A Scale to Measure Thai Rhetorical Sensitivity

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ABSTRACT

This study refines the measurement of rhetorical sensitivity in a non-Western environment. A description of the theory of rhetorical sensitivity was prepared in the Thai language. Faculty members and graduate students at Bangkok University were asked to generate 90 Likert-type items to measure the concept. The original 30–item RHETSEN2 was translated into Thai and included in this research. Thus, a total of 120 items in Thai were presented to 429 undergraduate students in Thailand for their evaluation. The data consequently collected were analyzed using SPSS Window 9.0, principal components, varimax solution factor analysis. The results indicate the presence of three factors corresponding to the underlying components of the rhetorical sensitivity concept. Only two of the original RHETSEN2 items display sufficient loadings to be included in the new instrument to measure Thai rhetorical sensitivity. The present study verifies the previously identified dimensions of rhetorical sensitivity and succeeds in presenting an instrument to measure rhetorical sensitivity in a non-Western environment. Given the close relationship between rhetorical sensitivity and communication effectiveness, the new instrument, THAIRHETSEN, should facilitate identification of messages contributing to intercultural communication effectiveness.

บทคัดย่อ

งานวิจัยชิ้นนี้เป็นการวัด Rhetorical Sensitivity ในบริบทที่ไม่ใช่สังคมตะวันตก โดยเริ่มจากการจัดเตรียมทฤษฎีเกี่ยวกับ Rhetorical Sensitivity เป็นภาษาไทย จากนั้นคณะผู้วิจัยได้ขอให้คณาจารย์และนักศึกษาบัณฑิตวิทยาลัยสร้างข้อคำถามจำนวน 90 ข้อที่ใช้มาตรวัดไลเคิร์ท และคณะผู้วิจัยได้แปลข้อคำถามเดิมจำนวน 30 ข้อของแบบสอบถาม RHETSEN2 เป็นภาษาไทยเช่นกันและยังรวมไว้ในงานวิจัยนี้ด้วย ดังนั้น เครื่องมือที่ใช้ในงานวิจัยชิ้นนี้จึงมี 120 ข้อคำถามซึ่งถูกแจกให้กับนักศึกษาระดับปริญญาตรีจำนวน 429 คนในประเทศไทยเพื่อให้ประเมินแบบสอบถามดังกล่าว คณะผู้วิจัยได้วิเคราะห์ข้อมูลที่เก็บรวบรวมมาได้โดยใช้โปรแกรม SPSS Window 9.0 และใช้การแยกองค์ประกอบ (Principal Components) และการวิเคราะห์แฟคเตอร์ โดยหมุนแกนแบบวาริแมกซ์ (Varimax Solution Factor Analysis)

ผลการวิเคราะห์พบองค์ประกอบหลัก 3 ตัว ซึ่งสอดคล้องกับองค์ประกอบที่มีอยู่เดิมของแนวคิด Rhetorical Sensitivity และยังพบว่ามีเพียงข้อคำถามเดิมจำนวน 2 ข้อของแบบสอบถาม RHETSEN2 ที่มีน้ำหนัก (loadings) เพียงพอที่จะถูกรวมไว้ในเครื่องมือใหม่ที่จะใช้วัด Rhetorical Sensitivity ของคนไทย

งานวิจัยชิ้นนี้มีวัตถุประสงค์เพื่อตรวจสอบมิติที่มีอยู่เดิมของแนวคิด Rhetorical Sensitivity และประสบความสำเร็จในการนำเสนอเครื่องมือใหม่ที่สามารถใช้วัด Rhetorical Sensitivity ในบริบทที่ไม่ใช่สังคมตะวันตก และเมื่อพิจารณาว่ามีความสัมพันธ์ที่ชัดเจนระหว่าง Rhetorical Sensitivity และประสิทธิผลด้านการสื่อสาร เครื่องมือใหม่ที่ชื่อ THAIRHETSEN น่าจะทำให้การระบุรูปแบบของข่าวสารที่จะนำไปสู่ประสิทธิผลด้านการสื่อสารข้ามวัฒนธรรมเป็นไปโดยสะดวกมากขึ้น

DEVELOPMENT OF AN INSTRUMENT TO MEASURE THAI RHETORICAL SENSITIVITY

The theory of rhetorical sensitivity, originally advanced by Hart and Burks (1972) and Hart, Carlson, and Eadie (1980), focuses on message transmission and suggests principles that can be employed in the development of effective intercultural

communication behavior. Three general types of communicators are identified: noble selves; rhetorical reflectors; and, rhetorical sensitives. Noble selves maintain their personal characteristics without adapting to others. Rhetorical reflectors, the relative opposite of noble selves, defer to the wishes of others. Rhetorical sensitives display message behavior located between the extreme of the noble selves and the rhetorical reflectors.

