

A STUDY OF INTERCULTURAL COMMUNICATION CHALLENGES AND  
STRATEGIES FOR THAI BUDDHIST MONKS USING ENGLISH IN  
DISSEMINATING BUDDHIST TEACHINGS TO FOREIGNERS



A Thesis Submitted to University of Phayao  
in Partial Fulfillment of the Requirements  
for the Master of Arts Degree in English

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Master of Arts Degree in English  
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**Title:** A STUDY OF INTERCULTURAL COMMUNICATION CHALLENGES AND STRATEGIES FOR THAI BUDDHIST MONKS USING ENGLISH IN DISSEMINATING BUDDHIST TEACHINGS TO FOREIGNERS

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#### ABSTRACT

This study examines the Intercultural Communication (IC) challenges and strategies employed by Thai Buddhist monks when using English to disseminate Buddhist teachings to foreigners. Guided by Byram's Intercultural Communicative Competence (ICC) model, the research explores cognitive, behavioral, affective, and developmental challenges that monks encounter while conveying complex Buddhist concepts across linguistic and cultural boundaries. Using a mixed-methods approach, the study collected data from 30 Thai Buddhist monks through surveys, while 10 monks participated in semi-structured interviews. The findings reveal that cognitive challenges, particularly the translation of culturally specific Buddhist concepts, pose significant obstacles. Behavioral and affective challenges, such as adjusting non-verbal communication styles and managing emotional responses in intercultural interactions, also affect the effectiveness of communication. Developmental challenges highlight the gradual enhancement of intercultural competence through experience, reflection, and practice. To overcome these challenges, Thai monks adopt IC strategies aligned with Byram's ICC model, including simplified language use, culturally relevant analogies, empathetic engagement, and adaptive communication strategies. These strategies facilitate mutual respect, inclusivity, and effective intercultural dialogue. The study underscores the importance of intercultural competence training within Buddhist education, advocating for the development of linguistic flexibility, cultural sensitivity, and adaptability in religious discourse.

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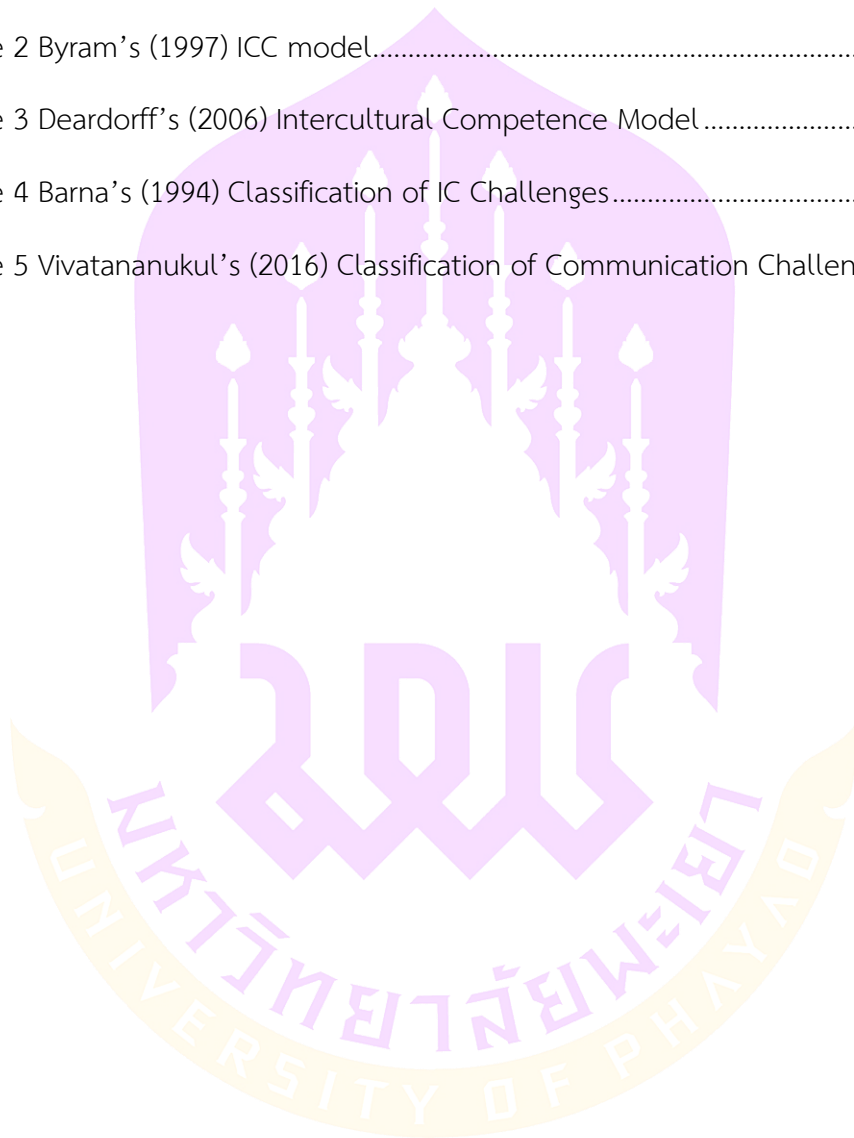


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## CHAPTER I

### INTRODUCTION

This chapter provides an overview of the study, outlining the background, significance, and objectives of the research. It begins by discussing the role of English in Thai Buddhist monastic communities and the growing necessity for monks to use English in disseminating Buddhist teachings to foreigners. The chapter then examines the key challenges monks face in intercultural communication, particularly in translating Buddhist concepts, adapting to different communication strategies, and overcoming language challenges. Furthermore, it highlights the need for effective intercultural communication (IC) strategies to facilitate meaningful exchanges between Thai monks and foreign visitors. The research objectives and questions are then presented, followed by a discussion on the scope of the study, definitions of key terms, and its overall significance.

#### **Background and Rationale**

In today's increasingly interconnected world, English serves as the dominant global language, facilitating communication across linguistic and cultural boundaries (Rose & Galloway, 2019). The study of Global Englishes (GE) has expanded significantly, emphasizing English's role not merely as a native language but as a dynamic international medium that adapts to diverse linguistic and cultural contexts (Galloway & Rose, 2021). In GE frameworks, English is understood as a flexible, evolving means of communication rather than a language tied to native-speaker norms (Jenkins, 2015; Matsuda, 2017).

Similarly, the field of World Englishes (WEs) highlights the diverse varieties of English that have developed around the world, each reflecting local identities, histories, and communicative needs (Kachru, 1992; Bolton, 2020). These perspectives challenge traditional ideas of linguistic ownership, emphasizing that English belongs to all its users globally.

In the context of Thailand, English occupies an important but complex position. According to Kachru's (1985), Three Circles Model is a foundational framework for understanding the global spread of English and the emergence of WEs. He categorized the use of English into three concentric circles: the Inner Circle, the Outer Circle, and the Expanding Circle. The Inner Circle includes countries where English is the native language and is used as the primary medium for daily communication, such as the United States, the United Kingdom, Canada, Australia, and New Zealand (Al-Mutairi, 2020). The Outer Circle encompasses countries with historical ties to British colonialism, where English has become institutionalized as a second language, especially in governance, education, and the judiciary. Examples include India, Singapore, Malaysia, and Kenya. In contrast, the Expanding Circle comprises countries where English holds no historical or official role but is widely taught as a foreign language to facilitate international communication. Countries such as Thailand, Japan, China, Saudi Arabia, and Korea fall into this category (Al-Mutairi, 2020).

Kachru emphasized that each circle reflects differences in the type of English acquisition, functional domains of English use, and the spread of the language across cultures (Kachru, 1985). Importantly, he challenged the traditional view that only native speakers in the Inner Circle "own" English, arguing that English has become a global resource rather than the exclusive property of any single group (Widdowson, 1998). Despite its influence, Kachru's model has attracted criticism for its oversimplification and rigid classifications that do not always accurately reflect the sociolinguistic realities in diverse countries (Al-Mutairi, 2020; Modiano, 1999). Critics argue that the model does not fully account for the dynamic use of English as a Lingua Franca (ELF) among non-native speakers, especially in the Outer and Expanding Circles (Mollin, 2006).

Building upon this framework, the increasing interaction among non-native English speakers has led to the rise of English as a Lingua Franca (ELF). In recent years, English usage within the Expanding Circle has evolved, with non-native to non-native speaker communication surpassing native speaker interactions (Phusit & Suksiripakonchai, 2018). English as a Lingua Franca (ELF) has become the primary means

of communication among individuals from diverse linguistic and cultural backgrounds (Kaur, 2014). As a result, English facilitates cross-cultural exchanges, particularly within the Association of Southeast Asian Nations (ASEAN), where member countries, including Thailand and Indonesia, use English for mutual communication (Josipović Smojver & Stanojević, 2013). The increasing prevalence of ELF has contributed to economic growth, educational advancements, and global tourism (Kachru, 1992).

However, non-native English speakers, including Thai speakers, face unique intercultural communication (IC) challenges, particularly in professional and religious environments where effective communication is essential (Seidlhofer, 2004). These challenges are particularly evident in Thailand, where English proficiency remains low. According to the 2020 Education First English Proficiency Index, Thailand's overall English proficiency is categorized as "very low", with most Thai adults possessing only basic English communication skills. Studies indicate that Thai university students generally achieve only A1–A2 English proficiency levels, struggling with pronunciation, grammar, and oral fluency (Teng & Sinwongsuwat, 2015; Waluyo, 2019). This language barrier contradicts the Thai Ministry of Education's objective to produce graduates with B2-level English proficiency, highlighting the urgent need for enhanced oral communication skills (Yusica, 2014).

This issue is similarly reflected among Thai Buddhist monks, who often face additional intercultural communication challenges when disseminating Buddhist teachings to foreigners. Due to limited exposure to English-speaking environments and the heavy emphasis on religious Pali or Thai-based studies within monasteries, many monks struggle with vocabulary limitations, pronunciation difficulties, and a lack of pragmatic competence in English communication (Nomnian, 2018; Rattanavich, 2013). Moreover, monks must navigate complex cultural and religious concepts that are difficult to translate directly into English, increasing the risk of misinterpretations during intercultural exchanges (Chaiyasit, 2018). Non-verbal communication, politeness strategies, and cultural expectations also differ between Thai monks and foreign audiences, further complicating the communication process (Ruttanavisanon & Agmapisarn, 2022). Consequently, the English language barrier combined with

intercultural misunderstandings poses significant obstacles for Thai Buddhist monks attempting to convey nuanced Buddhist teachings to foreigners effectively.

### **1. The Role of English in Thai Buddhist Monastic Communities**

The increased interaction between Thai Buddhist monks and international visitors, through Buddhist conferences, scholarships abroad, and the rise of religious tourism, has made English proficiency essential for monks (Mandiberg, 2017). To effectively share Buddhist teachings, monks require strong communication skills, including pronunciation, vocabulary development, sentence construction, and comprehension (Putri & Nugraha, 2022; Willis, 2021). However, many monks struggle with fluency, largely due to limited English exposure, insufficient formal training, cultural constraints affecting confidence, and demanding monastic schedules (Hussain, 2017; Rao, 2019).

For Thai Buddhist monks who disseminate Buddhist teachings internationally, English proficiency is not just an advantage but a necessity. It enables them to bridge linguistic and cultural gaps, making Buddhist philosophy accessible to a broader audience. Effective communication enhances intercultural dialogue, fosters mutual understanding, and ensures the accurate transmission of spiritual principles across cultures (Baker, 2015; Seidlhofer, 2011; Zhu, 2019). In an increasingly globalized world, the ability to communicate religious and philosophical concepts in English plays a critical role in promoting cross-cultural understanding and sustaining global religious engagement.

One of the most significant challenges monks face in this context is the translation of abstract spiritual concepts into English. Buddhist doctrines, such as karma (cause and effect), anatta (non-self), and nirvana (spiritual liberation), are deeply philosophical and culturally specific, making them difficult to translate accurately into English (Chaiyasit, 2018). Most general English education programs do not equip monks with specialized religious vocabulary or training in intercultural communication (IC) strategies, further complicating their ability to explain complex Buddhist principles clearly and meaningfully to foreigners.

## **2. Challenges in Communicating Buddhist Teachings in English**

Communication barriers can significantly impact the dissemination of Buddhist teachings, leading to misinterpretations, intercultural misunderstandings, and a weakened global perception of Thai Buddhism. Such challenges can also affect the credibility of monks and the reputation of Buddhist institutions (Jameson, 2018).

Furthermore, Buddhist tourism is deeply integrated into Thailand's religious and cultural identity. The country's Buddhist heritage is a major factor in its tourism industry, contributing to economic growth, cultural sustainability, and the promotion of Buddhist philosophy (Detmit, 2020; Pompai, et al., 2020). Given that over 95% of Thailand's population is Buddhist, Buddhist teachings play a central role in shaping Thai culture, daily life, and tourism (World Tourism Organization, 2019). Thai Buddhist monks, therefore, serve as cultural ambassadors, introducing international visitors to Buddhist wisdom and monastic traditions (Ruttanavisanon & Agmapisarn, 2022).

However, many monks struggle to effectively communicate the nuances of Buddhist philosophy, rituals, and cultural expectations in English. Differences in linguistic structures, non-verbal communication styles, and cultural assumptions frequently lead to misunderstandings between monks and foreign visitors (Chaiyasit, 2018).

## **3. The Need for Improved IC Strategies**

The growing use of English among Thai Buddhist monks in temple contexts highlights the need for improved intercultural communication (IC) strategies. In contemporary Thailand, many temples especially in tourist centers like Chiang Mai, Bangkok, and Chiang Rai actively engage with international visitors through English-language Dhamma talks, meditation retreats, and cultural exchange programs (Ruttanavisanon & Agmapisarn, 2022; Wonglekha & Chaya, 2020). Temples such as Wat Suan Dok, Wat Umong, and Wat Ram Poeng regularly host foreign visitors seeking to learn about Buddhist teachings, participate in meditation practices, and explore Thai monastic culture. In these settings, monks are required to explain complex Buddhist concepts, temple etiquette, and meditation techniques in English, often without formal language training.



However, despite their willingness to engage, many Thai monks face challenges due to limited English proficiency, lack of specialized religious vocabulary, and minimal exposure to intercultural communication practices (Nomnian, 2018). As a result, misunderstandings can occur, affecting the effectiveness of the dissemination of Buddhist teachings and the visitor's overall experience. Given the significant intercultural interactions taking place in temple environments today, it is crucial for monks to develop communication strategies that not only overcome linguistic barriers but also bridge cultural gaps.

IC challenges stem from linguistic, cultural, and perceptual differences that shape how individuals interpret and respond to messages (Jhaiyanuntana & Nomnian, 2020). These challenges are further exacerbated by differences in communication styles between native and non-native English speakers, highlighting the need for stronger language training and cultural awareness programs (Suriya et al., 2023). Tarone (1980, 1981) emphasizes that effective IC strategies require collaborative efforts to negotiate meaning when shared linguistic knowledge is insufficient. Similarly, Færch and Kasper (1983) describe communication strategies as intentional methods used to overcome linguistic barriers and achieve communicative goals. These frameworks highlight the need for adaptive communication techniques, which monks can utilize to manage language difficulties and enhance cross-cultural interactions.

Given the importance of English proficiency and intercultural sensitivity in Buddhist dissemination, the ability of Thai monks to communicate effectively is critical for expanding Buddhist tourism, fostering intercultural understanding, and raising global spiritual dialogue (Ruttanavisanon & Agmapisarn, 2022). Thus, in light of the growing demands placed on Thai Buddhist monks to communicate effectively in multicultural settings, there remains a critical need to explore the specific intercultural communication challenges they face and the strategies they employ, which this study seeks to address.

#### **4. Research Gap and Justification for the Study**

Despite increasing research on English communication in Buddhist dissemination (Chaiyasit, 2018; Nomnian, 2018; Ruttanavisanon & Agmapisarn, 2022),

there remains a significant gap in empirical studies examining the effectiveness of specific intercultural communication (IC) strategies employed by Thai Buddhist monks. Previous studies have primarily focused on identifying linguistic and cultural challenges, such as difficulties in translating Buddhist terminology, low English proficiency, and differences in communication styles (Wonglekha & Chaya, 2020; Rattanaich, 2013).

However, few studies have investigated how monks actually develop, adapt, and apply communication strategies during real-world intercultural interactions with foreign visitors. This lack of detailed analysis limits the understanding of practical IC competence among Thai Buddhist monks. Therefore, this study seeks to address this gap by examining:

1. The IC challenges Thai Buddhist monks face in English-mediated Buddhist dissemination.
2. The strategies monks employ to overcome these barriers and facilitate effective cross-cultural interactions.

### **Research Objectives**

The objective of this research is to explore the IC challenges and strategies for Thai Buddhist monks when disseminating Buddhist teachings to foreigners. The study sets out the following goals:

1. To identify and analyze the specific IC challenges Thai Buddhist monks frequently encounter in communicating in English while disseminating Buddhist teachings to foreigners.
2. To examine the IC strategies Thai Buddhist monks employ to overcome communication challenges when communicating in English while disseminating Buddhist teachings to foreigners.

### **Research Questions**

This study is focused on exploring the IC challenges and strategies for Thai Buddhist monks when disseminating Buddhist teachings to foreigners. There seeks to answer these key research questions:

1. What IC challenges do Thai Buddhist monks frequently encounter when communicating in English while disseminating Buddhist teachings to foreigners?
2. What IC strategies do Thai Buddhist monks employ to overcome IC challenges while disseminating Buddhist teachings to foreigners?

## **Scope of the Study**

### **1. Scope of content**

The scope of this study encompasses an exploration of IC challenges and strategies in the context of English communication between Thai Buddhist monks and foreign visitors. Specifically, it aims to identify and analyze the types of IC challenges that Thai Buddhist monks encounter when engaging with individuals from diverse linguistic and cultural backgrounds.

These challenges are examined through the lens of Byram's (1997) Intercultural Communicative Competence (ICC) model, which outlines five key competencies: attitudes, knowledge, skills of interpreting and relating, skills of discovery and interaction, and critical cultural awareness. Additionally, the study incorporates Vivatananukul's (2016) classification of communicative challenges, which categorizes difficulties into cognitive challenges (e.g., language complexity, concept translation), affective challenges (e.g., anxiety, cultural biases), and behavioral challenges (e.g., non-verbal communication differences, social norms in interactions).

Beyond identifying these challenges, the study also examined the IC strategies that Thai Buddhist monks use to overcome these barriers and facilitate more effective communication. These strategies may include linguistic strategies (e.g., borrowing, code-switching, translanguaging), cultural strategies (e.g., cultural accommodation, contextualization), non-verbal strategies (e.g., mime, multimodal resources), and adaptive strategies (e.g., paraphrasing, avoidance, inclusive communication practices). To achieve this, the study employed both quantitative and qualitative research tools. Quantitative data are collected through structured questionnaires designed to measure monks' self-reported use of specific IC strategies and their perceived communication challenges. Qualitative data are gathered through semi-structured interviews, which provide deeper insights into the monks' personal

experiences, contextual factors, and adaptive communication practices. The combination of quantitative and qualitative tools allows for a more comprehensive understanding of the complex nature of intercultural communication among Thai Buddhist monks.

The study is grounded in theoretical perspectives on IC strategies, drawing upon the frameworks of Tarone and Ware (1977, 1983), Seidlhofer (2001, 2004), and Cogo and Dewey (2012). By utilizing these models, the research aims to provide a comprehensive understanding of how Thai Buddhist monks manage linguistic and cultural barriers when engaging with foreigners.

## **2. Scope of Context**

This study focused on Thai Buddhist monks actively engaged in teaching Buddhism to foreigners, specifically international visitors who come to Thailand seeking to learn about Buddhist teachings, meditation practices, and monastic life. These visitors typically participate in temple-based programs such as Dhamma talks, meditation retreats, cultural exchange sessions, and question-and-answer discussions led by monks. In these interactions, monks are responsible for explaining core Buddhist concepts, guiding meditation techniques, addressing visitors' inquiries about Buddhist philosophy, and facilitating intercultural exchanges using English as the medium of communication.

A total of 30 volunteer monks were recruited from several temples in Chiang Mai, Thailand, including Wat Suan Dok, Wat Chedi Luang, Wat Ram Poeng, Wat Umong, and Wat Srisuphan. These temples were selected because of their active meditation centers and Dhamma programs that attract large numbers of international participants each year.

The selection of participants was conducted through purposive sampling, prioritizing monks who were actively involved in dialogues, teachings, and intercultural communication activities with foreign audiences. This approach ensured that the study captured insights from monks who regularly engaged in English-mediated interactions, allowing for a deeper understanding of the IC challenges they face and the specific communication strategies they employ during their teachings.

### Definition of Key Terms

**Thai Buddhist monks:** Thai Buddhist monks refer specifically to Buddhist monks residing in temples in Chiang Mai, Thailand, who are actively engaged in communicating Buddhist teachings and meditation practices to foreign visitors. These monks participate in English-mediated Dhamma talks, meditation retreats, cultural exchange activities, and informal discussions with foreigners. Their role extends beyond traditional monastic duties to include serving as cultural ambassadors and spiritual guides in cross-cultural settings. The monks involved in this study have varying levels of English proficiency and are directly responsible for explaining complex Buddhist concepts to non-Thai-speaking audiences

**Buddhist teachings:** Buddhist teachings encompass the doctrines, principles, and practices associated with Buddhism. These include meditation retreats, Dhamma talks, monastic life, and the exchange of religious knowledge aimed at raising spiritual development and ethical understanding.

**Foreigners:** In this study, foreigners refer to international visitors who come to Thai temples with an interest in Buddhism and meditation practice. These individuals are often tourists, spiritual seekers, or travelers who participate in temple tours, join Dhamma talks, or engage in casual conversations with monks. The nature of these interactions varies, with conversations typically lasting from 30 minutes to 2 or 3 hours, depending on the visitor's interest and the setting.

**Intercultural Communication (IC):** In this study, intercultural communication (IC) refers to the process of exchanging information, ideas, and cultural understandings between Thai Buddhist monks and non-Thai international visitors through English as a medium of communication. IC encompasses both verbal and non-verbal interactions and involves negotiating meaning across linguistic and cultural boundaries. It includes the monks' efforts to explain Buddhist concepts, guide meditation practices, and respond to questions from diverse audiences with different cultural frameworks and communication norms.

**IC challenges:** They refer to the difficulties that arise during language exchange between individuals from different linguistic and cultural backgrounds, which may hinder effective message delivery and comprehension. These challenges can

be categorized into three main types. Cognitive challenges involve difficulties in translating Buddhist concepts, as well as differences in linguistic structures that make it challenging for Thai Buddhist monks to accurately convey spiritual teachings in English. Affective challenges include communication anxiety, cultural biases, and stereotypes that may create emotional barriers in interactions with foreigners. Behavioral challenges stem from differences in gestures, facial expressions, personal space, and social norms, which can lead to misunderstandings in cross-cultural communication.

**IC strategies:** They refer to the verbal and non-verbal approaches used to enhance clarity and effectiveness in communication while overcoming potential intercultural barriers. These strategies include several key components. Linguistic strategies involve borrowing words from other languages, appealing for help, code-switching, and translanguaging to facilitate comprehension. Cultural strategies focus on using culturally relevant examples and accommodating different cultural perspectives to ensure that Buddhist teachings are understood by foreign audiences. Non-verbal strategies incorporate gestures, facial expressions, and multimodal resources to aid communication and compensate for linguistic limitations. Finally, adaptive strategies involve techniques such as paraphrasing, avoidance of complex terminology, and inclusive communication practices that help monks manage language challenges and engage more effectively with international visitors.

**English as a lingua franca (ELF):** ELF refers to the use of English as a common means of communication between Thai Buddhist monks and foreigners, allowing for cross-cultural understanding despite variations in language proficiency, accents, and linguistic norms.

### **Significance of the Study**

The significance of this study extends across multiple dimensions, offering valuable contributions to both academic research and practical applications in the fields of language education, IC, religious studies, linguistics, and educational policy. By addressing the challenges and strategies Thai Buddhist monks employ in using English to disseminate Buddhist teachings, this research provides insights that are beneficial to a wide range of stakeholders.



One of the primary contributions of this study lies in language education. The findings can inform the design of ELF programs, particularly those tailored for speakers in culturally diverse settings. By highlighting practical communication strategies and intercultural competencies, this research supports curriculum development, enhances teaching methodologies, and aids in the creation of language learning resources that focus on real-world communication skills.

Additionally, this study contributes to IC by examining the specific challenges and strategies involved in Thai Buddhist monks' interactions with foreign visitors. In an increasingly globalized society, effective IC is essential not only in religious contexts but also in various other sectors where language and cultural barriers exist. Understanding these challenges helps promote more meaningful cross-cultural dialogue and enhances greater mutual understanding between people of different backgrounds.

The research also has significant implications for religious and cultural exchange. As interest in Buddhism continues to grow worldwide, the ability of Thai Buddhist monks to effectively communicate their teachings in English becomes increasingly important. By identifying the obstacles monks face and the strategies they use to overcome them, this study contributes to enhancing the global dissemination of Buddhist philosophy, ensuring that teachings are conveyed accurately and comprehensively to foreigners. Improved communication in this context enhances deeper intercultural and interfaith understanding, ultimately promoting global harmony.

Furthermore, this study advances linguistic research, particularly in the field of applied linguistics and ELF studies. By documenting the linguistic challenges faced by Thai Buddhist monks, the study provides valuable empirical data on language use in religious contexts, an area that remains underexplored in ELF research. These findings offer new insights into language learning, communication strategies, and the adaptation of non-native speakers in specialized domains.

Finally, the study has important policy and practice implications. The findings can help policymakers and educational institutions in Thailand and other Buddhist-majority countries develop targeted English language programs for religious practitioners. Ensuring that Buddhist monks are equipped with the necessary language skills to

engage with foreigners is essential for the effective global dissemination of Buddhist teachings.

In summary, this study not only fills a gap in existing research but also offers practical applications for educators, policymakers, religious practitioners, and scholars. By shedding light on the IC challenges and strategies of Thai Buddhist monks, the research provides a foundation for improving English proficiency, enhancing intercultural engagement, and raising more effective cross-cultural dialogue in religious and educational settings.

### **Conclusion of the Chapter**

This chapter introduced the research topic, “A Study of Intercultural Communication Challenges and Strategies for Thai Buddhist Monks Using English in Disseminating Buddhist Teachings to Foreigners.” It provided an overview of the background and rationale for the study, the research questions and objectives, the significance of the study, the scope of the research, and the definitions of key terms.

The chapter highlighted the critical role of English language proficiency in enabling Thai Buddhist monks to effectively communicate Buddhist teachings to individuals from diverse linguistic and cultural backgrounds. The study aims to identify and analyze the IC challenges encountered by monks in their English-mediated interactions with foreigners, as well as to examine the strategies they employ to overcome these challenges and enhance communication effectiveness.

This research is significant as it contributes to the improvement of English proficiency and IC skills for non-native English speakers, particularly those in religious and educational contexts. Additionally, the study provides insights that may inform policy development and language training programs aimed at supporting Thai Buddhist monks in their efforts to disseminate Buddhist teachings globally. It is also important to recognize the limitations of the study, which have been outlined in this chapter.

The next chapter provides a comprehensive review of the literature, exploring existing research and theoretical perspectives on English communication challenges, intercultural communication (IC) strategies, and the role of English as a Lingua Franca (ELF) in Buddhist dissemination. The aim is to synthesize key studies,



highlight gaps in current knowledge, and lay the groundwork for this research. By drawing on both global and Thai-based scholarship, this chapter situates the communication experiences of Thai Buddhist monks within wider discussions of language use, cultural interaction, and religious teaching in cross-cultural contexts. This review will help frame the study's focus on the specific IC challenges and strategies monks employ when engaging with international visitors.



## CHAPTER II

### REVIEW OF RELATED LITERATURE

This chapter embarks on a comprehensive literature review, critically examining theories and research pertinent to the interplay between English as a Lingua Franca (ELF) and IC, particularly focusing on the challenges and strategies employed by Thai Buddhist monks in disseminating Buddhist teachings to foreigners. The purpose of this review is to collate and analyze existing scholarly works that provide insight into the dynamics of ELF within the realm of IC, thereby enriching the study's understanding of the specific communication challenges and strategies that arise in such contexts. The review is organized into ten main topics: the emergence and significance of ELF, the dissemination of Buddhism of Thai Buddhist monks, the definition and scope of IC, a detailed exploration of intercultural communicative competence, the model of intercultural communicative competence, the identification of key IC challenges, classifications of communication strategies, the theoretical framework for the study, previous related research in the field, and conclusion.

#### **English as a lingua franca (ELF)**

##### **1. Definitions of ELF**

English as a Lingua Franca (ELF) refers to the use of English as a shared communication tool among speakers from different linguistic backgrounds. Recent research emphasizes that ELF is shaped by users' cultural and communicative contexts, rather than native-speaker norms (Jenkins, 2015; Baker, 2015; Rose & Galloway, 2021). For example, Rose et al., (2020) found that ELF interactions prioritize clarity and mutual understanding over grammatical accuracy. In Thailand, English has become an essential tool for international engagement, especially in temple settings where monks communicate with diverse visitors (Schedneck, 2021; Ruttanavisanon & Agmapisarn, 2022).

Jenkins (2009) defines ELF as a communication mode used between speakers of diverse linguacultural backgrounds, where the primary goal is to ensure comprehension rather than adhere to native-like accuracy. Unlike English as a Foreign Language (EFL), which is often taught with the expectation of achieving native proficiency, ELF recognizes diverse linguistic influences and cultural adaptability in interactions. Historically, the term “lingua franca” originates from the 5<sup>th</sup> century, when the Germanic Franks settled in Gaul and adopted the local language. Over time, this language became a widely accepted medium for communication across different cultural groups (Kirkpatrick, 2010). The evolution of ELF demonstrates the adaptability of English in various contexts, serving as a dynamic and evolving means of interaction across national and linguistic boundaries.

## **2. Characteristics of ELF**

One of the most defining characteristics of ELF is its flexibility, as it is constantly shaped by the needs and backgrounds of its speakers. Unlike standard English varieties, ELF does not have fixed grammatical norms but rather evolves based on the communicative needs of those using it (Seidlhofer, 2011). This adaptability enables speakers to adjust their use of English depending on the context and their interlocutors’ linguistic backgrounds.

Another prominent feature of ELF is grammatical simplification, where speakers often omit complex structures in favor of easier, more universally understood expressions (Seidlhofer, 2011). For example, ELF users may drop the third-person singular “-s” (e.g., “She go to temple” instead of “She goes to the temple”) or avoid idiomatic expressions that might not be easily understood across cultures. This simplification enhances clarity and facilitates smoother interaction between individuals who may have varying levels of English proficiency.

ELF communication is also characterized by pragmatic competence, where speakers prioritize conveying meaning effectively rather than strictly adhering to grammatical accuracy (Jenkins, 2007). In ELF interactions, the focus is on mutual understanding, which often leads to the creative use of language, including paraphrasing, repetition, and the use of universally recognized terms. This pragmatic

approach makes ELF a more inclusive and accessible mode of communication, allowing speakers from diverse linguistic backgrounds to engage in meaningful conversations.

Another key characteristic of ELF is code-switching and cultural blending, where speakers incorporate elements from their native languages to enhance communication. This can include borrowing words, adjusting pronunciation, or incorporating cultural references that make the conversation more relatable (Canagarajah, 2013). For instance, a Thai monk explaining Buddhist teachings to an international audience might use a mix of English and Pali terms, ensuring that core Buddhist concepts are accurately conveyed while remaining accessible to non-Pali speakers. This blending of languages and cultural references highlights ELF's role as a dynamic, adaptive, and context-driven form of communication.

