THAI EFL LEARNERS' AND TEACHERS' PERCEPTIONS TOWARD INTERCULTURAL COMMUNICATIVE COMPETENCE: ITS ROLES AND POSSIBILITIES FOR INTEGRATION INTO THAI EFL CLASSROOMS

Kanchana Cheewasukthaworn

A Dissertation Submitted in Partial
Fulfillment of the Requirements for the Degree of
Doctor of Philosophy (Language and Communication)
School of Language and Communication
National Institute of Development Administration
2017

THAI EFL LEARNERS' AND TEACHERS' PERCEPTIONS TOWARD INTERCULTURAL COMMUNICATIVE COMPETENCE: ITS ROLES AND POSSIBILITIES FOR INTEGRATION INTO THAI EFL CLASSROOMS

Kanchana Cheewasukthaworn

School of Language and Communication

Assistant Professor _____Kasma Suwanarak._____ Major Advisor

(Kasma Suwanarak, Ph.D.)

The Examining Committee Approved This Dissertation Submitted in Partial Fulfillment of the Requirements for the Degree of Doctor of Philosophy (Language and Communication).

_____Aree Manosuthikit_____ Committee Chairperson

(Aree Manosuthikit, Ph.D.)

Associate Professor_____Sureepong_____ Committee

(Sureepong Phothongsunan, Ph.D.)

Assistant Professor_____Kasma Suwanarak._____ Committee

(Kasma Suwanarak, Ph.D.)

Assistant Professor_____Jaray_____ Dean

(Jaray Singhakowinta, Ph.D.)

December 2017

ABSTRACT

Title of Dissertation	Thai EFL Learners' and Teachers' Perceptions toward Intercultural Communicative Competence: Its Roles and Possibilities for Integration into Thai EFL Classrooms
Author	Miss Kanchana Cheewasukthaworn
Degree	Doctor of Philosophy (Language and Communication)
Year	2017

In light of the growing volume of communication between people from different cultural backgrounds around the globe at present, this mixed methods study aims to investigate how Thai learners and teachers of English understand and perceive the role of intercultural communicative competence (ICC) in their English language learning and teaching, respectively.

Quantitative and qualitative data were collected from 150 Thai learners and 16 Thai teachers of English at one private university in Thailand. The quantitative data, collected via questionnaires, were analyzed through descriptive statistics while the qualitative data, collected via focus group and semi-structured interviews, were analyzed through a constant comparative method. Then, the findings from quantitative and qualitative data were triangulated together in order to provide the most comprehensive perceptions of these two groups of participants toward the issue of ICC and other related issues.

The findings revealed that these learners and teachers had a positive perception of ICC and perceived it as an ability that individuals need when communicating with people from other cultures. In terms of its roles, the learners and teachers perceived that ICC could potentially be integrated into the English language classrooms and could help enhance learners' English communicative competence, but to a certain extent only. This latter perception implies that ICC is significant, but it does not have a direct impact on learners' English communicative skills.

The findings also suggested that English language teacher educators and material developers incorporate intercultural dimensions into English education programs and learning materials, respectively, so as to enhance the success of ICC integration into EFL classrooms. Additionally, to facilitate a smooth integration of ICC into EFL classrooms in the context of this study, ICC should be integrated as a supplementary element, not the main focus, of English courses, and it should be integrated to raise learners' awareness of ICC's crucial roles in global communication today, not for assessment purposes.

ACKNOWLEDGEMENTS

TABLE OF CONTENTS

<div align="right">**Page**</div>

LIST OF TABLES

LIST OF FIGURES

ABBREVIATIONS

Abbreviations	Equivalence
CLT	Communicative Language Teaching
EFL	English as a Foreign Language
ELF	English as a Lingua Franca
ELT	English Language Teaching
IC	Intercultural Competence
ICC	Intercultural Communicative Competence
LPQ	Learner Perception Questionnaire
TPQ	Teacher Perception Questionnaire

CHAPTER 1

INTRODUCTION

1.1 Background

> All people and things are interdependent. The world has become so small that no nation can solve its problems alone, in isolation from others. That is why I believe we must all cultivate a sense of responsibility based on love and compassion for each other. (Dalai Lama XIV, n.d., as cited in Peace-ling, 2009)

There is no other time in the history of mankind that the above quote is more true than the 21st century. The phrase "so small" in the quote does not refer to the actual size of the globe, but it is used to connote fewer geographical barriers between people in different parts of the world. Thanks to the advent of transportation and communication technologies, people in the 21st century can contact one another speedily at a relatively low cost. This is especially true with the use of the Internet. The advent of these technologies, by and large, has led to a rising volume of intercultural communication between people of diverse backgrounds. Presently, intercultural communication has been made to serve several purposes ranging from economics, politics to recreation.

The ASEAN Economic Community (AEC) which was launched on 31 December, 2015 (ASEAN Secretariat, 2012) can be regarded as taking advantage of the aforesaid advent of transportation and communication technologies. Apart from being characterized as a single economic community, the AEC can be considered a multilingual and multicultural community on the grounds that it comes into being from the economic integration of all ten ASEAN member countries (Brunei, Cambodia, Indonesia, Laos, Malaysia, Myanmar, the Philippines, Singapore, Thailand

and Vietnam); each of which has its own languages and cultures. With the establishment of the AEC comes the opportunity for people from these ten countries to be in closer contact with one another. To ensure a smooth operation of the AEC, English is designated as the working language of ASEAN (ASEAN Secretariat, 2008). The designation has also applied to the AEC and certainly increases the role of English in this region.

1.2 Statement of the Problems

The official launch of the AEC and the designation of English as the AEC's working language have prompted several stakeholders in English language education in Thailand, especially the Ministry of Education, to reconsider and pay more attention to the current situation of English language teaching (ELT) in Thailand. Although English has been designated as a compulsory subject for primary education in Thailand since 1996 (Wongsothorn, Hiranburana, & Chinnawongs, 2002), ELT has never been regarded as very successful or effective. In the eyes of certain Thai scholars (e.g., Dhanasobhon, 2006; Noom-Ura, 2013; Wiriyachitra, 2002), ELT in Thailand is a failure. According to these scholars, this failure is evidenced by Thais' low average scores and low ranking on a number of English proficiency tests. For instance, according to the TOEFL iBT Test and Score Data Summary Report 2016, Thai test takers' average score on the Test of English as a Foreign Language (TOEFL) iBT Tests in 2016 was 78 out of 120, lagging behind those of Indonesia, Malaysia, Myanmar, the Philippines, Singapore and Vietnam (Educational Testing Service, 2016, p. 14). Consistent with this summary report, the 2015 International English Language Testing System (IELTS) test taker performance statistics revealed that the overall band score of Thai test takers taking IELTS academic tests was 6 out of 9 (IELTS Partners, 2009-2017). This average band score falls within the category of a competent user who can use the language effectively but still with inaccurate and inappropriate use of the language (IELTS Partners, 2009-2017). These test reports, by and large, affirm an unpleasant but undeniable fact that ELT in Thailand has not been very successful compared to other ASEAN countries.

The failure of ELT in Thailand has been attributed to numerous factors such as unqualified English language teachers, low-motivated learners and irrelevant teaching approaches (Dhanasobhon, 2006; Foley, 2005; Noom-Ura, 2013; Wiriyachitra, 2002; Wongsothorn et al., 2002). Among these factors, irrelevant teaching approaches have often been claimed as one major cause of such failure (Methitham, 2009; Noom-Ura, 2013; Prapaisit, 2003; Weerawong, 2004; Wiriyachitra, 2002). As an example, the audio-lingual approach which was employed in 1960s (Methitham & Chamcharatsri, 2011) failed to enable Thais to effectively communicate in English. This point corresponds well to Holmes and Tangtongtavy's (2003) statement that most Thais had difficulties with their English listening and speaking skills because ELT in Thailand primarily focused on reading and writing skills.

In fact, several teaching approaches have been adopted for ELT in Thailand (Methitham & Chamcharatsri, 2011). A review of relevant literature (e.g., Methitham & Chamcharatsri, 2011; Wongsothorn et al., 2002; Foley, 2005) shows that the earlier approaches are usually replaced by newer ones on the grounds that the latter are believed to be better and more effective. Presently, communicative language teaching (CLT) has been reported as the teaching approach mostly adopted by Thai teachers of English (Methitham, 2009; Saengboon, 2002; Weerawong, 2004). The great popularity of CLT is not surprising, nor is it restricted to Thailand. With its key traits of fluency-focus, communication-orientation and learner-centeredness (Whong, 2013), CLT has been viewed as more conducive to ELT than its predecessors of situational language teaching and audio-lingualism, which heavily focus on form and structure. With the above key traits, CLT has become very popular among English language teachers in many countries where English is taught as a foreign language (EFL) (Li, 1998; Hu, 2002; Jarvis & Atsirilat, 2004; Whong, 2013; Lu & Ng, 2013). However, after some decades since adoption, CLT has been found to be impractical and has faced several problems in many EFL contexts (Ahmad & Rao, 2013; Ellis, 1996; Li, 1998; Hu, 2002; Lu & Ng, 2013) including Thailand (Jarvis & Atsirilarat, 2004; Methitham & Chamcharatsri, 2011; Saengboon, 2013).

Although CLT is theoretically sound, it is not flawless. Several scholars (e.g., Byram, 1997; Alptekin, 2002; Corbett, 2003; Cook, 1999; Aguilar, 2007) consistently indicate that there are two crucial factors leading to CLT's failure in many EFL

contexts. The first factor pertains to the fact that CLT exclusively focuses on the culture of the language learned (i.e., target language culture) and leaves no room for the learners' cultures. The second factor relates to CLT's heavy demand of language learners to communicate like the native speakers of the target language. In the case of English, learners are required to speak with the same accent and intonation or even act like native English speakers. In response to the second factor, Byram (1997) explicitly remarks that to have native-like communication is an unrealistic and unattainable goal and can do more harm than good to language learners. Byram (1997, p. 11) further argues that such a demand "ignores the conditions under which learners and native speakers learn and acquire language" and "would create the wrong kind of competence." These two factors, by and large, reflect CLT's narrow perspective toward language learning; that is, language learners learn a new language for communication with native speakers of such language only. Although this perspective was true a century ago when communication and transportation technology was not as advanced as today, this perspective is losing relevance at the present time, especially when it is applied to English which is now a global lingua franca (Crystal, 2012).

Given the above shortcomings of CLT, a number of new approaches to language teaching have been put forward. One of them is an intercultural approach to language teaching which was proposed in the late 1990s. Even though the intercultural approach to language teaching is grounded in and extended from CLT (Byram, 1997; Derin, Zeynep, Pinar, Özlem, & Gökçe, 2009; Piątkowska, 2015), it is different from CLT in many facets (e.g., goal of language teaching and types of culture for integration into language course).

One of the big differences between CLT and the intercultural approach to language teaching is their ultimate goals in language teaching. While CLT aims to develop learners to communicate like native speakers, the intercultural approach aims to enable learners to be "intercultural speakers or mediators who are able to engage with complexity and multiple identities and to avoid stereotyping which accompanies perceiving someone through single identity" (Byram, Gribkova, & Starkey, 2002, p. 5). In other words, the intercultural approach does not aim to equip language learners with communicative competence, but intercultural communicative

competence (ICC), which is defined as "the ability to interact effectively and appropriately with people of cultures other than one's own" (Byram, 2000, p. 297).

Another significant difference between CLT and the intercultural approach to language teaching is their different views toward the issue of "culture teaching" in a language classroom. While CLT singly emphasizes the target language culture with no room for learners' cultures, the intercultural approach to language teaching suggests that any culture, especially learners' cultures, be incorporated in foreign language teaching (Byram, et al., 2002). This means that with the intercultural approach to language teaching, not only the target language culture is dealt with in classroom, but learners' cultures as well as other cultures are strongly promoted to be included in a language classroom.

With the aforesaid ultimate goal and view on culture teaching, the intercultural approach to language teaching is regarded as more comprehensive and better corresponds to the rising phenomenon of intercultural communication in the 21st century (Alptekin, 2002; Byram, 1997, 2009; Byram et al., 2002; Corbett, 2003; Liddicoat & Scarino, 2013). Because of this, certain scholars and foreign language teaching practitioners have tried implementing this approach in their language classrooms. So far, it has been consistently reported that the intercultural approach to language teaching can successfully be integrated into foreign language classrooms, and that it can help language learners to acquire ICC and improve their linguistic competence at the same time (e.g., Furstenberg, 2010; Liaw, 2006; Kourova & Modianos, 2013; Planken, van Hooft, & Korilius, 2004).

Although the intercultural approach to language teaching has been proposed for over two decades and its integration into foreign language classrooms has so far yielded positive results on language learners, it has not been widely adopted by foreign language teachers worldwide (Byram & Risager, 1999; Byram, Holmes, & Savvides, 2013; Garrido & Álvarez, 2006; Sercu, 2006; Alyan, 2011), including Thailand. As stated earlier, ICC is now playing a burgeoning role for global communication today. In Thailand, ICC's significance is heightened by the recent official launch of the AEC in 2015 which allows free movement of workforce and enables people from the ten ASEAN member countries to be in closer contact with one another. Nevertheless, presently, research on the intercultural approach to

language teaching and ICC in the Thai educational context is very limited (e.g., Baker, 2009a, 2011, 2013; Kongkerd, 2013; Laopongharn & Sercombe, 2009).

Recognizing the limited number of research on ICC in the Thai educational context, the researcher deems it appropriate to conduct an empirical study on ICC so as to present information concerning this issue in the Thai EFL context. Specifically, the researcher intends to empirically explore the perceptions of Thai EFL learners and teachers toward ICC which is 1) the ultimate goal of the intercultural approach; and 2) believed to better prepare language learners for global communication today. This intention was driven by the researcher's view that learners' and teachers' perceptions play a crucial role in determining the acceptance or rejection of any educational notions introduced to them. This is especially true in case of teachers' perceptions as many scholars (e.g., Prosser & Trigwell, 1999; Biggs, 1999; Williams & Burden, 1997) consistently indicate that teachers' perceptions relate to and influence their teaching practices. In the researcher's view, no matter how excellent or useful the teaching approach or theoretical concept is believed or found to be, if it goes against what learners and teachers believe, if it is not compatible with the context where it is implemented, or if it is not well understood by real practitioners (i.e., teachers), its expected results are unlikely.

1.3 Research Objectives

With the major aim of exploring the perceptions of Thai EFL learners and teachers toward ICC, this study has three specific objectives as outlined below.

First, this study aims to investigate how Thai EFL learners perceive ICC, including their perceptions of how ICC can help enhance their English communication abilities. Put another way, the study will be carried out to gain insights into Thai EFL learners' understanding of and perceptions toward ICC including its role in contributing to their English communicative competence.

In line with the first objective, the second objective of this study is to explore how Thai EFL teachers perceive ICC, including its role in their teaching and in helping EFL learners to better learn and communicate in English. In other words, this study will be conducted to discover how Thai EFL teachers understand the notion of

ICC as well as how and to what extent they think that it can contribute to their teaching and their students' English communicative competence.

After the learners' and teachers' perceptions toward ICC are obtained, the researcher intends to examine the extent to which the learners' perceptions concur with the teachers' perceptions. This is the third objective of this study. In the researcher's view, it is interesting to know whether there is any mismatch between the perceptions of these two key stakeholders on the grounds that the mismatch could have adverse effects on them (Hawkey, 2006; Nunan, 1989). In case that any mismatch arises, it may unveil any significant issues (e.g., teaching methods, learning activities, teachers' and learners' goals in teaching and learning English) that warrant attention of relevant stakeholders as well as pave the way for a discussion on how to improve the learning and teaching of English in a way that can satisfy the needs and concerns of both learners and teachers. This third objective also makes the present study distinct from other studies which often focus on perceptions of only one party, either learners or teachers. With insights from both learners and teachers who are in the same context, this study is believed to provide more meaningful and comprehensive findings pertaining to Thai EFL learners' and teachers' perceptions toward ICC.

1.4 Research Questions

In order to accomplish the above objectives, the following research questions have been formulated to guide this study:

1) How do Thai EFL learners perceive the role of intercultural communicative competence in their English language learning and in contributing to their English communicative competence?

2) How do Thai EFL teachers perceive the role of intercultural communicative competence in their English language teaching and in contributing to learners' English communicative competence?

3) To what extent do the learners' and teachers' perceptions toward intercultural communicative competence concur?

1.5 Significance of the Study

This study is believed to yield several benefits to many stakeholders in ELT in Thailand. First, the findings of this study will surely reveal the learners' perceptions toward ICC, and its role in contributing to their English communicative competence. Apart from that, the findings of this study will provide teacher educators and English language education policy makers in Thailand with insights into: 1) Thai EFL teachers' perceptions toward ICC; 2) how and the extent to which Thai EFL teachers have tried to integrate or promote ICC into their teaching; and 3) any obstacles preventing the teachers from integrating or promoting ICC into their teaching practice. Additionally, the findings of this study are believed to shed light on any gaps or mismatches between the learners' and teachers' perceptions on the issues of ICC and other related issues.

Apart from the above benefits which are explicitly available from the study's research questions, this study can implicitly raise both learners' and teachers' awareness of the significant role played by ICC in global and intercultural communication. In addition, the findings of this study can provide direction on how to improve ELT in Thailand, especially concerning the issues of curriculum development and instructional design, based on empirical evidence. At the same time, the findings can gauge the feasibility of an implementation of the intercultural approach to language teaching in the higher educational institution where this study is conducted, and they can contribute to the existing body of research on ICC in the Thai context.

1.6 Delimitation/Scope of the Study

This study's main focus is on the perceptions of Thai EFL learners and teachers toward ICC. The participants in this study are Thai EFL learners and teachers at a private university in Thailand. Because this study is conducted at only one university, its findings cannot be generalized to all universities in Thailand. Nevertheless, despite this limitation, it is believed that the findings of this study can be useful to other similar contexts, locally and abroad.

1.7 Contextual Background

1.7.1 English Education Policies in Thailand

English education policies in Thailand may be divided into two levels: basic and higher education. This division is in line with the Ministry of Education's division of education in Thailand into basic and higher education as provided in the National Education Act B.E. 2542 (1999), including its two amendments in 2002 and 2010. Basic education refers to education that is provided for children from age 7 onwards for a period of 12 years (i.e., 1st-12th grade) whereas higher education refers to education provided after the 12th grade which is further divided into lower-than-degree level and degree level (Office of the National Education Commission, 1999).

Concerning English language teaching at the basic education level, its main goal is to enable "learners to acquire a favorable attitude towards foreign languages, the ability to use foreign languages for communicating in various situations, seeking knowledge, engaging in a livelihood and pursuing further education at higher levels" (Ministry of Education, 2008, p. 252). To accomplish this goal, four learning standards were established to guide English language teaching at the basic education level. These four learning standards, stipulated in the Basic Education Core Curriculum B.E. 2551 (2008), are language for communication, language and culture, language and relationship with other learning areas, and language and relationship with community and the world. These standards are also known as the four Cs: Communication, Culture, Connections and Community, respectively. Details of these learning standards are provided below.

1) Language for Communication: use of foreign languages for listening, speaking, reading and writing, exchanging data and information, expressing feelings and opinions, interpreting, presenting data, concepts and views on various matters, and creating interpersonal relationships appropriately

2) Language and Culture: use of foreign languages harmonious with culture of native speakers; relationships, similarities and differences between languages and cultures of native speakers; languages and cultures of native speakers and Thai culture; and appropriate application

3) Language and Relationship with Other Learning Areas: use of foreign languages to link knowledge with other learning areas, forming the basis for further development, seeking knowledge and broadening learners' world views

4) Language and Relationship with Community and the World: use of foreign languages in various situations, both in the classroom and the outside community and the global society, forming a basic tool for further education, livelihood and exchange of learning with the global society school (Ministry of Education, 2008, pp. 252-253).

Contrary to the basic education level, English language teaching at the higher education level in Thailand is not governed by any learning standards or core curriculum (Laoriandee, 2014). To the best of the researcher's knowledge and based on her literature review, there is no official document with specific concern about policies or guidelines for English language teaching at the higher education level. At the time when this study was being conducted, there were two documents which could be considered most relevant to this matter: Higher Education Development Plan No. 11 (2012-2016); and the Notification of the Higher Education Commission re: Policy to Enhance English Standards in Higher Education Institutes dated 12 April 2016.

The Higher Education Development Plan No. 11 (2012-2016) (HEDP No.11) was issued by the Office of the Higher Education Commission (OHEC), a state agency directly in charge of higher education in Thailand. Formulated to be in line with other national development plans such as the Economic and Social Development Plan No. 11 (2012-2016), HEDP No. 11 provides guidelines for the development of higher education institutions and higher education in Thailand (Office of the Higher Education Commission: OHEC, 2013). Pursuant to HEDP No. 11, English is among the top six priorities that Thai higher education needs to focus on. Specifically, it is stated in HEDP No. 11 that:

> Thai higher education shall provide education that emphasizes a study of English language and languages of ASEAN countries so as to enable Thais to efficiently communicate with those from ASEAN countries and to increase Thais' opportunity to live and work in the international environment, especially in ASEAN countries. (OHEC, 2013, p. 1)

Additionally, according to HEDP No. 11, English is viewed as both an opportunity and a threat for Thai students. On the one hand, Thai students have a great opportunity to improve their English in preparation for the official launch of the AEC in 2015. On the other hand, English is a threat to Thai students on the grounds that English is not generally used in Thailand, and that Thai students' English proficiency is lower than standards of many standardized tests, for example, TOEFL.

Similar to HEDP No. 11, the Notification of the Higher Education Commission re: Policy to Enhance English Standards in Higher Education Institutes dated 12 April 2016 (HEC Notification), which was issued by the Higher Education Commission, requires each higher education institution to establish its own policy and target concerning English standard improvement. Such policy and target shall be served as each institution's guidelines on how to improve students' English competence so as to enable them to be graduates with academic and professional capacities, including practical English communicative skills.

Based on the information of HEDP No. 11 and the HEC Notification, it can be concluded that although the significance of English has been recognized and emphasized by the OHEC, no core guidelines have been provided for higher education institutions concerning how to teach English to their students. This absence of core guidelines can be attributed to the fact that the OHEC provides more freedom for each higher education institution to design their own curriculums and policies that best suit the institution's circumstances; provided, however, these curriculums and policies are approved by the OHEC (Laoriandee, 2014). Nevertheless, despite the absence of core guidelines, it is possible to conclude that English language teaching at the higher education level in Thailand is communication-based and quite in line with the intercultural approach to language teaching as its main goals are to enable Thais to efficiently communicate with those from ASEAN countries through English and to have English competence at practical or communicative level.

1.7.2 English Language Teaching in the Context of the Study

The context where this study was carried out is a leading private university in Thailand. Presently, this university offers both undergraduate and graduate programs of study, including international programs. For the undergraduate program, students

need to take at least 30 credits of courses under the general education curriculum in order to graduate. Among these 30 credits, 15 credits are designated for language courses which can be divided into 3 credits for Thai language and 12 credits for foreign languages. To obtain the 12 credits for foreign languages, students have two options. First, they can study four courses of foundation English (each course is equivalent to 3 credits) to obtain all these 12 credits. Second, they can study two courses of foundation English (equivalent to 6 credits) and two courses of another foreign language (e.g., Japanese, Chinese, French or other ASEAN languages). Nevertheless, the second option is subject to two conditions precedent: the students' average grade for the two foundation English courses is above 3.00 and they obtain prior approval of the dean of their faculty. A review of study plans of most faculties in the university's bulletin shows that most faculties suggest that their students take the first option.

The English Language Institute, the researcher's affiliation, is an academic division responsible for the teaching of foundation English courses under the general education curriculum at this university. At the time when this study was conducted, the English Language Institute offered seven foundation English courses to undergraduates. These courses could be divided into two main groups: non-prerequisite and prerequisite courses. The non-prerequisite courses (Level 1 Courses) consisted of four courses: Communicative English I (ENL 111); English Listening and Speaking (ENL 112); English Reading and Writing (ENL 113); and English for Study Skills (ENL 114). The remaining three prerequisite courses (Level 2 Courses) were Communicative English II (ENL 121), Intermediate English Listening and Speaking (ENL 122) and Intermediate English Reading and Writing (ENL 123). To take any of the Level 2 Courses, students need to complete the designated Level 1 Courses (ENL 111, ENL 112, ENL 113 or ENL 114). A chart showing an organization of the English Language Institute's foundation English courses is presented below.

Level 2 Courses	ENL 121 (Pre: ENL 111 or 114)		ENL 122 (Pre: ENL 111, 112 or 114)		ENL 123 (Pre: ENL 111, 113 or 114)
Level 1 Courses	ENL 111	ENL 112	ENL 113		ENL 114
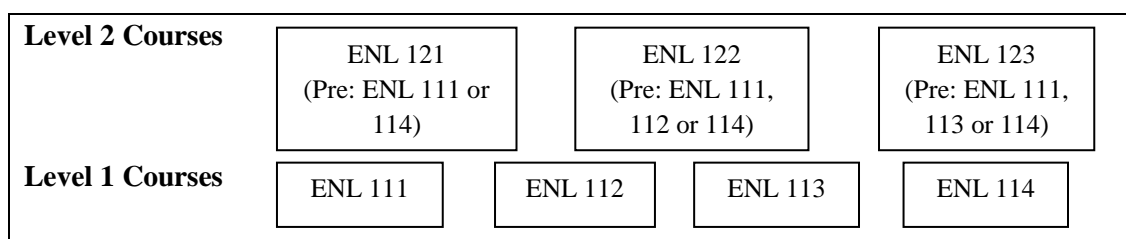
Figure 1.1 Organization of Foundation English Courses Offered by English
Language Institute

When this study was carried out, the English Language Institute's vision was to develop communicative competence in English language for university's graduates. The institute also aimed to 1) encourage students to practice English via interactive learning activities and utilize information and communicative technology (ICT); 2) train students to compete with graduates from other institutions in terms of English communication; and 3) launch graduates into the international arena by encouraging students to have autonomy in learning English through the use of technology. In terms of teaching approach, it was clearly stated in the English Language Institute's philosophy that a functional approach has been applied to EFL teaching to enable students to communicate in practical environments. With such vision, objectives and philosophy, it is possible to state that English language teaching at this university is function-and communication-based. This teaching approach is closely related to CLT which has been developed from the theory of language as communication (Richards & Rodgers, 2001; Berns, 1990, as cited in Savignon, 2007).

1.8 Definitions of Key Terms

For mutual and correct understanding, in this study, the following terms have their definitions as set out below.

Communicative competence refers to an ability to know a language and to use such language for communication with other people in various situations (Hedge, 2000).

Communicative language teaching (CLT) means a language teaching approach which is grounded in social constructivism, sociocultural theory and a theory of language as communication, (i.e., language is learned or acquired through communication). Also, the primary goal of CLT is to equip learners with communicative competence.

English communicative competence refers to an ability to use English for effective communication.

Intercultural communicative competence model (ICC Model) means the intercultural communicative competence model proposed and updated by Byram (1997, 2009), and consisting of linguistic, sociolinguistic, discourse and intercultural competence.

Intercultural approach to language teaching means a language teaching approach which is extended from CLT and aims at developing learners to have intercultural communicative competence. The intercultural approach to language teaching is also referred to as intercultural dimension in language teaching.

Intercultural communicative competence (ICC) refers to an ability to communicate and interact effectively and appropriately with people who are linguistically and culturally different from oneself (Byram, 2000; Fantini & Tirmizi, 2006).

Intercultural competence (IC) means the competence that lies at the heart of the ICC Model and consists of five factors involving intercultural communication. These five factors are attitudes, knowledge, skills of interpreting and relating, skills of discovery and interaction, and critical cultural awareness.

Perception means how Thai EFL learners and teachers think about ICC in terms of its role in contributing to their English language learning and teaching, respectively, including its role in learners' English communicative competence, based on their previous knowledge and experiences thereof.

1.9 Outline of the Dissertation

This study is made up of five chapters. Chapter 1 provides the study's overview consisting of background, problem statement, objectives, research

questions, significance and scope of the study including relevant information of the context where this study was carried out.

In Chapter 2, key conceptual frameworks on which this study is based are reviewed and discussed. These conceptual frameworks are 1) foreign language teaching approaches which are divided into CLT and the intercultural approach to language teaching, and 2) perception especially perceptions of teachers and learners. In addition to the conceptual frameworks, previous research on similar topics were reviewed and discussed.

Chapter 3 presents the information on how this study was carried out to answer the study's research questions. In particular, it provides information concerning the study's guiding philosophical worldviews and research design, population and sample selection, instrumentation, validity and reliability tests of data collection instruments, data collection procedure, data analysis and a summary of conceptual frameworks for data analysis.

Chapter 4 presents the findings from the data analysis in the order of the research questions. Given that this study is in a mixed methods design which involves both quantitative and qualitative data, the quantitative data which had been analyzed through descriptive statistics are presented first, followed by the qualitative data analyzed with a constant comparative method. Also, a summary of findings for each research question is provided.

Chapter 5 is divided into three sections. The first section is where the researcher discusses findings of the three research questions by referring to the conceptual frameworks and previous studies reviewed and discussed in Chapter 2. The second section is where the researcher examines the study's implications. In the last section, the researcher offers recommendations for future research and discusses limitations and contributions of this study.

CHAPTER 2

LITERATURE REVIEW

In the previous chapter, a broad overview of this study was presented. In this chapter, conceptual frameworks on which this study is based and relevant previous research are reviewed and discussed. Because this study aims to investigate how Thai EFL learners and teachers perceive ICC and the extent to which they believe that ICC can contribute to their English language learning and teaching, the main conceptual frameworks relevant to this study include foreign language teaching methodologies and perception. A review of the literature on foreign language teaching methodologies starts with a brief account of teaching methodologies that have been implemented for English language teaching in Thailand in order to provide an overview of ELT in Thailand. Then, theoretical explanations of CLT and the intercultural approach to language teaching, the two teaching approaches which strongly relates to the context and the main focus of this study, are reviewed and discussed. As for the literature concerning perception, learners' and teachers' perceptions are of particular focus, and the influences of perceptions on their learning and teaching, respectively, are reviewed and discussed.

2.1 Foreign Language Teaching

In Thailand, English is taught as a foreign language and used as a lingua franca to serve various kinds of international communication (e.g., international relations, trade and tourism) (Baker, 2008; Foley, 2005). In terms of teaching methodologies, Methitham and Chamcharatsri (2011) succinctly summarized the teaching methodologies that have been adopted for English language teaching in Thailand as follows:

Thai teachers and students have long experienced ELT methodologies including Audio-Lingual in 1960, Communicative Language Teaching in 1977, functional-communicative approach in 1996 generated by English native-speaking theorists, and a recent national curriculum issued by the Ministry of Education in Thailand. (Methitham & Chamcharatsri, 2011, p. 63)

The above summary reveals that like other EFL countries, ELT methodologies in Thailand have shifted from the traditional approaches to communicative approaches, and that CLT has been adopted for ELT in Thailand for several decades. Additionally, several scholars (e.g., Methitham, 2009; Saengboon, 2002; Weerawong, 2004), consistently indicated that CLT can be considered the core teaching approach for ELT in Thailand at present.

Given the fact that CLT is the main teaching approach for ELT in Thailand and that this study aims to explore Thai EFL learners' and teachers' perceptions toward ICC which is the ultimate goal of the intercultural approach to language teaching, theoretical explications relating to these two teaching approaches are comprehensively reviewed and discussed in this first section. As for CLT, the fundamental characteristics of this approach, its ultimate goal of communicative competence, and difficulties arising from its implementation in EFL contexts, including Thailand, are reviewed and discussed. As for the intercultural approach to language teaching, the following issues are reviewed and discussed: origin and central tenets of the intercultural approach to language teaching; differences between the intercultural approach to language teaching and CLT; ICC; how to promote ICC in foreign language classrooms; challenges of intercultural approach to language teaching implementation; and the interrelationship between the intercultural approach to language teaching and the concept of English as a lingua franca. This first section is completed with a review of previous studies on the implementation of the intercultural approach to language teaching in various contexts, including Thailand.

2.1.1 Communicative Language Teaching

CLT has been considered a major approach to second and foreign language teaching (Hu, 2002; Savignon, 2007; Richards, 2006; Jarvis & Atsilarat, 2004).

Historically, CLT emerged in the late 1960s as a result of British applied linguists' doubt about the effectiveness of situational language teaching which was then employed in language teaching (Richards & Rodgers, 2001). CLT, which is also known as the "communicative approach" or "functional approach", is largely derived from the theory of language as communication (Richard & Rodgers, 2001; Berns, 1990, as cited in Savignon, 2007), and it should be viewed as an approach, rather than a method because it does not present any clear-cut methodological procedures for language teaching (Richards & Rodgers, 2001; Richards, 2006; Hadley, 2001). Instead, what CLT presents is a broad perspective of language teaching, and a set of underlying principles that touch upon the following issues: goals of language teaching; how language is learned; relevant classroom activities; and roles of teachers and learners in language classrooms (Richards, 2006).

2.1.1.1 Fundamental Characteristics of CLT

Savignon (2007, p. 209) pointed out the crux of CLT by stating that "The essence of CLT is the engagement of learners in communication in order to allow them to develop their communicative competence." This statement reflects two key traits of CLT. First, CLT views communication as an opportunity or task for learners to learn and acquire a language by using it to communicate with other people (Richards & Rodgers, 2001; Richards, 2006). Second, the ultimate goal of CLT is to equip learners with communicative competence (Canale & Swain, 1980; Hedge, 2000; Savignon, 2007; Richards & Rodgers, 2001; Richards, 2006; Aguilar, 2007; Kamiya, 2006) which can be broadly conceived of as an ability "to know a language and to be able to put that knowledge to use in communicating with people in a variety of settings and situations" (Hedge, 2000, p. 45). Apart from the above key traits, CLT is a learner-centered approach which allows learners to acquire communicative language ability through trial and error (Richards & Rodgers, 2001). Additionally, Richards and Rodgers (2001) indicate that CLT focuses on meaning and fluency in addition to grammatical correctness which lies at the heart of many traditional language teaching approaches (e.g., audiolingualism in North America and situational language teaching in the UK).

2.1.1.2 Differences between CLT and Traditional Approaches to Language Teaching

The last two key traits of CLT discussed above have demonstrated two fundamental differences between CLT and traditional language teaching approaches. The first difference is that while the traditional approaches are teacher-centered, CLT is learner-centered. This difference derives from different views toward the way language is learned. In explicating this difference, Richard (2006, p. 6) stated that in the traditional approaches, "students are presented with grammar rules and then given opportunities to practice using them" while under the CLT approach, "students are given examples of sentences containing a grammar rule and asked to work out the rule for themselves." Put simply, according to the traditional approaches, learners learn language deductively whereas under the CLT approach, learners learn language inductively.

The second difference between CLT and traditional language teaching approaches is that while the traditional approaches focus on the grammatical correctness of language outputs (i.e., grammar-focused), CLT tends to put less emphasis on grammar. With its key traits of fluency-focus and communication-orientation (Brumfit & Johnson, 1979; Hedge, 2000; Kamiya, 2006; Richards, 2006; Whong, 2013), CLT places strong emphasis on communicability of the language outputs. In other words, CLT focuses more on getting the message across, rather than producing language that is grammatically perfect.

In addition to the above two differences, CLT and traditional approaches are different from each other from the way these two approaches view the role of context in language learning. That is, language learning subject to traditional approaches is context-free whereas with CLT, language learning is context-dependent (Finocchiaro & Brumfit, 1983, as cited in Richards & Rodgers, 2001; Richards, 2006). On the one hand, the traditional approaches view that language can be learned whereby the context in which the language is used can be ignored. On the other hand, under the CLT approach, context is deemed as one crucial factor affecting the way language is produced and used; as such, context must be dealt with in a language classroom.

The aforementioned difference concerning the role of context in language teaching was pointed out by and can be credited to Dell Hymes, a sociolinguist and ethnographer of communication. Hymes (1972, as cited in Canale & Swain, 1980, p. 4) argued that in a study of language, there should be "place for consideration of the appropriateness of sociocultural significance of an utterance in the situational and verbal context in which it is used", in addition to the grammatical knowledge which is required for producing grammatically-correct language outputs. Such appropriateness of language to the context can be conceived of as the rules of language use in various contexts. In the literature concerning CLT, these rules of language use and language knowledge were commonly and collectively referred to as "communicative competence" which is the ultimate goal of CLT.

2.1.1.3   Communicative Competence

The notion of communicative competence emerged for the first time in 1970s. This term was coined by Hymes (1972) in reaction to Chomsky's (1965) linguistic theory which heavily focuses on linguistic competence without considering the appropriateness of language to the context where the language is used (Kamiya, 2006; Canale & Swain, 1980; Celce-Murcia, 2007). In other words, Hymes (1972) viewed that Chomsky's linguistic competence (i.e., knowledge of phonological and lexicogrammatical rules of a language) per se is not enough to enable language learners to use language successfully, especially in communication. Hymes' (1972, p. 278) statement that "there are rules of use without which the rules of grammar would be useless" shows that an ability to use language appropriately to the context is of equal significance to linguistic competence. These views of Hymes are also reflected in his argument that to know a language, it is essential to know "when to speak, when not, and as to what to talk about with whom, when, where and in what manner" (Hymes, 1972, p. 277), apart from the ability to make the language outputs grammatically correct.

2.1.1.4   Various Models of Communicative Competence

To delineate what exactly communicative competence is, Hymes proposed a communicative competence model which is broader than Chomsky's (1965) linguistic theory in at least two ways. First, the term competence, as used by Hymes (1972), refers to both knowledge and ability to use such knowledge while

Chomsky's (1965) competence refers to knowledge only (Canale & Swain, 1980). Second, Hymes' (1972) communicative competence model treats linguistic competence as one of its two core components. In other words, Hymes' (1972) communicative competence model consists of linguistic competence which was proposed by Chomsky (1965) and a sociolinguistic competence which can be conceived of as an ability to use linguistic competence for effective and appropriate communication in a variety of contexts and settings (Aguilar, 2007; Canale & Swain, 1980; Celce-Murcia, 2007; Hedge, 2000; Kamiya, 2006). Hymes (1972) is among the very first scholars who introduced and underlined the significance of sociocultural aspects of language in language teaching (Aguilar, 2007; Bagarić & Djigunović, 2007; Canale & Swain, 1980). His seminal work, On Communicative Competence, has had profound impacts on applied linguists and language teachers around the world.

In 1980, Canale and Swain proposed their communicative competence model which was developed from Hymes' (1972) model. Agreeing with Hymes' (1972) model of communicative competence, Canale and Swain (1980, p. 6) explicitly stated that communicative competence consists of at least grammatical competence (or linguistic competence in Hymes' (1972) model) and sociolinguistic competence, that is, "knowledge of the rules of language use." Nevertheless, although their conceptualization of communicative competence is, in many ways, in line with that of Hymes, Canale and Swain extended Hymes' (1972) model by adding strategic competence to it. According to Canale and Swain (1980, p. 30), strategic competence refers to "verbal and nonverbal communication strategies that may be called into action to compensate for breakdowns in communication due to performance variables or to [*sic*] insufficient competence." Put simply, Canale and Swain's (1980) communicative competence model is made up of grammatical, sociolinguistic and strategic competence. Canale and Swain added the strategic competence to Hymes' (1972) communicative competence model on the grounds that knowledge of communication strategies can significantly aid learners to acquire the second language, especially at the outset of their second language learning.

A few years later after Canale and Swain's (1980) model of communicative competence was proposed, in 1983, Canale proposed a revised model

of communicative competence. Basically, this revised model is similar to the 1980's model except that the rules of discourse which were previously a subcomponent of sociolinguistic competence are treated as a distinct component in this model. In other words, Canale's (1983) communicative competence model is made up of grammatical, sociolinguistic, strategic and discourse competence. While the definitions of grammatical, sociolinguistic and strategic competence remain unchanged, the discourse competence is defined as "mastery of how to combine grammatical forms and meanings to achieve a unified spoken or written text in different genres" (Canale, 1983, p. 9).

Drawing on the models developed by Canale and Swain (1983), Celce-Murcia, Dörnyei, and Thurrell (1995) proposed a new model of communicative competence which includes the fifth component of communicative competence called "actional competence". This new component refers to "competence in conveying and understanding communicative intent by performing and interpreting speech acts and speech act sets" (Celce-Murcia et al., 1995, p. 9). Apart from including the new component, this new model was proposed to illustrate how each component in the model relates to one another (Celce-Murcia, 2007).

With over ten years of language teaching experience, Celce-Murcia (2007) revised the 1995 model by incorporating two significant dimensions of language learning into the model. This newly-revised model of communicative competence consists of six competences; each of which is briefly outlined below.

1) Sociocultural competence. Knowledge of how to express messages appropriately within the overall social and cultural context of communication.

2) Discourse competence. Knowledge of how to select, sequence and arrange words, structures, and utterances to achieve a unified spoken message.

3) Linguistic competence. Knowledge of phonology, lexis, morphology and syntax of the language.

4) Formulaic competence. Knowledge of fixed and prefabricated chunks of language often used by speakers in everyday interaction.

5) Interactional competence. Knowledge of how to perform common speech acts and speech act sets in the target language (i.e., actional competence), knowledge of turn-taking system in conversation and dialogic genres (i.e., conversational competence), and knowledge of non-verbal/paralinguistic aspects in oral interaction (i.e., non-verbal/paralinguistic competence).

6) Strategic competence. Knowledge of learning and communication strategies. (Celce-Murcia, 2007, pp. 45-50)

According to Celce-Murcia (2007), this newly-revised model sheds light on at least five fundamental principles of language teaching. These five principles are 1) an integration of culture into language teaching; 2) a use of authentic materials and activities that are context-based and meaningful to learners; 3) an incorporation of formulaic and conversational aspects of language into language instruction in addition to linguistic aspects; 4) a focus on dynamic aspects of interaction; and 5) a focus on learning and communication strategies. These five principles are, by and large, similar to the core tenets of the intercultural approach to language teaching which emerges from and can be considered a descendant of CLT.

From the above review of communicative competence models, it is possible to conclude that most communicative competence models are based on Hymes' (1972) model. Also, the emergence of communicative competence has shifted and broadened the focus of language teaching from mastery of grammatical rules to encompass other aspects of language, especially sociolinguistic and sociocultural aspects which play a part in enabling learners to use the language effectively and appropriately for communicative purpose. With the emphasis on both grammatical rules and context of language use, communicative competence is closely related to CLT in the way that communicative competence is CLT's ultimate goal (Richards, 2006). Nevertheless, although CLT is generally viewed as theoretically sound and more relevant for language teaching than the traditional approaches, an application of CLT to English language teaching in various contexts where English is taught as a foreign language (henceforth called "EFL") was not as successful as expected by CLT proponents. The following sub-sections present difficulties associated with an implementation of CLT in English language classrooms in various EFL contexts, including Thailand.

2.1.1.5   Limitations of CLT Implementation in EFL Contexts

Since its emergence, CLT has been considered theoretically sound and more effective in enabling language learners to communicate in the language learned than its predecessors of audiolingual approach and grammar-translation method (Ahmad & Rao, 2013; Koosha & Yakhabi, 2012). As such, it is not surprising that CLT has been taken up by English language teachers worldwide, especially those in EFL contexts (Ahmad & Rao, 2013; Hu, 2002; Jarvis & Atsirilarat, 2004.; Koosha & Yakhabi, 2012; Li, 1998). Nevertheless, after being implemented for a period of time, CLT was found to be incompatible with and posed several problems in many EFL contexts (Ahmad & Rao, 2013; Ellis, 1996; Hu, 2002; Jarvis & Atsirilarat, 2004; Li, 1998).

Li (1998) and Ahmad and Rao (2013) who conducted case studies to investigate difficulties associated with CLT application to English language teaching in South Korea and Pakistan, respectively, reported that these difficulties can be classified into four main groups: difficulties relating to teachers, students, educational system, and CLT itself. Both studies, despite being conducted fifteen years apart and in different countries, similarly reported that the teacher-related difficulties (e.g., lack of proficiency in spoken English, strategic and sociolinguistic competence and lack of training in and a firm grasp of CLT) were the major barriers to a successful implementation of CLT in these two countries. Apart from teacher-related difficulties, difficulties relating to students (e.g., low proficiency, low motivation in learning English, and reluctance to take part in communicative activities), difficulties relating to educational system (e.g., large class size, grammar-based examination and shortage of education support), and difficulties relating to CLT (e.g., being western culture-based, less attention to EFL cultural and contextual factors, and lack of effective assessment) have been attributed to the limited success of CLT in South Korea (Li, 1998) and Pakistan (Ahmad & Rao, 2013). According to Li's (1998) study, these four main difficulties were also faced by teachers in other EFL contexts (e.g., China, Japan and Vietnam).