Hart and Burks (1972) identified several characteristics of rhetorically sensitive individuals. Rhetorical sensitives accept role-taking as part of the human condition and they attempt to avoid stylized verbal behavior. They reject rigidity in communicating with others and readily undergo the strain of adapting to others. Rhetorical sensitives draw clear distinctions between all information and that information acceptable for communication. Finally, rhetorical sensitives recognize that ideas can be expressed in a wide variety of messages and they adjust their messages to particular audiences in unique situations. Ting – Toomey (1998) described a rhetorically sensitive person as "a flexible, adaptable human being who is high in role-taking abilities and is cautious and circumspective in his/her communicative process with others" (P. 28).

The behaviors associated with rhetorical sensitivity constitute a foundation for effective interpersonal communication pedagogy. Ward, Bluman, and Dauria (1982) noted that the theory of rhetorical sensitivity emphasizes "…*relational* over *pragmatic* rhetorical goal setting" (p. 189). Phillips and Metzger (1976) asserted that rhetorical sensitivity is a link from rhetoric in the public context to private conversations. Knutson, Vivatananukul, and Hwang (1995) suggested that the theory of rhetorical sensitivity's emphasis on the relationship might be particularly useful in the identification of different cultural norms influencing effective intercultural communication.

Although the theory of rhetorical sensitivity presents inventive theoretical opportunities, measurement problems have interfered with its full potential. The original RHETSEN instrument developed by Hart, Carlson, and Eadie (1980) displays problems of subject interpretation, scoring difficulties, and other confounding components. Daly, Vangelisti, and Daughton (1987) and Dowling and Bliss (1984) questioned the instrument's validity. Martin and Rubin (1993) concluded, "Whereas the theory behind rhetorical sensitivity is well stated, the measurement and application of the RHETSEN scale is questionable" (p. 172). Knutson, Komolsevin, Chatiketu, and Smith's (2000) investigation of the applicability of rhetorical sensitivity to intercultural communication competence displayed similar measurement problems causing them to decide, "the RHETSEN instrument does not appear to be a useful tool in determining the applications of rhetorical sensitivity theory" (p. 9).

Eadie and Powell (1991), in response to the measurement problems, developed an improved measure of rhetorical sensitivity called RHETSEN2, an instrument they claimed, "…not only improves on its predecessor but will prove easier to use as well" (p. 11). Knutson, et al. (2000) found that the RHETSEN2 instrument free of the logistic problems associated with earlier attempts to measure rhetorical sensitivity, but also conclude that the instrument presents challenges unique to intercultural and cross-cultural research. Several of the RHETSEN2 items, for example, are incompatible with Thai cultural values so as to question the instrument's assessment of rhetorical sensitivity in a Thai setting. Knutson (1994) observed, "When compared to other populations, the differences between Asian and Western cultures are maximal; that is, the communality among variables is small and a great number of components differ conspicuously" (p. 2). The emphasis on social harmony in Thailand, for example, contrasts sharply with the U.S. American cultural values of achievement and success (Knutson, 1994). Although the theory of rhetorical sensitivity "best promises to facilitate human understanding and to effect social cohesion" (Hart & Burks, 1972, p. 75), measuring the concept by requiring non-Westerners to assess culturally inappropriate behavior reflects ethnocentrism. Ho (1998), for example, advocated development of "…conceptual frameworks and methodologies rooted in the target culture under investigation rather than relying on imported ones" (p. 88). As Knutson et al. (2000) declared, "…the RHETSEN2 instrument must be adjusted to …(non-Western) cultural values…" (p. 11).

A similar problem emerged in Hofstede's (1997) work identifying differences in cultural values. When Asian researchers re-analyzed data collected to measure cultural values, quite different results obtained. Hofstede (1997) observed, "…respondents in non-Western countries were asked to answer Western questions. Some of these may have been irrelevant to them, but were answered anyway; other issues more relevant in the non-Western countries than the West may not have been included" (p. 160). The differences in the findings between Western and non-Western groups inspired the following observation: "…(Culture) not only affects our daily practices, it also affects the theories we are able to develop to explain our practices. Culture's grip on us is complete" (Hofstede & Bond, 1998, p. 19). In order to compensate for the potential for cultural bias, Hofstede (1997) suggested a practice called *decentering*, or the involvement of researchers from different cultural environments in developing research questions.

