he took as a senior high school student covered only conflicts that caused war and unfair treaties between countries. Some teachers were willing to share their own overseas experiences in class. In particular Harry loved to hear stories about their education. American parents and teachers did not view test scores as indices for students’ future lives, but in Taiwan test scores could most certainly affect individuals' future lives. For example, Harry’s parents and teachers taught him that only high scores on examinations guaranteed admission to a prestigious university and a high-paying job in the future.
Participant 2: Wendy

Wendy, a 22-year-old female student, had not identified her area of interest when she took the joint universities admission examination. Based on her scores, she decided to study international business and management because she did not earn a score high enough to study English. In addition, she believed that she could easily find a job with good pay in a foreign-based company when she graduated with this major. After she completed nearly 4 years’ study, she realized that she had no interest in international business and management but instead wanted to be a dietician if she had a chance to pursue nutrition in a graduate school. Because people had become increasingly concerned about health, she thought dieticians would be in high demand in the future. Her short-term goal after graduation was to become a flight attendant so she could travel worldwide.

Wendy’s definition of culture involved sharing the same history and traditions. For example, Taiwanese people are most concerned with family morality and conservatism, but Americans emphasize open-mindedness to build relationships between parents and children. Taiwanese focus on individuals’ academic backgrounds while they hunt for jobs, but Americans emphasize individual ability and talent.

Wendy grew up in a rural area in central Taiwan. Her parents never spoke of cultural issues with their children, so she learned about different cultures from the mass media, friends, teachers, and her personal experience. Searching the Internet was the easiest way to acquire information about different cultures. Wendy remembered an article
about discrimination in the United States and Canada; the writer concluded that Americans practice more discrimination than Canadians. The author drew this conclusion because Americans continued to expect that foreigners assimilate into their culture.

Wendy also learned about the culture of the United Kingdom from a friend who had studied at a university there. Wendy’s friend told her that she could not get used to the British way of life because Britons frequently ate cheese and bread, used public transportation instead of cars, and emphasized participation and discussion in class. Wendy’s friend also told her that short-term travel was vastly different from the long-term sojourn in an unfamiliar environment. In short-term travel people experience cuisine, transportation, and lifestyle as novelties; however, the long-term sojourner soon grows weary of eating the host country’s cuisine and dealing with the currency. Wendy’s friend never became accustomed to eating cheese everyday and ceaselessly complained about the high price of commodities.

Besides learning about various cultures from the Internet and a friend, Wendy had few personal experiences with other cultures. When she was a senior high school student, her English teacher asked students to interview an American living in Taiwan with no limitation on the topic. Wendy and her classmates interviewed an American who taught English in an English cram school. She felt the American was friendly and nice because he was willing to help them fulfill their assignment. They chose his impression of Taiwan as the interview topic. During the interview Wendy and her friends were nervous because they were afraid the American did not understand their questions because their English
ability was not good enough. He paid attention and patiently listened to their questions and tried to understand. When he answered the questions, he used a lot of body language. After he responded to each question, he asked them whether they had understood what he had said.

When Wendy interacted with this American teacher, she felt English was a barrier. She and her classmates had a lot of questions in mind but could not find appropriate words to ask those questions in English. They were also curious about Hollywood and Disney, but they did not ask the American teacher about them because they did not know how to express their curiosity in English.

From the mass media and Wendy’s personal experience interviewing an American teacher, she pointed out that foreigners are impressed with the night markets and traditional Taiwanese food, such as tofu. In addition, foreigners, especially those who do not live on the seacoast back home, love the scenery in eastern Taiwan.

Wendy rated her English ability as fair in all areas because she had attended an English cram school since she was 5 years old. Although she had studied English for a long time, she had no interest in it at all; yet she forced herself to attain a certain level of proficiency because English was the language required for flight attendants. She tried to listen to International Community Radio Taipei (ICRT) everyday and watched English-based travel channels and American movies. Television and movies had captions in Chinese that could not be turned off, so Wendy realized her English would not improve solely by watching television and movies. Finally, she decided to return to English cram
school to prepare for the examinations required to become a flight attendant. Wendy had to learn to introduce herself in English and to read English newspapers to improve her speech. Of what she had learned in cram school to that point, she said, “Although English training is not difficult for me, I still feel uncomfortable speaking in front of native speakers of English. I am nervous because I fear that I cannot understand what foreigners are talking about.”

Wendy had visited Singapore a few years earlier and experienced no conflict there because she traveled with a travel agency and Singaporeans also speak Chinese. Wendy did not think Singapore is particularly different from Taiwan. The only difference between the two is that Singapore has a more ethnically diverse population. She noticed that people from different cultures seem comfortable living there because both English and Chinese are in use in Singapore. Wendy concluded that if people could resolve the language problem, interacting with foreigners would be easier. Visiting Singapore and reading information on the Internet reinforced Wendy’s notion that major cities were similar with their skylines, buildings, crowds, traffic, and busy, unfriendly people.

At Wendy’s school no class related to culture was offered; however, one of her English teachers loved to share her international traveling experiences with students. Wendy’s instructor shared an observation with the class:

Many Taiwan parents send their children to America to study because they do not like Taiwan education style. Their parents continue to send their children to cram schools in America for social studies and mathematics to stay ahead of the regular schools’ schedule, so Asian students perform well in American schools.
After Wendy heard this, she did not envy Taiwanese who studied overseas. No matter where Taiwanese students went, they still had to go to cram schools. She was happy studying in Taiwan, a place familiar to her where people speak her language. Her teacher encouraged Wendy and her classmates to travel overseas or study abroad to experience different cultures and to see things from different perspectives. This is the reason that Wendy wanted to be a flight attendant instead of working in a foreign-based company or pursuing a graduate degree. She thought that being a flight attendant would be the easiest way to travel worldwide.

Wendy participated in no international activities on campus because her school did not provide them. She said she would not have participated in international activities on campus had they been available because she did not care to understand other cultures. Although Wendy agreed that international news and events were important, she did not think what happened in the world would affect her life. She said,

I am not working in the government in the future. I do not think any good or bad international news will change my life, so I do not really care about international news and events because they are useless to me.

Wendy thought she had the confidence needed to interact with foreigners appropriately. If language were not a problem, she believed that she could talk with strangers voluntarily and easily make friends.
Participant 3: Peggy

Peggy, a 22-year-old female student, pursued higher education in international business and management because she had studied business management in a senior vocational school, and she entered college after selection based on her application and a recommendation from her senior vocation school without taking the joint universities admission examination. Although she decided to study international business and management, she had no desire either to work in an international company or work in the family business after she graduated. In the future Peggy had no plans to pursue a master’s degree or to seek a position in international business field; instead she wanted to find a stable job as a teller in a domestic bank in Taiwan, for example.

Peggy defined culture as a group of people speaking the same language, sharing the same customs, and practicing the same politics. She had personal international experience in both Hong Kong and Japan. When Peggy visited her friend Judy in Hong Kong, her first impression was that the people were impolite and unfriendly to strangers. Peggy disliked eating greasy Hong Kong food, and she found most of the restaurants unsanitary.

In addition, Peggy thought the living spaces were too small. She saw that people dried clothes outside the windows after they washed them. When Peggy walked on the streets, she observed people walking quickly; everyone seemed in a hurry. Hong Kongers used public transportation instead of private cars. Peggy concluded that people who live
in north of Taiwan resembled Hong Kongers; in southern Taiwan, however, people live in larger houses, move at a leisurely pace, and seldom use public transportation.

Peggy believed that the language barrier poses the biggest obstacle to intercultural understanding. She said, “Although you and I speak the same language, we still need some body language to understand each other. When two people cannot use a familiar language to communicate, miscommunication will occur.”

Such miscommunication happened when Peggy traveled to Japan with a travel agency. Although she did not interact with Japanese, she felt they were very polite and friendly and provided very good services to customers. When she interacted with Japanese merchants, Peggy did not find them particularly proficient with English even though they used a lot of loan words. She had difficulty communicating with some of them when she tried to ask for different sizes, colors, and prices. Some of them could not understand even simple English.

Peggy had no desire to work in the international business field because her family owned a clothing export business, and she saw the difficulties involved in this field. She said,

When international companies place orders with our company, they are always very strict about deadlines. If we cannot get all products onto the container ship on time, we will incur very high penalty fees. In comparison with foreign companies, Taiwanese businesses are friendlier and more flexible with deadlines.
Moreover, when the deadlines of international orders grew closer, Peggy’s parents and all their laborers had to work overtime frequently; she did not like the quality of the life she lived as a worker in this business. Although Peggy did not want to work with foreigners in her future job, she nonetheless studied international business and management as her major at the university because her parents had taught her and her brother that studying business would result in a stable high-paying job. Peggy did not share her parents’ view of education or their emphasis on test scores. She learned from movies that American teachers always gave students space to develop their own interests and encouraged them to ask questions in class. American movies inspired Peggy to study abroad; however, her parents did not want her to study overseas because they were concerned about her safety.

Because Peggy’s parents were busy at work, they never discussed cultural issues with her and her elder brother; however, they had sent Peggy to an English language cram school when she was a child just like other children her age. She was uninterested in English and afraid of talking to Americans who did not look like Taiwanese. Peggy realized that English would be an essential language tool in the future when she was in senior vocational school. English had become increasingly important because more and more foreign factories had moved to mainland China, and they needed people who could speak both Chinese and English to work for them; moreover, Peggy indicated that most Taiwan-based companies could be successful in the world because their managers spoke perfect English and had the ability to negotiate business deals with foreigners.
Although Peggy had no desire to work in a foreign firm in the future, she would have difficulty avoiding it because of the tendency toward an international economy. She enrolled in an English language cram school when she was a freshman, but she did not think her English ability had improved much, and she had little interaction with American teachers. In spite of these issues, she felt comfortable talking with foreigners because she had become accustomed to their tone of voice and body language. Peggy had no opportunity to interact with teachers during class because they lectured in a teacher-centered style. She did not interact with them after the classes either because she could not think of any appropriate conversation topics to discuss with Americans. She said,

Although I am not nervous about talking with foreigners now, I still feel uncomfortable talking with people who are differ from me. Because I am unfamiliar with their culture, I don’t want to make any mistakes and embarrass myself. I see a lot of Western movies and learned some of their cultures from the movies, but I am not sure that any of it was true because things could be exaggerated by actors in movies.

Peggy did not have many opportunities to interact with foreigners, yet she had observed foreigners while she was in the coffee shop. Peggy pointed out that Americans or Western people always felt comfortable seated alone to enjoy coffee or work on something in the coffee shop; Taiwanese always went to the coffee shop with friends and chatted with one another. From Peggy’s own observation and what she read in books, she once again proved that Westerners were individualists and Taiwanese, collectivists. As a
result Peggy concluded Western people easily adapt to other cultures because their individualism makes them independent.

Peggy’s university offered an elective course related to culture, but she did not enroll in it because of a scheduling conflict. Peggy did not think her university held any international activities on campus, but she would not have been interested in any had they been provided. She did not think it would be beneficial to learn without members of the cultural groups under consideration in attendance. She explained, “We are not familiar with cultures other than our own. If we sponsor activities about other cultures by ourselves, we may present incorrect interpretations about them.”

She did not remember any professor’s sharing international experiences in class. If a professor had chosen to do so, that would have been fine; however, Peggy wanted to experience different cultures by herself. She felt shy talking with strangers but comfortable observing people, thinking the latter could be useful learning about other cultures. She did not believe her shyness would prevent her from making foreign friends. She learned that Western people were friendly and willing to talk with strangers. Once people talked to Peggy first, she would not be at all shy to talk with them.

Peggy acknowledged the importance of international news, but she believed that people could lead fulfilled lives without attention to international news. For example, Peggy’s parents did not care about international news, and they could still do business with foreign companies. Peggy admitted she did not pay attention to international news and events at all because she was simply not interested in them. She watched CNN
occasionally and listened to International Community Radio Taipei (ICRT) to improve her English; she also tried to watch CNN to understand what happened around the world. Peggy said it would take time for her to grasp international news and events, so perhaps it would be better if she ignored them altogether.

Participant 4: Kevin

Kevin, a 23-year-old male student, pursued his higher education in international business and management based on his personal application and recommendation by his high school. He had been interested in business since he was a child because his family owned an agricultural development business. Meanwhile, Taiwan had joined the World Trade Organization (WTO), and he believed that Taiwan business would become more globalized than ever. After Kevin graduated, he wanted to work in the food industry at another company for a few years to learn how to work with various food suppliers worldwide. Kevin thought understanding how to work with foreigners was necessary because he wanted to expand his family business overseas; the business had no overseas component at the time of this study.

Kevin defined culture as a group of people who developed and shared the same customs and languages. For example, the Lantern festival is celebrated in Taiwan when Christmas is celebrated in the West. Most people in Taiwan practice Buddhism; many Westerners practice Christianity. Kevin did not think humans could share a single culture even though Internet technology had developed so rapidly in recent times. Among different cultures, elements such as cuisine and funeral customs also vary. Kevin believed
that people who share the same culture interact better than people of different cultural backgrounds. The former share a common understanding of right and wrong, and misunderstanding is avoided if people speak the same language.

Kevin seldom interacted with foreigners because he was born and grew up in the south of Taiwan, but he believed that speaking different language could be a serious barrier people. Kevin interacted with some Mormons; however, he did not face any conflict because they all spoke Chinese. While talking with the Mormons, Kevin felt their enthusiasm about their religion, and they were friendly. Therefore, Kevin concluded that all Americans are friendly to others, including foreigners. Although he did not think Mormonism threatened his family’s practice of Buddhism, Kevin’s parents always warned him and his sister not to talk with strangers, especially Mormons, who might oppose their religion.

Kevin’s parents never discussed other cultures with him and his sister because they never interacted with foreigners. As a result, Kevin learned about other cultures from the mass media, friends, and some teachers. From the mass media, Kevin concluded that Eastern people were polite, Europeans were gentle, and Americans were friendly. He also mentioned differences in cuisine: Western people eat a lot of noodles and breads, but Eastern people eat a lot of rice. Kevin learned that the French eat snails, frogs’ legs, cheeses, gooseliver, and wine.

Taiwan television and newspapers reported little about global affairs, and although Kevin believed that having a sense of internationalism is important, he did not
believe it affected his current situation. He was more interested in American sports. Based on his viewing of television sports channels, magazines, and the Internet, Kevin said,

Taiwan always says baseball is our national sport, but Taiwan seems not to respect the players when compared with America. Americans are willing to spend more money to train players; however, Taiwanese sport players are viewed that they do not have professional skills to find jobs such as working in business companies or technological firms, so they only can be sport players.

In addition, selling beer, popcorn, and other snacks is permitted in American sports venues, so spectators do not have to leave their seats to buy snacks while the game is in progress; however, the selling of food is prohibited in Taiwan’s sports facilities.

Kevin also learned about cultural differences from his friends studying in the United Kingdom and Canada. He discovered that hugging good friends, both male and female, is common in Western culture; but it considered very impolite behavior in Taiwan. His friends told him that the purpose of Western education is to help the student to gain knowledge and to encourage lifelong learning in contrast with the purpose of education in Taiwan, which is to help the student gain admission to the best college in order to find a stable, high-paying job. Kevin admired Western education because when Western students learn, it means that they really want to gain the knowledge. In contrast with Western students, most students in Taiwan learn under pressure from parents, teachers, and society, believing that without higher education a person’s future is grim.
Although Kevin had few opportunities to interact with foreigners and did not have international experience, he agreed that speaking foreign languages fluently, especially English, is important in today’s business world. As a result, he learned English and Japanese, rating his English as good but his Japanese as fair in all areas.

Kevin learned English because it is the common language spoken around the world; he believed that English is an essential skill in the food supply industry. He learned Japanese because Japan is an important financial market in Asia and an index of Asian economy for foreigners. Kevin also pointed out that when Japanese invest in business in Taiwan, they usually send managers from Japan without hiring local people in Taiwan. He said,

We have opportunities to work with Japanese because Taiwanese have confidence in Japanese products, such as cars, electric goods, and food, of course. People care about the quality of products more than price, and Japanese provide the high-quality goods that most Taiwanese want.

Kevin learned about simple cultural differences in elementary school social studies class; for example, white means happiness in Western, but red means happiness in Taiwan. At Kevin’s college, the department offered an elective course called Understanding France, in which the professor lectured about cultural differences between France and Taiwan. For example, when people want to see a doctor in France, they must schedule an appointment first; otherwise, additional fees apply. When people need to see
a doctor in Taiwan, they need no appointment. Furthermore, the French encourage
students’ creative thinking, but Taiwanese value memorization skills.

Kevin did not think his university provided exchange student programs or
short-term study abroad, but some student associations on campus provided activities
related to cultures. He knew that students who studied the Japanese language at school
had held a party recently to demonstrate Japanese food, traditional dance, and dress. He
said, “This is a good way to learn about a different culture without going to the specific
country; however, all activities are held by our own students without Japanese
involvement. Without interacting with Japanese, we may stereotype their culture.”

Kevin thought that if he had a chance to go overseas, he would not worry about
interacting with strangers who are Westerners people because they are friendly and
willing to talk with foreigners; however, food would be worrisome to Kevin. He stated,

To people food is all-important. I can eat Western style food sometimes,
but I cannot eat that kind of food all the time. I am always open-minded to
try different kinds of food; however, I do not think I can eat foreign style food for
too long. If I can eat Chinese food overseas, I think I would be less homesick.

Theme Findings

The ways interview participants developed their intercultural sensitivity from
their day-to-day lives and formal education were briefly described individually in the
previous section. The purpose of this section is to explore the following three research
questions relating to Taiwanese college senior students majoring in business: (a) How do
participants view culture? (b) How could they improve their intercultural sensitivity in their daily lives? and (c) How do formal education in Taiwan help them enhance their intercultural sensitivity? All themes were analyzed based on prior literature; the frameworks of themes are discussed in the following primary research questions separately.

Primary Research Question 3

How do the Interviewees Selected From Among the Taiwan Undergraduate International Business and Management Majors in This Study View Culture?