Consistent with the above two studies, Hu (2002, p. 94) stated that the constraints of CLT implementation in China include "lack of necessary resources, big class size, limited instructional time, teachers' lack of language proficiency and

sociolinguistic competence, examination pressure and cultural factors". Aside from those constraints, Hu (2002, p. 96) explicitly indicated that many of the CLT central tenets and practices are in conflict with the "Chinese culture of learning" which was defined as "a whole set of expectations, attitudes, beliefs, values, perceptions, preferences, experiences, and behaviours that are characteristics of Chinese society with regard to teaching and learning." According to Hu, many roles of teachers under the CLT approach (e.g., classroom facilitator and moderator) go against Chinese culturally-perceived roles of teachers as a source or provider of knowledge and a figure of authority in classroom that should be revered and not challenged. In terms of teaching methods, knowledge transmission and teacher-dominated class are generally-accepted teaching practices in China while these practices are totally against the learner-centered approach which lies at the heart of CLT. This conflict between CLT central tenets and culturally-rooted perceptions and practices of teaching and learning in China has led to CLT's failure in China.

The conflicts indicated by Hu fall within the difficulties related to CLT itself as suggested by Li (1998) and Ahmad and Rao (2013). What is worth noting here is that while CLT underscores the significance of context in language teaching and learning, CLT itself pays little or no attention to the context where it can be used or is intended to be used (i.e., EFL countries). In other words, what CLT theorists have always focused on is describing what CLT is and what its primary goal (i.e., communicative competence) consists of without giving any thought to any obstacle that may arise from cultural differences of the contexts where CLT is implemented. Conceptualized in western English-speaking countries, CLT bears many traits that are conducive to the cultures of learning and teaching in these countries, but not those of EFL countries. Hu's (2002) explication of CLT's failure in China is a good example illustrating this point.

2.1.1.6 Limitations of CLT Implementation in Thailand

Similar to other EFL contexts, CLT in Thailand is not problem-free. Put another way, CLT, which has long been adopted for English language teaching in Thailand (Jarvis & Atsilarat, 2004; Methitham & Chamcharatsri, 2011), faced similar obstacles as those reported in other EFL contexts. Several local scholars (e.g., Dhanasobhon, 2006; Noom-Ura, 2013; Wiriyachitra, 2002) viewed English language

teaching in Thailand as a failure as evidenced by Thais' low average scores and low ranking on a number of English proficiency tests like TOEFL (Educational Testing Service, 2016) and IELTS (IELTS Partners, 2009-2017) as previously discussed in Chapter 1.

The failure of CLT in Thailand is attributed to numerous factors ranging from unqualified English language teachers, low-motivated students, irrelevant teaching methodologies, insufficient materials and equipment, an abundance of curriculum content, irrelevant assessment methods to scarce opportunity for Thai students to use English in meaningful communication outside classrooms (Chulalongkorn University Academic Service Centre, 2000; Dhanasobhon, 2006; Foley, 2005; Noom-Ura, 2013; Wiriyachitra, 2002; Wongsothorn et al., 2002). Among these factors, unqualified teachers and irrelevant teaching methodologies have often been claimed as major causes of such failure (Methitham, 2009; Noom-Ura, 2013; Prapaisit, 2003; Weerawong, 2004; Wiriyachitra, 2002).

As for teachers, in addition to their heavy teaching loads and other administrative tasks to fulfill, most Thai teachers of English were reported as having inadequate knowledge and skills in English (Kaur, Young, & Kirkpatrick, 2016; Noom-Ura, 2013; Prapaisit, 2003; Wiriyachitra, 2002). According to Noopong (2002, as cited in Noom-Ura, 2013) and Baker (2008), this is especially the case in primary education. That is, the majority of Thai teachers of English in primary schools did not have a bachelor degree in English; as such, they did not have a thorough grasp of English (The Nation, 2005, as cited in Baker, 2008). Limited proficiency in English inevitably prevents these teachers from giving correct or generally-accepted English inputs to learners. In addition to the English teachers in the primary schools, based on the researcher's experience as an English language lecturer in tertiary education, the issue of teachers' limited proficiency in English also exists at tertiary education.

As for teaching approaches for English language classroom in Thailand, CLT can be considered the most preferred approach for Thai ELT practitioners (Methitham, 2009; Saengboon, 2002; Weerawong, 2004). Nevertheless, teachers' positive attitude toward CLT does not always translate into an application of this approach to their English classrooms. Weerawong (2004) found that most Thai teachers in her study who supported and underwent CLT training program did not use

this approach in their English classrooms. Instead, these teachers turned back to the traditional approach which was characterized by extensive teacher talk and a teaching of language features (e.g., vocabulary and pronunciation) in isolation from context. Similar findings were also reported by Saengboon (2002) who found that most Thai teachers in his study had a positive view toward CLT, but they had an ambivalent attitude toward full applicability of CLT to their English classrooms. Also, from his classroom observation, less than half of the participating teachers successfully conducted their teaching according to CLT's core tenets. Likewise, Prapaisit (2003) reported that Thai teachers of English in her study, despite having a firm grasp of learner-centered approach which is one key trait of CLT, did not employ learning techniques of CLT such as group work and pair work in their classes at all, and these classes can be viewed as teacher-centered rather than learner-centered.

Based on the above research findings, it can be said that CLT in Thailand has faced similar impediments to those reported in other EFL contexts. Additionally, CLT seems to be welcomed by most Thai teachers of English who are in quest of finding a marvelous approach to equipping their students with both knowledge and skills required for effective communication in English. With communicative competence as its major goal, CLT seems to promise an end to the aforesaid quest of Thai teachers of English. However, as reported by several studies, CLT has not been successfully applied to ELT in the Thai context. In critiquing the application of CLT to ELT in Thailand, Methitham and Chamcharatsri (2011) stated that Thai teachers of English seemed to blindly adopt CLT without considering whether CLT is relevant to Thai ways of teaching and learning, including Thai students' learning behaviors, the very same points raised by Hu (2002). As a result of this blind adoption, it is not surprising for these teachers to discover later that CLT is not a panacea for their students' ill-English proficiency and turn back to what they are more familiar with; that is, grammar translation method and rote memorization (Methitham & Chamcharatsri, 2011).

So what could be the ways out of this unpleasant situation of ELT in Thailand? Many scholars and ELT practitioners worldwide who have been aware of or encountered problems in implementing CLT in their teaching contexts (e.g., Ellis,1996; Hu, 2002; Jarvis & Atsilarat, 2004; Koosha & Yakhabi, 2012; Li, 1998)

consistently argued that although CLT is a better choice for language teaching than the audiolingual and grammar-translation methods, it is not universally applicable. The problems arising from CLT implementation in various EFL contexts have given rise to new perspectives on English language teaching (e.g., postmethod pedagogy and English as a lingua franca). One of these new perspectives which has received tremendous attention from foreign language teaching scholars and practitioners worldwide in the past few decades is an intercultural approach to language teaching.

2.1.2 Intercultural Approach to Language Teaching

Emerging in the late 1990s, the intercultural approach to language teaching, also known as an intercultural dimension in language teaching, is much more recent than CLT. Also, this approach is regarded as more comprehensive and can better correspond to the rising phenomenon of intercultural communication in the 21st century (Alptekin, 2002; Byram, 1997, 2009; Byram, et al., 2002; Corbett, 2003; Liddicoat & Scarino, 2013). Nevertheless, prior to discussing the central tenets and underlying objective of this approach, it is worth looking at how this approach was brought into being.

2.1.2.1 Origin of Intercultural Approach to Language Teaching

A review of literature concerning the intercultural approach to language teaching reveals that there are five main considerations giving rise to this new approach to language teaching. These five considerations are the interrelationship between language and culture; cultural dimension in language teaching; increased globalization; role of English as a global language; and failure of CLT in various EFL contexts.

1) Interrelationship between language and culture

One effective way to explore the interrelationship between language and culture is to look at the definition of the term "culture". So far, this term has been variously defined by numerous scholars in various fields of study thanks to the fact that this term encompasses a number of disciplines such as anthropology, ethnography of communication, intercultural communication and foreign language education (Furstenberg, 2010). Also, up until the present, there is still no absolute consensus on what this term means. Moreover, it is anticipated that more definitions

of this term will be generated and proposed. Nevertheless, although the different definitions emphasize different aspects of culture to correspond to the central focus of each discipline, they, by and large, illustrate the interrelationship between language and culture. For instance, according to Kroeber and Kluckhohn (1952, as cited in Spencer-Oatey, 2012, p. 2),

> Culture consists of patterns, explicit and implicit, of and for behaviour acquired and transmitted by symbols, constituting the distinctive achievements of human groups, including their embodiment in artifacts; the essential core of culture consists of traditional (i.e., historically derived and selected) ideas and especially their attached values; culture systems may, on the one hand, be considered as products of action, on the other as conditional elements of future action.

The above definition shows that culture has strong influence on people's behaviors and can be used to distinguish one group of people from other groups. Additionally, culture is always attached with values and it may be viewed as both an output of or input for action. Also, culture is acquired and transmitted via "symbols", one of which is linguistic code; that is, language.

Similar to the above definition, Kramsch (1998, p. 127) defined culture as "membership in a discourse community that shares a common social space and history, and a common system of standards for perceiving, believing, evaluating and acting." The phrase "a common system of standards for perceiving, believing, evaluating and acting" can be interpreted as language. Kramsch's definition of culture is analogous to Byram's (1989, as cited in Byram, 1997, p. 39) definition of this term: "the beliefs and knowledge which members of a social group share by virtue of their membership."

Apart from the foregoing definitions, Ledarach (1995, p. 9) succinctly defined culture as "the shared knowledge and schemes created by a set of people for perceiving, interpreting, expressing, and responding to the social realities around them." From this definition, it is possible to interpret that one of "the shared knowledge and schemes" is language. Additionally, from a language teaching perspective, culture is referred to as "learned and shared human patterns or models of

living; day- to-day living patterns, these patterns and models pervade all aspects of human social interaction. Culture is mankind's primary adaptive mechanism" (Damen, 1987, p. 367).

Three significant commonalities can be extracted from the above definitions of culture. First, culture is shared by each group of people. Second, culture has direct influence on people's behavior and their worldviews. Finally, all of the above definitions explicitly or implicitly show that language is intertwined with culture as a carrier or a sub-set of culture. Given the interrelationship between language and culture as explicated above, a number of scholars in applied linguistics and second or foreign language education (e.g., Byram, 1997, 2009; Byram et al., 2002; Corbett, 2003; Kramsch, 1998; Liddicoat & Scarino, 2013; Genc & Bada, 2005) have called for an integration of culture teaching into language courses, resulting in what is known today as "cultural dimension" or "cultural aspects" in second or foreign language teaching.

2) Cultural dimension in language teaching

Cultural dimension in language teaching refers to the teaching of language in which cultural aspects of the language, whether those of the target language, the learners' mother tongue or other languages, are integrated (Baker, 2012). Apart from the inextricable connection between language and culture as explicated above, there are other reasons for integrating culture into a language course. One apparent benefit of including culture in a language course is that knowing culture will enable learners to be a proficient and effective user of the language learned (Nault, 2006, as cited in Alyan, 2011). Bennett, Bennett, and Allen (2003, p. 237) emphasized this significance of culture in language education by stating that "the person who learns language without learning culture risks becoming a fluent fool" which refers to "someone who speaks a foreign language well, but does not understand the social or philosophical content of that language" (Alyan, 2011, p. 33). In addition, an integration of culture into language courses can help learners to become more aware of their own culture. Alyan (2011) illustrated this point by stating that culture usually operates at a subconscious level, and it is difficult to understand one's own culture without being exposed to other cultures. In other words, when learners are exposed to different cultures, it is much easier for them to understand

their own culture by looking at 1) how their own culture is different from other cultures; and 2) how their own culture has influenced their worldviews and behaviors.

Nowadays, culture teaching in a language course has been widely recognized by language educators and teachers (e.g., Ho, 2009; Kourova & Modianos, 2013; Li, 2014). Nevertheless, the issues of what culture should be taught and how to teach it are still debatable in all types of contexts (Furstenberg, 2010; Liaw, 2006). Traditionally, culture was taught in a language class through a factual transmission method; that is, factual information of the target language's culture (e.g., literature, arts, customs and habits) is transmitted to learners for memorization (Byram, 1997; Furstenberg, 2010; Liaw, 2006). Later, it was suggested that the cultural dimension in language teaching be expanded to encompass other cultures, especially those of the learners (Byram et al., 2002; Corbett, 2003; Kramsch, 1998; Liddicoat & Scarino, 2013; Genc & Bada, 2005; Baker, 2012). In addition, "Culture learning is not merely learning the target language culture, but gaining insights into how the culture of the target language interacts with one's own cultural experience" (Liaw, 2006, p. 50).

So far, such development of cultural dimensions to language teaching has been viewed as going on the right track. Nevertheless, Baker (2011, 2012) indicated that this type of culture teaching in language classrooms which tries to raise the learners' awareness of the target language culture and other cultures is not very feasible for ELT. This is partly due to the fact that presently, English is not a language spoken by specific groups of people so it is hard to figure out what culture English is actually tied to. In other words, given the widespread use of English as a lingua franca nowadays by non-native speakers of English who outnumber the native speakers of English (Crystal, 2012; Seargeant & Swann, 2012), it is posited that English should no longer be viewed as the "property of one culture or community" (Baker, 2009b, p. 568) and it would be too rough or even misleading to connect English with the cultures of native English speakers like British, American or Australian cultures (Cheng, 2007). To be more specific, McArther (1998, as cited in Cheng, 2007, p. 17) remarked that "English represents a repertoire of cultures, not a monolithic culture."

In an attempt to help solve this issue, Baker (2011, 2012) postulated that the cultural dimension to ELT should aim at raising intercultural awareness, rather than cultural awareness, among English language learners. This postulation of Baker (2011, 2012), which is consistent with the intercultural approach to language teaching, is based on two significant grounds. First, the notion of cultural awareness is quite limited because it tends to be bound to a national culture. Second, the notion of intercultural awareness is more comprehensive, realistic and flexible than cultural awareness because it is based on a "'non-essentialist' view of culture and language that better accounts for the fluid and dynamic relationship between them" (Baker, 2012, p. 62). Put simply, the notion of intercultural awareness does not ignore the fact that when English is used by non-native speakers, it is likely to be influenced by or reflect the non-native speakers' cultures which can be different from those of native English speakers. This second ground also implies that the notion of intercultural awareness recognizes the crucial role of English as a global language at the present time which is the era of globalization.

3) Increased globalization

A review of literature concerning the concepts of intercultural communicative competence and intercultural approach to language teaching reveals that globalization is usually, if not always, claimed as one cause of the emergence of the intercultural approach to language teaching. For instance, Liddicoat and Scarino (2013, p. 1) explicitly stated that "As the process of globalization, increased mobility, and technological development have come to shape ways of living and communicating, there has been a growing recognition of the fundamental importance of integrating intercultural capacities into language teaching and learning." Likewise, Moeller and Nugent (2014, p. 1) stated that "With increased globalization, migration and immigration there has been a growing recognition for the need for an intercultural focus in language education." These two statements revolve around the same issue; that is, increased globalization and mobilization have called for a kind of language teaching that enables language learners to have not only linguistic competence of the language learned, but also an ability to effectively interact with those having different linguistic and cultural backgrounds from themselves. Undoubtedly, this kind of

language teaching is the intercultural approach to language teaching or language teaching in which intercultural dimensions are incorporated.

To grasp how globalization gives rise to the intercultural approach to language teaching, it is important to understand what globalization is. So far, like the term "culture", the term "globalization" has been variously defined by different people whereby the differences among these definitions are largely influenced by the contexts, disciplines and stances of the definers (Alyan, 2011). Seargent (2012, as cited in Seargeant & Swann, 2012, p. 178) stated that globalization is often understood as "the way in which businesses are taking advantage of the expansion of world markets". Apart from the aforesaid definition, globalization is conceived of as "what happens when the movement of people, goods or ideas among countries and regions accelerates" (Coatsworth, 2004, as cited in Cheng, 2007, p. 3). Coatsworth's definition shows that globalization involves more than one single country or region, and its impacts can be at the regional or global level. Apart from the above definition, globalization is defined as:

> Globalization has indeed affected what and how we do things at all levels. The distance between countries is becoming smaller and the world around us is more like a global village. In this global village, everyone depends on each other, thus we have more opportunities and obligations to communicate with one another. (Cheng, 2007, p. 3)

Cheng's definition of globalization alludes to one crucial effect of globalization: a global village. This global village refers to the world where people from different parts of the world can contact and communicate together easily with no problem of geographical distance. Given the emergence of globalization and the global village, Alyan (2011, p. 17) pointed out that "globalization has reshuffled the parameters of foreign language education." To make this point clear, Alyan (2011) explained that apart from focusing on linguistic competence (i.e., mastery over grammatical rules and vocabulary) of the target language, foreign language education should aim at enabling language learners to effectively and appropriately interact and communicate with those having different sociolinguistic and sociocultural backgrounds from themselves. In other words, foreign language teaching should also

help learners to acquire intercultural communicative competence so that they can perform well in the global village. One more thing worth noting here is that globalization does not only give rise to the concept of global village. The other concept arising from globalization is global language. Thanks to its widespread use in various domains such as economics, politics, media and education, English is inevitably and generally viewed as one of the significant global languages at present (Crystal, 2012).

4) English as a global language

To understand how English has become a global language, it is important to grasp what a global language is. According to Crystal (2012, p. 2), a language will be considered a global language "when it develops a special role that is recognized in every country." In other words, to acquire such a status, "a language has to be taken up by other countries around the world. They must decide to give it a special place within their communities, even though they may have few (or no) mother-tongue speakers" (Crystal, 2012, p. 4). What is explicit from this definition is that a global language is not restrictively used in any specific country nor is it used by any particular group of people. What is implicit here is that there are sheer numbers of users and speakers of a global language.

The fact that English is now used for both intracultural and intercultural communications by people all over the world makes it possible to state that English is one of the global languages at present. With this status of a global language, it is very difficult (if not impossible) to control the use of English to strictly conform to the way English is used by native English speakers. As indicated by World Englishes (WE) and English as a lingua franca (ELF) scholars (e.g., Canagarajah, 2013; Jenkins, 2009; Seidlhofer, 2011), when English becomes a global language, many varieties of English have emerged (e.g., Tinglish which refers to the use of English by Thai people in the way that is particularly unique to or commonly used by Thai people). Although these varieties of English share certain linguistic features with those of English as used by native English speakers, they do have their own local variation which can be understood as 1) the user's adjustment of their use of English to ensure that their interlocutors understand what they are trying to convey through English (Jenkins, 2009); or 2) results of their mother tongue's interference.

In the case of Tinglish, an omission of a final consonant sound in a word, the use of /t/ sound instead of /θ/ sound in "thank you", the stress on the last syllable of any English word (e.g., computer, theory and telephone) and non-use or incorrect use of an article commonly made by Thai people can be regarded as examples of such local variation. Given a large number of varieties of English, it has been postulated that the main focus of English language teaching in EFL contexts should be expanded to include other varieties of English rather than exclusively focusing on English of native speakers like British or American English (Baker, 2011; Kongkerd, 2013; Pakir, 2009, as cited in Ke & Cahyani, 2014). This is to make English language teaching more realistic and better correspond to English's status as a global language. This can also help expose learners to various varieties of English which will raise their awareness and make them more tolerant of English variants that are different from native English speakers' norms (Byram et al., 2002).

5) Failure of CLT in various EFL contexts

Apart from the foregoing four considerations (interrelationship between language and culture, cultural dimension in language teaching, increased globalization, and English as a global language), the failure of CLT in various EFL contexts paves the way for an emergence of the intercultural approach to language teaching. A number of literature on the intercultural approach to language teaching (e.g., Aguilar, 2007; Alptekin, 2002; Byram, 1997; Cook, 1999; Corbett, 2003) repeatedly reported that one crucial factor making CLT fail in several EFL contexts is the fact that CLT heavily demands language learners to know the culture and to communicate like the native speakers of the language learned. This demand may be regarded as one central tenet of CLT as it is believed that knowing the culture of and "how" to communicate like native speakers will enable leaners to have successful communication with native speakers of the target language.

In the eyes of certain scholars (e.g., Byram, 1997; Kramsch, 1998; Alptekin, 2002; Corbett, 2003), this heavy demand for language learners to acquire cultural knowledge of and to communicate like native speakers could be regarded as a practice of enculturation. Also, to have "native-like" communication is an unrealistic and unattainable goal and can do more harm than good to language learners (Byram, 1997). According to Byram, such a demand "ignores the conditions

under which learners and native speakers learn and acquire language" and "would create the wrong kind of competence" (Byram, 1997, p. 11). That is, when learning a new language, learners need to abandon their own language and culture "in order to blend into another linguistic environment, becoming accepted as a native speaker by other native speakers" (Byram, 1997, p. 11). This implies that in learning a language, learners will rarely (if not never) be in the same position as the native speaker, and this can result in an unbalanced power relation between language learners and native speakers of the language learned. It is this unbalanced power relation between language learners and native speakers that calls for a reconsideration of the culture teaching under the CLT approach as well as a new way of dealing with the issue of culture teaching in a language classroom (Alptekin, 2002; Byram, 1997; Corbett, 2003). This reconsideration, by and large, gives rise to the intercultural approach to language teaching.

So far, this section has explained how the intercultural approach to language teaching has come into existence. In brief, there are five main considerations giving rise to this approach. These five considerations are the interrelationship between language and culture; cultural dimension in language teaching; increased globalization; English as a global language; and the failure of CLT in various EFL contexts. The next section will look at the differences between CLT and the intercultural approach to language teaching.

2.1.2.2 Differences between CLT and the Intercultural Approach to Language Teaching

Even though the intercultural approach to language teaching is grounded in and extended from CLT (Byram, 1997; Derin et al., 2009; Piątkowska, 2015), it is different from CLT in many facets. First, the intercultural approach is broader than CLT in the way that it encompasses and underscores non-linguistic aspects of communication (e.g., nonverbal communication, inter-group and cross-cultural relations) which did not gain much attention from language educators (Byram, 1997). The recognition of these non-linguistic aspects is reflected in an underlying assumption of this approach that a successful interaction between people from diverse cultures does not depend only on "establishing and maintenance of human relationships" (Byram, 1997, pp. 32-33).

Second, the primary goal of the intercultural approach to language teaching is not to develop learners to communicate like the native speakers in the same way as CLT, but to develop them to be "intercultural speakers or mediators who are able to engage with complexity and multiple identities and to avoid stereotyping which accompanies perceiving someone through single identity" (Byram, et al., 2002, p. 5). In other words, the intercultural approach does not aim to equip language learners with communicative competence, but intercultural communicative competence which is defined as the "competences which enable them to mediate/interpret the values, beliefs and behaviours (the 'cultures') of themselves and of others and to 'stand on the bridge' or indeed 'be the bridge' between people of different languages and cultures" (Byram, 2006, as cited in Ho, 2009, p. 65) or "a complex of abilities needed to perform effectively and appropriately when interacting with others who are linguistically and culturally different from oneself" (Fantini & Tirmizi, 2006, p. 12). Similar to the above view, Corbett (2003) stated that intercultural approach to second or foreign language education aims at language development and intercultural understanding and mediation.

The primary goal of the intercultural approach (i.e., to equip learners with intercultural communicative competence) inevitably creates a new set of language teaching objectives as set out below.

> To give learners intercultural competence as well as linguistic competence; to prepare them for interaction with people of other cultures; to enable them to understand and accept people from other cultures as individuals with other distinctive perspectives, values and behaviours; and to help them see that such interaction is an enriching experience. (Byram et al., 2002, p. 6)

Based on the above set of language teaching objectives, the roles of teachers and learners in a language classroom with an intercultural dimension have been extended from those of the CLT classroom. In a language classroom where the intercultural approach is implemented, apart from developing learners' linguistic competence, teachers are primarily required to foster in learners the competence which enable learners to see "the connections between their own and other cultures, as well as awaken their curiosity about differences and otherness" (Aguilar, 2007, p. 69)

including to promote learners' autonomy. Put simply, teachers have to play the roles of facilitator and mediator (Aguilar, 2007, 2010; Moeller & Nugent, 2014). In parallel with these roles of teachers, students are required to play roles of ethnographer (Aguilar, 2007; Corbett, 2003) or "researcher or discoverer of knowledge" (Moeller & Nugent, 2014, p. 4).

The other feature distinguishing the intercultural approach to language teaching from CLT is the way these two approaches deal with the issue of culture teaching in a language classroom. As implied earlier, according to the CLT approach, only culture of the native speakers have been emphasized in a language class while the learners' cultures have to be put aside (Byram, 1997). However, Byram viewed that cultural content to be dealt with in a language course should not be restricted to those of the target language because of the rise in intercultural communication which often occurs between non-native speakers of the language. This is particularly true in the case of the English language. Thus, it is suggested that in addition to the native speakers' culture, the learners' and other cultures be included in foreign and second language courses.

In order for language learners to be intercultural speakers and to provide language teachers with a guideline on how to incorporate intercultural dimensions into their language teaching, Byram (1997) proposed a multidimensional model of intercultural communicative competence which lies at the heart of the intercultural approach to language teaching.

2.1.2.3   Byram's Model of Intercultural Communicative Competence

Byram (1997) introduced a model of intercultural communicative competence (ICC Model) which is rooted in applied linguistics, sociolinguistics, social identity theory, cross-cultural communication, and social and cultural capitals (Byram, 1997, 2009). The ICC model, which was revised in 2009, is displayed below.

```
┌──────────────────────────────────────────────────┐
│  ┌────────────────────────────────────────────┐  │
│  │    Intercultural Communicative Competence   │  │
│  └────────────────────────────────────────────┘  │
│  ┌──────────┐  ┌──────────────┐  ┌────────────┐   │
│  │ linguistic│  │sociolinguistic│  │  discourse │   │
│  │ competence│  │  competence   │  │ competence │   │
│  └──────────┘  └──────────────┘  └────────────┘   │
│            ┌──────────────────────────┐           │
│            │  Intercultural Competence │          │
│            └──────────────────────────┘           │
│                    skills of                      │
│                  interpreting /                   │
│                     relating                      │
│                                       attitudes-  │
│                       critical        curiosity/  │
│        knowledge      cultural         openness   │
│                      awareness                    │
│                     skills of                     │
│                     discovery/                    │
│                     interaction                   │
│                                                   │
│  ┌──────────┐  ┌──────────────┐  ┌────────────┐   │
│  │ classroom│  │   fieldwork   │  │ independent│   │
│  │  t and l │  │   (t) and l   │  │  learning l│   │
│  └──────────┘  └──────────────┘  └────────────┘   │
│             Locations of Learning                 │
└──────────────────────────────────────────────────┘
```

Figure 2.1 A Model of Intercultural Communicative Competence
Source: Byram, 2009, p. 323.

As illustrated above, ICC consists of linguistic, sociolinguistic, discourse competence (three fundamental components of communicative competence) and intercultural competence. Among the aforesaid competence, intercultural competence (IC) is deemed as most significant, and is comprised of five elements which are believed to affect people's ability to communicate across cultures. These five elements are:

1) Attitudes: curiosity and openness, readiness to suspend disbelief about other cultures and belief about one's own. …

2) Knowledge: of social groups and their products and practices in one's own and in one's interlocutor's country, and of the general processes of societal and individual interaction. …

3) Skills of interpreting and relating: ability to interpret a document or event from another culture, to explain it and relate it to documents or events from one's own. …

4) Skills of discovery and interaction: ability to acquire new knowledge of a culture and cultural practices and the ability to operate knowledge, attitudes and skills under the constraints of real-time communication and interaction. …

5) Critical cultural awareness: an ability to evaluate, critically and on the basis of explicit criteria, perspectives, practices and products in one's own and other cultures and countries. (Byram, 1997, pp. 57-63; Byram, 2009, p. 323)

A thorough examination of IC in Byram's ICC Model reveals that IC has nothing to do with linguistic features at all. Instead, the five elements constituting IC can be viewed as non-linguistic aspects which have been consistently posited by a number of intercultural scholars (e.g., Gudykunst, 1994; Jandt, 2013; Samovar & Porter, 2004) as key factors affecting both intracultural and intercultural communications. This interpretation makes it possible to view Byram's ICC Model as a hybrid between language teaching and intercultural communication disciplines (Piątkowska, 2015). However, as a foreign language educator, Byram places more emphasis on the language teaching discipline. The greater emphasis on language teaching can be seen from his ICC Model that also encompasses the locations of learning as well as roles of teachers (t) and learners (l) at the lower part of the diagram in Figure 2.1. Byram apparently stated that his ICC Model has three basic features which are: 1) the model sets an attainable goal of building intercultural speakers; 2) the model, which is developed from a language teaching perspective, is relevant to educational context; and 3) the model touches upon the locations of learning and explicates teachers' and learners' roles (1997).

Byram's (1997, 2009) ICC Model has been extensively used as a theoretical framework by scholars and teaching practitioners who incorporated intercultural dimensions in their language teaching (Hismanoglu, 2011; Liaw, 2006; Holmes & O'Neill, 2012; Garrett-Rucks, 2014). Nevertheless, like other theoretical models, it is not flawless. Matsuo (2012) criticized the model as an individual-oriented list-type model because the model merely describes the components of ICC and IC without suggesting how each component in the model is related to each other, and how to implement the ICC Model in a language classroom. Additionally, Matsuo viewed that the notion of culture in the ICC Model is equated to national culture, and this equation can obscure the dynamic and heterogeneous traits of culture. In the researcher's opinion, Matsuo's critique is valid to a certain extent, especially the point that Byram did not suggest ways to make use of the ICC Model. For this point, Byram et al. (2002) clearly suggested many kinds of activities and materials that can be utilized in a language classroom to promote learners to be intercultural speakers. These activities and materials are discussed in greater detail in the following section.

One thing worth noting here is that there are a number of models relating to the concept of intercultural communicative competence. For example, Bennett's (1993) developmental model of intercultural sensitivity (DMIS), Gudykunst's (1995) Anxiety/Uncertainty Management Model (AUM), Deardorff's (2006) Process Model of Intercultural Competence, including the PEER model introduced by Holmes and O'Neill (2012). However, given that Byram's ICC Model is grounded in language teaching and extended from CLT, it is of particular relevance to the present study.

2.1.2.4   How to Promote ICC in Foreign Language Classrooms

This section discusses the ways or techniques to promote ICC in foreign language classrooms. Also included in this section are examples of activities that can be used to promote ICC in foreign language classrooms based on Byram's ICC Model. Before discussing these techniques in detail, it is worth noting that the information presented and discussed in this section is largely drawn from the document entitled "Developing the Intercultural Dimension in Language Teaching: A Practical Introduction for Teachers" by Byram, Gribova, and Starkey (2002). In the researcher's view, this document, which can be considered a teacher's manual, is of

particular relevance to this section given that it contains easy-to-understand and practical information supported by concrete examples. Also, the information and activities contained in this document have been cited in a number of literature on the intercultural approach to language teaching (e.g., Aguilar, 2007, 2010; Corbett, 2003; Ho, 2009; Liddicoat, 2005; Lindner, 2010; Usó-Juan & Martínez-Flor, 2008).

Grounded in the concepts of learner-centeredness and learning by doing in the same way as CLT, the intercultural approach to language teaching requires learners to be active, rather than passive. In other words, learners need to be deeply engaged in tasks or activities that are designed to help them to acquire ICC. One technique which has been repeatedly referred to as effectively enabling learners to acquire ICC is a comparative analysis (Aguilar, 2007, 2010; Byram et al., 2002; Corbett, 2003; Ho, 2009; Liddicoat, 2005; Lindner, 2010; Usó-Juan & Martínez-Flor, 2008). According to Byram et al. (2002), the comparative analysis technique requires learners to analyze and compare target language culture with learners' own culture in order to see any similarities or differences between these cultures, and there are several ways to put this technique into practice. "For example, foreigners' views about the learners' country as represented in a travel guide or in a tourist brochure might be compared with the learners' own experience of and views about their own country; …" (Byram et al., 2002, p. 10). Apart from identifying the similarities or differences between cultures, learners are required to reflect their views towards such similarities or differences (Byram et al., 2002; Corbett, 2003; Furstenberg, 2010; Liddicoat, 2005; Lindner, 2010; Troncoso, 2012; Usó-Juan & Martínez-Flor, 2008). In a nutshell, the comparative analysis technique does not only focus on the target language culture, but also attempts to enable learners to better understand and realize how the target language culture is different from or similar to their own and others' cultures. The knowledge of these differences or similarities between cultures are believed to help learners: 1) to be more open to something unfamiliar; 2) to better cope with any cultural differences during intercultural communication; and 3) to better understand their own cultural practices (Byram et al., 2002; Troncoso, 2012).

The comparative analysis technique is applicable to various activities available in the CLT approach, for instance, simulation, role-play and information-gap activities (Byram et al., 2002; Corbett, 2003). Byram et al. (2002) provided one

example illustrating how to apply the comparative analysis technique to a role-play activity. To help learners understand how people in the target language behave, interact and communicate in a certain situation, learners are assigned to do a role-play of welcoming a visitor. In this role-play activity which can be performed in the form of pair work, one learner acts as a foreigner visiting his or her own country while the other learner acts as a host welcoming the visitor (Byram et al., 2002). It is believed that this kind of activity can expose learners to other cultures and help them to better realize the similarities and differences between cultures in this particular situation as well as learn from their experiences of putting themselves in another person's shoes (i.e., taking a role of visitor). Alternatively, learners can be assigned individually or in a small group to interview foreigners about their views on any cultural practice or issue, and compare such views with the leaners' own views toward such practice or issue (Usó-Juan & Martínez-Flor, 2008).

Another technique to promote ICC in a foreign language classroom is to present the existing learning materials from intercultural and critical perspectives (Byram et al., 2002). This technique is particularly relevant to the teaching context where teachers are required to follow a particular curriculum or where "direct encounters with a foreign culture are not available for either teachers or learners" (Byram et al., 2002, p. 11). To use this technique, teachers can make use of the existing themes or content available in the learning materials and "encourage learners to ask further questions and make comparisons" of such themes or content with those available in the learners' culture (Byram et al., 2002, p. 16). For instance, if a reading passage in a textbook is about sports, apart from having students practice basic reading skills such as identifying main ideas, supporting details or summarizing the passage, teachers may encourage students to relate the theme of sports to other issues such as gender, age, region and religion. In other words, teachers may ask questions like whether this sport is popular in learners' country, or whether this sport is predominantly played by males or females. What lies at the heart of this technique is "to get learners to compare the theme in a familiar situation with examples from an unfamiliar context" (Byram et al., 2002, p. 16).

The other technique that can be used to promote ICC in a foreign language classroom is to use authentic materials such as audio recordings, written

documents and a variety of visual aids (e.g., map, photographs and cartoons) (Byram et al., 2002; Corbett, 2003; Liddicoat, 2005; Usó-Juan & Martínez-Flor, 2008; Lindner, 2010; Ho, 2009). Usó-Juan and Martínez-Flor's (2008) and Lindner's (2010) suggestion of critical reading is a good example illustrating how to use this technique. According to Usó-Juan and Martínez-Flor (2008, pp. 165-166), critical reading is an activity that requires readers to "make judgments about how a text is argued" and it will help learners "to focus not only on what the text says (typical of close reading exercises) but also, and most important [*sic*], on how the text portrays the given topic (i.e., author's choices of language and structure)." In this way, the learners are believed to grasp how a particular topic is viewed in the target language culture, and whether or not this topic is similarly or differently viewed in the learners' culture. In a similar vein, Lindner (2010) viewed that critical reading can be conceived of as interrogating the text which can help readers to know more about the text's source. To interrogate the text, readers may ask questions such as when, where, why, and how the text was produced, and for whom to read (Lindner, 2010). In asking these questions, learners are believed to notice the way in which the text is presented, including any implied meanings, assumptions or stances of the writer.

So far, this section presents key techniques that can be used to promote ICC in foreign language classrooms, including some examples of practical activities. What is apparent here is that these techniques are not totally new; instead, they can be combined with the currently-existing activities of the CLT approach like pair-work, group-work and role play. These techniques, at the same time, encourage teachers and learners to be more open and flexible to different worldviews. Nevertheless, despite the fact that these techniques can be used in combination with the existing activities, the intercultural approach to language teaching is not widely adopted by foreign language teachers worldwide. The next section will look at the possible causes for this minimal adoption of the intercultural approach to language teaching.

2.1.2.5 Challenges of Intercultural Approach to Language Teaching Implementation

Byram et al. (2013) explicitly stated that presently the issues of cultural and intercultural dimensions in language teaching including intercultural competence have captured considerable attention of scholars in the field of foreign language

teaching. This attention is demonstrated by a large volume of theoretical papers on these issues. Nevertheless, while there is a long list of scholarly work elaborating the significance of these issues for language teaching, an integration of intercultural dimensions into language teaching is hardly seen in foreign language classrooms worldwide (Byram & Risager, 1999; Byram et al., 2013; Garrido & Álvarez, 2006; Sercu, 2006; Alyan, 2011).

A review of literature concerning the intercultural approach to language teaching and an integration of cultural and intercultural dimensions into foreign language classrooms reveals that there are four main factors deterring foreign language teachers from fully and accurately adopting the intercultural approach to language teaching. The first factor that has been repeatedly indicated in most literature is the teachers' lack of a thorough grasp of the intercultural approach to language teaching. Several scholars (e.g., Atay, Kurt, Çamlibel, Ersin, & Kaslioglu, 2009; Gu, 2016; Sercu, 2006; Tran & Dang, 2014; Cheng, 2007; Tian, 2013) similarly reported that although teachers had positive views toward the intercultural approach to language teaching and ICC, they rarely integrated the cultural and intercultural dimensions into their classrooms because they did not have a thorough grasp of the intercultural approach to language teaching and ICC.

This lack of a thorough grasp of the intercultural approach to language teaching and ICC certainly has adverse impacts on the culture teaching of the teachers. That is, with an unclear conception of the intercultural approach to language teaching and ICC, the teachers are left to adapt what they have in hand and implement this approach as per their own understanding (Garrido & Álvarez, 2006). This kind of implementation can be consistent with or contradictory to the underlying principles of the intercultural approach to language teaching. Several scholars (e.g., Barletta Manjarrés, 2009; Garrido & Álvarez, 2006; Gu, 2016; Sercu, 2006; Tran & Dang, 2014; Tian, 2013; Zhou, 2011) reported that without a firm grasp, most teachers generally teach culture in a traditional way of passing cultural knowledge or information onto learners. Gu (2016) even found in her study that because of the lack of clear conception of ICC, teachers only focused on the native English speakers' culture when teaching culture while the cultures of other non-English speaking countries received no attention of the teachers at all. Additionally, without a firm

grasp of what the intercultural approach to language teaching is, the teachers' objectives in teaching culture do not conform to the essence of the intercultural approach to language teaching. Put another way, the culture teaching in a traditional way is not likely to help learners to become intercultural speakers or acquire intercultural communicative competence (Barletta Manjarrés, 2009; Gu, 2016; Sercu, 2006).

To solve this issue of teachers' lack of a good grasp of the intercultural approach to language teaching and ICC, numerous scholars (e.g., Atay et al., 2009; Garrido & Álvarez, 2006; Barletta Manjarrés, 2009; Sercu, 2006) consistently suggested that teacher education (both pre-service and in-service programs) include this approach and the concept of ICC so as to prepare and equip the teachers with knowledge of and information on how to implement the intercultural approach and integrate ICC into their teaching. Apart from equipping the teachers with knowledge of the intercultural approach, Tran and Dang (2014, p. 99) suggested that teachers be explicitly informed of "why they should integrate it, for what purposes and with what benefits" to raise teachers' awareness of the burgeoning role of the intercultural approach to language teaching and ICC.

The second factor that prevents foreign language teachers from fully adopting the intercultural approach to language teaching and integrating ICC into their teaching is that the intercultural approach lacks a consistent methodology for dealing with culture in language classrooms (Garrido & Álvarez, 2006; Barletta Manjarrés, 2009). Garrido and Álvarez (2006, p. 167) indicated that this lack of consistency in culture teaching methodology makes it hard for teachers to set cultural objectives for teaching and learning in a language classroom, and "even when cultural objectives have been clearly outlined, further decisions have to be made as to what cultural aspects should be included to enhance communication and how they can be introduced to students." This lack of consistent methodology may result from the fact that culture is a fluid and complex concept, making it hard to define. Because of the lack of consistent teaching methodology, fluid and complex natures of culture, together with a lack of a firm grasp of the intercultural approach to language teaching, it is very likely that foreign language teachers feel lost or even confused when teaching culture (Garrido & Álvarez, 2006; Gu, 2016). As such, it is not surprising at

all for teachers to drop the culture-related content from their teaching, to teach culture peripherally, or to teach culture in a traditional way of cultural information transmission as earlier discussed (Garrido & Álvarez, 2006; Gu, 2016; Tran & Dang, 2014).

Another factor contributing to foreign language teachers' minimal adoption of the intercultural approach to language teaching is that the intercultural approach to language teaching does not have systematic assessment (Barletta Manjarrés, 2009; Gu, 2016). A lack of systematic assessment may be attributed to the fact that "ICC assessment methods are mainly of qualitative and subjective nature" (Gu, 2016, p. 266). Similar to the foregoing view, Barletta Manjarrés (2009) posited that that the assessment of culture and ICC is always loaded with subjectivity which poses various challenges to evaluators (i.e., foreign language teachers in this case). These challenges are:

> teachers often rely on their own experiences to make judgments related to culture; there is a positivistic tradition in testing which does not agree with the nature of the competence; there is little interdisciplinary research and collaboration; and the evaluator needs to be flexible in accepting students' own interpretations, which, at the same time, would go against the concept of objective, reliable testing (Paige, Jorstad, Siaya, Klein, & Colby, 1999, as cited in Barletta Manjarrés, 2009, p. 147)

Also, to perform a proper assessment of culture and ICC as suggested by the intercultural approach to language teaching, teachers have to design and employ various forms of assessment instruments (e.g., problem-solving tasks, case studies and portfolios) which imply additional workload for teachers (Gu, 2016). Because of this lack of systematic assessment and possible increase in their workload, it comes as no surprise that foreign language teachers feel reluctant to fully adopt the intercultural approach to their language teaching despite their positive attitudes toward this approach.

Apart from the above factors, inadequacy of administrative support and learning materials that can be used to promote ICC in a language classroom is another factor leading to the low adoption of the intercultural approach to language teaching

(Barletta Manjarrés, 2009; Garrido & Álvarez, 2006; Gu, 2016; Young & Sachdev, 2011). As for administrative support, Gu (2016, p. 265) explicitly reported that "the lack of administrative encouragement, support or imperatives" resulted in the low adoption of ICC teaching and assessment. In her study, Gu concluded that without strong and formal supports from relevant agencies in charge of foreign language education, whether ICC will be integrated into their language classrooms is left for the teachers to decide.

In terms of relevant learning materials, it has been reported that presently, learning materials that can be used to support the teaching of culture under the intercultural approach to language teaching are still short in supply (Barletta Manjarrés, 2009; Garrido & Álvarez, 2006). Most readily-available textbooks are still designed to support linguistic competence, rather than intercultural communicative competence or ICC. Also, Atay et al. (2009, p. 133) viewed that teachers did not adopt the intercultural approach in their teaching because "they might not have the necessary resources such as computers, Internet, DVD players, or tape-recorders" that can be used to promote ICC.

Aside from the above factors, there are other factors which have also been reported as leading to the minimal adoption of the intercultural approach to language teaching. Two of these factors are that the ultimate goal of the intercultural approach (i.e., ICC) is still not the major goal for foreign language learning in the eyes of teachers, learners and their parents (Sercu, 2006; Onalan, 2005, as cited in Tran & Dang, 2014), and teachers did not have enough time to cover the culture-related content due to the abundance of curriculum content (Karbinar & Guler, 2013).

So far, what have been discussed in this section are key factors causing the minimal adoption of the intercultural approach to language teaching or the absence of the intercultural dimension in foreign language classrooms. A review of related literature shows that there are four key factors deterring foreign language teachers from fully and accurately adopting the intercultural approach to language teaching. These factors are: 1) teachers' lack of a firm grasp of the intercultural approach to language teaching and ICC; 2) a lack of consistent methodology for dealing with culture in language classrooms; 3) a lack of systematic assessment methods for ICC; and 4) a lack of administrative support and learning materials that

can be used to promote ICC in language classrooms. The next section will look at how the intercultural approach to language teaching relates to the notion of English as a lingua franca, another issue which can be regarded as partly emerging from the failure or limited success of the CLT approach.

               2.1.2.6 Interrelationship between the Intercultural Approach to Language Teaching and English as a Lingua Franca

This section discusses how the intercultural approach to language teaching relates to the notion of English as a lingua franca (henceforth called "ELF") which has gained tremendous attention of applied linguists as well as English language practitioners and educators worldwide since the 1980s (e.g., Pan & Block, 2011; Ke & Cahyani, 2014). Nevertheless, prior to discussing how these two notions relate to each other, it is deemed appropriate to clarify at the outset what ELF is.