Thailand was chosen as the location for the current investigation because Thai culture provides a unique set of values leading to communication effectiveness. One of the core values of Thai culture involves the concept of "Jai" (heart and mind). Knutson et al. (2000) associated "Jai" with intercultural communication effectiveness because of its association with consideration, self-control, tolerance

of differences, and flexibility in dealing with others. "Jai" also strongly relates to the rhetorically sensitive person in ways likely to produce teachable communication behaviors designed to produce intercultural communication effectiveness. Consequently, the development of an instrument to measure Thai rhetorical sensitivity will enable an extension of the research identifying those unique Thai communication behaviors contributing to intercultural communication competence.

The present study, therefore, attempts to refine the measurement of rhetorical sensitivity in non-Western environments. Hofstede's (1997) advice on *decentering* was followed by including both Thai and U.S. American researchers in the entire project. Through the inclusion of some new scales as well as those from the RHETSEN2 instrument, this study attempts to verify the previously identified dimensions of rhetorical sensitivity and to develop culturally sensitive items for its measurement.

METHOD

Design

A description of the theory of rhetorical sensitivity was prepared in English, translated into Thai, and back-translated to English to insure equivalence. The Thai description was then given to faculty members and graduate students at Bangkok University and they were asked to generate items to measure the concept. Ninety Likert-type items were developed in this fashion. The original 30-item RHETSEN2 was translated into Thai and back-translated to English to insure equivalence. Thus, a total of 120 items were randomly ordered and polarity reversed in order to avoid response set bias. The items were not arranged in the three expected dimensions of rhetorical sensitivity (noble selves, rhetorical sensitives, and rhetorical reflectors) as a further means to reduce response set and to prevent guessing. The 120 items used in this study can be found in the Appendix.

Materials and Participants

A booklet consisting of the 120 Likert-type items was given to 429 undergraduate students at Bangkok University, Chiang Mai University, Thammasat University, and Maejo University, in Thailand. These universities share similar characteristics contributing to a high probability of homogeneity among the respondents. That is, their students display similar demographic attributes. Respondents were asked to rate each of the 120 statements on a 5-step Likert scale indicating the degree to which the respective items represented their typical attitudes, beliefs, and behavior. Each subject, therefore, recorded a total of 120 responses. Table 1 displays the breakdown of respondents across universities.

Statistical Methodology

The data thus collected were analyzed using SPSS Window 9.0, principal components, varimax solution factor analysis. According to Stevens (1986),

…a rough check as to whether a loading is statistically significant can be obtained by doubling the standard error, i.e., doubling the critical value required for significance for an ordinary correlation. This kind of statistical check is most crucial when sample size is small or small relative to the number of variables being factor analyzed (p. 344).

The researchers, therefore, tested each loading in this study for significance at alpha = .01 (two-tailed test) in an attempt to control on overall alpha, i.e., the probability of at least one false rejection. The critical value for testing the significance of a loading with 429 subjects is .129. Thus, only loadings> 2 (.129) = .258 in absolute value would be declared statistically significant. However, since a variable should generally share at least 15% of its variance with the factor, Stevens (1986) recommended suing loadings which are about .40 or greater for interpretation purpose.

Results

The results of factor analyses indicate the presence of three factors that, in combination, account for 20% of the variance. The items generated by the Thai faculty members and graduate students clearly relate to the three underlying components of the rhetorical sensitivity concept.

The respective items corresponding to Nobel Selves, Rhetorical Sensitives, and Rhetorical Reflectors are reported with their factor loadings in Tables 2, 3, and 4. The reliability tests were conducted for items of each of the three variables to investigate the internal consistency among all items. Cronbach's coefficient alphas were used to determine the internal consistency of the Noble selves, Rhetorical sensitives, and Rhetorical reflectors. The coefficient alphas are .88 for Noble selves, .81 for Rhetorical sensitives, and .82 for Rhetorical reflectors.

The ten items with the highest loadings on the three respective factors were selected to create the Thai RHETSEN instrument. Table 5 displays the results of this selection. When using the Thai RHETSEN instrument, the items should be randomly distributed and numbered from 1 to 30. A subsequent factor analysis of these 30 items revealed, as expected, the three-factor solution corresponding to the components of the theory of rhetorical sensitivity, and accounted for 35.7% of the variance.