How Do Their Responses Relate to the IDI if at all?

This primary research question described and analyzed 12 interview participants’ perspectives regarding their views of cultures; furthermore, interviewees’ views of cultures would be examined if related to their scores on the Intercultural Development Inventory (IDI).

According to the interviews, a majority of the interviewees responded that a culture comprises a group of people who share and learn the same values, religion, language, way of life, customs, etc., from one generation to another generation. For example, Ella (Research site A; High M stage to low-middle AA stage) stated that a culture comprises a group of people sharing ingrained values, religion, and attitudes that differ from those of other group. Harry (Research site C; Low-middle DD/R stage) clarified culture as a standard by which a group of people who share the same lifestyle, entertainment, music, and cuisine.
Most interview participants mentioned they could easily express the definition of culture because the concept was introduced in all textbooks related to international study, and teachers provided some examples, including their own experiences as part of the culture knowledge they shared with students. For example,

When one of the professors talked about educational systems as part of culture, he provided his own teaching experiences in American college. This example makes me more eager to want to know more about educational systems in different cultures. I also want to experience different types of education if I have chances in the future. (Ella; Research Site A; High M stage to low-middle AA stage)

A professor shared her own experiences when she was studying in Japan. She mentioned Japanese do not eat greasy food and they usually do not eat a lot; therefore, she felt hungry all the time when she dined out with her Japanese friends because she would feel embarrassed if she ate more than others. She finally figured decided to stock up on instant noodles, so she could fill up when she came home from the restaurants. (Wendy; Research Site C; Low-middle DD/R stage)

To understand how much general knowledge of culture interview participants had learned, I asked them to provide some examples related to culture. Numerous scholars in the area of cultural studies specified the elements of culture to include language, appearances, food, religion, policies, values, customs, history, social roles, attitudes, norms of behaviors, learning styles, and much more (Hofstede, 1991; Trompenaars, 1993; Traindis, 1972; Czinkota & Ronkainen, 1993). According to these studies, which served as the framework in this primary research study, five major themes—values, food and eating styles, ways of life, religion, and customs in holiday celebrations—emerged from the interview data.
Theme 1: Values

Some interview participants indicated that family values are a part of culture, and they were comfortable comparing different family value between Taiwan and America. For example:

I believe that the family value in Chinese culture emphasizes obedience of parents more than American culture. Living with parents especially, the oldest son has the responsibility to live with parents after getting marriage to demonstrate their filial piety in Taiwan; however, American parents do not live with married children, and they prefer living alone when they get older. I think filial piety for Americans means children visiting their parents frequently. (Ella, Research site A; High M stage to low-middle AA stage)

Eve (Research site A; Low-middle DD/R stage) also expressed a similar thought: “Americans do not view living with parents as filial piety. American elders feel more comfortable to live alone or live in care facilities or senior citizens’ community.” In addition, both Wendy (Research site C; Low-middle DD/R stage) and Eric (Research site A; High M stage to low-middle AA stage) stated children in Taiwan showed their obedience to elders by respecting them and doing what elders, especially parents and grandparents, said and expected. No negotiable spaces existed between elders and children in Taiwan, but American parents were more open-minded and kept open lines of communication with their children.

Theme 2: Food and Eating Styles

A few interviewees mentioned food and eating styles in different cultures. William (Research site B; High DD/R stage to low-middle M stage) provided an example:
Although McDonald’s is a fast-food brand well-known around the world, McDonald’s still adjusts some original menus to accommodate local cultures. In some Asian countries, McDonald’s advertises rice hamburgers because rice is the principle food for most Asian countries. However, McDonald’s sells beer in Germany because Germans drink beer with their meals.

Meanwhile, Sean (Research site B; Low-middle DD/R stage) indicated differences in food and eating styles between Japanese and Taiwanese. He said Japanese prefer eating light and delicate food while Taiwanese prefer having greasy food. Japanese eat very simple for the dinner at home; they usually have rice, one dish (usually grilled or boiled fish), and soup (always Miso soup) with some pickled vegetables for their dinner. In contrast, Taiwanese enjoy three or more dishes that might be stewed, stir-fried, or boiled for dinner.

*Theme 3: Way of Life*

Some interview participants commented on way of life in various cultures. For example:

Although Hong Kong’s living spaces are small, all family members still get used to living together and sharing a small place. In addition, because spaces are limited, people always dry clothes outside the windows. Meanwhile, Americans’ living spaces are huge except New York, and people usually use dryers to dry clothes. (Peggy; Research site C; High M stage to low-middle AA stage)
Taiwanese prefer doing grocery shopping in traditional markets, which are in Open plazas without air-conditioned, and vendors always peddle their wares loudly. We believe that butchering live animals, such as chickens and fish, in front of customers show all meat is fresh. In addition, Taiwanese are used to negotiating prices and asking for little bonuses, such as free green onions or ginger. In contrast to Taiwanese, Americans prefer doing grocery shopping in air-conditioned supermarkets. They do not negotiate prices of food products or buy animals butchered alive. (Eric, Research site A; High M stage to low-middle AA stage)

Theme 4: Religion

Religion was mentioned as a part of culture, and when the majority of interview participants discussed religion, they noted that most Taiwanese practice Buddhism and most Western people follow Christianity. Harry (Research site C; Low-middle DD/R stage) stated that most Taiwanese store and company owners believe in Buddhism. Those owners set aside every 2nd and 16th day of the month in the lunar calendar to honor the deity responsible for business in hopes of increasing prosperity. Few interviewees were Christians; they mentioned that worship every Sunday is important for Christians. During the worship, they appreciate God through the ministers’ speeches and singing songs. Ella said,
I have heard that Buddhists have to donate some money when they go to temples. This is the same as Christians because we have to donate some money when we go to church. I think the biggest difference about donation between Christianity and Buddhism is Christians get used to donate every week because we worship in a church every Sunday. Compared to Christians, Buddhists do not have a regulation that people should get together to worship on certain time; therefore, some Buddhists may donate some money once or twice a year, depending on when they go to temples. (Research Site A; High M stage to low-middle AA stage)

*Theme 5: Customs in Holiday Celebrations*

As is already widely known, not only do people from different cultures often hold different religious beliefs, but people from different cultures also celebrate different holidays; however, this idea can manifest in surprising ways. For example:

Lantern festival, 15 days after lunar Chinese New Year, is celebrated only in Taiwan. On that day, people put lanterns with names and wishes into rivers, meaning that the deity will protect them for whole year. People who believe in Christianity celebrate Christmas with family get-togethers on Christmas Eve and exchange gifts on Christmas morning. (Kevin, Research site C, High DD/R stage to low-middle M stage)

Ella (Research site A; High M stage to low-middle AA stage) noticed that most Taiwanese celebrate Christmas even though they are not Christians. When non-Christians celebrate Christmas, they always emphasize dinners and exchanging gifts with loved ones; however, the purpose of Christmas for Christians is family gathering.
Discussion of Primary Research Question 3

Cushner and Brislin (1996) stated, “Cultural ideas and understandings are shared by groups of people who recognize the knowledge, attitudes, and values of one another” (p. 6). The findings in this study relate to Cushner and Brislin’s study in that the 12 interview participants showed that business college students in Taiwan view culture as a group of people who share and learn how to live in a society, how to socialize with others and share ideas about values in a specific culture; furthermore, all individuals were comfortable pointing out cultural differences, and it did not matter that the scores indicating their developmental cultural sensitivity on the IDI were closer to ethnocentrism or ethnorelativism. Interview participants whose level of intercultural sensitivity was closer to ethnorelativism indicated no greater sense of subjective culture (Traindis, 1972) or understanding of the cultural iceberg (Weaver, 2000) than those whose level of intercultural sensitivity was closer to ethnocentrism. In other words, individuals’ intercultural sensitivity did not affect their common impression of culture. All individuals remembered a general definition of culture given in any course they had taken related to internationalism, so they had some knowledge of culture from the introductory materials. Students admitted that they learned some cultural differences from teachers who shared their own personal overseas experiences with students in classes; however, further examination of interview data revealed that interviewees with a greater sense of ethnorelativism shared more about subjective culture than those with a greater sense of ethnocentrism. The latter did not provide much subjective cultural information
perhaps because they tried to ignore different values or beliefs. These results resembled Kagawa-Singer’s (1997) Study, which showed that an individual with an ethnocentric perspective uses her or his own culture as the standard to judge other cultural values and beliefs.

**Primary Research Question 4:**

*What Kinds of Life Experiences Contribute to the Intercultural Sensitivity of the Taiwan Undergraduate International Business and Management Majors in This Study?*

Throughout the interview data Taiwanese business undergraduates revealed that they had acquired their intercultural sensitivity from their daily lives, in much the same way as shown in the literature. Numerous scholars have asserted that culture can be learned from family, peers, media, schools, and religion (Berry, 2003; Cushner, 1996; Cushner, McClelland, & Safford, 2006; Samovar, Porter, & McDaniel, 2007). Based on the literature, the following main themes emerged: (a) multimedia; (b) parents; relatives, friends, and observation; and (c) personal experiences in Taiwan and/or overseas. Sub-themes were developed based on subjective and objective cultural perspectives (Traindis, 1972).

**Theme 1: Learning From the Media**

The majority of individuals agreed that multimedia sources were the easiest way to get the information of different cultures, hence their primary resource.
Sub-theme 1-1: Ideals governing child-raising. Most interview participants stated that they had learned how Americans rear their children by watching American movies, soap operas, and comedies. In addition, they could easily point out the differences in family life in the United States and Taiwan. Some participants believed that American parents let their children make mistakes in order to learn from them and avoid making them in the future; however, most Taiwanese parents provide extensive instructions to their children about how everything works before they try something new for themselves to help them avoid difficulties. For example:

A movie showed an American child and an Asian child playing with a funnel and sand at a playground. In the beginning, the two children did not know how to put sand in the funnel without the sand running out. The American mother just sat and watched her child solve the problem; however, the Asian mother moved near her child and told her to plug the funnel with the palm of his hand. The Asian child learned that sand would not run out of the funnel first from his mother, but he might have to rely on others to tell him a solution when he faces a problem in the future. (Peggy; Research site C; High M stage to Low-middle AA stage)

American parents usually do not intervene in their children’s decisions. For instance, Americans do not prevent their children from taking a year off from school if they plan to experience different cultures overseas or learn another language overseas. I think American parents may think this is the best way for their children to open their eyes to see different world; however, Taiwan parents always try to intervene in children’s decisions, even helping them make decisions. Of course, taking off a year of school to go overseas is not allowed because Taiwan parents think it is a waste of time. Letting their children go overseas to experience different cultures without attending school and getting a graduate school diploma would be considered losing face. (Eric; Research site A; High M stage to Low-middle AA stage)
Another participant made a similar statement: “American parents are willing to listen to children’s ideas and thoughts. In addition, they are highly accepting of children’s decisions.” (Sean; Research Site B; Low-middle DD/R stage).

In addition to noting that American and Taiwanese parents have different ideas about intervening in their children’s decision-making, some participants stated that these parents also had different views regarding family ties. They based their views on what they had seen in American movies. Bob (Research site A; Low-middle DD/R stage) and Wendy (Research site C; Low-middle DD/R stage) noted that American children usually moved away out from their parents’ houses at age 18. In America, young people are regarded as adults at age 18, expected to be independent and take full responsibility for their lives; however, Taiwanese emphasize that families need to remain together. The elder son and his wife live with his parents after marriage; this is a sign of obedience in Taiwanese society.

Participants also mentioned differences in the way Taiwanese and American parents taught their children about the value of money. Bob stated that American movies, especially those on the Disney channel, always seemed to portray teenagers having part-time jobs after school. He said,
It seems common that American teenagers usually work in restaurants or are babysitters, at least according to American movies. American teenagers do not think working part time after school is odd, and of course, American parents also encourage their children to work part time. Taiwanese parents do not want their teenagers to work part time because they want them to pay full attention to their studies so they can enroll in better senior high schools, universities, and graduate schools. As a result, Taiwanese parents delay teaching about the value of money until the children start working in the real world. (Bob; Research site A; Low-middle DD/R stage)

Sub-theme 1-2: Teaching styles in education. A number of the interview participants admired student-centered American teaching styles as they were portrayed on television. They learned that group discussions encourage students to express and share their own thoughts, and participating on sport teams at school instead of going to cram schools after regular schools is beneficial. Interview participants said that American movies portray teachers as creative and patient. For example:

I saw a movie in which a mathematic teacher asked students to figure out how many hours of driving were required to get from the city A to city B. The teacher showed their locations on the map to let students have a general idea about the distance. Then the teacher let the students try different ways to figure out the answer without telling them “THE” correct way to find the answer directly. In addition, teachers view students’ questions as important and are willing to spend time to discussing the questions in the class. Taiwanese mathematic teachers, however, always give the calculation formula immediately in order to get the answer in the short of period of time and ask students to memorize “THE” only correct formula without explaining a general idea. Also, Taiwanese students are not encouraged to ask questions in classes because it means students do not respect their teachers. (Peggy; Research site C; High M stage to Low-middle AA stage)
This mass media portrayal of American teaching styles caused interview participants to prefer studying in the United States if they had the chance. William (Research site B; High DD/R stage to low-middle M stage) stated, “An American teacher is not the only person who can judge what is right or wrong in a class.” For this reason his dream was to study in America.

Although most interviewees were impressed with American education styles, Bob (Research site A; Low-middle DD/R stage), noted that students from mainland China were aggressive; he had heard that the Chinese educational style on the mainland is still selective, and Chinese teachers are very strict, intent on training students for specific professions. Bob gained an understanding of Chinese educational styles when he watched a television program called *Knowledge Competition* between Taiwan and China. He remembered that when Chinese students stood in front of audiences and judges, they always showed their confidence and aggressiveness. For instance,

When a Chinese student “described a teacher who affected you the most,” she conveyed all her thankful emotions and ended her speech tearfully. I do not think some parts of her speech were true: Her teacher found out she had a talent for dancing and begged the parents to let her learn dancing, promising to pay all her tuition and school expenses. Nevertheless, the speech really touched people. The Chinese student team won the gold medal. (Bob; Research Site A; Low-middle DD/R stage)
Sub-theme 1-3: Way of life. This sub-theme of way of life includes social hierarchy of society and transportation. Bob (Research Site A; Low-middle DD/R stage) cited an example of watching television in India. He said that India maintained the caste system that includes four levels: Brahmin, Kshatriyas, Vaishya, and Sudra. Both Brahmin and Kshatriyas are higher castes whose members control those in other castes. In addition, members of lower castes cannot talk to those in higher castes voluntarily, and intermarriage between lower and higher castes is not allowed; lower castes cannot own their own properties.

Watching the Travel channel, Sean (Research site B; Low-middle DD/R stage) learned that the Japanese subway system is very convenient. The program narrator said, “You would feel comfortable visiting Japan by yourself. Good directions on subways and other public transportation prevent you from getting lost, and each subway station has an information center to assist people.”

Sub-theme 1-4: Attitudes toward others. Attitudes toward others is a sub-theme representing how people greet each other, use body language, and assume roles in relation to status by virtue of age, sex, and occupation. Some individuals clearly pointed out that Taiwanese communication styles are informal and do not emphasize words between close friends; Taiwanese are polite to strangers and show respect to elders, but Japanese communication styles entail respectful wording. Sean (Research site B; Low-middle DD/R stage) stated, “Japanese always use much respectful wording to others, especially those who are older than they are.” Nancy (Research site B; Low-middle DD/R
stage) and Ella (Research site A; High M stage to low-middle AA stage) expressed the same feelings: Japanese are portrayed on television as polite and respectful to everyone.

Regarding the Japanese style of communication, Bob (Research site A; Low-middle DD/R stage) said that Japanese inserted “hi” into their conversations. He did not understand why responding “hi” in a conversation was so important for Japanese until he read an article on the internet. Bob explained that “when Japanese say ‘hi’ during the conversation, they do not mean ‘yes’ or ‘agree’ with what you say. It only means ‘I am still listening, and you can keep talking.’”

Kevin observed the American communication styles incorporate the following attitudes toward others: open-mindedness, friendliness, and willingness to talk voluntarily to strangers (Research site C; High DD/R stage to low-middle M stage). Kevin further mentioned that American businesspeople do not care much about their titles and do not feel uncomfortable if people call them by their first names; however, Taiwanese businesspeople usually exchange their business cards when introduced to indicate their status in companies, clearly establishing the titles by which they will be addressed in the conversation. Participants easily found other examples of differences in American and Taiwanese communication styles:
When I watched American movies, businessmen are always shaking hands with each other and then introduce themselves. In addition, Western businessmen seem not to emphasize status. No matter whether individuals are chief executive officers (CEO) or employees, they are generally called “Mr.” This indicates that Americans do not emphasize on titles. (Ella; Research Site A; High M stage to Low-middle AA stage)

**Sub-theme 1-5: Food and eating styles.** Generally, the interviewees detected differences in eating styles from one culture to another from watching television. They noted Americans’ fondness for salads and burgers. The Japanese and Korean dramas recently imported to Taiwan showed them that Japanese prefer eating light but delicate food and that Koreans prefer pickled foods. One interview participant learned about French eating style by watching the Travel channel. He said:

My impression of the French was that they love to drink wine and eat a lot of bread and cheese before I watched the TV program. The show opened my eyes: I learned that the favorite foods in France include snails, frogs’ legs, and goose liver. I remember that French eat approximately 300 million snails and 2,000 tons goose liver. I was surprised that the French eat snails. I have heard about the negative impression people have of some Asians who eat dog. The idea of eating dog disgusts me, but I cannot even imagine what it feels like to eat a snail. (Kevin; Research site C; High DD/R stage to low-middle M stage)

Interviewees also learned from the mass media that foreigners are most impressed by the delicious traditional Taiwanese food available at the night market in Taiwan. One stated:
When the travel channel features Taiwan, foreigners always strongly recommend the traditional Taiwanese food in the night markets. They usually refuse to eat foods with pungent aromas, such as tofu, at first. Foreigners, especially Americans, always ask a lot of questions, such as “What is this?” and “How do you make this?” before they try it. Once they try it, however, they love it. (Wendy; Research site C; Low-middle DD/R stage)

Sub-theme 1-6: Work and negotiation styles. Some individuals mentioned that they learned about different work styles in Japan and the United States by reading books and magazines. A couple of interview participants described what they learned about American patterns of superior–subordinate relationships from watching American movies:

American managers are willing to listen to employees’ advice. Although many arguments may occur between managers and employees, managers do not use their status to force their employees to do something they have not agreed to. Moreover, all people have equal opportunities to speak up and make decisions at meetings. Employees can also negotiate their salary with managers when they think they deserve a raise. (Lydia; Research site B; High M stage to low-middle AA stage)

By reading books, Kevin (Research site C; High DD/R stage to low-middle M stage) learned that when the Japanese launch a new branch overseas, they prefer to send Japanese managers without hiring local managers during the first few years. It seems Japanese tradition rules when they extend their businesses overseas.
Sub-theme 1-7: Politics. Several interviewees cited political differences between the United States and Taiwan. They had learned about American politics by watching CNN in Taiwan. For example:

The American political environment is very different from Taiwan. When I watch the political programs on CNN, they always report how American politicians care about people. The politicians are willing to listen to people’s opinions, and the politicians put a lot of effort into completing the tasks that they have promised people. (Harry; Research site C; Low-middle DD/R stage)

Another interviewee, Lydia (Research site B; High M stage to low-middle AA stage) stated that she never saw American politicians fight in the Congress on CNN news. They seemed very rational when they debated and tried to find the best solution without fighting with one another. By contrast Taiwan political news always showed Taiwan politicians discussing differences of opinions and fighting in the Congress.