Up until now, several scholars (e.g., Firth, 1996; Seidlhofer, 2011; Jenkins, 2009) have provided similar definitions of the ELF. According to Firth (1996), ELF refers to "a 'contact language' between persons who share neither a common native tongue nor a common (national) culture, and for whom English is the chosen foreign language of communication" (p. 240). Similarly, Seidlhofer (2011, p. 7) defines ELF as "any use of English among speakers of different first languages for whom English is the communicative medium of choice, and often the only option." Jenkins (2009, p. 200) consistently explains that ELF is "English being used as a lingua franca, the common language of choice, among speakers who come from different linguacultural backgrounds." These three oft-cited definitions of ELF demonstrate two significant facets of ELF: English language users and the purpose for using English. It is apparent from these definitions that users of ELF are not native speakers of English, and ELF is primarily used for cross-cultural communication which can be between non-native speakers of English and between native and non-native speakers of English.

In his seminal book, Teaching and Assessing Intercultural Communicative Competence, Byram (1997, p. 113) apparently indicates that the intercultural approach to language teaching which aims at equipping learners with ICC is compatible with the notion of ELF on the grounds that both notions "involve learners in questioning and discovering, not simply accepting a transmitted account of

a specific country and its dominant cultures, which might be feared by less powerful countries." What is implied here is that English language teaching that treats English as a lingua franca, rather than the property or an artefact of some groups of people, is likely to be welcomed by EFL countries that perceive the threat of cultural imperialism attached to English language teaching (Phillipson, 1992; Pennycook, 1994). Additionally, in Byram's view, "the acquisition of intercultural communicative competence can take place through the learning of a lingua franca, whether English or another language, just as it can through more traditional forms of foreign language learning" (Byram, 1997, p. 115). What Byram tries to convey here is that ICC can be promoted in the English language classroom which views English as being owned and controlled by its native speakers and the English language classroom which views English as a lingua franca.

Similar to Byram, the researcher views the intercultural approach to language teaching goes hand in hand with ELF. That is, both notions empower and emancipate EFL teachers and learners from being manipulated by native speakers' norms. Also, both notions take cultural factors of EFL countries into account. In other words, these two notions repudiate popular myth which endorses the belief that only native-like communication is acceptable. Additionally, while these notions oppose and attempt to undermine native speakers' dominance, norms and roles in the language teaching, they encourage EFL teachers and learners to be more open and tolerant to any use of English that is deviant from native speakers' norms. At the same time, they provide greater freedom to EFL teachers and learners to try and use the language in the way that may be unnatural or ungrammatical to native speakers but communicable and comprehensible to their non-native interlocutors. In the researcher's view, this greater freedom can have positive effects on both EFL teachers and learners; that is, it may boost their confidence in using English.

The increased globalization and spread of English as a global language explicated above can also illustrate the relationship between the intercultural approach to language teaching and ELF. With increased globalization and the fact that English is increasingly used by and between non-native speakers of English, it is possible to state that no one is now the "true" owner of English who has an absolute control over its use. Put another way, English is no longer anyone's or any country's personal

property (Baker, 2009b). As such, it is not suggested to teach English in the way that strictly conforms to the native speakers' norms (e.g., British or American English) as in the past because this way of teaching is not compatible with the way English is currently used. Instead, it has been postulated that EFL learners be exposed to a variety of Englishes that are currently used by different groups of users so as to raise their awareness of other varieties of English as well as to better prepare them for global communication. This postulation, by and large, illustrates the linkage between the intercultural approach to language teaching and English as a lingua franca; that is, both notions promote an exposure of EFL learners to a variety of Englishes and cultures in English language teaching.

In brief, this section explicates that the intercultural approach to language teaching relates to ELF in a way that both of them are against the concept of native-like communication, and both of them correspond well to the way English is currently used. The next section presents a review of previous studies in which the intercultural dimension was incorporated in foreign language classrooms.

2.1.2.7 Promotion of ICC and Integration of Intercultural Dimensions into Foreign Language Classrooms

A search for studies on ICC reveals a number of studies dealing with this issue on multiple aspects. When the search is narrowed down to a promotion of ICC or an integration of intercultural dimensions into foreign language classrooms, it was also found that most of these studies were conducted to investigate how ICC can be promoted or how intercultural dimensions can be incorporated in the context of foreign language teaching. What is interesting is that these studies share certain commonality. The first commonality is that the promotion of ICC or integration of intercultural dimensions into the foreign language classrooms was implemented in the form of a collaborative learning project in which two groups of learners with diverse cultural backgrounds communicate together on cultural issues or practices. The second commonality is that most of the aforesaid projects made use of the Internet to facilitate communication between these two groups of learners. The third commonality is that the results of these studies showed that the studies' participants (i.e., students participating in the projects) have, by and large, acquired ICC. Set out below are details of certain studies sharing the above commonality.

Furstenberg (2010) discussed the issue of whether culture can be the focal point of a language classroom by referring to a project called "Cultura" which was developed and implemented in 1997 by him and his team at Massachusetts Institute of Technology. The goal of this project was to enable "students to access and understand core but essentially invisible aspects of a foreign culture – namely, the attitudes, beliefs and values that underlie it" (Furstenberg, 2010, p. 330). This goal, to some extent, is comparable to IC in Byram's (1997) ICC Model. Participants of this project were divided into two groups: MIT students studying French, and French students at Grande Ecole, a French university, studying English. Although not explicitly stated, it is clear from Furstenberg's description of this project that a comparative analysis technique was adopted to help promote the students' IC. That is, these two groups of students were required "to compare and analyze a large variety of digital textual and visual materials from their respective cultures and then exchange perspectives about these materials via online discussion forums to collaboratively gain a better understanding of their respective cultures" (Furstenberg, 2010, p. 330). After the project was completed, Furstenberg, in his capacity as a member of the team responsible for the Cultura project, reported, among other results, that intercultural competence can be successfully promoted in a language classroom even in a lower-intermediate class. Also, use of technology, especially the Internet, made this project possible and had a positive impact on students' learning; that is, this project allowed students to "gradually construct their knowledge and understanding of the other culture" through their participation in "dynamic and interactive process with their foreign peers" (Furstenberg, 2010, p. 331).

Similar to the Cultura project, in 2006, Liaw conducted an e-learning project which was principally designed to help promote EFL students' ICC through English language learning. In this project, sixteen Taiwanese undergraduates studying foreign languages and literature at a private university in Taiwan were assigned to read four English articles which were written about their culture and were available online through an e-learning system. After reading each article, these students needed to do vocabulary and comprehension tests, to write their feedback toward the article to their teacher and the researcher, and to participate in an e-forum to discuss and share their views on the article with thirty-two students taking a course in English as a

second language (ESL), bilingual teacher education program in the USA. To help the students do these online assignments, two online tools (i.e., online dictionary and online concordance) were provided in the e-learning system.

At the end of this project, Liaw (2006) reported that all the sixteen Taiwanese students can communicate in the target language fluently with only little help from the provided online tools. Additionally, Liaw found that the Taiwanese students' discussion entries on the e-forum illustrated their intercultural competence which can be categorized as "(A) interest in knowing other people's way of life and introducing one's own culture to others; (B) ability to change perspective; (C) knowledge about one's own and others' culture for intercultural communication; and (D) knowledge about intercultural communication processes" (Liaw, 2006, p. 57). Liaw also viewed that online communication is "conducive to the development and knowledge and attitudes of intercultural competence" (Liaw, 2006, p. 60).

Another project which was conducted in much the same vein as the above two projects is the "Connecting Classrooms Project", a collaboration between schools in America and Russia (Kourova & Modianos, 2013). Like the first two projects, this project utilized the Internet for communication between the two groups of students: American students studying Russia as a foreign language, and Russian students studying English as a foreign language. However, the Internet was not the only medium of communication as in the first two projects. The two groups of students in the Connecting Classrooms Project also communicated with each other through letters, including gifts and artefacts exchanged in parcels. The project's overall aim was to combine "language instruction with real experience to foster meaningful social, cultural, and personal learning" (Kourova & Modianos, 2013, p. 64) and was divided into two phases: years 1 and 2. While year 1 was the time for the students from these two countries to get to know each other, in year 2, these students were assigned to do many academic projects which were designed to help them develop their intercultural awareness as well as ICC. According to Kourova and Modianos, this project benefited the participating students in at least three ways. First and foremost,

> students develop an understanding of the target culture and they develop
> positive attitudes toward the target culture. They learn that there are multiple

ways of perceiving matters and understanding them and, most importantly, they learn that their views and those of their local culture have large impact on their lives. (Kourova & Modianos, 2013, p. 66)

The second benefit gained by the students from participating in this project was that students acquired some research skills; that is, they know what to do when they have to do research on cultural topics. The third benefit was that this project "brought them closer to the richness of the variety of their own local culture" (Kourova & Modianos, 2013, p. 67).

Another project illustrating how ICC or intercultural dimension can be promoted or integrated into a foreign language classroom was conducted by Planken, van Hooft, and Korzilius (2004). Unlike the first three projects, this project was implemented without collaboration from students in a different country, and it was incorporated into the foreign language courses of the intercultural business communication (IBC) program at Nijmegen University in the Netherlands. In this project, the first-year students of the IBC program were required to do two main types of tasks which were designed to enhance both their linguistic and intercultural competences based on Byram's (1997) ICC Model. In the first task or awareness-raising task, students were required to study and examine authentic business communications between native and non-native speakers which were conducted in the foreign language learned and "to describe and interpret specific aspects of that communication, using their first language (L1) or everyday communication practices as a baseline of comparison" (Planken et al., 2004, p. 312). In the second task or production task, students did assignments in which they had to practice the foreign language learned and "business pragmatic ability" (Planken et al., 2004, p. 313) whereby the practice was performed by ways of participating in business communication activities. According to Planken et al. (2004) although this project was still in its pioneer stage, it was found that the students participating in this project had a bigger vocabulary bank, especially business terms, and that students' foreign language competence in both oral and written forms for business communication improved.

Based on the results of the four projects discussed above, it is apparent that ICC or intercultural dimension can be successfully promoted or integrated, respectively, into the foreign language education. Additionally, apart from helping learners to acquire ICC which was the main aim of these projects, the integration of intercultural dimensions can help learners improve their linguistic competence and acquire other useful skills (e.g., research skills).

Apart from investigating how ICC can be promoted in foreign language classrooms, other studies were carried out to explore the issue of ICC or the intercultural dimensions in foreign language classrooms in other aspects. For instance, Hismanoglu (2011) conducted a quantitative study to explore factors affecting ELT students' ICC acquisition. Among the three factors of linguistic proficiency, overseas experiences and formal education of intercultural communication, overseas experiences and formal education of intercultural communication were found to have effects on the students' acquisition of ICC while linguistic proficiency did not have strong influence on the students' ICC acquisition. Additionally, Holmes and O'Neill (2012, p. 711) found from their qualitative study that while developing their intercultural competence, the participants in their study underwent the process consisting of "acknowledging reluctance and fear, foregrounding stereotypes, moving beyond stereotypes, monitoring feelings, working through confusion, moving from complacency to complexity, and acknowledging boundaries around competence."

This section provides a brief summary of how to promote ICC and integrate the intercultural dimensions into the foreign language classrooms by presenting research reports concerning ICC promotion in various contexts. Consistent with this section, the next section looks at the promotion of ICC and integration of the intercultural dimensions into Thai EFL classrooms.

2.1.2.8 Promotion of ICC and Integration of Intercultural Dimensions into Thai EFL Classrooms

A search for literature concerning the promotion of ICC and the integration of intercultural dimensions into Thai EFL classrooms exhibited that only a few papers (e.g., Baker, 2009a, 2011, 2013; Kongkerd, 2013; Laopongharn & Sercombe, 2009) have touched upon the aforesaid issues. These papers can be divided into two groups: theoretical and empirical research.

In the theoretical papers, the researchers (e.g., Kongkerd, 2013; Laopongharn & Sercombe, 2009) generally explicated why and how ICC should be integrated into Thai EFL classrooms. For instance, in recognition of the current role of English as a lingua franca for intercultural communications in Thailand, Kongkerd (2013) argued that ELT in Thailand should no longer be restricted to native English speakers' norms. Instead, ELT in Thailand should be expanded to include other varieties of English, especially those which are most likely to be encountered by Thai EFL learners. Specifically, Kongkerd remarked that when teaching grammar and pronunciation, English teachers in Thailand should focus more on intelligibility, rather than accuracy, of the outputs because less emphasis on accuracy according to native English speakers' norms may help boost Thai learners' confidence in speaking English. This remark apparently corresponds to the intercultural approach's core tenets previously discussed. Apart from calling for less emphasis on native English speakers' norms, Kongkerd suggested that ICC be promoted in Thai EFL classrooms through a use of media (e.g., social networks, films and music) so as to enable learners to effectively communicate in English. Similar to Kongkerd's (2013) views, Laopongharn and Sercombe (2009, p. 59) strongly supported an incorporation of the intercultural dimensions and ICC in EFL classrooms in Thailand. According to Laopongharn and Sercombe, increased ICC "is likely to produce more proficient users of English as a foreign language."

As for the empirical research papers, so far, the researcher has found only two papers presenting empirical studies on the incorporation of intercultural dimensions in English language teaching in Thailand. These two studies were carried out by the same scholar, Will Baker. The first empirical study was Baker's (2009a) Ph.D. thesis in which he explored the relationships between English language and culture when English is used as a lingua franca for intercultural communication in the EFL context (i.e., Thailand). To explore such relationships, Baker proposed an intercultural awareness concept which was built on several existing intercultural competence conceptualizations proposed by other scholars (e.g., Byram's (1997) ICC). According to Baker (2009a, p. 88), the intercultural awareness refers to "a conscious understanding of the role culturally based forms, practices and frames of reference can have in intercultural communication, and an ability to put these

conceptions into practice in a flexible and context specific manner in real time communication." To Baker (2009a), the intercultural awareness can better account for the relationships between English language and culture than cultural awareness on the grounds that the intercultural awareness recognizes and encompasses the fluid, dynamic and emergent nature of culture in such relationships which had often been overlooked. In other words, the intercultural awareness recognizes the fact that when English is used as lingua franca in intercultural communication, its culture is no longer bound to 'our culture' – 'their culture' dichotomy or any particular countries or communities (Baker, 2009a, 2009b, 2011, 2012).

Seven fourth-year English major students at a Thai university formed the research participants of Baker's (2009a) Ph.D. thesis which was predominantly qualitative in nature. In carrying out this study, Baker employed various instruments for data collection (e.g., intercultural encounters, interview and questionnaire). The main findings of this study were that English culture as understood by the participants exhibited the fluid, dynamic and emergent aspects as proposed by intercultural awareness concept, and that all the twelve components of the intercultural awareness as proposed by Baker (see Baker, 2009a, 2011) were present in the interactions during the intercultural encounters between the research participants and non-Thai speakers. Based on these main findings, Baker postulated that intercultural awareness was a good construct for understanding the relationships between language and culture of English which is increasingly used as a lingua franca in intercultural communications in EFL contexts like Thailand.

The other empirical study on an integration of intercultural dimensions into English language teaching in Thailand was Baker's (2013) study. In this study, which can be regarded as an extension of his Ph.D. thesis, Baker investigated whether e-learning can be used as a channel to teach intercultural communication and awareness in ELT. Thirty-one English major students and six English teachers at a Thai university participated in this study as research participants. Similar to his Ph.D. thesis, Baker employed several instruments for data collection. These instruments included 1) a 15-week self-study online course on intercultural communication, intercultural awareness and global Englishes; 2) an intercultural communication questionnaire for students; 3) course evaluation questionnaires for students and

teachers; and 4) semi-structured interviews with students and teachers. The study revealed that both Thai students and teachers had positive attitudes towards the online course, especially for the discussion forum provided in the course. In terms of e-learning as a delivery channel of the course, while students generally viewed that online was a convenient option, they preferred to take this course in a face-to-face manner if they could choose. This was opposite to teachers who preferred this course to be in an online form. Also, it was clear from the study that the students were aware of global Englishes and the interrelationship between language and culture. However, students did not explicitly exhibit an awareness of fluid, emergent and dynamic characteristics of culture (i.e., English culture). Based on the study's findings, Baker (2013) suggested that e-learning was one possible option for developing EFL learners' intercultural communication and awareness. This suggestion is, by and large, consistent with one common characteristic of an implementation of the intercultural approach to language teaching (i.e., being implemented with the use of the Internet) that was discussed in the previous section.

This section briefly presents a review of literature concerning the promotion of ICC and the integration of intercultural dimensions into Thai EFL classrooms. As discussed above, presently, there is a scarcity of scholarly work on these issues in the Thai EFL context, especially empirical studies. This scarcity warrants the attention of ELT stakeholders in Thailand, especially in the present era when English is used as a lingua franca for intercultural communication with both native and non-native speakers of English in Thailand. This scarcity also implies that the intercultural approach to language teaching and ICC may be regarded as innovative concepts to ELT in Thailand. Because of their innovative nature, it is worth exploring how Thai EFL learners and teachers perceive the intercultural approach to language teaching and ICC prior to adopting them without listening to the voices of these two key stakeholders who will be directly affected by them. Although Baker's (2009a, 2013) two empirical studies may be viewed as an impressive initial attempt and revealed that Thai EFL teachers and learners had positive attitude toward ICC, the studies have their own limitation in terms of generalizability, especially the sample groups which were small and were solely comprised of English-major students. In other words, these sample groups did not represent the majority of EFL

learners in Thailand who are non-English major students. Recognizing this shortcoming of the previous empirical studies, one objective of the present study is to explore the perceptions of Thai EFL learners who constitute the majority of Thai EFL learners (i.e., non-English major students) toward the intercultural communicative competence.

2.1.3 Summary

This first section of Chapter 2 provides a comprehensive account of two language teaching approaches -- CLT and the intercultural approach to language teaching -- which have played and are still playing a crucial role in the 21st century. Origins, underlying characteristics and ultimate goals of the two approaches, including key differences between them have been reviewed and discussed. Additionally, previous studies on applicability and implementation of these two approaches are presented to illustrate the success or limitations of these two approaches.

2.2 Teachers' and Learners' Perceptions

While the first section deals with two theoretical approaches to language teaching, this section touches upon the concept of perception with a particular focus on teachers' and learners' perceptions. In the researcher's view, teachers' and learners' perceptions play a vital role in the success or failure of any teaching approach, including any learning and teaching innovations tailor-made for them. Specifically, this section firstly discusses origin and theoretical assumptions of perception to provide a broad perspective of this concept. Then, the operational definition of the term "perception" which was built on the reviewed theoretical assumptions is presented. Next, the influence of teachers' perceptions on their teaching practice and learners' learning approaches is discussed. After that, the influence of learners' perceptions on their learning is reviewed. Finally, given that this study aims to investigate Thai EFL learners'and teachers' perceptions toward ICC, previous studies on teachers' and learners' perceptions toward an intercultural

approach to language teaching, which aims at ICC promotion, are presented and discussed.

2.2.1 Origin and Theoretical Assumptions of Perception

Lewis (2001) reported that the term "perception" has its origin in French and Latin languages, and this term was originally conceived of as the gathering of information of the world or of something through a use of senses. Also, scholars in various disciplines of studies (e.g., Lewis, 2001; Démuth, 2013; Galotti, 2014) consistently agree that a study of perception has begun in the fields of philosophy and psychology (especially cognitive psychology). As for the evolution of perception study, Démuth explained that:

> while at the beginning, the theories of perception used to be mainly the domain of philosophers trying to explain their own knowledge, today the center of research is shifting away from a purely human dimension, … and they are becoming more and more a scientifically-technological utilitarian matter which involves various scientific approaches and methodologies of study. (Démuth, 2013, p. 19)

Presently, numerous definitions have been proposed to explain the term "perception". For instance, Galotti (2014, p. 60) defined perception as "a process by which we attach meaning to sensory information we receive" while Démuth (2013, p. 7) stated that "perception after all is one of the basic ways of meeting reality and for many it actually is the reality." In addition, in the eyes of constructivist theorists, perception is "the end product of the interaction between stimulus and internal hypotheses, expectations and knowledge of the observer, while motivation and emotions play an important role in this process" (Démuth, 2013, p. 31). As for a teacher education researcher, Lewis (2001, p. 274) viewed that perception is "an understanding of the world constructed from information obtained by means of senses." Additionally, Brown (2006, p. 19) in his doctoral research exploring students' and teachers' perceptions of effective teaching in the foreign language classroom defined perception as "participants' psychologically held, subjective beliefs on ideal teaching practices."

What is apparent from the above four definitions is that the term "perception" is differently defined by each definer. The differences among these definitions may be attributed to the different theoretical assumptions that each definer has assigned to this term (Galotti, 2014). Nevertheless, despite the differences among these definitions, all these definitions, to a greater or lesser extent, illustrate basic elements of perception. For the issue of perception's elements, Lewis (2001, p. 275) succinctly explained that perception has four fundamental elements, namely perceiver; things being perceived (i.e., object of perception or stimulus); context or situation where the things are perceived; and "the process nature of perception starting with the experiencing of multiple stimuli by the senses and ending with the formation of percepts." The term "percepts" as used by Lewis can be understood as "the meaningful interpretation of incoming information" (Galotti, 2014, p. 418). It is this last element (i.e., information processing) that psychologists use to categorize the study of perception as theory into two basic groups (Démuth, 2013; Galotti, 2014). These two groups of theories of perception are bottom-up process and top-down process theories of perception (Démuth, 2013; Galotti, 2014).

In bottom-up process theories of perception which are also known as data-driven processing perception theories, "the content and quality of sensory input play a determinative role in influencing the final percepts" (Démuth, 2013, p. 24). Similarly, Galotti (2014, p. 45) explained that in the bottom-up process theories of perception, "the perceiver starts with small bits of information from the environment and combines them in various ways to form a percept." Put simply, according to the bottom-up process theories of perception, human beings' perception is determined by sensory input or being led by stimulus.

Démuth (2013) stated that Gibson's theory of direct perception is a typical prototype for explaining the bottom-up process theories. According to Gibson's theory of direct perception, "our perception is based on information volume of sensory inputs, which we further process only via revealing and explaining the available information" (Démuth, 2013, p. 27). In other words, Gibson viewed that in perceiving anything, "the perceiver does very little work, mainly because the world offers so much information, leaving little need to construct representations and draw inferences" and "perception consists of the direct acquisition of information from the

environment" (Galotti, 2014, p. 58). What is implied by Gibson's theory of direct perception is that the perceiver plays a passive role in the process of perception forming, and the perceiver's mind is like a blank sheet of paper that anything can be imprinted on easily. Additionally, under Gibson's theory of direct perception, learning, prior knowledge and experience play no role at all in the data processing for percept formation. Also, people perceive any objects directly as the way they really are (Démuth, 2013). Nevertheless, because of 1) its strong argument that perception is directly shaped by sensory input whereby prior knowledge and experiences of perceivers play no or little role in percept forming; and 2) its limitation in explaining how perceivers "make meaning" out of the sensory input they perceived (Galotti, 2014), Gibson's theory of direct perception has been subject to a lot of criticism by constructivist theorists who proposed top-down process theories of perception to explain how perception is made.

Pursuant to the top-down process theories of perception which are also referred to as conceptually-driven theories, "perception is possible only by means of mental representation, computation or creating a picture of a given reality. Sensory data must be organized and captured by cognitive apparatus and then interpreted on the basis of available knowledge" (Démuth, 2013, pp. 30-31). The above statements mean that under the top-down process theories of perception, "the perceiver's expectation, theories, or concepts guide the selection and combination of information in the pattern-recognition process" (Galotti, 2014, p. 45) whereby a pattern-recognition process refers to an act of categorizing a perceived object into a category. Based on the above two explanations of the core arguments of the top-down process theories by Démuth and Galotti, it is apparent that what makes the top-down process theories differ from the bottom-up process theories is the participative role of the perceiver's prior knowledge or experiences, and the perceiver's role in processing incoming data (i.e., stimulus) to form percepts. Put simply, while the bottom-up process theories gives no or little credit to the perceivers and their prior knowledge and experiences, the top-down process theories view that the perceivers' prior knowledge and experiences greatly influence what the perceivers perceive on the grounds that prior knowledge and experiences serve as a frame of reference for interpretation and meaning construction of the perceived object or stimulus (Démuth,

2013). Also, according to the top-down process theories of perception, in perceiving an object, the perceiver does not accept that object as it is but organizes such perceived object "according to hypotheses that should describe it" (Démuth, 2013, p. 33).

Among various top-down process theories of perception, Gregory's theory of perception is often cited as a notable example of this group of theories. Contrary to Gibson's theory of direct perception, the main argument of Gregory's theory is that "sensory data found on receptors are just some sort of energy samples, but they are of no great importance themselves. Their importance is based on our previous experience" (Démuth, 2013, p. 32). What is explicit from this argument is that under Gregory's theory, previous experience has greater value than sensory data. Additionally, in parallel with the great value placed on the perceiver's previous knowledge and experiences, Gregory boldly posits that "our perception is determined by attitudes, emotions and expectation" which can certainly be considered individual factors influencing perception (Démuth, 2013, p. 35).

With the recognition of the participative roles of the perceivers' prior knowledge and experiences in influencing their perceptions including the proposition that perception can be influenced by perceivers' attitudes, emotions and expectations, the top-down process theories of perception can be used to explain why and how perceptual errors (e.g., illusion) occur. Additionally, the definitions of perception under the top-down theories are consistent with the scholarly work in the field of second language acquisition and foreign language teaching that are grounded in constructivist theories (e.g., Vygotsky's zone of proximal development and Piaget's theory of development) which posit that learning is a social process. Given the fact that CLT and the intercultural approach to language teaching (i.e., two main conceptual frameworks of the study) are rooted in constructivist theories, it is deemed appropriate to define the term "perception", to be used in this study, in accordance with the definition of this term provided by the top-down process theories of perception. As such, the operational definition of "perception" as used in this study is "how Thai EFL learners and teachers think about ICC in terms of its role in contributing to their English language learning and teaching, respectively, including

its role in learners' English communicative competence based on their previous knowledge and experiences thereof."

This section provides a broad overview of the concept of perception. It touches upon the origin and various definitions, which have been provided for this term, including two basic groups of perception theories, and the operational definition of perception as used in this study. The following section specifically focuses on the influence of teachers' and learners' perceptions on their teaching and learning.

2.2.2 Influence of Teachers' Perceptions on Teaching Practice and Learners' Learning Approaches

This section discusses two main issues: 1) reasons why teachers' perceptions are worth exploring; and 2) relationships between teachers' perceptions and their teaching practices including learners' learning approaches. From a review of literature concerning teachers' perceptions toward teaching approaches as well as teaching innovations in the language classroom, two primary reasons have been provided for studying teachers' perceptions. First, knowing teachers' perceptions can help unveil 'what is missing' in an educational setting, and this knowledge can help inform relevant stakeholders to take relevant actions to deal with any shortcomings (Srakang & Jansem, 2012). This reason is consistent with Jia's (2004) report that since the 1990s, the main focus of research into teachers' perceptions and beliefs has been expanded to include an exploration of the voices of teachers, the real practitioners of teaching and learning theories.

The second reason for exploring teachers' perceptions is that knowing teachers' perceptions can inform us of what teachers are likely to do in classroom; that is, their teaching practice or behaviors. The knowledge of teaching behaviors or teaching practice can be used for the purposes of designing and preparing teacher training program (Jia, 2004). This second reason sheds light on what several scholars (e.g., Prosser & Trigwell, 1999; Biggs, 1999; Williams & Burden, 1997) have found; that is, an association between teachers' perceptions and their teaching practices.

Based on their review of relevant studies concerning the significance of teachers' perceptions in language classrooms, Srakang and Jansem (2012, p. 49) concluded that "teachers' perceptions influence teachers' practice, judgment and

decision-making." Likewise, Williams and Burden (1997, pp. 48-49) posited that "one of the many facets that teachers bring to the teaching-learning process is a view of what education is all about, and this belief, whether implicit or explicit, will influence their actions in the classroom."

To illustrate how teachers' perceptions relate to and influence their teaching practice, Prosser and Trigwell (1999) explicated that if teachers perceive learning as a way of accumulating information, this perception tends to influence these teachers to adopt a teacher-centered approach in which they transmit or pass on information to their learners, and their assessment tends to test learners' rote-learning. However, if teachers perceive learning as a process for conceptual change, the teachers tend to adopt a learner-centered approach in their teaching, and they are likely to encourage their learners to learn through discussion, questioning and debate, rather than memorizing things without understanding (Prosser & Trigwell, 1999). Also, independent learning is strongly promoted by the latter group of teachers. What is implied by this explication is that whether any teaching approach will be integrated into the classroom depends on teachers' perceptions and beliefs toward such approach. Additionally, in case that the teachers are forced to adopt or accept any new approach to teaching, it is their perceptions and beliefs toward such approach that will determine the extent to which and how the approach will be integrated. In case of the intercultural approach to language teaching, and based on the above explication of how teachers' perceptions influence teaching practice, it is possible to argue that teachers adopting a learner-centered approach are more likely to integrate the intercultural approach to language teaching into their classrooms than teachers adopting a teacher-centered approach.

Apart from influencing teaching practice, teachers' perceptions have been found to be related to learners' approaches to learning or learning techniques. Based on Prosser and Trigwell's (1999) above explication of the association between teachers' perceptions and teaching practices, it is possible to further argue that the knowledge transmission method employed by teachers is likely to drive learners to memorize everything without questioning the information presented. This teaching method definitely leads to the learners labeled as passive learners. Conversely, the teachers perceiving learning as a process for conceptual change tend to encourage

their students to think, express their opinions toward, and question the information presented. This way of teaching produces active learners. This argument corresponds to Trigwell, Prosser and Waterhouse's (1999) suggestion that "students' awareness of their learning environment is related to the approach to learning they adopt" (p. 58). The learning environment in the above suggestion definitely encompasses the teaching approach which is: 1) employed by their teachers; and 2) driven by their teachers' perceptions of what learning is.

2.2.3 Influence of Learners' Perceptions on their Learning

While teachers' perceptions are worth exploring because they influence what teachers do in class (i.e., their teaching practice) and how learners manage their learning (i.e., learners' learning approaches) as earlier discussed, learners' perceptions are worth studying as well. According to Brown (2006, p. 22), a thorough understanding of students' beliefs and perceptions plays an equal role in "improving teaching, students learning and student achievement." Additionally, several scholars in the field of second language acquisition (e.g., Abraham & Vann, 1987; Horwitz, 1999; Wenden, 1986) hold a similar view that learners' perceptions toward language learning can, to a greater or lesser extent, affect their learning approaches. Tse (2000, p. 69) particularly contended that learners' perceptions toward their foreign language learning classroom experiences "have been theorized as having an effect on linguistic outcomes." All these views provide a solid and valid ground for exploring learners' perceptions.

As for English language learning, certain scholars (e.g., Brown, 1980; Gardner & Lambert, 1972) were of the opinion that learners' perceptions toward English language learning, by and large, affect their success in learning English. Consistent with this opinion, Ellis (1994) reported that perceptions that learners hold toward learning English can influence their success in English language learning and, accordingly, their English language proficiency. Building from these views, it is possible to make a general conclusion that learners' perceptions toward what they learn, among other factors, play a vital role in their learning success.

Aside from influencing learners' learning success, learners' perceptions have been widely studied on the grounds that the perceptions held by learners and teachers

toward the same object are not necessarily the same (Brown, 2006), and mismatches between learners' and teachers' perceptions toward effective ways of language learning and teaching "can lead to a lack of student confidence in and satisfaction with the language class" (Horwitz, 1990, p. 25). What is implied by Brown's (2006) and Horwitz's (1990) above statements is that knowing any mismatches between learners' and teachers' perceptions can help prevent any undesirable or unpleasant consequences for learners.

In the researcher's view, what Brown said above is very true. In other words, teachers' and learners' perceptions toward the same object are not always the same. Worse than that, these perceptions often turn out to be contradictory to one another. From the researcher's EFL teaching experience in tertiary education, some activities that the researcher viewed as being able to deeply engage learners or arouse their interest often turn out to be boring for them. However, the activities which the researcher viewed as boring are often viewed as fun or interesting to learners. This kind of mismatch is very common and can be caused by various factors such as different interests, ages and worldviews between the researcher and her learners. This anecdotal evidence would support the notion that it is important to know both teachers' and learners' perceptions toward classroom conduct, teaching approach, class activities or tasks that can affect both parties. Knowledge of both teachers' and learners' perceptions can unveil the mismatches between both parties' perceptions and can be used to enhance the language teaching and learning practice to satisfy the needs and accomplish the goals of both parties.

The previous two sections (Sections 2.2.2 and 2.2.3) discuss the influence of and reasons for exploring teachers' and learners' perceptions. In light of the aforesaid influence, quite a few studies (e.g., Genc & Bada, 2005; Doganay &Yergaliyeva, 2013; Young & Sachdev, 2011; Karabinar & Guler, 2013; Derin, Zeynep, Pinar, Özlem, & Gökçe, 2009) were conducted to explore the teachers' and learners' perceptions toward the intercultural approach to language teaching or an integration of cultural and intercultural dimensions into language teaching. These studies are presented in the following sections.

2.2.4 Teachers' Perceptions toward Cultural and Intercultural Dimensions in Language Teaching

A review of literature on the perceptions of teachers and learners toward cultural and intercultural dimensions in language classrooms shows that the studies exploring teachers' perceptions toward these issues are greater in number than those relating to learners' perceptions. It was found that the perceptions toward the cultural and intercultural dimensions in language teaching of teachers from various contexts were similar.

Young and Sachdev (2011) conducted an empirical study to explore English language teachers' beliefs and practices in relation to the intercultural approach to language teaching. This study revealed that the teachers recognized the significance and feasibility of this approach in a language classroom, but they were reluctant to apply this approach to their language classrooms. This reluctance was mainly derived from students' lack of interest in cultural issues, insufficient curricular support and suitable course materials, a lack of appropriate assessment, including the teachers' fear of getting involved in controversy arising from different cultures.

Similar to the foregoing study, Alyan (2011) investigated Palestinian university instructors' perceptions on culture and intercultural communicative competence, and the impacts of their perceptions on their classroom teaching. Using interviews, observation and document examination as methods to collect data from ten faculty members at one large Palestinian university, Alyan (2011, pp. vii-ix) found that the participating instructors perceived culture as a way of life and it is deeply related to language, while intercultural communicative competence in this EFL university context was conceived of as "the ability to communicate with people from other cultures through gaining cultural knowledge about English/American culture and promoting personality traits." Nevertheless, despite these perceptions which imply teachers' recognition of the value of integrating intercultural dimensions into language classrooms, the promotion or teaching of ICC in the English classroom in this context was missing and to some extent, ICC is considered the same as communicative competence.

Another study concerning teachers' perceptions of the intercultural approach to language teaching was Karabinar and Guler's (2013) study. This study revealed

that six EFL teachers had a firm grasp of what culture is and recognized the interrelationship between language and culture. Recognizing the importance of culture teaching, these teachers believed that culture teaching had a place in a language course; that is, culture provides context for communication and serves as a means for students to acquire a wider perspective. Nevertheless, the main impediment for incorporating the intercultural dimensions in a language course was time constraints.

Derin et al. (2009) also conducted a large-scale study to explore 200 Turkish EFL teachers' opinion on the intercultural approach in foreign language education through a use of a questionnaire. According to this study, although teachers recognized the importance of culture teaching, they put more emphasis on teaching the language for practical purposes, and the teaching of culture "mainly serves the purpose of helping students understand their own culture better, rather than getting to know the target or foreign cultures better" (Derin et al., p. 1615). Similar to the findings of Karabinar and Guler's (2013) study, teachers in this study sparingly employed culture-related activities in their teaching.

In relation to factors affecting teachers' adoption and quality of the intercultural approach in language teaching, Göbel and Helmke (2010) found that the teachers' intercultural experience and type of instructional directives for teaching culture had major effect on the teachers' adoption of the approach and their teaching quality. It was reported that the more intercultural experience the teachers have, the more likely and effectively they can incorporate culture or use culture-based activities in their teaching. This finding is consistent with what Karabinar and Guler (2013) found in their study. It was also found that the more precise the instructional directives for culture teaching are, the less problems teachers will have in implementing the intercultural approach (Göbel & Helmke, 2010).

Based on the above reviewed studies concerning teachers' perceptions toward cultural and intercultural approach to language teaching, it is possible to conclude that the teachers in these studies recognized the significant roles of culture in their language teaching; that is, culture can provide context for language use and help students to better understand their own culture. Nevertheless, despite this recognition, these teachers did not fully integrate the cultural and intercultural dimensions into their teaching due to both individual and course-related factors such as a lack of

intercultural experience and time constraints, including the factors presented earlier in Section 2.1.2.5.

2.2.5 Learners' Perceptions toward Cultural and Intercultural Dimensions in Language Teaching

As stated earlier, presently, the studies exploring learners' perceptions toward the issue of cultural and intercultural dimensions in language teaching are still fewer in number than those relating to the teachers' perceptions about this issue. One of the studies relating to learners' perceptions toward cultural and intercultural dimensions in language classroom was Genc and Bada's (2005) study. In this study, Genc and Bada used a questionnaire to explore Turkish ELT students' perceptions of the culture course they had previously attended. This culture course was designed to supplement their language teaching course. The study disclosed that most students perceived that the culture course helped improve their language skills, especially speaking skill, raised their awareness about and changed their attitude toward the target language's culture. Also, the students found the cultural course interesting and believed that it had a positive contribution to their teaching profession in terms of teaching of grammar and expanding vocabulary among other aspects. In brief, the students had positive perceptions toward the culture course.

Similarly, Doganay and Yergaliyeva (2013) explored the attitudes of adult learners in Kazakhsatan toward English language teaching which was conducted through the use of culture-based activities that were designed and implemented according to the intercultural approach. The researchers also investigated the effects of these activities on learners' English communication. At the end of this study in which a questionnaire was used as a tool for data collection, Doganay and Yergaliyeva (2013) reported that these learners had a positive attitude toward the culture-based activities in the English classroom, and they enjoyed doing these activities. Additionally, the learners believed that the culture-based activities effectively prompted them to interact with each other and use the language more efficiently. The leaners in this study also believed that the culture-based activities improved their speaking ability most, and these activities provided a real world context for them to use the four basic language skills in a meaningful way.

Liaw (2006) conducted an empirical study to investigate the efficacy of e-learning in terms of fostering intercultural competence in EFL students in Taiwan. In this study, sixteen participants were assigned to read English texts written about their own culture and exchanged their views about the texts with the U.S. students. At the end of the study, the researcher reported that all the participants had better communication skills in English and developed certain aspects of intercultural competence. Also, the participants in the study viewed that their participation in this project was "very interesting and rewarding" (Liaw, 2006, p. 56).

It can be concluded from the above studies that the intercultural approach was welcomed by EFL learners and has certain benefits in a foreign language classroom. Among these benefits are that the intercultural approach can provide context for use of the target language, motivate learners to learn, as well as improve their communication skills in the target language.

2.2.6 Summary

With a main focus on teachers' and learners' perceptions, Section 2.2 discusses the origin as well as how the term "perception" has been theoretically explained so far, including how teachers' and learners' perceptions on language teaching and learning can affect their respective teaching and learning practices. The last two parts of this section present several studies concerning teachers' and learners' perceptions toward the cultural and intercultural approach to language teaching, the subject of investigation in this study.

2.3 Chapter Summary

This chapter reviews and discusses two conceptual frameworks on which this study is based, including previous studies relating to each framework. The first conceptual framework is second or foreign language teaching approaches in general or the communicative language teaching (CLT) and the intercultural approach to language teaching in particular. The second conceptual framework relates to teachers' and learners' perceptions. A broad overview of this chapter including all sub-topics under each conceptual framework is presented in the Figure 2.2 on the next page.

Thai EFL Learners' and Teachers' Perceptions toward Intercultural Communicative Competence: Its Roles and Possibilities for Integration into Thai EFL Classrooms

- Foreign Language Teaching
  - Communicative Language Teaching (CLT)
    - CLT's fundamental characteristics
    - Differences between CLT and traditional approaches
    - Communicative Competence (CC)
    - Various models of CC
    - Limitatioins of CLT in EFL contexts
    - Limitations of CLT in Thailand
  - Intercutlural Approach to Language Teaching (ICA) and ICC
    - Origins of ICA
    - Differences between CLT and ICA
    - Byram's ICC Model
    - How to promote ICC in foreign language classrooms
    - Challenges of ICA implementation
    - Interrelationship between ICA and ELF
    - Promotion of ICC in foreign language classrooms
    - Promotion of ICC in Thai EFL classrooms
- Teachers' and Learners' Perceptions
  - Origin and theoreotical explanations of perception
  - Influence of teachers' perceptions on their teaching practices and learners' learning approaches
  - Influence of learners' perceptions on their learning
  - Teachers' perceptions toward cultural and intercultural dimensions in language teaching
  - Learners' perceptions toward cultural and intercultural dimension in language teaching

Figure 2.2   Overview of Chapter 2

CHAPTER 3

RESEARCH METHODOLOGY

As stated earlier, the primary objective of the present study is to explore the perceptions of Thai EFL learners and teachers toward ICC, which is the ultimate goal of the intercultural approach to language teaching, and which is believed to better prepare language learners for global communication in the present era. To accomplish this objective, the following research questions were formulated to guide this study:

1) How do Thai EFL learners perceive the role of intercultural communicative competence in their English language learning and in contributing to their English communicative competence?

2) How do Thai EFL teachers perceive the role of intercultural communicative competence in their English language teaching and in contributing to learners' English communicative competence?

3) To what extent do the learners' and teachers' perceptions toward intercultural communicative competence concur?

This chapter presents the information on how the study was carried out to answer the above research questions. It consists of seven sections: guiding philosophical worldviews and research design; population and sample selection; instrumentation; validity and reliability tests of data collection instruments; data collection procedure; data analysis; and conceptual frameworks for data analysis.

3.1 Guiding Philosophical Worldviews and Research Design

As implied by its heading, this section explicates the philosophical worldviews guiding the conduct of this study, including the research design of this study.

3.1.1 Guiding Philosophical Worldviews

Two philosophical worldviews, namely social constructivism and pragmatism, were adopted to guide this study, especially for the part of qualitative data analysis. Historically, the social constructivist worldview emerged in the second half of the 19th century from 1) "a fundamental difference in subject matter between the natural sciences and the social sciences" (Dilthey, as cited in Greene, 2007, p. 34); and 2) the difficulties in applying the methods of postpositivism to the subject of study in the social science field (Greene, 2007). This worldview was adopted to guide this study on the grounds that its underlying assumption, whose details are provided below, suits the study's primary objective of investigating Thai EFL learners' and teachers' perceptions toward ICC.

> Individuals seek understanding of the world in which they live and work. Individuals develop subjective meanings of their experiences – meanings directed toward certain objects or things. … The goal of the research is to rely as much as possible on the participants' views of the situation being studied. (Creswell, 2014, p. 8)

The above assumption implies that reality does not exist out there where anyone can go and explore or study about it. Instead, "reality is socially constructed" and "there is no single, observable reality" (Merriam & Tisdell, 2016, p. 9). Additionally, according to Creswell (2014), the researchers adopting this philosophical worldview intend to "make sense of (or interpret) the meanings others have about the world" (p. 8). This intention of the social constructivist researchers was congruent with the researcher's intention to understand how Thai EFL learners and teachers perceive ICC and its role based on their day-to-day practices.

Apart from social constructivism, pragmatism was adopted to guide this study. As for its origin, pragmatism can be traced back to the writings of three American influential philosophers, namely Charles Sanders Pierce, William James, and John Dewey (Creswell, 2014; Greene, 2007; Johnson & Onwuegbuzie, 2004; Morgan, 2007). Lying at the heart of pragmatism is that it "recognizes the existence and importance of the natural or physical world as well as the emergent social and psychological world that includes language, culture, human institutions and subjective

thoughts" (Johnson & Onwuegbuzie, 2004, p. 18). In other words, pragmatism does not heavily focus on the dichotomy between two dominant research paradigms (i.e., qualitative and quantitative); instead, it accepts both "realist and constructivist strands of knowledge" (Greene, 2007, p. 84).

In addition to the above key tenet, pragmatism promotes pluralism in terms of methodology. That is, pragmatism allows researchers to use various approaches to understand and find the answer to the problem under investigation (Creswell, 2014; Greene, 2007; Johnson & Onwuegbuzie, 2004) based on the assumption that use of multiple approaches can provide "the best understanding of a research problem" (Creswell, 2014, p. 11). The use of multiple research approaches, at the same time, implies that the data used in the research can be a mixture between qualitative and quantitative data (Creswell, 2014).