DISCUSSION

Oliver (1971) long ago pointed to the difficulties associated with using Western rhetorical canons to discover Asian communication patterns by commenting, "It would resemble trying to measure the salinity of water with a ruler" (p. 3). The results of this study confirm the accuracy of his observation. Given the failure of the RHETSEN2 instrument to

load on the three components of rhetorical sensitivity in this study, the earlier speculation of Knutson et al. (2000) is also corroborated. Of the original 30 RHETSEN2 items, only 13 loaded in the current analyses. Seven of the RHETSEN2 items designed to measure Noble Selves loaded (1, 10, 13, 16, 18, 25, & 27), but only four of the original items measuring Rhetorical Sensitivity (12, 17, 28, & 29), and only two of the items assessing Rhetorical Reflection (5 & 20) loaded. The three original RHETSEN2 items intended to indicate Noble Selves (2, 23 & 30) which did not load in the current study, all describe conditions highly unlikely to occur in the socially harmonious Thai culture (Knutson, 1994). For example, the collective Thai culture with its emphasis on indirect discourse would cause Thais considerable difficulty in assessing items containing words and phrases such as *blunt*, say the first thing that comes to my mind, and *tell exactly what I feel.* Although the RHETSEN2 scale appears reasonably able to assess Thai Noble Selves, the instrument falls short of accuracy in measuring Thai Rhetorical Sensitivity and Rhetorical Reflection. The six RHETSEN2 items designed to measure Rhetorical Sensitivity (3, 4, 7, 11, 14, & 24) which failed to load in this study, are insensitive to Thai cultural values. For example, the items include terms such as *difficult people*, *argument*, *communicating with adults*, and *disagree*, all of which refer to undesirable activities not likely to be perceived as sensitive by Thai respondents (Komin, 1991). The relatively low Thai willingness to communicate (Knutson, et al., 2000) further constrains Thais from initiating such comments and interferes with their perception of such activities as rhetorically sensitive. The eight RHETSEN2 items created to assess Rhetorical Reflection (6, 8, 9, 15, 19, 21, 22, & 26) which did not load in the current Investigation, also include activities incompatible or incomprehensible to Thai respondents. Thais are unlikely to comprehend conditions where people intentionally *hurt* each other, *disagree*, *argue*, or *feel uncomfortable when trying to persuade others.*

Considering the items from the RHETSEN2 that loaded, all of their underlining concepts are compatible with the Thai's comprehension of the rhetorical components (Noble-self, Rhetorical reflector, and Rhetorical sensitivity). Hence, these items are consistently interpreted by the respondents. Based on the RHETSEN2 measurement, a Thai operational definition of noble-self includes directness, assertiveness, self-centeredness, and interference (bothering) with others' activities. These behaviors contain negative connotations in Thai society because they reflect no regard toward the others' feelings and "face." Most importantly, such behaviors interfere with social harmony, which is the highest cultural value practiced among the Thai.

The same is true when interpreting rhetorical reflection and rhetorical sensitivity. While rhetorical reflection means deferring to or accommodating others' wishes until one loses his/her own principles, rhetorical sensitivity refers to flexibility and compromising. In other words, a rhetorical sensitive individual cares about others' feelings, self-expression, and face, yet upholds his/her principles. Wilmot and Hocker (2001) validate these behaviors as constructive conflict resolution because they encourage conflicting parties to be firm in their goals, but flexible in their means.

As a result of these observations, then, the RHETSEN2 instrument is unsuitable for the measurement of Thai rhetorical sensitivity. Indeed, when creating the instrument to measure Thai rhetorical sensitivity, only two of the original RHETSEN2 items are included (28 & 29). The remaining 28 items which loaded on the three expected factors are all generated by the Thai faculty members and graduate students. This new 30-item instrument, the THAIRHETSEN, will enable the identification of those behaviors associated with intercultural communication effectiveness (see table 5).

The present study yields a fruitful result of "decentering" (Hofstede, 1997). That is, the local researchers were able to identify unique behaviors of each type of communicator that might not have been taken as meaningful by Western theories. For example, in addition to the aforementioned definition of Noble-self, Thais consider teasing a friend about his/her weaknesses as Noble-self behavior. In the Thai context, even such behavior as liking to be the center of attention (Item 116) in a conversation is perceived as Noble-self behavior, whereas this attention is seen as highly desirable in Western society. Overt self-expression can also be viewed by the Thais as arrogant and unacceptable if it is not conducted in a proper manner. To express no interest in others or to brag would be seen by the Thais as boorish social behavior.

The same is true for the uniqueness of rhetorical sensitivity. All of the items loading in this category reflect various Thai cultural values: face-saving (Item 36); social harmony (Item 35); and caring (Item 32). Interestingly, Thais tend to collaborate in achieving the interests of self and the interests of others. In the Western notion of conflict resolution, collaboration is often labeled as a "win-win" technique (Kilmann & Thomas, 1975; Robbins & Coulter, 1999). This strategy is encouraged for use in negotiations since it elicits mutual benefits for parties involved in conflicting situations. Thais identify more with collaboration as a display of rhetorical sensitivity (your benefits *and* my benefits), rather than polarization (your benefits *or* my benefits).

