

Examining Intercultural Sensitivity in the Indian Context

Ashish Badola & Rakesh K. Agrawal

The purpose of this study is to empirically examine Chen and Starosta's five-factor model of Intercultural Sensitivity in the Indian context and assess the factors that affect Indian's Intercultural Sensitivity in a workplace. In the process the study reproduces a valid scale. Results indicate that Chen and Starosta's five-factor model did not fit in the Indian context. The study proposed a three-factor model based on 14 of the 24 items Intercultural Sensitivity Scale (ISS) formulated by Chen and Starosta. The Indian Intercultural Sensitivity (IIS) model proposed as an alternative exhibited high internal consistency, reliability, and validity and indicates better fit with Indian culture.

Ashish Badola (e-MAIL: ashish.efpm2014@iimk ashipur.ac.in) & *Rakesh K. Agrawal* are from Department of Human Resource and Organization Behavior at Indian Institute of Management Kashipur, India

Introduction

Diversity Management is an interesting topic since manager in today's multicultural global business environment frequently encounter cultural differences, which interfere with management practices in organization. Diversity is a ubiquitous phenomenon found in all types of workplaces. It has found its applicability owing to the volatile nature of the present business environment, moving workforce, globalization, joint ventures, mergers and acquisitions, talent sourcing and acquisition, organizations striving for gaining competitive advantage and so on. Diversity refers to the co-existence of employees from different socio-cultural backgrounds within an organization. Demographic diversity and cultural diversity are two prominent perspectives which have a major impact on workplace functioning. Demographic diversity is associated with visible differences like ethnicity, gender, age, socio-economic difference. On the other hand, cultural diversity is related to language, customs, beliefs, religion and so on. Irrespective of its kind, diversity is the most influencing factor of modern life, whether it is valued for its contribution to global

society or, on the contrary, for undermining effects of national identity.

Diversity requires a type of organizational culture in which each member of the organization can pursue his/her aspirations without being constrained by gender, race, ethnicity, religion or another factor which is irrelevant to performance (Bryan, 1999). With modern and dynamic companies increasingly looking for people from diverse backgrounds as it brings talent, interest, and viewpoints (Simmons, 1996 cited in Kundu, 2001), managing it has become a challenge to ensure equitable distribution of work (Torres & Bruxelles, 1992). As a result, diversity is turning out as the biggest challenge for any manager, and this phenomenon is visible across all types of organizations, industry, and sector. The success of any organization to effectively handle this important aspect is left to the skill and expertise of HR managers which at times turn out to be very challenging. The most relevant question in any HR manager's mind is how diversity affects behavior, performance, and wellbeing (George & Jones, 1996). Bennet and Bennet (2001) recommends that diversity should be defined in the broadest possible way to include not only variation in age, race, gender, physical ability, sexual orientation, religion, socio-economic class, education, region of origin, language and so forth but also differences in life experience, position in family, personality, job function, and anything which is responsible for forming an individual's perspective. George and Jones (1996) linked workforce diversity and organization with an analogy that if an organiza-

tion is composed of people of same attributes like gender, ethnicity, religion, age and so on their attitudes and behavior are likely to be a similar, will share similar set of assumptions, values and will respond similarly to different work situations like project, conflicts, additional tasks, and conversely if the composition differs in terms of attributes their responses will be at variance. The reasons for these variations are attributed to a diverse workplace environment which gets manifested in the form of communication gap, conflict resolution, task completion, decision making, and the behavior of an individual. Adler (1997) argued that when a manager recognizes these cultural differences the problems are minimized whereas the advantages accrued out of it are maximized. This intercultural mix of people at the workplace in the context of sensitive environment demands due attention as it is important for workers to first perceive the cultural differences at the workplace, secondly to have a realistic assessment of their culture orientation, thirdly to be sensitive towards others' cultural orientation and lastly how to prevent these differences transforming into workplace conflicts. The aim of this study is to examine the intercultural sensitivity among the workers from various sub-cultures that exist within the Indian cultural framework.

Multicultural Workplace

In a multicultural environment, people interact with others from different cultural backgrounds; they differ, overlap and intertwine (Darawong & Igel, 2012). These intercultural interactions create

A culturally sensitive organization or manager can exploit the very different ways of thinking to arrive at a variety of perspectives thereby expanding its knowledge base.

challenges or barriers as well as opportunities (Stahl et al., 2010). The research on multiculturalism has also developed various constructs like intercultural competence, cultural intelligence, intercultural effectiveness, and intercultural sensitivity explained by means of theories like social identity theory, similarity-attraction paradigm, information processing theory, social-capital theory and intergroup contact theory (Stahl et al., 2010, Roberge & Dick, 2010) with an aim to explain the outcomes of multicultural environment. Any organization valuing multiculturalism ensures that these employees are part of group work together in unison to achieve the desired goal but their differences of opinions and their baggage of cultural biases generally hinder the attainment of the goal. It has been found that deep level similarity on group cohesion is positive while dissimilarity has a negative effect (Harrison, Price & Bell, 1998). A culturally sensitive organization or manager can exploit the very different ways of thinking to arrive at a variety of perspectives thereby expanding its knowledge base.

Intercultural Sensitivity

Sensitivity in Merriam-Webster dictionary is defined as “awareness of the needs and emotions of others” or “the ability to respond to affective changes in

one’s interpersonal environment” It is important to differentiate between commonly used terms when referring to the sensitivity which is cross-cultural, multicultural and intercultural. The term “cross-cultural” has generally been used to make sense of comparison between two different cultures whereas multi-cultural has been used to describe several cultures at once. The use of term intercultural was first noticed in education literature where it has primarily been used to express a set of ideas to sensitize teachers to issues like cultural plurality and to challenge ethnocentric views in curricular content and practices (Canen & Canen, 1999). In the core of the intercultural perspective lies the misconception of cultural diversity and cultural differences (Canen & Canen, 1999). In spite of the visible differences, these are often used interchangeably. The term intercultural is defined as relating to, involving, or representing different cultures. Hart (1996) defined intercultural as the interaction between two or more cultures and answers the main question of what happens when cultures interact at the interpersonal level, group-level, organization level or international level. Whereas cross-cultural is comparative in nature intercultural is the experience of difference. Intercultural sensitivity reflects the level of sensitivity to the difference between given cultures.