The strong support for use of multiple approaches and various types of data sheds light on another key tenet of pragmatism: outcome-oriented. To explain this tenet, Creswell (2014, p. 10) explained that "pragmatism as a worldview arises out of actions, situations and consequences rather than antecedent conditions (as in postpositivism)", and pragmatist researchers place more emphasis on research problems, rather than methods, and "uses all approaches available to understand the problem." Put simply, because their primary focus is on the answers to the research problems, the pragmatist researchers are free to employ any method which they consider appropriate to carry out their research. In the same vein, Greene (2007, p. 85) articulated that "a pragmatic paradigm signals attention to transactions and interactions; to the consequential, contextual, and dynamic nature of character of knowledge; to knowledge as action; to the intertwinement of values with inquiry; and so forth."

Apart from the above key tenets, pragmatism can be characterized by its conceptualization of "knowledge" and "truth". Under the pragmatic worldview, "knowledge" is both constructed and based on reality (Greene, 2007; Johnson & Onwuegbuzie, 2004). This conceptualization of knowledge shows that pragmatism acknowledges the core tenets of both qualitative and quantitative research worldviews. As for "truth", pragmatist researchers view that what is regarded as truth currently is tentative and can be changed over time (Johnson & Onwuegbuzie, 2004).

Also, truth with a capital "T" (i.e., "Truth") is likely to exist at the end of history (Johnson & Onwuegbuzie, 2004).

With the aforesaid key tenets, pragmatism is often associated with and used as a guiding philosophical worldview for the conduct of mixed methods research whose fundamental aim is to combine, not to compare and contrast, strengths of the qualitative and quantitative research worldviews so as to provide the most comprehensive answers to, or explanations of the subjects of inquiry (Creswell, 2014; Greene, 2007; Johnson & Onwuegbuzie, 2004; Morgan, 2007). Based on these key tenets, the pragmatic worldview was adopted in this study, resulting in mixed methods research.

3.1.2 Research Design

This study was designed as mixed methods research, using both quantitative and qualitative data. Creswell (2009, p. 4) eloquently explains mixed methods research as:

> an approach to inquiry involving collecting both quantitative and qualitative data, integrating the two forms of data, and using distinct designs that may involve philosophical assumptions and theoretical frameworks. The core assumption of this form of inquiry is that the combination of qualitative and quantitative approaches provides a more complete understanding of a research problem than either approach alone.

As for its origin, the emergence of mixed methods research as a new research approach can be traced back to around the late 1980s and early 1990s (Creswell, 2014). Also, according to Greene (2007), there are three main factors contributing to the existence of mixed methods research as a new research approach. The first factor is the tradition of triangulation in social science study. This tradition refers to the social scientists' normal practice of triangulating data in order to enhance the validity of their research's results. The second factor paving the way for the emergence of mixed methods research is "its clear, unequivocal demonstration of insights and inferences that were attained from the mix of methods and that would not have been attained with only one type of method" (Greene, 2007, pp. 44-45). This second factor

is similar to Creswell's (2014, p. 20) contention that "A mixed methods design is useful when the quantitative or qualitative approach, each by itself, is inadequate to best understand a research problem and the strengths of both quantitative and qualitative research (and its data) can provide the best understanding." The final factor giving rise to the mixed methods research is its significant trait of "using one kind of method to help develop the other method" (Greene, 2007, p. 45) which is not possible in the qualitative or quantitative research approaches.

The rationale for designing this study as mixed methods research was twofold. First, this research design was chosen in recognition of the fact that both qualitative and quantitative approaches have their own benefits and drawbacks. With this recognition, the researcher viewed that a use of mixed methods design can help overcome the limitation of a single design and can provide comprehensive findings to answer the study's research questions. Second, the mixed methods design allows researchers to "use one approach to better understand, explain or build on the results from the other approach" (Creswell, 2009, p. 205). This second reason is elaborated below.

Pursuant to Creswell's (2014, p. 224) list of mixed methods designs, this study fits with the design called "explanatory sequential mixed methods". This two-phase mixed methods research design is characterized by the research procedure in which "the researcher collects quantitative data in the first phrase, analyzes the results, and then uses the results to plan (or build on to) the second, qualitative phase." A diagram showing the procedure in the explanatory sequential mixed methods design is depicted below.

| Quantitative Data Collection and Analysis (QUAN) | Follow up with | Qualitative Data Collection and Analysis (qual) | Interpretation |
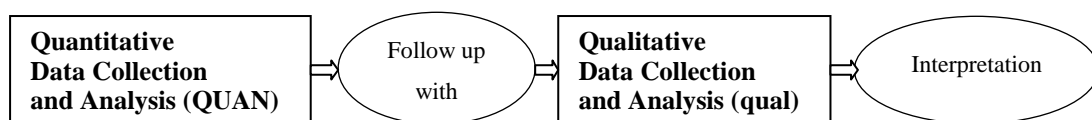
Figure 3.1 Explanatory Sequential Mixed Methods Design

Source: Creswell, 2014, p. 220.

This design perfectly matches the researcher's plan for conducting the present study. That is, initially, the researcher planned to collect quantitative data through a use of questionnaires. After the quantitative data from the questionnaires were collected, these data would be analyzed and used as a base for development of interview protocols which were to be used in follow-up interviews (i.e., qualitative data). Also, at the end of the data collection, all data would be analyzed based on the conceptual frameworks of foreign language teaching discussed in Chapter 2 as well as interpreted together so as to provide comprehensive answers to the study's research questions.

3.2 Population and Sample Selection

The population of this study was divided into two groups: Thai EFL learners and teachers at a private university in Thailand (i.e., context of the study). In the year 2015 when this study was conducted, a total of 28,380 undergraduate students enrolled at the context of the study (Jumpanoi, 2015). These students formed the first group of population of this study (i.e., Thai EFL learners). In the same year, sixteen Thai EFL teachers worked for English Language Institute of the context of the study, and these teachers formed the second group of population of this study (i.e., Thai EFL teachers). These Thai EFL learners and teachers were the population to which the findings of this study can be directly generalized. The samples of these two groups of populations were drawn according to the sampling methods described below.

3.2.1 Sampling Method for Thai EFL Learners

A purposive sampling method was employed to select Thai EFL learners to participate in this study. To form the learner sample group, the researcher purposively selected the learners who were taking the Intermediate English Listening and Speaking course (henceforth referred to as "ENL122") at the context of the study. The reasons for selecting these learners as the study's learner sample were threefold as explicated below.

First, the researcher deemed it appropriate to explore the perceptions of learners taking ENL 122 course on the grounds that one learning objective of ENL122

(i.e., to expose students to cultural knowledge required for intercultural communication) closely matches the notion of ICC and the intercultural approach to language teaching. This objective was manifested through one compulsory learning activity of this course: interview a foreigner. As previously discussed in Chapter 2, this activity was recommended by Byram et al. (2002) as one effective way to expose learners to ICC and to foster ICC in learners.

The second reason for exploring the perceptions of learners taking ENL 122 relates to the fact that ENL122 is a course that has prerequisites. In order to take this course, learners are required to complete at least one of the following foundation English courses: Communicative English 1 (ENL111); English Listening and Speaking (ENL112); or English for Study Skills (ENL114). Accordingly, it is clear that students taking ENL122 had a fair amount of English learning experience in this context. In the researcher's view, to explore the learners' perceptions, it is more fruitful to explore the perceptions of learners who had already experienced the learning and teaching practices in this educational context for a certain period of time than those of freshmen who may still be in the process of adjusting themselves to a new environment. The researcher viewed that with longer learning experience in this context, the learners taking ENL 122 can reflect deeper and have more extensive views toward their experiences of English language learning as well as the English language teaching practices at this university.

Finally, the researcher purposively selected the learners taking ENL 122 courses to be learner participants of this study because most learners taking this course were non-English-majored learners. To the researcher, perceptions of non-English-majored learners on ICC are worth exploring based on the fact that these learners might not be intrinsically motivated to learn English in the same way as English-majored learners; as such, they may perceive ICC in different ways from those of English-majored learners who were research participants in many previous studies. With these views, the learner sample of this study was purposively drawn from those taking ENL 122 course.

At the time when this study was conducted (Term 2 of Academic Year 2015), the total number of learners taking the ENL 122 course were 180. Given that this total number was a workable number, all these 180 learners were initially selected as the

learner participants of this study, and they were given questionnaires to fill in during the data collection procedure. Nevertheless, out of the 180 questionnaires completed by these learner participants, 30 had to be excluded for two main reasons.

The first reason pertained to the learner participants' response that they had so far studied only one foundation English course (i.e., ENL122 which they were taking at the time of questionnaire completion). This response, provided by ten learner participants, was not consistent with the researcher's intention to investigate the perceptions of learners who had so far studied at least two foundation English courses. This response may be derived from the fact that these learner participants were exempted from taking a non-prerequisite foundation English course as they passed a non-standardized test administered by the English Language Institute. As such, these ten learner participants were excluded from being the learner participants of this study.

The second reason was that 20 learner participants did not complete all sections of the questionnaire, resulting in that their completed questionnaires become invalid or inappropriate for data analysis. Due to the above two reasons, the final number of the learner participants of this study was one hundred fifty (n=150) (henceforth called "learner participants"). Also, because the researcher did not teach ENL122 in Term 2/2015, these 150 learner participants did not know nor were they familiar with the researcher. The learner participants' unfamiliarity with the researcher was believed to be conducive to the data collection because it can encourage the learner participants to give real answers and not be concerned about whether or not their answers would please the researcher.

3.2.2 Sampling Method for Thai EFL Teachers

Similar to the learner sample, a non-probability sampling method was employed to select Thai EFL teachers to participate in this study. Specifically, Thai ELF teachers were purposively drawn from the EFL teachers working for English Language Institute at the context of the study. At the time when this study was conducted, there were eighteen EFL teachers working as full-time lecturers for this English Language Institute whereby sixteen of them were Thai EFL teachers and two of them were native English speakers (American and Australian nationals). Apart

from these full-time lecturers, this English Language Institute also employed approximately 20-40 EFL teachers as part-time lecturers on a term-time basis. The number of part-time lecturers varied from term to term, depending on the number of students taking foundation English courses in each term. While most of these part-time lecturers were Thais, a few of them were Filipino and American nationals.

For this study, the sixteen full-time Thai EFL teachers were selected as the teacher sample of this study on the grounds that these teachers taught English as a foreign language to undergraduate students. Obviously, their teaching experience in this context enabled them to be the right informants or appropriate source of data that can efficiently serve one of the key objectives of this study: to explore the perceptions of Thai EFL teachers toward ICC.

3.3 Instrumentation

To carry out this study, two types of data (i.e., quantitative and qualitative data) were collected via four instruments. These four instruments were a learner perception questionnaire, a teacher perception questionnaire, a focus group interview and a semi-structured interview.

3.3.1 Learner Perception Questionnaire

The learner perception questionnaire (henceforth called "LPQ") was used to collect quantitative data from the learner participants. Specifically, the LPQ, which was designed in the form of alternative selection, rating scale, and open-ended question, was used to obtain the learner participants' general perceptions toward ICC and other related issues in order to answer the first and third research questions of this study.

The rationale for using a questionnaire to collect data from the learner participants was fourfold. The first reason was that questionnaire data were believed to present an overview of the learner participants' perceptions toward culture learning in an English course and ICC. This overview would then be used as a platform for development of an interview protocol to be used during the focus group interview in the second phase of the data collection. The second reason for using a questionnaire

with the learner participants pertains to the power relation between the researcher (as a teacher) and the learner participants. In the researcher's view, the anonymity associated with questionnaire can, by and large, encourage the learner participants to express their true views toward ICC and other related issues such as current teaching practices in this context. The third reason for using a questionnaire with the learner participants was that a questionnaire can be used to collect the desired data at a relatively low cost. The last reason was that a questionnaire is something that the learner participants are familiar with, and the researcher believed that the learner participants can handle the questionnaire with ease.

The LPQ was developed from the theoretical propositions concerning culture teaching in foreign language courses and ICC which have been proposed by several scholars (Byram, 1997, 2009; Byram et al., 2002; Aguilar, 2007; Corbett, 2003). Also, it was adapted from previous work by Alyan (2011), Cheng (2007), Tian (2013) and Zhou (2011) who had elicited respondents' experience of culture learning in English language courses. The LPQ was also based on Byram's (1997, 2009) ICC Model.

To facilitate the learner participants' completion and to ensure that they have correct understanding of the questionnaire's content, the LPQ was prepared in Thai which is the learner participants' mother tongue (see Appendix A). However, for the purpose of this study which was required to be presented in English, the researcher translated the original Thai LPQ into English. To ensure that the LPQ's English translation is accurate, the researcher asked a Thai EFL teacher at another university, who is also a free-lance English-Thai and Thai-English translator, to translate the English translation of the LPQ back into Thai, a process known as "back translation". The back translation revealed that the English translation of the LPQ, as performed by the researcher and as shown in Appendix A, completely and accurately mirrored the contents contained in the original Thai LPQ.

Basically, the LPQ consisted of five sections. Section 1 of the LPQ was designed in the form of alternative selection to collect the learner participants' demographic data. These demographic data included age range, gender, length of study at this university (the study's context), and foundation English course(s) that they had completed so far, including their self-judgment of their own English

competence. The aforesaid demographic data were believed to exhibit the learner participants' personal background relevant to this study.

Section 2 of the LPQ was designed to obtain the learner participants' perceptions of culture and their experiences of learning culture in English courses at the study's context. This section consisted of seven questions in the form of alternative selection with space provided for other responses. Also, it was deeply rooted in the explication of the intercultural dimension to language teaching as proposed by Byram et al. (2002) and Byram's (1997, 2009) ICC Model (henceforth called "ICC framework"). The questions in this section were adapted from the work by Alyan (2011), Cheng (2007), Tian (2013), and Zhou (2011).

Section 3 of the LPQ consisted of two questions which were posed to elicit responses pertaining to the learner participants' knowledge or awareness of ICC. This section was grounded in the ICC framework, and its questions were adapted from the work by Alyan (2011).

Section 4 of the LPQ was designed to investigate the extent to which the learner participants had been exposed to ICC while studying English at the study's context. It consisted of only one question in the form of a rating scale and was grounded in the ICC framework. The only question in this section was adapted from the work by Tian (2013) and Zhou (2011).

Section 5 of the LPQ consisted of only one question to explore how the learner participants perceive the role of ICC in contributing to their English communicative competence. Similar to Section 4, this section was grounded in the ICC framework and its question was adapted from the work by Tian (2013).

To conclude, the LPQ was made up of five sections. The questions in these sections were designed based on the ICC framework to answer the first research question. Also, the findings from the LPQ, especially those from Sections 2 to 5 would be compared with those of the teacher perception questionnaire to answer the third research question. The conceptual frameworks underpinning each question on the LPQ, including its source of adaptation were presented in a summary table at the end of Appendix 1.

3.3.2 Teacher Perception Questionnaire

The teacher perception questionnaire (henceforth called "TPQ") was designed to collect the quantitative data pertaining to the teacher participants' perceptions toward ICC as well as other related issues. Principally, this instrument was used to answer the second and third research questions of this study.

The rationale for using the questionnaire to collect data concerning the teacher participants' perceptions was twofold. First, a questionnaire can be viewed as one effective way for drawing the teacher participants' attention to the main subject of investigation of this study (i.e., ICC) which may be new to the teacher participants. As earlier discussed in Chapter 2, ICC and the intercultural approach to language teaching were not as popular as communicative competence and CLT in EFL contexts although they had been proposed for over two decades. Second, findings from the questionnaire were believed to exhibit a broad overview of the teacher participants' perceptions toward ICC. This broad overview would then be used as a springboard for development of an interview protocol to be used during the semi-structured interviews in the second phase of the data collection.

The TPQ was prepared in Thai language in light of the fact that Thai is the teacher participants' mother tongue. The researcher believed that the questionnaire in their mother tongue can help the teacher participants to complete the questionnaire accurately, and can prevent any misunderstanding caused by misinterpretation. Additionally, the preparation of this questionnaire in Thai language was congruent with the researcher's intention to conduct the follow-up semi-structured interviews in Thai with the teacher participants.

Nevertheless, based on the researcher's informal talks and discussions on a daily basis with these teacher participants, the researcher noticed that the teacher participants usually use certain key terms in ELT (e.g., grammar-translation method, pair work, group work and role-play activity) in English, rather than Thai. In recognition of this, the English translations of these terms were provided along with the Thai terms in the questionnaire.

Also, in the same way as the LPQ, the researcher translated the original Thai TPQ into English to fulfill the requirement that this study be reported in English. To ensure that the TPQ's English translation is accurate, the researcher asked the same

translator to do the back translation of the TPQ's English translation into Thai. This back translation showed that the English translation of the TPQ, as performed by the researcher and as shown in Appendix B, completely and accurately corresponded with the information contained in the original Thai TPQ.

The TPQ was developed from a combination of two theoretical propositions: 1) CLT (e.g., Richards & Rogers, 2001; Rogers, 2006; Hedge, 2000; Hadley, 2001); and 2) intercultural approach to language teaching including ICC (e.g. Byram, 1997, 2009; Byram et al., 2002; Aguilar, 2007; Corbett, 2003). Also, it was adapted from previous work by Alyan (2011), Zhou (2011), Tian (2013) and Cheng (2007) which also focused on Byram's (1997, 2009) ICC Model. In the end, the TPQ consisted of six sections (see Appendix B). Details of each section are provided below.

Section 1 of the TPQ aimed to elicit the teacher participants' background information. In particular, this section was designed in the form of alternative selection to collect the teacher participants' demographic data consisting of age range, gender, length of teaching experience in the study's context, and foundation English courses that they had taught previously. The questions in this section were adapted from the studies by Tian (2013) and Zhou (2011).

Section 2 of the TPQ was designed in form of alternative selection with space provided for other responses. This section was based on the theoretical propositions of CLT and communicative competence as proposed by Hadley (2001), Hedge (2000), Richards and Rogers (2001) and Rogers (2006). The main aim of this section was to obtain the data concerning the teacher participants' current teaching practices. These data were broken down into their teaching approaches, teaching objectives, classroom activities, learning materials, language of instruction, assessment and their views toward their own teaching.

Apart from revealing the current teaching practices, these data from section 2 of the TPQ were believed to implicitly demonstrate the extent to which the teacher participants' current teaching practices conform to CLT (the teaching approach adopted for English language teaching at the study's context) and the intercultural approach to language teaching.

Section 3 of the TPQ was designed in the form of alternative selection with space provided for other responses, and a rating scale. Section 3 was rooted in the

CLT and ICC frameworks. This section's aim was to obtain the teacher participants' perceptions toward culture and their experiences of teaching culture in their classrooms. This section, consisting of eight questions, was included in the TPQ in recognition of the fact that ICC was extended or developed from culture teaching. In other words, given that culture teaching is deeply related to ICC, it is impossible to explore ICC without paying attention to the issue of culture teaching. The questions in this section were adapted from the work by Alyan (2011), Cheng (2007), Tian (2013) and Zhou (2011). Also, the findings from this section would be qualitatively compared with those available from section 2 of the LPQ.

Section 4 of the TPQ, which was grounded in the ICC framework, aimed to explore the teacher participants' awareness and knowledge of ICC. It consisted of two questions. The first question was in form of alternative selection, and the second question was an open-ended question. The first question was intended to introduce the teacher participants to the notion of ICC. The second question, which was adapted from the work by Alyan (2011), aimed to obtain the teacher participants' understanding of ICC. The second question was designed in the form of open-ended question because the researcher wanted to provide the teacher participants' with absolute freedom in expressing their views and understanding of this notion. Additionally, the findings from this section would be later qualitatively compared with those available from section 3 of the LPQ. The findings from this section would also be served as a springboard for the development of the interview protocol for the semi-structured interviews which were to be conducted later.

Section 5 of the TPQ aimed to unveil the teacher participants' emphasis on ICC and their perceptions toward the possibility of integrating ICC into their English language teaching. To achieve this aim, two questions in the form of rating scale were provided. The first question requested the teacher participants to indicate their level of emphasis (great, moderate, little or none) on ten fundamental components of ICC. Similarly, the second question requested them to indicate the level of possibility (greatly, moderately, slightly or impossible) of integrating the same ten components into their English language teaching. Like section 4, this section was grounded in the ICC framework. Also, the findings from this section would be compared with those available from section 4 of the LPQ and used for development of the interview

protocol. The two questions in this section were adapted from the previous work by Tian (2013) and Zhou (2011).

Section 6 consisted of one question which was in the form of a rating scale. This question was included to obtain the teacher participants' perceptions toward the extent to which ICC contributes to learners' English communicative competence. This question was based on the ICC framework and was adapted from the previous work by Tian (2013). Additionally, the findings from this section would then be compared with those available from section 5 of the LPQ.

To sum up, the TPQ consisted of six sections; each of which was included to answer the second and third research questions of this study. The questions included in the TPQ were based on CLT and ICC conceptual frameworks and were adapted from previous work on ICC by other scholars. The findings from the TPQ would subsequently be compared with those available from the LPQ as well as used for development of the interview protocol for the follow-up semi-structured interviews. The conceptual frameworks underpinning each question on the TPQ, including its source of adaptation were presented in a summary table at the end of Appendix 2.

3.3.3 Focus Group Interview

The focus group interview was used to gain further insights into the learner participants' perceptions toward the issues of culture learning in English courses and ICC. At the same time, this instrument was used to substantiate, supplement or clarify some unclear issues emerging from the LPQ's findings.

According to Merriam and Tisdell (2016), "a focus group interview is an interview on a topic with a group of people who have knowledge of the topic" (p. 114). In the researcher's view, the focus group interview was appropriate for gaining deeper insights from the learner participants for two main reasons. The first reason pertained to the following explanation: "During the group discussion participants share their views, hear the views of others, and perhaps refine their own views in light of what they have heard" (Hennink, 2014, pp. 2-3, as cited in Merriam & Tisdell, 2016, p. 114). Put another way, a focus group interview is more likely to allow researchers to get deeper, richer or more diverse data on any particular topics than the one-on-one interview in which the participant just shares his or her

viewpoints, and is not exposed to other people's viewpoints which he or she may overlook.

The second reason for using the focus group interview with the learner participants was triggered by the researcher's experience of having small talks with learners in the study's context both inside and outside the classroom. The researcher noticed that whenever she had a one-on-one talk with a learner, the learner seemed to feel nervous and tried to end the talk as soon as possible despite the fact that the talk had nothing to do with a lesson at all. However, when the researcher talked to these students in group, they felt more relaxed and talked a lot. Thanks to this experience and the focus group's underlying trait explicated above, the researcher viewed that the focus group interview was more appropriate for the learner participants than a one-on-one interview.

Four focus group interviews were performed after the data collection from the LPQ was completed. These four interviews, whose details were provided in the data collection section, were guided by an interview protocol which had been developed from the LPQ's findings. The learner interview protocol (see Appendix C) consisted mainly of open-ended, hypothetical and devil's advocate questions which are deemed as effective in eliciting the respondents' opinions and feelings (Merriam & Tisdell, 2016). The protocol had been piloted with pilot learners to ensure its validity and reliability. All the focus group interviews were conducted in Thai language (i.e., the learner participants' mother tongue) so as to prevent any constraints on opinions and expression caused by means of communication. Moreover, for the purposes of transcription and analysis, all of the focus group interviews were audio-recorded.

3.3.4 Semi-Structured Interview

Similar to the focus group interview which was performed with the learner participants, a semi-structured interview was used to gain further insights into the teacher participants' perceptions of culture teaching and ICC, including their views on how ICC can be integrated into their English language teaching.

According to Merriam and Tisdell (2016, pp. 110-111), a semi-structured interview is an interview that is guided by "a list of questions or issues to be explored, and neither the exact wording nor the order of the questions is determined ahead of

time." The semi-structured interview was considered a relevant tool to obtain further details of the teacher participants' perceptions concerning the above issues thanks to its open and flexible nature. Also, it provides the researcher with opportunity to probe into each teacher participant's views and ideas on practical ways of integrating ICC into their teaching. At the same time, the semi-structured interview provides opportunity for data, which might be overlooked during the question preparation phrase, to emerge (Merriam & Tisdell, 2016).

Additionally, the researcher believed that a one-on-one semi-structured interview was more relevant for the teacher participants than a focus group interview. This was thanks to the fact that the teacher participants are adults, and they are more confident in expressing their viewpoints to the researcher who was their colleague, rather than the learner participants who may feel awkward or uncomfortable in doing the same thing. Also, based on the researcher's experience of having both group and individual discussions with these teacher participants, the one-on-one semi-structured interview was more effective in enabling each participant to provide richer and more extensive views than the focus group interview in which one member of the group may intentionally or unintentionally dominate others in the group.

The one-on-one semi-structured interviews were conducted after the data collection via the TPQ was completed, and they were guided by an interview protocol which was developed from the TPQ's findings. Similar to the interview protocol for the learner participants, the interview protocol for the teacher participants was made up of open-ended, hypothetical and devil's advocate questions to yield the descriptive data in the form of opinions and feelings from the teacher participants (see Appendix D). After being tried out with the pilot teachers to ensure its validity and reliability, it was used with 13 teacher participants who agreed to participate in the interviews. Also, similar to the focus group interviews performed with the learner participants, the semi-structured interviews were conducted in the Thai language which was believed to better encourage the teacher participants to express their views without being constrained by second language problems. The semi-structured interview was audio recorded for later transcription and analysis.

3.3.5 Conclusion

In conclusion, four instruments were used to collect the data of the present study. First, the LPQ was employed to collect the quantitative data concerning Thai EFL learners' demographic data, general perceptions toward ICC, and the extent to which they view that ICC can contribute to their English communicative competence. Second, the TPQ was used to collect the quantitative data concerning Thai EFL teachers' demographic data, general perceptions toward ICC, including ICC's role in their teaching and in contributing to learners' English communicative competence. The data collected via these two instruments were used to answer the study's three research questions. Nevertheless, to ensure that the study's research questions were answered comprehensively, the findings from these two instruments were substantiated by the qualitative findings available from the focus group and semi-structured interviews. These interviews were guided by interview protocols that were prepared based on the quantitative data from the LPQ and TPQ.

3.4 Validity and Reliability Tests of Data Collection Instruments

This section delineates several actions taken by the researcher to ensure validity and reliability of the study's data collection instruments.

3.4.1 Validity

To ensure that all questions in the LPQ and TPQ are valid, a panel of five experts in the field of English language teaching performed an item-objective congruency (IOC) test of each question item on both questionnaires. These five experts are university professors holding doctoral degrees in Teaching English to Speakers of Other Languages (TESOL), and they have been teaching both undergraduates and graduates at different universities in Thailand. In this regard, a score of item acceptance was established at 0.5 or above in accordance with the recommendation made by Rovinellin and Hambelton (1997, as cited in Turner & Carlson, 2003).

The IOC tests of the LPQ and TPQ revealed that all questions on these two questionnaires were rated from 0.6 to 1. This meant that all questions were valid (i.e.,

measure what they intend to measure). The IOC test results of each item on the LPQ and TPQ were presented in Appendices G and H, respectively. As for the validity of the interview protocols used in the focus group and semi-structured interviews, it was tested through a pilot study, rather than IOC test, on the grounds that both focus group and semi-structured interviews as used in this study were not totally rigid so as to allow any information that may be overlooked to emerge. As such, the IOC test of the interview protocols might not serve the above purpose well, and a pilot study could be a better choice. Details of the pilot study were elaborated below.

3.4.2 Reliability

To ensure that the data collection instruments are reliable, a pilot study was conducted to measure internal consistency reliability in the type of Cronbach's Alpha of the LPQ and TPQ. In addition to the aforesaid purpose, the pilot study was performed to ensure the comprehensibility of the language used in the LPQ, TPQ, and the two interview protocols (one for focus group interviews with the learner participants and the other for semi-structured interviews with the teacher participants), including to measure the reliability and validity of the two interview protocols; that is, whether the questions in these two protocols can successfully yield the intended answers.

The pilot study was performed in December 2015 with thirty undergraduates who had so far studied two foundation English courses (henceforth called "pilot learners") and five EFL teachers who were part-time lecturers of the English Language Institute (henceforth called "pilot teachers") in the context of this study. These two pilot groups were purposively selected on the grounds that they possessed comparable traits and were subject to the same teaching context as the learner and teacher participants of this study. Findings from the pilot study were summarized and presented below.

3.4.2.1 LPQ's Internal Consistency Reliability

Thirty copies of the LPQ were given to the pilot learner for completion. Then, the data from these LPQs were run through the PASW.21 statistical package to test the LPQ's internal consistency reliability in the type of Cronbach's Alpha. The reliability test showed that all rating scale items of the LPQ were reliable because the

Cronbach's Alpha of these items ranged from 0.842 to 0.879 which were above Nunnally and Bernstein's (1994) suggested rate of .70.

Apart from the internal consistency reliability, the pilot study revealed that the LPQ can effectively elicit the data required to answer the first research question. Essentially, it was found that most pilot learners believed that ICC can help them to communicate effectively in English as shown by the findings from Section 5.1 of the LPQ. Additionally, findings from other sections in the questionnaire supported and corresponded to the above finding. That is, most pilot learners (73.4%) reported that they liked learning culture in English courses (Question 2.3) and nearly all of them (96.7%) viewed that it is necessary to include culture in English courses (Question 2.5). Nevertheless, their reasons for an inclusion of culture (Questions 2.4) and their perceptions of ICC (Question 3.2) were diverse.

In terms of the language use in the questionnaire, the pilot learners did not report any difficulty in understanding the questionnaire. Also, from their overall feedback, the LPQ was clear and easy to complete, except for Question 3.2 (i.e., what is ICC?) which they need some time to consider and answer.

3.4.2.2   TPQ's Internal Consistency Reliability

Five copies of the TPQ were given to the pilot teachers for completion. After these five TPQs were completed and returned, a reliability test was performed through the PASW.21 statistical package. Similar to the reliability test of the LPQ, it was found that all rating scale items of the TPQ were reliable; that is, the Cronbach's Alpha of these items ranged from 0.882 to 0.953 which were above .70 as suggested by Nunnally and Bernstein (1994).

Aside from the internal consistency reliability, the pilot study revealed that the TPQ, to a great extent, can be used to collect data that are sought to answer the second research question. Based on the pilot study, the pilot teachers were found to have positive perceptions toward culture teaching and ICC which, in their views, was very possible for integration into English language teaching. Additionally, they viewed that ICC can contribute to learners' English communicative competence. These findings were mainly derived from the data from sections 3, 4, 5 and 6 in the TPQ. In terms of the language use in the questionnaire, all pilot teachers said that they had no difficulty understanding and completing the questionnaire.

3.4.2.3   Reliability and Validity of Interview Protocols

As a part of the pilot study, the researcher conducted mock interviews with the pilot learners and teachers to ensure that the interview protocols, which were prepared after the LPQ's and TPQ's were analyzed, were comprehensible and yielded descriptive data as intended. Also, these mock interviews were conducted to inform the researcher of the approximate time required for the focus group and semi-structured interviews with the learner and teacher participants, respectively. Additionally, they provided the researcher with opportunities to practice interviewing, and to revise the questions that may be unclear or confusing to the interview respondents.

The mock interviews with the pilot learners showed that at least 25 minutes were required for a focus group interview, and approximately 40 minutes were needed for a one-on-one semi-structured interview with each teacher participant. Also, most questions in both interview protocols, especially those requiring objective answers, could yield answers that were based on facts, and the answers to these questions were not totally diverse from one another. On the other hand, the questions seeking subjective answers successfully yielded answers showing the perceptions and beliefs of the pilot learners and teachers toward specific issues (e.g., types of culture preferred to learn and teach and reasons for enjoyment in culture learning). These answers illustrated that the questions in both interview protocols were generally valid and reliable. Additionally, the researcher learned from these mock interviews that some questions needed rephrasing or rewording to improve their clarity. For instance, the question of "Which aspect do you emphasize when grading students' in-class assignments?" was revised to "Which aspect do you emphasize when grading listening-speaking and reading-writing tasks?"

3.4.3 Conclusion

Several actions (i.e., IOC, reliability test in the type of Cronbach's Alpha, and mock interviews) were performed to ensure that the data collection instruments of this study were valid and reliable. After these instruments were validated and yielded satisfactory results, they were employed to collect data from the learner and teacher participants.

3.5 Data Collection Procedure

Subsequent to the sample selection, validation and reliability tests of the data collection instruments, the data collection was started in February 2016. Basically, the data collection of this study can be divided into two phases for each group of participants. The first phrase involved quantitative data collection through questionnaires while the second phrase involved the qualitative data collection via interviews. Altogether, the data collection procedure consisted of nine stages as explicated below.

First, the researcher had a meeting with the teacher participants to inform them of the objectives of and request their cooperation in participating in the study. The researcher also took this opportunity to request the teacher participants teaching ENL122 courses in Term 2/2015 to inform their students of the same information accordingly.

Second, the researcher distributed 180 copies of the LPQ to all students taking ENL122 course in Term 2/2015 (i.e., the learner participants), and 16 copies of the TPQ to the 16 Thai EFL teachers of the English Language Institute (i.e., the teacher participants) for completion. Given that the researcher distributed the LPQs by herself and waited for the learner participants to complete them at the same time, all 180 completed LPQs (100%) were returned. As for the TPQs, the researcher let the teacher participants complete and return them to her within two weeks in light of their heavy workload and to prevent them from feeling pressured by time. Nevertheless, all the 16 TPQs (100%) were completely returned to the researcher in June 2016.

Third, the researcher analyzed the data from the LPQs by using the descriptive statistics in type of frequency, percentage, standard deviation and mean. After that, the researcher reviewed the LPQ's findings and selected 17 learner participants to participate in four focus group interviews. The selection of the learner participants to participate in the focus groups interviews was based on two criteria. The first criterion was their answers on the LPQs which need further clarification. These answers pertained to their feelings toward learning culture in English course, their awareness of ICC, and their perceptions toward the extent to which ICC can help them to communicate effectively in English. Specifically, these answers could be categorized

into four groups of the following themes: 1) learners feeling neutral about learning culture in English courses; 2) learners having heard of ICC before; 3) learners perceiving that ICC is helpful for communicating in English; and 4) learners perceiving that ICC is not helpful for communicating in English.

The second criterion was the learner participants' faculties or major subjects. That is, after considering their answers as explicated above, the researcher purposively selected the learner participants who gave similar or same answers and studied in the same faculties or majors. This second criterion was employed in order to help create a relaxing atmosphere during the focus group interviews. As earlier explained, from the researcher's experience of dealing with Thai EFL learners, these learners tend to feel more relaxed in expressing their opinions when they are with their friends, rather than someone they are not familiar with. Table 3.1 presents details of the learner participants participating in the focus group interviews.

Table 3.1 Learner Participants Participating in Focus Group Interviews

Group	Group's Theme	Learner Participant	Group Member	
			Gender	Faculty
A	I feel neutral toward learning culture in English courses.	L1	Female	Liberal Arts (Japanese major)
		L2	Female	Liberal Arts (Japanese major)
		L3	Female	Liberal Arts (Japanese major)
		L4	Female	Accountancy
		L5	Female	Accountancy
		L6	Female	Accountancy
		L7	Female	Accountancy
		L8	Female	Accountancy
B	I had heard of ICC before.	L9	Male	Architecture
		L10	Male	Architecture
		L11	Male	Architecture
C	I think ICC is helpful for communicating in English.	L12	Male	Business Administration
		L13	Female	Business Administration
		L14	Female	Business Administration
D	I think ICC is *not* helpful for communicating in English.	L15	Male	ICT
		L16	Male	ICT
		L17	Male	ICT

It was obvious from Table 3.1 group A is the largest group which reflects the researcher's observation that more than half of the learner participants (i.e., 53.3%)

indicated that they feel neutral about learning culture in English courses. Because of this finding, the researcher deemed it appropriate to invite a larger number of these learners to participate in the interview so as to pave the way for more diverse answers or clarifications on this theme to emerge.

Subsequent to the selection of learner participants for the focus group interviews, the researcher developed an interview protocol for each group. Fundamentally, the four interview protocols were similar with some different details to reflect the theme of each group. As mentioned earlier, the interview protocols had been tried out with the pilot learners prior to being used with the 17 learner participants selected for the focus group interviews.

Fourth, the researcher conducted four focus group interviews with the 17 learner participants.

Fifth, the researcher transcribed and analyzed the data from the interviews, then performed a comparative analysis of the findings from the LPQ and the interviews in a bid to answer the first research question.

Sixth, after all the TPQs were completed and returned in June 2016, the researcher analyzed the data from the TPQs by using the descriptive statistics in type of frequency, percentage, standard deviation and mean. After that, the researcher reviewed the TPQ's findings and developed an interview protocol for the semi-structured interview. The interview protocol had been piloted prior to being used with the teacher participants willing to participate in the semi-structured interview.

Seventh, the researcher conducted 13 semi-structured interviews with the 13 teacher participants agreeing to take part in the interview.

Eighth, the researcher transcribed and analyzed the data from the interviews, then performed a comparative analysis the findings from the TPQ and the interviews in order to answer the second research question.

Finally, the researcher qualitatively analyzed and compared the answers of the first and second research questions in order to answer the third research question of the study. Figure 3.2 shows a summary of the data collection procedure.

February 2016	• Learner and teacher participants were informed of the study.
Mid-February 2016	• Learner and teacher participants were given LPQs and TPQs, respectively, for completion.
March-April 2016	• Data from LPQs were analyzed with descriptive statistics. • 17 learner participants were selected for focus group interviews. • Interview protocols for focus group interviews were developed.
22-27 April 2016	• Four focus group interviews were conducted with 17 learner participants.
May-June 2016	• Focus group interview data were transcribed and analyzed. • Data from the LPQs and interviews were analyzed together to answer the first research question.
June-July 2016	• Data from TPQs were analyzed with descriptive statistics. • Interview protocol for semi-structured interviews was developed.
August 2016	• Thirteen semi-structured interviews were conducted with 13 teacher participants.
September-October 2016	• Semi-structured interview data were transcribed and analyzed. • Data from TPQs and interviews were analyzed together to answer the second research question.
November-December 2016	• Answers of the first and second research quesitons were qualitatively analyzed and compared to answer the third research question.

Figure 3.2 Summary of Data Collection Procedure

3.6 Data Analysis

After the data collection procedure, the data analysis was performed through a use of: 1) descriptive statistics available from the PASW.21 statistical package; and 2) a constant comparative analysis which is commonly used in all types of qualitative research (Merriam & Tisdell, 2016). Below is an explanation of how the collected data were analyzed to answer each research question.

3.6.1 How do Thai EFL Learners Perceive the Role of Intercultural Communicative Competence in their English Language Learning and in Contributing to their English Communicative Competence?

To answer the first research question, descriptive statistics (i.e., frequency, percentage, standard deviation and mean) were used to analyze the quantitative data from the LPQs. As for the qualitative data from the focus group interviews, these data were analyzed through a constant comparative method. According to Merriam and Tisdell (2016, p. 32), "the constant comparative method involves comparing one segment of data with another to determine similarities and differences. Data are grouped together on a similar dimension. The dimension is tentatively given a name; it then becomes a category." Put simply, the data from the focus group interview were analyzed into smaller topics or issues and sorted out into categories according to the recurring themes.

To ensure that the qualitative data from the focus group interviews were objectively analyzed and interpreted, member-checking was used. According to Houghton, Casey, Shaw, and Murphy (2013), member-checking refers to a process in which the researchers let their research participants (e.g., interview respondents) read and check whether the data collected from them (e.g., interview scripts) were correctly recorded or interpreted in the way that corresponded to the research participants' intentions. In applying the member-checking to the data analysis of this study, the researcher presented a summary of the interview data interpretation in Thai language to the learner participants taking part in the focus group interviews and asked them to examine whether the summary accurately mirrored their perceptions and opinions, including other information, expressed and provided during the focus group interviews. After these learner participants verified the summary, the researcher translated the summary into English. Then, the English translation of the summary was given to the same translator who did back translation of the LPQ and TPQ for back translation of the summary into Thai. All these steps of back translation were taken to ensure a correction translation of the summary.

Then, the findings from both LPQs and focus group interviews were triangulated together through a methodological triangulation technique which refers to a use of at least two different data collection methods to collect data from the same

source of data with the primary purposes of "cross-checking" and "providing confirmation and completeness" of findings (Yeasmin & Rahman, 2012, p. 157). In this study, the methodological triangulation was employed 1) to ascertain if there was any similarity or difference between the quantitative and qualitative findings so as to obtain the most comprehensive answers to the first research question; and 2) to enhance the validity and reliability of the data analysis.

3.6.2 How do Thai EFL Teachers Perceive the Role of Intercultural Communicative Competence in their English Language Teaching and in Contributing to Learners' English Communicative Competence?

Similar to the first research question, descriptive statistics (i.e., frequency, percentage, standard deviation and mean) were used to analyze the quantitative data from the TPQs, and the constant comparative method was employed to analyze the qualitative data from the semi-structured interviews.

In the same way as the first research question, member-checking was used to ensure that the qualitative data from the semi-structured interviews were objectively analyzed and interpreted. That is, a summary of interview data interpretation in Thai language was presented to each teacher participant participating in the semi-structured interviews so as to let them verify that the summary correctly reflected their perceptions, experiences and other relevant information provided during the interviews. Also, after the member-checking was completed, the researcher translated each summary into English and gave the English translation of each summary to the same translator for back translation of the summary into Thai. All these steps of back translation were taken to ensure a correction translation of the summary.

Then, the findings from both TPQs and semi-structured interviews were triangulated side by side through the methodological triangulation technique for two purposes: 1) to find out whether any similarity or difference exists between them in order to provide the most comprehensive answers to the second research question; and 2) to ensure that the data analysis was valid and reliable.

3.6.3 To What Extent do the Learners' and Teachers' Perceptions toward Intercultural Communicative Competence Concur?

To answer the third research question, the findings from the first two research questions were qualitatively analyzed and compared through a data triangulation technique which refers to "the collection of data from different types of people, including individuals, groups, families, and communities, to gain multiple perspectives and validation of data" (Carter, Bryan-Lukosius, DiCenso, Blythe, & Nevelle, 2014, p. 545). The data triangulation was performed to reveal any similarity or difference in the perceptions of the two groups of participants. In particular, the findings pertaining to the following topics of the two groups of participants would be analyzed concurrently: understanding of culture; experiences of learning and teaching culture in English courses; enjoyment of learning and teaching culture; reasons for and against inclusion of culture in English courses; culture to be emphasized in English courses; perceptions of ICC, emphasis of ICC in English language course; and the role of ICC in contributing to learners' English communicative competence.

3.7 Conceptual Frameworks for Data Analysis

This study relies on two conceptual frameworks concerning foreign language teaching. These two frameworks were CLT and ICC which lie at the center of the intercultural approach to language teaching.

The CLT framework was drawn from Richards and Rogers (2001), Richards (2006), Hedge (2000) and Hadley (2001) including the communicative competence models proposed by Canale and Swain (1980), Canale (1983) and Celce-Murcia (2007). This framework was adopted to develop questions in Section 2 of the TPQ in order to unveil the teaching practice that is prevailing in the context of this study. The data collected from this section were analyzed based on this conceptual framework. This conceptual framework fitted this study in light of the fact that CLT was declared as the teaching approach adopted in the context of this study (see Chapter 1).

The ICC framework, as used in this study, was based on Byram et al.'s (2002) explication of the intercultural dimensions in the foreign language classrooms, and Byram's (1997, 2009) ICC Model as outlined in Chapter 2. This framework was

adopted because it fitted the subject of investigation of this study (i.e., ICC). The ICC framework was used to develop the questions in various sections of the LPQ and TPQ in order to reveal the following information about the learner and teacher participants: their perceptions toward and experiences of learning and teaching culture in their English language classroom; their awareness and knowledge of ICC; their perceptions toward teachers' emphasis on, and possibility of integrating ICC into English language teaching; and their perceptions toward the extent to which ICC contributes to learners' English communicative competence. The findings concerning the above information were analyzed and interpreted based on the ICC framework.

Apart from the CLT and ICC frameworks, the findings of this study were analyzed and discussed in comparison with the previous research conducted to explore teachers' and learners' perceptions toward ICC in other EFL contexts (e.g., Alyan, 2011; Tian, 2013; Zhou, 2011) in order to ascertain if there was any similarity or difference. Table 3.2 presents a summary of the data analysis of this study.