Other examples of Thai behavior compatible with communication effectiveness can be observed from the Thai language itself. From the linguistic relativity standpoint, culture and language are interwoven. According to the Sapir-Whorf hypothesis, "We see and hear and otherwise experience very largely as we do because the language habits of our community predispose certain choices of interpret-

tation" (Whorf, 1956). Given this linguistic relativity perspective, the Thai language has a large number of words associated with social harmony. For example, *kreng jai* (not disturbing others' activities or contextual cohesiveness) and the various forms of *jai* (heart and mind) make it extremely difficult for Thais to be blunt. A Thai maxim, *jai khao jai rao* (their heart, our heart) is equivalent to the Golden Rule principle expressed in Item 31 of the THAIRHETSEN. Another characteristic of Thai rhetorical sensitivity is associated with the concepts of power and social hierarchy in Thai society to which Item 41 in the THAIRHETSEN refers. In order to be an effective communicator in the Thai culture, subordinates are expected to initiate a greeting ritual when meeting superiors. The THAIRHETSEN shows that Thai draw a clear distinction between rhetorical sensitivity and rhetorical reflection. The Thai rhetorically sensitive individual is adaptable to social roles and power, flexible in their means to develop interpersonal relationships. The Thai rhetorically reflective person, on the other hand, defers to others' wishes so much that he/she may actually be willing to lose face simply to please others and to avoid conflict and argument.

As Knutson et al. (2000) demonstrated, the communication behaviors associated with rhetorical sensitivity and isomorphic with those characteristics of communication competence. Therefore, use of the THAIRHETSEN may yield teachable behaviors leading to intercultural communication competence. In order to increase the measurement precision of THAIRHETSEN, however, additional research currently underway seeks to increase the variance accounted for by clarifying the ambiguity of various items with respect to Thai cultural values.
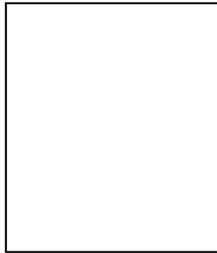
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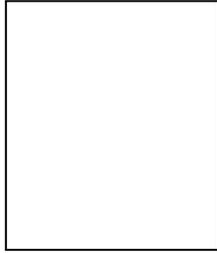
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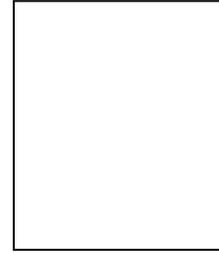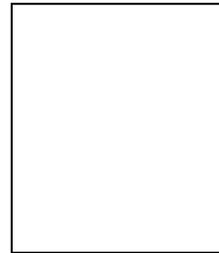
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APPENDIX
Statements* Generated by Thai Faculty and Graduate Students to Measure
Rhetorical Reflection (RR), Rhetorical Sensitivity (RS), and Nobel Self (NS)
*The First Thirty Items Consist of the Original RHETSEN2 Instrument
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1. Other people sometimes think that I am too direct with them. (NS)
2. More than occasionally, I am honest to the point of being blunt when communicating with others. (NS)
3. Others have told me that I communicate well with difficult people. (RS)
4. In an argument, I can usually get my point across without hurting my relationship with the other person. (RS)
5. Pleasing the other person is an important goal for me in most conversations. (RR)
6. I usually avoid others rather than risk saying something that might hurt them. (RR)
7. As a child I communicated easily with adults. (RS)
8. I prefer to go along with others rather than openly disagree with them. (RR)
9. I feel uncomfortable when people argue in public. (RS)
10. Most of the time I express my opinions, even if they bother others. (NS)
11. I'm good at figuring out the meanings behind what others say. (RS)
12. I value my ability to adapt when faced with various communication situations. (RS)
13. I usually talk according to my own beliefs, no matter what others may think. (NS)
14. In group situations, I usually offer my opinions about the topic of discussion. (RS)
15. In conversations I am most successful when I am able to please the other person. (RR)
16. Others are sometimes uncomfortable because I do not hide my opinions from them. (NS)
17. I have been told that I am able to give criticism in a way that does not hurt others. (RS)
18. When I disagree with others, I find it difficult to back down. (NS)
19. I would rather say nothing than say something that another wouldn't like to hear. (RR)
20. If what I would like to say might mark others uncomfortable, I generally keep quiet instead. (RR)
21. I usually feel uncomfortable when faced with persuading others. (RR)
22. More than occasionally I have felt that others take advantage of me when we communicate. (RR)
23. When asked for an opinion, I usually say the first thing that comes to mind. (NS)
24. I can usually disagree with someone without damaging our relationship. (RS)
25. Regardless of the consequences, I tell my friends what I think. (NS)
26. If at all possible I try to avoid arguing with others. (RR)
27. More than occasionally others react negatively because I am too honest with them. (NS)
28. Most of the conflicts I have with others are resolved to everyone's satisfaction. (RS)
29. More than a few times I've been told that I communicate well in difficult situations. (RS)
30. Most of the time I tell others exactly what I feel. (NS)
31. I hold on to the principle, "Do unto others as you would have others do unto you." (RS)
32. When conversing, I try to please the other person while still being myself. (RS)
33. In conversations, the other person should agree with me if I have better reasons while arguing. (NS)
34. In conversations I often think about building a long-term relationship with the other person. (RS)
35. I am a compromising person. (RS)
36. I can find a way to make others accept my opinion without making them lose face. (RS)
37. I believe that I should not air "dirty laundry' in public. (RR)
38. When conversing, I always use simple words the other person can understand clearly. (RS)
39. In a business talk, I intend to gain as much advantage as possible from the other party. (NS)
40. I can turn down a friend's request to borrow money without upsetting him/her. (RS)
41. I'm always the first to say "hello" when greeting an older person. (RS)
42. I try to avoid conflicts while conversing. (RR)
43. I usually say "excuse me" when I have to bother others. (RS)
44. I don't think that a personal relationship has anything to do with a business negotiation. (NS)
45. I usually give help to others before they ask for it. (RS)
46. It is good tp turn down a gift I don't like (NS)
47. There are several means to solve an urgent problem. (RS)
48. I usually express appreciation for a gift that I receive, even though I do not like it. (RR)
49. When a senior acquaintance invites me to eat with him/her, I turn down his/her offer in spite of feeling hungry. (RS)
50. I never criticize a younger person in front of others so as to save his/her face. (RS)
51. I laugh even though I don't find my friend's joke funny. (RR)