Theme 2: Learning From Friends, Parents, Relatives, and Observation

The interview data showed that learning from their friends, including foreign friends in Taiwan, parents, relatives, as well as personal observations constituted the best ways to learn about different cultures.

Sub-theme 2-1: Teaching styles in education. Some interview participants had been told by their friends who studied overseas that teaching styles in different cultures varied. These friends had chosen to pursue higher education in the West, including the United Kingdom, Canada, and the United States. Taiwanese teachers routinely tell
students answers directly and their progress is judged solely with tests, so Lydia
(Research site B; High M stage to low-middle AA stage) was particularly impressed
when her friend told her that

College students in America need to learn how to search academic resources on
academic websites and in libraries in order to write papers. Professors in the
United States guide students but do not give students’ conclusions directly
because teaching students how to find answers is more important than giving
answers in Western educational settings.

A teacher-centered style dominates education in Taiwan: Teachers use the lecture
method in class. One participant said,

One of my friends who studied in a university in Canada told me that group
discussion and participation in class are essential. The teacher plays the role of
assistant and seldom disturbs students’ conversations during the discussions. As a
result, prereading before class is important; otherwise, it is hard to participate in
discussions. (Kevin; Research site C; High DD/R stage to low-middle M stage)

Nancy’s (Research site B; Low-middle DD/R stage) friend, who studied in a
university in America, told her that American professors encourage students to ask
questions in class. They perceive asking questions as a way for students to learn and for
professors to assess students’ learning processes. Wendy’s friend, who studied in a
university in the United Kingdom, confirmed that participating in class is necessary and
asking questions in class is allowed.

Interviewees seemed familiar with Western teaching and realized the value of
participating and asking questions in class. Lydia provided another example:
When I chat with my friend who studies in a university in the US, she always tells me how busy she is writing papers. She tells me that turning in papers instead of taking examinations is common for college students. Professors do not lecture a lot but give main concepts and guide students to study more details by themselves; therefore, college students must learn how to search academic resources on academic websites and in libraries. (Lydia; Research site B; High M stage to low-middle AA stage)

While most interviewees were eager to experience Western education, Lydia stated that Taiwanese parents still send their children to cram schools after classes even after they have immigrated to the United States. A friend of Lydia, who had immigrated to Los Angeles, California, when she was a middle-school student, told Lydia:

Many young Taiwanese children have been sent to the US to receive education in American because Taiwan parents are disappointed with Taiwanese education; however, most big cities, such as Los Angeles, San Francisco, and New York still have cram schools for Asian students to improve their schoolwork. Taiwan parents keep sending their children to those cram school because they worry that their children will be left behind and rejected by top schools. (Research site B; High M stage to low-middle AA stage)

Sub-theme 2-2: Ideals governing child-raising. Ideas about child-rearing also impressed some interview participants when their friends shared their experiences. David, an American who worked in an English cram school in Taiwan, told Sean how his parents educated him. Sean said,
David always tells me that his parents were highly supportive when he told his parents he decided to go to Taiwan to learn the Chinese language and culture. David’s parents respected his decision and just asked David how he planned to survive in an unfamiliar environment, how long he wanted to stay, and what his overall plan was. (Sean, Research site B; Low-middle DD/R stage)

Eric (Research site A; High M stage to low-middle AA stage) mentioned they way his aunt and uncle had educated their children after they had immigrated to Canada when the children were very young. Eric’s aunt and uncle applied strict discipline regarding their children’s schoolwork but gave them freedom to engage in activities at school and allowed them to move out when they turned 18. Eric concluded that his cousin was raised Taiwanese style with regard to schoolwork but Western style with regard to personal development.

Bob had different views about how American parents governed their children based on what a friend had told him. He said,

A friend of mine who had 3 months’ short-term study experience in Wisconsin told me that not all American teenagers are like those in American movies like “American Pie.” Although American parents are not strict with children’s schoolwork, they have higher expectations about children’s morality. (Bob, Research site A; Low-middle DD/R stage)

In addition, a majority of interviewees said that their parents taught them to avoid talking and interacting with strangers for the safety reasons. Many interviewees stated that their parents worried about kidnappings often resulting from talking with strangers,
and other parents warned their children not to talk to Mormons because they opposed
their religion. They cited attitudes like these to account for the relative shyness of
Taiwanese in contrast to Westerners. Taiwan parents taught children not to talk to
strangers in order to protect themselves, whereas Westerners taught their children to keep
an open-mind toward strangers.

Sub-theme 2-3: Working styles. Because more and more Taiwanese industries
have moved to mainland China, Taiwanese have more opportunities than ever to work
with Chinese people. Although Taiwanese and Chinese people share the same language,
the working styles are different. For example,

Before two parties talk about business, building personal relationships is essential.
Having dinner together is the best way to get to know each other. During drinks,
tapping glasses is necessary. Doing so with Chinese is a problem because people
of lower status can tap only the bottom of glasses held by people of higher status
to show respect. In addition, when Chinese say, “OK! No problem,” that usually
means “You are in trouble.” (William; Research site B; High DD/R stage to
low-middle M stage)

Peggy had the opportunity to observe how working styles differed in Taiwan and
in the West because her parents’ owned a family business. She said,

I do not want to work at home or in any foreign company after I graduate because
I do not think I could get used to Western business regulations. I observed how
international companies place orders with our company. They are always very
strict about deadlines. If we cannot get all products onto the container ship on
time, we will incur very high penalty fees. In comparison with foreign companies,
Taiwanese businesses are friendlier and more flexible with deadlines. (Peggy,
Research site C; High M stage to low-middle AA stage)
Sub-theme 2-4: Sports. Although baseball and basketball have been popular in Taiwan for decades, only 3 participants mentioned Taiwanese baseball and basketball. This indicates most Taiwanese care little about sports; however, those participants remembered clearly what their friends had told them about American baseball and basketball. Sean said,

I remembered David told me that Americans are crazy about baseball and very loyal to their local teams, no matter how bad play the teams are. Before the baseball session starts, American fans buy season passes, so they can go to games and support their team. (Research Site B; Low-middle DD/R stage)

Bob provided a similar answer (Research site A; Low-middle DD/R stage). When he attended an English cram school, his English teacher continually talked about American football. Bob, like most Taiwanese, was not familiar with American football, but from his teacher’s exuberance, he gained the impression that Americans are crazy about American football. Also, when the American football season came, Bob’s English conversation teacher always talked about football players’ performances. Meanwhile, Kevin recalled what his friend who went to see the basketball in the United States had said:

One of my friends went to watch an NBA ball game in Los Angeles in the United States. He said that bringing their own food and beverages was not allowed, but beer, food, and snacks are sold in the building. Fans do not have to leave their seats during games. It is very different from Taiwan because fans must leave their seats to buy something to eat during games. (Kevin; Research site C; High DD/R stage to low-middle M stage)
Sub-theme 2-5: Way of life. Some participants heard about differences in lifestyle from their friends, parents, and their parents’ friends, and others observed for themselves.

For example, William said,

My uncle and his family immigrated to New Zealand 20 years ago, and he told me that people in New Zealand usually get married when they are 23. Can you believe it? Getting married at that age is too early for Taiwanese in our society, and Taiwanese would think people marry that early because of pregnancy. (Research site B; High DD/R stage to low-middle M stage)

My Indian classmate tells me that the caste system still exists in India. She told me that when you see Indians studying overseas, they must be higher caste in India. In addition languages are used differently between castes. Indians in higher caste can rudely order a lower caster to do anything, and the lower caster always has to respond respectfully and do anything without complaining. (Ella; Research site A; High M stage to low-middle AA stage)

Meanwhile, Peggy learned how Western people lived differently from Taiwanese through her own observation. She stated,

When my friends and I go to Starbucks, I frequently see that Western people are used to going to the coffee shop alone and feel comfortable reading books or working on something by themselves. However, I always feel uncomfortable going to coffee shop or eating lunch alone. I think those Western people go alone because they live overseas and might not have many friends; therefore, they have to learn to be independent. (Research site C; High M stage to low-middle AA stage)

Sub-theme 2-6: Attitudes toward others. Some interview participants mentioned that their friends shared experiences about foreigners of the same ethnicity, such as Westerners, communicating with one another. The sub-theme of attitudes toward others
included how individuals interacted with one another, and how language could affect their interactions. For example, Sean said,

My friend who studied in Canada tells me that when people consider themselves close friends, they hug each other, no matter male or female friends. I was really surprised because I thought this kind of scene only appeared in movies but not in the real life. (Research site B; Low-middle DD/R stage)

Ella’s grandfather and father had received a Japanese education, and since she was a child she had heard about how Japanese communicated. In relation to this, she said,

My grandfather and my father always told me that when Japanese talk, they show respect to others, even with close friends; moreover, because Japanese emphasize hierarchy in their society, talking with respectful wording and bowing to elders or those who are older, even by one day, are necessary. (Ella; Research site A; High M stage to low-middle AA stage)

Beside different attitudes toward people of different cultures, some interviewees considered fluency in languages as part of communication style. Eve (Research site A; Low-middle DD/R stage) was surprised to observe that Malaysians and Filipinos who worked in a clothing factory in Taiwan could speak fluent English and read newspapers in English. Eve did not interact with those foreign laborers much because she had no confidence to communicate with them with her English skills. In addition, Harry observed that communication problems between storeowners and foreigners in a night market in Taiwan because of the language barrier. He complained:
Why do Westerners always expect that we [Taiwanese] can speak English? I am sure when we travel the United States, they expect us to speak English to them. I have no complaint about we need to speak English there because we are in their territory; however, I do not understand why they also speak English to us when they travel in Taiwan. (Research Site C; Low-middle DD/R stage)

Sub-theme 2-7: Food and eating styles. Different eating styles were also shared by many interview participants’ friends. Some participants like Wendy (Research site C; Low-middle DD/R stage) heard her friend who had studied in the United Kingdom complain frequently that British ate a lot of cheese and bread that she still could not get used to even though she had been there almost 4 years. Kevin also shared the experiences of his friend who studied in the United States. He stated,

He always tells me how much he misses Taiwanese traditional food. Although many Chinese restaurants operate in the US, the food there appeals to American tastes, for example, sweet and sour chicken is Americans’ favorite Chinese dish. In addition, Americans do not know how to eat seafood. They always deep-fry seafood, and it is not the way Taiwanese eat it. When he eats deep-fried seafood in America, he always thinks this seafood is not fresh enough. (Kevin; Research site C; High DD/R stage to low-middle M stage)

Taiwanese favor eating steamed or boiled seafood over deep-fried seafood. Hong Kongers also prefer fresh seafood; however, Peggy mentioned that one of her friends, who is married to a Hong Konger, could not get used to the Hong Kong-style food that her friend ate in Taiwan. Peggy stated, “When my friend went to Hong Kong the first year, she complained about how all the food was too greasy and too strongly flavored for
her although the seafood was fresh and cooked in many different ways.” (Research site C; High M stage to low-middle AA stage)

In another example, when Eve worked in a clothing factory a few years ago, she (Research site A; Low-middle DD/R stage) observed that foreign laborers from Malaysia and the Philippines preferred eating spicy food. Eve recalled that one of her Malaysian coworkers told her that because summer is the only season all year round in Malaysia, people usually have poor appetites; therefore, eating highly spiced foods is more appetizing for them.

**Theme 3: Learning From Personal Experience in Taiwan**

This theme indicated that interview participants’ personal experience with regard to interacting with foreigners occurred in their daily lives but not in school in Taiwan. Most interview participants admitted that they had few opportunities to interact with foreigners in Taiwan; in fact, some said that they did not interact with foreigners until they enrolled in universities located in the north of Taiwan or Taipei.

**Sub-theme 3-1: Teaching styles in education.** Taiwanese students may seldom have opportunities to experience different teaching styles, such as Western teaching style in formal education in Taiwan; however, they might experience American teaching style in English cram schools because Taiwanese prefer learning English with native speakers.

Sean had a positive personal experience with American teaching style. After receiving an admission letter from an American university, he went to a cram school
to improve his English conversation skills. He described how David, his conversation teacher, helped him to improve. Sean said,

David always encourages me to talk and did not correct my grammar in the beginning. When I started feeling comfortable and more confident speaking English, David corrected my pronunciation and grammar. I like to learn language in this way because when I conquer my own problems, I feel secure talking with others in different languages. (Sean; Research site B; Low-middle DD/R stage)

Sean experienced both American and Japanese teaching styles at the same cram school. Although Sean wanted to learn Japanese, he did not find the teaching style satisfying because the Japanese teacher used the same teaching style as his Taiwanese teachers—a teacher-centered approach.

*Sub-theme 3-2: Attitudes toward others.* When talking about the different types of communication, some interview participants readily recalled that Western people were open-minded, friendly, and willing to help others. For example,

When I was a high school student, my high school English teacher asked us to interview a native English speaker without limiting interview topics. My classmates and I interviewed an American teacher who taught English in a cram school in Taiwan. I remembered that American teacher paid attention and patiently listened to our questions, tried to understand to help us finish homework, and answered our questions with his body language. (Wendy; Research site C; Low-middle DD/R stage)
I met an Australian in a McDonald’s a few days ago. He was friendly, easy going, and talkative. I did not feel uncomfortable even though it was our first time to meet each other. Although my English is very poor, it seems Western people have patience and do not feel shy talking to strangers or nervous talking to foreigners. (Nancy; Research site B; Low-middle DD/R stage)

Other participants said that they had opportunities to talk with Mormons. When doing so, they did not face a language problem because these Mormons could speak Chinese. Kevin stated, “I can feel Mormons have a lot of enthusiasm about their religion. In addition, they are friendly and talkative to strangers.” (Research site C; High DD/R stage to low-middle M stage)

Theme 4: Learning From Personal Experiences Overseas

Although some interview participants experienced different cultures overseas, most of them traveled with travel agents and did not interact much with local people.

Sub-theme 4-1: Education in school. Not many interviewees experienced different education in different culture; however, Lydia attended a short-term summer study program in the United States and saw how American professors work with students. She said,

American professors consider all students active learners. They ask students to participate and ask questions in class. The strongest impression for me came from seeing a professor who could not answer students’ questions honestly say, “I do not know the answer” and then ask other students’ thoughts without embarrassment. (Lydia; Research site B; High M stage to low-middle AA stage)
Ella did missionary work with Chinese who had immigrated from mainland China to live or study in Germany; she remembered how Chinese are educated to trust no one. She said,

The Chinese asked me things like “God can help me to do anything even if I do not put any effort?” or “I am an atheist because if God exist, why do some Christians still suffer sickness and poverty?” or “You are a pious Christian, so tell me how God helps you succeed without putting forth your own effort?” (Ella; Research site A; High M stage to low-middle AA stage)

Sub-theme 4-2: Language barrier. Understanding one another’s language is an essential element in communication. Some interview participants who visited Hong Kong and Singapore faced no language barrier because they could communicate in Chinese. They mentioned that speaking the same language could reduce personal anxiety when they traveled overseas. Peggy (Research site C; High M stage to low-middle AA stage) had a negative experience speaking different languages when she visited Japan. She complained that Japanese salespeople could not understand even simple English when she asked about clothing sizes and colors, but Eric was surprised when he became lost on the streets of Malaysia. Malaysians told him the directions in English. Eric stated, “Malaysians may not speak English fluently, but they are unafraid to speak it with foreigners. I do not think most Taiwanese, even students who study in the top university in Taiwan, have the courage to speak English with foreigners.” (Research site A; High M stage to low-middle AA stage)
Sub-theme 4-3: Ways of interacting with foreigners. When interview participants interacted with foreigners overseas, they did not always have good experiences. Ella had a negative experience when she was in Germany. In this regard she stated,

Germans are cold, unfriendly, arrogant, and do not like to interact with foreigners. We lived in Germany about a month, and no Germans asked us what we are doing here or where we are from. They do not even greet us when we meet in a hallway.

In addition, Ella felt Germans have a very strong sense of superiority. She mentioned that when they rode a bus or walked on the streets, they could hear Germans mutter, “Chinese pigs” in German to them. (Ella; Research site A; High M stage to low-middle AA stage)

Compared with Germans, Ella declared Japanese more polite and friendly to foreigners. She interacted with Japanese because her grandfather and father received their school education in Japan; however, Ella could not get used to Japanese ways of communication because she continuously had to be mindful of her every movement and speak carefully, using respectful language, especially around elders.