Literature shows that intercultural awareness is a precursor to intercultural sensitivity as it includes attitude towards cultural differences and its influence. Intercultural awareness is defined as a process of attitudinally internalizing”

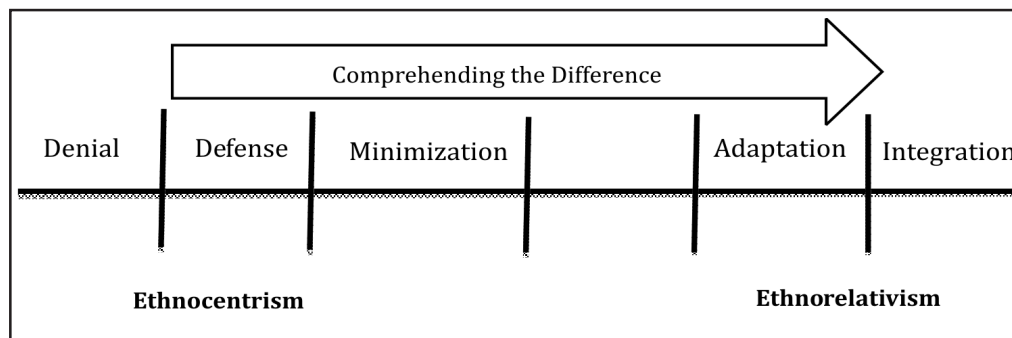
insights about those common understandings held by groups that dictate the predominant values, attitudes, beliefs, and outlooks of the individual” (Adler, 1987: 31 in Chen & Starosta, 1999) and is also defined as “the ability of intercultural awareness by learning the similarities and differences of each other’s culture” (Chen & Starosta, 1997). It is a three level process moving from a superficial understanding of cultural traits to develop the ability of empathy towards opposite culture by having insider’s perspective of it or in other words be sensitive of opposite’s culture having been aware of its attributes. The three levels or active domains of learning are cognition, affect and behavior (Bhawuk & Sakuda, 2008). Cognition as a first step encompasses recognition of cultural differences. A person with lower level of cognition will not (or be able) identify or notice the differences and will be able to interact without any hesitation, though individual or personality differences or any previous socialization issue may affect the interaction. On the other hand, a person with higher levels of cognitive sensitivity will be able to notice the subtle differences between his/her culture and that of the counterpart. The differences in culture become an important metric for any further analysis or interaction. In the second step is the effect which could be conceptualized in either positive or negative or high or low way. A person with positive or high affective sensitivity will express interest in opposite culture irrespective of any past setbacks of misunderstandings. He or she will refrain from arriving at judgment or opinion and will show greater respect and will make an

endeavor to seek or learn more about the cultural differences. A person with a lower or negative affective sensitivity will get easily demoralized with culturally different situation and will exhibit a tendency to retract from a situation which may challenge his/her beliefs and values. The third state reflects the behavior or the response which is consequent to acceptance or rejection of the first two steps. Once the cultural difference is recognized and accepted cognitively and affectively an individual then can interact effectively under such diverse settings without hurting any feelings or exhibit appropriate cultural response.

Thus, intercultural awareness and learning predominantly is a cognitive process and intercultural sensitivity is the manifestation of that awareness. Bennett (1993) describes intercultural sensitivity as a developmental process or stages of personal growth in which as an individual in six stages transform itself from ethnocentrism that is an individual treat his/her own culture as central to reality to ethnorelativism stage wherein individual starts treating his/her own culture in the context of other culture. These stages are represented on a continuum (Fig.1) with increasing acceptability to culture differences explaining at each stage.

It is imperative that at each stage the cultural differences are to be comprehended and roadblocks are identified which prevents such comprehension, described by Bennett (1993) as “the construction of reality as increasingly capable of accommodating cultural differences”.

Fig. 1 Bennet Developmental Model of Intercultural Sensitivity



Source: Bennet (1993)

The inception of intercultural sensitivity as a concept can be traced back to studies carried out by Bronfenbrenner, Harding and Gallwey (1958). They proposed two types of sensitivity first being sensitivity to the norms of one's group called as sensitivity of generalized other and second being sensitivity to individual differences or the ability to differentiate between different behaviors, perceptions and feelings called as interpersonal sensitivity. The concept of interpersonal sensitivity has been further developed as intercultural sensitivity when viewed from the cultural perspective. A person possessing higher nature of sensitivity should be able to accept personal complexity, avoid communication inflexibility, conscious of interaction, appreciate the ideas being exchanged and have a tolerance of intentional searching (Hart, Carlson and Eadie, 1980).

Measuring Intercultural Sensitivity

Cross-culture literature indicates the development of numerous frameworks including various psychometric tests de-

pending on the nature of constructs developed in different contexts. Mahon and Cushner (2014) in their attempt to update the existing measure of cultural sensitivity argued that some of the tools to capture intercultural sensitivity are focused on cultural-general sensitivity, or awareness, of cultural differences and others, and are "concerned with specific competencies found to be important for living on working across culturally". Some of the prominent frameworks developed Cross-cultural Adaptability Inventory (CCAI) by Kelley and Meyers (1989), a 50-item instrument in which they identified Emotional Resilience, Flexibility/Openness, Perceptual Acuity and Personal Autonomy as factors which are responsible to develop adaptability in cross-cultural environment. Kealy and Protheroe (1996) on similar lines developed a list which included and measured effect of dimensions of personality traits like Flexibility, Openness and Emotional Strength associated with cross-cultural sensitivity and adaptability.