### **3. Debates around ELF**

The growing use of ELF has sparked debates surrounding language ownership, identity, and native-speaker norms. One of the key criticisms of ELF is that its widespread use may dilute linguistic standards and lead to the erosion of native English norms (Phillipson, 1992). Some scholars argue that the simplification of grammar and the omission of idiomatic expressions in ELF interactions could weaken the richness of English as a language. Additionally, concerns about linguistic imperialism have been raised, with critics asserting that the dominance of English as an international language could marginalize other native languages and cultural identities (Phillipson, 1992).

On the other hand, proponents of ELF argue that its adaptability makes it an inclusive and practical global communication tool. Unlike traditional English language learning models that emphasize native-like fluency, ELF promotes a more egalitarian view of English, where non-native speakers can contribute to the evolution of the language (Jenkins, 2007). Rather than being a rigid system governed by native-speaker norms, ELF is viewed as a democratized language that reflects the diverse linguistic and cultural backgrounds of its users.

Furthermore, ELF has influenced English language education, leading to debates on whether English should still be taught using native-speaker models. Matsuda (2012) suggests that English instruction should shift from teaching students

to imitate native speakers to equipping them with the skills necessary for effective global communication. This includes developing intercultural competence, learning negotiation strategies for meaning, and recognizing the variations in English usage worldwide. These debates highlight the tension between maintaining linguistic standards and embracing English as an adaptive, intercultural medium.

#### **4. The role of ELF in Thailand**

In Thailand, English plays an essential role as a language of education, business, and international communication, even though it is not an official language. As part of the Expanding Circle in Kachru's (2005) model, Thailand uses English primarily as a foreign language, with its significance growing due to globalization and ASEAN integration (Kirkpatrick, 2010). While English is widely taught in Thai schools, proficiency levels vary, particularly between urban and rural areas (Kosonen, 2008). This difference reflects broader educational and social inequalities in English language access.

Within the context of Thai Buddhist temples, ELF serves as a vital tool for communication between monks and international visitors. Many foreign visitors come to Thailand to learn about Buddhism, practice meditation, or engage in cultural exchanges. In these interactions, monks rely on English as a bridge language to explain Buddhist concepts, rituals, and meditation techniques. However, they encounter several significant challenges when using ELF in religious communication.

One of the primary challenges is the translation of abstract Buddhist concepts, as many key ideas in Buddhism, such as *anatta* (non-self) and *samsara* (the cycle of rebirth), have no direct English equivalents. Monks must simplify complex teachings while ensuring that their spiritual meaning remains intact, often requiring creative explanations, metaphors, and analogies to facilitate understanding. Another challenge is the lack of formal English education among monks. Unlike professionals who receive structured English training, many monks acquire English through self-study or informal exposure. As a result, some may struggle with confidence and fluency, leading to hesitation in conversations with foreign visitors. This highlights the need for targeted language training programs that focus on religious discourse and IC skills.

Additionally, cultural communication differences create barriers in ELF interactions. Thai culture is high-context, meaning that communication often relies on implicit understanding, indirectness, and non-verbal cues (Hall, 1976). In contrast, many Western visitors come from low-context cultures, where direct and explicit communication is preferred. These differences can sometimes lead to misunderstandings, misinterpretations, or unintended offense. For instance, monks may use polite and indirect speech, which some foreign visitors might perceive as vague or unclear. Thus, ELF in Buddhist communication requires more than linguistic competence; it demands cultural adaptability, strategic communication approaches, and a deep understanding of the audience's expectations. Monks who can manage these linguistic and cultural challenges effectively can enhance cross-cultural exchanges, making Buddhist teachings more accessible to foreigners.

In summary, ELF is a crucial global communication tool, emphasizing mutual intelligibility over native-speaker norms (Jenkins, 2007; Seidlhofer, 2005). It is characterized by grammatical simplification, code-switching, and a focus on meaning rather than accuracy, making it adaptable across diverse linguistic backgrounds. Debates surrounding ELF center on language ownership and linguistic standards, with critics concerned about language dilution (Phillipson, 1992) and proponents advocating for its inclusivity and flexibility (Jenkins, 2007). These discussions have influenced English education, shifting the focus from native-like proficiency to practical communication skills (Matsuda, 2012). In Thailand, ELF is widely used in education, tourism, and religious discourse (Kirkpatrick, 2010). Thai Buddhist monks rely on ELF to engage with international visitors but face challenges such as translating complex Buddhist concepts, limited formal English training, and cultural communication differences. Addressing these issues requires strategic linguistic adaptation and intercultural competence. ELF plays a vital role in fulfilling cultural gaps in Buddhist communication, and the following sections will explore IC theories, challenges, and strategies that monks use to enhance their interactions with foreign audiences.

## **The Dissemination of Buddhism of Thai Buddhist Monks**

Buddhism has been deeply integrated into Thai society for centuries, dating back to the Sukhothai period. The Thai Sangha (monastic community) plays a crucial role in preserving and spreading the Dhamma, Buddhism's core teachings, which emphasize ethical living, inner peace, and spiritual liberation. These teachings include fundamental principles such as the Four Sublime States of Mind, the Four Principles of Service, the Five Precepts, and the cultivation of Moral Shame and Moral Dread (Siriotharo, 1985). Beyond these foundational teachings, Buddhist practice also places great importance on meditation, particularly Vipassana, which enhances mindfulness and insight as a path to overcoming suffering and achieving enlightenment (Phra Dhammapitaka, 1995).

### **1. Linguistic and Cultural Challenges in Disseminating Buddhism**

One of the primary challenges in the global dissemination of Buddhism is language. Buddhist philosophy is deeply rooted in Pali and Sanskrit terminologies, many of which lack direct equivalents in English, making translation a complex task (Punnayano, 2001). Key concepts such as *anatta* (non-self), *samsara* (the cycle of rebirth), and *nibbana* (liberation) require careful explanation to retain their original meaning while remaining accessible to diverse audiences. Monks must ensure that these intricate philosophical ideas are communicated in ways that are both understandable and respectful of their spiritual depth.

Additionally, some foreign visitors approach Buddhism from a Western philosophical or scientific perspective, seeking logical explanations and structured arguments rather than experiential insights. Thai monks must therefore adapt their teaching methods, ensuring that Buddhist concepts are explained in ways that resonate with different worldviews while maintaining their spiritual and philosophical integrity. This requires an understanding of diverse perspectives and the ability to communicate in ways that bridge cultural differences.

### **2. The Need for Effective Communication Strategies**

To overcome linguistic and cultural barriers, Thai Buddhist monks must develop effective communication strategies that enable them to engage with foreigners more effectively. One approach is to simplify complex teachings while preserving



their meaning, using clear and relatable analogies to explain abstract concepts. Seidlhofer (2001, 2004) highlights that in English as a Lingua Franca (ELF) interactions, simplification and accommodation strategies play a crucial role in ensuring mutual understanding. Similarly, Gethin (1998) emphasizes that Buddhist teachings, particularly abstract concepts like karma and anatta, require adaptation when being communicated to those unfamiliar with their doctrinal depth.

Encouraging interactive dialogue is another key strategy, as it allows visitors to ask questions, seek clarification, and engage in deeper discussions about Buddhist teachings. Vygotsky (1978) stresses that learning is a social process in which interaction facilitates comprehension, particularly in unfamiliar subject areas. In the context of Buddhist education, Berkwitz (2006) discusses how engagement with learners, especially through Q&A formats, enhances their grasp of philosophical concepts. This approach ensures that teachings are not only understood but also personally meaningful to learners from different backgrounds.

Non-verbal communication also plays an essential role in making Buddhist concepts more accessible. Gestures, visual aids, and storytelling can reinforce key teachings and provide alternative ways for audiences to grasp complex ideas. Hall (1976) highlights the importance of non-verbal cues in high-context cultures like Thailand, where meaning is often conveyed through body language and indirect communication. Additionally, Morgan and Kuss (2011) suggest that visual storytelling techniques, such as diagrams and illustrative narratives, can significantly aid in religious instruction by making abstract ideas more concrete.

Developing intercultural competence is another crucial aspect, as it allows monks to adjust their explanations based on the audience's cultural and linguistic background. Byram (1997) argues that effective intercultural communication requires not only linguistic proficiency but also cultural awareness and adaptability. Gudykunst and Kim (2003) further support this by emphasizing the importance of cultural sensitivity in reducing misunderstandings and fostering meaningful cross-cultural exchanges. By being aware of different communication styles and expectations, monks can tailor their teachings to ensure greater clarity and engagement.



By enhancing their linguistic proficiency and cultural adaptability, Thai monks can effectively share Buddhist teachings with a wider audience, ensuring that the Dhamma remains accessible and meaningful across different cultural contexts. These strategies not only improve the monks' ability to communicate Buddhist philosophy but also strengthen cross-cultural understanding and spiritual connections between people of different backgrounds.

In summary, the dissemination of Buddhism by Thai Buddhist monks plays a crucial role in preserving and sharing the Dhamma with a global audience. However, linguistic and cultural barriers present significant challenges in ensuring that Buddhist teachings are accurately conveyed and understood. The complexity of translating key Buddhist concepts, differences in communication styles between Thai monks and foreign visitors and varying cultural perspectives on Buddhism all contribute to the difficulties monks face in intercultural interactions. To address these challenges, monks must develop effective communication strategies, including simplifying complex teachings (Seidlhofer, 2001, 2004), fostering interactive learning (Vygotsky, 1978), utilizing non-verbal communication (Hall, 1976), and cultivating intercultural competence (Byram, 1997; Gudykunst & Kim, 2003).

### **Intercultural Communication (IC)**

Intercultural Communication (IC) is broadly defined as the exchange of ideas, meanings, and messages between individuals from different cultural backgrounds. This interaction often takes place in face-to-face settings, where personal engagement and mutual understanding play a crucial role (Harms, 1973). The fundamental purpose of IC is to bridge cultural divides by facilitating meaningful exchanges that promote understanding, cooperation, and respect among people of diverse backgrounds. In an increasingly globalized world, where cross-cultural interactions are inevitable, the ability to manage these differences effectively has become an essential skill (Baker, 2022; Zhu, 2019).

Scholars such as Tubbs and Moss (1983) and Jandt (1995) emphasize that IC is dynamic and reciprocal, requiring both parties to actively negotiate meaning and adapt to one another's communication styles. Unlike communication within a single

cultural framework, IC involves multiple cultural resources and languages, making it both challenging and rewarding. Participants must be aware of the various cultural identities, including nationality, ethnicity, class, profession, gender, and religion, that influence communication at both local and global levels (Baker, 2024). Successfully managing these elements requires intercultural sensitivity and adaptability to ensure that differences do not lead to misunderstandings or misinterpretations.

In Thailand, IC is particularly relevant in interactions between Thais and foreigners, especially in contexts where English functions as a lingua franca. The ability to manage cultural differences is key to raising positive and productive exchanges. Jhaiyanuntana and Nomnian (2020) highlight that successful intercultural dialogue between Thai people and foreign visitors relies on mutual understanding and cultural awareness. This shared understanding allows both parties to engage more effectively and respectfully, reducing the likelihood of communication breakdowns.

Beyond individual interactions, IC plays a vital role in Thailand's integration into the global community, influencing social, cultural, and economic exchanges. As Thailand continues to expand its tourism, education, and international business sectors, the need for strong IC skills becomes increasingly significant. For Thai Buddhist monks, who regularly interact with foreign visitors seeking to learn about Buddhism, developing intercultural competence is crucial for ensuring that Buddhist teachings are effectively conveyed and understood across cultural boundaries. The following sections will explore the concept of Intercultural Communicative Competence (ICC) and examine how Thai Buddhist monks can develop the necessary skills to manage linguistic and cultural complexities in their cross-cultural interactions.

### **1. Intercultural Communicative Competence (ICC)**

Intercultural Communicative Competence (ICC) refers to the essential skills, attitudes, and knowledge required for effective engagement in multilingual and multicultural contexts. Byram (1997) defines ICC as the integration of linguistic, sociolinguistic, discourse, and intercultural competencies, which together enable individuals to communicate meaningfully across cultural boundaries. More than just language proficiency, ICC involves understanding cultural norms, values, and

communication styles, allowing for the successful management of complex cultural dynamics and the accurate transmission and reception of messages.

This definition aligns with the perspectives of Chen and Starosta (1996), who conceptualize ICC through three key dimensions: intercultural sensitivity (affective process), intercultural awareness (cognitive process), and intercultural adroitness (behavioral process). These components highlight the necessity of cultural empathy, awareness of differences, and adaptability in communication. Similarly, Lázár et al., (2007) emphasize that ICC depends on both the speaker's ability and their attitude, as cross-cultural success requires more than just linguistic skill it also demands open-mindedness, adaptability, and respect for cultural diversity.

Scholars have debated whether intercultural competence and intercultural communicative competence are distinct concepts or interchangeable. Gu (2016) argues for the latter, suggesting that ICC emphasizes the communicative aspect of cultural interactions, making it more relevant in contexts where language is the primary medium of exchange. Fantini (2007) extends Byram's model by incorporating sub-components that enhance ICC, positioning it as the ability to engage effectively and appropriately with people from different linguistic and cultural backgrounds.

Overall, ICC serves as a crucial framework for successful IC, particularly in contexts where linguistic and cultural differences intersect. Scholars such as Chen and Starosta (1996), Byram (1997), Fantini (2007), and Baker (2012) stress that ICC is not solely about linguistic competence, but rather about developing broader communicative skills that promote cultural understanding and facilitate meaningful cross-cultural interactions.

The next section will explore specific models of ICC, providing structured frameworks that illustrate how individuals develop intercultural competence and apply it in real-world interactions. These models are particularly relevant for Thai Buddhist monks, who must manage both linguistic and cultural complexities in their engagement with international visitors.

### **1.1. Model of ICC**

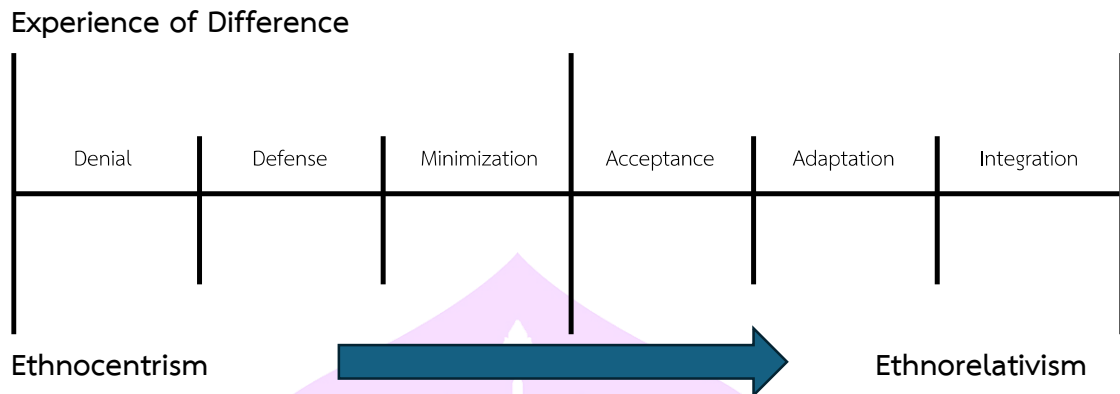
ICC is a dynamic process that enables individuals to manage diverse cultural and linguistic contexts effectively. Various scholars have proposed models to

conceptualize ICC, highlighting the developmental stages, key competencies, and strategies needed for successful intercultural interactions. This section explores three widely recognized models: Bennett's (1993) Developmental Model of Intercultural Sensitivity (DMIS), Byram's (1997) ICC Model, and Deardorff's (2006) Intercultural Competence Model. Each model provides unique insights into the cognitive, behavioral, and attitudinal aspects of ICC, illustrating how individuals can develop the skills necessary for effective IC.

#### **1.1.1. Bennett's (1993) Developmental Model of Intercultural Sensitivity (DMIS)**

Bennett's Developmental Model of Intercultural Sensitivity (DMIS) maps the evolution of an individual's awareness and sensitivity to cultural differences through six distinct stages. These stages are categorized into two broad orientations: ethnocentrism and ethnorelativism. The ethnocentric stages; Denial, Defense, and Minimization, reflect an individual's limited awareness or appreciation of cultural differences, often leading to misunderstandings or biases. As individuals progress into ethnorelativism, they move through the stages of Acceptance, Adaptation, and Integration, signifying an increasing ability to appreciate, adapt to, and integrate multiple cultural perspectives (Bennett, 1993).

As seen in Figure 1, in the Denial stage, individuals are unaware of cultural differences or perceive them as insignificant. As they transition to Defense, they recognize differences but may respond with resistance or a sense of superiority toward other cultures. Minimization occurs when individuals acknowledge some differences but assume universal similarities outweigh them. The shift to Acceptance marks a deeper understanding and appreciation of cultural diversity, while Adaptation involves adjusting behavior and communication to engage effectively with different cultures. The final stage, Integration, reflects an individual's ability to fluidly manage and reconcile multiple cultural identities.

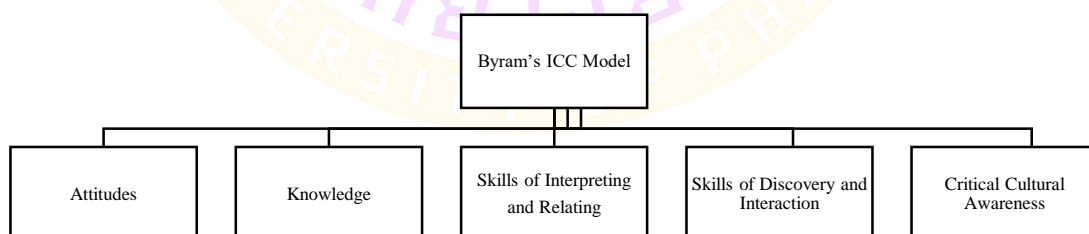


**Figure 1 Bennett's (1993) Developmental Model of Intercultural Sensitivity (DMIS)**

The DMIS model is particularly relevant to Thai Buddhist monks, who engage with foreign visitors from diverse cultural backgrounds. Moving beyond ethnocentric viewpoints and developing ethnorelative perspectives allows monks to communicate the Dhamma more effectively, ensuring that teachings are presented in a way that resonates with foreigners.

#### **1.1.2. Byram's (1997) Intercultural Communicative Competence (ICC) Model**

Byram's ICC model, established in 1997, outlines five crucial competencies required for effective IC. These are attitudes, knowledge, skills of interpreting and relating, skills of discovery and interaction, and critical cultural awareness.



**Figure 2 Byram's (1997) ICC model**

Attitudes, the first competency, include curiosity, openness, and the readiness to reserve judgment about other cultures and beliefs. This openness enhances the development of knowledge and skills vital for appropriate and effective interaction across cultures.

Knowledge, the second competency, involves understanding the social groups, products, and practices of both one's own and other cultures. Byram categorizes this knowledge into conscious (more or less refined but present) and unconscious (knowledge of concepts and processes in interactions) types.

Skills of interpreting and relating, and skills of discovery and interaction constitute the third and fourth competencies. The former refers to the ability to understand information from different cultures and relate it to one's own, while the latter involves the capability to learn about new cultures and apply this knowledge, along with attitudes and skills, in communication and interaction.

Critical cultural awareness, the fifth competency, is the capacity to critically evaluate, from a well-defined standpoint, the perspectives, practices, and products of one's own and other cultures.

Byram's ICC model goes beyond language proficiency to emphasize the ability to build meaningful intercultural relationships. It highlights the importance of cultural knowledge, adaptive skills, and attitudinal flexibility in raising effective cross-cultural interactions. For Thai Buddhist monks, Byram's ICC model is particularly relevant, as it provides a structured approach to enhancing their communicative effectiveness with foreign visitors. By cultivating openness, cultural awareness, and adaptive interaction skills, monks can better manage linguistic and cultural complexities, ensuring that Buddhist teachings are conveyed in ways that are both accurate and culturally sensitive.

### **1.1.3. Deardorff's (2006) Intercultural Competence Model**

Deardorff's (2006) Intercultural Competence Model, underscores the journey towards intercultural competence as an ongoing, dynamic process. It's framed as a process model, which encourages learners to manage fluidly among its components attitudes, knowledge, skills, internal outcomes, and external outcomes without a fixed sequence. This flexibility is designed to promote the continuous

development of learners' intercultural competence, positioning it as an ever-evolving process of growth and learning. Through this model, Deardorff emphasizes that achieving intercultural competence is not a finite goal but rather a perpetual journey of developing deeper understandings, refining skills, and cultivating attitudes that support effective and respectful cross-cultural interactions. The inclusion of both internal and external outcomes highlights the transformative nature of this process, affecting not only the learners' internal capacities such as adaptability, empathy, and flexibility but also how these internal changes manifest in their behavior and communication with others.

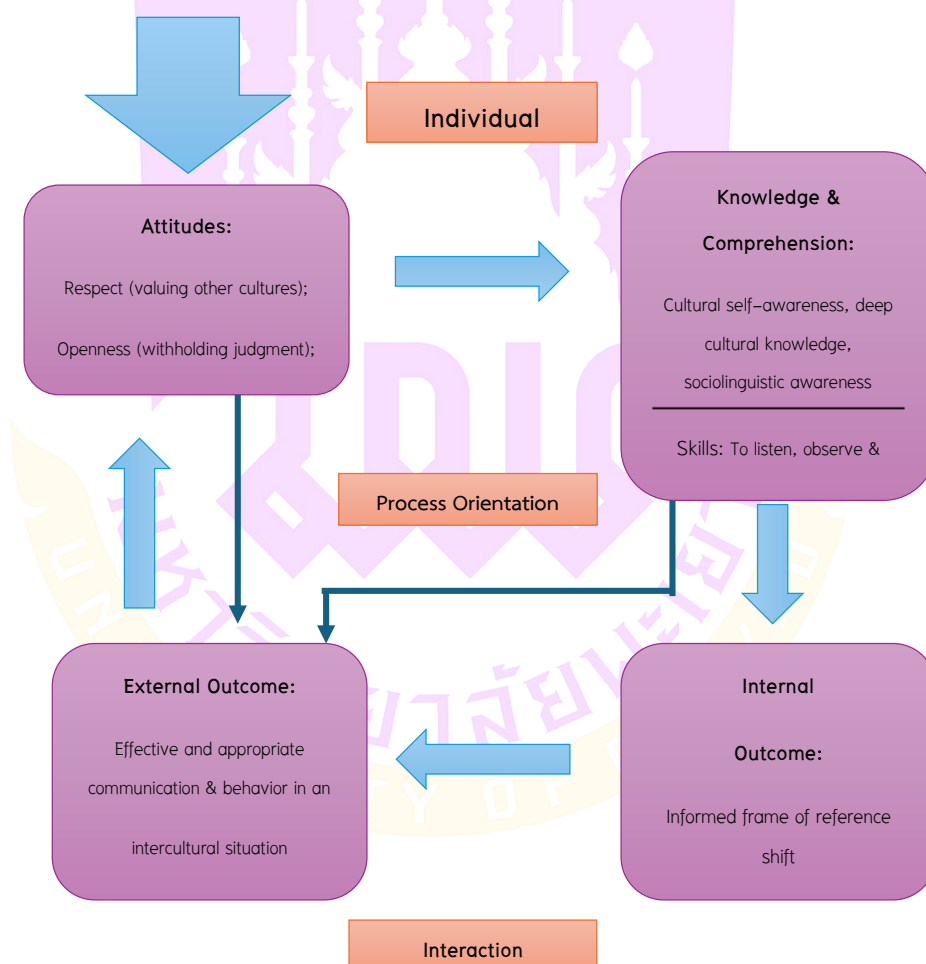


Figure 3 Deardorff's (2006) Intercultural Competence Model



Attitudes form the bedrock of this model, with respect, openness, and curiosity identified as key. Respect involves valuing individuals from diverse backgrounds, while openness and curiosity are essential for venturing beyond one's comfort zone, laying the groundwork for acquiring the necessary knowledge and skills for intercultural competence.

Knowledge is pivotal and encompasses cultural self-awareness, culture-specific knowledge, a profound understanding of other worldviews (deep cultural knowledge), and sociolinguistic awareness. Gaining insight into the world from the perspectives of others is crucial for developing intercultural competence.

Skills such as observing, listening, evaluating, analyzing, interpreting, and relating are vital for assimilating and applying knowledge. These skills are indispensable when interacting with individuals from varied backgrounds, facilitating a deeper understanding and processing of information.

Internal Outcomes emerge from the synthesis of attitudes, knowledge, and skills, leading to flexibility, adaptability, and empathy. These qualities are indicative of an individual's capacity for intercultural competence, allowing for an empathetic engagement with others and the ability to respond in a manner that is respectful of the other's preferences.

External Outcomes are the observable behaviors and communication skills that manifest as a result of an individual's internal development. These outcomes, characterized by effective and appropriate behavior and communication, are tangible indicators of an individual's intercultural competence as perceived by others.

Deardorff's (2006) model emphasizes a holistic process, where developing a respectful and curious mindset, alongside acquiring relevant knowledge and skills, culminates in both internal and external manifestations of intercultural competence. This framework not only highlights the sequential development of competence but also underscores the importance of each component in contributing to an individual's ability to manage and thrive in culturally diverse settings.

To summarize, ICC is a dynamic and multidimensional process that enables individuals to engage effectively in diverse linguistic and cultural contexts.



The three models discussed; Bennett's (1993) Developmental Model of Intercultural Sensitivity (DMIS), Byram's (1997) ICC Model, and Deardorff's (2006) Intercultural Competence Model, each provide valuable insights into how individuals develop intercultural competence and adapt their communication strategies in cross-cultural interactions. Bennett's (1993) DMIS model focuses on the progression from ethnocentrism to ethnorelativism, highlighting the psychological and perceptual shifts required to achieve cultural sensitivity. This model is useful in understanding how individuals move from cultural ignorance to deeper appreciation and integration of different worldviews. Deardorff's (2006) model, on the other hand, presents a flexible, process-oriented approach to ICC, emphasizing continuous learning, adaptation, and internal transformation. This model underscores the idea that intercultural competence is not an endpoint but a lifelong journey, involving attitudinal openness, cultural knowledge, and behavioral adaptation.

While both Bennett's and Deardorff's models offer valuable theoretical perspectives, this study adopts Byram's (1997) ICC model as its primary theoretical framework due to its structured and practically applicable components. Byram's model outlines five core competencies; attitudes, knowledge, skills of interpreting and relating, skills of discovery and interaction, and critical cultural awareness, which align directly with the IC needs of Thai Buddhist monks.

Byram's ICC model provides a comprehensive and structured approach that is particularly relevant for individuals who engage in intercultural exchanges through language use. Given that Thai Buddhist monks frequently interact with foreign visitors and scholars, they must develop not only linguistic proficiency but also the ability to interpret and relate cultural concepts effectively. The model's emphasis on cultural knowledge, adaptive interaction skills, and critical cultural awareness makes it well-suited for enhancing monks' communication strategies in a multicultural and multilingual setting.

Additionally, previous studies have demonstrated the applicability of Byram's model across various fields, including education (Candel-Mora, 2015), hospitality (Inkaew, 2016), language teaching (Cheewasukthaworn & Suwanarak, 2017), and global service industries (Khuanmuang, 2022). The fact that Byram's model has

been successfully used in both academic and professional settings further supports its relevance to Thai Buddhist monks, whose role requires them to effectively communicate Buddhist teachings to foreigners.

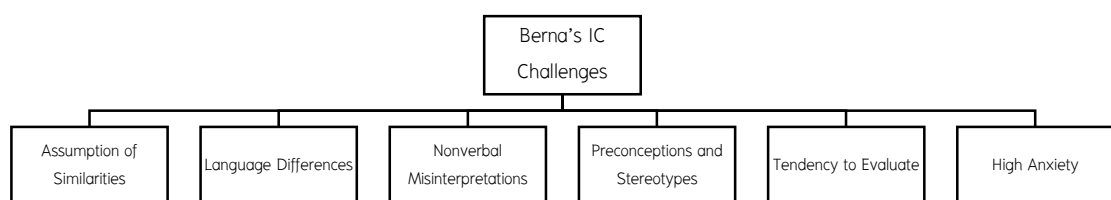
## 1.2 IC Challenges

IC challenges arise due to differences in language, cultural norms, and individual perceptions, particularly in linguistically and culturally diverse settings. These challenges influence communication as individuals bring unique social roles, thought processes, and communicative behaviors into interactions (Nomnian, 2018; Phumpho & Nomnian, 2019). Scholars have extensively studied these barriers, emphasizing the importance of intercultural competence and adaptability to facilitate meaningful cross-cultural interactions.

To systematically analyze these barriers, this study integrates two key theoretical frameworks: Barna's (1994) classification of IC challenges and Vivatananukul's (2016) model of cognitive, affective, and behavioral challenges. Barna's framework identifies six psychological and perceptual obstacles that affect intercultural exchanges, while Vivatananukul's model categorizes these challenges into structured dimensions. The combination of these perspectives provides a comprehensive lens for examining the specific barriers faced by Thai Buddhist monks when engaging with foreign visitors.

### 1.2.1. Barna's (1994) Classification of IC Challenges

Barna (1994) identifies six primary challenges that hinder effective IC: assumption of similarities, language differences, nonverbal misinterpretations, preconceptions and stereotypes, tendency to evaluate, and high anxiety. These barriers highlight the complexities of intercultural exchanges and underscore the importance of increased awareness and adaptability.



**Figure 4 Barna's (1994) Classification of IC Challenges**

According to Figure 4, The assumption of similarities occurs when individuals believe that people from different cultures share identical values, behaviors, and communication styles. This misconception can lead to misinterpretation and conflict, as cultural norms regarding politeness, respect, and interpersonal interactions often differ significantly. For example, a behavior perceived as polite in one culture may be considered inappropriate or rude in another. Recognizing cultural differences rather than assuming uniformity is essential for raising effective IC.

Language differences present another major challenge, extending beyond vocabulary to include idioms, slang, and contextual nuances. Misunderstandings frequently arise when words or phrases do not translate directly between languages, leading to confusion. Additionally, certain concepts may lack direct equivalents in other languages, requiring extra effort to convey meaning accurately. Nonverbal misinterpretations further complicate communication, as gestures, facial expressions, and body language vary significantly across cultures. A gesture that conveys friendliness in one culture may be offensive in another. Similarly, eye contact may signal confidence in some cultures but be perceived as confrontational in others. Awareness of these cultural differences in nonverbal communication cues is crucial for preventing misinterpretations.

Preconceptions and stereotypes influence how individuals interpret and respond to people from different cultural backgrounds. Stereotypes, often based on oversimplified or inaccurate assumptions, can lead to biased judgments and hinder objective communication. Such preconceived notions can prevent individuals from engaging openly, making it difficult to build authentic cross-cultural relationships. Overcoming these biases requires a conscious effort and a willingness to embrace diverse perspectives. The tendency to evaluate refers to judging another culture's values and behaviors through the lens of one's own cultural norms. This form of ethnocentrism creates barriers to meaningful intercultural engagement by raising perceptions of cultural superiority. To facilitate effective communication, individuals must adopt cultural relativism, where cultural differences are understood within their own context rather than judged against personal biases.

Finally, high anxiety in intercultural interactions can stem from fear of misunderstandings, unintentional offense, or ineffective communication. This anxiety may result in hesitation, avoidance, or a lack of confidence, further exacerbating communication challenges. Preparing for intercultural interactions through education, exposure, and cultural training can help individuals manage diverse cultural interactions more effectively. Barna's framework provides a foundational understanding of psychological and perceptual barriers in IC. However, it does not fully account for specific cognitive, affective, and behavioral dimensions that contribute to these challenges. To address this gap, the study incorporates Vivatananukul's (2016) classification, offering a more structured approach to analyzing communication difficulties.

### 1.2.2. Vivatananukul's (2016) Classification of Communication Challenges

Vivatananukul (2016) classifies IC challenges into three dimensions: cognitive, affective, and behavioral. This classification builds upon Barna's framework by providing a systematic perspective on the specific difficulties individuals face in cross-cultural interactions.