Table 3.2 Data Analysis Summary

	Research Questions		
Conceptual Frameworks and Research Instruments	1) How do Thai EFL learners perceive the role of intercultural communicative competence in their English language learning and in contributing to their English communicative competence?	2) How do Thai EFL teachers perceive the role of intercultural communicative competence in their English language teaching and in contributing to learners' English communicative competence?	3) To what extent do the learners' and teachers' perceptions toward intercultural communicative competence concur?
Conceptual Frameworks	1) Byram, Gribkova and Starkey's (2002) Intercultural Dimension in Language Teaching 2) Byram's (1997, 2009) Intercultural Communicative Competence Model 3) Communicative Language Teaching as proposed by Richards and Rogers (2001), Richards (2006), Hedge (2000) and Hadley (2001) Communicative competence as proposed by Canale and Swain (1980), Swain (1983) and Celce-Murcia (2007)		
Learner Perception Questionnaire	x		x
Teacher Perception Questionnaire		x	x
Focus Group Interview	x		x
Semi-structured Interview		x	x
Method of analysis	Descriptive Statistics Constant Comparative Analysis Methodological Triangulation	Descriptive Statistics Constant Comparative Analysis Methodological Triangulation	Data Triangulation

CHAPTER 4

FINDINGS

This Chapter presents the findings from the data analysis to answer the study's three research questions. As explained in Chapter 3, the data collection of this study was divided into two phrases as per Creswell's (2014) explanatory sequential mixed methods design. That is, the quantitative data were collected during the first phrase through the use of questionnaires. These quantitative data were then analyzed through descriptive statistics in order to identify overall trends of learners' and teachers' perceptions toward ICC. Then, the qualitative data were collected during the second phrase through the use of focus group interviews, with learner participants, and semi-structured interviews, with teacher participants, in order to obtain more personalized viewpoints toward ICC of both groups of participants, as well as to gain deeper insights that help clarify or substantiate the questionnaires' findings. Both quantitative and qualitative data were collected and analyzed to answer the following research questions:

1) How do Thai EFL learners perceive the role of intercultural communicative competence in their English language learning and in contributing to their English communicative competence?

2) How do Thai EFL teachers perceive the role of intercultural communicative competence in their English language teaching and in contributing to learners' English communicative competence?

3) To what extent do the learners' and teachers' perceptions toward intercultural communicative competence concur?

To answer these research questions, the findings from both quantitative and qualitative data analysis were presented in the above order of the research questions. For the first two research questions, the findings from the questionnaires were presented first and followed by the findings from the interviews. Then, the findings

from both questionnaires and interviews were compared to ascertain if they were consistent or contrary to each other. For the last research question, the findings from the first two research questions were qualitatively compared to find out any similarities or differences in the perceptions toward ICC of these two groups of participants.

4.1 How Do Thai EFL Learners Perceive the Role of Intercultural Communicative Competence in Their English Language Learning and in Contributing to Their English Communicative Competence?

To answer the first research question (RQ1), the learner perception questionnaire (LPQ) and four focus group interviews as per details provided in Chapter 3 were employed to collect the data from the learner participants. The data sought by the LPQ included 1) the learner participants' demographic data; 2) their perceptions of culture and experiences of learning culture in English courses; 3) their awareness and knowledge of ICC; 4) their exposure to ICC in English courses; and 5) their perceptions toward the extent to which ICC contributes to their English communicative competence. These data were believed to exhibit the learner participants' overall perceptions toward the role of ICC in their English language learning and in contributing to their English communicative competence. The LPQ findings were then substantiated by findings from the focus group interviews. Set out below is a report of the LPQ and interview findings to answer RQ1.

4.1.1 Learner Participants' Demographic Data

The learner participants (n=150) were comprised of 67 males, 81 females and two participants who identified themselves as having other genders. In terms of age, 94 learner participants stated that their age were in the range between 18-20 years old while the remaining learner participants indicated that their ages were in other ranges listed on the questionnaire. With regard to their length of study at this university, 71 learner participants indicated that they had been studying here for 1-2 years while 47 reported that they had been studying here for more than two years, and 32 of them for a period of six months to one year. As for their academic disciplines, the learner

participants were from 11 faculties but those from the faculties of Business Administration, Accountancy as well as Information and Communication Technology (ICT) constituted the majority of the learner participants, representing 44%, 31% and 31% thereof, respectively.

With regard to the number of foundation English courses which the learner participants had taken so far, 144 of them (96%) reported that they had studied at least three foundation English courses whereby ENL122 and ENL111 were the courses taken by most of them (100% and 94%, respectively). Nevertheless, when being asked to do a self-judgment of their own English communicative competence, 76.6% of the learner participants indicated that they can communicate in English a little while 17.3% reported that they can communicate in English well and 0.7% of them very well. Table 4.1 presents a summary of the learner participants' demographic information.

Table 4.1 Learner Participants' Demographic Data

Demographics	Stratum	Learner Participants (*n = 150*)	%
Gender	Male	67	44.7
	Female	81	54
	Others	2	1.3
Age	Less than 18	1	0.7
	18-20	94	62.7
	21-22	44	29.3
	More than 22	11	7.3
Length of study	6 months-1 year	32	21.3
	1-2 years	71	47.3
	More than 2 years	47	31.3
Faculties	Business Administration	44	29.3
	Accountancy	31	20.7
	ICT	31	20.7
	Architecture	19	12.7
	Liberal Arts	18	12
	Pharmacy	2	1.3
	Tourism and Hospitality	1	0.7
	Science	1	0.7
	Aviation	1	0.7
	Social Innovation	1	0.7
	Digital Art	1	0.7
No. of English courses taken so far	2 courses	6	4
	3 courses	64	42.67
	4 courses	77	51.33
	5 courses	3	2
No. of learners studying each course	ENL111	141	94
	ENL112	117	78
	ENL113	24	16
	ENL114	45	30
	ENL121	49	32.7
	ENL122	150	100
	ENL123	0	0
Self-judgment of their own English competence	Nothing at all	7	4.7
	A little	115	76.6
	Well	26	17.3
	Very well	1	0.7
	Missing	1	0.7

The above demographic data reveals that the learner participants had diverse educational backgrounds. Also, the findings concerning their length of study at this university and the number of foundation English courses taken by them made it possible to say that the learner participants were rather familiar with the English language teaching practice at this university. This familiarity was believed to be favorable to the present study on the grounds that it matched the researcher's intention

to investigate the perceptions of learners who were acquainted with the English language teaching practice at this university. Additionally, this familiarity was believed to help the learner participants to reflect upon, and provide insightful information in relation to the extent to which English language teaching at this university touched upon the issues of culture and ICC.

4.1.2 Learner Participants' Perceptions of Culture and Their Experiences of Learning Culture in English Courses

4.1.2.1   Perceptions of Culture

1) LPQ Findings

Question 2.1 in the LPQ inquired of the learner participants what culture is. Among the four suggested definitions of the term "culture," 74.7% of the learner participants perceived culture as shared norms, values and identities. Additionally, over 50% of the learner participants regarded culture as behaviors or expressions (59.3%), a way of life (57.3%), and anything that has been passed on from generation to generation (54.7%). Interestingly, two learner participants (1.3%) provided additional definitions of culture which were consistent with the suggested definitions. According to these two learner participants, culture is "language and custom" and "anything that has been created by human beings such as language and way of life."

2) Interview Findings

The four focus group interviews revealed that the learner participants' perceptions of culture mirrored those found in the LPQ. Additionally, two aspects of culture were echoed in all interview groups. These two aspects were 1) culture is something that has been passed on from generation to generation; and 2) culture can show differences between countries or groups of people. For instance, L4 stated, "Culture is what we have to do and pass on to the next generations. It is a righteous thing that should be continued and can be used to show what our country is like." Similarly, L13 remarked, "It is anything created by people. Culture of this country is like this and culture of that country is like that."

Apart from the above perceptions of culture, L15 provided an interesting definition of culture as follows: "Culture is anything surrounding people,

the environment where they were born and brought up. It affects the way people behave and makes each group of people different from other groups." This definition strongly highlights two aspects of culture that have been heavily discussed in the reviewed literature. These two aspects are 1) culture has influence over people's behaviors and worldviews; and 2) culture can be used to distinguish one group of people from others (See section 2.1.2.1).

3) Summary

Based on the above findings, it was obvious that the learner participants' perceptions of the term "culture" provided in the LPQ and during the interviews were consistent with each other. These perceptions were also in line with those found in the reviewed literature. However, what is worth noting was that the learner participants' responses during the interviews highlight one aspect of culture that was not explicitly discussed in the reviewed literature. This aspect was that culture is or can be passed on from generation to generation. Put simply, while this aspect was not heavily emphasized in the reviewed literature, it was a salient aspect of culture for the learner participants in this study.

4.1.2.2 Experiences of Learning Culture in English Courses

1) LPQ Findings

Question 2.2 in the LPQ asked the learner participants whether they had ever studied any cultural content in their English courses at this university. For this question, 43.3% of the learner participants reported that they had studied cultural content while 30.7% of them indicated that they were not sure, and 26% of them replied that they had never studied any cultural content in their English courses.

2) Interview Findings

During the interviews, the researcher asked the learner participants to give examples of any cultural content they had studied in their English courses. It turned out that most learner participants managed to give both general and specific examples of cultural content (details of which were presented in the next section). However, three learner participants in Group A couldn't provide any example of cultural content they studied in English courses. Nevertheless, when the researcher prompted them with the question, "Do you think greeting is a part of

culture?," these students fell silent for a while before admitting that cultural content was superficially and implicitly covered in the English courses.

Apart from asking the learner participants to give examples of cultural content they had studied in English courses, the researcher asked them to roughly estimate the amount of cultural content that had been covered in English courses. As expected, the learner participants provided different answers to this question. According to the learner participants, cultural content had been covered in the English courses in a range between 5% and 60% of the course's total content.

3) Summary

Based on the above data, it was clear that the findings from the LPQ and interview were not consistent with each other. While over 50% of the LPQ respondents indicated that they were not sure and they had never studied culture in English courses at this university, the interview findings exhibited that the learner participants had studied culture in English courses but to different degrees. In the researcher's view, these different degrees may be caused by two factors: learner-related and external factors. The learner-related factors consist of learners' attention to, personal interest in and feeling toward English courses, including their perceptions toward the term "culture". The external factors refer to different English courses that learners had taken so far and different teachers they had studied with. The external factors were supported by the remark of L6 that a Filipino teacher taught more cultural content than Thai teachers.

Also, based on the researcher's observation during the interviews and analysis of the interview scripts, one major difference between the learner participants stating that they had experience of culture learning and those who did not was the time they spent before answering this question. All learner participants who could give examples spent some time before coming up with the answers while those who could not give example responded immediately after hearing the question.

4.1.2.3   Enjoyment of Learning Culture in English Courses

1) LPQ Findings

In Question 2.3, the learner participants were asked if they like learning culture in English courses. A majority of the learner participants (53.3%) replied that they were neutral about learning culture in English courses. On the other hand, 46% of the learner participants indicated that they liked learning about culture, and only one learner participant (0.7%) stated that she did not like learning culture in English courses.

2) Interview Findings

For this question, the answers provided by the learner participants from Group A were of particular focus because these learner participants indicated in their LPQs that they were neutral about learning culture in English courses. In order to know these learner participants' reasons for their neutral feeling, the researcher asked them, "What do you think if cultural content is increased in English courses here?"

For the above question, L1 said, "It's okay to increase the cultural content in English courses because we need to know how they [English speaking people] live their lives." Similarly, L3 remarked, "That's a good idea because cultural content can inform us of their ways of life." Likewise, L4 stated, "I think it's okay because cultural content can help us to better understand people of that culture, for example, why they do this thing that way. Also, this content can help us to live or stay in that country easier."

Apart from Group A, this question was posed to other groups and it yielded similar answers. For instance, L14 from Group C replied, "It's good because it will help us to know more about other cultures. Also, when we go to the country of that culture, we know what we have to do or how to act appropriately in that country." In the same way, L15 from Group D remarked:

> I think we need to increase the cultural content. It is like the Thai language. When we speak, we need to know how to use the language appropriately to the situation. I mean language levels. From my learning experience, the cultural content was rarely discussed in class. If we have more of this content, it should be good.

3) Summary

For this issue, it can be concluded that the LPQ and interview findings were similar; that is, the learner participants felt neutral about learning culture in English courses. Based on the interview findings, it is difficult to confirm if the learner participants enjoyed learning culture in English courses because they used the terms "okay" and "good" which simply show their agreement with but not necessarily their enjoyment of studying culture in English courses. As shown by the above excerpts of the interview responses, most learner participants perceived that cultural content can help them to know more about how to behave appropriately in another culture, especially when travelling or staying in the country with that culture.

4.1.2.4　Experiences of Learning Suggested Cultural Topics in English Courses

1) LPQ Findings

Question 2.4 in the LPQ asked the learner participants to indicate whether they had studied the ten suggested cultural topics which are normally included in English textbooks and used in the questionnaires and surveys of the previous studies (e.g., Tian, 2013; Zhou, 2011). It was found that "daily life and routines" was the topic that most learner participants (82%) replied that they had studied in English courses while "political conditions" was the topic that half of them (50.7%) indicated that they had never studied. Table 4.2 illustrates the learner participants' responses to this question.

Table 4.2 Cultural Topics Studied by Learner Participants

Cultural Topics	No. of Learner Participants (*n=150*) (%)			
	Yes, I've studied this topic	**I'm not sure if I've ever studied this topic**	**No, I've never studied this topic**	**Missing**
1. Daily life and routines (e.g., jobs, food, drink, lifestyle)	123 (82%)	21 (14%)	5 (3.3%)	1 (0.7%)
2. Tradition, folklore, tourist attractions, festival	107 (71.3%)	23 (15.3%)	20 (13.3%)	-
3. Values, beliefs and social etiquette	92 (61.3%)	37 (24.7%)	21 (14%)	-
4. Entertainment products (e.g., music, film, advertisements)	85 (56.7%)	37 (24.7%)	27 (18%)	1 (0.7%)
5. Differences between cultures	72 (48%)	42 (28%)	36 (24%)	-
6. Technological development	58 (38.7%)	55 (36.7%)	37 (24.7%)	-
7. Educational systems	56 (37.3%)	56 (37.3%)	38 (25.3%)	-
8. History and geography	54 (36%)	43 (28.7%)	52 (34.7%)	1 (0.7%)
9. Religious beliefs and practices	37 (24.7%)	51 (34%)	62 (41.3%)	-
10. Political conditions	35 (23.3%)	38 (25.3%)	76 (50.7)	1 (0.7%)

2) Interview Findings

As earlier reported, most learner participants could give both general and specific examples of cultural content when being asked to do so. For instance, L6 from Group A gave a general example of cultural content she had studied in an English course taught by a Filipino teacher:

> The Filipino teacher often talked about her culture and compared her culture with Thai culture. She said that Thais and Filipinos are different from each other in many ways such as daily life and students' learning behaviors. She also explained how Thais' way of English speaking is different from that of Filipinos.

As for examples of specific cultural topics, three learner participants from Group B shared the same experience of studying English through the topics of New Year and Christmas in English courses. Also, L12 from Group C recalled that he studied something about the origin of a plaid shirt (i.e., a shirt with tartan pattern which Thai people called Scott shirt) in one English course, and L15 from Group D mentioned that he remembered reading some articles about European or expensive food served at expensive hotels in western countries.

3) Summary

Based on the above findings, it was conclusive that the findings from both LPQ and interview reinforce each other. That is, daily life, routine and festivals were cultural topics that the learner participants were most familiar with. One possible explanation for these findings was that these cultural topics can generally be found in most (if not all) English language textbooks. As for the topic of political condition which ranked as the least studied cultural topic, it was possible to assume that in the eyes of the learner participants, this topic was too distant from them or they might not consider it as a part of culture.

4.1.2.5 Perceptions toward Necessity for Inclusion of Cultural Content in English Courses

1) LPQ Findings

The learner participants' responses to Question 2.5 in the LPQ exhibited that a majority of them (92%) viewed it necessary to include cultural content in English courses while only 8% of them had the opposite view. Additionally, based on a constant comparative analysis of the responses provided by the learner participants in their LPQs, their reasons for including cultural content in English courses could be categorized into seven groups as shown in Figure 4.1 below.
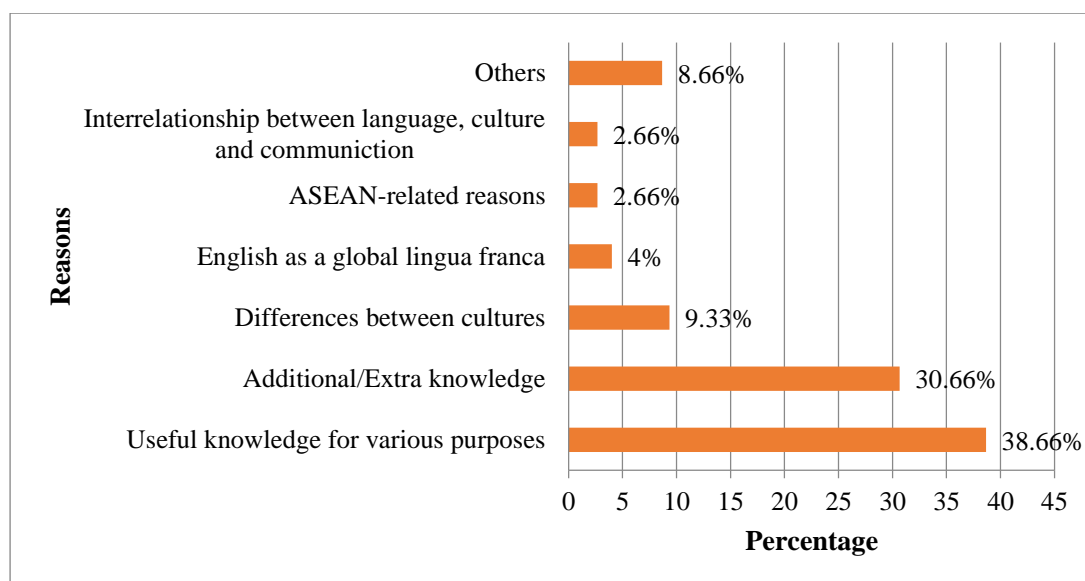
Figure 4.1 Learner Participants' Reasons for Inclusion of Cultural Content in English Course

Note: Percentages in this Figure were calculated from the total number of learner participants (n=150). The responses of some learner participants fit into more than one group

As shown in Figure 4.1, over one-third of the learner participants (38.66%) believed that cultural content should be included in English courses because it is useful knowledge that can be used to serve various purposes. These purposes could be divided into four categories: 1) for self-adaptation to new cultural surroundings; 2) for better, effective or appropriate communication with foreigners; 3) for travelling, studying or living abroad; and 4) for better understanding of foreigners including their languages and cultures. Overall, this reason of being useful knowledge was the most popular reason to include cultural content in English courses according to the learner participants.

The learner participants' second most popular reason for including cultural content in English courses was that cultural content could be additional or extra knowledge for them. This reason was provided by 30.66% of the learner participants. Following this reason was the reason pertaining to the fact that

there are differences between cultures. This was the third most popular reason as it was given by 9.33% of the learner participants.

With regard to the fourth most popular reason (i.e., English is a global lingua franca), the learner participants giving this reason stated that the present status of English as a global lingua franca made it possible to include cultural content in English courses, and this content can be useful for English language learners. This reason was given by 4% of the learner participants.

For the reason relating to ASEAN, the learner participants stated that as a result of the official launch of ASEAN in 2015, it was necessary to include cultural content of ASEAN member countries in English courses so that learners were equipped with general information about these countries. This reason was provided by 2.66% of the learner participants. In addition, another 2.66% of the learner participants viewed that it is necessary to include cultural content in English courses due to the interrelationships between language, culture and communication.

With regard to "Others" which were provided by 8.66% of the learner participants, this group consisted of a variety of responses that do not fit into the previously-mentioned groups. Specifically, the "Others" group was made up of 1) the responses that were supported by incomprehensible reasons (3.33%); 2) the responses that were not supported by any reasons (3.33%); and 3) the responses that cultural content can make English lessons more interesting (2%).

On the other hand, 8% of the learner participants disagreed with the idea of including cultural content in English courses. Their reasons were that: 1) cultural content should be treated as a separate course; 2) the inclusion of cultural content may confuse learners; 3) culture has a huge amount of content; 4) culture is not a major point for English language learning; 5) culture is not interesting; 6) learners will gradually absorb the culture of the language learned if they are interested in the language; and 7) it is better to improve learners' communicative skills before introducing learners to complex cultural content.

2) Interview Findings

In order to obtain more details regarding the learner participants' views toward the necessity for the inclusion of cultural content in English courses, during the interviews, the researcher asked the learner participants to

express their views toward the saying, "When studying any foreign language, learners should study the culture of that language as well." For this saying, L10 from Group B responded, "It is good and sounds reasonable. There is nothing wrong about that. As we are learning their language, if we learn about culture of people speaking that language at the same time, I think it's good." Additionally, for the same saying, all respondents from Group C perceived that culture and language were two compatible things that can be taught concurrently. Similarly, L15 from Group D provided a rich view which clearly illustrated why it is necessary to include cultural content in English courses. According to L15,

> I think that is a correct concept. Let me give you some simple examples. We are Thai. When we meet each other, we say "Sawasdee" and give a "wai" to each other, right? For Japanese people, when they meet, they bow to each other. I think these [cultural practices] are important things that language learners need to know.

3) Summary

It was possible to conclude from the LPQ and interview findings that a majority of the learner participants recognized the necessity of including cultural content in English courses although some of them held the opposite view. Also, the learner participants' reasons for the inclusion, as provided in the LPQ and interview, supported each other. What is interesting here was that there was a connection between the reasons given by the two groups of learner participants holding opposite views (i.e., the "for" and "against" groups). While the "for" group viewed it necessary to include cultural content because cultural content can be additional knowledge for learners, the "against" group viewed that the culture should be treated as a separate course. There is one thing in common between the reasons of these groups; both groups regarded "cultural content" as knowledge that can be taught and learned. This commonality inevitably matches the knowledge element of Byram's ICC Model elaborated in the previous chapter.

4.1.2.6   Types of Culture Preferred by and Exposed to Learner

Participants in English Courses

1)   LPQ Findings

Questions 2.6 and 2.7 in the LPQ inquired the learner participants about the types of culture they preferred to learn and the ones that they had been exposed to in English courses at this university. For these issues, it was found that the culture that they preferred to learn was different from that being exposed to them. That is, 53.3% of the learner participants indicated that they preferred to learn any type of culture in English courses. Nevertheless, when being asked about the type of culture they had studied or had been exposed to in English courses, 50.7% of them reported that they had been exposed to only native English speakers' cultures (henceforth called "NES cultures"). Figure 4.2 shows the findings concerning the types of culture preferred and learned by the learner participants.
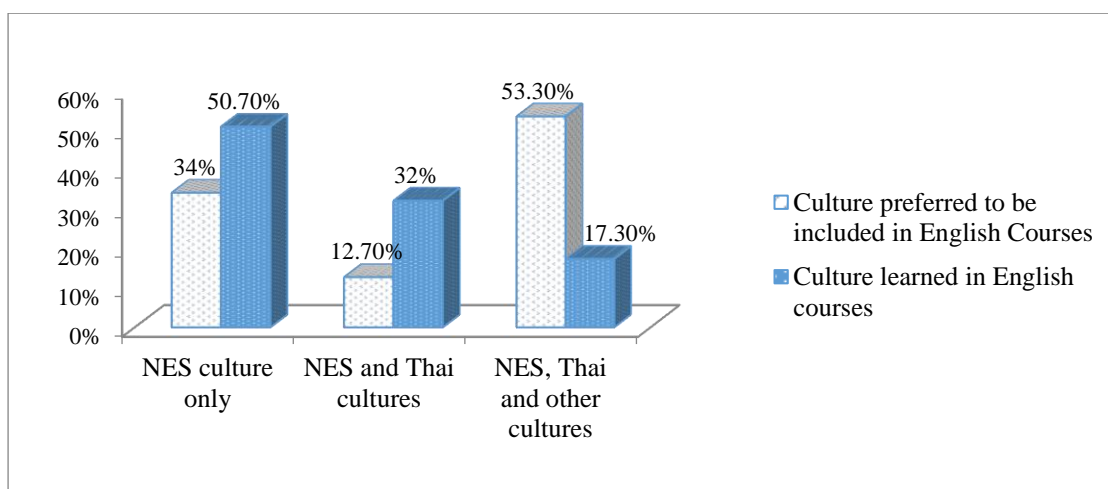
Figure 4.2 Types of Culture Preferred and Learned by Learners in English Courses

2)   Interview Findings

Similar to the LPQ findings, the focus group interviews revealed that most learner participants preferred to learn any type of culture in English courses. Nevertheless, the consensus among all the interview groups was that NES cultures should be included in English courses thanks mainly to the learner participants' perception that native English speakers were the owner of the language

learned. As for the choice of NES and Thai cultures, L10 from Group B remarked, "As I am Thai, I want English courses to talk more about Thai culture. This can also help preserve Thai culture." Additionally, L16 from Group D mentioned:

> I think NES and Thai cultures should be included in English course so that we know how our culture is different from NES cultures. With this knowledge, we can adapt ourselves to their culture and it can help us not to do anything that is inappropriate in, or offensive to NES cultures.

For the last choice which also includes any cultures other than NES and Thai cultures, L8 from Group A stated that "Cultures of AEC member countries should be included in English courses because AEC is fully operated now and we should know more about them." In addition, L12 from Group C emphasized, "I want English courses to add something like local or regional cultures. These cultures can be extra knowledge for learners. To me, they are more interesting than mainstream or national cultures which can be easily searched."

3) Summary

One interesting finding from the LPQ was that the cultures that the learner participants preferred to learn and the ones they actually learned were different as reported above. In the researcher's view, the type of culture which is learned by or exposed to the learner participants depends on various factors, but the course materials currently used and the teachers themselves play a pivotal role in this regard. If the course materials are heavily based in NES cultures, it is very unlikely that other cultures can be covered in such course. As for the teachers, if they have first-hand communication experiences with non-native English speakers, or know cultures of countries other than those of native English speakers and Thais, they can talk about or include these other cultures easily. However, if they have limited or no knowledge or experience of communicating with non-native speakers of English, it can be burdensome for them to talk about cultures of other countries in addition to those of native English speakers as well as their own.

Another point worth noting here was that the learner participants' main reasons for including any type of culture in English courses were that cultural knowledge is useful for their self-adaption to new cultural surroundings

and it could be additional to knowledge for them. These two main reasons were definitely consistent with the findings of the previous section (i.e., reasons why it is necessary to include cultural content in English courses).

4.1.3 Awareness and Knowledge of Intercultural Communicative Competence

4.1.3.1 Awareness of Intercultural Communicative Competence

1) LPQ Findings

Question 3.1 in LPQ inquired of the learner participants whether they have heard of the term "intercultural communicative competence" (ICC) before. According to the responses to this question, 44.7% of the learner participants indicated that they were not sure, 30% stated that they had not heard of it before, and only 24.7% reported that they had heard of this term.

2) Interview Findings

Only the learner participants from Group B (i.e., L9, L10 and L11) were interviewed concerning this issue because they indicated in their LPQs that they had heard of ICC before. In order to know when, where or how they had heard of this term, the researchers reminded them of the questionnaire that they completed three weeks ago and briefly explained the main objectives of the present study. Then, the researcher showed them their completed questionnaires and drew their attention to their answers to Question 3.1. After that, the researcher told them that she was surprised at their answers because ICC was quite a new concept. Then, the researcher asked each of them to give more details about when, where, from whom or how they had heard of ICC.

At this point, L9 stated that he had heard of ICC from his grandfather. To elicit more data, the researcher asked L9 to explain in detail when, how or why his grandfather told him about ICC. According to L9, his grandfather talked about ICC when the grandfather recounted how his living experiences in Japan and the US were. Similarly, L10 stated that he heard of ICC from his aunt who graduated with a degree in English and was his English personal tutor. On the other hand, L11 stated that he could not remember when, where or how he had heard ICC.

3) Summary

To the researcher, the LPQ findings of "not sure" and "no" responses were not very surprising because ICC had recently gained more public attention as a result of the increased globalization. The interview findings, on the other hand, were interesting because they showed that two learner participants, namely L9 and L10, were exposed to ICC by their relatives, rather than by their formal education or in an English language classroom. What is also interesting was that the relatives of these learner participants, to a greater or lesser extent, had direct intercultural experiences with foreigners. These direct experiences may be so powerful to them that they deemed it appropriate to share these experiences with the learner participants. As for L11's response that he could not remember, this response illustrated one general drawback of using questionnaire to collect the data; that is, questionnaire respondents might not be attentive enough when completing the questionnaire or they might not give genuine answers.

4.1.3.2   Perceptions of Intercultural Communicative Competence

1) LPQ Findings

Question 3.2 of the LPQ asked the learner participants to provide their own definition of "ICC" regardless of whether they have heard of this term before or not. A constant comparative analysis of the answers provided by the learner participants showed that their perceptions of this term could be categorized into six groups as shown in Table 4.3 below.

Table 4.3 Learner Participants' Perceptions of Intercultural Communicative Competence

Perceptions of ICC	Stratum	Learner Participants (*n = 150*)	%
1. **Ability**	To communicate with foreigners or those speaking different languages or having different cultures	28	18.67
	To effectively and appropriately communicate with others with knowledge and understanding of others' culture	16	10.67
	To speak or communicate in many languages	11	7.33
	To learn, communicate and understand other cultures	10	6.67
	To adjust oneself to other cultures	7	4.66
	To get your message across	6	4
	Total	**78**	**52**
2. **Communication**	Communication with foreigners or people who are linguistically or culturally different from oneself	26	17.33
	Communication about culture and cultural exchange	15	10
	Communications that do not involve only verbal messages	4	2.67
	Communication through technology	3	2
	Communication through international language (e.g., English)	2	1.33
	Communication with cultures as means of communication	2	1.33
	Total	**52**	**34.66**
3. **Expression of our culture**		**3**	**2**
4. **Understanding and learning about each other**		**3**	**2**
5. **No answer**		**4**	**2.67**
6. **Others**		**27**	**18**

Note: Percentages in Table 4.3 were calculated from the total number of learner participants (n=150). The responses of some learner participants fit into more than one group

Based on Table 4.3, it was possible to conclude that the learner participants had diverse perceptions toward ICC with 52% of them perceiving ICC as a kind of ability while 34.66% of them perceived it as communication. While these findings may be deemed as representing the overall perceptions of the learner participants toward ICC, the findings of "no answer" and "others" cannot be overlooked on the grounds that their combined percentages (i.e., 20.67%) represent

one-fifth of the learner participants. The "no answer" finding referred to the fact that four learner participants did not provide any answer to this question in their LPQs. Also, the "others" findings were comprised of the answers that were too broad, vague or did not match the question. Furthermore, some answers in "others" implied that some learner participants did not understand ICC at all as they just provided answers based on the literal Thai meaning of ICC. These findings of "no answer" and "others" made it possible to conclude that one-fifth of the learner participants were new to the concept of ICC.

2) Interview Findings

Similar to the LPQ findings, the learner participants had diverse perceptions toward ICC. However, a constant comparative analysis of their responses revealed that there were three themes emerging from the interview responses, and these themes were similar to the emerging themes of the LPQ findings.

The first theme from the focus group interviews was that ICC was an ability to communicate with foreigners. This theme was derived from the following responses of L2, L3 and L6, respectively: "ICC is an ability to communicate with foreigners or anyone having a different culture from us"; "It means that we can communicate with foreigners"; and "ICC is an ability to communicate with foreigners; that is, when foreigners say something, we can answer them correctly [i.e., right to the point]."

The second theme, which was very similar to the first theme, was that ICC was an ability to communicate with foreigners with knowledge and understanding of their culture. This theme was drawn from the responses of L12 and L9. According to L12, "Well, I guess that it means to communicate with someone with knowledge of their cultures." For L9, he expressed his perception of ICC by referring to his grandfather's overseas experiences and recounting how his grandfather introduced him to this term as follows:

My grandpa told me when you are abroad and communicate with anyone there, you need to know what to say and how to say it. Also, you have to imitate the way they speak so that you don't become a black sheep. When speaking, you need to have a clear accent and pronunciation so that you don't

have any communication problems. Otherwise, you will find it hard to live there.

The final theme emerging from the interview responses was that ICC is an exchange of cultures. This theme was derived from the responses of L10 and L4. According to L10, when he was requested to explain what ICC is, his immediate response was "Isn't it the same as a cultural exchange?" As for L4, she viewed that "ICC involves communication with foreigners. It is like an exchange of opinions about cultures."

Apart from the above three themes, L14's and L1's responses were also worth mentioning. According to L14, ICC was "communication without cultural conflict. It is like a communication on neutral ground." As for L1, "ICC happens when we understand others and ourselves. It can help us to better understand and communicate with other people. For example, we understand how the way we talk is different from the way others talk."

To the researcher, the above interview findings reflected two significant aspects of ICC as perceived by the learner participants: unilateral and reciprocal ICC. Unilateral ICC referred to ICC that is performed by one party in the communication while reciprocal ICC referred to the ICC that is performed by both parties when communicating. In this regard, the first two emerging themes can be regarded as unilateral ICC whereas the third emerging theme and L14's and L1's responses can be considered reciprocal ICC.

3) Summary

It was obvious that the LPQ and interview findings concerning the learner participants' perceptions of ICC were similar to each other. According to the LPQ findings, most learner participants perceived ICC as ability and communication; each of which was further divided into several subgroups based on the details given to elaborate it. As for the interview findings, they reflected two significant aspects of ICC: unilateral and reciprocal aspects. Additionally, the LPQ finding that one-fifth of the learner participants did not know ICC was consistent with the findings that most of them were not sure and had never heard of ICC before which had been reported in the previous section.

4.1.4 Learner Participants' Exposure to Intercultural Communicative Competence in English Courses

4.1.4.1 LPQ Findings

Question 4.1 of the LPQ asked the learner participants to rate the degree of their English language teachers' emphasis on the knowledge, abilities and attitudes which were postulated by Byram (1997, 2009) as key components of ICC. For this question, the learner participants had to rate the aforesaid knowledge, abilities and attitudes (henceforth collectively referred to as "ICC components") on a 4-point rating scale: great emphasis, moderate emphasis, little emphasis, and no emphasis. Table 4.4 shows the findings of this question.

Table 4.4 Learner Participants' Perceptions of Teachers' Emphasis on ICC Components

Teachers' Emphasis on	Mean	S.D.
Knowledge of learners' own cultures and social practices	3.22	.633
Ability to listen to and observe other people during conversation	3.21	.708
Curiosity to understand and respect foreign cultures	3.14	.773
Ability to realize impacts of cultures and sociocultural context on people's interactions	3.09	.802
Ability to adapt to new cultural environments or different communication style	3.08	.671
Ability to suspend learners' own beliefs or judgment of other people and be open to other people's viewpoints	3.07	.727
Ability to understand foreigners' worldviews, situations and feelings	3.03	.755
Knowledge of foreigners' cultures and social practices	3.01	.665
Ability to compare and contrast Thai and foreign cultures	3.00	.676
Ability to critically evaluate perspectives, practices or products of Thai and foreigners based on explicit criteria	2.81	.708

Note: 1 = no emphasis, 2 = little emphasis, 3 = moderate emphasis, 4 = great emphasis

Based on Table 4.4, the three ICC components which the learner participants perceived that their English teachers heavily emphasized were the knowledge of learners' own cultural and social practices (mean = 3.22), an ability to listen to and observe other people during conversation and interaction (mean = 3.21), and curiosity to understand and respect foreign cultures (mean = 3.14). On the other hand, an ability to critically evaluate the perspectives, practices or products of Thai and foreigners based on explicit criteria (henceforth referred to as "critical evaluation component") was perceived by the learner participants as being little to moderately emphasized by their teachers (mean = 2.81).

4.1.4.2   Interview Findings

In order to obtain more information relating to Question 4.1 in the LPQ, the researcher provided each learner participant with a blank LPQ. Then, the researcher asked them to read Question 4.1 again and select only one component under Question 4.1 which they perceived that their English teachers emphasized most. Unlike the LPQ findings, six learner participants (35.29% of the total learners participating in the focus group interviews) reported that their English teachers emphasized an ability to adapt to new cultural environments or different communication styles most. Additionally, four learner participants (23.52% of total learners participating in the focus group interviews) stated that their English teachers strongly emphasized an ability to listen to and observe other people during conversation and interaction. An ability to understand foreigners' worldviews, situations and feelings, and an ability to suspend students' own beliefs or judgment of other people and be open to other people's viewpoints were also selected by two learner participants. In conclusion, during the interviews, all learner participants reported that their English teachers greatly emphasized the ICC components concerning abilities whereas those relating to knowledge and attitudes were not mentioned at all.

4.1.4.3   Summary

One similarity and three differences can be found between the LPQ and interview findings concerning the issue of learners' perceptions of their teachers' emphasis on the ICC components. With regard to similarity, it was obvious that an ability to listen to and observe other people during conversation and interaction was

perceived by the learners completing the LPQ and participating in the interviews as being heavily emphasized by their English language teachers. This ability ranked second among the ten ICC components in LPQ and the focus group interviews.

On the other hand, the first difference between the LPQ and interview findings was that the knowledge of students' own cultural and social practices which the learner participants perceived as heavily emphasized by their teachers in the LPQ (mean = 3.22) was not mentioned at all by any learner participants during the interviews. The second difference was very similar to the first one; curiosity to understand and respect foreign cultures whose mean ranked third in the ten ICC components in the LPQ was not raised by any learner participants during the interviews, either. The third difference was that an ability to adapt to new cultural environments or different communication styles whose mean ranked fifth in the ten ICC components in the LPQ was the component that most learner participants, during the interviews, viewed as being heavily emphasized by their English teachers. All these differences help affirm that human beings are dynamic, and their perceptions are not static, but can be changed due to several factors, both internally and externally. Nonetheless, despite the aforesaid fact, the researcher viewed that the first difference was so enthralling that it deserved further investigation in order to know why and how this difference emerged.

As such, after obtaining the learner participants' answers relating to the ICC components which they thought that their teachers heavily emphasized, the researcher let the learners participating in the focus group interviews know the LPQ finding; most learner participants perceived that their English teachers emphasized the knowledge of students' own cultural and social practices most. As expected, all these learner participants were amazed by this LPQ finding.

In order to know how and why this finding emerged, the researcher requested the learner participants to clarify this finding. After pondering on this ICC component, the learner participants came up with three reasons that can be used to explain why the mean value of this ICC component ranked highest in the LPQ.

The first reason was that the learner participants who rated "great emphasis" for this component had studied with foreign teachers who shared their personal experiences of living in Thailand to explain their experiences dealing with

Thai culture and social practice in Thailand. This reason was provided by L6 as shown below.

> My Filipino teacher once talked about Thai culture that surprised her when she first arrived here. For example, she did not know that it was unusual for a teacher to give students a "wai" first, and she was amazed to see all people at a BTS station suddenly stood up when they heard the national anthem.

The second reason was that while completing the LPQ, the learners did not carefully read this component and they may have selected this component immediately after seeing the words "greeting" and "eating" without reading until the end (See Appendix A for complete LPQ). For this reason, L12 from Group C explained that some questionnaire respondents might have just quickly read and completed the questionnaire without paying enough attention. Additionally, L14 from the same group remarked that most questionnaire respondents usually ticked the first column when they had to do ratings.

The third reason was that the learners had experiences of studying English with teachers who wanted them to be able to introduce or explain Thai culture to foreigners. This reason was drawn from L9 and L11 from Group B who referred to one role-play assignment in which they had to take the role of Thai and foreign students talking together about what Thai people usually do during Songkran festival. L9 recalled:

> As far as I can recall, this teacher assigned us to do this assignment because she wanted us to be able to introduce or explain our culture to foreigners, especially when we converse with them or go to their countries. This can help foreigners know what they should and should not do when they are in Thailand.

To conclude, because of the differences between the LPQ and interview findings, together with the diverse reasons provided by the learners taking part in the interviews to support the LPQ findings, it is hard to indicate which ICC component was greatly emphasized by English language teachers at this university. Nevertheless, one conclusion that can be drawn from the LPQ and interview findings was that most

learner participants perceived that their English teachers emphasized the ability to listen to and observe other people during conversation and interaction.

4.1.5 Learner Participants' Perceptions toward Extent to Which ICC Contributes to Their English Communicative Competence

4.1.5.1 LPQ Findings

Similar to the previous question, Question 5.1 of the LPQ asked the learner participants to express their views on how the ICC components, as shown in Question 4.1, can help them to effectively communicate in English. Specifically, the learner participants were requested to rate the ICC components on a 4-point rating scale: very helpful, helpful, somewhat helpful, and not helpful. Table 4.5 shows the findings of this question.

Table 4.5   Learner Participants' Perceptions toward the Extent to Which ICC Can Help Them to Effectively Communicate in English

Helpfulness of	Mean	S.D.
Ability to listen to and observe other people during conversation and interaction	3.28	.725
Ability to adapt to new cultural environment or different communication styles	3.19	.662
Knowledge of learners' own cultural and social practices	3.18	.742
Curiosity to understand and respect foreign cultures	3.13	.749
Knowledge of foreigners' cultural and social practices	3.13	.771
Ability to understand foreigners' worldviews , situations and feelings	3.00	.751
Ability to suspend learners' own beliefs or judgment of other people and be open to other people's viewpoint	2.96	.704
Ability to compare and contrast social and cultural practices of Thai and foreigners	2.93	.783
Ability to realize impacts of cultures and sociocultural context on people's interaction	2.93	.787
Ability to critically evaluate perspectives, practices or products of Thai and foreigners based on explicit criteria	2.86	.760

Note: 1 = not helpful, 2 = somewhat helpful, 3 = helpful, 4 = very helpful

Table 4.5 exhibits learner participants' overall perception that all the ten ICC components were helpful to their English communicative competence as evidenced by the mean range between 2.86 and 3.28 out of 4 (whereby 4 = very helpful and 1 = not helpful). Nevertheless, among these ICC components, the learner participants viewed that the ability to listen to and observe other people during conversation and interaction can help them to communicate in English most, followed by the ability to adapt to new cultural environments or different communication styles and the knowledge of leaners' own cultural and social practices. With regard to the critical evaluation component, the learner participants viewed this component as least helpful. This finding of the critical evaluation component can be considered consistent with that of Question 4.1.

4.1.5.2   Interview Findings

Similar to the LPQ findings, all leaner participants, even those in Group D who indicated in their LPQs that ICC was not helpful, viewed that these ICC components can help them to better communicate in English. Nevertheless, they had their own explanations toward the reasons why and the extent to which these ICC components can enhance their English communicative competence.

In terms of reasons why the ten ICC components can enhance English communicative competence, L2 elaborated:

> I think the knowledge, abilities and attitudes can help because they help us know what we should do in a foreign culture. When we know that, we can follow that way of behaving and they can help us know real objectives of the other party.

Similarly, L1 viewed that "if we know others' cultures and others know our cultures, during communication, we can understand each other more easily and conveniently. At least, it is better than knowing nothing of each other." Also, according to L6, "If we know their cultures and they know our cultures, we can communicate without offending each other." Likewise, L4 indicated that these knowledge, abilities and attitudes can help us avoid asking the other party any inappropriate questions. Additionally, L13 commented, "If we know others' cultures,

we will know what we should do when we visit their country and this knowledge can help us survive there."

Based on the above responses, it was possible to conclude that the learner participants perceived these ten ICC components as cultural knowledge, and this knowledge can help them to better understand other people's cultures which can, accordingly, lead to better understanding, communication and self-adaptation during communication and interaction.

As for the extent to which these ICC components can enhance an individual's English communicative competence, L4 and L15 provided interesting remarks. L4 viewed that these ICC components can help us to have better communication in English with foreigners, but it was not a magic key that will make us marvelously fluent in English. To clarify her point, L4 explained:

It's like foreigners who know Thai cultures but they can't speak Thai. With these ten components, they know what they can do and say with Thai people and what they should not do and say. But it doesn't mean that knowing Thai culture will enable them to be good at Thai or to speak Thai fluently.

Similarly, L15 affirmed:

I think these ten components can somewhat contribute to our English communicative competence. In my opinion, they can just help us know and understand foreigners' cultures and how to behave in various situations. However, to make us excel in English for intercultural communication, I think it's your own courage. If you're courageous enough to communicate and interact with them, that can help you more.

4.1.5.3 Summary

The LPQ and interview findings concerning the learner participants' perceptions toward why and the extent to which ICC contributes to their English communicative competence reinforced each other. Most learner participants perceived that ICC was helpful to their English communicative competence. In this regard, the interview findings showed that the learner participants had such perception because they regarded ICC as cultural knowledge that can inform them of what they should

and should not do while interacting and communicating with foreigners. This perception, by and large, was consistent with two learner participants' comments that ICC can just supplement or facilitate intercultural communication, but it cannot substantially help learners to have better English language skills.

4.1.6 Other Findings from Focus Group Interviews

Apart from obtaining additional information that helps clarify the LPQ findings, during the focus group interviews, the researcher asked two additional questions relating to the subject of inquiry of this study. These two questions were 1) "What do you think about the saying, 'English language learners should be able to use English in the same way as native English speakers?'"; and 2) "In your opinion, what is the most important factor that can help you to excel in or have better English communication?" The findings relating to these two questions are presented below.