Using the individualism-collectivism approach Bhawuk and Brislin (1992)

developed Intercultural Sensitivity Inventory (ICSI) which has mostly been adapted to evaluate factors relevant for estimating intercultural effectiveness of overseas personnel. The aim was to capture behavior and not the attitude or personality traits. They uncovered factors like empathy, respect, interest in local culture, flexibility, tolerance, and technical skill as important so as to obtaining success overseas. In order “to be effective in other cultures, people must be interested in other cultures, be sensitive enough to notice cultural differences, and then also be willing to modify their behavior as an indication of respect for people of other cultures. A reasonable term that summarized these qualities of people is intercultural sensitivity, and we suggest that it may be a predictor of effectiveness” (Bhawauk & Brislin, 1992: 416). Matsumoto et al. (2003) developed Intercultural Adjustment Potential Scale (ICAPS) but were limited to adjustment issues in new culture and not sensitivity to new culture. It also focused on personal traits like Openness, Flexibility, Emotion Regulation, and Critical Thinking.

Probably the first scale to measure intercultural sensitivity as a construct was developed by Chen and Starosta (2000) called Intercultural Sensitivity Scale (ISS) and proposed that for an individual to be culturally sensitive should possess six affective elements which are Self-esteem, Self-monitoring, Open-mindedness, Empathy, Interaction involvement and Suspending judgment. They developed and validated a 24-item instrument within five factors of intercultural sensitivity which are Interaction Engagement, Respect for Cultural Differences, Interac-

tion Confidence, Interaction Enjoyment, and Interaction Attentiveness. They opined that having a higher sensitivity means showing respect to other and their cultural differences, as it is focused on personal emotions caused by the particular situation, people and environment (Triandis, 1977, quoted in Triandis, 1989) and refers to the attitude of respect (Adler & Towne, 1993).

Cultural differences are experienced by individuals in several stages as he/she moved from ethnocentric stage to ethnorelative stage.

The Development model of Intercultural Sensitivity (DMIS) was developed by Bennett et al., (1999) who theorized that cultural differences are experienced by individuals in several stages as he/she moved from ethnocentric stage to ethnorelative stage. Taking the development of DMIS further Hammer along with Bennett (2003) developed a psychometric version of it called as Intercultural Development Inventory (IDI) having eight constructs with four constructs capturing ethnocentrism and ethnorelativism each respectively which was as:

- i) Ethnocentrism: Avoidance, Protection, Reversal, and Minimization.
- ii) Ethnorelativism: Acceptance, Adaptation, Contextual Evaluation, and Cultural Marginality.

Probably, the latest in this series is a 32-item scale developed by Mahon and Cushner (2014), named Inventory of

Cross-Cultural Sensitivity (ICCS) which has been used to assess skills for cross-cultural interactions under five factors as Cultural Integration, Behavior, Intellectual Interaction, Attitudes towards others and Empathy.

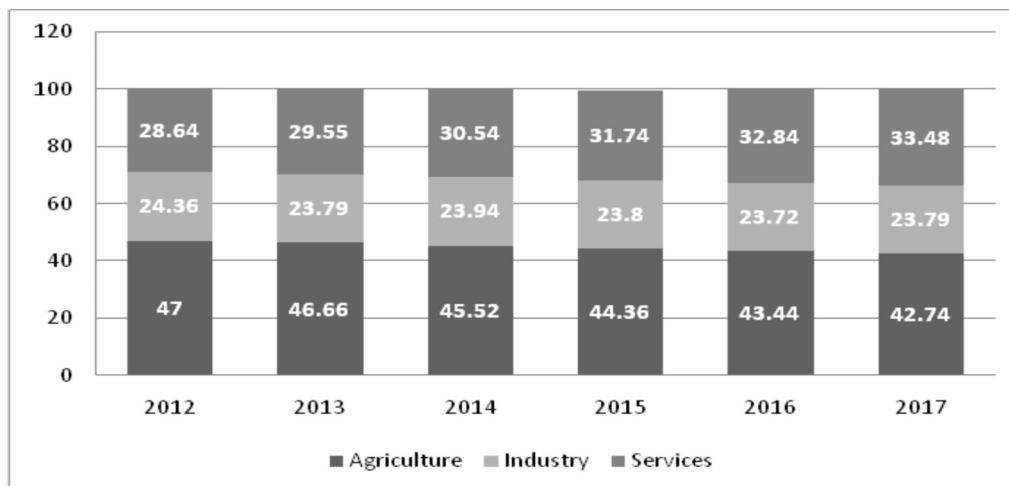
The Indian Perspective

India is said to be a melting pot of cultures, with over 780 languages, 66 different scripts (Linguistic Survey of India, 2011) across 6 major religions (Census, 2011) poses a challenge and always throws contradictory results. The complexity of Indian culture flows from its cultural diversity. Two largest ethnic groups, Hindu and Muslims constitute 79.8% and 14.2% respectively of the total population of 1.21 billion (Census, 2011). The North, South, East, West and central parts of India have their own customs, traditions, and culture. Being predominantly Hindu society, caste in India has always played an important role. In spite of socio-economic development, increased education level, its penetration, and development of modern society and upliftment of people living on margins of society the caste still plays an important role in Indian workplace. An Indian work-

place is a reflection of multi-religious diversity wherein its members are affected by religious beliefs, norms, and practices of others and therefore it is required that they develop awareness of this important aspect in the workplace. As in India, people have a tendency to identify or categorized people in a group based on their mother tongue which is reflective of one's linguistic, ethnic, religious or cultural dimensions (Budhwar, 2003). This study is an endeavor to capture this important aspect of the Indian workplace taking manufacturing industry as a context to capture these dimensions.