52. I often give advice to friends who are not as good as I in class. (RS)
53. When my friends make a mistake, I usually console rather than openly criticize them. (RS)
54. Others say that I am overconfident. (NS)
55. I wait until my friend cools down before making attempts at reconciliation. (RS)
56. While conversing, I select a topic of discussion that suits the other person's interests. (RS)
57. I don't think the other party should use his/her personal feelings as criteria in a business negotiation. (NS)
58. Talking behind one's back is unacceptable. (RS)
59. Dominating the conversation is not the proper thing to do. (RS)
60. I show admiration to others to make myself accepted. (RR)
61. I try to maintain a good relationship with the other person even though I have to accept his/her opinion. (RR)
62. In conversation, even though I'm not happy with the topic of discussion, I try not to cut short the conversation. (RR)
63. I talk in a more composed manner with older people than with close friends. (RS)
64. When I disagree with an older person, I keep quiet rather than argue. (RR)
65. When a disagreement arises during a conversation, I hold on to the principle, "Silence is golden." (RR)
66. I listen to others' opinions before expressing my own opinion. (RS)
67. In a classroom, I will not express my opinion until my professor tells me to speak out. (RR)
68. In conversations I am willing to lie in order not to hurt the other person's feelings. (RR)
69. I don't speak against the group's conclusion. (RR)
70. I don't criticize my colleagues when they make minor mistakes. (RS)
71. I never turn down any request to help, even though I'm not willing to help. (RR)
72. I usually comply with others' opinions even though I disagree with them. (RR)
73. I tell my fried immediately about his/her mistake. (NS)
74. I am wiling to adjust my talking style to please the other person. (RR)
75. I usually speak out in support of the opinions of my boss. (RR)
76. In public, I never commend anyone in specific. (RS)
77. I would be considered a traitor if I expressed an opinion in conflict with the group opinion. (RR)
78. I tease my friend about his/her weaknesses. (NS)
79. I agree to see the movie my friend likes, even though I do not like it. (RR)
80. I always converse on the topic of the other person's interest, although I know very little about that topic. (RR)
81. My talking style suits all kinds of audiences. (RS)
82. I never express disapproval of older people who smoke in my house. (RR)
83. I talk persuasively to make others agree with my opinion. (NS)
84. I will halt my personal task for a while in order to help my friend complete an urgent task. (RR)
85. I will hurt my friend if I speak straightforwardly about his/her mistake. (RR)
86. It is a waste of time to talk with those who do not share my opinion. (NS)
87. I dare not ask the professor to repeat what he/she says in class, even though I don't understand the lecture. (RR)
88. I refrain from answering a professor's question when a smarter friend answers it wrong in the first place. (RR)
89. I usually use reasons to argue with my boyfriend/girlfriend until he/she gives in. (NS)
90. The older person's teaching is unconditionally trusted. (RR)
91. I try to save the face of the other person in all types of negotiation. (RS)
92. If a conversation is unimportant, I'm not interested in building up a continuing relationship with the other person. (NS)
93. When talking to children, I use different words from those I use when talking to adults. (RS)
94. When I think that my opinion is correct, I will hold on to my principles rather than adjust my position to please the other party. (NS)
95. I never ask a person l've just met about his/her personal matters. (RS)
96. I don't think that the consequences from a business negotiation will affect my personal relationship with the other party. (NS)
97. I express my feelings openly when I am displeased with other people. (NS)
98. I do not interrupt the other person while he/she is talking. (RS)
99. I speak overtly without caring for the others' feelings. (NS)
100. I hold on to my opinion, even though others are opposed to it. (NS)
101. I am willing to change my opinion to be compatible with older people. (RR)
102. I will retort immediately in conversations when I disagree with the opinion proposed by the other person. (NS)
103. Children should not propose ideas in opposition to older people. (RR)
104. I criticize my colleagues in front of others. (NS)
105. In a discussion, I aggressively express my opinions that are in conflict with others. (NS)