4.1.6.1   Perceptions toward Native-Like English Communication

This question was asked in order to know the learner participants' perceptions toward this issue. Also, it was asked to gauge the extent to which their perceptions were consistent with the concept of English as a lingua franca and how much they were aware of this concept.

The interview responses for this issue can be divided into three groups: agreement, disagreement and no comment. Among the 17 learners taking part in the interview, two agreed, seven disagreed, and eight did not express any opinion toward the aforesaid concept.

Two participants agreeing with the concept were L1 and L6, but they agreed for different reasons. According to L1, if English language learners can use English in the same way as the native English speakers, it will be easier for both native and non-native speakers of English to understand and communicate together in English. L1's reason seemed to be consistent with one CLT goal that encourages learners to communicate in the same way as native speakers of the language learned as discussed in Chapter 2. Also, it did not reflect the current status of English as a global lingua franca at all. As for L6, she agreed with the concept by stating, "If we learn anything, we should acquire and master them, shouldn't we? If we don't acquire or master them, what's the point of learning?" Like L1, L6's reason did not

reflect that she was aware of the present status of English as a lingua franca. L6's reason did not touch upon the issue of native speakers as the role model for foreign language learners, either.

On the contrary, seven learner participants disagreed with the concept by stating that it is difficult or even impossible to use English in the same way as native English speakers. Listed out below were some excerpts of the learner participants' answers to this question:

We don't need to use English as perfectly as native English speakers because it is difficult to do so. There are differences between Thai and English sounds. Because of this, it's difficult for Thais to pronounce some English sounds in the same way as the native English speakers. (L3)

If I have to speak English in the same way as its native speakers, I think that is impossible. I think I can speak and write English in the way that is communicable, but I can't use it as fluently and naturally as its native speakers. (L7)

I think Thai people now are learning English for communication, not for competing or being compared with native English speakers. In my opinion, if we can use English to successfully communicate together, that's enough. So I think that it might be wrong to think in that way. People are so different from one another. To force one group of people to do exactly the same as the other group, I think it's impossible. (L4)

I think that is really difficult. Personally, I want to be able to use English in exactly the same way as its native speakers, but that is really hard. It depends on practice. (L12)

The answers and reasons provided by those disagreeing with the concept revealed that these participants were aware of differences between languages. In other words, these participants were aware that each language is unique, has its own traits, and there are no two languages that are comparable with each other in

every aspect. Also, these participants' answers touch upon the fact that most people nowadays use English mainly for practical and communicative purposes, not for communicating like native speakers of English. This fact, to a certain extent, touches upon the present status of English as a global lingua franca that is mainly used as a tool for global and intercultural communications between people of diverse lingual and cultural backgrounds (Crystal, 2012; Seargeant & Swann, 2012).

For the remaining eight participants, they did not express any opinion about the concept despite the researcher's effort to encourage them to say something about it.

In conclusion, while a few learner participants perceived that native-like English communication was the only accepted model for English language learners and half of them expressed no opinion, nearly half of them disagreed with this idea. This disagreement, to a certain extent, reflected the concept of English as a lingua franca, and the current trend required for English language teaching.

4.1.6.2   Keys to Effective English Communication

"In your opinion, what is the most important factor that can help you to excel in or have better English communication?" was the last question in the focus group interview. For this question, the learner participants gave diverse answers which can be divided into two groups: language-related factors and non-language-related factors.

As for language-related factors, L2 said, "We need to know a lot of vocabulary" and L3 stated, "I think it is accent. We must have an accent that is close to the native speakers' accents." Another language-related factor was syntax as provided by L16: "To me, to excel in English, we should have good understanding of English syntax so that we know how to arrange the words to form sentences for communication with others."

On the other hand, the non-language-related factors that can lead to success in English communication included courage, learning by doing and self-determination. The courage factor was demonstrated by L1's response, "You need to have courage to speak and don't be afraid to make mistakes." In addition to L1, L15 provided a similar response, "In my opinion, it is being courageous to communicate and interact with foreigners. This is the key."

With regard to learning by doing factor, this factor was drawn from L12's and L14's responses as shown below.

I think if you have native English speaker friends and you interact with them or live in their countries, that can help you to communicate well in English. For example, if your boyfriend or girlfriend is a native English speaker and you interact with him/her every day, I guarantee that your English will improve a lot within 3 or 6 six months. (L12)

To me, it is to use English in our daily life. This can help us to excel in English. (L14)

For the self-determination factor, this factor was given by L13 who stated, "You need to have self-determination and self-initiation. You have to motivate yourself all the time to learn."

To conclude, the learner participants viewed that both language-related and non-language-related factors play crucial roles in an individual's ability to communicate well in English. In the eyes of the learners who mentioned language-related factors, these learners may perceive that a solid background in English language (e.g., vocabulary, grammar and native-like pronunciation) can help them to communicate well in English. This perception was, by and large, consistent with the traditional approach to language teaching which places strong emphasis on language form/input, rather than language use. On the other hand, the responses concerning non-language-related factors can be regarded as corresponding to the CLT and the intercultural approach to language teaching which encourage learners to use language for meaningful communication.

4.1.7 Summary of Answers to RQ1

For RQ1, the learner participants in general had a positive perception toward ICC although they felt neutral about learning culture in English courses. This positive perception can be drawn from the finding that most of them viewed it necessary to include and increase cultural content in English courses. According to the LPQ and interview findings, the learner participants perceived that cultural content, which is

inextricably linked to ICC, should be included in English courses because they can use the content to serve several purposes, and it can be additional knowledge for them. These practical and intellectual reasons, by and large, imply that they were open to culture learning and ICC fostering in English language classrooms.

Additionally, most learner participants reported that they preferred to study any type of culture in English courses. This preference was definitely conducive to ICC which does not restrict itself to any particular culture. In other words, ICC and the intercultural approach to language teaching strongly promote an integration of various cultures in a language class. In the case of English language learning, the preference for any culture (i.e., not restricted to only NES cultures) is believed to be helpful to learners because it can expose learners to various cultures of non-native English speakers who use English for intercultural communication.

Finally, the LPQ and interview findings revealed that the learner participants perceived ICC as an ability that can help them to better communicate in English. However, as explicitly stated by two learner participants, ICC was believed to have positive contribution to their English communication to a certain extent only. Also, the fact that no learner participants mentioned any of the ICC components when being asked about the key to effective English communication can, by and large, substantiate the view that ICC can help them to effectively communicate in English to a certain extent.

4.2 How Do Thai EFL Teachers Perceive the Role of Intercultural Communicative Competence in Their English Language Teaching and in Contributing to Learners' English Communicative Competence?

Sixteen teacher perception questionnaires (TPQ) and thirteen semi-structured interviews were used to collect the data from the teacher participants in order to answer the above research question. The data sought by the TPQ included 1) the teacher participants' demographic data; 2) their current teaching practice; 3) their perceptions toward the term "culture" and their experiences of teaching culture in classrooms; 4) their awareness and knowledge of ICC; 5) their emphasis on ICC as well as their perceived possibility of integrating ICC into their teaching; and 6) their

perceptions toward the extent to which ICC contributes to learners' English communicative competence. Findings from the TPQ were believed to show the teacher participants' general perceptions toward the role of ICC in their teaching and in contributing to learners' English communicative competence. After being analyzed through descriptive statistics, the TPQ findings were then substantiated by the findings from the semi-structured interviews. Set out below is a report of the TPQ and interview findings to answer the second research question (RQ2).

4.2.1 Teacher Participants' Demographic Information

The teacher participants (n=16) consisted of five males and eleven females. These teacher participants were made up of individuals from different ages which can be broadly divided into two groups: those above and younger than 40 years of age. Specifically, nine teacher participants (56.25%) stated that they were older than 40 while seven of them (43.75%) indicated that they were 40 or younger than that.

With regard to their length of teaching at the university where this study was conducted, six teacher participants (37.5%) indicated that they had been teaching here for 0-5 years while the rest (62.5%) reported that they had been teaching for more than five years. As for the foundation English courses that they had taught so far, all teacher participants reported that they had taught ENL111 and ENL112 while ENL113 and ENL114 had been taught by 14 and 15 teacher participants, respectively. For the other three courses (i.e., ENL121, ENL122 and ENL123), these courses had been taught by 9, 4 and 2 teacher participants, respectively. Table 4.6 presents a summary of the teacher participants' demographic data.

Table 4.6 Teacher Participants' Demographic Data

Demographics	Stratum	Teacher Participants ($n = 16$)	%
Gender	Male	5	31.25
	Female	11	68.75
Age	25-30	2	12.5
	31-35	2	12.5
	36-40	3	18.75
	41-45	2	12.5
	46-50	4	25
	More than 50	3	18.75
Length of teaching	0-5 years	6	37.5
	6-10 years	2	12.5
	11-15 years	1	6.25
	16-20 years	1	6.25
	21-25 years	3	18.75
	More than 25 years	3	18.75
English courses taught so far	ENL111	16	100
	ENL112	16	100
	ENL113	14	87.5
	ENL114	15	93.75
	ENL121	9	56.25
	ENL122	4	25
	ENL123	2	12.5

Table 4.6 shows that the teacher participants' ages and lengths of teaching experience were diverse. This diversity was deemed favorable to this study because the researcher was interested in knowing whether there was any issue that the teacher participants with a variety of backgrounds perceived similarly and differently.

Concerning the foundation English courses which the teacher participants had taught so far, Table 4.6 shows that most teacher participants had taught the non-prerequisite courses (ENL111, 112, 113 and 114). This finding could be explained by the fact that these courses had no prerequisite, and most learners viewed them as easier to register in and pass than the other three prerequisite courses. To meet the learners' demand for these courses, it was not surprising that all teacher participants had often been assigned to teach them.

One thing worth clarifying here was that although the teacher participants consisted of 16 teachers, three teacher participants (i.e., T4, T15 and T16) were not available to take part in the interview process. In other words, only 13 teachers (81.25% of the total teacher participants) took part in the one-on-one semi-structured interviews.

4.2.2 Current Teaching Practices

To obtain the data concerning the teacher participants' current teaching practices, many questions were used to inquire the teacher participants about their teaching approaches, teaching objectives, classroom activities and learning materials used, language of instruction, assessment criteria, including their views toward their own teaching. Findings concerning the above issues are presented below.

4.2.2.1 Teaching Approaches

1) TPQ Findings

Question 2.1 in the TPQ asked the teacher participants to select the teaching approaches that can be used to describe their teaching. Among the six suggested approaches, all teacher participants (100%) indicated that their teaching can be described as communication-based or communicative language teaching (CLT). This approach was followed by learner-centered and task-based approaches; each of which was selected by 13 teacher participants (81.3%). Additionally, teacher-centered, grammar-translation based and lecture-based approaches were selected by nine, seven and four teacher participants, respectively.

Even though the above findings were pretty straightforward, during the data analysis, the researcher noticed that some teacher participants selected the approaches that theoretically contradict each other. For instance, T6 selected both teacher-centered and learner-centered approaches. This prompted the researcher to find out more information to explain this phenomenon during the semi-structured interviews.

2) Interview Findings

The semi-structured interviews revealed that a variety of approaches were mentioned by the teacher participants as their teaching approaches. These approaches can be categorized into four main approaches: learner-centered, flexible, mixed and teacher-centered approaches. In this regard, the learner-centered approach was reported by most teacher participants (5 out of 13), followed by flexible, mixed and teacher-centered approaches. For the learner-centered approach, T10 explained as follows:

> I use a learner-centered approach. Normally, I start teaching by giving input
> and discussing it with students. Then, I encourage them to express their

opinions on the input. If there is anything they don't understand or have questions, I will let them find the answer by themselves first. But after trying, if they still can't find the answer or find only some, I will supply them with the complete answers.

Similarly, T12 said, "I always encourage students to study everything by themselves and I provide them with lots of opportunities to practice using language. I think for a language class, it is not enough just to pass on knowledge to students."

As for the flexible approach, the four teacher participants adopting this approach explained that they did not have any specific or fixed approach for teaching. Instead, the approach they would use depended largely on the learners' English ability and the course to teach. The following answers of T8 and T14 illustrated this approach well.

> My teaching is based on learners' English ability. If they have strong English, I will use a communicative approach by teaching less grammar, letting them do more activities and making assignments more challenging. But if they have poor English, I will switch to a teacher-centered approach because these learners can't do activities by themselves. I will also focus more on grammar to make them have a better English foundation. (T8)

> I will look at the course's content or focused skills of the course first. If it is a listening-speaking course, I will use a communicative approach by trying to make students think and solve problems. But if it is a reading-writing course, I will use a traditional or grammar-translation approach. Generally, it depends on the course and also the learners. (T14)

With regard to the mixed approach which was indicated by three teacher participants, this approach helped clarify the researcher's notice that some teacher participants selected contradictory approaches in the TPQ. For this approach, T5 explained that she used both grammar-translation and CLT when teaching because in her opinion, CLT alone did not work well for Thai learners who

lack opportunities to use English outside the classroom. Also, she used a grammar-translation approach in a bid to provide learners with more vocabulary and grammar which, according to her, were basic tools for developing the four basic language skills. In the same way, T3 and T6 reported that they used both teacher-centered and learner-centered approaches in each class for different purposes. That is, the teacher-centered approach was used to explain the lesson's content or grammatical point while learner-centered approach was used to create a relaxing or fun atmosphere in the classroom.

3) Summary

It was obvious that the TPQ and interview findings were fairly consistent with each other; most teacher participants reported that they adopted the CLT and learner-centered approaches for their teaching. In fact, these two approaches are closely related and conducive to each other. Also, other approaches which were found in the TPQs were mentioned during the interviews as a part of the flexible or mixed approaches. The only difference that existed between the TPQ and interview findings was that while a task-based approach was selected by 81.3% of the teacher participants in their TPQs, this approach was not mentioned at all during the interviews.

4) Additional Findings Concerning CLT

Given the fact that CLT was pronounced as the main teaching approach of the context of this study and all teacher participants indicated it as their teaching approach in the TPQs, the researcher deemed it appropriate to ask the teacher participants during the interviews to provide further insights into this approach. In this regard, the researcher asked them to explain what CLT is and whether or not CLT is appropriate for English language teaching in Thailand.

(1) Understanding of CLT

To know how the teacher participants understand CLT, the researcher asked them to define this teaching approach. According to eight teacher participants, CLT was an approach that focuses on communication. For instance, T8 stated, "Communicative language teaching is the approach that heavily focuses on communication without paying attention to grammatical correctness. As long as your interlocutors understand what you want, you are successful in such communication."

Consistent with the above definition, T12 and T13 viewed that CLT is a way of teaching and learning language for meaningful or real-life communication.

Apart from the above answers, the other five teacher participants perceived CLT as an approach that tries to make students speak (T1), involves interactions (T9, T14), focuses on fluency rather than accuracy (T11) and focuses on product rather than process (T2).

(2) CLT and English Language Teaching in Thailand

The interview data showed that the teacher participants had three different views toward the appropriateness of CLT for English language teaching in Thailand. The first view, given by six teacher participants, was that CLT was appropriate. Conversely, the second view, given by two teacher participants, was that this approach was not appropriate. The other view, provided by five teacher participants, was "it depends"; that is, whether CLT is appropriate depends on learners, courses, and expected learning outcomes. Set out below is a summary of these views including their respective supporting reasons.

Table 4.7 Teacher Participants' Interview Responses to Appropriateness of CLT for English Language Teaching in Thailand

Views	Supporting Reasons	Teacher Participants
CLT is appropriate.	1) CLT encourages learners to learn by using language for communication.	T1, T7
	2) CLT focuses on communication rather than accuracy, and this is necessary in real-life communication. Also, this approach is appropriate for Thai learners who study English as a foreign language, not a second language; as such, it is not necessary for them to have 100% perfect English.	T11, T12
	3) CLT is universal and can be applied to any kind of context.	T13
	4) CLT is appropriate thanks to technological advance which allows learners to learn anything outside the classroom. Learners are no longer required to acquire knowledge only from teachers like in the past.	T14
CLT is not appropriate.	1) CLT alone did not work well for Thai learners who lack opportunities to use English outside the classroom. The environment in Thailand does not encourage learners to practice or use English all the time.	T5, T8

Table 4.7 (Continued)

Views	Supporting Reasons	Teacher Participants
It depends on learners.	1) CLT is good for advanced learners, but does not work at all for passive learners who always wait for teachers to spoon-feed them.	T2, T10
	2) CLT is appropriate for beginner or intermediate learners because it can help boost their confidence in using English. But it is not suitable for advanced learners whose foundation is solid. Teaching in CLT style may be too easy for them. Advanced learners need something more challenging.	T3
It depends on courses.	1) CLT is highly recommended for listening-speaking courses because it provides a good learning environment that encourages learners to use English for real communication. The more they listen to and speak English, the more they can acquire and get familiar with English. But for a grammar or writing course where you need to explain grammar rules for accuracy, CLT does not work at all.	T6
It depends on expected learning outcome.	1) CLT is suitable if your goal is to help learners to use English for basic communication at work. However, if you aim to prepare them for further studies or professional communication at work, CLT is not enough. You need to provide learners with more linguistic inputs or knowledge.	T9

(3) Summary of Additional Findings Concerning CLT

The teacher participants' understanding of CLT was consistent with those commonly discussed in the literature concerning this approach. This was evidenced by the teacher participants' interview responses which touched upon key traits of this approach as previously discussed in Chapter 2. As such, it was possible to conclude that these teacher participants had a firm grasp of CLT.

With regard to the teacher participants' views toward appropriateness of CLT for English language teaching in Thailand, a majority of them viewed that CLT was appropriate while some of them held different views. In the researcher's opinion, the teacher participants' different views toward the CLT's appropriateness can be attributed to various factors, including but not limited to their first-hand experiences in implementing this approach.

4.2.2.2 Teaching Objectives

1) TPQ Findings

Question 2.2 in the TPQ inquired the teacher participants about their teaching objectives at the university where this study was conducted. For this question, the teacher participants were allowed to select more than one objective. The TPQ data analysis revealed that "To develop learners' communicative skills in English" and "To enable learners to effectively use English for communicative purpose" were the objectives that all teacher participants selected while "To assist learners in developing a better understanding of their own identities and culture" was the least popular objective. Table 4.8 illustrates the teacher participants' responses to this question.

Table 4.8 TPQ Findings Concerning Teaching Objectives

Teaching Objectives	No. of Teacher Participants	%
To develop learners' communicative skills in English	16	100
To enable learners to effectively use English for communicative purpose	16	100
To promote learners' autonomy	14	87.5
To increase learners' interest in learning English	14	87.5
To enable learners to effectively use English for academic purpose	11	68.8
To expose learners to foreign cultures	10	62.5
To help learners pass their exams and complete their bachelor degrees	10	62.5
To assist learners in developing a better understanding of their own identities and culture	3	18.8

2) Interview Findings

To obtain the data concerning the teacher participants' teaching objectives, during the semi-structured interviews, each teacher participant was asked, "As an English teacher, what do you hope to see in your learners after they have studied with you?" Table 4.9 shows their answers to this question.

Table 4.9 Interview Findings Concerning Teaching Objectives

I hope that the learners will	Teacher Participants	%
achieve some progress or improvement in English	T2, T7, T8, T11, T13, T14	46.15
continue developing/practicing/using English outside classroom or after completing the course	T3, T6, T9, T12	30.76
stop being afraid of and have more confidence in speaking English	T1, T2, T10	23.07
know why they have to learn English and how English is important for their lives	T5, T7, T14	23.07

3) Summary

Based on the above findings, it was evident that the TPQ and interview findings closely matched in several aspects. For instance, the communication-related objectives which ranked first in Table 4.8 corresponded to the interview finding that nearly half of the teacher participants wanted their learners to achieve some progress or improvement in English. Although the teacher participants did not clearly state during the interviews what kind of progress or improvement they wanted their learners to achieve, it was possible to infer that they wanted their learners to have communicative skill improvement because CLT was the core teaching approach of the context of this study.

In addition, the TPQ finding that 87.5% of the teacher participants selected "to promote learner autonomy" objective was in line with the interview finding that four teacher participants (30.76%) wanted their learners to continue developing, practicing or using English outside the classroom or after completing the course. Moreover, the TPQ finding that 87.5% of the teacher participants aimed to increase learners' interest in learning English was consistent with the interview finding that three teacher participants wanted their learners to know why they have to learn English.

Additionally, the interview finding that three teacher participants wanted their learners to stop being afraid of and have more confidence in speaking English, by and large, supported the TPQ finding relating to the objective of developing learners' communicative skills in English. As such, it was possible to

conclude that both TPQ and interview findings concerning teaching objectives were remarkably consistent.

    4.2.2.3   Teaching Activities and Learning Materials Used

    1) TPQ Findings

Question 2.3 in the TPQ was designed to elicit data concerning teaching activities used by the teacher participants. The TPQ data revealed that pair work and role-play activities were the most popular activities while jigsaw reading was the least popular activity for the teacher participants. Table 4.10 presents a summary of the teaching activities reported to be used by the teacher participants.

Table 4.10 TPQ Findings Concerning Teaching Activities Used in Class

Teaching Activities	No. of Teacher Participants	%
Pair work	16	100
Role-play	16	100
Group work	15	95.8
Quiz	14	87.5
Drill	13	81.3
Whole class chorus	13	81.3
Whole class discussion	8	50
Information gap	5	31.3
Jigsaw reading	2	12.5
Other activities (i.e. language games)	1	6.3

In connection with the teaching activities, Question 2.4 in the TPQ inquired the teacher participants about the learning materials they used to support their teaching. It was found that all teacher participants used commercial textbooks and publishers' materials available online. This finding was not surprising because these two materials were required by the syllabus of each course. Nevertheless, what was interesting was that 15 teacher participants reported that they used authentic materials in their teaching. T2 and T9 also supplied additional information concerning their use of supplementary handouts, worksheets, the iTunes U application, and the 'Second Life' program in support of their teaching. These findings informed the researcher as to the materials used by the teacher participants,

but not the topics, skills or language points these materials were used to support. Thus, these kinds of data were sought out during the interviews.

2) Interview Findings

To obtain more details about learning materials, during the interviews, the researcher asked the teacher participants the following questions: "What kinds of learning material do you use to support your teaching?"; "How do you use these materials?"; and "What are the topics, skills or language points that you use these materials to support?". Set out below are the teacher participants' responses to the questions.

(1) Learning Materials Used

The interview data showed that the learning materials used by the teacher participants were rather diverse and can be broadly categorized into two groups: online and conventional materials. On the one hand, online materials (i.e., materials that are available through the Internet) consisted of online practices and exercises from language learning websites, YouTube, Facebook, Google, and educational applications (e.g. iTunes U, Google Drive, Google Doc, Google Form and Kahoot). On the other hand, conventional materials included newspapers, language games (e.g., word card, grammar quizzes and mime games), and supplementary worksheets.

In addition, it was found that online materials were used by all teacher participants while conventional materials were used by seven of them (T1, T5, T6, T7, T9, T10 and T11). In this regard, the online material used by most teacher participants (12 out of 13) was YouTube. This was followed by online practices and exercises from language learning websites and educational applications which were indicated by four and three teacher participants, respectively. The teacher participants' main reasons for using online materials were that online materials were paperless and more convenient to use than conventional materials. Also, online materials better showed how English is actually used (i.e., authenticity) and suited the learning behaviors of the learners.

(2) How Learning Materials Are Used

With regard to how the online and conventional materials were used, the online materials were used in two ways. First, they were actually used

in the classroom setting. For example, T8 and T10 said that they had learners do online exercises available from language learning websites in class. Second, the online materials were not actually used, but simply introduced to learners so that the learners know how to access and make use of these materials by themselves outside the classroom (i.e., self-study). For the conventional materials, they were primarily used in classroom as supplementary exercises for grammar drills.

Apart from using and introducing in the classroom, T2 and T13 added that they used online materials in other ways. According to T2, she used Facebook and YouTube as a channel to assign homework to her learners or to let learners submit homework. In T2's view, the learners these days were keen on social media so she used these media to suit their interests. As for T13, he found that many applications (e.g., Google Doc and Google Drive) were useful in following up learners' learning progress, collaborative learning and in reaching them. These two innovative ways of using online materials illustrated how the teachers attempted to personalize the lessons or their teaching to match learning behaviors of the learners in this digital era.

In addition, three teacher participants (T5, T6 and T13) reported that they sometimes used YouTube to warm up the class, to lead the learners to the lesson or to brighten up the class atmosphere.

(3) Topics, Skills and Language Points for which
Learning Materials Were Used to Support

The interview data revealed that the online and conventional materials were used to support the teaching of various topics, skills and language points. Figure 4.3 illustrates these topics, skills and language points.
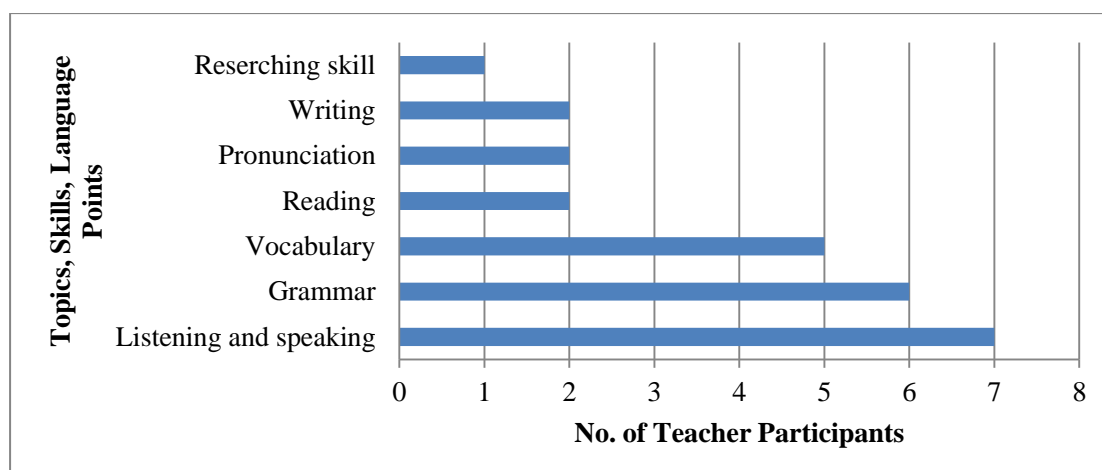
Figure 4.3 Topics, Skills and Language Points for which Learning Materials Were Used to Support

Based on Figure 4.3, listening and speaking were the skills that over 50% of the teacher participants used online and conventional materials to support their teaching. This finding was, by and large, consistent with the previous finding that YouTube, which is audiovisual by its nature, was widely used by the teacher participants.

The interview data additionally exhibited the frequency that the teacher participants used the online and conventional materials to support their teaching. Specifically, except for T13, all teacher participants explained that they did not use these learning materials very often due to substantial content of each course. More importantly, they found that the learners did not really enjoy learning English using these materials. For instance, T2 lamented,

> I seldom played any video clips from YouTube in the classroom because most students don't understand and I have to waste time explaining the clip to them. I remembered I used to search for the movie scenes in which characters used present perfect tense to show them when to use this tense. But students didn't really care, so I stopped doing that.

3) Summary

For this topic, the interview findings can be considered an expansion of the TPQ findings. That is, in addition to textbooks and publishers' materials available online, online and conventional materials were used to support teaching on various topics, skills and language points, especially listening and speaking skills. The interview findings also showed that online materials were more popular among the teacher participants than conventional materials. Nevertheless, the online and convention materials were not often used by most teacher participants due to voluminous content of the course and learners' negative reactions toward learning through these materials. As explained by some teacher participants (T2, T5 and T6), the learners' negative reactions may result from a big gap between their English ability and the English used in the materials, especially those in YouTube, movies and songs which are spoken at natural speed and use a wide range of vocabulary.

4.2.2.4   Language of Instruction

1)   TPQ Findings

Question 2.5 in the TPQ requested the teacher participants to indicate the language of instruction they used when teaching. Nearly all teacher participants reported that they used two languages (English and Thai) when teaching. Table 4.11 presents the TPQ findings in this regard.

Table 4.11 TPQ Findings Concerning Language of Instruction

Language of Instruction	No. of Teacher Participants	%
English only (100% English)	1	6.25
80% Thai + 20% English	3	18.75
80% English + 20% Thai	6	37.5
50% English + 50% Thai	6	37.5

It was evident from Table 4.11 that most teacher participants used both English and Thai in their teaching but at different proportions. These different proportions motivated the researcher to find out more about factors causing the differences as well as the teacher participants' reasons for using Thai while teaching.

2) Interview Findings

During the interviews, the researcher posed the following question, "What language of instruction do you use when teaching?" to each teacher participant. Similar to the TPQ findings, all the teacher participants replied that they used both English and Thai when teaching, but at different proportions between the two languages. Table 4.12 shows the interview findings concerning the language of instruction.

Table 4.12 Interview Findings Concerning Language of Instruction

Language of Instruction	Teacher Participants*
95% English + 5% Thai	T13, T14
80% English + 20% Thai	T1, T12, T9, T14
50% English + 50% Thai	T2, T3, T5, T10, T12, T13, T14
40% English + 60% Thai	T6, T11
30% English + 70% Thai	T7
20% English + 80% Thai	T2, T8, T12

Note: * Given that this interview question was open-ended, some respondents provided more than one answer

Table 4.12 shows that 50% English + 50% Thai was the most common proportion as it was stated by seven teacher participants. Following the aforesaid proportion were 80% English + 20% Thai and 20% English + 80% Thai which came as the second and third most common proportions, respectively. These findings mirrored the TPQ finding.

Apart from showing different proportions of English and Thai as languages of instruction, the interview data showed that two factors played a vital role in helping the teacher participants to decide how much English and Thai they should use when teaching. These two factors were the type of course and learners' English ability. If the learners are at intermediate or advanced level or it is a listening-speaking course, English will be used at a greater proportion than Thai. However, if

learners are at beginner level or the course is a four-integrated skills type with a lot of grammar to explain, English will be used at the same or smaller proportion than Thai.

Another interesting finding from the interview was that the teacher participants' main reason for using Thai when teaching was that most learners in class could not understand English-only instruction. This reason was clearly illustrated by T5's following remark:

> Whenever I explain details of an assignment by using 100% English, most students look blank and confused. This is despite the fact that I speak slowly and show PowerPoint slides containing the assignment's details along with my explanation. For students who are brave enough, they raised their hand, stated frankly they don't understand and asked me to explain in Thai. For those who are shy, they come to ask me at the end of the class. All this let me know that they do not understand at all when I speak English to them. So I decided to use both English and Thai when teaching and assigning activities to make sure that they understand the lessons and what I want them to do. (T5)

In addition to the above reason, there were other reasons for using Thai when teaching. For example, T11 stated that "I used 40% English and 60% Thai for two reasons. First, I am not 100% sure of my English speaking skill. Second, although I speak English, I can't help translating into Thai because students look confused." Moreover, T8 commented that she used Thai to avoid demotivating learners.

> If I teach in English all the time, a small group of students in a class may enjoy that, but the rest, which is usually the majority of the class, will get lost and get nothing on that day. If the next day I do the same thing, these majority students will get lost again and may eventually lose their motivation to learn because they don't understanding anything at all. As I don't want to demotivate them by speaking English all the time in class, I decided to use Thai more than English when teaching because I want my students to get or learn something from me. (T8)

3) Summary

It was apparent that the TPQ and interview findings concerning language of instructions were very similar; that is, nearly all the teacher participants used both English and Thai when teaching, with 50-50 and 80% English and 20% Thai as the most common. In addition, the interview data revealed that the type of course and learners' English ability were key factors helping the teachers in this context to decide the degree to which they should use English and Thai in their classes. Another finding from the interview was the reasons why these teachers used Thai in their classes as explicated above. The findings on this issue were intriguing as they showed that 100% English use in classroom was not always a good choice for an EFL context where most learners have limited English ability. In other words, although 100% English instruction is theoretically sound because it helps expose learners to English, it can discourage learners with limited English ability from learning. This, by and large, debunks the myth that native speaker teachers are superior to non-native speaker teachers.

4.2.2.5   Assessment Criteria for Learners' Performance

1) TPQ Findings

The data concerning the assessment criteria for learners' performance were elicited from Question 2.6 in the TPQ. Among the five options provided, comprehensibility and creative content were indicated by all teacher participants. The next popular criterion was completeness of assignment as it was indicated by 14 teacher participants. In addition, context relevance and grammatical correction were selected by 13 and 12 teacher participants, respectively. Also, one teacher participant (T7) provided an additional comment that she set punctuality as a part of her assessment criteria.

2) Interview Findings

To obtain data about assessment criteria, the researcher asked the teacher participants to give details of the criteria they used when assessing learners' productive skill performance. The researcher's reason for exclusively focusing on productive skills (i.e., speaking and writing) was that these skills were normally assessed in classroom. Also, they are easier to assess than receptive skills which are more subtle and usually assessed through written examination. In this

regard, the researcher simply asked the teacher participants to state the criteria they used when assessing learners' speaking and writing tasks. The findings in this part are presented below.

(1) Speaking Task Assessment Criteria

According to the interview data, a number of criteria were reported as being used by the teacher participants when they assessed learners' speaking tasks. These criteria are summarized and presented in Figure 4.4.
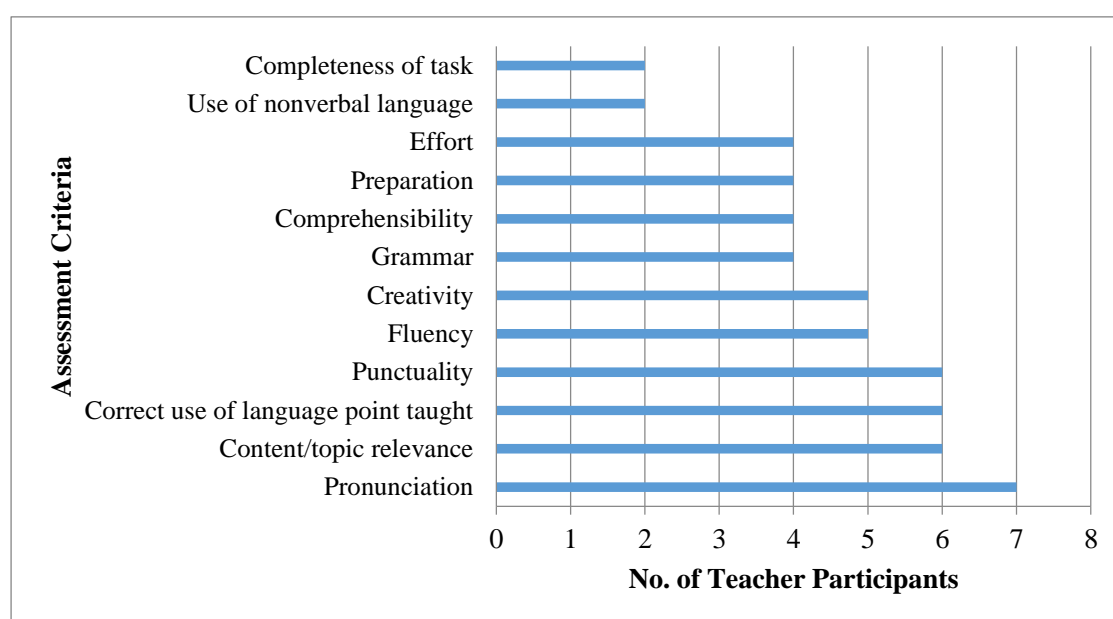
Figure 4.4 Speaking Task Assessment Criteria

As illustrated by Figure 4.4, pronunciation was the criterion that over 50% of the teacher participants reported to use when evaluating learners' speaking tasks. In this regard, T2 explicated this criterion by stating that "Pronunciation means clear and correct pronunciation, not accent which is another thing. I always tell my students that there is no need to imitate or have the same accent as native speakers."

Following pronunciation were content or topic relevance, correct use of language point taught and punctuality; each of which was mentioned by six teacher participants. Content or topic relevance referred to whether or not learners'

tasks matched or related to the assigned topic (T1, T5, T9, T10, T13, T14). For example, if learners are assigned to do a shopping role-play, they should talk about buying something, not going to see the doctor or planning holiday trips. For the criterion of correct use of language point taught, this criterion referred to the extent to which learners can correctly apply what they learned in class to the task (T2, T3, T5, T8, T11, T14). Often, these language points were expressions or vocabulary items commonly used in certain situations and were to be used in the tasks assigned. For punctuality, this meant whether or not learners can present the tasks at the agreed due date and time (T2, T5, T6, T10, T11, T13). According to T10 who treated this criterion as a top priority, "If students are punctual in presenting their tasks, half of the task's total point will be awarded to them, no matter how bad their performance (i.e., speaking) is."

The next criteria commonly indicated by the teacher participants were fluency and creativity; each of which was indicated by five teacher participants. In this regard, fluency meant how fluent and natural learners are when using English for communication. As for creativity, it referred to whether learners directly copy model conversation from textbooks or they add something else to make their tasks more interesting and unique (T8, T11).

Comprehensibility, effort, preparation and grammar were the fourth most common assessment criteria indicated by the teacher participants. As defined by T1, T6, T11 and T12, comprehensibility meant the extent to which the learners' speaking tasks are understandable, communicable and meaningful. As for effort and preparation, T3 and T6 stated that these two criteria were deeply connected and can be easily seen from learners' readiness to present the tasks, their fluency and fulfillment of all requirements set for the tasks. For grammar, T2 explained that if the learners fail to apply the grammatical structure which has already been emphasized in class (e.g., would you mind followed by gerund), the learners will not get full points.

The fifth most common assessment criteria were use of nonverbal language and completion of task. According to T10 and T12, use of nonverbal language referred to whether learners use any kind of nonverbal language to support their verbal communication. As for completion of task, this criterion meant the extent to which learners fulfilled or completed all the requirements set for the task.

For instance, if it is required that the conversation has 20 turns but only 10 turns are included in the conversation, a deduction to their score will apply.

(2) Writing Task Assessment Criteria

Similar to the speaking tasks, the teacher participants stated that they used several criteria when assessing learners' writing tasks. These criteria, in order of being most commonly reported by the teacher participants, were grammatical correctness, content or topic relevance, creativity or originality, punctuality, and other criteria. Details of each criterion are elaborated below.

Grammatical correctness was the most common criterion as it was indicated by all teacher participants. For this criterion, the teacher participants similarly stated that grammar was unavoidable when assessing writing tasks. Also, according to T14, given that the courses provided by the English Language Institute are foundation courses, basic writing grammar (e.g. subject-verb agreement, correct use of capitalization and spelling) were more emphasized than advanced writing grammar like word choice and text unity.

Content or topic relevance in writing task assessment was the same as that discussed in speaking task assessment. That is, the writing task must relate to the assigned topics or have relevant content. T7 treated this criterion as the first priority as shown by the following remark: "In case that the total point of the task is 5, if students write on the assigned topic, they'll be guaranteed one point."

Creativity/originality was the third most commonly reported criterion. For this criterion, T9 stated, "For me, high points will be awarded when students include original ideas as well as use a variety of sentence structures and word choices in their writing." Quite similar to T9, T14 interestingly remarked that he counted learners' honesty in doing the writing task. "Based on my teaching experience, most learners plagiarized by copying their friend's work and submitting such writings as theirs. Also, oftentimes, they used a computer program or application to do the writing for them." Because of this, he included honesty as one element of his assessment criteria.

For punctuality, it basically referred to whether the learners managed to submit the writing task on time as used for the assessment of

speaking tasks. As for other criteria, these criteria included other relevant issues to be considered when assessing writing tasks, for instance, legibility and word count.

In conclusion, the interview findings exhibited that a number of criteria were reported to be used by the teacher participants while they assess the learners' speaking and writing tasks. Nonetheless, the main criteria reported by them were not beyond expectation. That is, for a speaking task assessment, the teacher participants stated that they focused heavily on learners' pronunciation and fluency, the two common criteria for this kind of task. For a writing task assessment, grammatical correctness and content or topic relevance were highly emphasized by the teacher participants. These two criteria are generally among the common criteria for writing tasks.

3) Summary

The TPQ and interview findings of the assessment criteria for learners' performance did not closely resemble each other. While comprehensibility and creative or interesting content were indicated in all TPQs, these two criteria were indicated by just one-third of the teacher participants during the interviews for both speaking and writing tasks. Nevertheless, although there was a discrepancy, the interview findings can be viewed as helping to clarify the TPQ findings. Also, some intriguing findings were available from the interviews. For example, effort and preparation which were non-linguistic elements played a part in performance assessment. This finding made it possible to state that the English language assessment in this context was not purely performance-based. Instead, the teacher participants assess learners by taking into consideration non-linguistic factors (e.g., responsibility and dedication) which the learners need to have for their future career.

4.2.2.6 Self-Judgment of Their Own Teaching

1) TPQ Findings

Question 2.7 in the TPQ requested the teacher participants to indicate the extent to which they think their teaching is successful in helping learners to effectively communicate in English. The TPQ data revealed that half of the teacher participants rated themselves as somewhat successful while the other half rated themselves as successful (one even rated her teaching as very successful).

2) Interview Findings

In order to know why the teacher participants rated their teaching success as indicated in their TPQs, during the interviews, the researcher asked them the following question, "To what extent do you think you can help your students to communicate in English?". The responses to this question could be categorized into three groups with details as presented below.

The first response was "I think I can help them to improve their English to a certain extent." This response was provided by eight teacher participants (T3, T5, T6, T7, T8, T11, T12, T13). These teacher participants held such view because of two reasons. First, they perceived that whether learners can communicate in English largely depended on themselves, especially their motivation to practice and use English after they completed an English course. The other reason was that learners just wanted to pass the relevant exam, and did not really care about whether they can really communicate or not.

The second response was "I'm not sure" or "I can't really say exactly." This response was given by T2, T10 and T14. According to these teacher participants, they were not able to quantify how they could help learners to communicate in English because they did not see how learners actually use or communicate in English in a real situation with foreigners. In this connection, T14 added that communication in classroom was not real so it was hard to tell.

The last response was "I can help learners to improve their English communication quite a lot." This response was given by T1 and T9. T1 provided this response because she noticed that the learners can speak English without using any notes while T9 stated that the learners seemed to be more confident when speaking English.

3) Summary

The TPQ and interview findings concerning teachers' self-judgment of their own teaching success were quite different. While the TPQ findings showed only two kinds of response (i.e., somewhat successful and successful), the interview findings revealed three kinds of response (i.e., somewhat successful, not sure or don't know, and successful). This difference can be attributed to the TPQ's limitation which did not include the option of "not sure" or "don't know".

Nevertheless, the follow-up interviews allowed this overlooked option to emerge and showed that over 50% of the teacher participants perceived that an ability to communicate in English primarily depended on learners, not teachers.

4.2.3 Teachers' Perceptions toward and Experiences of Teaching Culture in English Courses

Given that one aim of this study is to find out how English language teachers perceive ICC and because ICC is inextricably linked with culture teaching, the researcher deemed it appropriate to obtain the data concerning the teacher participants' perceptions of culture as well as their experiences of teaching culture in English courses. To obtain the aforesaid data, several questions were posed to the teacher participants. The answers to these questions are summarized and presented below.

4.2.3.1   Perceptions of Culture

1) TPQ Findings

Question 3.1 in the TPQ requested the teacher participants to select the provided definitions of culture. For this question, the teacher participants can select as many definitions as they see fit, and they can also provide their own definitions of this term. According to the TPQ data, 14 teacher participants (87.5%) perceived culture as shared norms, values and identities, 12 of them (75%) perceived it as any behaviors or expressions which make one group or community different from others, and 11 of them (68.8%) perceived it as ways of life. Only 5 teacher participants (31.3%) perceived culture as anything that has been passed down from generation to generation.

2) Interview Findings

To know whether the teacher participants have any other perceptions toward culture, the researcher asked the teacher participants to explain what culture is during the interviews. The interview data showed that most teacher participants perceived culture as 1) social or cultural norms; and 2) anything that people have been doing for a long time, and passed on to the next generations. Table 4.13 shows a summary of the teacher participants' responses to this question.

Table 4.13 Interview Findings Concerning Perceptions of Culture

Culture is	Teacher Participants
social or cultural norms	T3, T5, T7, T8, T12, T14
anything that people have been doing for a long time and passed down to the next generations	T1, T8, T9, T10, T14
anything making one group of people differ from other groups	T2, T3, T6, T13
ways of life	T5, T6, T8, T13
everything in life	T9, T11
any beliefs or feelings shared by a group of people	T5, T9
others	T2, T3, T5, T13

3) Summary

Overall, the TPQ and interview findings concerning the teachers' perceptions of culture closely resembled each other. That is, most teacher participants perceived culture as social or cultural norms. Most of them also perceived culture as anything which can make one group distinct from other groups. In this regard, the interview findings also revealed other perceptions of culture held by the interview respondents. These perceptions, which were categorized under the "others" in Table 4.13, were that culture was sensitive, naturally attached to individuals, must be learned and respected, changeable and indicative of civilization.