In India, the service and manufacturing sectors coupled with increasing Foreign Direct Investment (FDI) will witness growth resulting in a large number of people traveling across states resulting in the heterogeneous workforce at various echelons. Economic Survey of India (2017) while quoting famous words of Dr. B.R. Ambedkar "An ideal society should be mobile, should be full of channels for conveying a change taking place in one part to other parts" used gravity models for migration concluded that interstate migration in India has risen from 3 to 6.5 million between 2001 and 2011 to 9 million since 2011. The Cohort based Migration Metric (Economic survey of India, 2017) classifies districts with high net in-migration and high net out-migration in the age group of 10-19 years of age and 20-29 years of age of the population. Table 1 provides information on the distribution of the workforce across economic sectors in the last 5 years.

An Indian workplace is a reflection of multi-religious diversity wherein its members are affected by religious beliefs, norms, and practices of others and therefore it is required that they develop awareness of this important aspect in the workplace.

Table 1 Distribution of Workforce across Economic Sectors

Source: World Bank data accessed from <https://www.statista.com/statistics/271320/distribution-of-the-workforce-across-economic-sectors-in-india/> on 17 Dec 18

Theoretical Framework

The research was designed on two important theoretical frameworks, Chen and Starosta's Intercultural Sensitivity Scale (ISS) and its applicability in a different cultural context, India. Chen and Starosta (2000) developed a five-factor ISS using college students' sample of the USA. Since its development, many researchers have utilized it in various contexts and have arrived at numerous conceptualizations in terms of its applicability in different cultural contexts. Some of the notable ones are its use by Fritz et al. (2001) in a replication study among students in Germany wherein they found ISS to be valid and model as acceptable in German context. However when the same instrument was applied in German and US context, the five-factor theory did not hold good (Fritz et al., 2005). They questioned the applicability of ISS in different culture

scenario and recommended studies to improve it further. Wu (2015) examined the applicability of ISS in the Taiwanese context and Tamam (2010) in the Malaysian context, and both found its limited applicability in their respective contexts. The items under four-factors identified in the study had a mix of domains from Chen and Starosta's framework. ISS in spite of it's not being culture-free nature has been extensively utilized by researchers primarily in a non-western context. This study will attempt to validate the applicability of ISS in the Indian context with the aim to assess the intercultural sensitivity of people in a diverse workplace in India which is reflective of a multi-religious, multi-ethnic society of India. The research questions for the study developed are:

RQ1. Is Intercultural Sensitivity Scale (ISS) formulated by Chen and Starosta applicable in the Indian context?

RQ2. What are the factors which affect the cultural sensitivity of Indians in the workplace?

Sample & Data Collection

The sample for this study was drawn from three different manufacturing companies in India. Company 'A' with approximate 5000 workers deals with manufacturing and forging metal products. It had major and minor factories spread across 40 different locations in India. Company 'B' with approximate 2500 employees had facility based in the Southern state of Telangana manufacturing electronic products. Company 'C' with approximate 500 employees had a manufacturing facility in the Northern state of Uttar Pradesh dealing with furniture and metal fixtures. The selection of companies across different parts of India was aimed at firstly to prevent restricting the sample from one geographical part of India and secondly to capture real characteristics of Indian culture visible across the length and breadth of the country. The study adopted the method of random sampling; respondents were selected from the list of employees provided by the company's management which conform to the following criteria:

i) The ratio of employees who have never been posted out of their native place to those who have been posted to at least three locations out of home state within India was 30:70. The reason for this criterion was to capture their experiences while dealing with cultures out of their native places.

ii) The age and work experience of employees were kept at a minimum of 30 years and 5 years in any workplace. This criterion was used to ensure adequate exposure of cultures of different parts of India to participants of the sample.

The 24- item ISS was administered to employees of these three companies. Out of a total 343 administered, 315 completed questionnaires were received, which gives a response rate of 91%. The sample characteristics are given in Table 2. There was no requirement of any back translation as respondents had fairly good educational qualifications, so the instrument was administered in English.

Data Analysis

The data analysis was conducted in two phases. In the first phase, using SPSS 24.0 exploratory factor analysis (EFA) was conducted using principal component analysis with Varimax rotation. To measure sampling adequacy and its appropriateness, Bartlett's test of sphericity and Kaiser-Meyer-Olkin (KMO) were computed. In order to arrive at a reasonable number of factors, only those factors which were having eigenvalues 1.0 or above were considered. In the second phase, confirmatory factor analysis (CFA) was performed to examine the construct validity of scores on the new version of the ISS.

Results

1) *Exploratory Factor Analysis:* The results of the principal component

Table 2 Sample Characteristics

| (N=315) | | |
|---|---------------|---------|
| Gender | Male | 71.74 % |
| | Female | 28.26 % |
| Marital Status | Married | 73 % |
| | Unmarried | 26 % |
| | Divorcee | 1 % |
| Age group (in years) | 21-30 | 47.62 % |
| | 31-40 | 33.97 % |
| | 41-50 | 15.5 % |
| | 51-60 | 2.91 % |
| Education qualification | Undergraduate | 26.67 % |
| | Graduate | 42.22 % |
| | Post Graduate | 31.11 % |
| Time spent in the current city (in years) | Up to 5 | 72.06 % |
| | More than 5 | 27.94 % |
| Number of locations worked earlier (in number of locations) | Up to 4 | 69.21 % |
| | More than 4 | 30.79 % |
| A number settled outside their native place | Yes | 39.36 % |
| | No | 60.64 % |

analysis with Varimax rotation using the orthogonal option are given in Table 3. As a result of the extraction method so chosen, three factors extracted 19 items with eigenvalues greater than one through the administration of EFA. Results of Kaiser-Meyer-Olkin (KMO) and Bartlett's test indicated that collected data were suitable for factor analysis (KMO=.861, β =.000). It indicated that multicollinearity was not a problem. A total of 05 items were excluded from Chen and Starosta's ISS. In the first factor "Cultural Adaptability", eight items were loaded with eigenvalues of 5.996, and percentage of variance explained of 31.56 by the factor. In the second factor "Cultural Acceptance", seven items were loaded with eigenvalues of 2.541, and percentage of variance explained as 13.375 by the factor. In the third factor, "Cultural

Confidence" four items were loaded with eigenvalues of 1.222, and percentage of variance explained as 6.431 by the factor. The cumulative percentage of total variance explained by the three factors was 51.367. Cronbach's alpha for the 18-item scale was .847, .818, and .726 respectively, indicating the reliability of scales.