Although Eric and Peggy did not interact much with Japanese when they visited Japan, both of them mentioned that Japanese greet customers loudly in restaurants. They believed that this kind of behavior let people know others cared about them.
Lydia also mentioned that she had good experiences in the United States; she
found Americans friendly, easy-going, and open-minded.

When I walk on the streets, some Americans show their friendliness by saying
hello to me. Sometimes, we just stand on the streets and start the conversations. I
fell comfortable talking with strangers because of their friendly and easy-going
attitude. (Lydia; Research site B; High M stage to low-middle AA stage)

*Sub-theme 4-4: Way of life.* Interview participants who traveled overseas
individually were surprised at the differences in lifestyle from what they knew in Taiwan.
For example:

When we first arrived in Germany, a German minister told us that Germans do not
talk loudly in public places, such as on the streets and restaurants. Also, I was
shocked to find that Germans only wipe dishes with a little degreaser but do not
wash them (Ella; Research site A; High M stage to low-middle AA stage)

When Lydia went out with her boyfriend and his friends in Canada, she felt left
out of the conversation because they talked about unfamiliar types of entertainment. She
said,

I tried to go camping, rock climbing, and mountain-climbing with them; however,
I really did not have fun with those activities. I may understand why boys prefer
these kinds of activities, but I really cannot understand why Canadian girls are
also enthusiastic about those activities. (Lydia; Research site B; High M stage to
low-middle AA stage)
In addition, Lydia could not accept close friends hugging and kissing the cheeks of both male and female friends. This kind of display of affection is considered impolite in Taiwan.

Harry (Research site C; Low-middle DD/R stage) observed that Hong Kongers were busy during the week, and it seemed that 24 days were not long enough for them when he visited Hong Kong. On weekends, however, Hong Kongers became different types of people; they were so relaxed and could sit in dim-sum restaurants reading newspapers or chatting with friends all day long.

Eric, Sean, and Peggy had similar impressions about Hong Kong. They mentioned that every Hong Konger walked quickly, talked quickly, and acted quickly. Although they acknowledged that these kinds of behaviors also characterized the people of Taipei, they felt Taiwanese are friendlier to others than Hong Kongers.

*Sub-theme 4-5: Eating styles.* Although most interview participants had traveled overseas, most traveled with travel agents and thus did not have many opportunities to interact with local people, but they noticed eating style differences. For example:

I visited Thailand for 5 days with a travel agent, so I did not have to interact with Thais; however, I noticed that Thai food is very spicy. I love to eat spicy food and Thai food in Taiwan, but Thai food in Thailand tastes too spicy and is too heavily seasoned. (Eric; Research site A; High M stage to low-middle AA stage)
Peggy, who recalled her visit to Hong Kong, offered a similar response. She said the she enjoyed Hong Kong food, such as roast pork and duck in Taiwan; but she could not eat roast pork and duck in Hong Kong because they were too greasy for her.

Lydia shared her experience with regard to eating dinner with some other international students when she did her short-term study in summer in the United States.

All international students who attended summer classes had a farewell dinner during the last class. The most memorable thing is that Turks do not eat pork because pigs cause disease according to their religion; however, some Taiwanese do not eat beef because Taiwan was an agriculture society and relied on cattle to maintain farmland. All meat dishes on the table that night, therefore, contained chicken. (Lydia; Research site B; High M stage to low-middle AA stage)

Meanwhile, Ella was surprised that Germans keep two kitchens in their homes, and one is called a “cold kitchen.” She said,

Germans usually have German bread with juice in the morning, and it is not much different from what Taiwanese eat in the morning; however, they eat sandwiches or some sausages for lunch and some uncooked food such as salad at dinner. My friends and I could not get used to eating uncooked food at dinner until we were ready to leave Germany. (Ella; Research site A; High M stage to low-middle AA stage)

Discussion of Primacy Research Question 4

Based on the literature, I have discovered that Taiwanese business students learning about culture from various channels are not much different from those studied in previous research. Interviewees noted that they usually learned about other cultures from
a variety of sources, including the media, parents, friends, relatives, and their personal experiences in Taiwan and overseas.

Samovar, Porter, and McDaniel (2007) stated: “When we speak of mass media, we are talking about those forms of media created, designed, and used to reach vary large audiences” (p. 26). Because of various television channels in Taiwan, people have more opportunities to watch dramas, movies, and news from different cultures than ever before. Individuals admitted the media, especially television, is the easiest way for them to learn about different cultures. The findings clearly indicate that most individuals provided examples related to Western countries and Japan. Because Taiwanese people have long advocated Western media, especially the American media in past decades, individuals could easily learn about American culture from television. Japanese and Korean cultures were also easily accessible to participants because of the large number of Japanese and Korean dramas imported to Taiwan.

Berry (2003) and Hunteman and Morgan (2001) argued that people’s values, beliefs, and expectations would be improperly skewed by a redundancy of mass media images. For instance, some individuals watching American movies had learned that American parents encouraged their children to be open-minded to strangers; however, Lustig and Koester (2003) said, “Even in the United States, the distinction between stranger and nonstranger is an important one; young children are often taught to be afraid of people they do not know” (p. 263). Although the media often misled people’s impressions of different cultures, individuals also learned accurate general impressions of
different cultures; for example, Americans usually showed their friendly side when they talked to others because “they are encouraged and taught to be frank, open, and direct when dealing with other people” (Samovar et al., 2007, p. 233). In addition American executives do not care about titles as shown by to Javidi and Javidi (1997), who said, “In North America people tend to treat others with informality and directness. They avoid the use of formal codes of conduct, titles, honorifics, and ritualistic manners in their interactions with others” (p. 89).

Al-Kaysi (1986) and Gudykunst (2001) declared that family is the first environment that teaches children the appropriate ways to enact norms, communication rules, values, and morals in their own culture. In this case, Taiwanese children were taught to respect elders and teachers who are highly respected in the society; also, filial piety is viewed as the most important family value; and a senior manager is the only one who has authority to control a meeting to make decisions. All interview participants had no difficulty describing Taiwanese culture because they had been taught its principles since they were children. Although family is an important place to help children develop character, only a couple of interviewees mentioned their parents talking about other cultures with them. Most interviewees said they typically learned cultural differences from peers, friends, relatives, and even parents’ friends. Interviewees indicated that they and their friends were all full-time students in Taiwan or overseas; therefore, they gained their impression of education in different cultures from their friends who studied overseas or from their own experience.
Also, knowledge about different cultures from individuals’ personal experiences in Taiwan or overseas was shared with individuals. They generally indicated that they had positive experiences interacting with foreigners in Taiwan, but they had negative experiences interacting with foreigners while overseas. Individuals who interacted with foreigners in Taiwan described Westerners as nice, friendly, and willing to talk to others voluntarily. Individuals’ impression of Western foreigners in Taiwan confirmed Vincenti’s (2001) conclusion that “open-mindedness toward other cultures and tolerance of people different from themselves” (p. 48) and “flexibility toward the ideas of others” (p. 51) most strengthened acceptance of foreign cultures that differed from their own. Interview participants recognized that Western teachers apply lively teaching styles to enhance the learning environment. Lustig and Koester (2003) indicated that “Many professors allow, even ask, students to call them by their first names, and students disagree with and challenge their teachers in front of the class” (p. 97). Individuals who did not have positive experiences overseas cited the language barrier as one of the most significant factors causing them to remain distant from foreigners. Cushner et al. (2006) stated clearly that “Lacking a vocabulary to describe most cross-cultural differences and wishing to avoid discomfort, people may choose to avoid further interaction with those who are different from themselves” (p. 100).

Furthermore, after interview data were analyzed regarding how Taiwan business college students learned their intercultural sensitivity from daily life, findings demonstrated that individuals whose intercultural sensitivity based on the IDI leaned
toward either ethnocentrism or enthnorelativism had different ways to learn about other cultures and then to develop their intercultural sensitivity. When interview participants’ intercultural sensitivity leaned toward ethnocentrism or the low-middle DD/R stage, the results showed those participants usually acquired their intercultural sensitivity from the mass media and their own personal experiences interacting with foreigners in Taiwan. In Locke’s (2005) study, an interviewee concluded that reading, watching a lot of TV, and watching the news on TV could help people feel less distant from others whose cultures are different from theirs. The findings in the current study are similar to Locke’s in that all interview participants who did not show strong intercultural sensitivity believe more cultural information provided by the media. One of interviewees mentioned that he did not believe that American students could bring drugs and guns to schools when he first watched American movies; however, he started to believe they could when he watched more American movies and watched news on television. To contrast with individuals who did not have stronger intercultural sensitivity as indicated by the IDI, interview participants whose intercultural sensitivity leaned toward enthnorelativism or was either in the high DD/R stage to low-middle M stage or in the high M stage to the low-middle AA stage, the results showed that they usually learned about cultural differences to enhance their intercultural sensitivity from friends, parents, relatives, and observation in their daily lives. They also learned intercultural sensitivity from their personal overseas experiences. These findings relate to Taylor’s (1994) study, in which the author stated that because everything is different overseas, students are more open-minded and flexible
about rapidly learning different lifestyles in order to get along with the host people. Tomlinson’s (1991) study furthermore indicated that students who had at least a semester-long overseas experience would increase their intercultural sensitivity, with such skills as coping with new environments and interacting appropriately with people from different cultural backgrounds.

Primary Research Question 5:

What Formal Educational Experiences Encouraged the Taiwanese Undergraduate International Business and Management Majors in This Study to Develop Their Intercultural Sensitivity? How?

Students can enhance their intercultural sensitivity in formal education through a variety of means, including single-group studies (Sleeter & Grant, 1994), additional readings and celebrating ethnic holidays (Banks & Banks, 1989, 1993; Banks, 1994, 1995, 2003), and listening to music (Bennett, 1990, 1995). The majority of interview participants stated that their schools provided no specific course related to culture, leaving the celebration of ethnic holidays the only manifestation of culturally-related activity on campus in the Taiwanese system of formal education. In addition individuals also learned about other cultures from teachers’ personal experiences. Cooper and Chattergy (1998) asserted that if educators understand the complexity of their own experiences due to cultural influences and realize that they negotiate cultural complexity in their own lives, they can bring increasing awareness and cultural sensitivity to their instructional activities and their interactions with students. (p. 125)
Interacting with foreign students on campus is another way to develop individuals’ intercultural sensitivity because doing so helps students to enhance their knowledge and awareness of culture diversity and to develop enthusiasm and openness for cultural learning (Ortiz & Rhoads, 2000). The framing of the major themes was based on the foregoing studies in this primary research question and include the following: (a) teachers sharing their personal overseas experience with students; (b) learning cultures from international and exchange students and teachers; (c) learning cultures from intercultural activities on campus; and (d) enhancing intercultural sensitivity from a course offered by the school.

**Theme 1: Teachers Sharing Their Personal Overseas Experiences With Students**

Because more and more Taiwan colleges prefer hiring teachers who have graduated from schools overseas, students have increased opportunities to listen to teachers share their personal experiences in class.

**Sub-theme 1-1: Food and eating styles.** William (Research Site B; High DD/R stage to low-middle M stage) took Spanish as another language at his university. He recalled his Spanish teacher shared Spanish food and eating styles with them in class. He said,
The professor told us that lunch is the most important meal for Spanish people, and they have three or more dishes, such as paella, gazpacho, and gammon for lunch. Because the Spanish lead slow-paced lives, they usually have lunch between 2 and 3 o’clock in the afternoon. Between lunch and dinner, which is usually around 10 o’clock in the evening, they usually eat some chorizo during teatime from 6 to 10 o’clock in the evening.

Bob gave another example (Research Site A; Low-middle DD/R stage); he mentioned that one of his professors discussed the differences in eating styles between Asians and Westerners. Most Asians like to make noise, talking and laughing loudly while eating, to indicate their satisfaction to their host. Asians also like to sit at round tables and to share dishes; however, most Westerners like to eat quietly and do not share dishes.

*Sub-theme 1-2: Working styles.* Interviewees stated professors frequently mentioned American and Japanese working styles during meetings. American business culture emphasizes a horizontal structure, whereas Asian business culture emphasizes hierarchy. For example, one participant said,

One of my professors said that Americans have equal opportunities to speak up, no matter whether you are an executive or a subordinate, and express their thoughts to solve problems or make better decisions during a meeting; however, Asians, such as Japanese and Taiwanese, value only senior executives, who can control a meeting, speak up in a meeting, and make decisions in a meeting. (Eve, Research Site A; Low-middle DD/R stage)
Bob (Research Site A; Low-middle DD/R stage) mentioned that one of his professors described different levels of authority held by Americans and Taiwanese. American businesspeople have the authority to make decisions individually without reporting to headquarters first, so American businesspeople can make decisions in a relatively short period of time. In contrast, it is not unusual to take more time to make decisions because Taiwan businesspeople must report any possible decisions to senior executives before making final decisions.

Professors often discussed working styles in meetings and in decision-making in class. Ella (Research Site A; High M stage to low-middle AA stage) recounted one of her professor’s comment that people in both Taiwan and American business are concerned about interpersonal relationships between two parties. A successful Taiwan businessperson focuses in the individual level; for example, knowing and caring about the other party’s family members are necessary because they show true friendships and trust exist between the two parties. Meanwhile, a successful American businessperson emphasizes interpersonal relationships more on the corporate level; having common conversation topics, such as sports, can sometime reduce tense situations between two parties in business.

**Sub-theme 1-3: School education.** When asked whether their teachers or professors shared any information about styles of formal school education from different cultures, interview participants indicated that the Western, especially American, education style was described repeatedly. Lydia (Research site B; High M stage to low-middle AA
stage) recalled that one of her professors appreciated the American education style; Lydia said,

Teachers and professors in the United States do not force students to study, but they use different ways to motivate students to study. For example, teachers would not do all lectures in classes, and they encourage students to participate in discussions. Students are allowed to ask questions in front of classes, and teachers do not view this attitude as challenge to their authority. In addition, writing topics are not limited. As long as students meet specific criteria, they can select any topic that interests them. When students have more freedom to spend time on their interests, they feel more satisfied with their work.

Several interviewees mentioned that one of their professors shared his own personal experience with teaching in a university in the US several years ago. The professor compared different international students’ study attitudes during his teaching in the US.

When the time for final examination comes, Taiwanese and Hong Kong students ask the range of pages in the textbook will be covered on the exam; Korean students ask for key words for the exam; but German students just keep silent. So the curious professor asked Germans why they have no questions, and they answered “Why ask? Studying and preparing the exam is the students’ responsibility.” (Eric; Research Site A; High M stage to low-middle AA stage)

Ella (Research site A; High M stage to low-middle AA stage) also mentioned this story that the professor told them in class, adding one more point in the German students’ answer: “We come to school to gain knowledge, not just pass examinations.”

Harry (Research site C; Low-middle DD/R stage) remembered one of his professors saying that American education teaches students the importance of gaining
professional knowledge and learning to be a life-long learner and that this is even more important than having the an illustrious educational background. In the US, teachers and professors definitely approve of students’ effort if they show improvement during the semester.

**Sub-theme 1-4: Way of life.** A couple interview participants shared information from their teachers about various ways of life in different cultures. For example, “A professor mentioned food stamps and buying specific foods at designated times and dates as the means by which the Communist Party controlled people to prevent rebellion against the leader of the Communist Party.” (Bob; Research Site A; Low-middle DD/R stage)

William’s professor shared how the Czechs practice discipline and obey the law. He said, “The professor observed that each Czech bought a ticket voluntarily from an electric ticket booth before he or she took the subway even though no gatekeepers worked in the subway stations in the Czech Republic.” (William; Research site B; High DD/R stage to low-middle M stage)

**Sub-theme 1-5: Importance of understanding local culture.** The importance of understanding local culture was mentioned by one of Eric’s marketing professors, who said, “When a business wants to launch successfully in another culture, a deep understand of the local culture is needed because consumer behavior is always affected by local culture.” (Eric; Research Site A; High M stage to low-middle AA stage)
Eve provided a vivid example related to the importance of understanding local culture. (Research site A; Low-middle DD/R stage)

The guest speaker, who is an executive manager in a famous Japanese cosmetics company, told us that Asians and Westerners view beauty in different ways. Asians believe that blond women are attractive, and Westerners prefer their skin color to appear bronzed; therefore, cosmetics related to brightening or whiting will be popular among Asian women but not among Westerners. The guest speaker emphasized that knowledge of local culture is essential to launch a business in a different culture successfully.

**Theme 2: Learning Cultures From an International and Exchange Students and Teachers**

Although the majority of individuals indicated that their schools did not offer any culturally related courses to enhance students’ intercultural sensitivity, some interview participants asserted that they learned cultural differences while they interacted with foreign students or teachers on campus.

**Sub-theme 2-1: Food and eating styles.** Many interviewees mentioned that although they realized that food and eating styles varied in different cultures, they were still surprised and could not get used to it when confronted with them in their real lives. For example:

I leaned from watching Japanese drama and television programs Japanese eat noodles loudly to show their satisfaction; however, I still feel uncomfortable when my Japanese classmate and I eat noodles in restaurants together because people at nearby tables always look at us with abhorrence. I feel uncomfortable because it is hard to tell my Japanese classmate is Japanese from his appearance if he does not speak Chinese. (Bob; Research Site A; Low-middle DD/R stage)
I understand people in Southeast Asian countries like Malaysian and Thailand prefer eating spicy food, but I was surprised that my Malaysian roommate can eat extremely spicy food. When she eats, she needs a lot of chili sauce, so spicy hot pot is her favorite food in Taiwan. When we eat spicy hot pot together, she can use more chili sauce without drinking water. (Ella, Research Site A; High M stage to low-middle AA stage)

Sub-theme 2-2: Ways of interpersonal relationships. Interview participants said that although they could interact with international students in Chinese, the latter still used their mother tongue when they speak Chinese. As discussed above, Bob mentioned that his Japanese classmates always responded with “Hi” during the conversation, and “Hi” meant “I am listening and keep talking please” in Japanese. Ella (Research site A; High M stage to low-middle AA stage) offered another example to describe different types of communications among international students. She noted:

My Malaysian roommate is enthusiast. I do not feel uncomfortable or distant when I met her for the first time. She always talks to me directly without speaking in circumlocutions if she needs my help. She always tells me it is unnecessary to ask her before using her stationery when she is not in the room. However, another roommate, who is from Hong Kong, is less friendly and unwilling to talk to strangers. I think we talked less than 10 times in the past year, and she is very conscious of personal privacy. She does not like to share her materials with others; also, when she needs help, she always asks indirectly. She waits for other people to ask whether she needs help.
**Sub-theme 2-3: Way of life.** When participants interacted with foreigners, they were curious about differences in way of life in their home countries and Taiwan. Although they have learned different ways of living in different cultures from the mass media, participants wanted to determine whether the mass media misled them.