**Figure 5 Vivatananukul's (2016) Classification of Communication Challenges**

As seen in Figure 5, Cognitive challenges arise when individuals struggle with language proficiency, translation accuracy, and appropriate linguistic selections. Misunderstandings often occur due to inaccurate translations, inappropriate use of formal or informal language, and insufficient knowledge of sociocultural

norms. Beyond linguistic barriers, a lack of cultural knowledge can lead to difficulties in interpreting symbols, idiomatic expressions, and context-specific meanings, further complicating IC.

Affective challenges are rooted in attitudinal barriers, such as biases, prejudices, and stereotypes, which influence how individuals perceive others. Negative preconceptions regarding race, gender, religion, or appearance can promote rigid, judgmental attitudes, preventing open and meaningful communication. This dimension aligns with Barna's (1994) emphasis on preconceptions and stereotypes, reinforcing how psychological attitudes shape intercultural interactions.

Behavioral challenges involve non-verbal misinterpretations and cultural adaptability issues. Differences in gestures, personal space, facial expressions, and social customs can lead to miscommunication. For example, physical proximity norms vary widely across cultures, with some viewing close interaction as a sign of warmth and others perceiving it as intrusive. Successful adaptation to a new cultural environment requires flexibility, awareness, and respect for diverse communication styles.

For Thai Buddhist monks, these challenges become particularly relevant when communicating Buddhist teachings to foreign visitors. The assumption of similarities may lead monks to expect foreigners to understand Buddhist concepts in the same way as Thai practitioners. However, Buddhist terminology often lacks direct English equivalents, making translation difficult. Similarly, monks may experience behavioral challenges when interacting with visitors who do not adhere to traditional Thai gestures of respect, such as the *wai* (a Thai greeting). Understanding these challenges is crucial for adapting their communication strategies to promote deeper intercultural understanding.

In summary, this study integrates Barna's (1994) psychological and perceptual challenges with Vivatananukul's (2016) cognitive, affective, and behavioral classification to provide a comprehensive framework for analyzing the IC difficulties faced by Thai Buddhist monks. While Barna's model highlights fundamental barriers in cross-cultural exchanges, Vivatananukul's framework categorizes these challenges systematically, ensuring a structured and detailed approach to understanding

communication difficulties. By combining these theoretical perspectives, this study aims to identify and implement effective communication strategies to enhance the dissemination of Buddhist teachings. Thai Buddhist monks, who engage with diverse foreigners, must manage linguistic and cultural complexities, requiring both language mastery and intercultural competence. Understanding these challenges through a structured theoretical framework will contribute to the development of practical training programs that equip monks with the skills necessary for effective IC. Ultimately, this study not only addresses the challenges in Buddhist missionary work but also enriches broader discussions on intercultural competence in religious and educational contexts, as seen in Table 1 below.

**Table 1 IC challenges based on Vivatananukul's (2016) and Barna's (1994)**

Vivatananukul's Challenges	Barna's Challenges	Subtypes	Definitions	Examples
Cognitive Challenges	Assumption of Similarities,	Misunderstanding of Cultural Context	Assuming others share similar beliefs, leading to misunderstandings.	<i>"I assume foreign visitors understand Buddhist terms as Thais do."</i>
		Generalization of Shared Values	Believing that foreign visitors value Buddhist principles as much as Thais.	<i>"I expect foreigners to show similar respect for Buddhist symbols."</i>
		Lack of Equivalent Vocabulary	Difficulty translating specific concepts due to a lack of direct English equivalents.	<i>"I struggle to translate 'anatta' accurately."</i>
	Language Differences	Detailed Meanings and Idioms	Difficulty conveying idioms and expressions that don't translate well.	<i>"Thai idioms often lose meaning in English."</i>
Behavioral Challenges	Nonverbal Misinterpretations	Gestures and Body Language	Variations in gestures or expressions that differ across cultures, leading to misunderstandings.	<i>"I sometimes use gestures that may mean something different to foreigners."</i>
		Eye Contact	Uncertainty about eye contact norms, causing discomfort or misinterpretation.	<i>"I feel unsure about maintaining eye contact."</i>
	High Anxiety	Communication Apprehension	Nervousness about unintentionally offending others due to cultural differences.	<i>"I worry about offending foreigners unintentionally."</i>
		Space and Proximity	Uncertainty about appropriate distance to maintain during interactions.	<i>"I am unsure about the physical distance to keep with foreigners."</i>



Table 1 (Cont.)

Vivatananukul's Challenges	Barna's Challenges	Subtypes	Definitions	Examples
Vivatananukul's Challenges	Barna's Challenges	Subtypes	Definitions	Examples
<b>Affective Challenges</b>	Preconceptions and Stereotypes,	Assumptions about Foreign Understanding Judging Based on Thai Norms Open-Mindedness Resistance	Assuming foreigners grasp complex Buddhist teachings. Assessing foreigners' actions based on Thai cultural norms. Difficulty accepting viewpoints or beliefs that contradict Buddhist teachings.	<i>"I tend to assume foreigners don't fully understand Buddhist teachings."</i> <i>"I sometimes judge foreigners by Thai standards, which may not apply to them."</i> <i>"I find it challenging to accept views that differ from Buddhist teachings."</i>

### 1.3 IC strategies

IC strategies (ICS) are essential for overcoming linguistic and cultural barriers, enabling individuals to effectively convey meaning in cross-cultural interactions. Various scholars have contributed to the development of ICS models, emphasizing different aspects of communication, including linguistic adaptation, non-verbal strategies, and cultural sensitivity. The concept of communication strategies was introduced by Selinker (1972) and later systematically analyzed by Varandi (1973). Subsequent research by scholars such as Cogo and Dewey (2012), Corder (1983), Faerch and Kasper (1983), Seidlhofer (2001, 2004), and Tarone (1980), further refined these strategies, demonstrating their practical applications in real-world intercultural contexts.

Corder (1983) describes communication strategies as systematic tools speakers use when facing expressive challenges, while Faerch and Kasper (1983) highlight their role in intentionally overcoming linguistic obstacles to achieve communicative goals. Tarone (1980) categorizes these strategies into paraphrasing, borrowing, appealing for help, mime, and avoidance, which are particularly relevant in second-language learning. Meanwhile, Seidlhofer (2001, 2004) focuses on lexical and grammatical modifications in English as a Lingua Franca (ELF) communication, advocating for simplified vocabulary and flexible grammar to enhance clarity. Cogo and Dewey (2012) expand on these ideas, emphasizing adaptability, multimodal resource use, and cultural accommodation as key elements of effective IC.



In the context of Thai Buddhist monks communicating with foreign audiences, these strategies are crucial in ensuring that Buddhist teachings are accurately conveyed and culturally accessible. By integrating multiple communication strategies, monks can overcome linguistic barriers, enhance audience engagement, and promote mutual understanding. To provide a structured approach to these strategies, the study incorporates three widely recognized models: Tarone's (1980) taxonomy of communication strategies, Seidlhofer's (2001, 2004) approach to ELF communication, and Cogo and Dewey's (2012) framework for IC strategies.

### 1.3.1 Tarone's (1980, 1983) taxonomy of ICs Strategies

Tarone (1980) identifies five primary categories of communication strategies (CSs) that language learners use to compensate for linguistic deficiencies and facilitate mutual understanding: paraphrasing, borrowing, appealing for help, mime, and avoidance. These strategies enable speakers to manage communication barriers by modifying their language use, seeking external support, or utilizing non-verbal cues to convey meaning effectively.

Paraphrase strategies involve using alternative expressions when a specific word is unknown. This includes approximation, where a speaker uses a word that is not entirely accurate but shares similar semantic features with the intended term (e.g., saying "*pipe*" instead of "*waterpipe*"). Word coinage occurs when a new word is invented to express a concept (e.g., using "*airball*" for "*balloon*"). Circumlocution entails describing an object or action instead of using the precise word (e.g., "*She is smoking something; I don't know what it's called, but it's from Persia.*").

Borrowing strategies involve transferring elements from one's native language into the target language. This includes literal translation, where words are directly translated without adaptation (e.g., "*He invites him to drink.*" instead of "*They toast one another.*"), and language switching, where a speaker inserts a native-language word into a foreign-language conversation (e.g., saying "*balon*" instead of "*balloon*").

Appealing for help occurs when a speaker directly asks for assistance in finding the correct term or structure (e.g., "*What is this called?*").

Mime, or non-verbal communication, involves using gestures, facial expressions, or physical actions to convey meaning. For example, clapping hands can be used to indicate applause when the appropriate verbal expression is unknown.

Avoidance strategies occur when a speaker consciously avoids certain topics or expressions due to linguistic limitations. Topic avoidance refers to avoiding discussion on subjects that require unfamiliar vocabulary, while message abandonment happens when a speaker initiates a conversation but stops midway due to a lack of necessary linguistic resources.

For Thai Buddhist monks, paraphrasing and borrowing strategies are particularly useful when explaining abstract Buddhist concepts that lack direct English equivalents. Monks often describe Dhamma (teachings) using analogies or familiar metaphors to bridge linguistic gaps. Additionally, mime and non-verbal communication help illustrate Buddhist rituals and meditation postures, making teachings more accessible to foreign visitors. Table 2 provides an overview of Tarone's (1980, 1983) taxonomy of IC strategies, highlighting the different approaches speakers use to manage language barriers.

**Table 2 Tarone's (1980, 1983) Taxonomy of ICs Strategies**

Tarone's taxonomy of ICs	
<b>1. Paraphrase:</b>	
1.1 Approximation:	The utilization of a singular vocabulary item or linguistic structure within the target language, acknowledged by the learner as incorrect, yet sharing adequate semantic characteristics with the desired item to satisfy the speaker's understanding (e.g., using "pipe" instead of "waterpipe").
1.2 Word coinage:	The learner invents a new word to express a desired concept (e.g., using "airball" to refer to a "balloon").
1.3 Circumlocution:	The learner elucidates the features or components of an object or action instead of employing the suitable target language item or structure (e.g., "She is, uh, smoking something. I don't know what it's called. It's, uh, from Persia, and we use it a lot in Turkey.").
<b>2. Borrowing:</b>	
2.1 Literal translation:	The learner directly translates word by word from their native language (e.g., using "He invites him to drink." for the intended meaning of "They toast one another.").
2.2 Language switch:	The learner employs the term from their native language without attempting to translate it (e.g., using "balon" for "balloon," or "tirtıl" for "caterpillar").
3. Appealing for help:	The learner inquires about the correct term by asking questions such as "What is this?" or "What is it called?"
4. Mime:	The learner resorts to nonverbal methods instead of using a specific word or action (e.g., clapping hands to represent applause).

Table 2 (Cont.)

Tarone's taxonomy of ICs	
5. Avoidance:	
5.1 Topic avoidance:	The learner intentionally avoids discussing topics or concepts for which they lack the necessary vocabulary or structure in the target language.
5.2 Message abandonment:	The learner initiates discussion on a certain concept but due to the lack of necessary vocabulary or structure, they are unable to continue, resulting in stopping mid-utterance.

By employing these strategies, Thai Buddhist monks can enhance their communication effectiveness when engaging with foreigners, ensuring that Buddhist teachings are conveyed clearly and meaningfully despite linguistic challenges.

### 1.3.2. Seidlhofer's (2001, 2004) taxonomy of IC Strategies

Seidlhofer (2001, 2004) explores ELF and identifies communication strategies that facilitate mutual intelligibility among non-native English speakers. Her taxonomy focuses on lexical and grammatical adaptations that simplify language use and enhance cross-cultural comprehension. These strategies are particularly relevant in intercultural interactions where speakers come from diverse linguistic backgrounds and may not share native-level proficiency in English.

Lexical strategies involve modifications in word choice to improve clarity and accessibility. Simplified vocabulary refers to using basic, universally recognizable words to enhance comprehension and avoid ambiguity. Loanwords and code-switching occur when speakers incorporate words from their native language into English to provide better clarity, particularly when an English equivalent is lacking or insufficient. Additionally, reduced idiomatic usage helps prevent misunderstandings by avoiding culture-specific idioms that may not translate effectively across languages.

Grammatical strategies focus on adapting language structures to maintain clarity while reducing complexity. Simplified grammar involves preferring direct and straightforward sentence structures over complex grammatical rules that might confuse non-native speakers. Flexible verb forms and preposition use allow for variations in grammar that, while not adhering strictly to native English norms, still preserve overall meaning. Additionally, the omission of articles and pluralization variations reflect a tendency among ELF speakers to simplify or modify grammatical structures that are not universally necessary across all languages.

For Thai Buddhist monks, these strategies are crucial in making Buddhist teachings more accessible to non-native English speakers. Using simplified vocabulary and direct, clear language instead of metaphorical or highly technical Buddhist terminology can significantly enhance comprehension. For example, replacing abstract concepts like *anatta* (non-self) with explanations such as “*humans do not have a fixed identity because we always change*” makes the teaching more understandable. Similarly, reducing idiomatic expressions and adopting flexible grammar structures help minimize potential misunderstandings in intercultural exchanges. Table 3 presents an overview of Seidlhofer’s (2001, 2004) taxonomy of IC strategies, illustrating how these approaches support effective ELF communication.

**Table 3 Seidlhofer’s (2001, 2004) Taxonomy of CSs Strategies**

Seidlhofer’s taxonomy of CSs	
<b>(1) Lexical Features</b>	
Simplified Vocabulary:	Use of a more basic, universal vocabulary for ease of understanding among speakers from different linguistic backgrounds.
Loanwords and Code-Switching:	Incorporation of words from other languages and switching between languages for better clarity or cultural relevance.
Reduced Idiomatic Usage:	Limiting the use of idioms, which can be culturally specific and potentially confusing for non-native speakers.
<b>(2) Grammatical Features:</b>	
Simplified Grammar Structures:	Preference for simpler, more direct sentence structures, avoiding complex grammatical constructions.
Variant Verb Forms:	Use of non-standard verb forms or tenses that deviate from traditional native-speaker norms but are still mutually intelligible.
Flexible Preposition Use:	Less rigid adherence to specific prepositions in phrases where meaning remains clear despite variations.
Omission of Articles:	Articles (like ‘the’, ‘a’, ‘an’) might be omitted, as they are not present in all languages and can be a source of confusion.
Pluralization Variations:	Different approaches to making nouns plural may not align with standard English but are understood in context.

By employing these strategies, Thai Buddhist monks can ensure clarity in communication while interacting with diverse foreigners. The use of simplified vocabulary, reduced idiomatic expressions, and grammatical flexibility allows monks

to effectively convey Buddhist teachings, making them more accessible and comprehensible to non-native English speakers.

### **1.3.3. Cogo and Dewey's (2012) taxonomy of IC Strategies**

Cogo and Dewey (2012) propose a dynamic framework for English as a Lingua Franca (ELF) communication, emphasizing adaptability, multimodal resources, and cultural accommodation to facilitate understanding between speakers from diverse linguistic and cultural backgrounds. Their taxonomy categorizes communication strategies into four main areas: strategies for effective communication, resource utilization, adaptability and dynamism, and cultural sensitivity and awareness. These strategies help communicators manage linguistic differences, enhance clarity, and ensure inclusivity in intercultural interactions.

Strategies for effective communication focus on reinforcing meaning and avoiding ambiguity. Repetition and redundancy help clarify key information by restating important points in different ways. Explicitness in communication involves using direct and straightforward language to prevent misunderstandings, ensuring that messages are conveyed clearly. Additionally, code-switching and translanguaging allow speakers to blend elements from different languages when necessary, making communication more fluid and accessible.

Resource utilization emphasizes the use of multiple communication modes to enhance understanding. Multimodal communication involves gestures, facial expressions, and visual aids to supplement verbal messages. Leveraging shared knowledge draws upon common cultural experiences, allowing speakers to establish connections and build mutual understanding more effectively.

Adaptability and dynamism highlight the flexibility required in ELF communication. Flexible language use allows speakers to adjust their linguistic choices based on the audience's needs, simplifying explanations or modifying expressions to improve comprehension. Dynamic language development acknowledges that language evolves through diverse interactions, embracing innovative and non-traditional forms of communication.

Cultural sensitivity and awareness ensure that communication remains inclusive and respectful of different cultural perspectives. Cultural

accommodation involves adapting messages to align with the audience's cultural background, making information more relatable. Meanwhile, inclusive communication practices prioritize respect for diverse linguistic backgrounds, raising an environment where all participants feel valued.

For Thai Buddhist monks, multimodal communication plays a crucial role in overcoming language barriers when conveying Buddhist teachings to foreigners. The use of gestures, storytelling techniques, and visual aids, such as diagrams illustrating Buddhist concepts, helps clarify abstract ideas that may not have direct translations in English. Additionally, cultural accommodation ensures that teachings resonate with diverse audiences by aligning explanations with their cultural context. Table 4 presents an overview of Cogo and Dewey's (2012) taxonomy of IC strategies, illustrating how these approaches enhance effective communication.

**Table 4 Cogo and Dewey's (2012) Taxonomy of ICs Strategies**

Cogo and Dewey's taxonomy of CSs	
<b>(1) Strategies for Effective Communication:</b>	
Use of Redundancy and Repetition:	Repeating key information or using synonyms to ensure clarity and comprehension.
Explicitness in Communication:	Being clear and direct in conveying messages to avoid ambiguities.
Code-Switching and Translanguaging:	Skilfully switching between languages or blending elements from different languages to aid understanding or to express cultural identity.
Pragmatic Fluency:	Prioritizing the ability to convey messages effectively over grammatical correctness.
<b>(2) Resource Utilization:</b>	
Leveraging Shared Knowledge:	Utilizing common ground or shared experiences to facilitate communication.
Employing Multimodal Resources:	Using gestures, facial expressions, and visual aids to support verbal communication.
<b>(3) Adaptability and Dynamism:</b>	
Flexibility in Language Use:	Adapting language choice and structure according to the context and the interlocutors' linguistic backgrounds.
Dynamic Language Development:	Recognizing and embracing the evolving nature of ELF, where new forms and usages emerge from diverse interactions.
<b>(4) Cultural Sensitivity and Awareness:</b>	
Cultural Accommodation:	Being aware of and sensitive to the cultural backgrounds of interlocutors, which can influence communication styles and preferences.
Inclusive Communication Practices:	Ensuring that communication practices do not alienate any participants, especially those from different linguistic backgrounds.



By incorporating Cogo and Dewey's strategies, Thai Buddhist monks can enhance their ability to communicate effectively with international visitors. These strategies allow for greater adaptability, inclusivity, and clarity, ensuring that Buddhist teachings remain accessible across cultural and linguistic boundaries.

In summary, the application of IC strategies is crucial for facilitating meaningful interactions across linguistic and cultural boundaries. Byram's (1997) ICC model provides a comprehensive framework that highlights five key competencies essential for successful intercultural engagement: Attitudes, Knowledge, Skills of Interpreting and Relating, Skills of Discovery and Interaction, and Critical Cultural Awareness. These competencies emphasize the importance of openness, adaptability, and cultural sensitivity in communication.

To align with Byram's ICC model, scholars such as Tarone (1980, 1983), Seidlhofer (2001, 2004), and Cogo & Dewey (2012) have proposed various communication strategies that enhance cross-cultural understanding. These strategies, which include paraphrasing, simplified vocabulary, multimodal communication, and cultural accommodation, enable Thai Buddhist monks to effectively convey Buddhist teachings to foreigners. By adopting these approaches, monks can ensure that their messages are clear, culturally appropriate, and accessible to diverse interlocutors.

Table 5 below summarizes the IC strategies aligned with Byram's ICC model, illustrating how different approaches support each competency. Each strategy is categorized according to its source, type, definition, and practical example, demonstrating how these techniques can be applied in real-life intercultural interactions.

**Table 5 IC Strategies aligned with Byram's ICC model**

Byram's Competency	Strategy Source	Strategy Type	Definition	Examples
Attitudes	Cogo & Dewey (2012)	Inclusive	Engages audience	"I ask, 'Is this clear?' to check understanding."
		Communication	feedback for clarity	
		Cultural Sensitivity	Adapts content to suit cultural context	"I simplify explanations to respect different backgrounds."
	Seidlhofer (2001)	Encouraging Curiosity	Promotes openness by inviting audience perspectives	"I ask about their perspective on Buddhism to encourage dialogue."



Table 5 (Cont.)

Byram's Competency	Strategy Source	Strategy Type	Definition	Examples
Knowledge	Seidlhofer (2001, 2004)	Simplified Vocabulary	Uses simple words for better understanding	"I use 'effects of actions' instead of 'karma'."
	Tarone (1980, 1983)	Borrowing	Retains original terms with explanations	"I explain 'Dhamma' as 'teachings on wisdom.'"
	Cogo & Dewey (2012)	Contextual Examples	Uses culturally relevant examples	"I explain concepts using familiar Thai cultural references."
	Tarone (1980, 1983)	Paraphrasing	Restates ideas in simpler terms	"I explain anatta as 'we are all connected.'"
Skills of Interpreting and Relating		Mime & Non-verbal Cues	Uses gestures to illustrate ideas	"I use gestures to clarify Buddhist concepts."
	Cogo & Dewey (2012)	Empathy in Communication	Responds by acknowledging audience perspectives	"I listen carefully to understand their views before responding."
Skills of Discovery and Interaction	Cogo & Dewey (2012)	Pragmatic Fluency & Explicit Communication	Prioritizes message clarity over grammar	"I say 'Meditation brings peace' for simplicity."
	Seidlhofer (2001)	Flexible Grammar	Uses basic grammar to improve clarity	"I use simple grammar like 'teaching help peace.'"
	Cogo & Dewey (2012)	Adapted Explanation	Adjusts explanations to match comprehension level	"I adjust explanations based on audience comprehension."
Critical Cultural Awareness	Cogo & Dewey (2012)	Cultural Accommodation	Adapts examples to align with audience culture	"I compare mindfulness to Western relaxation."
		Cross-Cultural Comparisons	Highlights similarities and differences across cultures	"I discuss how Buddhist compassion is similar to kindness in other cultures."
		Encouraging Open-Mindedness	Promotes openness to different cultural practices	"I encourage visitors to share their customs to promote mutual understanding."

### Previous Related Research

Research on intercultural communication (IC) in the context of English language challenges among Thai Buddhist monks has expanded across multiple fields, drawing attention to linguistic strategies, communication barriers, and the need for educational inclusivity. Several studies examining English as a Lingua Franca (ELF) learning strategies among different Thai populations, such as university students, tutorial school employees, and Buddhist monks, reveal both shared and distinct challenges relevant to this study.

Saidah, et al., (2020) investigated how intermediate-level EFL learners strategically adapted during task-based English debates. Their study found that

avoidance, achievement, and stalling strategies were essential for overcoming linguistic barriers. Students frequently used compensatory strategies like circumlocution to prevent communication breakdowns. Although this study focused on university students, its findings resonate with the communication struggles faced by Thai Buddhist monks, particularly regarding the need to maintain conversation flow when faced with limited vocabulary.

Boonsuk and Ambele (2021) explored Southern Thai university students' perceptions of ELF, revealing generally positive attitudes toward its use for promoting linguistic diversity and reducing native-speaker bias. Their advocacy for incorporating ELF principles into language instruction underscores a crucial parallel: Thai Buddhist monks, like students, must also adapt to English variations in real-world intercultural encounters without relying on native-speaker norms.

Harliza, et al., (2023) examined English-speaking challenges during students' transition from online to offline learning. Vocabulary limitations and communication apprehension emerged as major obstacles. The study recommended metacognitive strategies such as vocabulary preparation and cognitive strategies like using entertainment media for language improvement. These findings are relevant to Buddhist monks, who similarly need proactive strategies to enhance their English communication when engaging with international visitors.

In the context of English tutorial schools, Mahayussnan (2021) focused on IC challenges and emphasized the need for ICC (Intercultural Communicative Competence) training to improve language simplification and feedback skills in cross-cultural interactions. Given that Thai monks often face similar challenges in explaining complex Buddhist concepts to foreigners, Mahayussnan's findings highlight the importance of targeted IC training in religious contexts.

Anothai and Jeanjaroonsri (2022) found that Thai EFL students often struggled with limited vocabulary, unfamiliar accents, and grammatical weaknesses, leading to frequent misunderstandings. Similarly, nonverbal cues were sometimes misinterpreted by students and foreign teachers. These barriers closely mirror the difficulties Thai Buddhist monks encounter when communicating abstract religious teachings to diverse audiences.

Tantiwich and Sinwongsuwat (2021) emphasized pronunciation, grammar, and conversational fluency as persistent challenges for Thai university students. These linguistic weaknesses are consistent with the difficulties identified among Buddhist monks who, despite different professional roles, face similar barriers when using English to convey sophisticated religious ideas.

Waluyo (2019) also found that Thai EFL learners struggled with oral fluency and vocabulary limitations, which aligns with the monks' experiences when communicating abstract religious principles.

In the religious education sector, Chaisuriya (2023) specifically examined Buddhist monks in the Buddhist Scripture School system. Limited English exposure, combined with the demands of religious duties, compounded monks' language acquisition difficulties. These findings directly relate to the present study's focus on monks who must balance religious commitments with the need to develop English communication skills for intercultural teaching.

Expanding specifically to Buddhist monks' international missions, Nomnian (2018) explored intercultural communication challenges and strategies among Thai Buddhist monks engaging with foreign audiences. His study found that monks often relied on language simplification, non-verbal gestures, and adjusting their speaking pace to bridge communication gaps. These strategies align closely with the current study's focus on adaptive communication techniques used in temple contexts.

Similarly, Wonglekha and Chaya (2020) examined the English communication challenges and needs of Thai Buddhist monks working in Buddhist tourist temples. They reported that monks faced significant difficulties in using religious vocabulary, managing conversational English, and handling cultural differences with visitors. Their findings emphasize the urgent need for specific English training tailored to monks' real-world communication roles.

Focusing on missionary work abroad, Chaiyasit (2018) and Ukhote, et al., (2023) and explored English communication struggles among Thai Dhammaduta monks disseminating Buddhism internationally. Both studies identified difficulties in translating complex Buddhist terminology and monks' reluctance to engage in English

conversations due to low confidence. These issues are highly pertinent to the current research, which similarly investigates monks' IC challenges when teaching foreign visitors.

Chooma, et al., (2017) analyzed oral communication strategies among ASEAN Buddhist monks and found that Social Affection Strategies and Message Avoidance Techniques were vital in addressing speaking and listening challenges. These strategic adaptations are significant for understanding how monks in this study might manage intercultural interactions effectively.

Athanasopoulos and Bylund (2022) provided empirical evidence on how language influences thought processes in bilingual and second-language contexts. Their findings support the idea that linguistic structures shape conceptual understanding, a core challenge for monks conveying abstract spiritual ideas in English.

Diaz et al., (2022) explored the distinctions between high-context and low-context communication styles, offering practical insights into behavioral misunderstandings in intercultural settings—especially applicable to monks interacting with foreign visitors unfamiliar with Thai norms.

Chen, et al., (2024) highlighted the role of nonverbal communication in cross-cultural interactions, emphasizing how body language, tone, and eye contact can lead to misinterpretation. This is directly relevant to the nonverbal challenges monks experience in temple settings.

Allen (2025) applied experiential learning principles to intercultural communication education, demonstrating how active engagement and reflection enhance intercultural competence. His findings align with how monks develop communication skills over time through real-world experience.

LeBaron (2003) also explored how nonverbal miscommunication often arises in religious and ritual settings, reinforcing the need for cultural awareness in physical expression.

Gudykunst's (2005) Anxiety Uncertainty Management (AUM) theory further supports the study's findings on emotional and behavioral adaptation, where monks reduce misunderstanding by increasing empathy and managing cultural ambiguity.

Chen and Starosta (2020) emphasized emotional resilience and intercultural sensitivity as central to navigating discomfort in unfamiliar cultural settings, a point reflected in this study's affective challenge findings.

Arasaratnam-Smith (2017) argued that successful intercultural communicators require empathy and an openness to ambiguity—traits that were demonstrated by monks in this study.

Arasaratnam-Smith (2022) further supported that exposure to cross-cultural interactions significantly enhances intercultural flexibility, relevant to developmental challenges reported by monks.

Athanasopoulos and Bylund (2022) present updated empirical research on the linguistic relativity hypothesis, showing how language structure influences cognitive processes, especially in bilinguals and second-language learners. Their findings emphasize that language not only reflects but also shapes cultural and conceptual understanding, a principle highly relevant to Buddhist monks who must translate abstract Pali-Sanskrit rooted philosophies into English while interacting with international visitors. This perspective enhances our understanding of the cognitive challenges faced by monks in intercultural religious discourse.

Jackson (2019) emphasized that transformative intercultural learning occurs when individuals reflect critically on their interactions and integrate new perspectives—mirroring the study's conclusion about monks' growing cultural awareness.

Beyond religious contexts, Pratama and Zainil (2020) found that EFL speakers with lower oral proficiency relied heavily on pause fillers and hesitation devices, suggesting the need for strategic linguistic support tailored to speakers' competency levels. This aligns with the experiences of Thai Buddhist monks, whose English fluency varies widely.

Sermsook, et. al. (2017) also studied communication strategies among Thai EFL learners, revealing that strategies such as approximation, circumlocution, and non-verbal gestures were commonly employed to bridge communication gaps. Their findings reinforce the importance of strategic language use in overcoming linguistic limitations, an issue directly relevant to monks in this study.

Rahman and Isroyana (2021) analyzed EFL students' use of communication strategies and identified clarification requests, message abandonment, and meaning negotiation as common techniques. These strategies offer valuable insights into how monks might navigate linguistic gaps during interactions with foreign visitors.

In a professional intercultural setting, Suraprajit and Piriya Pun (2023) examined IC strategies among Thai professionals in the logistics sector, highlighting rechecking, revising, and consulting resources like dictionaries as critical for effective communication. Although set in a different professional context, these findings reinforce the importance of adaptive strategies that Thai Buddhist monks could similarly apply in religious settings.

In broader academic environments, Gardiana, et al. (2023) studied university staff interactions with international students and emphasized the need for strong IC skills to improve service quality. Their use of Communication Accommodation Theory and IC Theory to advocate for adaptive strategies further supports the notion that Thai Buddhist monks must also adjust their communication styles to bridge cultural and linguistic differences with foreign visitors.

Overall, these studies collectively demonstrate that while communication challenges such as limited vocabulary, grammar weaknesses, and pronunciation difficulties are common across different Thai populations, Buddhist monks face unique barriers due to the complexity of religious content and the intercultural nature of their teaching environments. This reinforces the need for the present study to focus specifically on the IC strategies employed by Thai Buddhist monks when interacting with foreigners.

### **Research Gap and Justification for This Study**

While research on English communication challenges and intercultural strategies has expanded, most existing studies primarily address general EFL learning strategies among students (e.g., Saidah, et al., 2020; Tantiwich & Sinwongsuwat, 2021), professionals (e.g., Suraprajit & Piriya Pun, 2023), or university staff members working with international students (Gardiana, et al., 2023). These studies highlight important communication barriers and adaptive strategies in educational and professional contexts.



However, there remains limited exploration of the unique IC needs of Buddhist monks engaged in Dhamma dissemination.

Although recent research by Nomnian (2018) and Wonglekha and Chaya (2020) begins to address monks' English communication challenges, few empirical studies have examined how monks develop and apply specific communication strategies during real intercultural interactions with international visitors. This gap underscores the need for the present study to focus specifically on Thai Buddhist monks' intercultural communication practices within temple and Dhamma teaching environments.

This study aims to fill this gap by identifying the specific linguistic challenges and communication strategies employed by Thai Buddhist monks when using English as a medium for Buddhist teaching. By integrating IC theories and frameworks, this research will offer practical insights for improving language training and intercultural competence among Buddhist monks, ensuring more effective cross-cultural engagement in both religious and educational contexts.