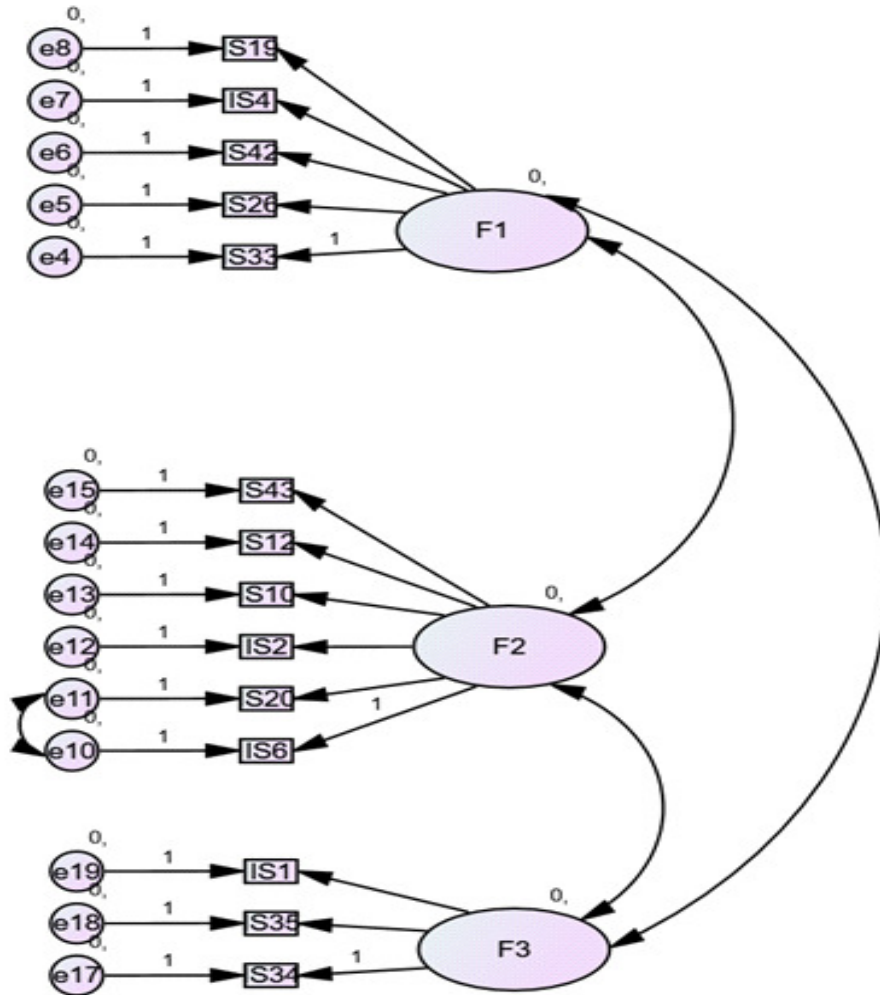
This provides an important insight into the peculiarities of Indian culture and also indicates the non-applicability of ISS in the Indian context.

The 19-Items which exhibited significant loading were found to be belonging to a mix of domains as found in ISS. This provides an important insight into the peculiarities of Indian culture and also indicates the non-applicability

Table 3 Exploratory Factor Analysis: Three-Factor Model

| Item | Item Description | Alpha Value | Cultural Adaptability | Cultural Acceptance | Cultural Confidence |
|------|---|-------------|-----------------------|---------------------|---------------------|
| Q19 | I respect the ways people from different cultures behave | .847 | .815 | | |
| Q4 | I can be as sociable as I want to be when interacting with people from different cultures | .694 | | | |
| Q42 | I enjoy interacting with people from different cultures | | .690 | | |
| Q26 | I try to obtain as much information as I can when interacting with people from different cultures | | .686 | | |
| Q33 | I often give positive responses to my culturally different counterpart during our interaction | | .657 | | |
| Q3 | I always know what to say when interacting with people from different cultures | | .640 | | |
| Q29 | I am very observant when interacting with people from different cultures | | .583 | | |
| Q18 | I respect the values of people from different cultures | | .430 | | |
| Q43 | I avoid those situations where I will have to deal with culturally-distinct persons | .818 | | .743 | |
| Q12 | I often feel useless when interacting with people from different cultures | | | .740 | |
| Q10 | I often get discouraged when I am with people from different cultures | | | .727 | |
| Q2 | I find it very hard to talk in front of people from different cultures | | | .727 | |
| Q20 | I would not accept the opinions of people from different cultures | | | .716 | |
| Q6 | I don't like to be with people from different cultures | | | .681 | |
| Q14 | I think my culture is better than other cultures | | | .512 | |
| Q1 | I am pretty sure of myself in interacting with people from different cultures | .726 | | | .880 |
| Q35 | I am open-minded to people from different cultures | | | | .877 |
| Q34 | I feel confident when interacting with people from different cultures | | | | .466 |
| Q39 | I often show my culturally- distinct counterpart me understanding through verbal and non-verbal cues. | | | | .437 |
| | Percentage of variance explained | | 31.56 | 44.935 | 51.367 |

Fig. 3 Structural Equation Model.



Note: F1: Cultural Adaptability; F2: Cultural Acceptance; F3: Cultural Confidence

of ISS in the Indian context. To establish the reliability of the proposed EFA a hypothetical model was constructed by these 19 items forming three constructs for a structured equation model. The hypothesized model was tested to establish the fitness of the model. All the items on these three factors loaded strongly.

As the items loaded from different domains, therefore, these factors have been identified as Cultural Adaptability, Cultural Acceptance, and Cultural Confidence and are operationalized as:

- a) Culture Adaptability: The degree of comfort which is felt while inter-

acting with culturally different people.