Eric (Research site A; High M stage to low-middle AA stage) recalled that a student from Canada told them Canadian students also played online games, video games, watched sports, and like Taiwanese students skipped some classes that they disliked. The only difference is that Canadians prefer outdoor activities like camping, mountain-climbing, and rock climbing. Because most Taiwanese students prefer indoor activities, Eric assumed this is the reason the Canadian student felt uncomfortable when he went to sing songs with Taiwanese students on the balcony of their room.

**Sub-theme 2-4: School.** Individuals who took foreign teachers’ classes easily pointed out their teaching styles, which differed from those of Taiwan teachers. Instead of lecturing all the time in classes, foreign teachers who usually taught English in Taiwan employed a lot of small-group discussion, role play, and extracurricular readings, such as short essays, magazines, and newspapers, to enhance students’ interest in learning English. For example,

My English conversation teacher in high school was a native English speaker. The teacher displayed pictures, showed videos, and demonstrated materials to students with brief explanations. With these kinds of exhibitions, students practiced daily conversation, and the teacher presented American culture. This teaching style motivated students to learn knowledge forever. (William; Research Site B; High DD/R stage to Low-middle M stage)
Some interviewees not only experienced different teaching styles from foreign teachers, but they also experienced the differing attitudes of foreign students and Taiwan students. Eric (Research Site A; High M stage to low-middle AA stage) mentioned that his Canadian classmate was not afraid to ask questions in front of the class if he could not understand the professors’ lectures. The Canadian classmate told Eric the following:

Participating in the classes is the best way to let professors see the students’ learning processes, so they can be slow down if students cannot follow them in class. In addition, asking questions in front of others causes no embarrassment because my question might be what other classmates want to ask as well.

Meanwhile, Eve (Research site A; Low-middle DD/R stage) praised American education after she completed a team project with a Japanese American student in an international marketing class. She indicated the Japanese American student showed his confidence when he expressed his opinions; furthermore, he did not feel uncomfortable when he brought up questions in front of the class. The Japanese American student told Eve that expressing opinions and asking questions did not mean showing off or challenging teachers in American classes; on the contrary, American teachers encouraged these kinds of participation to improve students’ motivation to learning.

Sub-theme 2-5: Interacting with foreign students. When international and exchange students attend local schools in Taiwan, interaction between international students and local students occurs frequently. Some participants enjoyed interacting with
foreign students on campus, but others had negative experiences when they interacted with foreign students.

Eric (Research Site A; High M stage to low-middle AA stage) did not face language difficulty with foreign students because all international students were required to understand a certain level of Chinese at his university. Other participants who attended the same university as Eric also declared they did not experience the language barrier or communication problems, and they had positive experiences in and out of class with international students. Although most interview participants at this university had good experiences with foreign students, Eve (Research site A; Low-middle DD/R stage) declared she was surprised to have a negative experience with a Japanese student.

My impression of the Japanese is that they are responsible, reliable, and on time for meetings; however, one of my project teammates who is Japanese totally overthrew my impression of Japanese. She always showed up late for meetings, did not care about the progress of the projects, and did not contribute any ideas to the project. I cannot believe that Japanese also can be irresponsible, unreliable, and late for meetings.

All individuals at one of the three research sites complained about teachers lecturing in English for the benefit of four Japanese exchange students who attended classes with them. Although a couple of interview participants valued and appreciated Taiwan and students could understand more of the Japanese culture from those Japanese exchange students, they still could not accept that all lectures were delivered in English. Lydia (Research site B; High M stage to low-middle AA stage) noted,
I do not understand why these Japanese want to be exchange students in Taiwan if they do not know Chinese. Why do all classes have to be conducted in English because of them? I wonder whether the school just wants to recruit more foreign students to have more funding from the Ministry of Education without concern for students’ learning processes.

Lydia added that all courses were important to professional knowledge that they could apply in future occupations. Although some classmates already had difficulties in understanding professional knowledge in Chinese, misunderstanding worsened when these concepts were conveyed in English. Similarly, William (Research site B; High DD/R stage to low-middle M stage) stated, “Every professional class is important to us, and our English is not good enough to understand context, so I feel stressed going to classes.” Nancy (Research site B; Low-middle DD/R stage) also complained, “If they (four Japanese exchange students) want to attend classes in English, they should choose a country where English is the mother tongue. I am so curious why they want to be exchange students in Taiwan. Do they think our English skills are better than theirs?”

Theme 3: Learning Cultures From Intercultural Activities on Campus

The majority of interviewees mentioned that their schools provided some on-campus intercultural activities; however, most interviewees stated that the intercultural activities on campus were not beneficial for students to enhance their intercultural sensitivity.
**Sub-theme 3-1: Intercultural activities (Taiwan) on campus.** Bob (Research site A; Low-middle DD/R stage) said that his school hosted numerous intercultural activities, which were offered by individual departments, campus associations, and the school. Although Bob had opportunities to attend various intercultural activities on campus, he did not show interest in those kinds of intercultural activities because he wanted to spend more time preparing his master entrance examinations; however, he said he would definitely participate in intercultural activities after he enrolled in a graduate school.

Eve (Research site A; Low-middle DD/R) had an experience as an orientation volunteer for new Japanese students. She was excited to have the chance to interact with foreign students because she was chosen from over hundreds of applicants; however, she did not have a good experience in this interaction. Although she did not face a language barrier with Japanese students, she noted:

> I was excited to work with international students, but I did not know how to interact with them appropriately. I could not tell what was suitable conversation for Japanese. I am not familiar with Japanese culture even though I have watched many Japanese dramas. Television programs could not help me understand Japanese deeply, and professors provided information only about Japanese culture in terms of the business world, never mentioning Japanese daily life. And school does not offer any training program to orientation volunteers before we meet international students. As a result, Japanese students and I kept silent if they did not ask questions voluntarily because I did not want to embarrass them and myself.
Some other participants indicated that campus associations or departments provided intercultural activities, such as demonstrating traditional food and clothing from specific nations on campus; however, the majority of participants did not view these intercultural activities as beneficial because when no foreigners were involved in the activities, they only understood the surface, not the interior cultural differences. For example,

The student association at my school introduced Japanese culture recently. Members wear Japanese traditional dress, the kimono; provide Japanese popular snack, puffs; and dance Japanese traditional fan dances. Many students celebrate this intercultural activity with them, but I do not think students can learn much about specific Japanese culture, such as how to develop friendships with them because no Japanese participate in this activity. (William; Research site B; High DD/R stage to low-middle M stage)

Most participants offered answers resembling William’s; they had no desire to participate in intercultural activities on campus because they were not helpful for learning about specific local cultures.

Sub-theme 3-2: Intercultural activities (overseas) on campus. Few individuals mentioned that their schools provided international activities, such as exchange programs, study-abroad programs, and short-term overseas summer work-study programs. They appreciated their school’s attention to providing more international opportunities to their students than other schools, but they still had some complaints about strict regulations to qualify as participants in intercultural activities overseas. Eric stated,
I will apply to graduate one year late because I want to participate in a one-year schools-sponsored exchange-student program to experience a different culture either in America or Europe. I am not sure whether I can be admitted this year because a lot of regulations, such as GPA, language ability, and the financial issue, are very strict. In addition, over one thousand students apply the exchange-student programs, but only around 150 students can be admitted each year. If the school values seriously students’ worldview and educational interaction with other schools in different nations, my school must provide more opportunities to students (Eric, Research site A; High M stage to low-middle AA stage).

Eve (Research site A; Low-middle DD/R stage) also had the same complaint regarding too-strict regulations at her school. She wanted to work during the summer at Yellowstone Park in Montana in the US, but she did not know whether she would be selected because many other applicants applied as well.

**Theme 4: Enhancing Intercultural Sensitivity From a Course Offered at the School**

Most interviewees stated that their departments did not offer any course related to cultures or improving students’ intercultural sensitivity. A couple of interview participants mentioned that they took courses relating to culture to help them understand differences. In addition, the majority of participants suggested that cultural courses be required at school to help them to interact appropriately with foreigners on campus and in their future jobs.

**Sub-theme 4-1: Providing cultural courses by schools.** Although the majority of participants said that their schools required no courses related to culture, a couple of them mentioned they took courses related to culture as electives. Eve (Research site A;
Low-middle DD/R stage) took a course called Media and Politics in which the professor provided a CNN news video first and then distributed manuscript copies so they could understand the context. Their discussion topics were based on CNN news debates involving politics, for example, “How has the American government changed its political strategies after the United States was attacked by terrorist on September 11, 2001? What was the terrorist purpose, and why did they target the World Trade Center and the Pentagon?” Eve indicated that she learned different perspectives on religions and that no one religion is evil, but no one religion is superior to others.

Another couple of participants enrolled in a culturally related course entitled Understanding France and recalled what the teacher shared with them about France. For instance,

Making an appointment like to see a doctor, take a taxi, and go to a high-quality restaurant is extremely important in France; however, if people cannot speak French, they will definitely face communication difficulties because French are ethnocentric, have low tolerance of foreigners, and are unwilling to learn foreign languages. (Kevin; Research Site C; High DD/R stage to Low-middle M stage)

Most French are romantic, enjoy art, and listen to concerts or drink coffee in local coffee shops. The professor said she likes the way of French enjoy their daily life, but she did not enjoy French architectural style and old-fashioned furniture. She thought these styles were depressing. She did not like streets in France because every street is too narrow. (Wendy; Research Site C; Low-middle DD/R stage)
Sub-theme 4-2: Importance of understanding local cultures and suggested courses.

Most participants agreed with the understanding that local cultures are the important element when interacting with foreigners. If courses could be provided by departments at schools, they would obviously enhance students’ intercultural sensitivities; furthermore, students would feel more comfortable interacting with foreigners at schools and in their future work. Eve (Research site A; Low-middle DD/R stage) said,

I think I have more chances than others to interact with foreigners at school because more international students have recently enrolled at my school. I am so excited to interact with international students and understand their cultures, but I am always afraid of talking or interacting with them because I am not familiar with their cultures; also I do not know the do’s and don’t’s in their cultures. Consequently, I keep my distance from foreigners. If the department can offer courses related to different cultures, I would feel more confident and willing to extend my comfort zone to interact with foreigners.

Ella (Research site A; High M stage to low-middle AA stage) also answered similarly, “I am pleased that I have more opportunities to interact with international students on campus. I think I would interact with those foreign students more properly and comfortably if culture-related courses were provided to local students.” Ella mentioned that before she did missionary work overseas, her church always provided short-term training on cultural taboos, attitudes, behaviors, and conversation topics to use with the general local culture without facing cultural conflicts.
Meanwhile, William (Research site B; High DD/R stage to low-middle M stage) had a different perspective with regard to culture courses provided by schools.

I think many students, including myself, may not have the chance to study overseas and experience different cultures in the near future. If courses related to culture are available at school, they would help students learn about diverse cultures and to avoid culture conflicts when students interact with foreigners. Students have more opportunities to interact with foreigners in domestic situations because of the rapid growth of the global economy. Enhancing students’ cognition of different cultures is necessary in school education.

Because most case studies in international business courses introduced in America, Europe, and Japan, Lydia (Research site B; High M stage to low-middle AA stage) suggested specifically that teaching materials should emphasize Southeast Asian countries in Taiwan schools because Taiwanese have more chances to work with foreign laborers like Thais, Filipinos, and Vietnamese. To work with foreign labor efficiently in Taiwan, Taiwanese must learn foreign laborers’ local culture in order to work with them suitably.

/Sub-theme 4-3: Strategies of improving intercultural sensitivity from teachers’ suggestions./ Throughout the interviews, nearly all interview participants indicated that their schools did not provide any course related to culture, and that no teachers mentioned how to enhance students’ intercultural sensitivity besides going overseas. The majority of interviewees stated that their professors always told them that experiencing different cultures personally would be the best way to learn cultures. Only one participant, Eric
(Research Site A; High M stage to Low-middle AA stage), said that a professor suggested different ways to enhance students’ intercultural sensitivity. He stated,

The professor told us reading international newspapers, magazines, and novels can help us understand news topics, articles about everyday life. Listening to local music is another way to learn about a different culture because each culture has different patterns for its traditional songs and to develop their pop music.

Discussion of Primary Research Question 5

Twelve interview participants from three different research sites indicated that their schools did not provide any culture-related course; some schools provided a few culture-related courses as electives. Although culture-related courses were not required courses at their schools, students learned different cultures in a variety of ways. The majority of interviewees noticed that the professors shared their personal experiences in class sometimes, so they had some ideas about other cultures even if they did not have the chance to experiences them personally. The findings did not demonstrate that interview participants whose intercultural sensitivity leaned toward ethnorelativism learned more cultural differences than others whose intercultural sensitivity leaned toward ethnocentrism from teachers’ personal overseas experiences. In other words, all students’ intercultural sensitivity was affected by teachers’ experiences in their formal education. This result indicated that teachers play important roles in affecting students’ values, behaviors, and communication rules, similar to the results of Cushner et al. (2006) and Tiedt and Tiedt (2002), who concluded that teaching methods and materials must be
selected carefully to enhance students’ intercultural sensitivity in order to solve the real problems that affect their daily lives inside and outside classrooms.

Recently, the Ministry of Education in Taiwan popularized internationalization on campus. Many Taiwanese colleges and universities regularly invite foreign scholars to be guest professors and have initiated student exchange programs. Interviewees valued the interesting experiences and helpful information that guest speakers shared with students in class. The findings in this study confirm Johnson and Inoue’s (2003) study; they recommended “inviting other colleagues as guest lectures to offer the students a different perspective” (p. 269). However, Orpen (2003) had a different point of view on inviting foreign students or managers as speakers. They pointed out that “not all of them have the sort of insights into the two cultures” (p. 83) necessary to benefit college students. Some interviewees offered positive evaluations of exchange student programs, but others who complained about their learning qualities found these programs troublesome. Interviewees with positive evaluations indicated no language barriers with foreign students, especially Westerners, who experienced good interactions with local students either inside or outside classrooms. Interviewees mentioned that they had increased opportunities to understand Western cultures because Western foreign students were willing to talk and interact with local students. In contrast to Western students, Eastern foreign students, such as Japanese and Hong Kongers, were much less likely to interact with local students; and those foreign students usually had their own social groups that included others of the same ethnicity. The findings showed that when interviewees’
intercultural sensitivity leaned toward ethnorelativism, they shared more personal experiences about interacting with foreign students or learning different cultures from foreign students than other interviewees.

Although some interviewees appreciated the chance to interact with foreigners without going overseas, especially those who had many opportunities to interact with foreign students, believed that they would feel more comfortable interacting with foreigners on campus if the schools could provide seminars briefly introducing different cultures. Such a recommendation has appeared in numerous cross-cultural studies (e.g. Brislin, Landis, & Brandt, 1983; Gannon & Poon, 1997; Mendenhall & Oddou, 1991; Taylor, 1998, Triandis, 1971) with the following suggestions: Cross-cultural training can develop people’s knowledge, skills, behaviors, or attitudes to reduce conflicts between different groups of cultures when they interact with one another. Some interviewees tried to avoid interacting with foreign exchange students because of their English ability, and they thought it was inefficient for their academic learning and achievement to hear lectures in a different language, specifically in English. Although all interviewees had studied English since they were young, they still thought it was inappropriate for classroom lectures for the sake of four Japanese exchange students, with whom they did not interact for fear of embarrassment resulting from miscommunication. Orbe and Harris (2001) argued that language is a most basic form for human beings to communicate their ideas, thoughts, and feeling to others. Students could enhance their intercultural sensitivity through formal education in classes, but students also could understand
different cultures from intercultural activities on campus and intercultural overseas programs sponsored by schools. No participants supported intercultural activities on campus because all activities involved only Taiwanese students. In addition, too many strict policies regulated intercultural overseas programs, so only limited applicants have the chance to experience different cultures from the programs. Grant (1994), Merryfield (1995), and Wilson (1993) reported that living in different cultures is more effective in increasing people’s intercultural sensitivity; however, Cruz and Patterson (2005) found that lectures, readings, case studies, class discussions, and experiential learning also can increase students’ intercultural sensitivity if instructors practice those teaching strategies effectively.

Interviews in this study showed that when participants’ intercultural sensitivity leaned toward enthorelativism, they advocated schools provided intercultural activities and suggested schools provide seminars. When participants’ intercultural sensitivity leaned toward ethnocentrism, they did not highly recommend intercultural activities on campus; and they did not have any specific suggestion as to how their schools could enhance their intercultural sensitivity during the course of their formal education.

Summary

Throughout the interviews, several themes emerged. Business college students in Taiwan could express a general definition of culture, and their IDI scores based on the DMIS did not affect their intercultural sensitivity. The interview data showed that all the individuals shared a similar view of culture.
To understand what life experiences would enhance interviewees’ intercultural sensitivity, the researcher asked interviewees to describe personal experiences with crossculturalism. Not surprisingly, interviewees mentioned that television is the major means to learning about various cultures. The interviewees said that interaction between parents and children, managers and subordinates, teachers and students, and friends as well as information about different kinds of food and eating habits were frequently depicted in television programs. Doubtless, family is the first place for children to learn cultures, a notion supported in many studies. No individuals had difficulty indicating the specific culture that they had learned from their parents; however, the majority of them said that their parents never discussed different cultures with them. They usually learned different cultures from their friends, relatives, or parents’ friends. The interviewees stated that they often learned different educational styles from friends and relatives who studied overseas while learning different working styles from parents’ friends who had worked with foreigners either in Taiwan or overseas. Furthermore, most individuals interacted with foreigners in Taiwan or overseas, and their experiences affected their intercultural sensitivity. Individuals with opportunities to interact with foreigners in Taiwan felt that Westerners are the easiest with whom to interact; however, when they visited foreign countries, they always had difficulty interacting with host people. Regarding how individuals develop their intercultural sensitivity in their day-to-day lives, the interview results showed that participants whose intercultural sensitivity leaned toward ethnocentrism used the media to learn different cultures; by contrast participants whose
intercultural sensitivity leaned toward ethnorelativism experienced different cultures overseas on their own and listened to others’ international experiences.