106. Students should not disagree with professors. (RR)
107. I usually attack those who have different opinions from mine. (NS)
108. In order to be myself, I am the one who decides where to eat. (NS)
109. When with friends, I am the one who decides where to eat. (NS)
110. I usually express my dissatisfaction when others do not pay attention to what I say. (NS)
111. I'm willing to give up my principles if people in a meeting disagree with me. (RR)
112. Others say that I am aggressive. (NS)
113. Arguing openly leads to effective solution to problems. (NS)
114. I always tell the truth even though it hurts others. (NS)
115. I often say "That's okay" to comfort friends when they make a mistake. (RS)
116. I like to be the center to my meal hours to eat with me. (RS)
117. I ask guests coming to my meal hours to eat with me. (RS)
118. My religion's teaching about morals is better than other religions. (NS)
119. I always comply with my boyfriend's/girlfriend's opinion. (RR)
120. I always express my point of view to have others adjust to me. (NS)

Table 1

Respondents by University

University	Number	Percentage
Bangkok	169	39.4
Chiang Mai	167	38.9
Mae Jo	70	16.3
Thammasat	23	5.4
TOTAL	429	100.00

Table 2

Noble Selves Item Factor Loadings from Varimax Rotation Factor Analysis

Item #	Factor #		
	1	**2**	**3**
Noble selves			
1	**.418**	.121	-.154
2*	.329	-.108	-.001
10	**.454**	.009	-.215
13	**.472**	-.003	-.003
16	**.403**	-.009	-.001
18	**.433**	-.007	-.008
23*	.005	.230	.007
25	**.481**	-.001	-.000
27	**.366**	-.009	-.005
30*	.321	.397	-.209
33*	.009	.188	-.006
39	**.361**	.133	.001
44*	.120	.100	-.102
46*	.295	-.143	.005
54	**.529**	.108	-.005
57*	.001	.229	-.008
73	**.388**	.124	.005
78	**.500**	-.185	.112
83*	.252	.266	.001
86*	.257	-.142	.346
89*	.326	.241	.004

92*	.352	-.101	.160
94	**.426**	-.001	-.000
96*	.125	.140	-.007
97	**.571**	-.009	-.005
99	**.593**	-.008	-.004
100	**.568**	-.104	.002
102	**.525**	-.001	.002
104	**.489**	-.280	.143
105	**.550**	-.169	.007
107	**.565**	-.272	.191
108	**.369**	-.170	-.001
109*	.288	.168	-.006
110	**.426**	-.004	.006
112	**.518**	-.279	-.003
113*	.136	.205	-.224
114	**.492**	.112	-.009
116	**.518**	.002	.007
118*	.219	.184	.224
120	**.513**	.009	.009

*indicates problematic item factor loadings

Table 3

Rhetorical Sensitives Item factor Loadings from Varimax Rotation Factor Analysis

Item #	Factor #		
	1	**2**	**3**
Rhetorical Sensitives			
3*	.212	.171	.002
4*	.002	.282	-.006
7*	-.004	.328	.000
11*	.195	.254	-.116
12	.122	**.410**	-.007
14*	.284	.330	-.318
17	.003	**.376**	.007
24	-.008	.358	.006
28	-.007	**.541**	.004
29	.181	**.444**	-.124
31	-.230	**.481**	.156
32	-.125	**.511**	-.004
34*	-.203	.309	.207
35	-.179	**.516**	.173
36	-.009	**.587**	.005
38	.003	**.426**	.003
40	.005	**.424**	-.005
41	-.155	**.427**	.007
43	-.294	**.435**	.001
45	-.004	**.403**	.001
47	-.006	**.379**	-.156
49*	-.002	.005	.003
50*	-.316	.302	.005
52	.120	**.429**	-.006
53	-.358	**.405**	.161
55*	-.007	.003	.004
56	-.216	**.440**	.105
58*	.000	.216	-.000
59	-.181	**.380**	-.002