- b) Culture Acceptance: The degree to which an individual feels accepted in a culturally different environment or in the company of culturally different people.
- c) Cultural Confidence: The degree or level of confidence which one has once an individual finds him/her self in different cultural settings.

2) *Confirmatory Factor Analysis:* AMOS 24.0 was used to carry out confirmatory factor analysis to determine the veracity of the three-factor structure as determined by EFA. The CFA resulted in the reduction of items from 19 to 14 and exhibited strong Goodness-of-fit. The alternate model arrived in the present study is shown in Fig.2

Details of the CFA of the three factors are as:

a) *Cultural Adaptability*

There were five items loaded in the construct of *cultural adaptability*. The factor loadings were acceptable as Composite Reliability (CR) and Average Variance Extracted (AVE) were above threshold (CR=.8351 and AVE=.5048). The model fit indices were good.

b) *Cultural Acceptance*

There were six items which loaded in the construct of *Cultural Dissociation*. The factor loadings were acceptable as Composite Reliability (CR) and Average Variance Extracted (AVE) were above threshold (CR=.8570 and AVE=.5221). The model fit indices were good.

c) *Cultural Confidence*

There were three items loaded in the construct of *Cultural Confidence*. The factor loadings were acceptable as Composite Reliability (CR) and Average Variance Extracted (AVE) were above threshold (CR=.7995 and AVE=.5869). The model fit indices were good.

Table 4 and Table 5 provide details of various metrics indicating Goodness-of-fit. The summarized results indicated that the Intercultural sensitivity model in the Indian context has appropriate discriminant and convergent validities of the three constructs.

The ISS as formulated by Chen and Starosta is yet to be empirically validated in the Indian context. This study was aimed to bridge this void in Indian cultural literature. The result rejected the five-factor ISS model of Chen and

Table 4 Details of CR & AVE

| Factors | Composite Reliability (CR) | Average Variance Extracted (AVE) |
|-----------------------|----------------------------|----------------------------------|
| Cultural Adaptability | .8351 | .5048 |
| Cultural Acceptance | .8570 | .5221 |
| Cultural Confidence | .7995 | .5869 |

Table 5 Goodness-of-fit Metrics

| Measure of Fit | Requirement | 14-item ISS Model |
|----------------|-------------|--------------------|
| χ^2/DF | <3 | 2.492 (acceptable) |
| RMSEA | <0.080 | .069 (acceptable) |
| CFI | >0.9 | .930 (acceptable) |
| IFI | >0.9 | .931 (acceptable) |
| PCFI | >0.6 | .746 (acceptable) |

Starosta as it exhibited poor fit in the Indian cultural context. The present study establishes a three-factor model and is proposed as an alternative model named as Indian Intercultural Sensitivity (IIS) Model to replace the ISS model. The three-factor model with 14-items exhibited a good fit with the data for ISS. As all the indices met required criteria, like, $\chi^2/DF=2.492 (<3)$, $RMSEA = .069$, $CFI = .930$, $IFI = .931$, indicating that model successfully fitted the data. The EFA resulted in 19 items exhibiting significant factor loadings but these were reduced to 14 items once CFA was conducted. This variation in construct or structural equivalence has been attributed to the difference in psychological meanings of a construct across cultures as individuals and cultures mutually constitute each other (Vijver, 2000; 2002). The EFA being predominantly data-driven and CFA being theory-driven should ideally confirm or replicate to each other but in cross-cultural research, it is found that variation in these has been attributed to cultural differences between population (Prooijan & Kloot, 2001). The study also fulfills the call given by Fritz et al., (2001) wherein they recommended that ISS developed by Chen and Starosta be improved into a culture-free scale. The study in a broader sense also fulfills to the recommendations given by Hofstede

(1990) “to prospective researchers on national and cultural differences..... that they develop their own survey instruments aimed at the particular kind of people they want to study”.

On comparing the IIS model as developed in this study with the ISS model of Chen and Starosta, it is found that most of the items combine in various domains as proposed in ISS. These factors so operationalized provide insight in to the unique culture of India and are reflective of Indian diversity. The first factor “Cultural Adaptability” explained most of the variance in the alternate model of Intercultural sensitivity in this study. 8 items loaded significantly on the confidence factors (reduced to 5 items after CFA), as explained in Table 3. This implies that Indians do make an effort to make themselves comfortable in new cultural settings or when interacting with culturally different people. This trait of individualistic behavior in a collective society of India confirms various findings on Indian society. Hofstede (2001) in his study placed India at an intermediate level with a score of 48 as it exhibited both collectivist and individualistic traits, subsequent research by indigenous scholars found these traits to vary from region to region or place to place within geographi-

This implies that Indians do make an effort to make themselves comfortable in new cultural settings or when interacting with culturally different people.

cal boundaries of India (Sinha et al., 1994; 2002; Panda & Gupta, 2004; Sinha, 2004). Indians were reported to exhibit qualities like, i) embeddedness in one's in-group, ii) duty in contrast to hedonism, iii) harmony and tolerance (Sinha, 1990), iv) maintaining a personal relationship (Sinha, 2002), and these were found to be in contrast with Western values (Panda & Gupta, 2004). This fact is also visible in numerous festivals being celebrated in different parts of India and is celebrated by people from various communities (though not all).

The second factor "Cultural Acceptance" witnessed loading by 7 items at EFA (reduced to 6-items after CFA), as explained in Table 5. This implies that to be acceptable in a new culturally different environment the sensitivity level of an individual should be low and one should exhibit openness in accepting new people or environment. An individual with high intercultural sensitivity may find himself in difficulty once faced with opposite or varied culture as he/she may not accept or make an effort to deviate from his/her rooted belief or values. In India, it is exhibited in terms of inter-caste or inter-religion marriages which are still not accepted by most of the families. These people are not willing to accept a new culture which is translated in terms of

religion as it goes against their religious or deep-rooted values.