4.2.3.2 Experiences and Frequency of Culture Teaching in Classroom

1) TPQ Findings

Question 3.2 in the TPQ inquired of the teacher participants whether they have taught or mentioned cultural topics in their English classes before. The replies to this question showed that all the teacher participants had done so. With this finding, the researcher decided to find out more, during the interviews, on how often the teacher participants talked about the cultural topics in their teaching.

2) Interview Findings

During the interviews, the researcher asked the teacher participants how often they taught or talked about cultural content while teaching. Surprisingly, 10 out of 13 teacher participants similarly replied that the frequency in talking about culture in their classes was heavily dependent on whether a lesson's

content relates to culture. For instance, T8 remarked, "To teach any cultural topic in class, a lesson's content must relate to it. I can't just talk about it out of the blue. If the lesson's content has nothing to do with culture, I don't talk about it." On the other hand, the other three teacher participants replied that they often talked about culture in their classes because they loved to share their overseas cultural experiences with learners, and to these teacher participants, culture is closely related to language.

3) Summary

It was apparent from the TPQ data that all teacher participants reported that they have taught or mentioned cultural topics in their English classes before. However, when it came to the frequency in teaching culture, it was obvious from the interview data that the frequency depended largely on the lesson's content. This finding is fairly consistent with Tian's (2013) finding from his study that "culture entered the classroom mainly as extended factual knowledge from the textbook or teachers' improvisation" (p. 117). Also, most teacher participants did not feel comfortable to talk about cultural content when the lesson's content does not allow.

4.2.3.3 Enjoyment of Teaching Culture in English Courses

1) TPQ Findings

Question 3.3 in the TPQ inquired of the teacher participants whether they enjoy teaching or talking about culture in their classes. The answers to this question revealed that 12 of them (75%) stated that they enjoyed teaching it while 4 of them (25%) indicated that they felt neutral when talking about cultural content in their classes.

2) Interview Findings

Similar to Question 3.3 in the TPQ, the researcher asked each teacher participant how they feel when teaching or talking about cultural content in their classes. The teacher participants' answers to this question could be categorized into three types of response. The first response, which was supplied by seven teacher participants, was "I enjoy teaching culture in my class." The second response was "Well, I can integrate it into my teaching." In the researcher's opinion, the second response, which was given by four teacher participants, was comparable to neutral in

the TPQ. The last response, which was provided by two teacher participants, was "I don't quite like teaching culture."

Apart from asking the teacher participants to express their feeling toward teaching culture in their classes, each of them was requested to elaborate their reasons for feeling so. Judging from the above answers and their reasons, it was possible to divide these reasons into two categories: reasons of those who enjoyed teaching and those who did not (really) enjoy teaching culture. In this regard, the reasons of those feeling neutral were included in the latter category.

The teacher participants who enjoy teaching culture in their classes stated that they felt good to share their cultural experiences with the learners. For instance, T14 explained, "I love talking about culture in my class because it was like I can share my experience with them." Similarly, T2 remarked, "I feel happy to share my cultural experiences with students, especially when they listen attentively because that means they are learning something outside the book." Another reason for enjoying teaching culture was that they personally found culture interesting and useful for both learners and themselves. T9's response can illustrate this reason well: "I think it's good to teach culture because I personally want to know more about other cultures. I mean I can learn something new too." In addition, T12 who enjoyed teaching culture stated that it was not enough to learn only linguistic features when learning a language. In other words, language and culture must be learned together.

On the other hand, the teacher participants who did not really enjoy teaching culture provided four different reasons. First, T3 stated that teaching culture meant an additional burden. According to T3, "I don't like teaching culture because it means that I have to prepare more information for teaching." Second, T5, T6 and T8 similarly explained that they did not really enjoy teaching culture because it was not the main focus of English language teaching. In this regard, T6 elaborated, "Actually, when students communicate in English, they don't need to know a lot about culture. To me, they need to know culture in some situations only, for example, a business meeting. For general conversation like giving directions, they don't need that."

Another reason for not enjoying teaching culture in English class was provided by T10 who replied that culture was not necessary for all learners. According to T10,

> Culture seems to be important for students who have chances to go abroad. But in reality, not all students will go abroad. Also, even though students have to work with foreigners in Thailand without going abroad, it's the foreigners who have to learn and adapt themselves to Thai culture, not us.

The final reason for not really enjoying teaching culture was that learners were not interested in culture. This reason was given by T3 who lamented:

> Students don't like cultural content. They don't care. Maybe culture is something too distant from them. Students these days are not really interested in studying. Most of their time was spent on a screen or monitor. When I talked about culture, only a few students seemed to be interested.

Amazingly, this reason of T3 was also echoed by T14 who stated that he enjoyed teaching culture, but he thought that his learners did not really enjoy learning about it. According to T14, "I enjoyed teaching culture, but I don't think my students like culture. When I shared my first-hand cultural experiences from living abroad with them, although they seem to get it, they aren't really into it."

3) Summary

Based on the above findings, it was apparent that the findings from TPQ and the interviews were not the same. While the TPQ data clearly showed that most teacher participants enjoyed teaching culture, the interview data revealed that approximately half of the teachers enjoyed and the other half did not really enjoy teaching culture in their classes. Additionally, while the TPQ findings exhibited only two types of responses (i.e., enjoy and neutral), the interview findings showed that two teacher participants did not like teaching culture in their classes at all due to the reasons presented above. Because of this inconsistency between the TPQs and interview findings, it is better to view the interview findings as helping clarify the TPQ findings.

4.2.3.4 Cultural Topics Frequently Taught

1) TPQ Findings

Question 3.4 in the TPQ was designed to elicit the data concerning cultural topics frequently taught or mentioned by the teacher participants. According to the TPQ data, the cultural topic most frequently taught by the teacher participants was "daily life and routine" while "religious beliefs and practices" was rarely taught by them. Table 4.14 presents a summary of the findings in this regard.

Table 4.14 TPQ Findings Concerning Cultural Topics Frequently Taught

Cultural Topics	Mean	S.D.
Daily life and routine (e.g., job, food, drink, lifestyle)	4.00	.730
Differences between cultures	3.69	1.014
Values, beliefs and social etiquette	3.38	.957
History and geography	3.20	1.014
Technology development	3.07	1.280
Tradition, folklores, tourist attractions and festivals	3.00	1.211
Entertainment products (e.g., music, film, advertisement)	2.93	1.033
Educational systems	2.53	.990
Political conditions	2.27	.884
Religious beliefs and practices	1.93	.799

Note: 1= never, 2 = rarely, 3 = sometimes, 4 = often, 5 = always

2) Interview Findings

In order to know more about the cultural topics frequently taught by teachers, the researcher requested the teacher participants to give examples of the cultural topics they talked about in their classes. While a variety of cultural topics were given, "greeting" and "food" were the most popular cultural topics because they were raised as example by five and three teacher participants, respectively. Apart from these two topics, other cultural topics were also raised. These topics (most of which could be found in textbooks) included homeschooling, painting, gift giving and receiving, business meeting etiquette, table manners, people's characters, dos' and don'ts, Mother's day and politeness.

3) Summary

Based on the above findings, it was possible to conclude that the TPQ and interview findings were consistent with each other in the way that the interview findings elaborate the TPQ findings. For instance, "greeting" and "food" which were found to be the most common cultural topics raised by the teacher participants during the interviews can be viewed as examples of "daily life and routine" which was rated as most frequently-taught topic in the TPQs. Similarly, table manners can be considered an example of social etiquette. Additionally, the fact that no teacher participants, during the interviews, raised anything about "political conditions" and "religious beliefs and practices" as examples corresponded well to the TPQ finding that these two topics were rarely mentioned or taught by the teacher participants. Nevertheless, these findings were different from those found in the previous studies of Tian (2013) and Zhou (2011). According to Tian (2013), "cultural differences", "literature, music, theatre, film", and "values and beliefs" were the three cultural topics frequently talked about by the teachers while Zhou (2011) found that "customs", "conventions of communication", and "movies" were the most-frequently cultural topics discussed by the teachers in her study.

4.2.3.5 Techniques/Activities for Culture Teaching

1) TPQ Findings

To know how cultural topics were dealt with in classrooms, Question 3.5 in the TPQ requested the teacher participants to indicate their frequency in using nine techniques and activities which were suggested for culture teaching in other related studies (Byram et al., 2002; Byram, 1997, 2009; Cheng, 2007; Tian, 2013; Zhou, 2011). Set out below is a summary of the findings of this question.

Table 4.15 TPQ Findings Concerning Techniques/Activities for Culture Teaching

Techniques/Activities	Mean	S.D.
Pointing out linguistic differences between Thai and English languages	3.88	.719
Sharing cultural experience with learners	3.75	.931
Giving extra cultural information to learners	3.56	.964
Showing video clips, films or songs of foreign countries to learners	3.07	.799
Assigning learners to read cultural texts	2.56	.727
Assigning learners to do oral presentation on dos' and don'ts of any country	2.47	.915
Having learners compare cultural issues between Thai and NES cultures	2.33	.976
Assigning learners to do a role play of communication between native English speaker and Thai	2.33	1.54
Dividing learners into pairs or groups to discuss or debate any cultural topics	2.07	.799

Note: 1= never, 2 = rarely, 3 = sometimes, 4 = often, 5 = always

Table 4.15 clearly shows that 1) pointing out linguistic differences between Thai and English languages; 2) sharing cultural experiences with learners; 3) giving extra cultural information to learners; and 4) showing video clips, films or songs of foreign countries to learners were the four widely-used activities among the teacher participants. The mean values of these techniques and activities, which ranged between 3.07 and 3.88, implied that these techniques and activities were not frequently used (3 = sometimes and 4 = often).

2) Interview Findings

While Question 3.5 in the TPQ required the teacher participants to simply indicate their frequency in using the suggested techniques and activities, during the interviews, the teacher participants were requested to explain how they teach or deal with the cultural topics when teaching. The responses to this open-ended question could be divided into four categories as explicated below.

The first technique, indicated by all the teacher participants, was giving extra cultural information to learners. In this regard, the extra cultural information was derived from the teacher participants' direct and indirect cultural experiences. Direct cultural experiences referred to their personal experiences of communicating or interacting with people from other cultures. On the other hand,

indirect cultural experiences meant cultural knowledge which they had acquired from other sources like textbooks, documentary and movies.

The second technique, reported by five teacher participants, was having learners compare cultural issues between Thai and foreign cultures, especially those found in textbooks. T7's answer as shown below illustrated this technique well.

In ENL121 course, there was one listening practice about giving advice. It was about a radio listener writing a letter to a DJ, saying that her colleagues took advantage of her and asked the DJ for advice. To solve this problem, the DJ advised her to put a note on her colleagues' desks, stating directly that she was upset with their action. At the end of this practice, I asked my students to give opinions on this advice as well as encourage them to state whether this advice was possible in Thai society and what they would do if this happened to them.

The third technique, provided by two teacher participants, was using media (e.g., video clips and movies) and showing them to learners. T6 elaborated, "When teaching some cultural points like westerners tend to say things directly which is opposite to Asians, I just show some video clips to students. I think it's better to let them grasp these points by seeing rather than just listening."

The last technique, indicated by T9, was letting learners learn about culture through trial and error. For this technique, T9 explained as follows:

Students don't seem to get or care about cultural issues. For example, the interview with foreigner task of ENL122 requires them to interview foreigners. Although I had already warned them not to ask about age and salary which are culturally-sensitive, some students ignorantly interviewed foreigners with the questions like "How old are you?" and "What is your salary?". As you can expect, some foreigners reacted negatively to these questions by asking students back why they need to know this information or even stopping the interview. These students complained with me that they did not know why the foreigners reacted like that. So I took this chance to explain

to them about different nuances between cultures, and I think this way of teaching is quite effective.

In addition to the issue of how the teachers taught cultural topics, during the interviews, the researcher asked the teacher participants to talk about any difficulties they faced in teaching culture. For this question, 10 teacher participants replied that they had no difficulties at all. For example, T5, T6, T7 and T8 stated that the extra cultural information they shared with students was something they already knew. T3, T10 and T11, however, remarked that for some cultural information that they did not know, they had to research such information from the Internet before teaching. Interestingly, T12 added that if he had any difficulty teaching any cultural content, he would skip it.

3) Summary

There were both similarity and difference between the TPQ and interview findings. For similarity, both TPQ and interview findings exhibited that most teacher participants taught culture by giving extra cultural information whereby this information was derived from various sources (e.g., books, movies or documentaries) they had come across, including their personal experiences in communicating with foreigners. As for the difference, while the TPQ findings showed that pointing out linguistic differences between Thai and English languages was the widely-used technique, no teacher participants mentioned this activity at all during the interviews. Nevertheless, the overall findings on this issue can be regarded as not very consistent with the intercultural dimension to language teaching (Byram et al., 2002; Byram, 1997, 2009), but consistent with the findings of the previous studies (Cheng, 2007; Tian, 2013; Zhou, 2011). Additionally, with regard to the difficulties in teaching culture, most teacher participants reported that they had no difficulty teaching cultural content.

4.2.3.6   Types of Culture Emphasized by Teachers

1) TPQ Findings

To know the types of culture emphasized by teachers when teaching, Question 3.6 in the TPQ asked the teacher participants to indicate the types of culture they focused on when teaching. Among the three suggested options, it was

found that half of the teacher participants (50%) selected NES and Thai cultures. Also, six of them (37.5%) selected NES, Thai and other cultures, and only two of them (12.5%) selected NES cultures only.

2) Interview Findings

For the same purpose as Question 3.6 in the TPQ, the researcher asked the teacher participants to express their opinions on the types of culture that should be focused on in English courses. For this question, six teacher participants (nearly 50% of them) viewed that NES cultures should be emphasized in English courses. The reason provided by these teacher participants was that learners should be exposed to and know the cultures of the people speaking the language they were learning so that they can effectively communicate in English.

In addition, another four teacher participants viewed that any type of culture can be integrated into English courses. These teacher participants provided three different reasons to support their view. The first reason related to globalization as shown by T3's following explication:

Any culture can be included in English courses. We should let our students know what foreigners like and don't like, what they do and don't do. The word "foreigners" here is not specific to British or American. We should talk about any culture that is different from ours because nowadays we do not live alone in this world. It is necessary to know how to communicate with people from any culture.

The second reason was, by and large, influenced by the concept of English as a lingua franca. For this reason, T13 explained:

Apart from NES cultures, other cultures such as Chinese and Japanese cultures should be included in English courses because English is not only used by native English speakers. English is now used by people all over the world. Our students do not study English to communicate with only native English speakers.

Apart from the above views, T9 and T11 similarly opined that the culture to be emphasized in English courses should be cultures of people whom learners were most likely to meet or interact with. According to T9,

> The culture to be emphasized in English courses does not need to be those of Britain or America. Instead, we should expose them to the cultures of people whom they are most likely to deal with in the future. In this way, the students will gain utmost benefits. If we keep exposing students to afternoon tea, but they don't seem to have any interaction with British people, it's a waste of time.

Aside from the above findings, T7 replied that both NES and Thai cultures should be emphasized in English courses so as to maintain balance. To elaborate this, T7 recounted as follows:

> Once I assigned ENL121 students to read one text written by a native speaker who was an English teacher in Thailand. The text was a critique of Thai people because its content was mainly about Thai people's behavior e.g., why Thai women walk so slowly, why Thai people love keeping family photos in their wallets, and why Thai people who were considered one of the kindest people in the world can be the rudest while they are driving. Actually, the main focus of this reading task was reading comprehension and vocabulary. But I also asked my students whether they agree with the text, what kind of society the text writer may come from, and what made this writer write about Thai people in this way. In my opinion, apart from learning other cultures, students should also know what other people think about them and what they think about such opinions.

Concerning the emphasis of Thai culture in English courses, T2 and T5 consistently stated that Thai culture can also be emphasized in English courses so that learners know the differences between NES and Thai cultures. Additionally, T1 and T10 remarked that as a result of AEC, cultures of AEC member countries should be emphasized in an English courses apart from NES cultures.

3) Summary

It was apparent that the TPQ and interview findings concerning the types of culture to be emphasized in English courses did not closely resemble each other. While 50% of the teacher participants (n=*8*) indicated in the TPQs that they emphasized both NES and Thai cultures when teaching, nearly half of those participating in the interviews (n=*6*) stated that NES cultures should, in any case, be emphasized in class. Additionally, the interview data showed that about one-third of the teacher participants viewed that any culture can be included in English courses due mainly to the reasons of globalization and English as a lingua franca. Similarly, for a few teacher participants, the culture to be emphasized in English courses should be those of people with whom the learners were most likely to interact with, rather than NES cultures. Also, Thai culture may be included in English courses so as to help learners grasp the differences between their own culture and other cultures.

4.2.3.7   Reasons for Teaching and Not Teaching Culture in English Courses

1) TPQ Findings

In addition to finding out the type of culture perceived by the teacher participants as being relevant to emphasize in an English courses, the researcher deemed it appropriate to uncover the teacher participants' general perceptions toward the necessity of teaching culture in English courses. As such, Questions 3.7 and 3.8 in the TPQ requested the teacher participants to indicate the reasons for teaching and not teaching culture in English courses.

Among the eight reasons for teaching culture in English courses which were commonly discussed in the reviewed literature, all teacher participants unanimously indicated that culture should be taught or included in English courses because language and culture are interrelated. However, the reason that culture help increase learners' motivation to learn English was least indicated by the teacher participants. The latter finding was, by and large, consistent with the previous finding about the reason why teachers did not really enjoy teaching culture. Table 4.16 presents the findings concerning teachers' reasons for teaching culture in English courses.

Table 4.16 TPQ Findings Concerning Reasons for Teaching Culture in English
        Courses

Reasons for Teaching Culture in English Courses	No. of Teacher Participants	%
Language and culture are interrelated.	16	100%
Culture can provide context of language use.	13	81.3%
Teaching culture can help learners when they travel abroad.	12	75%
Teaching culture can aid learners' communication ability.	11	68.8%
Teaching culture helps raise learners' cultural awareness.	10	62.5%
Teaching culture can aid learners' learning process.	10	62.5%
Teaching culture is needed as a result of globalization.	10	62.5%
Teaching culture helps increase learners' motivation to learn English.	8	50%

On the contrary, when asked about the reason why culture should not be taught in English courses, 12 teacher participants (75%) reported that time constraints were the main reason for not including culture in their teaching. This reason was followed by voluminous curriculum content, insufficient curricular support for teaching culture in the classroom, and learners' lack of interest in culture.

2) Interview Findings

To gain further insights into the teacher participants' perceptions toward the necessity of culture teaching in English courses, the researcher asked the following question to the teacher participants during the interviews: "Suppose that the Ministry of Education required university English teachers to include more cultural content in English courses, what would you say about this?" In the researcher's view, the teacher participants' responses to this question can reflect their intuitive perceptions toward the necessity of culture teaching in English courses.

The responses to the above question could be divided into four groups: strongly agree, agree with conditions, neutral, and disagree. According to eight teacher participants who strongly agreed with such idea, an increase of cultural content in English courses was good because 1) language is closely intertwined with culture; 2) such increase can enhance learners' English communication; 3) culture can be extra knowledge for learners; and 4) culture can make an English class more interesting.

T3, T7 and T13 were the three teacher participants agreeing with the idea of increasing cultural content. However, their agreement was subject to certain conditions. According to T3, "I agree if 'culture' means any culture. Also, we should only focus on the primary culture of each group, not go into detail". Similar to T3, T13 explained, "I agree with the increase as long as the cultural content to be increased directly relates to rules of language use. It is impossible for us to talk about everything in each culture." For T7, "If we increase the content to make students have more cultural awareness, I agree. But if we increase it to test students' knowledge or performance on this content, I don't agree because it's hard to test."

T10 was the only teacher participant who adopted a neutral position. According to T10, "If it is a must, it means we must do it. So we have to find ways to teach or increase. That's it."

Finally, T8 replied that she disagreed with the idea. To support her disagreement, T8 stated as follows:

> I think that's not necessary. In any English course, the culture that students are mainly exposed to is either British or American culture. I don't think students need to know more about cultures of these two countries because these two countries are so far from Thailand, and our students have a rare chance to visit these countries or interact with people from these countries. To me, other cultures like ASEAN cultures are more useful for students, but still, we don't need to talk about these cultures in English courses because other courses will definitely talk about them.

3) Summary

The TPQ and interview findings showed both similarity and difference. As for similarity, the TPQ and interview data revealed that culture should be taught in English courses because culture is inextricably linked with language. Also, cultural awareness or knowledge can help learners to have better communication. In terms of difference, the reason for not teaching culture in English courses as provided by T8 did not touch on any reasons found from the TPQ data.

In addition to the reasons for teaching and not teaching culture in English courses, the interview data reflect one significant issue concerning culture

teaching in English courses. That is, T1, T5 and T12 similarly stated that it would be good if the Ministry of Education had a clear-cut policy for culture teaching in English courses. According to these teacher participants, a clear-cut policy was needed because it can serve as a core guideline and helps ensure consistency in the ways of teaching as well as the cultural topics to be included in English courses.

4.2.4 Awareness and Knowledge of Intercultural Communicative Competence

Section 4 of the TPQ was principally designed to obtain data concerning the teachers' awareness and perception of ICC. These data can be considered an essence of the study. To obtain these data, two questions were included in the TPQ. Like other sections in the TPQ, the data obtained through the TPQ were then compared with the interview data.

4.2.4.1 Awareness of ICC

1) TPQ Findings

To know whether the teacher participants were aware of ICC, Question 4.1 in the TPQ asked them whether they had heard of "ICC" before. According to the TPQ data, 10 teacher participants (62.5%) reported that they had heard of ICC before while the other six participants (37.5%) indicated that they were not sure.

2) Interview Findings

To find out whether the teacher participants were aware of ICC, the researcher showed them a piece of paper illustrating the term "Intercultural Communicative Competence" and its Thai translation. Then, the researcher asked them if they had seen or heard of this term (whether in English or Thai) before. Based on the interview data, six teacher participants replied that they had come across this term before while seven of them stated that they had never seen or heard of this term.

For those replying that they had heard of ICC before, the researcher then asked them where they had seen or heard of this term. Four of them answered that they had come across this term while pursuing their master degrees and Ph.D, one of them stated that she saw this term in a business English textbook, and

the other teacher participant reported that he came across this term while drafting a new curriculum.

3) Summary

It was obvious that the TPQ and interview findings above were not identical. That is, while the TPQ data did not exhibit the response of "No, I have never heard of this term before", over 50% of the teacher participants supplied this response during the interviews. Nevertheless, the interviews allowed the researcher to gain more data pertaining to where the teacher participants who had been aware of this term learned of this term.

4.2.4.2 Perceptions of ICC

1) TPQ Findings

Question 4.2 in the TPQ was an open-ended question requesting the teacher participants to provide their own definitions of ICC. As expected, the answers to this question were diverse. A constant comparative analysis of these definitions revealed that most teacher participants perceived that ICC involved communication between people from different cultures.

Apart from the above general perception of ICC, the answers to Question 4.2 of the TPQ reflected four key elements of ICC as perceived by these participants. The first element, perceived by 10 teacher participants, was cultural differences between communicators. Closely linked with the first element, the second element, indicated by eight participants, was an awareness or understanding of such cultural differences. The next element, perceived by three participants, was that ICC occurred in communication that was made through a lingua franca. Last of all, ICC involved the use of body or nonverbal language. This element was perceived by two participants.

2) Interview Findings

To know how the teacher participants perceived "ICC", the researcher asked them to express their views on whether ICC was similar to or different from communicative competence (i.e., CLT's ultimate goal). For this point, seven teacher participants perceived that ICC and communicative competence were different while the remaining six participants perceived that they were the same or similar to each other.

What is intriguing about the interview findings was the explanations that these two groups of participants gave to support their answers. That is, despite giving contrary answers, they used the same reason to support their answers. According to T1, "They are different. ICC is an ability to communicate with people from different cultures, but when we communicate with Thais, we only need communicative competence." On the contrary, T3 remarked, "They are the same. We use communicative competence when communicating with anyone from the same country or having similar cultures. But we use ICC when communicating with foreigners. They are both communication ability."

Put simply, regardless of whether they viewed ICC as similar to or different from communicative competence, their supporting reasons revolve around the concept that ICC and communicative competence were basically an ability to communicate. However, what makes them different was the interlocutor involved in the communication. According to the teacher participants, communicative competence was needed when we communicate with anyone having the same or similar cultural backgrounds. In this type of communication, we do not need to focus much on cultural issues because we and our interlocutors share these issues together. Also, as pointed out by eight teacher participants, communicative competence can help us to get our messages across.

However, ICC was what we need when communicating with anyone having a different culture from ours. In this type of communication, we are not only required to make our messages comprehensible, but both we and our interlocutor need to be mindful of the cultural nuances of each other. T14's response that "For ICC, it's not only to get your message across, but also cultures across" illustrated this point well. Additionally, T8 similarly noted that communicative competence mainly focused on language competence while ICC touched on cultural issues. In the same way, T6 explicated as follows:

> If we aim at communicative competence, we primarily focus on helping our students to make themselves understood. That is, they can say what they want to say, and they don't need to worry much about cultural issues. But if we aim at ICC, in addition to that, we need to make them aware of cultural nuances,

and this cultural awareness can help them to build good first impression and communicate better.

3) Summary

The TPQ and interview findings were consistent with each other. That is, the teacher participants perceived that ICC involves a communication between people from different cultures. In this regard, knowledge or awareness of cultural differences between communicators can contribute to the success of the communication. Also, ICC and communicative competence were basically an ability to communicate, but what makes them different was the interlocutor involved in the communication.

4.2.5 Teachers' Emphasis and Perceived Possibility of ICC Integration into English Language Teaching

Section 5 of the TPQ was designed to elicit the data pertaining to the teacher participants' emphasis on ICC as well as the extent to which they perceived that ICC can be integrated into their teaching. This section consisted of two questions. Question 5.1 asked the teacher participants to rate the degree of their emphasis on the ICC components on a 4-point rating scale: great, moderate, little, and no emphasis. Similarly, Question 5.2 requested the teacher participants to rate the degree to which they perceived that ICC can be integrated into their teaching on a 4-point scale. Set out below are the findings on these two aspects from both TPQ and interviews.

4.2.5.1 Emphasis on ICC

1) TPQ Findings

From the 10 suggested ICC components adapted from Byram's (1997, 2009) ICC Model and other related works, it appeared that these ICC components were moderately emphasized by the teacher participants. In this regard, 1) knowledge of learners' own cultures; and 2) curiosity to understand and respect foreign cultures were the ICC components that the teacher participants rated with the highest mean of 3.31 out of 4. The critical evaluation component, on the other hand, was least emphasized by the teacher participants with the mean of 2.19. Table 4.17 shows details of the teacher participants' reported emphasis on each ICC component.

Table 4.17 TPQ Findings Concerning Teachers' Emphasis on ICC

ICC Components	Mean	S.D.
Knowledge of learners' own culture	3.31	.704
Curiosity to understand and respect foreign cultures	3.31	.855
Knowledge of foreigners' cultures	3.25	.775
Ability to suspend learners' own beliefs or judgment of other people and be open to other people's viewpoints	3.06	.929
Ability to realize impacts of culture and sociocultural context on people's interactions	3.06	.772
Ability to adapt to new cultural environment or different communication style	3.00	.730
Ability to understand foreigners' worldviews and feelings	3.00	.730
Ability to listen to and observe other people during conversation	2.81	.834
Ability to compare and contrast Thai and foreign cultures	2.69	.793
Ability to critically evaluate perspectives, practices or products of Thai and foreigners based on explicit criteria	2.19	.911

Note: 1= no emphasis, 2 = little emphasis, 3 = moderate emphasis, 4 = great emphasis

2) Interview Findings

Prior to asking the teacher participants to state their emphasis on ICC, the researcher briefed them on what ICC was. To do so, the researcher showed them 1) a piece of paper containing Byram's (2006) definition of ICC; 2) Byram's (1997, 2009) ICC Model; and 3) the ten ICC components which were included in Sections 5 and 6 of the TPQ. This was to ensure that the teacher participants know what ICC in this study was and what its basic components were.

Then, the teacher participants were asked to express their views on the issue of whether or not it was the responsibility of English teachers to promote or help learners to acquire ICC. The answers to this question were believed to reflect their views on the extent to which ICC should be emphasized in English language teaching.

The interview data revealed that nine teacher participants agreed that English teachers were responsible for promoting or helping learners to

acquire ICC. According to these teacher participants, English teachers needed to do so due mainly to the reasons of globalization and the inextricable link between language and culture. In addition, three teacher participants adopted an in-between position; that is, it was not a must for English teachers to do so, but if they can do that, it will be good for learners. In this regard, there was only one teacher participant (T8) disagreeing with the above issue. According to T8, English teachers could introduce or draw learners' attention to ICC, but it was not a must nor was it the teachers' responsibility to promote ICC or encourage learners to have ICC. "After we introduced some aspects of ICC to students, if they care about ICC, they can find more information by themselves. It's not our job."

3) Summary

The TPQ and interview findings can be regarded as consistent with each other. That is, the TPQ data showed that all the 10 suggested ICC components were moderately emphasized. This moderate emphasis could be explained by the fact that ICC was not a primary teaching and learning objective of English foundation courses in this context. Additionally, the moderate emphasis could be deemed as going in parallel with the interview finding that most teacher participants perceived that English teachers were responsible for promoting or helping learners to acquire ICC.

4.2.5.2   Perceived Possibility of ICC Integration into English

Language Teaching

1) TPQ Findings

Similar to Question 5.1, Question 5.2 in the TPQ asked the teacher participants to rate the degree to which they perceived that ICC can be integrated into their teaching on a 4-point scale: greatly possible, moderately possible, slightly possible, and impossible. According to the TPQ data, all 10 suggested ICC components were perceived by the teacher participants as moderately possible for integrating into their teaching. Specifically, knowledge of foreigners' cultures was the component that the teacher participants rated with the highest mean (3.56) while the critical evaluation component received the lowest mean (2.63). Details of the findings in this part are displayed in Table 4.18 below.

Table 4.18 TPQ Findings Concerning Teachers' Perceived Possibility for ICC
Integration into English Language Teaching

ICC Components	Mean	S.D.
Knowledge of foreigners' cultures	3.56	.629
Knowledge of learners' own culture	3.50	.516
Ability to compare and contrast Thai and foreign cultures	3.44	.629
Curiosity to understand and respect foreign cultures	3.43	.646
Ability to realize impacts of culture and sociocultural context on people's interactions	3.38	.619
Ability to adapt to new cultural environment or different communication style	3.31	.873
Ability to listen to and observe other people during conversation	3.25	.683
Ability to understand foreigners' worldviews and feelings	3.13	.719
Ability to suspend learners' own beliefs or judgment of other people and be open to other people's viewpoints	3.06	.680
Ability to critically evaluate perspectives, practices or products of Thai and foreigners based on explicit criteria	2.63	.885

Note: 1= impossible, 2 = slightly possible, 3 = moderately possible, 4 = greatly
possible

2) Interview Findings

To gain further details concerning teachers' perceived
possibility of integrating ICC into their teaching, the researcher posed the following
hypothetical question during the interviews, "What would you say if the Ministry of
Education set ICC as one key objective for teaching English in higher education?"
Surprisingly, all teacher participants agreed with the idea of having ICC as one key
teaching objective. Additionally, some of them even provided some suggestions for
putting this idea into practice. For instance, T5 suggested that ICC be set as a teaching
goal for basic education as well, and T12 commented that ICC can be promoted in
certain courses like listening-speaking courses, but not for grammar or linguistic
courses.

3) Summary

TPQ and interview findings were very consistent with each other. Nevertheless, during the interviews, although all teacher participants supported the idea of having ICC as one key teaching objective, some of them expressed concerns about how to promote or integrate ICC into their teaching. As such, the researcher decided to find additional information relating to how to integrate ICC into English language teaching, support needed for ICC integration, including reasons why the critical evaluation component was rated as being slightly emphasized and possible for integrating into English language teaching. This information is provided in the section below.

4.2.5.3 Additional Findings Concerning Possibility for ICC

Integration into English Language Teaching

1) How to Integrate ICC into English Language Teaching

In connection with the findings of perceived possibility for integrating ICC into English language teaching, the researcher requested the teacher participants to suggest some techniques or activities which could be used to integrate ICC into English language teaching. To the researcher, it was interesting to know how these teachers who were quite new to ICC would answer this question. Set out below is a summary of their ideas on how to promote or integrate ICC into English language teaching.

Seven teacher participants (T1, T2, T6, T9, T10, T12 and T13) similarly replied that to integrate ICC into their teaching, they would add more information about culture and ICC components in their teaching. T1 explained as follows:

> We can add more explanation about cultural aspects found in the lesson. For example, when teaching one lesson which talked about Picasso's painting, I tell students that artwork or painting was something common for Europeans or western people. As such, if you have a chance to talk with any Europeans and you don't know what to say to them, you may talk about artwork like painting or artist. Don't just talk about the things you know like Tomyumkoong with them!!

Consistent with the above technique, T3 and T5 advised that teachers may show videos or documentaries about cultural differences among countries to learners from time to time to raise their awareness of cultural differences. In addition to this, T2 suggested that learners be assigned to watch Hollywood films or listen to English songs and list out the things which they think are different from Thai culture for group discussion in class. Similarly, T8 suggested that learners be assigned to do a self-study project on ICC for class presentation. Additionally, T5 and T10 suggested that extra-curricular activities allowing learners to mingle with foreigners (e.g., short overseas trip, study tour and short training course) be held to promote ICC. Last but not least, T9 suggested some sort of "learning by doing" activities. According to T9, "To integrate ICC in our teaching, we need activities that allow students to take action. For example, if we want them to know about handshaking, we should let them try shaking hands together, not just explain it to them."

Interestingly, three teacher participants (T7, T11 and T14) remarked that they did not know how to promote or integrate ICC into their teaching. This remark prompted the researcher to ask the teacher participants, during the interviews, about type of support they need in order to effectively integrate ICC into their teaching.

2) Support Needed for ICC Integration

In connection with the previous question, the researcher asked the teacher participants about the support they need to facilitate ICC integration into their teaching. Surprisingly, the teacher participants requested only three types of support: teacher training, learning materials, and budget.

Teacher training was requested by 11 out of 13 respondents. Teacher training was needed to ensure that the teacher had a firm grasp of ICC and to let them know teaching methods, strategies and activities that can be used to promote ICC in classroom. T2's reply clearly illustrated this request.

What we really need is method, how to integrate ICC into teaching. We may need a checklist on what cultural topics we should talk about. If we had to integrate ICC into our teaching now, what we do would surely be inconsistent because each of us understands ICC differently, and finally we will get

different outcomes. So we need to make ourselves clear first what ICC is and how to integrate it. We need training which can give us core guidelines on how to do this.

As for learning materials, this type of support was asked by five teacher participants. The learning materials were needed because they can help shape the scope of the cultural content to be covered. Also, they can serve as a point of departure for communicative activity like group discussion, and they can be resources for learners to do a self-study activity.

Budget was requested by three teacher participants. Budget was needed to create environment or activities that were conducive to ICC integration (e.g., an establishment of ICC self-study center or an organizing of cultural events). Budget was also needed for teacher's exchange program or training course to prepare teachers for ICC integration into teaching.

3) Explanations for TPQ Findings Relating to the Critical Evaluation Component

To gain further insights into the above TPQ findings, the researcher informed the teacher participants, during the interviews, that the critical evaluation component was rated as being slightly emphasized and possible for integrating into English language teaching. Then, the researcher requested each of them to explain why these findings turned out this way. According to the teacher participants, three reasons could be used to explain the above TPQ findings.

The first reason was that presently, cultures and ICC were not the main focus of English language teaching in the context where this study was conducted, and the course content did not allow them to touch on the critical evaluation component. T9's answer illustrated this reason well, "We slightly emphasized this component because the content does not let us do so. Also, now culture is not our main focus of teaching. We added cultural aspects only when the content allows us to do so."

The second reason was that the teacher did not see why learners need to be able to do such critical evaluation. According to T10, "I don't see

why students need to do such critical evaluation. To me, just understanding why people do that thing that way is enough."

The third reason was that the teacher misinterpreted the critical evaluation component. This reason was unveiled by T14's following explanation: "This component is about comparison, which is not a good thing. It is not good to compare and find out which culture is better or more civilized." This explanation, by and large, revealed that the wording in the TPQ may be confusing or misleading. Accordingly, because of its confusing or misleading wording, most teacher participants rated it as slightly emphasized and slightly possible for integration into English language teaching.

4) Summary

Most teacher participants perceived that one possible way to integrate ICC into their teaching was to add more information about culture and ICC components in their teaching. Also, three types of support (i.e., teacher training, learning materials and budget) were perceived as necessary for an effective integration of ICC into their teaching. Finally, most teacher participants perceived that the critical evaluation component was rated as being slightly emphasized and possible for integration into English language teaching because culture was not the main focus of teaching.

4.2.6 Teachers' Perceptions of the Extent to Which ICC Contributes to Learners' English Communicative Competence

4.2.6.1 TPQ Findings

The final section in the TPQ asked the teacher participants to rate the extent to which they perceived that ICC can help learners to effectively communicate in English on a 4-point scale: very helpful, helpful, somewhat helpful, and not helpful. Based on the TPQ data, overall, the teacher participants perceived that ICC was helpful to learners. Specifically, the teacher participants perceived that the knowledge of foreigners' cultures tended to help learners most as the mean of this ICC component was 3.56 out of 4. The critical evaluation component, on the other hand, received the lowest mean of 2.69, implying that it was somewhat helpful. Table 4.19 presents the findings in this regard.

Table 4.19 TPQ Findings Concerning Teachers' Perceptions of ICC's Contribution to Learners' English Communicative Competence

ICC Components	Mean	S.D.
Knowledge of foreigners' cultures	3.56	.629
Ability to adapt to new cultural environment or different communication style	3.44	.629
Knowledge of learners' own culture	3.44	.629
Curiosity to understand and respect foreign cultures	3.40	.507
Ability to compare and contrast Thai and foreign cultures	3.38	.619
Ability to listen to and observe other people during conversation	3.31	.704
Ability to understand foreigners' worldviews and feeling	3.25	.775
Ability to realize impacts of culture and sociocultural context on people's interaction	3.19	.750
Ability to suspend learners' belief or judgment of other people and be open to other people's viewpoints	2.81	.750
Ability to critically evaluate perspectives, practices or products of Thai and foreigners based on explicit criteria	2.69	.793

Note: 1= not helpful, 2 = somewhat helpful, 3 = helpful, 4 = very helpful

4.2.6.2   Interview Findings

To gain further insights concerning teachers' perceptions toward helpfulness of ICC to learners' English communicative competence, during the interviews, the researcher posed the question "Do you think these 10 ICC components can help students to better communicate in English with foreigners?" to the teacher participants. The responses to this question can be divided into three groups with details as set out below.

The first response, given by eight respondents (T1, T3, T5, T6, T7, T11, T12 and T13), was "Yes, these ICC components can help." According to these teacher participants, the ICC components were helpful on the grounds that 1) ICC can boost learners' confidence in using English for communication; 2) ICC can enhance communication effectiveness; 3) ICC can make learners more aware of cultural differences which can lead to better communication; and 4) ICC involves attitudes, and good attitudes can encourage learners to communicate more or better.

The second response was that ICC can help a little bit. This response was given by T2 and T8 as shown below.

I think ICC can help to a certain extent. As you showed me here, ICC is all about culture. If students have all these ICC components, like a curiosity to understand and respect foreign cultures and knowledge of learners' own cultures, these can help students to have more topics for talking. For example, they can ask the foreigners about their cultures and then tell the foreigners how Thai culture is different from the foreigners' cultures. When the students can talk more, it means more speaking practice. This is just what ICC can help, I think. (T2)

The students' English communication should be improved, but not a lot. ICC can help them to use English appropriately to the situation. I mean with ICC, they know what topics they can talk about with foreigners and what topics they should avoid. However, it doesn't mean that if students don't have ICC, they won't be able to communicate. (T8)

The third response was given by T9, T10 and T14. According to these three teacher participants, ICC did not have a pivotal role in helping learners to have better communication in English. Set out below were their responses to this question.

In case of communication, I think linguistic competence comes first. But these ICC components can enhance interaction. In other words, linguistic competence can help you to get a message across, but ICC can strengthen relationships between you and your interlocutors. If you are in a workplace, ICC can enhance your image too. I mean you will look very professional and ICC can make you superior to others. (T9)

I don't think they can help. All these ten components are about culture and they have nothing to do with an ability to use English. They are about knowledge, curiosity, attitudes but none of them say that if you know foreigners' cultures, you will be able to use their language. (T10)

Language ability is still necessary. If students know some English words or phrases, they can use those words or phrases for communication, although, to an extent. If they have a solid English background, they can succeed in communicating with foreigners. So I think that these 10 ICC components are not as necessary as language ability. (T14)

4.2.6.3 Summary

Overall, the TPQ and interview findings had certain commonalities and differences. As for commonalities, both TPQ and interview findings revealed that most teacher participants perceived ICC as being helpful to learners' English communicative competence. In terms of differences, while TPQ data did not show anything indicating that ICC was not helpful to learners' English communicative competence, the interview data showed that a few teacher participants held such an idea. Nevertheless, although these few teacher participants perceived that ICC did not considerably help learners to have better English communicative competence, they perceived that ICC could have positive indirect impacts which could lead to improvement in English communicative competence. This point was illustrated by T10's following remark:

ICC can help learners to become curious and interested in learning English. For example, if they are curious about culture of English speaking people, this curiosity will drive them to learn more about English which can lead to better English. A clear example is Korean boy band fans who can speak Korean because they really want to know about the band.

4.2.7 Other Findings from Semi-Structured Interviews

Apart from obtaining additional information to clarify the TPQ findings, during the semi-structured interviews, the researcher asked two additional questions relating to the subject of inquiry of this study: 1) "What do you think about the statement, 'English language teachers should have native-like English communication'?"; and 2) "In your opinion, what is the most important factor that can help learners to excel in or have better English communication?" The findings relating to these two questions are presented below.

4.2.7.1   Teachers' Perceptions toward Native-Like English
Communication

The interview data revealed that two teacher participants agreed, two disagreed and nine both agreed and disagreed with the statement, "English language teachers should have native-like English communication". According to the two teacher participants agreeing with the statement (T1 and T5), if English language teacher can communicate like native English speakers, they can be a good model for learners.

On the other hand, T3 disagreed with the statement by stating that presently, English communication in Thai style was acceptable; thus, there was no need for an English language teacher to communicate like native English speakers. Instead, what was most important for English teachers was to enable learners to communicate in English in any comprehensible ways. In the same way, T8 perceived that Thai teachers were superior to native English speaker teachers in all respects, especially for the teaching of grammar, reading and writing. This was because Thai teachers had been trained to teach; they did not teach by instinct. As for speaking, in today's world, clear pronunciation was enough; no need to have native accent.

T2, T6, T7, T9, T10, T11, T12, T13 and T14 were nine teacher participants who agreed and disagreed with the statement. Their answers could be divided into three sets. First, they agreed that teachers' knowledge and accuracy in English language use should be comparable to those of native English speakers for correct teaching, but there was no need for teachers to have native or near-native accent. Second, they agreed that native-like communication was good for advanced and adult learners, but it does not work well for beginner and young learners in the context where English is not generally used outside classroom like Thailand. Finally, if English language teachers can communicate like native English speakers, that is good; however, currently, native-like communication is not that necessary because English is a lingua franca, not the personal property of any groups.

4.2.7.2   Keys to Effective English Communication

A summary of the teacher participants' responses to the question of "In your opinion, what is the most important factor that can help learners to excel in or have better English communication?" is presented in Table 4.20 below.

Table 4.20 Teachers' Perceptions of Keys to Effective English Communication

Keys to Effective English Communication	Teacher Participants
Compulsory / supportive environment	T5, T10, T11, T13
Motivation	T6, T8, T12, T14
Practice	T7, T9
Others	T1, T2, T3, T14

As shown by Table 4.20, nearly one-third of the teacher participants viewed that environment played a crucial role in helping learners to have effective English communication. In this regard, environment was divided into compulsory and supportive. For compulsory environment, T5 lamented, "I want the government to set English as an additional official language of Thailand. Thais are so easygoing. They must to be forced to use English; otherwise, they don't care and don't learn. Finally, they can't communicate in English." As for supportive environment, T11 explained, "Whether learners can communicate in English depends on how much they are stimulated by their surrounding people like parents, teachers and friends. These surrounding people can greatly help learners to improve their English communication."

Another one-third of the teacher participants perceived that motivation was the key factor enabling learners to excel in or have better English communication. According to T8, "Motivation is the key. Human beings can drive themselves by their motivation. We can go to Mars because of our motivation. Thus, if students have motivation to communicate in English, they will succeed in that." Consistent with T8, T6 remarked, "The key is motivation. We need to make students recognize how important it is to communicate in English. If they don't see that, they will never want to learn, and it will be useless for them and for us."