Prior research has shown the benefits of learning local and other cultures though formal education; however, the majority of interview participants mentioned that schools did not provide information about cultures relating to them. Some participants praised their schools for recruiting foreign students with whom they could interact and work before going on to the real world. Although they were pleased with what their schools had to offer, they suggested that the school should provide culture-related seminars to help them understand how to interact with foreigners effectively. Other participants suggested that Taiwanese students should spend more time learning to understand Southeast Asian cultures because increasing numbers of foreign laborers from those countries continue to arrive in Taiwan to work. Although intercultural activities would be one way to learn different cultures, the majority of participants had no interest in participating and asserted that intercultural activities did not improve their intercultural sensitivities because no foreigners were involved to acquaint them with their cultures.

Regarding how individuals develop intercultural sensitivity from formal education, the interview results showed that participants whose intercultural sensitivity leaned toward ethnocentrism had few opportunities to interact with foreigners or were uninterested in participating in intercultural activities on campus. Those whose intercultural sensitivity leaned toward ethnorelativism had more opportunities to interact with foreigners on campus because their schools promoted intercultural activities
overseas but with strict regulations. In addition, the results also showed teachers played an important role: Teachers affected the intercultural sensitivity of all interviewees in their formal education. Table 20 summarizes the major different ways to learn culture based on interview participants’ intercultural sensitivity.
Table 20  
*Summary of Ways to Learn About Cultures Based on Interviewees' Intercultural Sensitivity*

<table>
<thead>
<tr>
<th>Interviewees' Intercultural Sensitivity Leaning Toward Ethnocentrism</th>
<th>Interviewees' Intercultural Sensitivity Leaning Toward Ethnorelativism</th>
</tr>
</thead>
<tbody>
<tr>
<td>1) Learning different cultures from the media;</td>
<td>1) Learning different cultures from parents, friends, and relatives’ personal experiences;</td>
</tr>
<tr>
<td>2) Learning from interacting with foreigners in Taiwan;</td>
<td>2) Learning from interacting with foreigners in Taiwan and overseas;</td>
</tr>
<tr>
<td>3) Uninterested in participating in intercultural activities on campus and short-term study programs;</td>
<td>3) Interested in participating in intercultural activities, such as a short-term study overseas sponsored by schools;</td>
</tr>
<tr>
<td>4) Avoid interacting with foreign students in classes;</td>
<td>4) Interacting with foreign students in classes frequently;</td>
</tr>
<tr>
<td>5) No suggestions regarding cultural study at their schools.</td>
<td>5) Suggestions for their schools to provide seminars or classes related to cultures.</td>
</tr>
</tbody>
</table>
CHAPTER VI
DISCUSSION AND CONCLUSION

The purpose of this study, my methodology, and quantitative and qualitative materials were presented and analyzed in the previous chapters. This chapter opens with a brief summary of findings emerging from each primary research question followed by the integration of both quantitative and qualitative studies to determine the relationship between that information and the participants’ levels of intercultural sensitivity. The implications for Taiwan business seniors, Taiwan business college teachers, and Taiwan business schools are included. The limitations of the study and suggestions for future studies also appear in this chapter.

Summary of Findings

The first two primary research questions were answered using a quantitative study of IDIs completed during fall 2005 by 195 Taiwan senior undergraduates majoring in international business and management. The participants’ IDI scores helped the researcher understand the level of intercultural sensitivity they attained as well as the relationship between the scores and their demographics.
The other three primary research questions became the basis for a qualitative study of 12 students selected for the degree to which their IDI scores leaned toward either ethnocentrism or ethnorelativism. These 12 interview participants helped the researcher understand the different ways they had acquired their intercultural sensitivity.

*Primary Research Question 1:*

*What Levels of Intercultural Sensitivity Have the Taiwan Undergraduate International Business and Management Majors in This Study Achieved as Indicated by the Intercultural Development Inventory (IDI)?*

The Intercultural Development Inventory (CD-ROM, Version 2-3) was administered to determine the average level of intercultural sensitivity attained by the 195 students. Among 195 students, 103 students or 52.8% fell in the low–middle DD/R stage; 88 students or 45.1% scored in the high DD/R stage to the low–middle M stage; and only 4 students or 2.1% scored in the high M stage to low–middle AA stage. No students scored in the high AA stage in this study.

Their average score was 79.03, placing them on the low-middle DD/R scale of the IDI or in the denial dimension of the DMIS. The intercultural sensitivity of most of the Taiwan senior students completing the inventory falls in the denial stage. This is somewhat unexpected because at the IDI seminar in 2005, Hammer and Bennet stated that by the time students enter college, they are usually in the minimization stage on the
DMIS. In other words, most of the students in this study whose level of intercultural sensitivity leans toward ethnocentrism use “standards from their own cultural backgrounds to judge and make conclusions about people from other cultures” (Brislin, 1990, p. 18).

In Olson and Kroeger’s (2001) study, they pointed out that individuals at urban universities have increased opportunities to work with diverse people with backgrounds different from their own. I initially hypothesized the students at research site A, an urban university, would demonstrate stronger intercultural sensitivity than those who attended research sites B and C, designated as rural universities. However, my expectation was disapproved in this study.

Primary Research Question 2:

What Is the Relationship Between the Results of the IDI and Selected Demographics Characteristics of the Taiwanese Undergraduate International Business and Management Majors in This Study?

To understand how selected demographic characteristics affect students’ intercultural sensitivity, I conducted the *t*-test and one-way ANOVA of the SPSS (Version 14.0). I found that gender, age, and foreign language ability do not affect students’ intercultural sensitivity; instead international experience, intercultural activities on campus, and future plans affect students’ intercultural sensitivity. The finding in this primary research reflects the results of earlier studies (Hammer et al., 2003; Lai, 2007), in
which the researchers similarly concluded that individuals’ intercultural sensitivity is not affected by gender and age. In addition, this finding shows that foreign language ability does not affect students’ intercultural sensitivity as other researchers had observed (Eschback et al., 2001; Paige, 1993).

Prior studies indicated that international experiences, such as short-term study abroad (Wheeler, 1985; Thomlinson, 1991), strengthen individuals’ intercultural sensitivity; whereas those who do not participate in such activities demonstrate less intercultural sensitivity. Authors have stated that individuals who participate in short-term overseas study more readily accept people from cultures different from their own and engage in less stereotyping of people in the host country (e.g., their customs and methods of interacting with others).

*Primary Research Question 3:*

*How do the Interviewees Selected From Among the Taiwan Undergraduate International Business and Management Majors in This Study View Culture? How do Their Responses Relate to the IDI if at all?*

In answer to this primary research question, 12 interview participants whose intercultural sensitivity leaned toward either ethnocentrism or ethnorelativism had no difficulty stating their views on culture. All interview participants have a general impression of different cultures because all courses relating to internationalism always include a brief definition of culture. Their teachers sometimes discuss their own
experiences with living and independent travel in different cultures with students in class. Although findings indicate that individuals’ intercultural sensitivity does not influence their general views of cultures, interviewees gave different views of culture, which can be classified according to subjective and objective culture based on Triandis’ (2002) study. Triandis’ definition of subjective culture includes educational, political, and religious systems, how should people live and interact with others, beliefs and attitudes, and so on; objective culture includes dress, food and eating styles, and so on. The findings indicate that individuals’ whose intercultural sensitivity leans toward ethnorelativism are able to provide more examples of subjective culture; whereas those whose intercultural sensitivity leans toward to ethnocentrism provide more examples of objective culture.

Primary Research Question 4:

What Kinds of Life Experiences Contribute to the Intercultural Sensitivity of the Taiwan Undergraduate International Business and Management Majors in This Study?

The finding emerging from this primary research question reflects the conclusions of numerous scholars (Cushner, McClelland, & Safford, 2006; Samovar, Porter, & McDaniel, 2007) in the field of culture studies, who stated that individuals usually learn about culture from family, peers, the mass media, schools, and religion. Although the 12 interview participants acknowledge that the most common way to learn about different cultures is watching television, some interview participants also state that they learned
cultural differences in their daily lives from their parents’ friends, relatives, peers, and informal schools (e.g., cram schools). Based on interview data, the findings show that individuals’ intercultural sensitivity is influenced by the way they learn about culture. The results show that when interview participants’ intercultural sensitivity leans toward ethnocentrism, they learn about different cultures primarily through the mass media; however, when interview participants’ intercultural sensitivity leans toward ethnorelativism, they usually learn culture differences from the personal experiences of others or experienced different cultures overseas by themselves.

Primary Research Question 5:

What Formal Educational Experiences Encouraged the Taiwanese Undergraduate International Business and Management Majors in This Study to Develop Their Intercultural Sensitivity? How?

Although higher education in Taiwan has recently promoted the recruitment of international students or overseas exchange programs, most interview participants do not appreciate what their schools have done. Most interview participants disapprove of intercultural activities on campus, complaining that they can understand only surface culture because no local people of the host cultures participate. Meanwhile, interview participants who rated their intercultural sensitivity as leaning toward ethnorelativism are willing to interact with foreign students more frequently than individuals who rated their intercultural sensitivity as leaning toward ethnocentrism. Those interview participants
also suggest that schools should provide culture-related courses to help students understand different cultures or to offer culture seminars to improve skills the students need to interact with foreign students appropriately. This finding confirms earlier research, which indicated that cross-cultural training seminars (e.g., Bhawuk & Brislin, 2000; Brislin & Yoshida, 1994) can raise individuals’ levels of respect for those from different cultures and reduce personal stress as well.

The other important finding in this study indicates that teachers’ personal experiences overseas are frequently the only resource available in formal education in Taiwan to provide students with insights about other cultures. Teachers’ attitudes about other cultures are; therefore, very important, but they are often unaware of their own ethnocentric attitudes and pass these attitudes and beliefs on to students unconsciously (Johnson & Inoue, 2003).

**Integrative Discussion of Quantitative and Qualitative Researches**

The average level of intercultural sensitivity of the 195 undergraduate business students in this study fell on the low-middle DD/R scale or in the defense/reversal dimension on the DMIS. The students’ intercultural sensitivity is not significantly influenced by their gender, age, and foreign-language ability; however, their international experiences, intercultural activities on campus, and future plan have a significant effect on their intercultural sensitivity.
In the qualitative study, the 12 interview participants were selected for the developmental level of their cultural sensitivity (DS) and their inclination toward either ethnocentrism or the ethnorelativism. Gender balance was also considered in the selection process. The selected interview participants described how they acquired their intercultural sensitivity from daily life and formal education. The data analysis shows that individuals often gain intercultural knowledge to improve their intercultural sensitivity via mass media, family members, relatives, friends, teachers, self-observation, and personal experience.

A discussion of the blended results of the quantitative and the qualitative studies of the intercultural sensitivity of undergraduate seniors majoring in international business and management in Taiwan appears in the following section. Table 21 integrates the quantitative and qualitative results.

*Gender*

The quantitative research demonstrates that gender \( (p=.299) \) does not affect intercultural sensitivity. Gender was considered in selecting the interviewees to achieve a balanced sample for the qualitative study. The intercultural sensitivity of all 6 interview participants (3 female students and 3 male students) leaning toward ethnocentrism fell in the low-middle DD/R stage; however, of the 6 interview participants whose intercultural sensitivity leaned toward ethnorelativism, 3 of the 4 scoring in the high M stage to
low-middle AA stage were female students. The intercultural sensitivity of the remaining 2 male interview participants fell in the high DD/R stage to low-middle M stage.

Integrating the quantitative results with the qualitative findings reveals that individuals’ intercultural sensitivity is unaffected by gender when their intercultural sensitivity scores fall in the low-middle DD/R stage; however, when their intercultural sensitivity exceeds the low-middle DD/R stage and approaches ethnorelativism, intercultural sensitivity is affected by gender. In this study, the findings from the qualitative study show that female students are more willing to interact with foreigners than male students and that female participants have stronger intercultural sensitivity than male participants in the ethnorelative dimension. This finding relates to several earlier studies (Neuliep, Chaudoir, & McCroskey, 2001; Wrench & McCroskey, 2003) that indicated that men generally score higher on measures of ethnocentrism than women.

**Age**

The average age of the 195 volunteers was 22.5 years. Age is not significantly linked with intercultural sensitivity (p= .083) in the quantitative study; the qualitative data also do not indicate that age significantly affects levels of intercultural sensitivity, reflecting the same findings as Hammer et al. (2003) and Lai (2007).

Some interview participants reported they had additional opportunities to participate in short-term study abroad or short-term missionary work overseas as undergraduates, reflecting numerous studies (Stangor, Jonas, Stroebe, & Hewstone, 1996;
Thomlinson, 1991) confirming that high schools and undergraduate college students would benefit from international or intercultural experiences, such as short-term study overseas.

**International Experience**

The quantitative study shows that nearly 50% of the students had no international experience overseas. Although over 50% of the student indicated that they had less than 3 months or over 3 months overseas experiences, most of them accumulated their traveling time on tours. In the quantitative study, the data show that international experiences (p=.000) affects participants’ intercultural sensitivity. In addition, individuals with 3–6 months’ international experience show stronger intercultural sensitivity than others with less than 3 months’ international experience. In the qualitative study, the results indicate that people with international experiences demonstrate higher intercultural sensitivity than those without international experiences. Furthermore, this qualitative study indicates that individuals who travel alone internationally or study in the short term overseas exhibit more intercultural sensitivity than those who have no international travel experiences or travel overseas with travel agents. The results also show that individuals with international experiences are more open-minded and tolerant of different cultures than those without international experience, reflecting Thomlinson’s (1991) findings.
**Foreign-Language Ability**

The quantitative study shows that over 50% of the students knew 2 or more foreign languages, and nearly 50% students stated they knew only one foreign language—English. The ability to speak a foreign language shows no significant difference (p=.299) in the results of the quantitative research. Although the interview data show no direct link between foreign-language ability and individuals’ intercultural sensitivity, individuals have positive experiences with foreigners either in Taiwan or overseas when they feel more confident about their foreign-language ability. This reflects Fish (2005), who stated that “not having an ability with the host language may lead to serious problems associated with failure to appropriately adapt to a host culture” (p. 228).

Some other interview participants, typically those who rated their intercultural sensitivity closer to ethnocentrism, grumbled about foreigners, particularly native speakers of English and their assumption that everyone should speak English. Some interview participants complained about classes taught in English because of a few exchange students attending classes and how that affected their learning outcomes. Because of a lack of foreign-language ability, local students are unwilling to interact with those exchange students outside of classes or in class. Otten (2003) stated

One reason for the poor contact between domestic and international students and the avoidance of diverse grouping for work assignments is that many students think that course requirements are easier to achieve in a homogeneous group or alone, whereas a culturally mixed group has to struggle with foreign languages, different learning styles, and so on. (p. 21)
**Intercultural Activities on Campus**

In the quantitative study nearly 70% of the students stated that their schools did not provide intercultural activities on campus or the students themselves had no interest in participating in them. Participating in intercultural activities on campus; however, showed significant differences (p=.011); overall, if individuals participate in intercultural activities on campus, they show more intercultural sensitivity than those who are uninterested in participating in them. The qualitative study also indicated that when more foreign students attend local schools, participants have an increased desire to participate in intercultural activities on campus. Furthermore, interview participants have additional opportunities to interact with those foreign students to understand different attitudes, values, and learning styles that differ from their own. Stangor et al. (1996) pointed out when the students have more contact with members of the host country, they show more positive attitudes and reduce negative stereotypes about those groups. This finding may also apply to local students who prefer contact with foreign students having stronger intercultural sensitivity than other local students.

**Future Plans**

The variable of future plans in the quantitative study demonstrates significant difference (p=.000). The results indicate that individuals who plan to study overseas after graduation exhibit stronger intercultural sensitivity than individuals who plan to work in Taiwan. In the qualitative study, the results also show that interview participants who
want to study abroad after graduation have stronger intercultural sensitivity than other
interview participants who intend to work in Taiwan. This result reflects Chirkov,
Vansteenkiste, Tao, and Lynch (2007), who showed that when individuals choose
self-development as goals of study overseas, they demonstrate more interest in other
cultures. Furthermore, interview participants who desire to study abroad always choose
the United Sates as their priority choice because they believe that America provides a
higher quality of education than other nations. Ingulsrud, Kai, Kadowaki, Kurobane, and
Shiobara (2002) cited students “seeking quality and prestige of educational institutions in
foreign countries” (p. 473–474). Earning an American diploma makes job-hunting easier
when they return home. This finding supports Kim, Guo, Wang, and Agrusa’s study
(2007), which indicated that among Taiwan students majoring in hospitality “the most
preferred country for studying abroad for both a master’s degree and Ph.D. degree was
the US” (p. 150).
# Table 21

*Summary of Integrating Quantitative and Qualitative Researches*

<table>
<thead>
<tr>
<th></th>
<th>Intercultural Sensitivity Toward Ethnocentrism</th>
<th>Intercultural Sensitivity Toward Ethnorelativism</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Gender</strong></td>
<td>No difference</td>
<td>Females students showed stronger intercultural sensitivity than male students</td>
</tr>
<tr>
<td><strong>Age</strong></td>
<td>No difference</td>
<td>No difference</td>
</tr>
<tr>
<td><strong>International Experience</strong></td>
<td>No overseas experience or interaction with foreigners in Taiwan</td>
<td>Short-term international experience and interaction with foreigners in Taiwan</td>
</tr>
<tr>
<td><strong>Foreign-Language Ability</strong></td>
<td>Most participants rated their foreign-language in the fair level</td>
<td>Most participants rated their foreign-language in the good level</td>
</tr>
<tr>
<td><strong>Intercultural Activities on Campus</strong></td>
<td>No interest in participating</td>
<td>Participate and suggest foreigners’ involvement in the activities</td>
</tr>
<tr>
<td><strong>Future Plans</strong></td>
<td>Prefer to work in Taiwan after graduation</td>
<td>Prefer to study abroad after graduation</td>
</tr>
</tbody>
</table>

Note. * = No differences were shown in the quantitative approach, but differences emerged in the qualitative approach.
Implications and Suggestions

The results of the quantitative study indicate that individuals’ intercultural sensitivity can be increased when they have international experiences, participate in intercultural activities on campus, and plan to study abroad after graduation. The findings of the qualitative study show that overseas experiences, intercultural activities on campus, and teachers’ international experiences can affect people’s intercultural sensitivity. As a result, the study has implications in a number of areas relative to Taiwan business college faculty members and business schools to improve business students’ intercultural sensitivity.