The third factor "Cultural Confidence" witnessed 4 items loading at EFA (reduced to 3 items after CFA), as explained in Table 3. This implies that an individual in an Indian context should be observant and sensitive to subtle messages and exhibit confidence once interacting with people from different cultures.

Conclusion, Limitation & Directions for Future Research

This study enhances the existing knowledge by providing a detailed examination of existing Intercultural Sensitivity Scale. The study also adds to existing knowledge of cultural studies carried out in the Indian context as it provides a different perspective of multi-cultural society in India. The three-factor, 14-item alternative model drawn from Chen and Stratosta's ISS as proposed is promising as it exhibits relevant reliability and confirms that the model is more suited for future research to be conducted in Indian cultural context. With the dearth of empirical studies in intercultural sensitivity, more so in the Indian context, the present study is empirically supported by relevant statistical techniques in terms of EFA and CFA opens up ground for future researchers.

The study comes with limited generalizability as it was conducted on a sample drawn from the manufacturing industry, thus has limited applicability. As market conditions and industry do influence the way a task is accom-

plished as in the manufacturing industry emphasis is more on process to achieve the desired result as compared to services where the emphasis is on the result than on the process (Hofstede, 1991) therefore further studies should be carried out in other types of workplaces like service industry, research and development industry or hospitality industry and so on. It is also recommended that replication studies be carried out on the sample drawn from different work contexts and concurrent validity test be conducted against some valid instruments to confirm the accuracy of the proposed alternative model. A most commonly used proverb is that in India “*every two miles the water changes, every four miles the speech*” therefore it is recommended that cross-cultural or cross-societal or comparative studies be carried out to capture these nuances of Indian culture.

References

- Adler, N. J. & Jelink, M. (1986), “Is ‘Organizational Culture’ Culture-bound?” *Human Resource Management*, 25 (1): 73-90.
- Adler, R. B. & Towne, N. (1987), *Looking in/ Looking out*, New York: Holt, Rinehart, and Winston.
- Adler, R. B. & Towne, N. (1993), *Looking Out/ Looking In*, Orlando Fla.: Harcourt Brace Jovanovich.
- Bennett, J. M. (1986), “Towards Ethnorelativism: A Developmental Model of Intercultural Competence”, *International Journal of Intercultural Relations*, 27: 421-43.
- Bennett, J. M. (1993), “Cultural Marginality: Identity Issues in Intercultural Training”, *Education for the Intercultural Experience*, 2: 109-35.
- Bennett, J. M. & Bennett, M. J. (2004), “An Integrative Approach to Global and Domestic Diversity”, In Landis, D., Bennett, J. M. and Bennett, M., J. (eds.) *Handbook of Intercultural Training*, 3rd ed. Thousand Oaks, CA: Sage.
- Bhawuk, D. P. S. & Brislin, R. (1992), “The Measurement of Intercultural Sensitivity Using the Concepts of Individualism and Collectivism”, *International Journal of Intercultural Relations*, 16: 413-36.
- Bhawuk, D. P., Sakuda, K. H. & Munusamy, V. P. (2008), “Intercultural Competence Development and Triple-loop Cultural Learning”, *Handbook of Cultural Intelligence: Theory, Method, and Applications*, Armonk, NY: Sharpe.
- Budhwar, P. S. (2003), “Employment Relations in India”, *Employee Relations*, 25 (2): 132-48.
- Bronfenbrenner, U., Harding, J. & Gallwey, M. (1958), “The Measurement of Skill in Social Perception”, in McClelland, D. C. (Ed.), *Talent and Society*, NY: Van Nostrand.
- Bryan, J. H. (1999), “The Diversity Imperative Managing People Well Is the Top Priority”, *Executive Excellence*, 16: 6.
- Chen, G. M. & Starosta, W. (1998), “A Review of the Concept of Intercultural Awareness”, *Human Communication*, 2: 27-54.
- Canen, A. G. & Canen, A. (1999), “Logistics and Cultural Diversity: Hand in Hand for Organizational Success”, *Cross-Cultural Management: an International Journal*, 6(1): 3-10.
- Census (2011) accessed at <http://www.censusindia.gov.in/2011-Common/CensusData2011.html> on 18 Jul 18.
- Chen, Guo-Ming & William J. Starosta (1997), “Chinese Conflict Management and Resolution: Overview and Implications”, *Intercultural Communication Studies*, 7: 1-16.