### **Conclusion of the Chapter**

To conclude, this chapter has provided a comprehensive review of literature on IC, ELF, and communication strategies relevant to Thai Buddhist monks. This chapter first explored the concept of ELF, emphasizing its definitions, characteristics, and role in Thailand, particularly in Buddhist discourse. The flexibility, pragmatic focus, and grammatical simplifications of ELF make it a suitable medium for monks to engage with foreigners despite linguistic and cultural differences. However, challenges such as translating Buddhist concepts, limited formal English training, and cultural communication differences highlight the need for effective adaptation strategies.

The dissemination of Buddhism section examined the linguistic and cultural challenges Thai Buddhist monks face in explaining complex Buddhist teachings to foreign visitors. The unique philosophical and spiritual depth of Buddhist concepts often presents translation difficulties, requiring monks to develop strategies that balance accuracy and accessibility. The discussion on IC provided a theoretical foundation for



understanding how monks can manage cultural differences, emphasizing the importance of ICC in raising effective cross-cultural exchanges.

Three prominent models of ICC; Bennett's (1993) DMIS, Byram's (1997) ICC model, and Deardorff's (2006) Intercultural Competence Model, were analyzed, highlighting the progression from ethnocentrism to ethnorelativism, the development of intercultural skills, and the dynamic nature of intercultural competence. Among these, Byram's ICC model was selected as the primary theoretical framework for this study due to its structured approach to IC, focusing on attitudes, knowledge, skills, and critical cultural awareness.

The chapter also examined IC challenges, integrating Barna's (1994) classification of intercultural barriers, such as language differences, nonverbal misinterpretations, and preconceptions, with Vivatananukul's (2016) model of cognitive, affective, and behavioral challenges. This combined framework provides a structured understanding of how Thai Buddhist monks experience and overcome communication difficulties in intercultural settings.

A review of IC strategies followed, incorporating Tarone's (1980), Seidlhofer's (2001, 2004), and Cogo and Dewey's (2012) taxonomies. These strategies, ranging from paraphrasing and borrowing to multimodal communication and cultural accommodation, are essential tools for overcoming linguistic and cultural barriers in Buddhist discourse. Additionally, Byram's ICC model was mapped onto specific communication strategies, demonstrating their practical application in enhancing monks' ability to convey Buddhist teachings effectively.

Finally, the chapter reviewed previous research on ELF learning strategies, IC challenges, and Buddhist discourse. While many studies focus on EFL learners, students, and professionals, limited research addresses the specific linguistic and IC needs of Thai Buddhist monks. This identified research gap justifies the need for this study, which seeks to examine the linguistic challenges and strategies Thai Buddhist monks use when communicating with foreign visitors.

## CHAPTER III

### METHODOLOGY

This chapter outlines the research methodology employed to investigate the communication challenges and strategies utilized by Thai Buddhist monks when disseminating Buddhist teachings to foreigners in English. The study aims to explore linguistic barriers, cultural adaptation techniques, and strategic solutions that monks use to facilitate IC. The chapter presents a detailed discussion of the research design, including the participants, data collection methods, research instruments, and data analysis techniques. These methodological choices ensure that the study provides a comprehensive and reliable examination of the communication challenges and strategies within this specific intercultural context. The following sections discuss the research approach, participant selection, data collection procedures, and analytical techniques that guide the study's investigation.

#### Research Design

This study employed a mixed-method approach to gather both quantitative and qualitative data, ensuring a comprehensive exploration of Thai Buddhist monks' communication challenges and strategies when using English to disseminate Buddhist teachings to foreigners. The mixed-method approach aligns with Johnson et al. (2007) definition, which emphasizes the integration of both quantitative and qualitative research techniques to provide a more complete understanding of a research problem.

For the quantitative component, questionnaires were administered to Thai Buddhist monks to systematically collect data on their perceived communication challenges and strategic adaptations. The qualitative aspect involved semi-structured interviews, allowing for a deeper investigation into the monks' personal experiences, linguistic difficulties, and intercultural adaptation strategies. This dual approach was chosen to ensure that while quantitative data provided measurable insights, qualitative narratives captured the depth and complexity of monks' experiences in IC.

### Participants of the Study and Sampling Method

The study included 30 Thai Buddhist monks, selected through purposive sampling from five prominent temples in Chiang Mai: Wat Suan Dok, Wat Chedi Luang, Wat Ram Poeng, Wat Umong, and Wat Srisuphan. These temples were chosen for their frequent interactions with international visitors and their English-speaking programs, which provide monks with regular opportunities to engage with foreigners and share Buddhist teachings in intercultural contexts. The selection of these temples ensured that the participants had significant exposure to English-language communication, making them ideal for the study.

To gain deeper insights, 10 monks were selected for semi-structured interviews, representing a wide range of backgrounds in terms of age, monastic experience, educational attainment, and temple roles. The participant group included young monks, such as P10 (age 20, 1 year of monastic experience), as well as senior monks, such as P9 (age 41, 20 years of experience, PhD in Linguistics). The educational backgrounds of the monks varied significantly, ranging from Grade 12 (Mattayom 6) to advanced degrees such as Master's and PhDs in Linguistics, Philosophy, and Buddhism. Additionally, many monks held key roles within their temples, such as meditation instructors and temple information officers, who frequently bridge cultural and linguistic gaps when interacting with foreign visitors.

The inclusion of monks from different age groups, experience levels, and educational backgrounds ensured that the study captured a diverse range of perspectives on IC. This diversity allowed for a more nuanced understanding of how communication challenges and strategies evolve based on experience, language proficiency, and exposure to foreigners. By incorporating monks with varied linguistic skills and differing levels of engagement with foreigners, the study was able to provide a rich and comprehensive analysis of the challenges and strategies Thai Buddhist monks employ when using English as a medium for sharing Buddhist teachings.

**Table 6 Background information of the monk participants participated in the semi-structured interview**

Participant Code	Age (Years)	Years as a Monk	Educational Background	Experience with Foreign Visitors	Temple Affiliation
P1	28	8	Bachelor's Humanity in English (EP)	Meditation Instructor	Wat Suan Dok
P2	33	12	MA. Linguistic	Meditation Instructor	Wat Suan Dok
P3	29	8	Bachelor's Humanity in English (EP)	Meditation Instructor	Wat Ram Poeng
P4	26	5	Bachelor's in Teaching English	Meditation Instructor	Wat Ram Poeng
P5	25	5	Bachelor's in Teaching English	Meditation Instructor	Wat Chedi Luang
P6	36	15	PhD. Philosophy and Buddhism	Meditation Instructor	Wat Chedi Luang
P7	25	4	Bachelor's in English	Meditation Instructor	Wat Srisuphan
P8	28	8	Bachelor's Humanity in English (EP)	Meditation Instructor	Wat Srisuphan
P9	41	20	PhD. Linguistics	Meditation Instructor	Wat Umong
P10	20	1	Mattayom 6 (Grade 12)	Information Instructor	Wat Umong

## Instrumentation

This section outlines the instruments used in this study to collect data on the communication challenges and strategies Thai Buddhist monks employ when using English to share Buddhist teachings with foreigners. The study employed two primary instruments: questionnaires for quantitative data collection and semi-structured interviews for qualitative insights. These instruments were carefully developed, reviewed, and tested to ensure reliability, validity, and cultural appropriateness for the monk participants.

### 1. Questionnaires

To collect quantitative data, a structured questionnaire was designed to align with the research objectives, specifically examining language challenges and communication strategies experienced by Thai Buddhist monks when interacting with foreigners. The questionnaire consisted of three main sections.

The first section gathered demographic information, including age, educational background, years of monastic experience, and English proficiency level, providing contextual data on the monks' backgrounds. The second section focused on IC challenges, drawing from the frameworks of Vivatananukul (2016) and Barna (1994) to assess the specific difficulties monks face in cross-cultural interactions. This section utilized Likert-scale items, allowing monks to rate their experiences on a scale from 1 (strongly disagree) to 5 (strongly agree). The third section examined communication

strategies, structured around Byram's (1997) ICC model. The items in this section were categorized into the five key competencies of ICC: Attitudes, Knowledge, Skills of Interpreting and Relating, Skills of Discovery and Interaction, and Critical Cultural Awareness. This section explored the specific strategies Thai Buddhist monks use to overcome IC barriers when disseminating Buddhist teachings.

The questionnaire contained 12 items assessing communication challenges and 15 items evaluating communication strategies used by the monks. To minimize misunderstandings, all questions were presented in Thai, ensuring clarity and accessibility for the participants. The supervisor and co-supervisor reviewed the questionnaire, recommending adjustments and the removal of irrelevant items to enhance its effectiveness. Additionally, three experts in linguistics evaluated the questionnaire's appropriateness and accuracy using the Index of Item Objective Congruence (IOC), which involved analyzing each question's validity through mean and standard deviation measurements. Questions with an IOC value of 0.50 to 1.00 were deemed suitable and usable, whereas items scoring below 0.50 required revision.

Before conducting the actual data collection, a pilot test was conducted with 30 Thai Buddhist monks to assess the clarity, structure, and completion time of the questionnaire. Additionally, Cronbach's Alpha was employed to evaluate the reliability and internal consistency of the questionnaire. A Cronbach's Alpha value of at least 0.7 was targeted, indicating acceptable reliability and ensuring that the items effectively measured the intended constructs. The feedback from the pilot test was analyzed to identify potential issues and refinements needed to optimize the questionnaire. These efforts ensured that the questionnaire was culturally and linguistically appropriate, effectively capturing the monks' communication experiences.

## **2. Semi-Structured Interviews**

For qualitative data collection, semi-structured interviews were conducted to gain in-depth insights into the communication experiences of Thai Buddhist monks. Semi-structured interviews are particularly effective in exploring human experiences, as they allow for co-construction of knowledge between the interviewer and the participant rather than treating knowledge as external and objective (Hyland, 2003).

A set of twenty-three interview questions was developed based on the questionnaire findings to answer both research questions, specifically targeting communication challenges and strategies used by the monks. All monks were asked the same core set of questions, ensuring consistency in data collection. However, the interviewer had flexibility to modify or expand on questions based on participants' responses, allowing for richer, more detailed insights. This approach provided monks with an opportunity to share personal thoughts, comments, suggestions, and opinions, uncovering nuanced aspects of communication strategies that could not be captured through questionnaires alone.

To ensure clarity and accuracy, interviews were conducted in Thai, allowing monks to express their experiences in their native language without linguistic barriers. The interview questions were thoroughly reviewed and validated by the supervisor, co-supervisor, and three experts. These experts included three university lecturers specializing in English language teaching and one of those is expertise in Buddhist studies. Similar to the questionnaire validation process, the IOC method was used to assess the validity of interview questions, with questions scoring between 0.50 and 1.00 deemed usable, while those below 0.50 were revised for clarity and effectiveness.

A pilot test involving three Thai Buddhist monks was conducted to assess the clarity, structure, and timing of the interview process before the full data collection phase. The results from this trial informed final refinements to the interview questions, ensuring that they were well-structured, relevant, and culturally appropriate for the participants.

By integrating both questionnaires and semi-structured interviews, this study ensured a comprehensive and well-balanced data collection process, capturing both measurable trends and personal experiences related to IC challenges and strategies among Thai Buddhist monks.



## Data Collection Procedures

The data collection process for this study was carefully structured to ensure ethical considerations, data accuracy, and a comprehensive understanding of the IC challenges and strategies used by Thai Buddhist monks in Chiang Mai, Thailand. The process followed a systematic multi-phase approach, incorporating both quantitative and qualitative methods to enhance the depth and reliability of the findings.

To begin, ethical protocols were established by obtaining informed consent from all monk participants. Each participant was required to sign a consent form, which detailed the study's objectives, confidentiality measures, and their rights as participants. Pseudonyms were assigned to all monks to ensure anonymity, and the collected data were accessible only to the researcher. Confidentiality was strictly maintained, with no personal details disclosed in publications or presentations. Participants also retained the right to withdraw from the study at any time without explanation or consequence.

The first phase of data collection involved distributing questionnaires to all 30 Thai Buddhist monks. These questionnaires aimed to gather quantitative data on their English communication challenges and strategies. The monks were given sufficient time to complete the questionnaires, and initial analysis of their responses was conducted to identify prevalent trends and patterns. This preliminary analysis served as a foundation for the second phase of data collection, guiding the development of semi-structured interview questions to explore key issues in more depth.

Following the questionnaire analysis, semi-structured interviews were conducted with 10 selected monks (two volunteers from each of the five temples). Each individual interview lasted approximately 15–30 minutes and was conducted over three separate sessions. The interviews took place in quiet and comfortable temple settings to ensure that participants felt at ease while sharing their experiences. With prior approval, all interviews were audio-recorded to ensure accurate data collection. Participants were encouraged to provide additional comments beyond the structured questions, allowing for richer qualitative insights.

After data collection, each interview was transcribed and translated from Thai into English. To ensure translation accuracy and content validity, the translated



transcripts were returned to the participants for verification before proceeding to the data analysis phase. This process ensured that the monks' perspectives were accurately represented while maintaining the integrity of their responses.

By following this methodical and ethically sound approach, the study successfully integrated quantitative data from questionnaires with qualitative insights from interviews, offering a holistic perspective on the IC experiences of Thai Buddhist monks.

### Data Analysis and Statistical Treatment

The data collected from questionnaires and interviews were analyzed using both quantitative and qualitative methods to ensure a comprehensive understanding of the communication challenges and strategies employed by Thai Buddhist monks when engaging with foreigners.

#### 1. Quantitative Data Analysis

The quantitative data from the questionnaires were processed using Statistical Package for the Social Sciences (SPSS) software. To measure participants' levels of agreement regarding their use of communication strategies (CSs), a five-point Likert scale was employed. The responses were analyzed using Mean (M) and Standard Deviation (S.D.), allowing for an objective assessment of the frequency and intensity of the monks' experiences.

The interpretation of mean values followed the rating scale outlined in Table 7, which categorized participants' agreement levels as follows:

**Table 7 Five-point Likert scale**

Score range	Mean rating	Interpretation
4.21-5.00	very high	Always
3.41-4.20	high	Often
2.61-3.40	moderate	Sometimes
1.81-2.60	low	Rarely
1.00-1.80	very low	Never

These statistical measures provided a clear and structured way to analyze the monks' perceptions of their communication challenges and strategies, allowing for meaningful comparisons across different variables such as age, education, and experience.

## **2. Qualitative Data Analysis**

For the qualitative component, content analysis was used to interpret meaning from the interview transcripts. This method systematically categorizes textual data into themes and patterns, making it particularly suitable for analyzing monks' personal experiences, narratives, and reflections on communicating with foreign visitors. This study employed Qualitative Content Analysis (QCA), following Schreier's (2012) structured yet flexible approach to analyzing textual data.

The analysis process began with transcription and data familiarization, where recorded interviews were transcribed verbatim, translated from Thai to English, and reviewed by participants for accuracy. A coding framework was then developed based on recurring patterns, phrases, and expressions, aligning with Byram's (1997) ICC model, Barna's (1994) IC challenges, and communication strategies from Tarone (1980), Seidlhofer (2001, 2004), and Cogo & Dewey (2012).

Next, a systematic coding and categorization process was conducted, ensuring that transcripts were coded line-by-line to properly classify data under relevant themes such as language barriers, nonverbal misinterpretations, cultural adaptation strategies, and pragmatic fluency. Finally, thematic analysis and interpretation were performed, synthesizing coded data into key themes and subthemes. Direct quotes from participants were extracted as supporting evidence to illustrate key findings. By integrating quantitative statistical analysis with qualitative thematic analysis, this study provided a multidimensional and in-depth understanding of the communication difficulties and strategies Thai Buddhist monks employ in cross-cultural interactions.

Table 8 summarizes Schreier's (2012) six-step QCA process, which was systematically applied in this study.

**Table 8 Schreier (2012) step of content analysis (QCA)**

<b>1. Defining the Material:</b>	Determine which part of the collected data will be analysed, ensuring that the selection aligns with the research objectives.
<b>2. Analyzing the Situation:</b>	Understand the context in which the interviews were conducted, including the setting, the interviewer, and the interviewee dynamics, as these elements can influence the responses.
<b>3. Developing Categories and a Coding Frame:</b>	Based on a thorough reading of the text, initial categories will be derived inductively. This coding frame is then revised and refined iteratively throughout the coding process to ensure it adequately captures all relevant content.
<b>4. Coding the Material:</b>	Systematically work through the entire body of text, assigning segments of the text to the appropriate categories as per the coding frame. This step is critical for the consistent and exhaustive extraction of data.
<b>5. Interpreting the Results:</b>	After coding, the next step involves interpreting the data within the theoretical framework of the study. This may include comparing themes across different interviews, understanding the depth of individual responses, and synthesizing the findings to answer the research questions.
<b>6. Presenting the Findings:</b>	The results of the QCA will be presented in a manner that supports the narrative of the research, linking back to the research questions and the literature reviewed.

By employing QCA, this study aimed to derive meaningful and data-driven insights from the interview transcripts, contributing to a deeper understanding of IC strategies and challenges faced by Thai Buddhist monks. This systematic and iterative approach allowed for a nuanced analysis while maintaining the integrity of participants' responses, ensuring that their experiences were authentically represented.

### **Data Analysis Validation and Reliability**

To ensure the accuracy, credibility, and reliability of both quantitative and qualitative data analysis, this study employed a comprehensive validation approach incorporating multiple methods. These measures were designed to minimize bias, enhance consistency, and strengthen the robustness of the research findings.

First, triangulation was applied by utilizing multiple data sources, methods, and theoretical frameworks to cross-verify the findings. For quantitative data, this involved comparing results from different measurement scales and statistical tests to ensure consistency. For qualitative data, triangulation included analyzing interview responses across different participants to confirm recurring themes and patterns, reinforcing the validity of the results.

Second, peer debriefing and expert validation played a crucial role in refining research methods and interpretations. The study engaged experts specializing in English language teaching and Buddhist studies to review the methodology, data collection processes, and analytical interpretations. Their feedback helped identify potential biases, improve analytical accuracy, and enhance the credibility of both statistical calculations and thematic analyses.

Third, validated instruments were used to ensure measurement accuracy and consistency. For quantitative analysis, standardized measurement tools and structured questionnaire designs were applied, ensuring that the data collection methods were reliable and effectively measured the intended constructs. For qualitative content analysis, a well-defined coding framework based on established theories (e.g., Byram's ICC model, Barna's IC challenges) was implemented to maintain consistency in data interpretation.

Fourth, reliability testing was conducted to assess the internal consistency of the measurement tools. For quantitative data, Cronbach's Alpha was used to measure the reliability of questionnaire scales, with a threshold of 0.7 or higher indicating good internal consistency. For qualitative data, inter-coder reliability checks were performed to ensure agreement between different researchers in coding and categorizing interview transcripts.

Fifth, member checking was employed as a validation technique in qualitative research. After data transcription and thematic coding, participants were invited to review the translated transcripts and interpretations to confirm the accuracy of their responses. This process ensured that the analysis authentically represented their perspectives and experiences.

Sixth, statistical validation techniques were applied to quantitative data to confirm the reliability of measurement models. Methods such as factor analysis were used to validate construct reliability, while regression analysis helped assess the predictive strength of the identified communication strategies. These statistical techniques provided a mathematical basis for evaluating data relationships and patterns, strengthening the validity of the study's findings.

Lastly, rich, thick descriptions were incorporated in qualitative analysis to enhance the transferability and confirmability of the findings. Detailed descriptions of data collection procedures, participant demographics, research settings, and analytical processes allowed for greater transparency, ensuring that findings could be assessed for applicability to other contexts.

By implementing these validation and reliability measures, this study aimed to maintain high research standards, ensuring that the findings were robust, credible, and reflective of the real-world IC challenges and strategies experienced by Thai Buddhist monks in their interactions with foreign visitors.

### **Ethics Approval**

This study was conducted in accordance with ethical research standards to ensure the rights, dignity, and well-being of all participants. Prior to data collection, the research proposal was submitted to the University of Phayao Human Research Ethics Committee (HREC) for ethical review and approval. The committee assessed the study's methodology, data collection procedures, and ethical considerations to ensure compliance with internationally recognized ethical guidelines for human research. Approval was granted under Ethics Approval Code: [HREC-UP-HSS 2.2/189/67], (See Appendix F) confirming that the study met all ethical requirements regarding informed consent, confidentiality, and participant welfare.

To uphold these ethical standards, several measures were implemented. Informed consent was obtained from all participants, who were provided with detailed information about the study's purpose, procedures, potential risks, and benefits before voluntarily agreeing to participate. Confidentiality and anonymity were ensured by using pseudonyms for all participants, and personal data were securely stored, accessible only to the researcher. Participants also retained the right to withdraw from the study at any time without consequences or the need to provide a reason.

Additionally, data protection measures were taken to ensure that all collected data, including questionnaire responses and interview recordings, were securely stored and used solely for research purposes. The study's research instruments, including questionnaires and interview guides, were carefully reviewed and approved

by the ethics committee to ensure that they were appropriate and respectful of the participants' cultural and religious backgrounds.

By obtaining ethical clearance from the University of Phayao Human Research Ethics Committee (HREC) and adhering to these principles, this study ensured that participants' rights were protected while maintaining the integrity, transparency, and credibility of the research.

### **Fieldwork Administration**

The fieldwork for this study was conducted over several phases, beginning with the drafting of the research proposal and literature review from November 2023 to January 2024. Research methods and instruments were developed and refined during the same period, followed by obtaining ethical approval before commencing data collection. Data collection activities were carried out from January to May 2024, encompassing both the administration of questionnaires and the conduction of interviews with monks. During the data collection phase, the participants, Thai Buddhist monks from five selected temples, demonstrated a high degree of cooperation and willingness to contribute to the research. However, despite their enthusiastic participation, some completed questionnaires were found to be incomplete or inconsistent, making them unsuitable for analysis. As a result, only fully completed and reliable questionnaires were selected for data analysis to maintain the quality and validity of the study.

Additionally, challenges such as coordinating schedules with monks, who had varying temple duties and retreat activities, occasionally caused delays. Language simplification was also necessary to ensure clarity in survey and interview responses. Analysis of questionnaire data began concurrently with ongoing data collection and extended through June 2024, while interviews were conducted between July and August 2024. Data analysis continued in August 2024. Finally, the writing of results and preparation for publication were undertaken from October to November 2024. Careful planning and flexibility during fieldwork ensured that data collection remained systematic and that obstacles were managed effectively, maintaining the overall integrity and reliability of the study.



## Conclusion of the Chapter

This chapter has outlined the research methodology employed in this study to examine the communication challenges and strategies utilized by Thai Buddhist monks when disseminating Buddhist teachings to foreign audiences in English. A mixed-method approach was adopted, integrating quantitative data from questionnaires and qualitative insights from semi-structured interviews, ensuring a comprehensive exploration of the research problem.

The participants consisted of 30 Thai Buddhist monks from five prominent temples in Chiang Mai, with 10 monks selected for in-depth interviews. Their diverse backgrounds in age, education, monastic experience, and roles within their temples provided a well-rounded perspective on IC challenges and strategies. The research instruments: questionnaires and interviews, were carefully developed and validated to ensure reliability and cultural appropriateness, incorporating established frameworks such as Byram's (1997) ICC model, Barna's (1994) communication challenges, and communication strategies from Tarone (1980); Seidlhofer (2001, 2004); and Cogo & Dewey (2012).

A systematic data collection process was implemented, beginning with obtaining ethical approval from the University of Phayao Human Research Ethics Committee (HREC) and ensuring strict adherence to confidentiality, informed consent, and participant rights. Data were analyzed using SPSS for quantitative analysis, employing Mean, Standard Deviation, and Likert scale interpretations, while Qualitative Content Analysis (QCA) (Schreier, 2012) was used for qualitative data, enabling the identification of key themes and patterns in monks' IC experiences.

To ensure the validity and reliability of the findings, multiple validation techniques were employed, including triangulation, peer debriefing, expert validation, member checking, and statistical validation. In this study, triangulation was achieved by using a mixed-methods approach, combining quantitative data from questionnaires with qualitative insights from interviews to cross-verify the results. This integration of data sources strengthened the consistency and depth of the findings. Additionally, expert triangulation was employed through consultation with university lecturers specializing in English language teaching and Buddhist studies, who reviewed the



research instruments and provided feedback on the interpretation of results. These measures collectively reinforced the study of credibility and ensured that the data accurately reflected the lived experiences of Thai Buddhist monks in intercultural interactions.

In summary, this chapter has provided a structured and methodologically rigorous framework for conducting the study. By integrating both quantitative and qualitative methodologies, employing validated instruments, and maintaining high ethical research standards, this research is positioned to offer valuable insights into the linguistic and cultural adaptation strategies of Thai Buddhist monks. The next chapter will present the findings and analysis derived from the collected data, providing a detailed discussion of the monks' IC challenges and strategies.



## CHAPTER IV

### RESULTS

This chapter presents the findings on the IC challenges and strategies used by Thai Buddhist monks when sharing Buddhist teachings with foreigners. The analysis integrates both quantitative data from questionnaires and qualitative insights from semi-structured interviews, providing a comprehensive understanding of their communication experiences. The chapter begins with an overview of the demographic profile of the monks, detailing their age, education, monastic experience, and interactions with foreigners. It then examines the IC challenges they face, including linguistic barriers, nonverbal misinterpretations, and cultural adaptation difficulties. Finally, the chapter explores the communication strategies used by monks to overcome these challenges, drawing from established frameworks such as Tarone (1980), Seidlhofer (2001, 2004), and Cogo & Dewey (2012). Key strategies identified include paraphrasing, simplified vocabulary, nonverbal communication, and cultural accommodation. By combining statistical analysis and thematic insights, this chapter highlights how monks manage cross-cultural interactions, adapt their teaching methods, and enhance the accessibility of Buddhist teachings for foreigners.

#### **Demographic Information of Participants**

As seen in Table 9, the study included 30 Thai Buddhist monks from five different temples in Chiang Mai. Wat Chedi Luang (33.3%) and Wat Suan Dok (26.7%) had the highest representation, followed by Wat Srisuphan (20%), Wat Ram Poeng (10%), and Wat Umong (10%). The majority of participants were young monks aged between 20-24 years (50%) and 25-29 years (33.3%), while only a small proportion were aged 30-34 (10%) or 35-39 (6.7%).

Table 9 Demography of participants

Demography of participants		Frequency	Percentage
Temple of Residence	Wat Chedi Luang	10	33.3%
	Wat Suan Dok	8	26.7%
	Wat Srisuphan	6	20%
	Wat Ram Poeng	3	10%
	Wat Umong	3	10%
	<b>Total</b>	<b>30</b>	<b>100%</b>
Age Group:	20 – 24	15	50%
	25 – 29	10	33.3
	30 - 34	3	10%
	35 -39	2	6.7%
	<b>Total</b>	<b>30</b>	<b>100%</b>
Educational background:	High School	2	6.7%
	Bachelor's degree	24	80%
	Master's degree	4	13.3%
	<b>Total</b>	<b>30</b>	<b>100%</b>
Years of Experience as a Buddhist Monk	1 - 3	12	40%
	4 - 6	12	40%
	7 - 9	3	10%
	10 - 12	2	6.7%
	13 - 15	-	0%
	More than 15	1	3.3%
	<b>Total</b>	<b>30</b>	<b>100%</b>
Level of English Proficiency	Basic	20	66.7%
	Intermediate	10	33.3%
	Advanced	0	0.00%
	<b>Total</b>	<b>30</b>	<b>100%</b>
Experience in English	Yes	20	66.7%
Training Programs	No	10	33.3%
	<b>Total</b>	<b>30</b>	<b>100%</b>
Experience of Living in an English-Speaking Country	Yes	4	13.3%
	No	26	86.6%
	<b>Total</b>	<b>30</b>	<b>100%</b>
what country?	Never	26	53.3
	Hongkong	1	3.3
	German	1	3.3
	India	1	3.3
	Cambodia	1	3.3
	<b>Total</b>	<b>30</b>	<b>100%</b>
Duration of Stay in an English-Speaking Country	6 Months	1	25%
	1 year	1	25%
	2 years	1	25%
	4 years	1	25%
	<b>Total</b>	<b>4</b>	<b>100%</b>

Regarding educational background, most monks held a bachelor's degree (80%), while 13.3% had completed a master's degree, and only 6.7% had a high school education. In terms of monastic experience, 40% of the participants had been monks for 1-3 years, and another 40% had between 4-6 years of experience. Only 3.3% had been monks for more than 15 years, indicating that most participants were relatively early in their monastic journey.

The monks' self-reported English proficiency levels indicated that most had only basic English skills (66.7%), while 33.3% rated themselves as having an intermediate level. None of the participants identified as advanced English speakers. Despite this, 66.7% had attended English training programs, demonstrating an active effort to enhance their communication skills.

Although many monks had participated in English training programs, only 13.3% had lived in an English-speaking country, while 86.6% had never traveled abroad for language immersion. Among those who had overseas experience, monks had stayed in Hong Kong, Germany, India, and Cambodia, with each location represented by a single participant (3.3%). The duration of stay varied, with monks spending between six months and four years abroad.

In summary, the demographic data reveal that most monks have limited direct exposure to English-speaking environments, with basic proficiency levels and minimal experience abroad. However, many have made active efforts to improve their English skills, as seen in their participation in language training programs. This suggests a strong motivation among Thai Buddhist monks to enhance their ability to communicate Buddhist teachings effectively to foreign visitors, despite existing linguistic and cultural challenges.

**Answer to Research Question 1 (RQ1): What IC challenges do Thai Buddhist monks frequently encounter when communicating in English while disseminating Buddhist teachings to foreigners?**

### **1. Result Analysis of IC Challenges**

The intercultural communication (IC) challenges experienced by Thai Buddhist monks were categorized into three main areas: Cognitive Challenges,

Behavioral Challenges and, Affective Challenges. These categories emerged from a combination of quantitative data gathered through the questionnaire and qualitative insights from participant interviews.

Table 10 presents the mean scores and standard deviations for each challenge type, offering an overview of the frequency and nature of the challenges encountered. The following sections provide a detailed analysis of each challenge category, integrating survey results and interview evidence to present a comprehensive understanding of the monks' intercultural communication experiences.

**Table 10 IC challenges faced by Thai Buddhist monks**

Challenge Type		$\bar{x}$	S.D.	Interpretation
<b>Cognitive Challenges</b>				
Item 1	How often do you assume that foreigners understand Buddhist terms as Thais do?	3.27	0.98	Often
Item 2	How often do you expect foreigners to respect Buddhist symbols similarly to how Thais do.	3.63	1.10	Often
Item 3	How often do you struggle to find English equivalents for complex Buddhist terms, such as "anatta."?	3.80	1.03	Often
Item 4	How often do you find that Thai idioms often lose their meaning in English translation?	3.70	0.95	Often
Mean score		3.60	0.76	Often
<b>Behavioral Challenges</b>				
Item 5	How often do you use gestures that may mean something different to foreigners, causing misunderstandings?	3.40	0.89	Often
Item 6	How often do you feel unsure about maintaining eye contact with foreigners, as I am uncertain of its cultural appropriateness?	3.20	1.03	Sometimes
Item 7	How often do you worry about offending foreigners unintentionally due to cultural differences?	3.30	0.95	Often
Item 8	How often do you am unsure about the appropriate physical distance to maintain when interacting with foreigners?	3.27	0.94	Often
Mean score		3.29	0.75	Often
<b>Affective Challenges</b>				
Item 9	How often do you tend to assume that foreigners may not fully understand complex Buddhist teachings.?	3.77	0.86	Often
Item 10	How often do you evaluate foreigners' actions based on Thai cultural standards, which may not apply to them?	3.03	0.93	Sometimes
Item 11	How often do you feel uneasy when foreigners do not follow Thai customs, such as traditional greetings?	2.60	1.22	Sometimes
Item 12	How often do you find it challenging to accept viewpoints that contradict Buddhist teachings?	2.93	0.98	Sometimes
Mean score		3.08	0.76	Sometimes
Overall mean score		3.39	0.76	Often

### 1.1 Cognitive Challenges

Cognitive challenges emerged as a significant issue for Thai Buddhist monks when disseminating Buddhist teachings to foreign visitors. As shown in Table 11, the overall mean score for cognitive challenges was 3.60 (S.D. = 0.76), indicating that these challenges occurred often during intercultural communication.