63	-.314	**.393**	-.003
66*	-.252	.232	.327
70*	-.204	.264	.161
76*	-.007	.180	-.003
81*	.143	.312	.163
91*	-.212	.296	.336
93	-.203	**.370**	-.005
95*	-.229	.276	-.003
98*	.173	.266	.004
115*	-.274	.338	.004
117	-.121	**.391**	.001

*indicates problematic item factor loadings

Table 4

Rhetorical Reflector Item Factor Loadings from Varimax Rotation Factor Analysis

Item #	Factor #		
	1	2	3
Rhetorical Reflectors			
5	-.004	.006	**.398**
6*	-.344	.181	.264
8*	-.304	.254	.005
9*	-.286	.195	.334
15*	.128	.397	.136
19*	-.233	.240	.290
20	-.328	.187	**.374**
21*	.002	-.238	.244
22*	.000	.007	.265
26*	-.288	.161	.199
37*	-.191	.160	.316
42*	-.312	.380	.299
48*	-.171	.370	.132
51*	-.007	-.003	.357
60	.285	-.003	**.455**
61*	-.202	.311	.349
62*	-.295	.373	.223
64	-.213	.102	**.391**
65	-.120	.162	**.388**
67	-.007	-.007	**.392**
68	-.006	-.001	**.430**
69	-.166	-.002	**.537**
71*	-.000	.151	.274
72	.000	-.009	**.560**
74	-.001	.226	**.462**
75	.181	.195	**.468**
77	.216	-.207	**.446**
79*	.000	-.001	.337
80	.172	.149	**.405**
82*	-.007	-.115	.195
84*	-.004	.172	.137
85*	-.112	.002	.328
87	-.002	-.348	**.404**

88	.002	-.264	**.474**
90	.009	-.009	**.498**
101	.119	.007	**.510**
103	.178	-.123	**.538**
106	.156	-.223	**.449**
111*	.230	-.005	.326
119	.150	.001	**.420**

*indicates problematic item factor loadings

Table 5

Thai RHETSEN Items with Highest Loadings on the Three Dimension
(Item numbers correspond to those in the Appendix;
Translated from Thai to English)

Noble Selves (Factor One)

99. I speak overtly without caring for the others' feelings.	(.593)
97. I express my feelings openly when I am displeased with an other person.	(.571)
100. I hold on to my opinion, even though others are opposed to it.	(.568)
107. I usually attack those who have different opinions from mine.	(.565)
105. In a discussion, I aggressively express my opinions that are in conflict with others.	(.550)
54. Others say that I am overconfident.	(.529)
102. I will retort immediately in conversations when I disagree with the opinion proposed by that person.	(.525)
112. Others say that I am aggressive.	(.518)
116. I like to be the center of attention in a conversation.	(.518)
78. I tease my friend about his/her weaknesses.	(.500)

Rhetorical Sensitives (Factor Two)

36. I can find a way to make others accept my opinion without making them lose face.	(.587)
28. Most of the conflicts I have with others are resolved to everyone's satisfaction.	(.541)
35. I am a compromising person.	(.516)
32. When conversing, I try to please the other person while still being myself.	(.511)
31. I hold on to the principle, "Do unto others as you would have others do unto you."	(.481)
29. More than a few times I've been told that I communicate well in difficult situations.	(.444)
56. While conversing, I select a topic of discussion that suits the other person's interests.	(.440)
43. I usually say "excuse me" when I have to bother others.	(.435)
52. I often give advice to friends who are not as good as I in class.	(.429)
41. I'm always the first to say "hello" when greeting an older person.	(.427)

Rhetorical Reflectors (Factor Three)

72. I usually comply with others' opinions even though I disagree with them.	(.560)
103. Children should not propose ideas in opposition to older people.	(.538)
69. I don't speak against the group's decision.	(.537)
101. I am willing to change my opinion to be compatible with older people.	(.510)
90. The older person's teaching is unconditionally trusted.	(.498)
88. I refrain from answering a professor's question when a smarter friend answers it wrong in the first place.	(.474)
75. I usually speak out in support of my boss.	(.468)
74. I am wiling to adjust my talking style to please the other person.	(.462)
60. I show admiration to others to make myself accepted.	(.455)
77. I would be considered a traitor if I expressed an opinion in conflict with the group opinion.	(.446)