Taiwan Business Schools

Both the quantitative and qualitative studies show that senior business students who have international experiences or participate in intercultural activities on campus exhibit stronger intercultural sensitivity than those with no international experiences or participation in intercultural activities on campus. The results reveal that most students increase their intercultural sensitivity by doing missionary work overseas, short-term study abroad, and even traveling to foreign countries alone or with travel agents. In addition, students’ intercultural sensitivity can be affected by participating in intercultural activities on campus and teachers’ personal international experiences.
Hiring Diversity Faculty

Although schools in this study require no culture-related courses, the qualitative findings reveal that students still have opportunities to understand different cultures because teachers share their own personal experiences in classes. The qualitative findings illustrate that some students believe that listening to others’ experiences also can enhance their own intercultural sensitivity, helping them to avoid making the same mistakes when they interact with foreigners in the future. Although the data do not show directly what students expect in terms of the way teachers objectively deliver information and knowledge of different cultures, they show how teachers’ sharing experiences affect a person’s developing intercultural sensitivity.

The findings of this research suggest that “overseas travel and experience offer educators the opportunity to broaden their own world, to stretch their own boundaries, and to see and experience the things that they teach in their textbooks. These experiences enhance teaching effectiveness” (Toncar & Cudmore, 2000, p. 60). Consequently, business schools should not only prefer hiring business faculty who have graduated from native English-speaking countries, especially from the United States, but also hire faculty members who have had a variety of cultural experiences to enrich students’ intercultural sensitivity.
Providing Programs for Foreign Exchange or Summer Work Abroad

The results of the quantitative study show that students with more international experience demonstrate stronger intercultural sensitivity than those with less international experience. This result also reflects the qualitative findings. Similarly, numerous scholars have specified that international experiences enrich international awareness (Gage, 2001), knowledge of other cultures (Jurgens & McAuliffe, 2004), and the skills needed to adjust to new environments and to interact with people of different cultures (Thomlinson, 1991).

The findings of this research suggest that first-hand international experiences directly and strongly relate to individuals’ development of intercultural sensitivity; therefore, the availability of overseas programs between schools should be widely increased so that Taiwan business students have more opportunities to interact with foreigners overseas and to increase their intercultural sensitivity from first-hand experiences. To achieve this goal, each business school needs to establish a division of research and development to seek cooperation with business schools and companies abroad. When increasing numbers of business schools and/or business companies cooperate with Taiwan business schools, students will have additional opportunities to participate in the programs. Moreover, Taiwan business school leaders might consider developing programs for business seniors who have finished 3 years of coursework in Taiwan; if desired, these students can choose to study overseas for one year as exchange students. The availability of such programs will encourage more business seniors to study
overseas without postponing their graduation. The short-term work experience abroad can also help students learn about different cultures. Recently, Disney contracted with a university in Taiwan to interview and hire 13 Taiwan students to work short term for the company.

*Participating in Intercultural Activities on Campus*

The results of both the quantitative and qualitative studies show that intercultural activities on campus affect students’ intercultural sensitivity; however, most students who were interviewed claim no interest in attending intercultural activities on campus because no foreigners are involved in the activities and because foreign cultures might be incorrectly depicted by local people. Although some interview participants appreciate their schools’ offering of intercultural activities for the opportunities to understand cultures differ from their own, they have different personal goals to achieve, such as preparing for an examination to enroll in graduate school in Taiwan. The intercultural sensitivity of those students leans toward ethnocentrism.

The findings of this research suggest that when students positively participate in intercultural activities provided by schools, their intercultural sensitivity generally leans toward ethnorelativism. Thus, encouraging business students to participate in intercultural activities on campus to gain knowledge about the subjective culture of other nations is vital. Business schools should pay more attention to organizing intercultural activities, such as inviting foreigners who work in Taiwan to discuss different cultures
with local students to show them how to interact appropriately with foreigners and resolve potential conflicts between Taiwanese and foreigners. If universities have language centers, business school leaders might consider inviting foreign students to engage in panel discussions about their daily lives or their home culture. In addition, visiting foreign-based companies in Taiwan could also help business seniors understand foreign working styles. These kinds of intercultural activities can help business seniors understand a spectrum of interactions between Taiwanese and foreigners. Business schools may consider cooperating in intercultural activities with international schools, such as American and Japanese schools in Taiwan; such activities have the potential to help business seniors understand different educational systems and the nature of interaction between teachers and students in those systems. These intercultural activities also benefit students unable to go overseas.

*Providing Culture-related Seminars*

As demonstrated in the current study, students whose intercultural sensitivity inclines toward ethnorelativism have good experiences interacting with international peers on campus. Although some Taiwan business students would like to interact with international students, they often give up because they are unfamiliar with different cultures and do not want to embarrass themselves or others. As a result, to increase the level of efficiency of cross-cultural seminars for each student, the IDI should be employed to understand students’ level of intercultural sensitivity. Different levels of
international sensitivity require different kinds of training. Business schools should consider offering a variety of cross-cultural seminars to meet individual needs. For instance, if an individual’s intercultural sensitivity falls in the denial stage, she or he needs training to recognize that more than one culture exists in the world (IDI manual); however, someone in the acceptance stage no longer needs training in cultural differences but is ready to work on appropriate actions with people from different cultures (IDI manual).

*Providing Useful Culture Courses*

The qualitative study illustrates that when teachers and textbooks provide examples of other cultures, Western nations are always the first choice. Although the findings do not directly indicate business schools should pay more attention to curriculum design, one interviewee suggests that Taiwanese currently have more opportunities to work with people from Southeast Asia than Westerners; therefore, we should pay more attention to Southeast Asian cultures as well as communication and working styles in order to help Taiwan business managers work effectively with Southeast Asians.

The findings of this research suggest that culture-related courses and curriculum designs should accommodate local situations. Business schools should, therefore, consider sending business faculties to visit Southeast Asian schools and companies to understand more about their cultures. The first-hand experiences will help business faculties design appropriate curriculum for Taiwan business seniors. In addition, business
schools and faculties might invite managers who have worked with Southeast Asians to speak to Taiwan students.

Taiwan Business Faculty

In the qualitative study, some interviewed students argue that teachers’ experiences with other cultures do not represent everyone’s experiences; nevertheless, most students are grateful to have opportunities to listen to teachers’ personal experiences. The results also show that teachers’ international experiences can affect students’ view of different cultures.

Designing Appropriate Curriculum

Although no findings indicate Taiwan business colleges provide culture-related courses in the current study, business faculty members might consider designing appropriate curriculum relative to cross-cultural issues in their professional courses to enhance students’ intercultural sensitivity and meet students’ needs.

Students’ gender considerations. Gender difference does not affect students’ intercultural sensitivity as shown in the quantitative study, but in the qualitative study it does. The qualitative study shows that business faculty members need to note students’ genders when they design curriculum. Compared with Taiwan female students studying overseas or working in Taiwan directly after graduation, Taiwan male students may not enthusiastically seek to understand different cultures during their college lives because Taiwan males must serve 2 years of military training after they graduate from colleges.
To enhance Taiwan male students’ interest in different cultures, business faculties might survey male students for their general interests. For instance, if male students show more interest in sports, faculties could talk more about sports in a host culture, design conversation topics about sports, and discuss with male students how managers run teams to increase their interest in understanding other cultures.

_Students’ future plans._ According to the current study, the intercultural sensitivity of students who prefer working or studying in Taiwan leans toward ethnocentrism. Those students with international experiences are more likely to pursue higher education overseas in the future, confirming Rychener’s (2004) study, and those students lean toward ethnorelativism. Faculty members must, therefore, be sure to offer different curricula to enhance students’ intercultural sensitivity. For students who plan to study overseas, curriculum might be focused on educational systems, styles, and relationships between teachers and students on an academic level. Those students might also want to know about the host culture’s general conversation topics, life styles, and attitudes toward others. For students who plan to work in Taiwan, curriculum might focus on foreign-based companies’ policies, negotiation styles, relationship between managers and employees, and communication styles. Thus, all students with a variety of future plans can fulfill different needs and then practice what they have learned in their future.

_Students’ language ability._ Although no significant difference has emerged between intercultural sensitivity and foreign language capability in the quantitative study,
the interview data show that individuals feel comfortable interacting with foreign students because they can communicate in the same language. As a result, business faculties need to work closely with language faculties to help students identify their language levels. When the same level of students study in the same group, they feel comfortable learning. For example, if a student has lower language ability, both business and language teachers might teach the student basic survival language, helping her or him to overcome any reluctance to study overseas and experience different cultures. For students with confidence in their foreign language ability, teachers might teach them general conversation techniques of the host culture, so those students would increase their desire to experience different cultures with the development of positive intercultural sensitivity.

**Attending Cross-culture Seminars**

The current study shows that students’ intercultural sensitivity is affected by business faculty members; therefore, business faculties themselves must regularly attend cross-cultural seminars to enhance their knowledge of different cultures to avoid stereotyping people from other cultures. Moreover, a committee for cross-cultural curriculum design is needed in business schools. Because every business faculty member may not have time to attend every seminar or experience each country, faculties should work together to share information and experiences to design diverse curriculum relative to cultural differences. If business faculty members agree to coteach classes, more
students would have the opportunity to improve their views of other culture based on different faculty members’ perspectives.

Leading Discussions Before and After Students Participate in Intercultural Activities on Campus

Some students in the current study state they are not interested in participating in intercultural activities, perhaps indicating that they do not care or have no interest in other cultures. In order to enhance students’ desire to participate in intercultural activities on campus and to increase students’ interests, business faculties need to spend time providing some knowledge of cultural background on a specific nation in classes before asking students to participate in intercultural activities. To accomplish the goal, faculties might lead students in a search of the Internet and provide reading materials and videos about a specific culture; students can later attend an activity with other students of that particular culture. If students have some idea about the host culture, their interest in that culture will increase. After students participate in the intercultural activities, teachers might open discussions about what students have perceived through their reading materials, video viewing, and actual participation in activities by themselves. Discussions following the activities would help students reduce their stereotyping of the host culture. The before and after discussions can help students gain full impressions of other cultures as well as understand what kinds of conflicts they might face in the host culture and how to act appropriately.
Limitations

The nature of the sample itself stands as a major limitation of this study. Conducting a survey with all senior undergraduates who major in international business and management in Taiwan is, of course, impossible; so this study focused on selected universities. Consequently, the study results may have been different had my survey been conducted at different schools.

The other limitation of this study involves the building of personal relationships between the researcher and the interview participants. Some interview participants got along easily at the first interview, but others remained distant even at the final interview. Participants who were initially open with the researcher volunteered more information and provided more examples of their daily lives and their formal education than other interview participants who may have felt uncomfortable talking about such information with the researcher; therefore, if the researcher had more time to interact with and participate in and out classes with interview participants, study outcomes may have differed.

Conclusion

The purposes of this study included the following: (a) understanding the level of intercultural sensitivity of senior undergraduates majoring in international business and management in Taiwan; (b) determining whether selected demographics affect individuals’ intercultural sensitivity; (c) interviewing selected participants to determine
how they have developed intercultural sensitivity in their daily lives; and (d) interviewing selected participants to determine how formal education has helped them develop their intercultural sensitivity.

In terms of the quantitative study, Hammer and Bennett (2005) pointed out that the intercultural sensitivity of undergraduate college students generally falls in the minimization stage, but the results of this study indicate that senior undergraduates majoring in international business and management in Taiwan place their own intercultural sensitivity in the denial stage, which represents an unexpected finding. By way of explanation, Taiwan students do not have as many opportunities to interact with people who differ from themselves as students in Western countries. The literature showed that Taiwan only had 9,600 international students (Ministry of Education, ROC, 2005), but the US had 560,000 international students (Open Doors, 2005) during the 2004–05 academic year. The relationship between the selected demographics categories and the 195 students’ overall intercultural sensitivity shows that international experiences, intercultural activities on campus, and the future plan can affect individuals’ intercultural sensitivity; but gender, age, and foreign-language ability do not. Those statistical results were expected and reflect to numerous prior studies (e.g., Chirkov et al., 2002; Hammer et al., 2003; Thomlinson, 1991).

In the qualitative study, findings show that although the 12 interview participants have a different understanding of culture, the different ways they learn culture affects
their intercultural sensitivity. Those students closed to the ethnocentrism side told more about objective cultures while those students closed to the ethnorelativism side shared more about subjective cultures. Furthermore, the individuals whose intercultural sensitivity leans toward ethnocentrism cite the mass media, especially television, as their primary means to learning culture in their daily lives; however, the individuals whose intercultural sensitivity leans toward ethnorelativism believe that interacting with foreigners overseas and listening to others’ personal experiences overseas help them understand the differences between their own culture and other cultures more than watching television. This finding confirms Van Hoof and Verbeeten’s (2005) conclusion that individuals who have international experiences, especially study abroad, can understand more about other cultures, appreciate their own culture, and enrich their own personality (p. 56).

Regarding the other research question about the relationship between formal education and individuals’ intercultural sensitivity, findings indicate that all individuals rely on teachers’ personal experiences to gain knowledge of culture during the course of their formal education because the schools do not offer culture-related courses or offer a culture-related course only as an elective. Individuals whose intercultural sensitivity closer to ethnorelativism suggest that their schools provide seminars or courses to train them on how to interact and work suitably with foreigners. One interviewee pointed out specifically that schools and teachers should help students understand the cultures of
Southeast countries, such as Thailand, Vietnam, and the Philippines because Taiwanese frequently work with people from these countries in Taiwan. Although numerous studies showed that study overseas is the best way to improve intercultural sensitivity, lectures, readings, cases studies, and class discussion are also important tools for learning to understand and appreciate other cultures (Cruz & Patterson, 2005, pp. 42–43).

When integrating the results of quantitative and qualitative studies, two surprising findings emerged. First, although gender does not significantly influence intercultural sensitivity overall, among the selected interview participants female students have higher intercultural sensitivity than male students, reflecting studies by Neuliep et al. (2001) and Wrench and McCroskey (2003), who found that males normally score higher on measures of ethnocentrism than females.

Second, the relationship between students’ intercultural sensitivity and foreign-language ability is not statistically significant; interview participants with greater confidence in their foreign-language ability exhibit a stronger intercultural sensitivity than others. This phenomenon could be explained by Paige (1993) and Eschback et al. (2001), who found that expatriates feel comfortable and learn about a host culture easily if they can speak the host language.

Suggestions for Further Study

Several areas should be investigated in future studies. In the demographic categories of the quantitative study, participants’ religion as well as the educational level
of their parents should be included. The Intercultural Developmental Inventory (IDI) should be administered to teachers who teach international business-related courses. In the qualitative study, observing intercultural activities on campus and interviewing teachers mentioned frequently by students should be considered.

**The Educational Level of Parents**

Throughout interview data, only one interview participant mentioned that her family had discussed culture issues with her because her grandparents and parents had studied abroad. In numerous earlier studies, the results showed individuals who study or independently travel overseas enhance their language ability, cross-cultural skills, and knowledge of the host culture (Dwyer & Peters, 2004). In other words if a participant’s family members (e.g., parents) have experience studying overseas or travel other nations on their own, then those individuals will in turn provide more opportunities to their children to study or travel overseas than other family members who have not had such experiences. Family members with such experiences discuss cultural issues more than those who do not; therefore, the educational level of parents should be included in a hypothesis to determine whether parents’ educational level affects students’ intercultural sensitivity.

**Religion**

The role of religion is absent from this study of intercultural sensitivity; however, Lane (2002) pointed out “with most faith communities, beliefs and teachings are very
closely linked to cultural values and behaviors” (p. 20). Many earlier studies (e.g., Leah, 2004) cited the positive relationship that occurs between religion and culture. Tarakeshwar, Stanton, and Pargament (2003) pointed out that “religion has a strong influence on cross-cultural dimensions. . . . Culture also influences and shapes religious beliefs and practices” (p. 377); therefore, future researchers should examine whether religion affects individuals’ intercultural sensitivity.

Understanding Teachers’ Intercultural Sensitivity

Because I found that teachers’ views of different cultures could affect those of their students, the IDI should also be administered to teachers to understand their intercultural sensitivity. According to Cooper and Chattergy (1998), and Johnson and Inoue (2003) teachers’ attitudes toward different can affect students; therefore, teachers’ intercultural sensitivity should be examined.

Observing Intercultural Activities on Campus

Teachers in Taiwan are uncomfortable with researchers in their classrooms, so observing intercultural activities conducted on campus by schools or student organizations can be another means to discovering ways students develop intercultural sensitivity. Klak and Martin (2003) stated, “One way that colleges and universities can respond to the need to increase students’ intercultural sensitivity is by hosting large-scale events which celebrate the diversity of global cultures” (p. 462). The observation of such activities might help the researchers understand what types of intercultural activities
students want and how they change their intercultural views as a result of those activities (Goltz & Hietapelto, 2006; Klak & Martin, 2003).