**Table 11 Cognitive Challenges**

Challenge Type		$\bar{x}$	S.D.	Interpretation
<b>Cognitive Challenges</b>				
Item 1	How often do you assume that foreigners understand Buddhist terms as Thais do?	3.27	0.98	Often
Item 2	How often do you expect foreigners to respect Buddhist symbols similarly to how Thais do?	3.63	1.10	Often
Item 3	How often do you struggle to find English equivalents for complex Buddhist terms, such as “anatta.”?	3.80	1.03	Often
Item 4	How often do you find that Thai idioms often lose their meaning in English translation?	3.70	0.95	Often
<b>Overall mean score</b>		3.60	0.76	Often

Monks reported that conveying complex Buddhist teachings in English was particularly challenging due to linguistic and conceptual barriers. A common challenge was the translation of abstract Buddhist concepts, such as karma (action and consequence) and anatta (non-self), into English, where direct equivalents are lacking. This issue was reflected in the questionnaire, with high mean scores for items related to struggles with translation and idiomatic expression.

One participant (P6) explained that intricate doctrinal terms like “*พลังห้า*” (five strengths) and “*อินทรีย์ห้า*” (five faculties) are difficult to render accurately in English, often causing confusion if the speaker is not well-versed in both religious content and language:

**Excerpt 1 (P6):**

*“Sometimes, terms related to doctrines, such as the five strengths and the five faculties, or interconnected principles, can cause confusion if we are not well-versed.” (P6)*

Another monk (P9) emphasized that foreigners' different religious and cultural backgrounds can affect their understanding of Buddhist teachings, making communication even more complex:

**Excerpt 2 (P9):**

*“The greater challenge lies in conveying complex Buddhist concepts, some of which cannot be easily explained in ordinary language. This requires further study and effort to simplify difficult concepts and present them in a way that is understandable.” (P9)*

In addition to these conceptual challenges, some monks experienced difficulties due to unfamiliarity with accents and pronunciation variations among English-speaking visitors. As P3 pointed out:

**Excerpt 3 (P3):**

*“The main challenge is accents because English is used in many countries, making accents very different.” (P3)*

These accounts illustrate that monks often face cognitive strain when trying to bridge gaps in language, culture, and conceptual understanding during intercultural communication. The findings highlight the need for monks to simplify complex teachings without losing their essential meanings, while also adapting to diverse English accents and cultural perspectives.

## **1.2 Behavioral Challenges**

Behavioral challenges also emerged as a notable issue for Thai Buddhist monks when interacting with foreign visitors. As presented in Table 4.2, the overall mean score for behavioral challenges was 3.29 (S.D. = 0.75), indicating that these difficulties occurred often during intercultural communication.



Table 12 Behavioral Challenges

Challenge Type		$\bar{x}$	S.D.	Interpretation
<b>Behavioral Challenges</b>				
Item 5	How often do you use gestures that may mean something different to foreigners, causing misunderstandings?	3.40	0.89	Often
Item 6	How often do you feel unsure about maintaining eye contact with foreigners, as I am uncertain of its cultural appropriateness?	3.20	1.03	Sometimes
Item 7	How often do you worry about offending foreigners unintentionally due to cultural differences?	3.30	0.95	Often
Item 8	How often do you am unsure about the appropriate physical distance to maintain when interacting with foreigners?	3.27	0.94	Often
<b>Overall mean score</b>		3.29	0.75	Often

The findings indicate that non-verbal communication issues, such as gestures, body language, and spatial norms, often caused misunderstandings between monks and international visitors. Monks reported feeling uncertain about how their non-verbal cues might be interpreted and expressed concerns about unintentionally offending foreign visitors due to cultural differences.

One participant (P1) described feeling uncomfortable when a foreign visitor displayed public affection in a temple setting, a behavior considered highly inappropriate within Thai Buddhist culture:

**Excerpt 4 (P1):**

*“Once, I was conversing with a foreign visitor, and suddenly they started kissing in front of me. It’s considered inappropriate in our place, so I felt taken aback.” (P1)*

Another participant (P3) shared a similar experience, recalling instances where visitors unintentionally disrespected sacred spaces by pointing their feet at Buddha statues:

**Excerpt 5 (P3):**

*“Foreigners sometimes sit with their feet pointed at the Buddha statue, which can be shocking for us because they don’t understand our cultural significance. We have to explain the Thai customs to them, so they realize why this is sensitive.” (P3)*

These reflections underscore the behavioral adjustments monks must make during intercultural interactions. Misinterpretations of non-verbal behavior can lead to moments of discomfort or unintended offense, requiring monks to both educate visitors about Thai customs and exercise cultural sensitivity themselves. The findings suggest that non-verbal communication remains a critical area of challenge for monks engaged in English-mediated Dhamma dissemination.

### 1.3 Affective Challenges

Affective challenges, relating to emotional and attitudinal aspects of communication, were the least prominent among the three types of challenges identified. As shown in Table 4.3, the overall mean score for affective challenges was 3.08 (S.D. = 0.76), interpreted as “Sometimes,” suggesting mixed perceptions among the participants.

**Table 13 Affective Challenges**

Challenge Type		$\bar{x}$	S.D.	Interpretation
<b>Affective Challenges</b>				
Item 9	How often do you tend to assume that foreigners may not fully understand complex Buddhist teachings?	3.77	0.86	Often
Item 10	How often do you evaluate foreigners' actions based on Thai cultural standards, which may not apply to them?	3.03	0.93	Sometimes
Item 11	How often do you feel uneasy when foreigners do not follow Thai customs, such as traditional greetings?	2.60	1.22	Sometimes
Item 12	How often do you find it challenging to accept viewpoints that contradict Buddhist teachings?	2.93	0.98	Sometimes
<b>Overall mean score</b>		3.08	0.76	Sometimes

The findings indicate that while many monks were open to intercultural interactions, emotional barriers occasionally influenced their communication with foreign visitors. Notably, the item with the highest mean score ( $\bar{x} = 3.77$ ) was “I tend to assume that foreigners may not fully understand complex Buddhist teachings,” suggesting that monks often perceived a gap in shared understanding.

One participant (P2) emphasized the importance of laying a foundational explanation when teaching Buddhist concepts to foreigners, acknowledging that their background knowledge and cultural mindset often differ from Thai practitioners:

**Excerpt 6 (P2):**

*“When speaking to foreigners, we need to lay a foundation first, as they don’t share the same mindset as Thais. For instance, we must explain what Thai people believe and how they were taught.” (P2)*

Another participant (P7) reflected on the emotional effort required to listen to differing perspectives respectfully, even when they conflict with Buddhist teachings:

**Excerpt 7 (P7):**

*“I see cultural differences as something that must be respected. We must carefully listen to what the other person is communicating, without judgment, whether we agree or not.” (P7)*

These reflections illustrate that while monks generally welcomed the opportunity to share Buddhist teachings with foreigners, emotional challenges such as assumptions about understanding and the need for open-mindedness remained present. The findings highlight the importance of fostering patience, empathy, and cultural respect in intercultural Dhamma dissemination.

**1.4 Developmental Challenges**

An emergent theme in the findings was the presence of developmental challenges, which highlighted the gradual improvement of Thai Buddhist monks’ intercultural communication (IC) skills over time. Unlike immediate cognitive, behavioral, or affective barriers, developmental challenges focused on the learning process monks undergo as they refine their communication techniques through continued exposure and experience with international visitors.

Monks consistently reported that frequent interactions with foreigners allowed them to anticipate common questions, refine their explanations, and develop more effective communication strategies. The overall experience, they noted, played a crucial role in overcoming initial barriers and building confidence in disseminating Buddhist teachings across cultural boundaries. One participant (P2) emphasized that real-world practice, beyond formal learning, was critical for improving responses to foreigners’ inquiries:

**Excerpt 8 (P2):**

*“Experience is essential; with more practice, I can respond better even if I don’t have an immediate answer.” (P2)*

Similarly, P10 observed that older, more experienced monks tended to develop better strategies for engaging with foreign audiences, owing to their accumulated knowledge and prior exposure to diverse communication scenarios:

**Excerpt 9 (P10):**

*“Older monks have better strategies for engaging with foreigners due to greater experience, which makes it easier to communicate.” (P10)*

Further supporting these findings, many participants highlighted that monks who had encountered a wide range of intercultural interactions were better at anticipating issues, adapting their explanations, and addressing visitors’ misunderstandings effectively. For example, one monk shared that:

**Excerpt 10 (P9):**

*“Monks with more experience tend to have better strategies for dealing with challenges because they understand the potential issues that can arise from interacting with foreigners. Their experience helps them anticipate and address problems more effectively.” (P9)*

Another participant explained the value of accumulated real-life exposure:

**Excerpt 11 (P5):**

*“Experience is essential because, in addition to classroom knowledge, real-life practice improves conversations with foreigners.” (P5)*

The monks also noted that with greater experience, communication becomes more natural and intuitive:

**Excerpt 12 (P6):**

*“More experienced monks are better at answering foreigners’ questions. Experience makes it easier to understand and communicate with different types of foreigners.” (P6)*

These reflections underscore that developmental challenges are not static obstacles but dynamic opportunities for growth. As monks accumulate more

communication experience, they are better able to translate abstract Buddhist concepts into practical explanations, address diverse visitor needs, and manage intercultural sensitivities. Thus, the findings emphasize that long-term exposure to intercultural communication contexts plays a vital role in enhancing the monks' overall effectiveness in Buddhist dissemination.

In summary, the findings highlight the multifaceted IC challenges faced by Thai Buddhist monks. Cognitive challenges were the most significant, as monks struggled with linguistic barriers and conceptual translation difficulties. Behavioral challenges required adjustments in non-verbal communication, particularly in explaining Thai cultural customs to foreigners. Affective challenges reflected emotional and attitudinal efforts needed for meaningful engagement, while developmental challenges demonstrated how monks gradually improved their communication skills through practice and experience.

These insights provide a comprehensive understanding of the barriers Thai Buddhist monks face when using English to disseminate Buddhist teachings and highlight the importance of strategic communication adaptation in intercultural religious dialogue.

**Answer to Research Question 2 (RQ2): What IC strategies do Thai Buddhist monks employ to overcome IC challenges while disseminating Buddhist teachings to foreigners?**

### **1. Result Analysis of IC Strategies**

In response to the intercultural communication (IC) challenges they encountered, Thai Buddhist monks employed a variety of strategies aligned with Byram's (1997) model of intercultural communicative competence. These strategies enabled the monks to convey Buddhist teachings more effectively across linguistic and cultural boundaries. The strategies were categorized into five main areas: Attitudes, Knowledge, Skills of Interpreting and Relating, Skills of Discovery and Interaction, and Critical Cultural Awareness.

Table 14 presents the mean scores and standard deviations for each strategy type, providing an overview of the frequency with which these strategies

were employed. The following sections analyze each category in detail, integrating quantitative findings from the questionnaire with qualitative insights from the interview data to offer a comprehensive understanding of how Thai Buddhist monks navigate intercultural interactions.

**Table 14 IC strategies employed by Thai Buddhist monks**

Strategy Type		$\bar{x}$	S.D.	Interpretation
<b>Attitudes</b>				
<b>Item 1</b>	How often do you ask, "Is this clear to you?" to check understanding?	3.67	0.84	Often
<b>Item 2</b>	How often do you simplify explanations to respect different backgrounds?	3.70	0.70	Often
<b>Item 3</b>	How often do you ask about their perspective on Buddhism to promote open dialogue?	3.80	0.89	Often
<b>Mean score</b>		<b>3.72</b>	<b>0.59</b>	<b>Often</b>
<b>Knowledge</b>				
<b>Item 4</b>	How often do you use "effects of actions" instead of "karma."?	3.70	0.95	Often
<b>Item 5</b>	How often do you explain "Dhamma" as "teachings on wisdom."?	3.80	0.85	Often
<b>Item 6</b>	How often do you explain concepts using Thai cultural references familiar to the audience.?	3.73	0.74	Often
<b>Mean score</b>		<b>3.74</b>	<b>0.68</b>	<b>Often</b>
<b>Skills of Interpreting and Relating</b>				
<b>Item 7</b>	How often do you tend to assume that foreigners may not fully understand connected."?	3.43	0.73	Often
<b>Item 8</b>	How often do you use gestures to clarify Buddhist concepts.?	3.77	0.97	Often
<b>Item 9</b>	How often do you listen carefully to understand visitors' perspectives before responding.?	4.17	0.83	Always
<b>Mean score</b>		<b>3.79</b>	<b>0.68</b>	<b>Often</b>
<b>Skills of Discovery and Interaction</b>				
<b>Item 10</b>	How often do you say "Meditation bring peace" for simplicity."?	3.97	0.93	Often
<b>Item 11</b>	How often do you use simple grammar like "teaching help peace."?	3.87	0.94	Often
<b>Item 12</b>	How often do you adapt explanations based on listeners' comprehension levels, ensuring accessibility?	3.73	0.64	Often
<b>Mean score</b>		<b>3.86</b>	<b>0.71</b>	<b>Often</b>
<b>Critical Cultural Awareness</b>				
<b>Item 13</b>	How often do you compare mindfulness to Western relaxation?	3.73	0.83	Often
<b>Item 14</b>	How often do you repeat "Nirvana is peace" for understanding?	3.47	0.82	Often
<b>Item 15</b>	How often do you encourage visitors to share their customs to promote mutual understanding?	4.13	0.82	Always
<b>Mean score</b>		<b>4.13</b>	<b>0.82</b>	<b>Always</b>
<b>Overall mean score</b>		<b>3.85</b>	<b>0.70</b>	<b>Often</b>

### 1.1 Attitudes

Attitudinal strategies were among the most frequently employed by Thai Buddhist monks when engaging with international visitors. As shown in Table 15, the overall mean score for attitudes was 3.72 (S.D. = 0.59), interpreted as “Often,” indicating a consistent effort to promote inclusivity, respect for cultural diversity, and curiosity to bridge cultural gaps.

**Table 15 Attitudes Strategy**

Strategy Type		$\bar{x}$	S.D.	Interpretation
<b>Attitudes</b>				
<b>Item 1</b>	How often do you ask, “Is this clear to you?” to check understanding?	3.67	0.84	Often
<b>Item 2</b>	How often do you simplify explanations to respect different backgrounds?	3.70	0.70	Often
<b>Item 3</b>	How often do you ask about their perspective on Buddhism to promote open dialogue?	3.80	0.89	Often
<b>Overall mean score</b>		<b>3.72</b>	<b>0.59</b>	<b>Often</b>

The quantitative results indicate that monks often employed inclusive communication techniques ( $\bar{x} = 3.67$ ), demonstrated cultural sensitivity ( $\bar{x} = 3.70$ ), and encouraged curiosity and dialogue ( $\bar{x} = 3.80$ ) as part of their intercultural approach. These strategies helped create a welcoming environment where foreign visitors felt respected and engaged.

Interview evidence supported these findings. One participant (P3) emphasized the importance of sharing Thai cultural practices while inviting foreign visitors to express their own views, thereby fostering mutual understanding:

**Excerpt 13 (P3):**

*“I share Thai culture and explain how we do things, then ask for their views to build mutual understanding.” (P3)*

Another monk (P8) described how beginning conversations with topics that aligned with visitors’ interests whether related to Buddhist doctrine or Thai customs helped them feel more comfortable and involved:



**Excerpt 14 (P8):**

*“When teaching Buddhism, I start by finding out their interests, whether it’s doctrine or Thai customs, so they feel engaged and understood.” (P8)*

These insights highlight that positive attitudes toward cultural exchange play a critical role in facilitating effective communication between Thai Buddhist monks and international visitors. By fostering inclusivity and encouraging active dialogue, monks were able to bridge cultural divides and enhance the intercultural learning experience for their audiences.

**1.2 Knowledge**

Knowledge-based strategies also played a crucial role in helping Thai Buddhist monks communicate Buddhist teachings more effectively to international visitors. As shown in Table 16, the overall mean score for knowledge strategies was 3.74 (S.D. = 0.68), interpreted as “Often,” reflecting a consistent effort to simplify teachings and use relatable examples to enhance comprehension.

**Table 16 Knowledge Strategy**

Strategy Type	$\bar{x}$	S.D.	Interpretation
<b>Knowledge</b>			
<b>Item 4</b> How often do you use “effects of actions” instead of “karma.”?	3.70	0.95	Often
<b>Item 5</b> How often do you explain “Dhamma” as “teachings on wisdom.”?	3.80	0.85	Often
<b>Item 6</b> How often do you explain concepts using Thai cultural references familiar to the audience.?	3.73	0.74	Often
<b>Overall mean score</b>	<b>3.74</b>	<b>0.68</b>	<b>Often</b>

The questionnaire results revealed that monks frequently relied on simplified vocabulary ( $\bar{x} = 3.70$ ), borrowing terms that conveyed meaning more accessibly ( $\bar{x} = 3.80$ ), and contextual examples ( $\bar{x} = 3.73$ ) to support understanding among diverse audiences. These strategies aimed to bridge conceptual gaps without overwhelming visitors with technical Buddhist terminology.

One participant (P2) explained that using simpler vocabulary was necessary but sometimes required additional explanations to maintain accuracy:

**Excerpt 15 (P2):**

*“It affects the way I teach. I try to avoid specific or technical terms, replacing them with simpler words and adding explanations. However, this sometimes makes the meaning less precise.” (P2)*

Similarly, another monk (P4) emphasized the use of paraphrasing and sentence rephrasing to enhance clarity:

**Excerpt 16 (P4):**

*“One way I manage is by asking them to clarify, then rephrasing complex sentences into simpler ones. I try to explain using easier words to make the concept clearer.” (P4)*

Additionally, P1 highlighted the effectiveness of using real-life examples tailored to the visitors’ backgrounds:

**Excerpt 17 (P1):**

*“I adjust my teaching based on their knowledge of Buddhism. If they don’t know much, I simplify and use examples to help them understand.” (P1)*

These reflections illustrate that knowledge-based strategies require monks to balance the simplicity of language with the accuracy of Buddhist teachings. By contextualizing abstract concepts through relatable examples and accessible vocabulary, monks were able to foster better comprehension among international visitors.

### **1.3 Skills of Interpreting and Relating**

Skills of interpreting and relating were also central to the monks’ intercultural communication practices. As shown in Table 17, the overall mean score for this strategy type was 3.79 (S.D. = 0.68), interpreted as “Often,” indicating that monks frequently engaged in techniques to understand and bridge cultural perspectives during interactions.

Table 17 Skills of Interpreting and Relating Strategy

Strategy Type		$\bar{x}$	S.D.	Interpretation
<b>Skills of Interpreting and Relating</b>				
<b>Item 7</b>	How often do you tend to assume that foreigners may not fully understand connected.”?	3.43	0.73	Often
<b>Item 8</b>	How often do you use gestures to clarify Buddhist concepts.?	3.77	0.97	Often
<b>Item 9</b>	How often do you listen carefully to understand visitors’ perspectives before responding.?	4.17	0.83	Always
<b>Overall mean score</b>		<b>3.79</b>	<b>0.68</b>	<b>Often</b>

The quantitative findings show that monks often used gestures ( $\bar{x}$  = 3.77) and careful listening ( $\bar{x}$  = 4.17) to facilitate intercultural understanding. Listening carefully before responding, which received the highest mean score in this category, was particularly emphasized as a key strategy for respectful dialogue.

One participant (P9) described the importance of listening attentively to individuals from different religious backgrounds, even when discussions were sensitive or challenging:

**Excerpt 18 (P9):**

*“For example, when individuals from different religions come and assert that their beliefs are superior or their practices are better, I allow them to express their views and listen attentively. If there is an opportunity, I provide explanations or expand on the Buddhist perspective to help them understand. However, if the discussion becomes too challenging or unproductive, I choose to simply listen, express appreciation, and thank them for sharing their perspectives.”* (P9)

Another monk (P5) shared how non-verbal communication, such as gestures, was often used to supplement verbal explanations:

**Excerpt 19 (P5):**

*“I often rely on body language (gestures) to help communicate effectively.”* (P5)

These insights illustrate that monks employed a flexible approach to intercultural engagement, combining empathetic listening with non-verbal reinforcement

to navigate language barriers and foster mutual respect during conversations with international visitors.

#### 1.4 Skills of Discovery and Interaction

Skills of discovery and interaction also played a vital role in helping monks adapt their communication dynamically based on the needs of international visitors. As shown in Table 18, the overall mean score for this strategy type was 3.86 (S.D. = 0.71), interpreted as “Often,” reflecting monks’ frequent use of flexible communication techniques to enhance understanding.

**Table 18 Skills of Discovery and Interaction Strategy**

Strategy Type		$\bar{x}$	S.D.	Interpretation
<b>Skills of Discovery and Interaction</b>				
<b>Item 10</b>	How often do you say “Meditation bring peace” for simplicity.”?	3.97	0.93	Often
<b>Item 11</b>	How often do you use simple grammar like “teaching help peace.”?	3.87	0.94	Often
<b>Item 12</b>	How often do you adapt explanations based on listeners’ comprehension levels, ensuring accessibility?	3.73	0.64	Often
<b>Overall mean score</b>		<b>3.86</b>	<b>0.71</b>	<b>Often</b>

The results show that monks frequently simplified complex Buddhist teachings and adjusted their communication strategies based on visitors’ comprehension levels. Strategies such as using simplified grammar, tailoring explanations, and checking understanding were integral parts of their intercultural communication approach.

One participant (P5) explained how code-switching between Thai and English made teachings more relatable and accessible for foreign audiences:

**Excerpt 10 (P5):**

*“I use code-switching, combining Thai and English in explanations. For instance, when teaching about the Thai practice of ‘Wai’ (bowing), I explain it in both languages to make it easier to understand.” (P5)*

Another monk (P3) highlighted the use of direct questioning to ensure clarity and encourage dialogue:

**Excerpt 21 (P3):**

*“I ask directly if they understand or if they have any additional questions. It helps me clarify what I might need to explain further.” (P3)*

Additionally, P6 emphasized the use of digital tools and visual aids to support comprehension:

**Excerpt 22 (P6):**

*“I use Google to find words or explanations, and sometimes I incorporate graphics to help clarify teachings.” (P6)*

These findings suggest that monks actively engaged in interactive strategies, adapting their communication style to meet the needs of diverse audiences. Their flexibility and resourcefulness played a key role in making Buddhist teachings more accessible and meaningful to international visitors.

### 1.5 Critical Cultural Awareness

Critical cultural awareness emerged as the strongest strategy employed by Thai Buddhist monks when interacting with international visitors. As shown in Table 19, the overall mean score for this strategy type was 4.13 (S.D. = 0.82), interpreted as “Always,” reflecting a high level of cultural sensitivity, openness, and respect for diverse perspectives.

**Table 19 Critical Cultural Awareness Strategy**

Strategy Type	$\bar{x}$	S.D.	Interpretation
<b>Critical Cultural Awareness</b>			
<b>Item 13</b> How often do you compare mindfulness to Western relaxation?	3.73	0.83	Often
<b>Item 14</b> How often do you repeat “Nirvana is peace” for understanding?	3.47	0.82	Often
<b>Item 15</b> How often do you encourage visitors to share their customs to promote mutual understanding?	4.13	0.82	Always
<b>Overall mean score</b>	<b>4.13</b>	<b>0.82</b>	<b>Always</b>

The findings suggest that monks consistently demonstrated critical cultural awareness by explaining Buddhist practices in a way that connected with visitors’ cultural frames, while also promoting open, two-way exchanges. Encouraging visitors to share their customs and experiences served not only to build mutual understanding but also to deepen engagement during intercultural interactions.

One participant (P3) emphasized the importance of explaining the significance of Thai traditions while creating space for visitors to share their cultural practices:

**Excerpt 23 (P3):**

*“I explain the significance of Thai practices while inviting them to share their own customs.” (P3)*

Another monk (P2) reflected on the importance of accepting diversity in beliefs and practices, viewing intercultural differences as natural and enriching rather than obstacles:

**Excerpt 24 (P2):**

*“For me, it’s about recognizing that different perspectives and beliefs are natural. People are raised differently and practice religion differently. Over time, I’ve learned to accept these differences without opposition, understanding them as part of reality.” (P2)*

These reflections highlight that cultivating critical cultural awareness was essential for building respectful and effective communication across cultural boundaries. By embracing diversity and fostering mutual learning, monks were able to create a more inclusive environment for Buddhist dissemination.

In summary, Thai Buddhist monks employed a diverse range of intercultural communication (IC) strategies aligned with Byram’s (1997) model of intercultural communicative competence. These strategies enabled the monks to promote inclusivity, simplify complex Buddhist teachings, adapt explanations dynamically based on audience needs, and foster open-mindedness during intercultural interactions. By embracing cultural sensitivity, empathy, active listening, and mutual respect, the monks were able to enhance cross-cultural understanding and build meaningful engagement with international visitors. The findings underscore that strategic communication practices were essential for successfully disseminating Buddhist teachings across linguistic and cultural boundaries.

## Conclusion of the Chapter

In summary, Chapter IV presented the results and analysis of the IC challenges and strategies employed by Thai Buddhist monks in disseminating Buddhist teachings to foreigners. The findings highlighted those cognitive challenges, such as difficulties in translating culturally specific Buddhist concepts, were among the most significant barriers. Behavioral and affective challenges, including adapting non-verbal communication and managing communication anxiety, also impacted their interactions. Additionally, developmental challenges emerged as an important theme, emphasizing the gradual enhancement of intercultural competence through continuous practice and reflection.

Despite these challenges, the monks demonstrated resilience and adaptability by employing various IC strategies. These included using simplified language, culturally relevant examples, and non-verbal techniques such as gestures and visual aids to facilitate understanding. The integration of linguistic, cultural, adaptive, and non-verbal strategies contributed significantly to overcoming communication barriers and raising meaningful intercultural dialogue with foreign audiences.

These findings provide a solid foundation for the final chapter, which will explore the broader implications of the study, offer recommendations for improving IC training, and suggest practical measures to enhance Thai Buddhist monks' ability to effectively disseminate Buddhist teachings in intercultural settings.



## CHAPTER V

### CONCLUSION

This chapter synthesizes the findings of the study, which investigated the IC challenges and strategies employed by Thai Buddhist monks in disseminating Buddhist teachings to foreigners using English. By addressing the research objectives and questions, this chapter provides a comprehensive overview of the key insights derived from the analysis, highlighting the cognitive, affective, behavioral, and developmental challenges faced by the monks. Additionally, it reflects on the linguistic, cultural, adaptive, and non-verbal strategies they utilized to overcome these challenges. The implications of these findings are discussed, offering practical recommendations for enhancing monks' intercultural communicative competence and improving the effectiveness of Buddhist teachings in international contexts. Finally, this chapter outlines the limitations of the current research and proposes directions for future studies to expand upon this critical area of IC.

#### Discussion

This study explores the IC challenges and strategies employed by Thai Buddhist monks in disseminating Buddhist teachings to foreigners. The findings highlight how monks manage complex cultural and linguistic dynamics, using strategies rooted in empathy, adaptability, and cultural sensitivity. Drawing on Byram's ICC model (1997) and other IC theories, the discussion situates these findings within broader academic perspectives.

#### **1. Cognitive Challenges: Linguistic Barriers in Buddhist Teachings**

Among the challenges identified, cognitive barriers emerged as the most significant, emphasizing the difficulty of translating abstract Buddhist concepts into English. Complex terms such as karma (action and consequence) or anatta (non-self) often lacked direct English equivalents, making it challenging for monks to retain the full depth of meaning when communicating with foreigners. These findings align with Goddard's (2018) updated framework of cultural scripts, which explores how

culturally embedded meanings influence communication and how translating across cultures often risks distorting the original intent.

This challenge reflects broader linguistic relativity theories, with recent findings by Athanasopoulos and Bylund (2022) showing that language shapes cognition and cultural worldview. Translating across languages thus involves negotiating fundamentally different conceptual structures. In the case of Buddhist dissemination, monks must bridge gaps between the conceptual world of Pali-Sanskrit-rooted Buddhist philosophy and the largely Judeo-Christian, secular, or materialist frameworks of many international visitors.

Previous research also supports these findings. Chooma, et al. (2017) identified similar linguistic barriers among ASEAN Buddhist monks, noting that abstract concepts often required extensive explanation and adaptation to achieve cross-cultural understanding. Similarly, Ukhote, et al. (2023) observed that Dhammaduta monks struggled particularly with terms that carried multiple layered meanings, such as nirvana or samsara, leading to oversimplification or misinterpretation during dissemination efforts abroad.

To manage these cognitive challenges, the monks in this study frequently employed simplified vocabulary, paraphrasing, and contextual examples—strategies that align with Byram's (1997) Knowledge component of intercultural communicative competence. Knowledge competency emphasizes understanding how meanings are culturally constructed and adjusting explanations accordingly to avoid misunderstanding.

Such practices are consistent with Seidlhofer's (2004) emphasis on simplification as a key communicative strategy in English as a Lingua Franca (ELF) contexts, where speakers often modify language to facilitate mutual understanding. Tarone (1980) also emphasized paraphrasing and rewording as vital communication strategies for non-native speakers aiming to maintain the flow of conversation despite linguistic limitations.

Furthermore, these findings echo Waluyo (2019), who found that Thai university students similarly struggled with abstract English concepts and overcame them through strategic simplification and example-based explanation. In religious

contexts, however, the stakes are higher, as conveying spiritual principles inaccurately can distort core teachings.

## **2. Behavioral Challenges: Managing Non-Verbal Communication**

### **Differences**

In addition to linguistic barriers, behavioral challenges emerged as a critical area of intercultural difficulty. These challenges primarily stemmed from differences in non-verbal communication styles, such as gestures, body language, proxemics (use of space), and eye contact norms. Many misunderstandings occurred when foreign visitors unintentionally violated Thai customs, such as pointing their feet at sacred objects or engaging in public displays of affection. These results reflect the distinctions between high-context and low-context cultures explored in Diaz et al. (2022), who highlight how high-context cultures like Thailand rely heavily on implicit social cues and shared context to convey meaning.

Non-verbal misinterpretations in intercultural contexts are widely recognized as a major source of communication breakdowns. Chen, et al. (2024) emphasized that gestures or physical behaviors that are considered neutral or affectionate in one culture can be perceived as disrespectful or inappropriate in another. In the context of Buddhist temples, cultural expectations surrounding bodily conduct are deeply intertwined with religious reverence, making such violations particularly sensitive.

The findings of this study align with previous research by Matsumoto (2006), who emphasized that effective intercultural communicators must develop an awareness of cultural differences in emotional expression and non-verbal behavior. Similarly, LeBaron (2003) highlighted how misinterpretations of body language, such as physical distance or touching norms, often exacerbate cross-cultural misunderstandings in religious and ritual settings.

To manage these behavioral challenges, monks relied heavily on skills of interpreting and relating, including using gestures, mirroring audience behavior, and adjusting their own body language to accommodate visitors' expectations. These strategies correspond with Byram's (1997) Interpreting and Relating competency, which stresses the importance of mediating between cultures through attentive interpretation of behaviors and meanings.

Moreover, the monks' adaptive behaviors align with current intercultural communication research emphasizing emotional regulation and empathy. Chen and Starosta (2020) stress the importance of managing anxiety and building mindfulness in cross-cultural settings, particularly in unfamiliar or high-stakes interactions. By calmly adjusting their own behaviors and gently educating visitors about Thai customs, monks successfully minimized non-verbal misinterpretations and promoted smoother, more respectful interactions.

Additionally, Arasaratnam-Smith (2017) provides a complementary framework, emphasizing the role of intercultural sensitivity and mutual face-respect. Monks' non-confrontational approaches to correcting visitor behavior reflect culturally appropriate facework strategies that preserve mutual dignity and minimize embarrassment during intercultural encounters.