- Chen, G. M. & Starosta, W. J. (2000), "The Development and Validation of the Intercultural Communication Sensitivity Scale", *Human Communication*, 3:1-15.
- Darawong, C. & Igel, B. (2012), "Acculturation of Local New Product Development Team Members in MNC Subsidiaries in Thailand", *Asia Pacific Journal of Marketing and Logistics*, 24(3): 351-71.
- Economic Survey of India. (2017), accessed from http://www.businesstandard.com/budget/article/download-full-economic-survey-2017-117013100701_1.html on 03 Feb 18.
- Esty, K. C., Griffin, R. & Hirsch, M. S. (1995), "Workplace Diversity", Adams Media.
- Fritz, W., Möllenberg, A. & Chen, G. M. (2002), "Measuring Intercultural Sensitivity in Different Cultural Contexts", *Intercultural Communication Studies*, 11:165-76.
- Fritz, W., Graf, A., Hentze, J., Mollenberg, A. & Chen, G. M. (2005), "An Examination of Chen and Starosta's Model of Intercultural Sensitivity in Germany and the United States", *Intercultural Communication Studies*, 14(1): 53-65.
- George, J. M. & Jones, G. R. (1996), "The Experience of Work and Turnover Intentions: Interactive Effects of Value Attainment, Job Satisfaction, and Positive Mood", *Journal of Applied Psychology*, 81(3): 318.
- Hart, R. P., Carlson, R. E. & Eadie, W. F. (1980), "Attitudes Toward Communication and the Assessment of Rhetorical Sensitivity", *Communications Monographs*, 47(1): 1-22.
- Hammer, M. R., Bennett, M. J. & Wiseman, R. (2003), "Measuring Intercultural Sensitivity: The Intercultural Development Inventory", *International Journal of Intercultural Relations*, 27(4): 421-43.
- Harrison, D. A., Price, K. H. & Bell, M. P. (1998), "Beyond Relational Demography: Time and the Effects of Surface and Deep-level Diversity on Work Group Cohesion", *Academy of Management Journal*, 45: 1029-45.
- Hart, W. B. (1996), "A Brief History of Intercultural Communication: A Paradigmatic Approach", in Speech Communication Association Convention, San Diego.
- Hofstede, G. (1990), "A Reply and Comment on Joginder P. Singh: 'Managerial Culture and Work-related Values in India'", *Organization Studies*, 11(1): 103-06.
- Hofstede, G. (2001), *Culture's Consequences: Comparing Values, Behaviors, Institutions, and Organizations across Nations*, (2nd ed), Thousand Oaks, CA, Sage.
- Hofstede, G. (1991), *Cultures and Organizations. Intercultural Cooperation and Its Importance for Survival, Software of the Mind*, London, Mc Graw-Hill.
- Kelley, C. & Meyers, J.E. (1995), *The Cross-Cultural Adaptability Inventory*, National Computer Systems, Minneapolis, MN.
- Kealey, D.J. & Protheroe, D.R. (1996), "The Effectiveness of Cross-cultural Training for Expatriates: an Assessment of the Literature on the Issue", *International Journal of Intercultural Relationships*, 20:141-65.
- Kundu, S. C. (2001), "Managing Cross-cultural Diversity", *Delhi Business Review*, 2(2): 27-34.
- Linguistic Survey of India (2011), accessed at http://censusindia.gov.in/2011-documents/lsi/ling_survey_india.html on 21 Jan 16.
- Matsumoto, D., LeRoux, J., Ratzlaff, C., Tatani, H., Uchida, H., Kim, C. & Araki, S. (2001), "Development and Validation of a Measure of Intercultural Adjustment Potential in Japanese Sojourners: The Intercultural Adjustment Potential Scale (ICAPS)", *International Journal of Intercultural Relations*, 25(5): 483-510.
- Mahon, J.A. & Cushner, K. (2014), "Revising and Updating the Inventory of Cross-cultural Sensitivity", *Intercultural Education*, 25 (6): 484-96.

- Molinsky, A. (2007), "Cross-Cultural Code-Switching: The Psychological Challenges of Adapting Behavior in Foreign Cultural Interactions", *Academy of Management Review*, 32(2):622-40.
- Panda, A. & Gupta, R. K. (2004), "Mapping Cultural Diversity Within India: A Meta-analysis of Some Recent Studies", *Global Business Review*, 5(1): 27-49.
- Price Water House Cooper. (2016), "India Manufacturing Barometer: Winds of Change", <http://www.pwc.in/assets/pdfs/publications/2013/india-manufacturing-barometer.pdf> accessed on 16 Jan 18.
- Roberge, M.E. & Dick, R.V. (2010), "Recognizing the Benefits of Diversity: When and How Does Diversity Increase Group Performance?" *Human Resource Management Review*, 20: 295-08.
- Stahl, G.K., Maznevski, M., Voight, A. & Jonsen, K. (2010), "Unraveling the Effects of Cultural Diversity in Teams: A Meta-analysis of Research on Multicultural Work Groups", *Journal of International Business Studies*, 41: 690-709.
- Sinha, J. B., Vohra, N., Singhal, S., Sinha, R. B. N. & Ushashree, S. (2002), "Normative Predictions of Collectivist individualist Intentions and Behavior of Indians", *International Journal of Psychology*, 37 (5): 309-19.
- Sinha, J. B., Daftuar, C. N., Gupta, R. K., Mishra, R. C., Jayseetha, R., Jha, S. S. & Vijayakumar, V. S. R. (1994), "Regional Similarities and Differences in People's Beliefs, Practices and Preferences", *Psychology and Developing Societies*, 6 (2):131-49.
- Sinha, J. B. (2004), *Multinationals in India: Managing the Interface of Cultures*, SAGE Publications India.
- Sinha, J. B. & Sinha, D. (1990), "Role of Social Values in Indian Organizations", *International Journal of Psychology*, 25(3-6): 705-14.
- Simmons, Michael, (1996), *New Leadership for Women and Men - Building an Inclusive Organization*, England: Gower Publishing Ltd.
- Torres, C. & Bruxelles, M. (1992), "Capitalizing on Global Diversity", *HR Magazine*, 37:30-30.
- Tamam, E. (2010), "Examining Chen and Starosta's Model of Intercultural Sensitivity in a Multiracial Collectivistic Country", *Journal of Intercultural Communication Research*, 39 (3): 173-83.
- Triandis, H. C. (1977), "Interpersonal Behavior", Monterey, Calif: Brooks/Cole Pub. Co.
- Triandis, H. C. (1989), "The Self and Social Behavior in Differing Cultural Contexts", *Psychological Review*, 96(3): 506.
- Van, de, Vijver, F. J. & Leung, K. (2000), "Methodological Issues in Psychological Research on Culture", *Journal of Cross-Cultural Psychology*, 31(1): 33-51.
- Van, Prooijen, J. W. & Van, Der, Kloot, W. A. (2001), "Confirmatory Analysis of Exploratively Obtained Factor Structures", *Educational and Psychological Measurement*, 61(5): 777-92.
- Van, de, Vijver, F. J. & Poortinga, Y. H. (2002), "Structural Equivalence in Multi-level Research", *Journal of Cross-Cultural Psychology*, 33(2):141-56.
- Wu, J. F. (2015), "Examining Chen and Starosta's Model of Intercultural Sensitivity in the Taiwanese Cultural Context", *International Journal of Modern Education and Computer Science*, 7 (6): 1