*Interviewing Teachers Mentioned Frequently by Students*

When I interviewed participants about what they learned about cultures in their formal education, all participants mentioned teachers’ sharing their own personal experiences in class. Qing (2005) concluded that “intercultural experience has a significant impact on both Chinese teachers’ and British trainers’ professional development” (p. 20); he conducted interviews with these teachers and concluded such experiences are necessary because students’ intercultural understanding can be affected by teachers’ positive and negative international experiences.
APPENDICES
APPENDIX A

RATIONALES FOR THE ALTERNATIVE EXPLANATIONS
Rationales for the Alternative Explanations (p. 58)

1. It is probable that Mei-ying and her family were not accustomed to eating American food and perhaps did not care very much for it. They were, however, all aware of the gesture that Alice was trying to make, and they all indicated that they would be happy to try some genuine American cooking. There is an answer that more fully explains the situation. Please choose again.

2. It may have been more usual for Alice to pay, but considering this particular situation and also the fact that Mei-ying’s family already knew of Alice’s financial status, that is not the case here. Please choose again.

3. There is no indication of this in this incident. The family seemed to appreciate Alice’s plan when she first introduced it. Please choose again.

4. This seems to be the overriding problem. Food and the outdoors (certainly not the street) with no refrigeration do not seem to meet sanitary conditions from Alice’s point of view. On the other hand, the Western-style market has unknown places of storage. This food does not meet standards of freshness and cleanliness from Mei-ying and her family’s perspective. The vegetables seem dried up and everything is covered or packaged so one cannot really tell how fresh things are. Mei-ying and Alice have different ideas about what constitutes sanitary or fresh food.
APPENDIX B

THE IDI LITERATURE PUBLISHED
### The IDI Literature Published

<table>
<thead>
<tr>
<th>Years of Publication and Author(s)</th>
<th>Participants</th>
<th>Instruments</th>
<th>Experimental Group</th>
<th>Control Group</th>
<th>Nature of Key Findings</th>
</tr>
</thead>
</table>
| Olson, C. L., & Kroeger, K. R. (2001) | $n = 52$ faculty and staff | IDI; GCI | No | No | 1) Increasing language skills could increase intercultural sensitivity and global competency.  
2) Increasing experience abroad could increase intercultural sensitivity and international communications skills. |
| Althuler, L., Sussman N. M., & Kachur, E. (2003) | $n = 24$ pediatric resident trainees | IDI | Yes | Yes | 1) No significant statistical differences appeared between genders in the pretest but appeared in the posttest.  
2) No significant differences between prior experiences in the pre- and posttests on what aspect.  
3) People with complex training increased ethnorelativism more than others. |
<table>
<thead>
<tr>
<th>Years of Publication and Author(s)</th>
<th>Participants</th>
<th>Instruments</th>
<th>Experimental Group</th>
<th>Control Group</th>
<th>Nature of Key Findings</th>
</tr>
</thead>
<tbody>
<tr>
<td>Endicott, L., Bock, T., &amp; Narvaez, D. (2003)</td>
<td>n = 70 undergraduate students</td>
<td>MEXQ; DIT2; IDI</td>
<td>No</td>
<td>No</td>
<td>1) The ethno-relative stages and the post conventional positively correlated on the IDI and DIT2. 2) The depth of multicultural experiences could increase scores on the IDI and DIT.</td>
</tr>
<tr>
<td>Klak, T., &amp; Martin, P. (2003)</td>
<td>n = 63 students</td>
<td>IDI</td>
<td>Yes</td>
<td>No</td>
<td>1) Students who attended LAC activities increased her intercultural sensitivity as shown on the posttest. 2) LAC activities could not motive students to enter the adaptation and contextual evaluation and cultural marginality stages.</td>
</tr>
<tr>
<td>Straffen, D. A. (2003)</td>
<td>n = 336 high school students</td>
<td>IDI; Follow-up interviewing</td>
<td>No</td>
<td>No</td>
<td>1) Intercultural sensitivity could increase in students who spent more years in an international school. 2) Interviewees responded to questions based on the Worldview scale of the DMIS.</td>
</tr>
</tbody>
</table>
The IDI Literature Published (Continued)

<table>
<thead>
<tr>
<th>Years of Publication and Author(s)</th>
<th>Participants</th>
<th>Instruments</th>
<th>Experimental Group</th>
<th>Control Group</th>
<th>Nature of Key Findings</th>
</tr>
</thead>
</table>
| Westwick, J. (2004, 2005)         | $n = 753$ students | IDI, Follow-up interviewing | Yes | Yes | 1) Students who attended in English/World Cultures class increased intercultural sensitivity as shown on the posttest in the encapsulated marginality stage.  
2) DS was affected by gender, years in school, and years of international experiences. |
| Anderson, P. H., Lawton, L., Rexesen, R. J., & Hubbard, A. C. (2006) | $n = 16$ college students | IDI | Yes | No | 1) Students who participated in 4-week study-abroad programs increased in intercultural sensitivity.  
2) Students saw other cultures as better than their own.  
3) Students improved their ability to accept and adapt to cultural differences. |
APPENDIX C

LETTER OF CONSENT TO UNIVERSITY DEPARTMENTS
Dear [dean, professor],

My name is Hsiao-Yin Chen, and I am a doctoral candidate, majoring in curriculum and instruction at Kent State University in Kent, Ohio, USA. As part of my dissertation, I am interested in investigating the following:

1. The intercultural sensitivity exhibited by senior Taiwan business college students majoring in either international business and management as indicated on the Developmental Model of Intercultural Sensitivity (DMIS); and
2. The personal experiences and formal school education responsible for that intercultural sensitivity.

Currently, no one has researched this topic, and the results may help professors and school administrators understand how to help business students develop intercultural sensitivity. The participants will be asked to complete the 50-item version of the Intercultural Development Inventory (IDI), which measures individuals’ worldview regarding cultural differences. Based on the results, I will select 12 interview participants to engage in three interviews with me. They will have an opportunity to review their dialogue transcripts and report any errors to me. Confidentiality will be maintained in both the final quantitative and qualitative studies. After completing all interviews, each participant will receive 1,000 New Taiwan dollars as compensation for their time and contributions to the research. The currency exchange rate between New Taiwan dollars and American dollars was 34.82 : 1.00 according to the Central Bank of China (Taiwan) on October 8, 2005 (http://www.cbc.gov.tw/EngHome/default.asp).

If you are interested in collaborating on this research, please let me know before November 30, 2005. In that case I will call you and make an appointment to talk a bit more about the instrument, procedures, and benefits involved in participating in the research. (Because of copyright regulations I am unable to attach the IDI with this letter.)

Sincerely,

Hsiao-Yin Chen
Doctoral Candidate
Kent State University
Phone: (330)673-7479
E-mail: hchen3@kent.edu
APPENDIX D

CONSENT LETTER TO STUDENTS
Dear potential participants,

My name is Hsiao-Yin Chen, and I am a doctoral candidate majoring in curriculum and instruction at Kent State University in Kent, Ohio, USA. As part of my dissertation, I need students whose nationality is Taiwanese and academic rank is freshman or senior in international business and management and business administration.

If you decide to participate in this study, you will be asked to complete the 50-item version of the Intercultural Development Inventory (IDI) (I will explain the purpose of the IDI in your class). It will take approximately 15 minutes to complete; however, you may take all the time you need to complete it.

Each IDI group profile will be presented in each class when I finish all data analysis, and individual profiles will be presented privately upon the individual’s request.

After you complete the IDI, you might be chosen to participate in the interview portion of the study. The conversational in-depth interview will last approximately 90 minutes. The interviews will help me to understand thoroughly whether students’ levels of intercultural sensitivity can be affected by personal experiences and formal education. Confidentiality will be maintained in both the final quantitative and qualitative studies. After completing all interviews, each participant will receive 1,000 New Taiwan dollars as compensation for their time and contributions to the research. The currency exchange rate between New Taiwan dollars and American dollars was 34.82 : 1.00 according to the Central Bank of China (Taiwan) on October 8, 2005 (http://www.cbc.gov.tw/EngHome/default.asp).

The interview data will remain confidential, and interview participants can read their own transcript of the interview any time by connecting with me at hchen1@kent.edu or (02)2758-7953. If you want to know more about this research project, please call me at (02)2758-7953 or e-mail me at hchen1@kent.edu. You can also connect with my advisor, Dr. Kenneth Cushner at kcushner@kent.edu or (330) 672-0728.

The project has been approved by Kent State University. If you have questions about Kent State University’s rules for research, please call Dr. John L. West, Vice President and Dean, Division of Research and Graduate Studies (Tel. 330.672.2704).

Sincerely,
Hsiao-Yin Chen
Doctoral Candidate

CONSENT STATEMENT
I agree to take part in this project. I know what I will have to do and that I can stop any time.

________________________________________  ________________
Signature                                               Date
APPENDIX E

ADDITIONAL DEMOGRAPHICS QUESTIONS
ADDITIONAL DEMOGRAPHIC QUESTIONS

1. Personal Content Information (optional)
   (a) Name: __________________________
   (b) Phone: __________________________
   (c) E-mail: __________________________

2. Briefly describe what culture means to you? How do you think culture is important to you?

3. Language Ability

<table>
<thead>
<tr>
<th>Language</th>
<th>Excellent</th>
<th>Good</th>
<th>Fair</th>
<th>Poor</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
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<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

4. Participating in intercultural activities on campus
   ____ Ever participate
   ____ Never participate
   ____ Not interested in those activities

5. Future Plans
   ____ Work in Taiwan
   ____ Pursue higher degree in Taiwan
   ____ Work abroad
   ____ Pursue higher degree abroad
   ____ Undecided

Thank you for participating!
APPENDIX F

INTERVIEW GUIDE
INTERVIEW GUIDE

1. Discuss interview participant’s Intercultural Development Inventory (IDI) profile.

2. Personal Background
   Tell me about your personal background.
   (a) Why did you choose to study international business and management instead of another major?
   (b) How did you arrive at your plans for the future?

3. Personal Life Experience
   What does culture mean to you?
   (a) Why do you think that way? Can you give me some examples?
   (b) How have situations or your family impacted your attitudes toward culture?
   (c) If you feel comfortable, please give me a specific example that helps you to develop intercultural sensitivity. In what way?
   (d) Has this specific example influenced your future plans?
   (e) Have you ever interacted with people who have cultural backgrounds different from yours? If so, could you tell me how you interacted with him or her?
      (i) What difficulties occurred during the interaction, if any?
      (ii) To what degree did you enjoy the interaction with him or her?
   (f) If not, tell me what has prevented your interacting with people who have cultural backgrounds different from yours?
      (i) To what extent do you think language skills can be a barrier between two people who do not share the same culture?

4. Formal Educational Experience
   Tell me about your institution.
   (a) When you started your college life, what did you expect to learn regarding culture in school?
   (b) Which course(s) do you like? Why?
   (c) Have you learned about culture what you expected to learn in this class?
   (d) How does your instructor teach your class?
   (e) In your opinion, what are the best teaching strategies for you to learn about culture?
   (f) Has your institution offered cultural activities designed to improve students’ intercultural sensitivity?
      (i) If so, have you ever attended those programs? Do you benefit from those activities? If, so how?
      (ii) If not, tell me why those activities have not inspired you?
APPENDIX G

OBSERVATIONAL/INTERVIEW PROTOCOL
**OBSERVATIONAL/INTERVIEW PROTOCOL**

<table>
<thead>
<tr>
<th>Descriptive Notes</th>
<th>Reflective Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Discuss interview participant’s Intercultural Development Inventory (IDI) profile.</td>
<td></td>
</tr>
<tr>
<td>2. Tell me about your personal background.</td>
<td></td>
</tr>
<tr>
<td>3. What does culture mean to you?</td>
<td></td>
</tr>
<tr>
<td>4. In your personal life, have you ever interacted with people who have cultural backgrounds different from yours?</td>
<td></td>
</tr>
<tr>
<td>5. When you started college, what did you expect to learn in school?</td>
<td></td>
</tr>
</tbody>
</table>
APPENDIX H

THE EXAMPLE OF THE IDI PROFILE
### IDI PROFILE for INTERCULTURAL SENSITIVITY

**Developmental Model of Intercultural Sensitivity**

**Intercultural Development Inventory**

**DIMENSIONS**

<table>
<thead>
<tr>
<th>SCALES</th>
<th>Ethnocentrism</th>
<th>Defender</th>
<th>Defender Reversal</th>
<th>Minimization</th>
<th>Acceptance</th>
<th>Adoption</th>
<th>Integration</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Marginality</td>
</tr>
</tbody>
</table>

#### Your Overall Developmental Intercultural Sensitivity

**PROFILE (DS)**

- 78.03

#### Your Overall Perceived Intercultural Sensitivity

**PROFILE (FS)**

- 117.47

### WORLDVIEW PROFILE

**DD SCALE:** Indicates a worldview that simplifies and/or polarizes cultural difference.

<table>
<thead>
<tr>
<th>1.0</th>
<th>Unresolved</th>
<th>2.33</th>
<th>In transition</th>
<th>3.36</th>
<th>Resolved</th>
<th>5.0</th>
</tr>
</thead>
</table>

**R SCALE:** Indicates a worldview that reverses "us" and "them" polarization, where "them" is superior.

<table>
<thead>
<tr>
<th>1.0</th>
<th>Unresolved</th>
<th>2.33</th>
<th>In transition</th>
<th>3.36</th>
<th>Resolved</th>
<th>5.0</th>
</tr>
</thead>
</table>

**M SCALE:** Indicates a worldview that highlights cultural commonality and universal issues.

<table>
<thead>
<tr>
<th>1.0</th>
<th>Unresolved</th>
<th>2.33</th>
<th>In transition</th>
<th>3.36</th>
<th>Resolved</th>
<th>5.0</th>
</tr>
</thead>
</table>

**AA SCALE:** Indicates a worldview that can comprehend and accommodate to complex cultural differences.

| 1.0 | Unresolved | 2.33 | In transition | 3.36 | Resolved | 5.0 |

**EM SCALE:** Indicates a worldview that incorporates a multicultural identity with confused cultural perspectives.

| 1.0 | Unresolved | 2.33 | In transition | 3.36 | Resolved | 5.0 |
**ID1 PROFILE for DEVELOPMENTAL ISSUES**

**DD SCALE:** Indicates a worldview that simplifies and/or polarizes cultural difference.

<table>
<thead>
<tr>
<th>1.0</th>
<th>Unresolved</th>
<th>2.33</th>
<th>In transition</th>
<th>3.66</th>
<th>Resolved</th>
<th>5.0</th>
</tr>
</thead>
</table>

**DENIAL CLUSTER:** tendency to withdraw from cultural difference.

<table>
<thead>
<tr>
<th>1.0</th>
<th>Unresolved</th>
<th>2.33</th>
<th>In transition</th>
<th>3.31</th>
<th>Resolved</th>
<th>5.0</th>
</tr>
</thead>
</table>

* Disinterest in cultural difference.

<table>
<thead>
<tr>
<th>1.0</th>
<th>Unresolved</th>
<th>2.33</th>
<th>In transition</th>
<th>3.19</th>
<th>Resolved</th>
<th>5.0</th>
</tr>
</thead>
</table>

* Avoidance of interaction with cultural difference.

<table>
<thead>
<tr>
<th>1.0</th>
<th>Unresolved</th>
<th>2.33</th>
<th>In transition</th>
<th>3.66</th>
<th>Resolved</th>
<th>5.0</th>
</tr>
</thead>
</table>

**DEFENSE CLUSTER:** tendency to view the world in terms of "us and them," where "us" is superior.

<table>
<thead>
<tr>
<th>1.0</th>
<th>Unresolved</th>
<th>2.33</th>
<th>In transition</th>
<th>3.63</th>
<th>Resolved</th>
<th>5.0</th>
</tr>
</thead>
</table>

**R $SCALE$:** Indicates a worldview that reverses "us" and "them" polarization, where "them" is superior.

<table>
<thead>
<tr>
<th>1.0</th>
<th>Unresolved</th>
<th>2.33</th>
<th>In transition</th>
<th>3.19</th>
<th>Resolved</th>
<th>5.0</th>
</tr>
</thead>
</table>
IDI PROFILE for

**M SCALE:** Indicates a worldview that highlights cultural commonality and universal values.

| 1.0 | Unresolved | 2.33 | In transition | 3.66 | Resolved | 5.0 |

**SIMILARITY CLUSTER:** Tendency to assume that people from other cultures are basically "like us."

| 1.0 | Unresolved | 2.33 | In transition | 3.66 | Resolved | 5.0 |

**UNIVERSALISM CLUSTER:** Tendency to apply one's own cultural values to other cultures.

| 1.0 | Unresolved | 2.33 | In transition | 3.66 | Resolved | 5.0 |

**AA SCALE:** Indicates a worldview that can comprehend and accommodate to complex cultural difference.

| 1.0 | Unresolved | 2.33 | In transition | 3.66 | Resolved | 5.0 |

**ACCEPTANCE CLUSTER:** Tendency to recognize patterns of cultural difference in one's own and other cultures.

| 1.0 | Unresolved | 2.33 | In transition | 3.66 | Resolved | 5.0 |

**ADAPTATION CLUSTER:** Tendency to shift perspective and behavior according to cultural context.

- Cognitive frame-shifting.
- Behavioral code-shifting.

| 1.0 | Unresolved | 2.33 | In transition | 3.66 | Resolved | 5.0 |

**EM SCALE:** Indicates a worldview that incorporates a multicultural identity with confused cultural perspectives.

| 1.0 | Unresolved | 2.33 | In transition | 3.66 | Resolved | 5.0 |
APPENDIX I

U-CURVE OF CULTURAL ADAPTATION
U-CURVE OF CULTURAL ADAPTATION

STAGES OF TRANSITION

Level of Satisfaction

Length of Time in Host/Home Culture

HONEYMOON

FIT
TOLERANCE (Different but O.K.)
UNDERSTANDING (Different but reasonable)
CREATIVITY (Different but open to interaction/transaction)

AVOIDANCE

FLIGHT
ANGER (Different and Bad)
MOCKERY (Different and Foolish)
ICEBERG
REFERENCES
REFERENCES


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