### **3. Affective Challenges: Overcoming Emotional Barriers**

Although affective challenges were rated as less significant than cognitive and behavioral barriers, they highlight the emotional complexities embedded in intercultural communication (IC). Monks sometimes struggled with assumptions about foreigners' understanding of Buddhism and felt discomfort when confronted with contrasting cultural norms, values, and behaviors. These emotional responses align with Bennett's (1993; 2012) Developmental Model of Intercultural Sensitivity (DMIS), which describes the progression from ethnocentric stages (e.g., minimization, defense) toward ethnorelative stages (e.g., acceptance, adaptation) as individuals develop greater intercultural awareness.

More recent research also supports these findings. For instance, Chen and Starosta (2020) emphasized that emotional resilience is crucial in intercultural communication competence, highlighting that discomfort is a natural but surmountable stage in cross-cultural encounters. Similarly, Arasaratnam-Smith (2017) stressed that effective intercultural communicators exhibit emotional self-regulation, empathy, and an openness to ambiguity, all of which are necessary to manage affective challenges during intercultural engagement.

In this study, monks addressed emotional barriers by actively fostering open-mindedness, empathy, and patience. They emphasized creating an environment

of mutual respect and cultural sensitivity, allowing space for foreigners to express differing viewpoints without judgment. Such practices align with Byram's (1997) Attitudes component of intercultural communicative competence, which underscores curiosity, openness, and the willingness to decenter from one's cultural frame.

Moreover, this emotional management strategy resonates with Deardorff's (2006) Process Model of Intercultural Competence, which positions internal outcomes such as empathy, adaptability, and tolerance for ambiguity as crucial for achieving effective and respectful intercultural communication.

The monks' ability to accept differences without immediate judgment also mirrors findings from contemporary Buddhist communication research (Chaiyasit, 2018; Ukhote, et al., 2023), which observe that successful Dhamma dissemination often hinges not merely on linguistic skill but on emotional openness and non-defensive cultural engagement.

#### **4. Developmental Challenges: The Evolution of Intercultural Competence**

An emergent theme in the study was developmental challenges, which highlighted the progressive and dynamic nature of intercultural competence (IC). Monks reported that repeated exposure to foreign visitors enabled them to refine their communication strategies, anticipate common questions, simplify complex Buddhist concepts more effectively, and build greater confidence in their intercultural engagements over time. This gradual evolution aligns with Deardorff's (2006) Process Model of Intercultural Competence, which conceptualizes IC as a lifelong learning journey shaped by experience, reflection, and adaptation.

The findings further resonate with Allen's (2025) application of experiential learning in intercultural education, which demonstrates that deep learning occurs through a process of active engagement, critical reflection, and adaptation. As monks repeatedly engaged with foreigners, they reflected on their successes and challenges, adapted their explanations, and improved their ability to connect across cultures illustrating experiential learning in action.

More experienced monks described how time and practice enhanced their ability to dynamically adjust explanations and respond intuitively to diverse

audience needs. This aligns with Byram's (1997) Skills of Discovery and Interaction, which emphasize the ability to acquire new cultural knowledge and adapt communicative behavior appropriately during real-time intercultural interactions.

Recent research by Arasaratnam-Smith (2022) supports these findings, noting that intercultural sensitivity and adaptability are strongly linked to the frequency and quality of intercultural interactions. Similarly, King and Baxter Magolda (2005) emphasized that intercultural maturity develops through direct, sustained engagement with difference, rather than through theoretical knowledge alone.

Furthermore, Chooma, et al. (2017) found that ASEAN Buddhist monks who engaged more frequently in international missionary work exhibited greater confidence and flexibility in managing linguistic and cultural challenges compared to less experienced monks. Their findings reinforce the notion that intercultural competence is not static but grows through accumulated practical experience.

In the context of Thai Buddhist monks, the developmental challenges identified in this study suggest that structured experiential learning opportunities such as participating in international Dhamma dissemination programs, cultural immersion retreats, and interfaith dialogues can significantly enhance monks' IC skills over time.

### **5. Critical Cultural Awareness: Fulfilling Cultural Divides**

A key strength observed in the monks' intercultural communication (IC) was their high level of critical cultural awareness, which emerged as the highest-rated competency in the study. Monks demonstrated the ability to bridge cultural divides by drawing parallels between Buddhist teachings and familiar Western concepts, such as mindfulness and relaxation techniques. These strategies helped to increase mutual understanding, build rapport, and reduce cultural anxiety among international visitors. This approach aligns with Arasaratnam-Smith's (2022) findings, which emphasize intercultural openness and adaptability as central to navigating ambiguity and fostering mutual understanding across cultural boundaries.

The monks' efforts also reflect Byram's (1997) Critical Cultural Awareness (CCA) component of intercultural communicative competence, which stresses the importance of evaluating, comparing, and critically engaging with cultural practices in



ways that promote mutual respect rather than ethnocentrism. Monks were not merely transmitting Buddhist knowledge; they were fostering spaces for dialogue and cultural exchange, allowing for greater reciprocal understanding.

Recent research further supports the significance of critical cultural awareness in intercultural religious contexts. Arasaratnam-Smith (2017) argues that deep intercultural competence requires not only behavioral adaptation but also critical reflection on one's own cultural assumptions and an openness to learning from others. Similarly, Jackson (2019) emphasized that intercultural engagement in educational and religious settings must move beyond superficial exchanges to embrace critical thinking and mutual transformation.

The monks' ability to encourage visitors to share their own cultural practices, while respectfully explaining Thai Buddhist traditions, reflects Deardorff's (2006) emphasis on adaptability and reciprocal understanding as central to achieving effective intercultural interactions. This mutual exchange of cultural narratives promotes what Barrett (2018) refers to as "intercultural citizenship," where individuals from different backgrounds engage not merely as tourists or students, but as active co-constructors of meaning and respect.

Moreover, research in Buddhist education by Chaiyasit (2018) and Ukhote et al., (2023) found that monks who consciously fostered intercultural dialogue were more successful in building lasting relationships with foreigners, suggesting that critical cultural awareness plays a pivotal role in both the communication and the ethical dimensions of Dhamma dissemination.

In summary, the monks' practice of bridging cultural frameworks, promoting cultural exchange, and engaging critically with cultural differences exemplifies the highest aspirations of intercultural communicative competence. Their approach underscores that successful IC is not merely about language proficiency or behavioral adaptation, but about fostering critical, respectful, and transformative encounters across cultural divides.



### Key Insights and Contributions

This study offers important insights into the intercultural communication (IC) challenges and strategies employed by Thai Buddhist monks when disseminating Buddhist teachings to foreigners. The findings underscore the unique complexities monks face in religious settings, where abstract spiritual concepts such as karma (action and consequence) and anatta (non-self) must be communicated across both linguistic and cultural boundaries. These challenges highlight the necessity of linguistic precision, contextual adaptation, and cultural awareness when engaging with foreign audiences.

The monks' ability to adjust their language, teaching styles, and cultural references while maintaining the authenticity and integrity of Buddhist teachings reflects the practical application of Byram's (1997) model of intercultural communicative competence (ICC) in religious and educational contexts. Their strategic use of simplified vocabulary, non-verbal communication, cultural accommodation, and cross-cultural comparisons demonstrates that successful IC extends beyond linguistic fluency. It requires a deep understanding of one's own cultural framework and a sensitivity to the perspectives of others, facilitating meaningful and transformative intercultural exchanges.

A key insight emerging from this study is the recognition that intercultural competence is not static but evolves progressively. The developmental challenges identified where monks refine their skills over time through repeated exposure to foreigners support Deardorff's (2006) Process Model of Intercultural Competence and Bennett's (2012) Developmental Model of Intercultural Sensitivity (DMIS). These models emphasize that intercultural sensitivity and competence are cultivated through continuous experience, reflection, and adaptive learning.

Another significant contribution of this study lies in highlighting the monks' critical cultural awareness. By contextualizing Buddhist teachings in ways that resonate with foreigners, such as linking meditation practices to familiar mindfulness trends in Western contexts, monks act as cultural mediators who promote deeper intercultural understanding. Their patient, inclusive, and empathetic communication practices

provide valuable lessons on the role of religious figures as cultural ambassadors in an increasingly interconnected world.

In terms of broader significance, this research extends across multiple fields, including language education, intercultural communication, religious studies, applied linguistics, and educational policy. It offers practical contributions to curriculum design for English as a Lingua Franca (ELF) programs, particularly those tailored for speakers in culturally diverse and religious settings. By highlighting practical communication strategies and intercultural competencies, this study supports the development of real-world teaching methodologies and resource creation focused on effective global communication.

Additionally, the findings provide valuable empirical data for IC and ELF research, an area where religious communication remains underexplored. The study offers insights into how linguistic and pragmatic strategies are adapted in specialized domains, such as Buddhist dissemination, contributing to a richer understanding of language use among non-native English-speaking religious practitioners.

Finally, the study holds significant policy implications. Policymakers and educational institutions can use these findings to design targeted English language training programs for Buddhist monks and other religious practitioners, ensuring they are equipped to engage confidently and effectively with foreigners. Enhancing monks' IC skills supports the global dissemination of Buddhist teachings and fosters greater intercultural and interfaith understanding.

## **Pedagogical Implications**

### **1. Addressing IC Challenges**

The findings of this study suggest several important pedagogical implications for enhancing the intercultural communication (IC) competence of Thai Buddhist monks engaged in disseminating Buddhist teachings to foreigners. These implications can be considered from two perspectives: addressing IC challenges and strengthening IC strategies.

Addressing IC Challenges, the identification of cognitive, behavioral, affective, and developmental challenges highlights the need for more structured and

targeted training programs for monks. First, IC-focused language training should be developed, emphasizing how to simplify complex Buddhist concepts, use culturally sensitive language, and employ effective non-verbal communication techniques. Workshops could include practical exercises on explaining key Buddhist terms in simple English, managing cross-cultural non-verbal cues, and handling emotional challenges during intercultural exchanges.

Second, emotional resilience training should be incorporated into monk education. As affective challenges suggest, monks sometimes struggle with assumptions about foreigners' knowledge or discomfort with different cultural behaviors. Therefore, developing patience, empathy, and flexibility in communication is essential. Training in cultural psychology and mindfulness-based approaches to emotional regulation could further help monks navigate emotional barriers in intercultural interactions.

Third, experiential learning must be emphasized. Developmental challenges revealed that monks improved significantly through real-world practice. Expanding opportunities for monks to engage directly with international visitors through temple stays, community outreach programs, and Dhamma talks in English would allow them to build authentic communication competence over time.

## **2. Strengthening IC Strategies**

The successful IC strategies identified in this study—such as promoting inclusivity, simplifying explanations, adapting to audience needs, and encouraging open cultural dialogue—should be systematically strengthened in monk education.

First, inclusive communication techniques should be formally taught. Training could include practice in asking comprehension-check questions, inviting dialogue, and using culturally neutral examples when explaining Buddhist teachings. Techniques such as paraphrasing, code-switching, and scaffolding explanations should be emphasized to help monks dynamically adjust their communication.

Second, skills in cross-cultural comparison and critical cultural awareness should be deepened. Monks should be encouraged to compare Buddhist concepts with familiar ideas from Western or other religious frameworks when appropriate, as well as to invite visitors to share their own customs. Such practices build two-way cultural bridges rather than one-way preaching.

Third, the integration of digital tools and visual aids should be promoted. Some monks reported using graphics, Google search, and visual explanations to make teachings more accessible. Formal training on using multimedia resources can further enhance monks' ability to communicate effectively across language barriers.

Finally, structured experiential learning programs should be expanded. Practical immersion through meditation retreats, interfaith dialogues, international Buddhist events, and Dhamma volunteering abroad would give monks continued opportunities to apply IC strategies in authentic intercultural contexts.

### **Limitations of the Study**

While this study provides valuable insights into the IC challenges and strategies employed by Thai Buddhist monks in disseminating Buddhist teachings to foreigners, several limitations must be acknowledged.

Firstly, the study focused on a small sample size of 30 monks from five temples in Chiang Mai, Thailand. While these participants provided rich qualitative and quantitative data, the findings may not fully represent the experiences of all Thai Buddhist monks across different regions of Thailand. Monks from urban and rural areas, as well as those serving in international Buddhist centers, may encounter different communication challenges and employ varying strategies based on their exposure to foreign visitors.

Secondly, the study relied on self-reported data from questionnaires and interviews, which may be subject to social desirability bias. Some participants may have overstated their intercultural competence or downplayed certain difficulties in order to present themselves in a more favorable light. Additionally, language barriers may have influenced the depth of responses, as monks with lower English proficiency might have struggled to articulate their experiences in detail.

Thirdly, the study primarily examined monks' perspectives on IC, without incorporating the viewpoints of the foreign visitors they interacted with. Understanding how foreigners perceive monks' communication strategies could provide a more balanced and comprehensive picture of the effectiveness of these approaches.

Additionally, this study focused specifically on English as the medium of communication. However, monks may also engage with non-English-speaking visitors from various linguistic backgrounds, which presents additional intercultural challenges that were not explored in this study.

Lastly, the study primarily assessed intercultural competence through Byram's ICC model (1997) and related theories. While these frameworks provided useful analytical tools, incorporating additional models of language acquisition, second-language pragmatics, or discourse analysis may have yielded further insights into the linguistic aspects of monks' communication strategies.

### **Recommendations for Further Studies**

Given these limitations, future research could expand and deepen the study of intercultural communication (IC) in Buddhist contexts in several key areas. First, future studies should consider a broader sample size and more diverse contexts by including monks from different regions in Thailand, such as rural temples, urban monasteries, and international Buddhist centers. Comparing the experiences of monks across various cultural and linguistic environments would provide a more comprehensive understanding of their intercultural challenges and strategies.

Additionally, to gain a more balanced view, future research could incorporate foreign visitors' perspectives on monks' IC. Conducting interviews or surveys with international visitors would help assess the effectiveness of monks' communication strategies from a cross-cultural perspective, offering valuable insights into how their messages are perceived by those from different cultural backgrounds.

Another area for further exploration is comparative studies across religious or cultural traditions. Future research could compare Thai Buddhist monks' experiences with those of spiritual leaders from other religious traditions, such as Christian priests, Islamic scholars, or Hindu monks, who also engage with foreigners. Such studies could reveal universal and context-specific strategies used in religious IC, shedding light on common challenges and best practices across faith traditions.

In addition, since intercultural competence evolves over time, conducting longitudinal studies could track how monks' communication skills develop as they

gain more experience interacting with foreigners. This approach would help identify which training methods and real-world experiences contribute most effectively to improving monks' intercultural communicative abilities.

An important methodological addition for future studies would be the incorporation of participant observations. Observing real-time interactions between monks and international visitors within temple environments could provide richer, more nuanced data on actual communication practices. Observational studies would complement interview and survey data by capturing spontaneous communication behaviors, non-verbal strategies, and contextual influences that participants may not consciously report. This method would deepen understanding of how IC strategies are employed in authentic, natural settings.

Moreover, future research could delve deeper into linguistic and pragmatic strategies, such as second-language acquisition, pragmatics, discourse analysis, and translanguaging. Investigating how monks manage language limitations, especially when interacting with non-native English speakers, could provide insights into adaptive language use and meaning negotiation in intercultural religious discourse.

With the growing role of technology in education and religious communication, another valuable area for future research is how Thai Buddhist monks use digital tools, online platforms, and social media to engage with foreigners. Understanding the challenges and strategies involved in virtual IC could offer practical insights into digital religious education and online Dhamma dissemination, which has become increasingly relevant in a globalized world.

Lastly, a future study could assess the impact of structured IC training programs on monks' language skills, cultural adaptability, and confidence in engaging with foreigners. Designing and evaluating Buddhist-specific IC curricula could support monks in enhancing their global engagement, ensuring they are better equipped to convey Buddhist teachings effectively to diverse audiences.

By addressing these areas, future research can provide a more holistic understanding of IC in Buddhist monastic settings, benefiting not only Thai Buddhist monks but also educators, policymakers, and religious institutions.



## **Conclusion of Chapter**

This chapter synthesized the key findings on IC challenges and strategies used by Thai Buddhist monks in disseminating Buddhist teachings to foreigners. Cognitive barriers, particularly linguistic and conceptual difficulties, emerged as the most significant challenge. Despite these obstacles, monks demonstrated resilience and adaptability, employing linguistic, cultural, adaptive, and non-verbal strategies aligned with Byram's (1997) ICC model. The findings highlight that intercultural competence is an evolving skill developed through experience, reflection, and engagement with diverse audiences. Monks effectively simplified teachings, used contextual examples, adapted non-verbal cues, and accommodated cultural differences to promote meaningful dialogue. While the study offered valuable insights, limitations such as a small sample size, self-reported data, and the absence of foreign visitors' perspectives suggest directions for future research on digital communication, longitudinal competence development, and broader participant inclusion. Ultimately, this chapter underscores the importance of IC strategies in religious education, reinforcing how Thai Buddhist monks manage cross-cultural interactions with adaptability, empathy, and cultural sensitivity.

## **Conclusion of the Study**

This study explored the IC challenges and strategies employed by Thai Buddhist monks in disseminating Buddhist teachings to foreign audiences using English. The findings revealed that monks face various challenges, primarily cognitive barriers, such as difficulties in translating abstract Buddhist concepts and linguistic limitations. Additionally, behavioral and affective challenges, including differences in non-verbal communication styles and emotional discomfort with cultural contrasts, further impacted their interactions. However, the study also highlighted developmental challenges, emphasizing that monks' intercultural competence evolves over time through experience, practice, and reflection.

To overcome these challenges, Thai Buddhist monks employed various IC strategies, including linguistic simplification, non-verbal adaptation, cultural accommodation, and cross-cultural comparisons. These strategies aligned with



Byram's (1997) ICC model, as well as other IC theories, such as Gudykunst's (2005) Anxiety/Uncertainty Management (AUM) theory and Deardorff's (2006) framework of intercultural competence development. The findings underscored the importance of inclusivity, adaptability, and empathy in facilitating effective IC in religious settings.

Despite its contributions, the study had several limitations, including a limited sample size, reliance on self-reported data, and the absence of foreign visitors' perspectives. These limitations highlight the need for further research, such as expanding participant diversity, conducting longitudinal studies on intercultural competence development, and examining the role of digital communication technologies in Buddhist teachings.

Overall, this study provides valuable insights into how Thai Buddhist monks manage intercultural interactions, demonstrating their growing competence in fulfilling linguistic and cultural divides. Their experiences illustrate the importance of cultural sensitivity, open-mindedness, and strategic adaptation in cross-cultural religious communication. By raising intercultural understanding through skillful communication and compassionate engagement, Thai Buddhist monks serve as exemplary models of spiritual and cultural diplomacy, contributing to global religious discourse and interfaith dialogue.



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## APPENDIX

## Appendix A: Communication Challenges and Strategies Questionnaire

**Purpose:** This questionnaire aims to identify and analyze the specific challenges encountered by Thai Buddhist monks in their communicating in English during the dissemination of Buddhist teachings to foreigners and, to examine the strategies employed by Thai Buddhist monks to overcome communication challenges when interacting in English in the context of disseminate Buddhist teachings.

**วัตถุประสงค์:** แบบสอบถามนี้มีจุดมุ่งหมายเพื่อระบุและวิเคราะห์ความท้าทายทางการสื่อสารที่พระสงฆ์ไทยพบในการใช้ภาษาอังกฤษในการเผยแผ่คำสอนทางพระพุทธศาสนาแก่ชาวต่างชาติ รวมถึงตรวจสอบกลยุทธ์ที่พระสงฆ์ไทยใช้เพื่อแก้ไขความท้าทายในการสื่อสารเมื่อสนทนาภาษาอังกฤษในบริบทของการเผยแผ่ธรรมะ

**Instructions:** The questionnaire consists of three parts. The first part gathers some personal information, the second part asks you to a degree which communication challenges you encountered when communicating with foreigners, and the third part asks you to a degree which communication strategies you encountered when communicating with foreigners.

**คำแนะนำ:** แบบสอบถามนี้ประกอบด้วย 3 ส่วน ส่วนแรกเป็นการรวบรวมข้อมูลส่วนบุคคล ส่วนที่สอง ถามถึงระดับของความท้าทายในการสื่อสารที่ท่านพบเจอเมื่อสนทนากับชาวต่างชาติ และส่วนที่สามถามถึงระดับของกลยุทธ์การสื่อสารที่ท่านใช้เมื่อสนทนากับชาวต่างชาติ

Thank you for participating in this important survey.

ขอบคุณที่เข้าร่วมในการสำรวจที่สำคัญนี้ครับ



## Part I: Demographic Information (ข้อมูลส่วนบุคคล)

**Direction:** Please complete the questionnaire below by filling in the relevant information or ticking (v) the relevant alternatives.

**คำชี้แจง:** โปรดกรอกแบบสอบถามด้านล่างโดยเติมข้อมูลที่เกี่ยวข้องหรือทำเครื่องหมาย (v) ลงในหน้าตัวเลือกที่ตรงกับท่าน

1. What temple do you live in? (วัดที่ท่านอาศัยอยู่) .....

2. Age (อายุ) .....

3. Educational background: (ระดับการศึกษา):

- ☐ Did not attend school (ไม่ได้เข้าเรียน)
- ☐ Primary school (ประถมศึกษา)
- ☐ High School (มัธยมศึกษาตอนต้น)
- ☐ College Degree (มัธยมศึกษาตอนปลาย)
- ☐ Bachelor Degree (ปริญญาตรี)
- ☐ Master Degree (ปริญญาโท)
- ☐ Doctoral Degree (ปริญญาเอก)
- ☐ Other (อื่นๆ)

4. Years of Experience as a Buddhist Monk (ท่านเป็นพระภิกษุมานานกี่พรรษา)  
..... year (s) (พรรษา)

5. Level of English Proficiency (ระดับความสามารถทางภาษาอังกฤษ)

- ☐ Basic (พื้นฐาน)
- ☐ Intermediate (ปานกลาง)
- ☐ Advanced (สูง)

6. Experience in English Training Programs (Yes/No):

(ประสบการณ์ฝึกอบรมภาษาอังกฤษ (มี/ไม่มี):

- ☐ Yes (เคย)
- ☐ No (ไม่เคย)

If yes, please specify: (ถ้ามี โปรดระบุ) .....

7. Have you ever lived in an English-speaking country?

(ท่านเคยอาศัยอยู่ในประเทศที่ใช้ภาษาอังกฤษเป็นภาษาหลักหรือไม่?)

- ☐ Yes (เคย)
- ☐ No (ไม่เคย)

If yes, what country? (ถ้าเคย โปรดระบุประเทศ) .....

8. How long have you lived in an English-speaking country?

(ท่านอาศัยอยู่ในประเทศที่ใช้ภาษาอังกฤษเป็นหลักเป็นระยะเวลากี่ปี)

..... year.(ปี)



## Part II: Communication Challenges (ความท้าทายในการสื่อสาร)

Obstacles encountered during the process of language exchange between individuals result in difficulties in effectively delivering or receiving messages.

ความท้าทายที่พบในระหว่างการสื่อสารระหว่างบุคคลสามารถส่งผลให้เกิดความยากลำบากในการถ่ายทอดหรือรับสารอย่างมีประสิทธิภาพ

**Directions:** In your opinion, please indicate your choice with (v) to the degree to which communication challenges you encountered when communicating with foreigners.

**คำชี้แจง:** จากความคิดเห็นของท่าน โปรดทำเครื่องหมาย (v) ตามระดับความท้าทายในการที่ท่านพบเมื่อสนทนากับชาวต่างชาติ

5	=	Always	(เสมอ)	100%
4	=	Usually	(บ่อยครั้ง)	75%
3	=	Sometimes	(บางครั้ง)	50%
2	=	Rarely	(นานๆ ครั้ง)	25%
1	=	Never	(ไม่เคย)	0%

Item	Statements	5	4	3	2	1
1	How often do you assume that foreigners understand Buddhist terms as Thais do. ข้าพเจ้าคิดว่าชาวต่างชาติเข้าใจคำสอนทางพุทธศาสนาเหมือนคนไทย					
2	How often do you expect foreigners to respect Buddhist symbols similarly to how Thais do. ข้าพเจ้าคาดหวังให้ชาวต่างชาติเคารพสัญลักษณ์ทางพุทธศาสนาเหมือนคนไทย					
3	How often do you struggle to find English equivalents for complex Buddhist terms, such as “anatta.” ข้าพเจ้าพบว่าคำบางคำในพุทธศาสนามีคำแปลภาษาอังกฤษที่ไม่ตรง					
4	How often do you find that Thai idioms often lose their meaning in English translation. ข้าพเจ้าพบว่าสำนวนไทยบางสำนวนสูญเสียความหมายเมื่อแปลเป็นภาษาอังกฤษ					
5	I sometimes use gestures that may mean something different to foreigners, causing misunderstandings. บางครั้งข้าพเจ้าใช้ท่าทางที่อาจทำให้ชาวต่างชาติเข้าใจผิด					
6	How often do you feel unsure about maintaining eye contact with foreigners, as I am uncertain of its cultural appropriateness. ข้าพเจ้ารู้สึกไม่แน่ใจในการสบตาชาวต่างชาติ เพราะไม่แน่ใจว่ามันเหมาะสมในทางวัฒนธรรมหรือไม่					
7	How often do you worry about offending foreigners unintentionally due to cultural differences. ข้าพเจ้ากังวลว่าจะทำให้ชาวต่างชาติไม่พอใจโดยไม่ตั้งใจเพราะความแตกต่างทางวัฒนธรรม					
8	How often do you unsure about the appropriate physical distance to maintain when interacting with foreigners. ข้าพเจ้าไม่แน่ใจเกี่ยวกับระยะห่างที่เหมาะสมในการพูดคุยกับชาวต่างชาติ					
9	How often do you tend to assume that foreigners may not fully understand complex Buddhist teachings. ข้าพเจ้ามักจะคิดว่าชาวต่างชาติอาจไม่เข้าใจคำสอนที่ซับซ้อนในพุทธศาสนาอย่างครบถ้วน					
10	How often do you evaluate foreigners' actions based on Thai cultural standards, which may not apply to them. ข้าพเจ้าบางครั้งตัดสินพฤติกรรมของชาวต่างชาติบนมาตรฐานวัฒนธรรมไทย ซึ่งอาจไม่เหมาะสมกับเขา					
11	How often do you feel uneasy when foreigners do not follow Thai customs, such as traditional greetings. ข้าพเจ้ารู้สึกไม่สบายใจเมื่อชาวต่างชาติไม่ปฏิบัติตามประเพณีไทย เช่น การไหว้ทักทาย					
12	How often do you find it challenging to accept viewpoints that contradict Buddhist teachings. ข้าพเจ้าพบว่ามันยากที่จะยอมรับมุมมองที่ขัดแย้งกับคำสอนในพุทธศาสนา					

### Part III: Communication Strategies (กลยุทธ์ในการสื่อสาร)

Approaches and plans employed in verbal or non-verbal communication to enhance clarity and effectiveness in conveying information. These strategies aim to facilitate successful communication and overcome potential challenges.

แนวทางและวิธีการที่ใช้ในการสื่อสารทั้งทางวจนะภาษาและอวัจนภาษาเพื่อเพิ่มความชัดเจนและประสิทธิภาพในการถ่ายทอดข้อมูล  
กลยุทธ์เหล่านี้มุ่งเน้นไปที่ประสิทธิภาพในการสื่อสารและแก้ไขความท้าทายที่เกิดขึ้น

**Directions:** In your opinion, please indicate your choice with (v) to the degree to which communication challenges you encountered when communicating with foreigners.

**คำชี้แจง:** จากความคิดเห็นของท่าน โปรดทำเครื่องหมาย (v) ตามระดับการใช้กลยุทธ์ในการสื่อสารของท่านเมื่อสนทนากับชาวต่างชาติ

5	=	Always	(เสมอ)	100%
4	=	Usually	(บ่อยครั้ง)	75%
3	=	Sometimes	(บางครั้ง)	50%
2	=	Rarely	(นานๆ ครั้ง)	25%
1	=	Never	(ไม่เคย)	0%

Item	Statements	5	4	3	2	1
1	How often do you ask, "Is this clear to you?" to check understanding. ข้าพเจ้าถามว่า "คุณเข้าใจหรือไม่?" เพื่อเช็คความเข้าใจ					
2	How often do you simplify explanations to respect different backgrounds. ข้าพเจ้าปรับคำอธิบายให้เข้าใจง่ายขึ้นเพื่อเคารพความแตกต่างทางวัฒนธรรม					
3	How often do you ask about their perspective on Buddhism to promote open dialogue. ข้าพเจ้าถามมุมมองของพวกเขาเกี่ยวกับพุทธศาสนาเพื่อส่งเสริมการสนทนาแบบเปิด					
4	How often do you use "effects of actions" instead of "karma." ข้าพเจ้าใช้ "ผลของการกระทำ" แทน "กรรม"					
5	How often do you explain "Dhamma" as "teachings on wisdom." ข้าพเจ้าอธิบาย "ธรรมะ" ว่าเป็น "คำสอนเกี่ยวกับปัญญา"					
6	How often do you explain concepts using Thai cultural references familiar to the audience. ข้าพเจ้าอธิบายแนวคิดโดยใช้ตัวอย่างที่คุ้นเคยในวัฒนธรรมไทย					
7	How often do you tend to assume that foreigners may not fully understand connected." ข้าพเจ้าอธิบายโดยสันนิษฐานว่า "เราทุกคนเชื่อมโยงกัน"					
8	How often do you use gestures to clarify Buddhist concepts. ข้าพเจ้าใช้ท่าทางในการอธิบายแนวคิดของพุทธศาสนา					
9	How often do you listen carefully to understand visitors' perspectives before responding. ข้าพเจ้าฟังอย่างตั้งใจเพื่อเข้าใจมุมมองของผู้เข้าชมก่อนที่จะตอบ					
10	How often do you say "Meditation bring peace" for simplicity. ข้าพเจ้ากล่าวว่า "การทำสมาธินำความสงบ" เพื่อความเข้าใจง่าย					
11	How often do you use simple grammar like "teaching help peace." ข้าพเจ้าใช้ไวยากรณ์ที่ง่ายขึ้น เช่น "คำสอนช่วยให้เกิดสันติภาพ"					
12	How often do you adapt explanations based on listeners' comprehension levels, ensuring accessibility. ข้าพเจ้าปรับคำอธิบายตามระดับความเข้าใจของผู้ฟัง เพื่อให้เข้าใจได้ง่าย					
13	How often do you compare mindfulness to Western relaxation. ข้าพเจ้าเปรียบเทียบการเจริญสติกับการผ่อนคลายแบบตะวันตก					
14	How often do you repeat "Nirvana is peace" for understanding. ข้าพเจ้ากล่าวซ้ำว่า "นิพพานคือสันติสุข" เพื่อให้เข้าใจได้ชัดเจนยิ่งขึ้น					
15	How often do you encourage visitors to share their customs to promote mutual understanding. ข้าพเจ้าสนับสนุนให้ผู้เยี่ยมชมแบ่งปันวัฒนธรรมของพวกเขา เพื่อส่งเสริมความเข้าใจร่วมกัน					

## Appendix B: Semi-structured Interview Questions

### Educational Background and English Proficiency

#### (พื้นฐานการศึกษาและความสามารถทางภาษาอังกฤษ)

1. What do you think your English proficiency level is, and what do you base that on?  
(ท่านคิดว่าระดับความสามารถทางภาษาอังกฤษของท่านอยู่ในระดับใด และมีเหตุผลอะไรในการประเมินนั้น?)
2. Have you had any experience traveling abroad? Which countries and for how long?  
(ท่านเคยมีประสบการณ์เดินทางไปต่างประเทศหรือไม่? ประเทศใดบ้าง และเป็นเวลานานแค่ไหน?)
3. How has your educational background influenced your English proficiency?  
(พื้นฐานการศึกษาของท่านส่งผลต่อความสามารถทางภาษาอังกฤษอย่างไรบ้าง?)
4. In what ways has your education helped or hindered your ability to teach Buddhism in English?  
(การศึกษาของท่านช่วยในการสอนพระพุทธศาสนาด้วยภาษาอังกฤษอย่างไรบ้าง?)
5. How much do you think you can provide information about religion and culture to foreigners?  
(ท่านคิดว่าท่านสามารถให้ข้อมูลเกี่ยวกับศาสนาและวัฒนธรรมแก่ชาวต่างชาติได้มากน้อยเพียงใด?)

### Age Distribution and Experience as a Monk

#### (อายุและประสบการณ์การเป็นพระ)

6. How does your age and experience as a monk affect your confidence in teaching or engaging with foreigners?  
(อายุและประสบการณ์การเป็นพระของท่านส่งผลต่อความมั่นใจในการสอนหรือการเสนาทากับชาวต่างชาติอย่างไร?)

### English Proficiency and Experience in English Training

#### (ความสามารถทางภาษาอังกฤษและประสบการณ์การฝึกอบรมภาษาอังกฤษ)

7. What type of English training have you received, and how has it impacted your proficiency?  
(ท่านได้รับการฝึกอบรมภาษาอังกฤษประเภทใด และการฝึกอบรมครั้งนั้นส่งผลต่อความสามารถทางภาษาของท่านอย่างไร?)
8. Can you describe the type of English training you have received (e.g., formal, informal, online, in-person)?  
(ท่านเคยรับการฝึกอบรมภาษาอังกฤษประเภทใด (เช่น อย่างเป็นทางการ ไม่เป็นทางการ ออนไลน์ การเรียนแบบตัวต่อตัว)?)
9. How long did the training last, and what specific skills did it focus on?  
(การฝึกอบรมใช้เวลาเป็นเวลานานแค่ไหน และมุ่งเน้นไปที่ทักษะด้านใด?)
10. How has your previous English language training impacted your communication skills?  
(การฝึกอบรมภาษาอังกฤษก่อนหน้านี้ส่งผลต่อทักษะการสื่อสารของท่านอย่างไร?)

### Years of Experience as a Monk and IC

#### (ประสบการณ์การเป็นพระและการสื่อสารระหว่างวัฒนธรรม)

11. Do you feel that more experienced monks have better strategies for dealing with foreigners?  
(ท่านคิดว่าพระที่มีประสบการณ์มากกว่ามีกลยุทธ์ที่ดีกว่าในการรับมือกับชาวต่างชาติหรือไม่?)

### Challenges in English Communication

#### (ความท้าทายในการสื่อสารภาษาอังกฤษ)

12. What are the most common challenges you encounter when communicating in English?  
(ความท้าทายที่พบบ่อยที่สุดเมื่อสื่อสารภาษาอังกฤษคืออะไร?)

13. In what areas do you feel your English proficiency is lacking when teaching or engaging in discussions with foreigners?

(ท่านรู้สึกว่าการสื่อสารภาษาอังกฤษของท่านยังมีความท้าทายในด้านใดบ้างเมื่อสอนหรือสนทนากับชาวต่างชาติ?)

14. How do these challenges affect your ability to convey Buddhist teachings?

(ความท้าทายเหล่านี้ส่งผลต่อความสามารถในการถ่ายทอดคำสอนทางพระพุทธศาสนาอย่างไร?)

15. How did you perceive and respond to the cultural differences of visitors, including ethnicity, religious beliefs, linguistic diversity, and age?

(ท่านรับรู้และตอบสนองต่อความแตกต่างทางวัฒนธรรมของคู่สนทนา เช่น เชื้อชาติ ความเชื่อทางศาสนา ความหลากหลายทางภาษา และอายุอย่างไร?)

### Communication Strategies

#### (กลยุทธ์การสื่อสาร)

16. What communication strategies do you employ most when communicating with foreigners?

(ท่านใช้กลยุทธ์การสื่อสารแบบใดบ้างเมื่อสื่อสารกับชาวต่างชาติ?)

17. Do you think the communication strategies can improve your English-speaking skills?

(ท่านคิดว่ากลยุทธ์การสื่อสารสามารถพัฒนาทักษะการพูดภาษาอังกฤษของท่านได้หรือไม่?)

18. What strategies do you use to resolve IC issues during conversations?

(ท่านใช้กลยุทธ์ใดในการแก้ไขปัญหาการสื่อสารระหว่างวัฒนธรรมระหว่างการสนทนา?)

19. How do you respond to similar situations?

(ท่านตอบสนองต่อสถานการณ์ที่คล้ายคลึงกันอย่างไร?)

### Communication Strategies for Cultural Adaptation

#### (กลยุทธ์การสื่อสารเพื่อการปรับตัวทางวัฒนธรรม)

20. How do you adjust your teaching methods when dealing with people from different cultural backgrounds?

(ท่านปรับวิธีการสอนของท่านอย่างไรเมื่อสอนผู้คนจากพื้นฐานวัฒนธรรมที่แตกต่างกัน?)

21. What strategies do you use to ensure that your teachings are understood and respected by foreigners?

(ท่านใช้กลยุทธ์ใดเพื่อให้มั่นใจว่าคำสอนของท่านได้รับความเข้าใจและการเคารพจากชาวต่างชาติ?)

22. Can you provide an example of how you have adapted your teachings to better suit a foreign audience?

(ท่านช่วยยกตัวอย่างการปรับวิธีการสอนของท่านเพื่อให้เหมาะสมกับผู้ฟังชาวต่างชาติได้หรือไม่?)

### Cultural Sensitivity in Teaching

#### (การตอบสนองต่อวัฒนธรรมในการสอน)

23. What cultural differences (Shocks) have you noticed when teaching foreigners, and how do you address them?

(ท่านสังเกตเห็นความแตกต่างทางวัฒนธรรมใดบ้างเมื่อสอนชาวต่างชาติ และท่านจัดการกับปัญหานั้นอย่างไร?)

24. Have you encountered any significant cultural misunderstandings? How did you handle them?

(ท่านเคยเจอความเข้าใจผิดทางวัฒนธรรมที่สำคัญหรือไม่? และท่านจัดการอย่างไร?)

### Impact of IC on Monastic Identity

#### (ผลกระทบของการสื่อสารระหว่างวัฒนธรรมต่ออัตลักษณ์ของความเป็นพระสงฆ์)

25. In what ways has your identity as a monk evolved through your interactions with international audiences? (e.g., seniority and respect)

(อัตลักษณ์ของท่านในฐานะพระได้พัฒนาไปอย่างไรบ้างจากการมีปฏิสัมพันธ์กับชาวต่างชาติ? (เช่น การเคารพและความเป็นผู้อาวุโส)

**Role of Technology in Teaching (บทบาทของเทคโนโลยีในการสอน)**

26. How do you use technology, such as social media or online platforms, to reach and teach foreign audiences?

(ท่านใช้เทคโนโลยี เช่น โซเชียลมีเดียหรือแพลตฟอร์มออนไลน์ในการเข้าถึงและสอนผู้ฟังต่างชาติหรือไม่อย่างไร?)



## Appendix C: Consent Form

### Consent Form

**โครงการวิจัยเรื่อง:** การศึกษาความท้าทายและกลยุทธ์ด้านการสื่อสารระหว่างวัฒนธรรมสำหรับพระภิกษุไทยที่ใช้ภาษาอังกฤษในการเผยแผ่คำสอนของพระพุทธศาสนาแก่ชาวต่างชาติ

วันที่ให้คำยินยอม วันที่.....เดือน.....พ.ศ.....

1. ก่อนที่จะลงนามในใบยินยอมให้ทำการวิจัยนี้ ข้าพเจ้าได้รับการอธิบายจากผู้วิจัยถึงวัตถุประสงค์ของการวิจัย วิธีการวิจัย และมีความเข้าใจดีแล้ว
2. ผู้วิจัยรับรองว่าจะตอบคำถามต่าง ๆ ที่ข้าพเจ้าสงสัยด้วยความเต็มใจไม่ปิดบังซ่อนเร้นจนข้าพเจ้าพอใจ
3. ข้าพเจ้ามีสิทธิ์ที่จะบอกเลิกการเข้าร่วมโครงการวิจัยนี้เมื่อใดก็ได้และเข้าร่วมโครงการวิจัยนี้โดยสมัครใจและการบอกเลิกการเข้าร่วมการวิจัยนั้นไม่ต่อการใช้ชีวิตประจำวันต่อไป
4. ผู้วิจัยรับรองว่าจะเก็บข้อมูลเฉพาะเกี่ยวกับตัวข้าพเจ้าเป็นความลับจะเปิดเผยได้เฉพาะในรูปที่เป็นสรุปผลการวิจัย การเปิดเผยข้อมูลของตัวข้าพเจ้าต่อหน่วยงานต่าง ๆ ที่เกี่ยวข้องต้องได้รับอนุญาตจากข้าพเจ้าแล้วจะกระทำเฉพาะกรณีจำเป็นด้วยเหตุผลทางวิชาการเท่านั้น
5. ข้าพเจ้าได้อ่านข้อความข้างต้นแล้ว และมีความเข้าใจดีทุกประการ และได้ลงนามในใบยินยอมนี้ด้วยความเต็มใจ

ลงนาม.....ผู้ยินยอม

(.....)

ลงนาม.....พยาน

(.....)

ลงนาม.....ผู้ทำวิจัย

(.....)

## Appendix D: An Example of Interview Transcript

### Educational Background and English Proficiency

#### (พื้นฐานการศึกษาและความสามารถทางภาษาอังกฤษ)

ผู้สัมภาษณ์: ท่านคิดว่าระดับความสามารถทางภาษาอังกฤษของท่านอยู่ในระดับใด และมีเหตุผลอะไรในการประเมินนั้น?

ผู้ตอบ: ประมาณระดับ B2 ครับ เพราะเวลาไปสอบวัดระดับ ก็จะมีคำศัพท์และกลุ่มคำที่บอกได้ว่าเราเข้าใจมากน้อยแค่ไหนครับ

ผู้สัมภาษณ์: ท่านเคยมีประสบการณ์เดินทางไปต่างประเทศหรือไม่? ประเทศใดบ้าง และเป็นเวลานานแค่ไหน?

ผู้ตอบ: เคยไปอินเดียเพื่อเรียนสองปีครึ่งครับ และเคยไปเยอรมนีอยู่สองรอบ รอบละหกเดือน แต่ส่วนใหญ่จะอยู่กับคนไทย เลยไม่ค่อยได้ใช้ภาษาอังกฤษมากนักครับ

ผู้สัมภาษณ์: พื้นฐานการศึกษาของท่านส่งผลต่อความสามารถทางภาษาอังกฤษอย่างไรบ้าง?

ผู้ตอบ: เน้นอนครับ ยิ่งเรียนสูงขึ้น ภาษาอังกฤษก็พัฒนาขึ้นด้วย โดยเฉพาะการเรียนปริญญาโทที่อินเดีย ทำให้มีโอกาสใช้ภาษาอังกฤษมากขึ้นครับ

ผู้สัมภาษณ์: การศึกษาของท่านช่วยในการสอนพระพุทธศาสนาด้วยภาษาอังกฤษอย่างไรบ้าง?

ผู้ตอบ: มีผลมากครับ เพราะการศึกษาช่วยให้เข้าใจพุทธศาสนาลึกซึ้งขึ้น การใช้ภาษาอังกฤษก็เป็นแค่เครื่องมือในการแปลความเข้าใจจากภาษาไทยเป็นภาษาอังกฤษครับ

ผู้สัมภาษณ์: ท่านคิดว่าท่านสามารถให้ข้อมูลเกี่ยวกับศาสนาและวัฒนธรรมแก่ชาวต่างชาติได้มากน้อยเพียงใด?

ผู้ตอบ: สามารถให้ข้อมูลด้านวัฒนธรรมได้เรื่อย ๆ ครับ ส่วนข้อมูลด้านศาสนา หากเป็นเรื่องพิธีกรรมหรือหัวข้อทั่วไป ก็สามารถอธิบายได้ แต่ถ้าเป็นคำสอนที่ลึกซึ้ง อาจอธิบายได้แค่หัวข้อครับ

### Age Distribution and Experience as a Monk (อายุและประสบการณ์การเป็นพระ)

ผู้สัมภาษณ์: อายุและประสบการณ์การเป็นพระของท่านส่งผลต่อความมั่นใจในการสอนหรือการติดต่อกับชาวต่างชาติอย่างไร?

ผู้ตอบ: มีครับ ยิ่งอายุมากขึ้นและมีประสบการณ์มากขึ้น ก็ยิ่งมีความลึกซึ้งในธรรมะ และสามารถปฏิสัมพันธ์กับชาวต่างชาติได้อย่างนุ่มนวลมากขึ้นครับ

### English Proficiency and Experience in English Training (ความสามารถทางภาษาอังกฤษและประสบการณ์การฝึกอบรมภาษาอังกฤษ)

ผู้สัมภาษณ์: ท่านได้รับการฝึกอบรมภาษาอังกฤษประเภทใด และมันส่งผลต่อความสามารถของท่านอย่างไร?

ผู้ตอบ: ยังไม่เคยครับ

### Years of Experience as a Monk and IC (ประสบการณ์การเป็นพระและการสื่อสารระหว่างวัฒนธรรม)

ผู้สัมภาษณ์: ท่านคิดว่าพระที่มีประสบการณ์มากกว่ามีกลยุทธ์ที่ดีกว่าในการรับมือกับชาวต่างชาติหรือไม่?

ผู้ตอบ: มีครับ เพราะว่ายิ่งเราคุยกับชาวต่างชาติมากขึ้นมีประสบการณ์มากขึ้นการโต้ตอบกันก็จะมียุทธวิธีโต้ตอบได้หลากหลายรูปแบบก็อย่างเช่นถ้าเขาถามมาแบบนี้เราอาจจะตอบไม่ได้ทันทีบางอย่างมันเป็นธรรมนะเราก็สามารถถามคืนเขาให้เขาลองประเมินจากความคิดของเขาไปแล้วเราถึงแสดงออกด้วยความคิดของเรา

### Challenges in English Communication (ความท้าทายในการสื่อสารภาษาอังกฤษ)

ผู้สัมภาษณ์: ความท้าทายที่พบท่านบ่อยที่สุดเมื่อสื่อสารภาษาอังกฤษคืออะไร?

ผู้ตอบ: ตรงนี้สิ่งที่ท้าทายก็คือเรื่องของคำสอนนะครับที่บางครั้งชาวต่างชาติเข้ามาถามในประเด็นที่ค่อนข้างลึกลับอย่างเรื่องของ การเกิด เรื่องของการตายตายแล้วไปไหนแล้วถ้าไม่มีวิญญาณวิญญาณมันจะเกิดในอีกชาติหนึ่งได้อย่างไรอะไรซึ่งในข้อมูลของ



เราบางครั้งมันไม่ถึงขั้นนั้นเรายังไม่แตกฉานในธรรมะหลายหลายข้อก็จะทำให้เป็นปัญหาในเรื่องของการถ่ายทอดแต่เราก็สามารถบอกเขาตามตรง

**ผู้สัมภาษณ์:** ท่านรู้สึกวาทะภาษาอังกฤษของท่านยังขาดในด้านใดบ้างเมื่อสอนหรือสนทนากับชาวต่างชาติ?

**ผู้ตอบ:** ความสามารถทางภาษาอังกฤษในเรื่องของการอธิบายความเนื่องจากว่าผมก็ไม่ค่อยเก่งในเรื่องของการใช้คำเท่าไรคำที่เป็นสเปซฟิคก็ยังไม่ค่อยได้มากนัก ดังนั้นก็จะเลี่ยงด้วยการใช้คำที่ง่าย ๆ แทนแล้วก็อธิบายเพิ่มเติมให้เขาพอเข้าใจ

**ผู้สัมภาษณ์:** ความท้าทายเหล่านี้ส่งผลต่อความสามารถในการถ่ายทอดคำสอนทางพระพุทธศาสนาอย่างไร?

**ผู้ตอบ:** ส่งผลต่อการถ่ายทอดแน่นอนอย่างหนึ่งที่บอกพยายามเลี่ยงคำสเปซฟิค พยายามเลี่ยงคำที่เป็นเทคนิคอลแล้วใช้คำที่เป็นคำง่าย ๆ แทนคำที่เข้าใจได้แต่ก็เพิ่มคำอธิบายไปซึ่งบางครั้งก็อาจจะทำให้ความหมายมันไม่เต็มเม็ดเต็มหน่วย

**ผู้สัมภาษณ์:** ท่านรับรู้และตอบสนองต่อความแตกต่างทางวัฒนธรรมของคู่สนทนา เช่น เชื้อชาติ ความเชื่อทางศาสนา ความหลากหลายทางภาษา และอายุอย่างไร?

**ผู้ตอบ:** สำหรับผมก็เหมือนแนวข้างบนนะถ้ามีประสบการณ์มากขึ้นมุมมองเกี่ยวกับศาสนาก็เป็นเรื่องปกตินะที่คนเราจะมีความคิดที่ต่างกันมีความเชื่อที่ต่างกันเพราะว่าแต่ละคนก็ถูกปลูกฝังมาไม่เหมือนกันเคยมีเพื่อนศาสนาอื่นอื่นซึ่งเขาก็ปฏิบัติไม่เหมือนเราคำสอนเขาก็ไม่เหมือนเราดังนั้นสิ่งเหล่านี้มันพอเราเจอบ่อยๆแล้วเราก็จะเฉยๆกับมันไม่ได้ไปขัดข้องและโต้แย้งยอมรับในความเป็นจริงมากกว่า

#### Communication Strategies (กลยุทธ์การสื่อสาร)

**ผู้สัมภาษณ์:** ท่านใช้กลยุทธ์การสื่อสารแบบใดบ้างเมื่อสื่อสารกับชาวต่างชาติ?

**ผู้ตอบ:** ผมมักจะเลี่ยงการพูดเรื่องที่ไม่แตกฉาน โดยอธิบายแค่หัวข้อ และใช้ภาษาที่ง่ายขึ้น หรือบางครั้งก็เปลี่ยนหัวข้อสนทนาครับ

**ผู้สัมภาษณ์:** ท่านคิดว่ากลยุทธ์การสื่อสารสามารถพัฒนาทักษะการพูดภาษาอังกฤษของท่านได้หรือไม่?

**ผู้ตอบ:** ได้นะได้ยิ่งเราพูดเยอะๆมันก็จะทำให้เราตลกในทางเรื่องของการเข้าใจแล้วก็การใช้ภาษาของเราพูดๆไป ย้ำไปเรื่อย ๆ มันก็จะทำให้เกิดความมั่นใจในคำคำนั้นหรือว่าประโยคนั้นมากขึ้นในขณะที่คำไหนที่เรายังพูดผิดพูดถูกศัพท์หน้าศัพท์หลังประธานกริยากรรมประธานมันก็จะทำให้เรารู้ตัวพอรูตัวแล้วก็ครั้งต่อไปก็เปลี่ยนก็ประมาณนี้นะครับ

#### Communication Strategies for Cultural Adaptation (กลยุทธ์การสื่อสารเพื่อการปรับตัวทางวัฒนธรรม)

**ผู้สัมภาษณ์:** ท่านปรับวิธีการสอนของท่านอย่างไรเมื่อสอนผู้คนจากพื้นฐานวัฒนธรรมที่แตกต่างกัน?

**ผู้ตอบ:** เมื่อเปรียบเทียบระหว่างคนไทยกับชาวต่างชาติ ส่วนใหญ่ชาวต่างชาติจะไม่มีพื้นฐานหรือชุดความคิดเดียวกับคนไทย ดังนั้นเวลาที่เรารู้สึกว่าเขา เราจำเป็นต้องปูพื้นฐานให้เขาก่อน เช่น เวลาเราพูดถึงเรื่องใดเรื่องหนึ่ง เราต้องอธิบายว่าสิ่งนี้หมายถึงอะไร คนไทยมีความเชื่อเกี่ยวกับเรื่องนี้อย่างไร ในขณะที่คนไทยเมื่อเราพูดไปก็สามารถเข้าใจต่อเนื่องได้เลย แต่กับชาวต่างชาติเราจำเป็นต้องลงรายละเอียดหรืออธิบายพื้นฐานก่อนว่าเราได้รับการสอนมาอย่างไร และคนไทยคิดกันอย่างไรเกี่ยวกับเรื่องนี้ครับ

**ผู้สัมภาษณ์:** ท่านใช้กลยุทธ์ใดเพื่อให้มั่นใจว่าคำสอนของท่านได้รับความเข้าใจและการเคารพจากชาวต่างชาติ?

**ผู้ตอบ:** ผมจะถามเขาตรง ๆ ว่าเข้าใจไหม หรือบางครั้งก็ถามกลับเพื่อเช็คความเข้าใจครับ

**ผู้สัมภาษณ์:** ท่านช่วยยกตัวอย่างการปรับคำสอนของท่านเพื่อให้เหมาะสมกับผู้ฟังชาวต่างชาติมากขึ้นได้หรือไม่?

**ผู้ตอบ:** เวลาพูดกับชาวต่างชาติ เราต้องปูพื้นฐานให้เขาก่อน เพราะเขาไม่มีชุดความคิดเดียวกับคนไทย เช่น ต้องอธิบายว่าคนไทยมีความเชื่ออย่างไร และถูกสอนมาแบบไหนครับ

#### Cultural Sensitivity in Teaching (การตอบสนองต่อวัฒนธรรมในการสอน)

**ผู้สัมภาษณ์:** ท่านสังเกตเห็นความแตกต่างทางวัฒนธรรม (ข้อกทางวัฒนธรรม) ใดบ้างเมื่อสอนชาวต่างชาติ และท่านจัดการกับปัญหานั้นอย่างไร?

**ผู้ตอบ:** ไม่มีครับ

**ผู้สัมภาษณ์:** ท่านเคยเจอความเข้าใจผิดทางวัฒนธรรมที่สำคัญหรือไม่? ท่านจัดการอย่างไร?

ผู้ตอบ: ไม่มีครับ

Impact of IC on Monastic Identity (ผลกระทบของการสื่อสารระหว่างวัฒนธรรมต่ออัตลักษณ์ของความเป็นพระสงฆ์)

ผู้สัมภาษณ์: อัตลักษณ์ของท่านในฐานะพระได้พัฒนาไปในทางใดบ้างจากการมีปฏิสัมพันธ์กับผู้ฟังจากนานาชาติ? (เช่น การเคารพและความเป็นผู้อาวุโส)

ผู้ตอบ: การปฏิสัมพันธ์กับชาวต่างชาติทำให้เราเรียนรู้ว่าไม่จำเป็นต้องคาดหวังให้เขาเชื่อในสิ่งที่เราพูด ยอมรับความแตกต่างและเคารพความคิดเห็นที่ต่างกันครับ

Role of Technology in Teaching (บทบาทของเทคโนโลยีในการสอน)

ผู้สัมภาษณ์: ท่านใช้เทคโนโลยี เช่น โซเชียลมีเดียหรือแพลตฟอร์มออนไลน์ในการเข้าถึงและสอนผู้ฟังชาวต่างชาติอย่างไร?

ผู้ตอบ: ยังไม่เคยสอนทางออนไลน์ครับ แต่มีการติดต่อผ่านโทรศัพท์หรือ Messenger บ้างครับ



## Appendix E: Item Objective Congruence (IOC)

### Item Objective Congruence (IOC) Descriptive Statistics

Table for Data Preparation for IOC Analysis: Demographics				Analysis Results		
Item No.	Expert/Professional's Comments			Total Score	IOC	Reliability
	Expert 1	Expert 2	Expert 3			
1	1	1	1	3	1.00	Reliable
2	1	1	1	3	1.00	Reliable
3	1	1	1	3	1.00	Reliable
4	1	0	1	2	0.67	Reliable
5	1	1	1	3	1.00	Reliable
6	1	1	1	3	1.00	Reliable
7	1	1	1	3	1.00	Reliable
8	1	1	1	3	1.00	Reliable
9	1	1	1	3	1.00	Reliable



Table for Data Preparation for IOC Analysis: Challenges				Analysis Results		
Item No.	Expert/Professional's Comments			Total Score	IOC	Reliability
	Expert 1	Expert 2	Expert 3			
1	1	0	1	2	0.67	Reliable
2	1	1	1	3	1.00	Reliable
3	1	0	1	2	0.67	Reliable
4	1	0	1	2	0.67	Reliable
5	0	1	1	2	0.67	Reliable
6	1	0	1	2	0.67	Reliable
7	1	1	1	3	1.00	Reliable
8	1	1	1	3	1.00	Reliable
9	1	1	1	3	1.00	Reliable
10	1	1	1	3	1.00	Reliable
11	1	1	1	3	1.00	Reliable
12	1	1	1	3	1.00	Reliable



Table for Data Preparation for IOC Analysis: Strategies				Analysis Results		
Item No.	Expert/Professional's Comments			Total Score	IOC	Reliability
	Expert 1	Expert 2	Expert 3			
1	1	1	1	3	1.00	Reliable
2	1	0	1	2	0.67	Reliable
3	1	1	1	3	1.00	Reliable
4	1	1	1	3	1.00	Reliable
5	1	1	1	3	1.00	Reliable
6	1	1	1	3	1.00	Reliable
7	1	1	1	3	1.00	Reliable
8	1	1	1	3	1.00	Reliable
9	1	1	1	3	1.00	Reliable
10	1	0	1	2	0.67	Reliable
11	1	1	1	3	1.00	Reliable
12	1	1	1	3	1.00	Reliable
13	1	1	1	3	1.00	Reliable
14	1	1	1	3	1.00	Reliable
15	1	1	1	3	1.00	Reliable



## Appendix F: Ethics Approval



### บันทึกข้อความ

หน่วยงาน กองบริหารงานวิจัย งานมาตรฐานการวิจัยและสารสนเทศ โทร. 1049

ที่ อว 7308/ว 1430

วันที่ 5 กรกฎาคม 2567

เรื่อง ขอแจ้งเลขที่โครงการและผลการพิจารณาโครงการจริยธรรมการวิจัยในมนุษย์

เรียน พระสุรเกียรติ์ บุญมาตุ้ม (นิสิตปริญญาโท สาขาภาษาอังกฤษ คณะศิลปศาสตร์)

ตามที่ ท่านได้ส่งเอกสารเพื่อขอรับการพิจารณารับรองจริยธรรมการวิจัยในมนุษย์ ด้านมนุษยศาสตร์และสังคมศาสตร์ เรื่อง “การศึกษาความท้าทายและกลยุทธ์ด้านการสื่อสารระหว่างวัฒนธรรมสำหรับพระภิกษุไทยที่ใช้ภาษาอังกฤษในการเผยแผ่คำสอนของพระพุทธศาสนา แก่ชาวต่างชาติ” (A Study of Intercultural Communication Challenges and Strategies for Thai Buddhist Monks Using English in Disseminating Buddhist Teachings to Foreigners) นั้น

ในการนี้ คณะกรรมการจริยธรรมการวิจัยในมนุษย์ได้พิจารณาและมีมติรับรอง และได้ส่งเอกสารรับรองโครงการพร้อมทั้งขอแจ้งเลขที่โครงการของท่าน คือ HREC-UP-HSS 2.2/189/67 เพื่อความสะดวกรวดเร็วในการค้นหาข้อมูลและติดตามโครงการของท่าน ขอให้ท่านดำเนินการ ดังนี้

1. แจ้งเลขที่โครงการทุกครั้ง ที่มีการติดตามและสอบถามรายละเอียดเกี่ยวกับโครงการดังกล่าว
2. กรณีมีการส่งเอกสารใด ๆ เกี่ยวกับโครงการนี้ กรุณาระบุเลขที่โครงการดังกล่าวทุกครั้ง

คณะกรรมการจริยธรรมการวิจัยในมนุษย์ ใ้ขอความร่วมมือท่านปฏิบัติตามข้อ 1 และข้อ 2 ไม่เช่นนั้นทางคณะกรรมการจริยธรรมฯ จะต้องใช้เวลาอันพอสมควรในการสืบค้นหาต้นฉบับหรือรายละเอียดโครงการของท่านและอาจทำให้โครงการของท่านล่าช้าได้

จึงเรียนมาเพื่อโปรดทราบ

(ผู้ช่วยศาสตราจารย์ ดร.นันทิพย์ เสมอเชื้อ)

ประธานคณะกรรมการจริยธรรมการวิจัยในมนุษย์  
ด้านมนุษยศาสตร์และสังคมศาสตร์ มหาวิทยาลัยพะเยา





คณะกรรมการจริยธรรมการวิจัยในมนุษย์ ด้านมนุษยศาสตร์และสังคมศาสตร์ มหาวิทยาลัยพะเยา  
The Human Research Ethics Committee of University of Phayao on Humanities and Social Sciences  
19 หมู่ 2 ตำบลแม่มก้า อำเภอเมือง จังหวัดพะเยา 56000 เบอร์โทรศัพท์ 05446 6666

เอกสารรับรองโครงการวิจัย

คณะกรรมการจริยธรรมการวิจัยในมนุษย์ มหาวิทยาลัยพะเยา ดำเนินการให้การรับรองโครงการวิจัยตามแนวทางหลักจริยธรรมการวิจัยในคนที่เป็นมาตรฐานสากลได้แก่ Declaration of Helsinki, The Belmont Report, CIOMS Guideline และ International Conference on Harmonization in Good Clinical Practice หรือ ICH-GCP

ชื่อโครงการ : การศึกษาความท้าทายและกลยุทธ์ด้านการสื่อสารระหว่างวัฒนธรรมสำหรับพระภิกษุ  
ไทยที่ใช้ภาษาอังกฤษในการเผยแผ่คำสอนของพระพุทธศาสนาแก่ชาวต่างชาติ  
: A Study of Intercultural Communication Challenges and Strategies for Thai Buddhist  
Monks Using English in Disseminating Buddhist Teachings to Foreigners

เลขที่โครงการวิจัย : HREC-UP-HSS 2.2/189/67

ผู้วิจัยหลัก : พระสุรเกียรติ์ บุญมาตุ้ม

สังกัดหน่วยงาน : คณะศิลปศาสตร์ มหาวิทยาลัยพะเยา

ที่ปรึกษา : ผู้ช่วยศาสตราจารย์ ดร.รัฐภาคย์ ทัญญาวิสัยพรรณ

สังกัดหน่วยงาน : คณะศิลปศาสตร์ มหาวิทยาลัยพะเยา

วิธีทบทวน : แบบเร่งรัด (Expedited)

รายงานความก้าวหน้า : ส่งรายงานความก้าวหน้าอย่างน้อย 1 ครั้ง/ปี หรือส่งรายงานฉบับสมบูรณ์  
หากดำเนินโครงการเสร็จสิ้นก่อน 1 ปี

ลงนาม

*นพ. พ.*

(ผู้ช่วยศาสตราจารย์ ดร.น้ำทิพย์ เสมอเชื้อ)

ประธานคณะกรรมการจริยธรรมการวิจัยในมนุษย์  
ด้านมนุษยศาสตร์และสังคมศาสตร์

วันที่รับรอง : 2 กรกฎาคม 2567

วันหมดอายุ : 2 กรกฎาคม 2568

ทั้งนี้ การรับรองนี้มีเงื่อนไขดังที่ระบุไว้ด้านหลังทุกข้อ (ดูด้านหลังของเอกสารรับรองโครงการวิจัย)




นักวิจัยทุกท่านที่ผ่านการรับรองจริยธรรมการวิจัยต้องปฏิบัติตามดังต่อไปนี้

1. ดำเนินการวิจัยตามที่ระบุไว้ในโครงการวิจัยอย่างเคร่งครัด
2. ให้เอกสารแนะนำอาสาสมัคร ใบยินยอม (และเอกสารเชิญเข้าร่วมวิจัยหรือใบโฆษณาถ้ามี) แบบสัมภาษณ์ และหรือแบบสอบถาม เฉพาะที่มีตราประทับของคณะกรรมการจริยธรรมการวิจัยในมนุษย์ เท่านั้น
3. รายงานเหตุการณ์ไม่พึงประสงค์ร้ายแรงที่เกิดขึ้นหรือการเปลี่ยนแปลงกิจกรรมวิจัยใดๆ ต่อคณะกรรมการจริยธรรมการวิจัยในมนุษย์ มหาวิทยาลัยพะเยา ภายในระยะเวลาที่กำหนด ในวิธีดำเนินการมาตรฐาน (SOPs)
4. ส่งรายงานความก้าวหน้าต่อคณะกรรมการจริยธรรมการวิจัยในมนุษย์ ตามเวลาที่กำหนดหรือเมื่อได้รับการร้องขอ
5. การรับรองโครงการวิจัยของคณะกรรมการฯ มีกำหนด 1 ปี หลังจากวันที่คณะกรรมการมีมติให้การรับรอง ถ้าโครงการวิจัยยังไม่สิ้นสุด หรือดำเนินการไม่ทันตามกำหนด ผู้วิจัยสามารถเสนอขอยกการรับรองโครงการวิจัยต่อไปได้ ตามแบบเสนอขอต่ออายุการรับรองโครงการที่ได้กำหนดไว้ก่อนอย่างน้อย 1 เดือน ก่อนวันหมดอายุตามที่กำหนดไว้ในหนังสือรับรอง
6. หากการวิจัยเสร็จสมบูรณ์ผู้วิจัยต้องแจ้งปิดโครงการตามแบบฟอร์มของคณะกรรมการจริยธรรมการวิจัยในมนุษย์ มหาวิทยาลัยพะเยา

\*รายชื่อของคณะกรรมการจริยธรรมการวิจัยในมนุษย์ (ชื่อและตำแหน่ง) ที่เข้าร่วมประชุม ณ วันที่พิจารณารับรองโครงการวิจัย (หากร้องขอล่วงหน้า)



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 <p>University of Phayao Human Ethics Committee</p>	<p>ข้อมูลคำอธิบายสำหรับผู้เข้าร่วมในโครงการวิจัย (Information Sheet for Research Participant)</p>
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ชื่อโครงการวิจัย: การศึกษาความท้าทายและกลยุทธ์ด้านการสื่อสารระหว่างวัฒนธรรมสำหรับพระภิกษุไทยที่ใช้ภาษาอังกฤษในการเผยแผ่คำสอนของพระพุทธศาสนาแก่ชาวต่างชาติ

ผู้สนับสนุนการวิจัย: -

#### ผู้ทำวิจัย

ชื่อ พระสุรเกียรติ์ บุญมาตุ่น

ที่อยู่ 103 วัดเจดีย์หลวง วรวิหาร ต.พระสิงห์ อ.เมือง จ.เชียงใหม่ 50200

เบอร์โทรศัพท์ 087-948-7173

#### เรียน ผู้เข้าร่วมโครงการวิจัยทุกท่าน

ท่านได้รับเชิญให้ร่วมในการวิจัยนี้เนื่องจากท่านเป็นผู้มีความรู้และประสบการณ์ด้านการใช้ภาษาอังกฤษเพื่อการเผยแผ่พระพุทธศาสนาให้แก่ชาวต่างชาติในประเทศไทย โครงการนี้มุ่งเน้นที่จะศึกษาและวิเคราะห์ความท้าทายด้านการสื่อสารระหว่างวัฒนธรรมที่พระภิกษุสงฆ์ไทยพบบ่อยเมื่อสื่อสารเป็นภาษาอังกฤษในขณะเผยแผ่คำสอนทางพระพุทธศาสนาให้แก่ชาวต่างชาติ และศึกษากลยุทธ์การสื่อสารระหว่างวัฒนธรรมที่พระภิกษุสงฆ์ไทยใช้ในการแก้ไขความท้าทายในการสื่อสารเป็นภาษาอังกฤษขณะเผยแผ่คำสอนทางพระพุทธศาสนาให้แก่ชาวต่างชาติ การเข้าร่วมวิจัยนี้จะไม่มีผลกระทบต่อการเผยแผ่คำสอนทางพระพุทธศาสนาของท่านเนื่องจากจุดประสงค์หลักคือการศึกษาความท้าทายและกลยุทธ์ด้านการสื่อสารระหว่างวัฒนธรรมเมื่อสื่อสารเป็นภาษาอังกฤษในขณะเผยแผ่คำสอนทางพระพุทธศาสนา ไม่ใช่เพื่อวิพากษ์วิจารณ์ความถูกต้องหรือความเหมาะสมของการเผยแผ่เนื้อหาที่ท่านใช้ ผลการศึกษาจะนำเสนอโดยไม่ระบุชื่อหรือข้อมูลที่จะนำไปสู่การระบุตัวตนของท่านได้

ก่อนที่ท่านจะตัดสินใจเข้าร่วมในการศึกษาวิจัยดังกล่าว ขอให้ท่านอ่านเอกสารฉบับนี้อย่างถี่ถ้วน เพื่อให้ท่านได้ทราบถึงเหตุผลและรายละเอียดของการศึกษาวิจัยในครั้งนี้ หากท่านมีข้อสงสัยใดๆเพิ่มเติม กรุณาซักถามจากผู้วิจัยซึ่งจะเป็นผู้สามารถตอบคำถามและให้ความกระจ่างแก่ท่านได้ท่านมีเวลาอย่างเพียงพอในการตัดสินใจโดยอิสระ ถ้าท่านตัดสินใจแล้วว่าจะเข้าร่วมในโครงการวิจัยนี้ ขอให้ท่านลงนามในเอกสารแสดงความยินยอมของโครงการวิจัยนี้

#### เหตุผลความเป็นมา

งานวิจัยนี้มุ่งศึกษาประเด็นที่เกี่ยวข้องกับความท้าทายด้านการสื่อสารระหว่างวัฒนธรรมและกลยุทธ์การสื่อสารที่พระภิกษุสงฆ์ไทยใช้เมื่อใช้ภาษาอังกฤษในการเผยแผ่คำสอนทางพระพุทธศาสนาต่อชาวต่างชาติ ศิษยานุศิษย์จะพิจารณาถึงวิธีการที่พระภิกษุสงฆ์ไทยใช้เพื่อรับมือกับอุปสรรคทางภาษาและวัฒนธรรม รวมถึงการพัฒนากลยุทธ์ที่เป็นประโยชน์ในการสื่อสารที่มีประสิทธิภาพมากขึ้นในบริบทนานาชาติการศึกษาจะสำรวจการใช้ภาษาอังกฤษเป็นเครื่องมือในการสื่อสารข้ามวัฒนธรรมซึ่ง

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เป็นสิ่งที่จำเป็นในการเผยแพร่คำสอนทางพุทธศาสนาให้กับผู้คนจากหลากหลายพื้นหลังทางวัฒนธรรม โดยจะดำเนินการวิจัยทั้งในรูปแบบคุณภาพและปริมาณเพื่อวิเคราะห์ว่าพระภิกษุสงฆ์มีปฏิสัมพันธ์กับปัญหาในการสื่อสารอย่างไรและใช้กลยุทธ์ใดในการแก้ปัญหาและอุปสรรคเหล่านั้นได้อย่างมีประสิทธิภาพ เนื้อหาของการศึกษานี้จะรวมถึงการสำรวจความท้าทายเฉพาะที่พระภิกษุสงฆ์ไทยพบเมื่อใช้ภาษาอังกฤษในการสื่อสารกับชาวต่างชาติ โดยเน้นไปที่ปัจจัยทางภาษา, ปัจจัยทางวัฒนธรรม, และปัจจัยทางปฏิบัติการ ที่อาจเป็นอุปสรรคต่อการสื่อสารที่มีประสิทธิภาพ นอกจากนี้ การศึกษายังพิจารณาถึงวิธีการที่พระภิกษุสงฆ์ปรับใช้กลยุทธ์ที่หลากหลายในการสื่อสาร เช่น การใช้เทคนิคการแปลภาษา, การปรับใช้ทักษะการสื่อสารที่ไม่ใช่คำพูด, และการพัฒนาความรู้เกี่ยวกับวัฒนธรรมของกลุ่มผู้ฟัง เพื่อเพิ่มความเข้าใจและการยอมรับของการเผยแพร่คำสอน

การศึกษานี้มีความสำคัญต่อวงการศึกษาระหว่างวัฒนธรรม เนื่องจากสามารถช่วยให้เห็นภาพรวมของวิธีที่พระภิกษุสงฆ์ไทยใช้ภาษาอังกฤษในการสื่อสารกับผู้คนจากวัฒนธรรมอื่นๆ และมีส่วนช่วยในการกำหนดนโยบายและแนวทางปฏิบัติในการพัฒนาโปรแกรมการเรียนการสอนที่ตอบโจทย์ต่อความต้องการของพระภิกษุสงฆ์ที่ต้องการแสวงหาความรู้เพื่อใช้ในการเผยแพร่ศาสนาบนเวทีโลก ผลลัพธ์ของการศึกษานี้จะช่วยเสริมสร้างความเข้าใจของผู้สอนและผู้เรียนในยุคปัจจุบันที่ภาษาและวัฒนธรรมมีความหลากหลายมากขึ้น ทำให้สามารถนำไปสู่การสร้างสังคมที่เข้าใจและเคารพซึ่งกันและกันได้ดียิ่งขึ้น.

#### วัตถุประสงค์ของการศึกษา

1. เพื่อระบุและวิเคราะห์ความท้าทายด้านการสื่อสารระหว่างวัฒนธรรมที่พระภิกษุสงฆ์ไทยพบเมื่อสื่อสารเป็นภาษาอังกฤษในขณะเผยแพร่คำสอนทางพระพุทธศาสนาให้แก่ชาวต่างชาติ
2. เพื่อศึกษากลยุทธ์การสื่อสารระหว่างวัฒนธรรมที่พระภิกษุสงฆ์ไทยใช้ในการแก้ไขความท้าทายในการสื่อสารเป็นภาษาอังกฤษขณะเผยแพร่คำสอนทางพระพุทธศาสนาให้แก่ชาวต่างชาติ

#### วิธีการที่เกี่ยวข้องกับการวิจัย

1. หลังจากท่านให้ความยินยอมที่จะเข้าร่วมในโครงการวิจัยนี้ ผู้วิจัยจะดำเนินการขอความอนุเคราะห์ท่านลงชื่อในหนังสือยินยอมเข้าร่วมในโครงการวิจัย (Consent Form) ซึ่งหนังสือฉบับนี้จะเป็นเอกสารที่ยืนยันว่าท่านได้รับทราบเกี่ยวกับกระบวนการทำวิจัยและข้อมูลอื่นๆ เช่น ข้อมูลที่ท่านต้องให้ความร่วมมือในงานวิจัย ก่อนลงลายมือชื่อยินยอมในเอกสารฉบับนี้ ผู้วิจัยจะอธิบายรายละเอียดต่างๆ เกี่ยวกับการดำเนินการวิจัย และให้ท่านอ่านข้อตกลงและพิจารณาอย่างถี่ถ้วนอีกครั้ง
2. หลังจากที่ท่านลงลายมือชื่อในเอกสารยินยอมเข้าร่วมในโครงการวิจัยแล้ว ผู้วิจัยจะดำเนินการขอความอนุเคราะห์ให้ท่านตอบแบบสอบถาม เอกสารทั้งหมดจะถูกเก็บเป็นความลับอย่างสูงสุด
3. หลังจากทำแบบสอบถามแล้ว ผู้วิจัยจะขอความอนุเคราะห์สัมภาษณ์ผู้เข้าร่วมการวิจัยที่สมัครใจที่จะให้สัมภาษณ์ หัวข้อการสัมภาษณ์เกี่ยวกับความท้าทายด้านการสื่อสารระหว่างวัฒนธรรมและกลยุทธ์การสื่อสารที่ท่านใช้เมื่อใช้ภาษาอังกฤษในการเผยแพร่คำสอนทางพระพุทธศาสนาต่อชาวต่างชาติ การสัมภาษณ์จะถูกดำเนินการเพียง 1 ครั้ง โดยใช้ระยะเวลาไม่เกิน 30 นาที และอาจจะดำเนินการในรูปแบบออนไลน์หรือการพบปะตัวต่อตัวตามแต่ความ

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สะดวกของผู้เข้าร่วมวิจัย และในการสัมภาษณ์จะมีการขออนุญาตบันทึกเสียงทุกครั้งเพื่อนำมาถอดเทปและวิเคราะห์ความคิดเห็นภายหลัง

#### **ความรับผิดชอบของอาสาสมัครผู้เข้าร่วมในโครงการวิจัย**

เพื่อให้งานวิจัยนี้ประสบความสำเร็จ ผู้ทำวิจัยใคร่ขอความร่วมมือจากท่านให้ความร่วมมือดังต่อไปนี้

1. ทำการตอบแบบสอบถามให้ครบทุกหัวข้อตามความเป็นจริงและตามประสบการณ์ของตัวเอง
2. ทำการเข้ารับการสัมภาษณ์จำนวน 1 ครั้ง ในช่วงหลังจากการตอบแบบสอบถามแล้วประมาณไม่เกิน 1 เดือน การสัมภาษณ์สามารถเป็นไปในรูปแบบตัวต่อตัว หรือ ผ่านทางช่องทางการสื่อสารออนไลน์ เช่น ผ่านช่องทาง Microsoft Team, Zoom, หรือ Facebook Messenger ตามที่ท่านสะดวก และภาษาที่ใช้ในการสัมภาษณ์จะเป็นภาษาไทยกลาง การสัมภาษณ์จะใช้เวลาประมาณ 20 – 30 นาที โดยประเด็นที่จะทำการสัมภาษณ์จะประกอบไปด้วย 2 ประเด็นหลัก คือ ความท้าทายด้านการสื่อสารระหว่างวัฒนธรรม และกลยุทธ์การสื่อสารที่ท่านใช้เมื่อใช้ภาษาอังกฤษในการเผยแพร่คำสอนทางพระพุทธศาสนาต่อชาวต่างชาติ คำถามในการสัมภาษณ์จะมีทั้งหมดประมาณ 20 ข้อ และในการสัมภาษณ์ผู้วิจัยจะขออนุญาตบันทึกเสียงเพื่อใช้ในการถอดเทปและวิเคราะห์ข้อมูลต่อไป

นอกจากนี้แล้ว ผู้วิจัยขออนุญาตเรียนแจ้งว่าหากผู้เข้าร่วมโครงการวิจัยตอบแบบสอบถามไม่ครบถ้วน ผู้วิจัยอาจทำการพิจารณาถอนอาสาสมัครออกจากโครงการเนื่องจากอาจทำไม่ได้ผลตามวัตถุประสงค์การวิจัย และถ้าเกิดขึ้นในกรณีนี้ ผู้วิจัยจะไม่นำข้อมูลการวิเคราะห์ของท่านมาใช้ในการอภิปรายผลต่อไป

#### **ความเสี่ยงที่อาจได้รับ**

ก. ความเสี่ยงจากการรวบรวมข้อมูลที่เกี่ยวข้องกับตัวผู้เข้าร่วมการวิจัย กล่าวคือ ท่านอาจจะไม่สะดวกในการให้ผู้วิจัยนำแบบสอบถามหรือแบบสัมภาษณ์ถึงโครงสร้าง ของท่านไปศึกษา ซึ่งถ้าเกิดกรณีนี้ขึ้น ผู้วิจัยก็จะเคารพการตัดสินใจของท่านและไม่นำคำตอบประเภทนั้นไปศึกษา หมายความว่า จะศึกษาเฉพาะคำตอบที่ท่านต้องการให้ศึกษาเท่านั้น

ข. ความเสี่ยงในการให้การสัมภาษณ์ กล่าวคือ ท่านอาจจะไม่สะดวกใจที่จะสนทนาในบางประเด็นเกี่ยวกับการใช้ภาษาเพื่อการสื่อสารระหว่างวัฒนธรรมสำหรับพระภิกษุและถ้ากรณีนี้เกิดขึ้น ผู้วิจัยอนุญาตให้ท่านเปลี่ยนประเด็นในการสนทนาได้หรือหยุดการสนทนาทันทีที่ท่านรู้สึกไม่สะดวกใจที่จะสนทนาต่อ

ค. ความเสี่ยงจากความไม่สบายกายและจิตใจ กล่าวคือ การเข้าร่วมเป็นอาสาสมัครในโครงการวิจัยอาจทำให้อาสาสมัครรู้สึกไม่สบายกายหรือจิตใจ รวมถึงอาจมีเหตุการณ์ที่ไม่คาดคิดเกิดขึ้น ในขณะที่การให้ข้อมูล เช่น ท่านอาจจะไม่สะดวกใจที่จะสนทนาในบางประเด็นเกี่ยวกับการใช้ภาษาเพื่อการสื่อสารระหว่างวัฒนธรรมสำหรับพระภิกษุและถ้ากรณีนี้เกิดขึ้น ผู้วิจัยอนุญาตให้ท่านเปลี่ยนประเด็นในการสนทนาได้หรือหยุดการสนทนาทันทีที่ท่านรู้สึกไม่สะดวกใจที่จะสนทนาต่อ และผู้วิจัยจะพยายามลดความเสี่ยงดังกล่าวให้มากที่สุดและหากเกิดเหตุการณ์ไม่พึงประสงค์ใด ๆ ผู้วิจัยจะให้ความช่วยเหลือและการดูแลอย่างเต็มที่ หากท่านมีข้อสงสัยใดๆ เกี่ยวกับความเสี่ยงที่อาจได้รับการเข้าร่วมในโครงการวิจัย หรือเกิดเหตุการณ์





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ไม่พึงประสงค์อันใด ท่านสามารถสอบถามและขอคำแนะนำจากผู้ทำวิจัยได้ตลอดเวลาที่ หมายเลขโทรศัพท์ 087-948-7173 หรือทางจดหมายอิเล็กทรอนิกส์ [surakiart89@gmail.com](mailto:surakiart89@gmail.com)

### **ประโยชน์ที่อาจได้รับ**

ประโยชน์ที่คาดว่าจะได้รับจากการศึกษานี้

ประการแรก คือ การทำให้พระภิกษุสงฆ์และผู้เกี่ยวข้องตระหนักถึงความหลากหลายของเนื้อหาเชิงวัฒนธรรมที่อาจารย์ผู้สอนใช้ในการสอนภาษาอังกฤษ และเห็นถึงจุดที่สามารถพัฒนาหรือปรับปรุงเพื่อให้เกิดการเรียนรู้การสอนเป็นไปได้อย่างดีขึ้น โดยการเพิ่มเนื้อหาที่สอดคล้องกับบริบทของพระภิกษุสงฆ์ที่ต้องการใช้ภาษาอังกฤษในการเผยแพร่คำสอนให้กับชาวต่างชาติ

ประการที่สอง การศึกษานี้จะช่วยให้ผู้เข้าร่วมโครงการและผู้มีส่วนเกี่ยวข้องเห็นถึงความจำเป็นในการรวมเนื้อหาเชิงวัฒนธรรมนานาชาติและท้องถิ่นเข้ากับการเรียนการสอนภาษาอังกฤษ เพื่อส่งเสริมการเรียนรู้ที่ครอบคลุมและมีประสิทธิภาพในยุคที่ภาษาอังกฤษและวัฒนธรรมมีความหลากหลาย การศึกษานี้จะเป็นประโยชน์ในการกำหนดนโยบายและการวางแผนหลักสูตรที่ตอบสนองต่อความต้องการเหล่านี้ได้อย่างเหมาะสม

โดยรวมแล้ว งานวิจัยนี้จะเสนอข้อมูลที่มีค่าเกี่ยวกับการพัฒนากลยุทธ์การสื่อสารภาษาในบริบทข้ามวัฒนธรรม ซึ่งจะมีส่วนช่วยให้พระภิกษุสงฆ์สามารถปรับปรุงและเพิ่มประสิทธิภาพในการสื่อสารและการเผยแพร่คำสอนได้อย่างมีประสิทธิภาพ

### **การเข้าร่วมและการสิ้นสุดการเข้าร่วมโครงการวิจัย**

การเข้าร่วมในโครงการวิจัยครั้งนี้เป็นไปโดยความสมัครใจและไม่มีความตอบแทนเป็นเงินหรือสิ่งของหลังจากการเข้าร่วมให้ข้อมูลในการวิจัย และการเข้าร่วมในโครงการวิจัยฉบับนี้ท่านจะไม่เสียค่าใช้จ่ายใดๆ เช่น ค่าเดินทาง ค่าสมัครเข้าร่วมวิจัย หากท่านไม่สมัครใจจะเข้าร่วมการศึกษาแล้ว ท่านสามารถถอนตัวจากโครงการวิจัยได้ทุกเมื่อไม่จำเป็นต้องเข้าร่วมโครงการวิจัยจนสิ้นสุดโครงการ ซึ่งการขอลงตัวออกจากโครงการวิจัยจะไม่ส่งผลกระทบต่อตัวท่านทุกประการ โดยขอให้ท่านได้มาแจ้งกับผู้วิจัยได้ตลอดเวลา โดยจะไม่ส่งผลกระทบต่อ ใดๆ ต่อกิจกรรมการเผยแพร่คำสอนทางพระพุทธศาสนาของท่าน ทั้งนี้ หากผู้เข้าร่วมโครงการไม่สะดวกให้ข้อมูลในส่วนใดส่วนหนึ่งของการวิจัย เช่น ตอบแบบสอบถาม หรือ การสัมภาษณ์ ผู้วิจัยขอทำการพิจารณาท่านในการยุติโครงการเนื่องจากอาจทำให้ไม่ได้ผลตามวัตถุประสงค์ของโครงการวิจัย โดยจะไม่ส่งผลกระทบต่อความสัมพันธ์กับผู้วิจัยในฐานะผู้ร่วมงานในการเผยแพร่พระพุทธศาสนา

### **การปกป้องรักษาข้อมูลความลับของอาสาสมัคร**

ข้อมูลที่จะนำไปสู่การเปิดเผยตัวท่าน เช่น ชื่อ-นามสกุล อายุ ข้อมูลแบบสอบถามเกี่ยวกับความท้าทายด้านการสื่อสารระหว่างวัฒนธรรมและกลยุทธ์การสื่อสารที่ท่านใช้เมื่อใช้ภาษาอังกฤษในการเผยแพร่คำสอนทางพระพุทธศาสนาต่อชาวต่างชาติ และบทสัมภาษณ์ จะได้รับการปกปิดและจะไม่เปิดเผยแก่สาธารณชน ในกรณีที่ผลการวิจัยได้รับการตีพิมพ์ กล่าวคือ รายละเอียดต่างๆ ที่ระบุตัวตนของท่าน จะมีเพียงผู้วิจัยบุคคลเดียวเท่านั้นที่สามารถเข้าถึง และข้อมูลทุกอย่างจะได้รับการปกปิดอย่างรัดกุมในเครื่องคอมพิวเตอร์ส่วนตัวของผู้วิจัย โดยจะมีการตั้งรหัสการเข้าถึงอย่างซับซ้อนเพื่อป้องกันผู้อื่นเข้าถึงข้อมูลดังกล่าว

### **สิทธิของผู้เข้าร่วมในโครงการวิจัย**

ในฐานะที่ท่านเป็นผู้เข้าร่วมในโครงการวิจัย ท่านจะมีสิทธิ์ดังต่อไปนี้



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1. ท่านจะได้รับทราบถึงลักษณะและวัตถุประสงค์ของการวิจัยในครั้งนี้
2. ท่านจะได้รับการอธิบายเกี่ยวกับระเบียบวิธีการของการวิจัยที่ใช้ในการวิจัยครั้งนี้
3. ท่านจะได้รับการอธิบายถึงความเสี่ยงและความไม่สบายที่จะได้รับจากการวิจัย
4. ท่านจะได้รับการอธิบายถึงประโยชน์ที่ท่านอาจจะได้รับจากการวิจัย
5. ท่านจะมีโอกาสได้ซักถามเกี่ยวกับงานวิจัยหรือขั้นตอนที่เกี่ยวข้องกับงานวิจัย
6. ท่านจะได้รับทราบว่าการยินยอมเข้าร่วมในโครงการวิจัยนี้ ท่านสามารถขอถอนตัวจากโครงการเมื่อไรก็ได้ โดยผู้เข้าร่วมในโครงการวิจัยสามารถขอถอนตัวจากโครงการโดยไม่ได้รับผลกระทบใด ๆ ทั้งสิ้น
7. ท่านจะได้รับเอกสารข้อมูลคำอธิบายสำหรับผู้เข้าร่วมในโครงการวิจัยและสำเนาเอกสารใบยินยอมที่มีทั้งลายเซ็นและวันที่
8. ท่านมีสิทธิ์ในการตัดสินใจว่าจะเข้าร่วมในโครงการวิจัยหรือไม่ก็ได้ โดยปราศจากการใช้อิทธิพลบังคับข่มขู่ หรือการหลอกลวง


ในกรณีที่ข้อมูลใหม่ที่เกี่ยวข้องกับโครงการวิจัย ผู้วิจัยจะดำเนินการแจ้งให้ท่านได้รับทราบข้อมูลอย่างทันที และหากท่านมีความไม่สบายใจในการเข้าร่วมโครงการวิจัย หรือรู้สึกว่าจะได้รับการปฏิบัติอย่างไม่เป็นธรรม หรือไม่ได้รับการปฏิบัติตามที่ปรากฏในเอกสารข้อมูลคำอธิบายสำหรับผู้เข้าร่วมในการวิจัย ท่านสามารถร้องเรียนได้ที่ คณะกรรมการจริยธรรมการวิจัยในมนุษย์ มหาวิทยาลัยพระยา หมายเลขโทรศัพท์ 054466666 โทรสาร 054466714 ในเวลาราชการ

ขอขอบคุณในการร่วมมือของท่านมา ณ ที่นี้

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 <p>University of Phayao Human Ethics Committee</p>	<p>หนังสือแสดงความยินยอมเข้าร่วมโครงการวิจัย สำหรับอาสาสมัครอายุมากกว่า 18 ปีขึ้นไป (Informed Consent Form)</p>
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การวิจัยเรื่อง: การศึกษาความท้าทายและกลยุทธ์ด้านการสื่อสารระหว่างวัฒนธรรมสำหรับพระภิกษุ  
ไทยที่ใช้ภาษาอังกฤษในการเผยแผ่คำสอนของพระพุทธศาสนาแก่ชาวต่างชาติ

วันให้คำยินยอม วันที่.....เดือน.....พ.ศ.....

ข้าพเจ้า นาย/นาง/นางสาว.....ที่อยู่.....

.....ได้อ่านรายละเอียดจาก  
เอกสารข้อมูลสำหรับผู้เข้าร่วมโครงการวิจัยวิจัยที่แนบมาฉบับวันที่..... และ  
ข้าพเจ้ายินยอมเข้าร่วมโครงการวิจัยโดยสมัครใจ

ข้าพเจ้าได้รับสำเนาเอกสารแสดงความยินยอมเข้าร่วมในโครงการวิจัยที่ข้าพเจ้าได้ลงนาม และ  
วันที่.....พร้อมด้วยเอกสารข้อมูลสำหรับผู้เข้าร่วมโครงการวิจัย ทั้งนี้ก่อนจะลงนามในใบยินยอมให้ทำการ  
วิจัยนี้ ข้าพเจ้าได้รับการอธิบายจากผู้วิจัยถึงวัตถุประสงค์ของการวิจัย ระยะเวลาของการทำวิจัย วิธีการ  
วิจัย และความเสี่ยงที่อาจได้รับจากการเข้าร่วมในโครงการวิจัย รวมทั้งประโยชน์ที่ได้รับจากการวิจัย  
อย่างละเอียดถี่ถ้วนแล้ว ข้าพเจ้ามีเวลาและโอกาสเพียงพอในการซักถามข้อสงสัยจนมีความเข้าใจอย่างดี  
แล้ว โดยผู้วิจัยได้ตอบคำถามต่าง ๆ ด้วยความเต็มใจไม่ปิดบังซ่อนเร้นจนข้าพเจ้าพอใจ

ข้าพเจ้ามีสิทธิบอกเลิกการเข้าร่วมในโครงการวิจัยเมื่อใดก็ได้ โดยไม่จำเป็นต้องแจ้งเหตุผล และ  
การบอกเลิกการเข้าร่วมการวิจัยนี้ จะไม่มีผลกระทบต่อข้าพเจ้าไม่ว่าจะด้านใดก็ตาม

ผู้วิจัยรับรองว่าจะเก็บข้อมูลส่วนตัวของข้าพเจ้าเป็นความลับ และจะเปิดเผยได้เฉพาะเมื่อได้รับ  
การยินยอมจากข้าพเจ้าเท่านั้น ทั้งนี้อาจมีบุคคลอื่นในนามผู้สนับสนุนการวิจัย คณะกรรมการพิจารณา  
จริยธรรมการวิจัยในคน อาจได้รับอนุญาตให้เข้ามาตรวจสอบข้อมูลของข้าพเจ้า ทั้งนี้จะต้องกระทำไป  
เพื่อวัตถุประสงค์ในการตรวจสอบความถูกต้องของข้อมูลเท่านั้น

ผู้วิจัยรับรองว่าจะไม่มีการเก็บค่าใช้จ่ายหรือข้อมูลอื่นเพิ่มเติม หลังจากข้าพเจ้ายกเลิกการเข้า  
ร่วมโครงการวิจัย และจะทำลายเอกสาร และ/หรือ ข้อมูลทั้งหมดที่สามารถสืบค้นถึงตัวข้าพเจ้าได้

ข้าพเจ้าเข้าใจว่า ข้าพเจ้ามีสิทธิที่จะตรวจสอบหรือแก้ไขข้อมูลส่วนตัวของข้าพเจ้าและสามารถ  
ยกเลิกการให้สิทธิในการใช้ข้อมูลส่วนตัวของข้าพเจ้าได้ โดยต้องแจ้งให้ผู้วิจัยรับทราบ

ข้าพเจ้าได้ตระหนักว่าข้อมูลในการวิจัยของข้าพเจ้าที่ไม่มีการเปิดเผยชื่อ จะผ่านกระบวนการต่าง ๆ  
ได้แก่ การเก็บข้อมูล การบันทึกข้อมูลในแบบบันทึกและในคอมพิวเตอร์ การตรวจสอบ การวิเคราะห์  
และการรายงานข้อมูลเพื่อวัตถุประสงค์ทางวิชาการ เท่านั้น

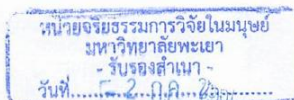
ข้าพเจ้าได้อ่านข้อความข้างต้นและมีความเข้าใจดีทุกประการแล้ว ยินดีเข้าร่วมในการวิจัยด้วย  
ความเต็มใจ จึงได้ลงนามในเอกสารแสดงความยินยอมนี้

.....ลงนามผู้ให้ความยินยอม

(.....) ชื่อผู้ยินยอมตัวบรรจง

วันที่ .....เดือน.....พ.ศ.....





แบบฟอร์ม HREC-UP-HSS 05 / 2

ข้าพเจ้าได้อธิบายถึงวัตถุประสงค์ของการวิจัย วิธีการวิจัย รวมทั้งประโยชน์ที่จะเกิดขึ้นจากการวิจัยอย่างละเอียด ให้ผู้เข้าร่วมในโครงการวิจัยตามนามข้างต้นได้ทราบและมีความเข้าใจดีแล้ว พร้อมลงนามลงในเอกสารแสดงความยินยอมด้วยความเต็มใจ

.....ลงนามผู้ทำวิจัย  
(.....) ชื่อผู้ทำวิจัย ตัวบรรจง  
วันที่ .....เดือน.....พ.ศ.....

.....ลงนามพยาน  
(.....) ชื่อพยาน ตัวบรรจง  
วันที่ .....เดือน.....พ.ศ.....

## BIOGRAPHY

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AWARD RECEIVED	-