Additionally, T7 and T9 similarly replied that to excel in or have better English communication, learners need to practice. According to T7, "Students just need to practice. To practice, they can make good use of media like listening to English songs, watching films with English soundtracks or subtitles, or reading English books so that they get more exposure to real English." Similarly, T9 remarked, "I think it is practice, nothing else. They need to persevere in practicing."

Besides, other factors were considered keys to effective English communication. These factors were: courage (T1); teacher (T2); being instilled to learn and love English since childhood (T3); and having passion and confidence in using English (T14).

4.2.8 Summary of Answers to RQ2

The main aim of RQ2 was to discover how the teacher participants perceived the role of ICC in their teaching and in contributing to learners' English communicative competence. Based on all of the above presented findings, the researcher would like to answer this research question as set out below.

First, the teacher participants perceived that ICC involved communication between people from different cultures, and ICC can play a part in the success of the communication. Also, to these participants, both ICC and communicative competence were an ability to communicate, but what makes them different was the interlocutor involved in the communication.

As for the integration of ICC into English courses, the teacher participants perceived that ICC was possible to be integrated into their teaching thanks to an inextricable link between language and culture, globalization and English's present role as a global lingua franca. These reasons were heavily discussed in the reviewed literature. In addition, they perceived that ICC, which definitely involves culture, should be included in English courses because ICC can enhance learners' communication, be extra knowledge for learners, and make an English class more interesting.

In connection with the above, the researcher viewed that ICC was highly possible for integration into English language teaching in the context of this study because the teacher participants had experience in teaching culture. Also, their current teaching practice was conducive to ICC integration. That is, their use of CLT approach which focuses on communication rather than accuracy; their use of both Thai and English as languages of instruction to facilitate learners' understanding; their use of online materials (e.g., YouTube and educational applications) to support and expose learners to how English is actually used; and their use of comprehensibility-based assessment that also included non-linguistic features were favorable to an

integration of ICC into English language teaching. More importantly, all teacher participants' agreement, during the interviews, with the idea of setting ICC as one key teaching objective for English language teaching in higher education institution strongly paved the way for ICC integration. All of the above made it possible to state that the teacher participants had a positive perception toward the integration of ICC into their teaching.

Nevertheless, although the teacher participants had a positive perception toward ICC integration, the interview findings revealed that they were not clear about how to integrate ICC into their teaching. This can be seen from the findings pertaining to support needed for ICC integration. 11 out of 13 teachers participating in the interview requested teacher training on ICC integration, which they believed can set scope and provide core guidelines on how to integrate ICC into their teaching. Also, most teacher participants still perceived that ICC integration could simply be done by adding extra cultural content into their teaching; nevertheless, according to Liaw (2006), this method (i.e. a factual transmission method) was not sufficient. Additionally, when being interviewed about the type of culture to be emphasized in English courses, although half of the teacher participants were open to an inclusion of Thai and any culture into their teaching, the other half perceived that NES cultures should be the main focus. The requirement of NES cultures as the main culture to be emphasized in English courses was not consistent with the underlying principles of the intercultural approach to language teaching discussed in Chapter 2.

As for the role of ICC in contributing to learners' English communicative competence, most teacher participants perceived that ICC could help learners to better communicate in English, but not to a great extent. Some of them perceived that ICC did not have a direct effect on learners' language use (i.e., ICC cannot help learners to excel in English). Instead, it indirectly affects learners' interactions during communication. According to the teacher participants, ICC could help learners to have more confidence in using English for communication, let them know what they should do or avoid during communication, and encourage them to be more open-minded toward something which may be contrary to their beliefs; all of which could prevent communication problems from happening. Additionally, some teacher

participants expressly commented that for effective communication, linguistic or language ability must come first.

4.3 To What Extent do Learners' and Teachers' Perceptions toward Intercultural Communicative Competence Concur?

To answer this research question (RQ3), the findings from the first two research questions (RQ1 and RQ2) were qualitatively analyzed and compared. In particular, the answers to RQ3 were divided into learner and teacher participants' perceptions toward culture integration into English courses and ICC. Apart from the above issues, the findings concerning learner and teacher participants' perceptions toward native-like English communication and keys to effective English communication which were discovered during the interviews were worth discussing. In the researcher's view, these additional findings, by and large, related to the both groups' perceptions toward ICC.

4.3.1 Culture Integration into English Courses

As explicated in Chapter 2, ICC is closely linked with culture teaching. Given that this study investigated Thai EFL learners' and teachers' perceptions toward ICC, the culture integration into English courses was an integral part of this study. In order to explore learner and teacher participants' perceptions toward culture integration into English courses, this issue was broken down into sub-issues with details as shown below.

4.3.1.1   Perceptions of "Culture"

Based on the LPQ and focus group interview findings, most learner participants perceived culture as shared norms, value and identities. Also, in the eyes of the learner participants, culture had two significant traits: it is something which has been passed on from generation to generation; and it can show differences between countries or groups of people.

Likewise, both TPQ and interview finding with the teacher participants revealed that most of them perceived culture as social and cultural norms. Also, according to the teacher participants, culture is anything that people have been doing

for a long time, and it has been passed down to the next generations. Based on the above-reported findings, it was obvious that both learner and teacher participants perceived the term "culture" in the same way.

4.3.1.2   Cultural Topics Frequently Learned and Taught

According to the LPQ and focus group interview findings, most learner participants reported that they had experience of learning culture in English courses. In this regard, daily life and routine (e.g., job, food, drink and lifestyle) including festivals were the topics that the learner participants were most familiar with.

In the same way, the TPQ and semi-structured interviews revealed that daily life and routine were the cultural topics most frequently taught by the teacher participants, followed by festival and social etiquette. These findings made it possible to conclude that culture integration into English courses was not totally new to both learner and teacher participants, and the cultural topics that both groups were familiar with were daily life and routine including festivals.

4.3.1.3   Enjoyment of Culture Learning and Teaching

Pursuant to the LPQ findings, most learner participants indicated that they felt neutral about learning culture in English courses. Also, during the focus group interviews, most learner participants agreed with the idea of increasing cultural content in English courses thanks to their belief that cultural content was helpful to their self-adaptation to new cultural environments.

On the other hand, the TPQ findings showed that a majority of the teacher participants enjoyed teaching cultural content. However, based on the interview findings, only seven teacher participants stated that they enjoyed teaching culture while the other six teacher participants reported that they did not really enjoy doing so. Based on the above findings from learner and teacher participants, although the findings from both groups did not exactly match, it was possible to conclude that they were quite consistent in the way that both groups of participants, overall, felt neutral about culture integration into English courses.

4.3.1.4   Reasons for and Against Culture Integration in English
              Courses

The learner participants' top two reasons for increasing cultural content in English courses were that 1) cultural content was useful knowledge which can be

used to serve various purposes; and 2) cultural content could be additional knowledge for them. On the contrary, to some learner participants, culture content should be not included in English courses because of the following reasons: 1) cultural content should be treated as a separate course; 2) the inclusion of cultural content may confuse learners; 3) culture has a huge amount of content; 4) culture is not a major point for English language learning; 5) culture is not interesting; 6) learners will gradually absorb the culture of the language learned if they are interested in the language; and 7) it is better to improve learners' communicative skills before introducing them to complex cultural content.

As for the teacher participants, their primary reason for including cultural content in English courses was that language and culture were closely related. Conversely, when being asked about the reason why culture should not be included in English courses, most teacher participants reported that time constraints were the main impediment to an integration of culture into their teaching. Voluminous curriculum content, insufficient curricular support for teaching culture in classroom and learners' lack of interest in culture could also hinder culture integration. In addition, according to one teacher participant, there was no need to integrate NES cultures into English courses because learners had rare opportunities to interact with native English speakers. All of the above-presented findings illustrated that learner and teacher participants' reasons for and against culture integration in English courses were different.

4.3.1.5   Culture to be Emphasized in English Courses

It was clear from the LPQ and focus group interview findings that the learner participants preferred to learn any type of culture in English courses, but they were mainly exposed to NES cultures in English courses. Additionally, from the focus group interviews, most learner participants viewed that NES cultures should be included in English courses thanks to their belief that native English speakers were the owner of the language learned.

As for the teacher participants, there was an inconsistency between the TPQ and interview findings on this issue. That is, the TPQ findings showed that 50% of the teacher participants viewed that both NES and Thai cultures should be emphasized. However, according to the interview findings, most teacher participants

stated that NES cultures should be strongly emphasized in English courses, and other cultures can be integrated if time allows. The above findings showed that the learner and teacher participants held different perceptions toward the type of culture to be emphasized in English courses. Nevertheless, there was one consistency between the above findings. That is, most teacher participants' perception that NES cultures should be emphasized in English courses corresponded precisely to the learner participants' response that they had been primarily exposed to NES cultures while studying English courses in this context.

4.3.2 Intercultural Communicative Competence

In order to discover whether there was any similarity or difference between learner and teacher participants' perceptions toward ICC, the issue of ICC was broken down into three sub-issues with details as shown below.

4.3.2.1 Perception of ICC

According to the LPQ and focus group interview findings, most learner participants perceived that ICC was an ability to communicate with foreigners. Similarly, based on TPQ and semi-structured interview findings, the teacher participants perceived that ICC involved communication between people from different cultures. Apart from this, the teacher participants viewed that ICC involved cultural differences between communicators, and awareness or understanding of such cultural differences. Additionally, ICC can be made through a lingua franca and may involve use of the body or nonverbal language. Based on these findings, the researcher would like to conclude that learners' and teachers' perceptions toward ICC were closely consistent.

4.3.2.2 Teachers' Emphasis on ICC in English Courses

Relevant findings from the LPQ and TPQ showed that learner and teacher participants held similar perceptions to the teachers' emphasis on ICC in English courses. These similar perceptions were drawn from the findings that both learner and teacher participants perceived that teachers moderately emphasized the suggested ICC components in English courses. Also, from the LPQ and TPQ findings, knowledge of learners' own cultures was the ICC component perceived as being emphasized most by both learner and teacher participants. Additionally, the critical

evaluation component was perceived by both learner and teacher participants as being least emphasized by teachers.

As for the interview findings, all 17 learners participating in the focus group interviews reported that among the ten suggested ICC components, their English teachers tended to heavily emphasize the ICC components concerning abilities (e.g., an ability to adapt to new cultural environments or different communication styles). Quite consistent with this finding, most teacher participants expressed their view during the interviews that English teachers were responsible for helping learners to acquire ICC.

4.3.2.3 ICC's Contribution to Learners' English Communicative Competence

Similar to the previous issue, the learner and teacher participants held a similar perception that ICC was helpful to learners' English communicative competence. This perception was firstly drawn from the LPQ and TPQ findings. That is, the learner and teacher participants generally perceived that ICC was helpful to learners' English communication as illustrated by the highest means of 3.28 and 3.56 from the two groups (whereby 1 = not helpful, 2 = somewhat helpful, 3 = helpful and 4 = very helpful). Additionally, both groups of participants similarly perceived that the critical evaluation component was least helpful to learners' English communicative competence.

Apart from the LPQ and TPQ findings, during the interviews, both learner and teacher participants indicated that ICC was helpful because it informed learners of what they should do and avoid doing during communication and interaction with foreigners, but not because it helped learners to be fluent in English, nor did it help learners to have better English listening, speaking, reading and writing skills. In light of the above-presented findings, it was obvious that both groups of participants held similar perceptions toward the extent to which ICC contributes to learners' English communicative competence.

4.3.3 Other Relevant Findings

As stated earlier, the researcher viewed that the findings concerning learner and teacher participants' perceptions toward native-like English communication and keys to effective English communication, by and large, related to both groups' perceptions toward ICC. These two groups' perceptions on these two topics are presented below.

4.3.3.1 Native-Like English Communication

During the interviews, both learner and teacher participants expressed their agreements and disagreements with the issue of whether or not English language learners and teachers should have native-like English communication abilities. In this regard, the researcher would like to present the similarities and differences between these two groups' reasons for agreement and disagreement with this issue.

A comparison of the reasons for agreement provided by the two groups revealed that learner and teacher participants agreed with this issue, but for different reasons. On the one hand, the learner participants agreed with this issue because they perceived that native-like English communication made it easier for native and non-native English speakers to understand and communicate together. Also, some learner participants viewed that no matter what you learn, as a learner, you should try to master what you learn or acquire as much knowledge of the subject as possible. In the case of English, this definitely includes native-like English communication.

On the other hand, the teacher participants agreed with this issue because they perceived that if teachers can communicate in English like native speakers, teachers can be role models for learners. Additionally, the teacher participants viewed that the teachers who can communicative like native speakers were highly suitable for teaching advanced learners. The above different reasons between the two groups of participants may be derived from the different roles taken by these two groups. That is, the learner participants just expressed their reasons based on their role as learners while the teacher participants did the same based on their role as teachers.

With regard to the reasons for disagreeing with the issue of native-like English communication, the learner participants perceived that it was difficult or even impossible to use English in exactly the same way as native English speakers.

According to the learner participants, the difficulty and impossibility were primarily caused by differences between languages. Also, the learner participants disagreed with this issue because they recognized that presently, native-like English communication was not necessary due to the fact that English is now a global lingua franca.

For the teacher participants, they disagreed with the issue in question because of three reasons. The first reason pertained to the phenomenon of World Englishes. This reason was drawn from their responses that there was no need for English teachers to have native-like accents. The second reason was that teachers with native-like English communication abilities might not be suitable for teaching learners at beginner level. The final reason was that English is now a global lingua franca.

Drawing on the above reasons of both groups, it was possible to conclude that learner and teacher participants agreed with the issue of native-like English communications for different reasons; however, they disagreed with the issue for similar reasons.

4.3.3.2 Keys to Effective English Communication

The interview findings of RQ1 and RQ2 revealed that learner and teacher participants had different perceptions toward the keys to effective English communication. On the one hand, the learner participants perceived that both language-related and non-language-related factors play crucial roles in enabling an individual to communicate well in English. In this regard, the language-related factors were vocabulary, accent and syntax while non-language-related factors included courage, learning by doing and self-determination.

The teacher participants, on the other hand, did not mention language-related factors as keys to effective English communication at all. Instead, all the factors they indicated were non-language-related factors (e.g., environment, motivation and practice). As such, it was apparent that learner and teacher participants held different perceptions toward keys to effective English communication.

4.3.4 Summary of Answers to RQ3

Based on the relevant findings presented above, it is possible to conclude that overall, learner and teacher participants' perceptions toward ICC were largely consistent. For culture integration into English courses, both learner and teacher participants similarly perceived that culture was shared norms, value and identities. Also, they were not totally new to culture integration in English courses. This was affirmed by their similar responses that daily life, routine and festivals were cultural topics that they were most familiar with. About their feelings toward culture integration, both groups seemed to feel neutral about culture integration. Nevertheless, both groups had different reasons for and against culture integration into English courses. This difference may be caused by their different perceptions toward the effects of culture integration on their learning and teaching. As for the type of culture to be emphasized in English courses, they had different views on this issue. While the learner participants perceived that any type of culture can be emphasized in English courses, the teacher participants viewed that NES cultures should be mainly emphasized.

In terms of ICC, except for the issue concerning keys to effective English communication, learner and teacher participants similarly perceived that ICC was an ability that an individual needs when communicating with people from different cultures. Also, teachers were perceived by both groups as moderately emphasizing ICC in their teaching. Moreover, both learner and teacher participants perceived that ICC was helpful to learners' English communicative competence to a certain extent. In addition, both groups perceived that acquiring native-like English communication was not that necessary nowadays because of the fact that English is now a global lingua franca.

CHAPTER 5

DISCUSSION, IMPLICATIONS AND CONCLUSION

This chapter is divided into three main sections. The first section is where the researcher discusses findings of the three research questions by referring to theoretical explications of ICC, the intercultural approach to language teaching and previous studies on a similar topic; all of which had been reviewed in Chapter 2. In the second section, the researcher examines the study's implications for stakeholders in the ELT field, and the context where this study was carried out. Finally, in the last section, the researcher completes the study by offering recommendations for future research and discussing the limitations and contributions that the study has made to the existing body of knowledge and the study's context.

5.1 Discussion

To discuss findings of the three research questions reported in Chapter 4, the researcher divides the findings into two groups: perceptions of Thai EFL learners and teachers toward an integration of 1) culture and 2) ICC into English courses. As stated earlier, salient findings from both groups of participants (i.e., learner and teacher participants) were discussed in relation to relevant literature and previous studies on similar topics.

5.1.1 Perceptions of Thai EFL Learners and Teachers toward Culture Integration into English Courses

The perceptions of Thai EFL learners and teachers toward culture integration into English courses were broad by nature. Based on the findings, these perceptions could be broken into 1) learner and teacher participants' perceptions toward the term "culture"; 2) learner and teacher participants' reported enjoyment of culture learning

and teaching, respectively, in English courses; 3) learner and teacher participants' reasons for and against the integration of culture into English courses; and 4) learner and teacher participants' views toward the types of culture to be emphasized in English courses.

5.1.1.1 Perceptions of "Culture"

According to the findings of the three research questions, it was apparent that both learner and teacher participants similarly perceived "culture" as social or cultural norms shared by and between people of similar backgrounds. Additionally, most of them viewed that culture was something that people have been doing for a long time and passed on from generation to generation. These perceptions of culture are consistent with the definitions of this term provided by several scholars (e.g., Kramsch, 1998; Ledarach, 1995; Damen, 1957) as presented in Chapter 2. Besides, it is worthy of note that the learner and teacher participants' perceptions of culture and the definitions of this term provided by the aforesaid scholars shed light on two significant traits of culture; that is, culture is very broad and abstract. In the researcher's view, these traits of culture are not very surprising due to an elusive and fluid nature of the term "culture".

5.1.1.2 Enjoyment of Culture Learning and Teaching in English Courses

The findings concerning this issue revealed that both learner and teacher participants felt neutral about culture learning and teaching, respectively, in English courses. The learner participants' neutral feeling is contrary to the findings of the previously-reviewed studies (i.e., Genc & Bada, 2005; Doganay & Yergaliyeva, 2013; Liaw, 2006) which consistently reported that learners enjoyed and held positive perceptions toward an integration of cultural content into their English courses.

As for the teacher participants' neutral feeling about culture teaching, this feeling can be regarded as quite consistent with the previous studies (e.g., Young & Sachdev, 2011; Alyan, 2011; Karabinar & Guler, 2013; Derin et al., 2009; Osman, 2015; Zhou, 2011) which consistently reported that most teachers recognized the significance of teaching cultural content in English courses; however, none of these studies explicitly indicated that the teachers enjoyed teaching such content. For instance, Karabinar and Guler (2013, p. 1327) found that the teacher informants in

their study believed that culture teaching was important because it can provide context for communication and it is "a means of accurate communication, and it helps acquire a wider perspective and culture specific knowledge." This finding simply demonstrates the teachers' awareness of benefits or usefulness of cultural content for learners, but not their feeling toward culture teaching. Thus, it is possible to state that the teachers' recognition of the significance of culture teaching does not always reflect their enjoyment in culture teaching. In the researcher's view, whether or not culture teaching is enjoyable depends on each individual's view as well as their background knowledge, personal interests and prior experiences of culture teaching.

5.1.1.3 Reasons for and against Culture Integration into English Courses

As reported in Chapter 4, the learner and teacher participants had different reasons to support and oppose the integration of culture into English courses. As for the learner participants, their two main reasons to support the integration of culture into English courses were that cultural content was useful knowledge which they can use to serve various purposes, and that cultural content can be extra knowledge for them.

Principally, the above two reasons of the learner participants revolve around the same issue; that is, cultural content is knowledge which reflects the knowledge component in Byram's (2009, p. 323) ICC Model which is defined as "knowledge of social groups or their products and practices in one's own and in one's interlocutor's country." Additionally, the above two reasons of the learner participants can be regarded as matching the theoretical explanations of how and why culture should be included in English courses as earlier discussed in Chapter 2 (i.e., cultural knowledge can inform learners of what they should and should not do during their intercultural encounters with foreigners). Apart from the issue of whether they match the theoretical explanations, these two reasons of the learner participants demonstrate that the learner participants' perceived "usefulness" or "practicality" of cultural content plays a part in their openness to this content.

In addition to the above two reasons, the learner participants' other reasons to support culture integration into English courses as shown in Figure 4.1 (page 112) echo the theoretical explanations concerning the origins of the intercultural

approach to language teaching discussed in Chapter 2. Put simply, the learner participants viewed that culture should be integrated into English courses because of the interrelationship between language and culture (as indicated by Byram, 1997, 2009; Byram et al., 2002; Corbett, 2003; Kramsch, 1998; Liddicoat & Scarino, 2013; Genc & Bada, 2005); English's current role as a global lingua franca (as cited in Firth, 1996; Jenkins, 2009; Seidlhofer, 2011); and ASEAN-related reasons which imply increased globalization that gives rise to the intercultural approach to language teaching as suggested by Liddicoat and Scarino (2013) and Moeller and Nugent (2014).

On the contrary, some learner participants perceived that it was not necessary to include or increase cultural content in English courses. The reasons of these learner participants were that 1) cultural content should be treated as a separate course; 2) the inclusion of cultural content may confuse learners; 3) culture has voluminous content; 4) culture is not a major point for English language learning; 5) culture is not interesting; 6) learners will gradually absorb the culture of the language learned if they are interested in the language; and 7) it is better to improve learners' communicative skills before introducing learners to the complex cultural content. In the researcher's view, these reasons can be considered "perceptual" or "experiential", rather than theoretical reasons like the reasons provided to support the culture integration into English courses. In other words, these opposing reasons may be derived from the learners' personal views or experiences of learning cultural content in English courses. Additionally, these opposing reasons against culture integration into English courses were not reported by any studies previously reviewed. Moreover, the reason that the inclusion of cultural content may confuse learners is intriguing and deserves further investigation on the grounds that it is in direct conflict with the theoretical proposition that cultural knowledge can help foreign language learners to better communicate in the language learned (Nault, 2006, as cited in Alyan, 2011; Bennett et al., 2003). It is worth exploring whether and how cultural knowledge can confuse foreign language learners.

With regard to the teacher participants' reasons for and against the culture integration into English courses, most teacher participants perceived that culture should be integrated into English courses for two primary reasons. The first

reason pertained to the inextricable link between language and culture as suggested by several scholars as earlier discussed. The second reason was derived from their perceptions that cultural awareness or knowledge can help learners to better communicate in the foreign language learned. The latter reason closely corresponds to Nault's (2006, as cited in Alyan, 2011) and Bennett et al.'s (2003) similar proposition that cultural knowledge will enable language learners to be proficient and effective users of the language learned. These two main reasons given by the teacher participants are also congruent with the findings of the previous studies conducted by Karabinar and Guler (2013) and Alyan (2011). According to Karabinar and Guler (2013, p. 1327), their teacher informants viewed that cultural knowledge, especially foreign cultural knowledge, is vital "when promoting communication which is based on cultural grounds, applying the norms of cultures and appreciating similarities and differences among cultures." Similarly, teacher participants in Alyan's (2011, p. 152) study showed that culture teaching can act as a catalyst for language learning and develop "leaners' cognitive as well as personality growth."

Conversely, the teacher participants' main reason for opposing the culture integration into English courses was time constraints. This reason evidently echoes the findings of Karabinar and Guler's (2013) and Tian's (2013) studies. Apart from this reason, other reasons given in opposition to the culture integration in English courses were difficult assessment of cultural knowledge; insufficient curricular support for teaching culture in the classroom; and learners' lack of interest in culture. These opposing reasons, to a greater or lesser extent, mirror various challenges of the intercultural approach to language teaching pointed out by several scholars (Barletta Manjarrés, 2009; Gu, 2016; Garrido & Álvarez, 2006; Young & Sachdev, 2011). For instance, one teacher participant's (T7) remark that cultural content should not be included for assessment purposes because such content is hard to test corresponds well to Barletta Manjarrés' (2009), Gu's (2016), Young and Sachdev's (2011) postulation that the intercultural approach to language teaching does not have systematic assessment. Additionally, the finding that most teacher participants did not feel comfortable to teach culture when the lesson's content has nothing to do with culture implicitly touches on another major challenge to the intercultural approach to language teaching; presently, there is a short supply of

learning materials that are suitable for an intercultural approach to language teaching. This challenge was pointed out by Barletta Manjarrés (2009), including Garrido and Álvarez (2006).

     5.1.1.4   Types of Culture to be Emphasized in English Courses

     The findings of this study revealed different perceptions toward the types of culture to be emphasized in English courses held by the learner and teacher participants. While most learner participants perceived that any type of culture can be emphasized in English courses, most teacher participants perceived that NES cultures should be the main focus of English courses, but other cultures can also be integrated. An analytical review of these findings in reference to the theoretical explanations of ICC and the intercultural approach to language teaching shows that the learner participants' perceptions in this regard closely resemble the proposition made by several scholars (e.g., Byram et al., 2002; Corbett, 2003; Kramsch, 1998; Liddicoat & Scarino, 2013; Baker, 2012) that in addition to NES cultures, the learners' culture and other cultures should be included in a foreign or second language course. Additionally, this perception of the learner participants is consistent with the concept of English as a lingua franca that promotes an acceptance of more varieties of English.

     The perception of the teacher participants, on the other hand, is not very consistent with the theoretical explanations of ICC and the intercultural approach to language teaching nor does it conform to the concept of English as a lingua franca. Nevertheless, the teacher participants' perception in this regard is consistent with the findings reported by Osman (2015), Tian (2013), Zhou (2011). In the researcher's view, the above perception of the teacher participants is not very surprising and can be justified by the fact that at the time when this study was carried out, the core teaching approach of this English language institute was CLT which mainly emphasizes NES cultures as pointed out by Byram (1997, 2009). In other words, the teacher participants may, to some extent, be influenced by CLT which emphasizes NES cultures.

5.1.2 Perceptions of Thai EFL Learners and Teachers toward Intercultural Communicative Competence Integration into English Courses

The perceptions of Thai EFL learners and teachers toward ICC integration into English courses encompass various aspects. Based on the findings of this study, these aspects include 1) the learner and teacher participants' perceptions of the term "intercultural communicative competence"; 2) their perceptions of the role or significance of ICC in English courses; 3) their perceptions of ICC's contributions to learners' English communicative competence; 4) the teacher participants' perceived obstacles to ICC integration into English courses; and 5) the teacher participants' perceptions of how to integrate ICC into English courses.

5.1.2.1 Perceptions of Intercultural Communicative Competence

The findings of this study revealed that both learner and teacher participants held a similar perception toward ICC; ICC is an ability to communicate or involves communication with foreigners (i.e., anyone having different cultural backgrounds from yours). This perception is fairly consistent with various theoretical definitions of ICC provided by scholars who are proponents of ICC (e.g., Byram, 1997; Alptekin, 2002; Corbett, 2003) (See Chapter 2 for more details).

However, after an in-depth analysis, it is apparent that the foregoing perception of the learner and teacher participants is much broader than the theoretical definitions of ICC proposed by ICC scholars. While the learner and teacher participants' perception heavily focuses on an ability to communicate, the theoretical definitions of ICC also emphasize cultural appropriateness during communication or interaction in addition to communication ability. This point is well illustrated by the following definition of ICC "a complex of abilities needed to perform effectively and appropriately when interacting with others who are linguistically and culturally different from oneself" (Fantini & Tirmizi, 2006, p. 12). Additionally, when the theoretical definitions of ICC, as shown above, are used as a benchmark to measure the learner and teacher participants' thorough grasp of ICC, it is found that only a small number of them managed to provide ICC definitions that are precisely consistent with the theoretical definitions. Specifically, based on the Learner Perception Questionnaire (LPQ) findings, only 10% of the learner participants defined

ICC in accordance with the theoretical explanations of this term. Likewise, the findings from the Teacher Perception Questionnaire (TPQ) and the interviews with the teacher participants demonstrated that only a small number of them could provide the definitions that precisely match the theoretical definitions of ICC.

In the researcher's view, the above findings are not beyond expectation and can be justified by the fact that both learner and teacher participants have never conducted an in-depth study of intercultural communicative competence or intercultural communication. As such, it is not sensible to expect them to give an exact definition of ICC in the same way as the ICC scholars. Nevertheless, the learner and teacher participants' overall perception of ICC provided above can be deemed as giving a promising start for the integration of ICC into English courses on the grounds that both learner and teacher participants are not totally new to this concept and have some grasp of it.

One more thing worth discussing is that other findings from the learner and teacher participants similarly reflect the knowledge component of Byram's (1997, 2009) ICC Model. As for the learner participants, their answers to the Question 3.2 of the LPQ showed that approximately one-fifth of them perceive knowledge of other cultures (i.e., knowledge component in the ICC Model) as an integral part of ICC. This perception is evidenced by the LPQ findings that about 31 learner participants (20.67%) perceived ICC as 1) an ability to effectively and appropriately communicate with others with knowledge and understanding of others' cultures; and 2) communication about culture and cultural exchange (See Table 4.3 for more details). Likewise, most teacher participants' suggestion that ICC can be integrated into English courses by means of adding more cultural content to the courses illustrates that these participants, by and large, perceived ICC as cultural knowledge.

Another interesting finding from the present study is that both learner and teacher participants held the same perception that among the five components of the ICC Model, critical cultural awareness was least important and least possible for integration into English courses. While this finding is similar to Zhou's (2011) finding, it is totally contrary to Byram's (1997, 2009) proposition that this component is the most significant component of the ICC Model. The viewpoint that critical cultural awareness is least important for integration into English courses can be

illustrated by one teacher participant's (T10) response during the semi-structured interview that she did not see why learners need to critically evaluate culture. According to this teacher participant, just understanding why your interlocutors behave themselves in such particular way is enough; no need to do any critical cultural evaluation.

In the researcher's opinion, the above finding may be partly derived from some major aspects of Thai culture (e.g., harmony orientation, blind obedience and conflict avoidance). These aspects of Thai culture, which have been postulated by Hofstede (1991), inevitably cause learner and teacher participants to feel awkward when they have to make a critical evaluation of anything, including culture.

Based on the above findings, it is possible to conclude that both learner and teacher participants' overall perceptions of ICC are in accordance with the theoretical definitions of this term generally found in relevant literature. However, when it comes to pinpointing what ICC is composed of, it is apparent that both learner and teacher participants need a better understanding. Put simply, both learner and teacher participants have a general, but not a thorough, grasp of ICC.

5.1.2.2   Roles of Cultures Teaching and ICC in English Courses

According to theoretical propositions of ICC and the intercultural approach to language teaching provided by several scholars (e.g., Alptekin, 2002; Byram, 1997, 2009; Byram, et al., 2002; Corbett, 2003; Liddicoat & Scarino, 2013), culture teaching and ICC are much needed in second and foreign language classrooms in this age of globalization, and they have a pivotal role in enabling language learners to better communicate in the language learned.

For this issue, the findings of this study show that most learner participants' perception toward the roles of culture teaching and ICC in English courses is congruent with the above theoretical propositions. That is, the learner participants perceived that ICC can inform them of what they should and should not do while interacting and communicating with foreigners. In addition, most learner participants' perception in this regard is somewhat consistent with the findings of previous works carried out by Doganay and Yergaliyeva (2013) and Liaw (2006). According to Doganay and Yergaliyeva (2013), the learners in their study believed that culture-based activities, which had been designed and implemented according to

the intercultural approach to language teaching, effectively prompted them to interact with each other and use the language more efficiently. Similarly, Liaw (2006) reported that the learners in her study had better communication skills in English and developed certain aspects of intercultural competence.

Nevertheless, the findings from the teacher participants are not quite congruent with the theoretical propositions because the teacher participants perceived that although cultural knowledge and ICC play a part in language learning and teaching, they are still secondary to linguistic competency or language skills and they are not the main focus of an English course. This perception of the teacher participants was also echoed by some learner participants and reported by Cheng (2007), Derin et al. (2009), Osman (2015), Tian (2013), Young and Sachdev (2011) and Zhou (2011). Interestingly, this perception also corresponds well to a recent study by Fungchomchoei and Kardkarnklai (2016) which reported a similar finding that Thai teachers of English at four secondary schools recognized the importance of culture teaching in English courses, but they still treated culture teaching as secondary to teaching English for practical reasons (i.e., to help learners acquire English skills that are necessary for their daily communication).

In a nutshell, the study's findings pertaining to the roles of culture teaching and ICC in English language teaching are both similar and different from the theoretical propositions in this regard and the relevant literature. While the learners' perception is similar to what ICC scholars have posited, the teachers' perception is quite different.

5.1.2.3 ICC's Contributions to Learners' English Communicative Competence

Several studies (e.g., Planken et al., 2004; Liaw, 2006; Popsecu & Iordachescu, 2015) showed that ICC has positive contributions to learners' ability to communicate in the foreign language learned. According to Planken et al. (2004), the learners taking the foreign language program into which ICC was integrated were found to have a bigger vocabulary bank and better oral and written skills in the foreign language learned. Likewise, Liaw (2006) reported that ICC can help students to fluently communicate in the target language (i.e., English). Apart from this, Popsecu and Iordachescu (2015) reported that the linguistic knowledge of learners in

their ICC-related experimental study improved remarkably. In addition, Genc and Bada (2005), Doganay and Yergaliyeva (2013) who explored the learners' perceptions toward ICC which had been integrated into their English courses similarly reported that their learners perceived that ICC can improve their English communicative competence, especially speaking skills.

Nevertheless, quite different from the findings of the previous studies, the present study's findings revealed that both learner and teacher participants perceived that ICC can help enhance learners' English communicative competence, but to a certain extent only. Unlike those of the previous studies, the learner and teacher participants in this study did not perceive that ICC has direct impacts on learners' linguistic competence or language skills (e.g., knowing more word and speaking more fluently). Instead, the study's participants perceived that ICC can somewhat or indirectly help learners to improve their English communicative competence by informing them of what they should do or avoid doing when communicating or interacting with anyone having a different cultural background.

The above perception of the learner and teacher participants can be regarded as consistent with Byram's (1997) postulation that the intercultural approach to language teaching, whose main aim is ICC, also encompasses and underscores non-linguistic aspects of communication. This perception was also made clear by both learner and teacher participants during the interviews. That is, the learners and teachers participating in the interviews believed that with ICC, learners will be more aware of cultural differences, and this cultural awareness can lead to better communication. Besides, both learner and teacher participants perceived that ICC can help learners to have more confidence in using English for communication. However, as explicitly indicated by one learner participant (L4) and two teacher participants (T8 and T10) during the interviews, ICC cannot make learners communicate fluently in the language learned. These perceptions toward to the contribution of ICC to learners' English communicative competence are enthralling as they were not reported by any previous studies.

Additionally, the findings concerning keys to effective English communication can be considered supporting the learner and teacher participants' perceptions that ICC is somewhat helpful to learners' English communicative

competence. That is, when being asked to identify keys to effective English communication, none of the learner and teacher participants mentioned anything relating to ICC or ICC components at all. The missing of ICC component in the answers to this question implies that in the eyes of the learner and teacher participants, ICC is important, but not the most important factor for effective English communication.

5.1.2.4   Support Needed for ICC Integration into English Courses

The findings in this part were primarily drawn from the teacher participants' responses to the question concerning support needed for successful integration of ICC into English courses which was posed during the semi-structured interviews. In the researcher's view, these responses can reveal the factors which the teacher participants perceived as obstacles to the ICC integration. As reported in Chapter 4, teacher training, learning materials and budget were three types of support which the teacher participants perceived as necessary for successful integration of ICC into English courses. Interestingly, these three types of support mirror the main obstacles to ICC integration indicated by several scholars (e.g., Atay et al., 2009; Gu, 2015; Secu, 2006; Tran & Dong, 2014; Cheng, 2007; Tian, 2013; Garrido & Álvarez, 2006; Barletta Manjarrés, 2009).

Teacher training, the support indicated by most teachers (11 out of 13 interview respondents), can be regarded as coinciding perfectly with teachers' lack of a firm grasp of intercultural approach to language teaching, the obstacle that has been repeatedly indicated by several scholars (e.g., Atay et al., 2009; Gu, 2016; Secu, 2006; Tran & Dong, 2014; Cheng, 2007; Tian, 2013). According to the teacher participants, the teacher training can inform them of the teaching methods, strategies and activities which they can use to promote ICC in the classroom. Additionally, the teacher participants' request for teacher training is consistent with the obstacle pointed out by Garrido and Álvarez (2006), including Barletta Manjarrés (2009) that currently, the intercultural approach to language teaching lacks a consistent methodology for culture teaching in classrooms.

As for learning materials, this second most needed support can be deemed as corresponding to inadequate learning materials, the obstacle pointed out by Barletta Manjarrés (2009), including Garrido and Álvarez (2006). In the eyes of the

teacher participants, learning materials are needed because they can help set the scope and types of cultural content to be covered in the lessons and they can serve as a point of departure for communicative activities like a group or class discussion.

With regard to budget, the last support needed by the teacher participants, this support can be deemed as concurring with inadequate administrative support, the obstacle indicated by Barletta Manjarrés (2009), Garrido and Álvarez (2006), Gu (2016), including Young and Sachdev (2011). According to the teacher participants, budget was needed to create a learning environment that is conducive to ICC promotion (e.g., ICC self-study center and organization of cultural events). In addition, at the context where this study was carried out (i.e., a private university which is not subsidized by the government), budget can be considered a condition precedent for organizing any professional development courses (e.g., teacher exchange programs or in-service training courses) to prepare and equip teachers with a firm grasp of ICC and the intercultural approach to language teaching.

Aside from the above obstacles, the researcher would like to note that whether ICC can be successfully or effectively integrated into EFL classrooms in Thailand depends heavily on how compatible ICC is with Thai culture of learning and teaching. This issue cannot be overlooked at all; otherwise, the same outcomes as those of the CLT implementation in Thailand can occur. As earlier discussed in Chapter 2, CLT was found to be the most preferable teaching approach for Thai EFL practitioners (Methitham, 2009; Saengboon, 2002; Weerawong, 2004). However, it was not successfully implemented in Thai EFL classrooms partly because it did not fit well with Thai culture of teaching and learning in which teachers usually play the role of knowledge providers and learners have to play passive role of absorbing the knowledge bestowed upon them as much as possible without questioning. In the researcher's opinion, both CLT and the intercultural approach to language teaching, which emphasizes ICC, have been proposed with good the intention of helping second and foreign language learners to be efficient users and communicators of the language learned. Nevertheless, nobody can guarantee that both of them are universally or fully applicable to all kinds of learning and teaching contexts.

As a layperson who was born Thai, has grown up and spent over 90% of her lifetime in Thailand, the researcher views that for the time being, four

components in Byram's (1997, 2009) ICC Model (i.e., attitudes, knowledge, skills of interpreting and relating, and skills of discovery and interaction) can be more easily integrated and acquired by Thai EFL learners in higher education than the critical cultural awareness component. This viewpoint is mainly derived from the researcher's analytical reflection of her own experience of being Thai and dealing with a number of Thais, both inside and outside educational context, throughout her lifetime up to the present. It is also supported by Hofstede's description of Thailand, based on his seminal study on cultural dimensions, as a society that places more emphasis on a group's rather than an individual's interests, highly avoids conflict, and exhibits numerous feminine traits such as "politeness, quietness, caring for others and being helpful" (Raktham, 2008, p. 21). Additionally, it fits well with Komin's (1990, as cited in Raktham, 2008, p. 25) postulation that Thais are highly concerned with face saving, criticism avoidance and have a strong preference for:

> non-assertive, polite, humble types of personality as well as the preference for smooth, relaxed, pleasant and conflict free interpersonal interaction with an observable social harmony. In order for social interactions to proceed smoothly, it is important for persons to have such preferred characteristics as self-control, tolerance, restraint, manner and humility. These characteristics are believed to contribute to successful social interactions.

Based on the above descriptions of Thailand and Thai people by Hofstede and Komin, respectively, it is possible to state that Thais are open-minded, gentle, caring, harmony-oriented and highly avoid conflicts; all of which are fairly consistent with the components of attitudes, skills of interpreting and relating and skills of discovery and interactions in Byram's (1997, 2009) ICC Model. As for the knowledge component, Yuenyong and Yuenyong's (2012, p. 5375) statement that "Thai society can accept easily foreign culture" helps affirm that this component can be easily acquired by Thais.

Nevertheless, as for the critical cultural awareness which lies at the heart of the ICC Model, the researcher views that this component is difficult to promote and integrate into English courses at the time when this study was being carried out. This viewpoint of the researcher is well supported by the findings of this

study that the critical cultural awareness was least emphasized by the teacher participants and was perceived as least possible for integration into English courses.

In the researcher's view, the critical cultural awareness is difficult to integrate into EFL classrooms in Thailand because the Thai culture of learning and teaching at present does not support nor is it conducive to this component to occur. Pursuant to Deveney (2005) and Raktham (2008), the Thai educational system in general can be characterized by its formality and teacher-centeredness. Also, the most popularly seen teaching and learning methods have been lecture and rote memorization, respectively (Burnard, 2006; Raktham, 2008). Given these general aspects of the Thai culture of learning and teaching, it is very unlikely for Thai learners to be active learners who enjoy sharing their ideas or learning through discussion with peers or voicing their opinions in class; all of which are the learning activities that are purported to help learners to be able to think critically and to have critical cultural awareness.

Apart from the above general aspects of the Thai culture of learning and teaching, the expected roles of learners and teachers in Thai society are insurmountable barriers to instilling critical cultural awareness into learners. In Thailand, learners have been expected to play a passive role by noting down and trying to absorb everything their teachers bestow on them (Burnard, 2006; Raktham, 2008). Also, they are not expected to ask any question to their teachers (Gunawan, 2016) even if they do not understand or want to do so. On the other hand, teachers are expected to play the role of knowledge providers who provide the best knowledge to learners (Burnard, 2006; Deveney, 2005). In the researcher's opinion, the above expected roles of learners and teachers in Thailand are direct consequences of Thai culture which instills into children the need to respect and "obey parents, teachers, and adults" (Titthummo, 2004, as cited in Yuenyong & Yuenyong, 2012, p. 5375). These expected roles also result from Thai culture's strong emphasis on face-saving (Burnard, 2006; Deveney, 2005; Gunawan, 2016; Raktham, 2008). These aspects of Thai cultures inevitably suppress active learning and critical thinking from occuring. In other words, the Thai cultures' strong emphasis on seniority and face-saving prevents learners from questioning what they have learned from their teachers, expressing their opinions, thinking analytically, logically and critically; all of which

are fundamental to critical cultural awareness and critical thinking, the very skills which are highly sought after in the 21st century. In the researcher's view, critical cultural awareness is very similar to and can be considered one crucial stepping-stone toward developing an ability to think critically. To have critical cultural awareness, learners are not merely required to know how their own culture is different from others' cultures, but they also need to be able to evaluate such different cultures based on the set of criteria which are not purely based on their own or others' culture. In this way, critical cultural awareness is believed to encourage leaners to avoid stereotyping and judging others based on their own cultural practices or values. It is these requirements for building critical cultural awareness that can help learners to think more analytically and rationally which are central to the development of critical thinking skills (Delaney, 2007; Ennis, 1996, as cited in Chen, 2017; Paul & Elder, 2006, as cited in Fuad, Ardana, & Sulton, 2016).

In addition to the above obstacles, other findings in the study touched upon other obstacles to ICC integration into language courses as previously discussed. For instance, the finding that most teacher participants sparingly talked about cultures in their classes, by and large, reflects that they cannot devote particular amount of time for this issue. In other words, they faced time constraints, the ICC integration obstacle reported by Karbinar and Guler (2013). Based on the above-reported information, it is possible to conclude that the findings of this study in relation to obstacles to ICC integration into classroom are largely consistent with those discussed and reported by the reviewed literature.

5.1.2.5   How to Integrate ICC into English Courses

Similar to the previous section, the findings concerning how to integrate ICC into English courses were drawn from the teacher participants' responses during the interviews. For this issue, the responses to the questions concerning how the teacher participants taught culture in class and how they would integrate ICC into their teaching, if they had to do so, were relevant. Interestingly, a comparative analysis of the responses to the above questions exhibited that the teacher participants suggested similar techniques and activities for teaching culture and integrating ICC into English courses. These techniques and activities could be categorized into four main groups: giving extra cultural information, using media, comparing different

cultures together, and others. The discussion of these techniques and activities in relation to relevant theoretical explanations and previous studies are provided below.

1) Giving Extra Cultural Information

When being asked how they taught culture in their classes and how they would integrate ICC into their teaching, all the teacher participants replied that they would simply give extra cultural information to learners. When this finding is considered in comparison with the theoretical explanations of ICC and the intercultural approach to language teaching, it is obvious that the teacher participants do not have a firm grasp of the intercultural approach to language teaching. According to several scholars (e.g., Byram, 1997; Barletta Manjarrés, 2009; Gu, 2016; Liaw, 2006; Sercu, 2006), to teach culture by giving or passing on cultural knowledge to learners is a traditional way of teaching culture and is not sufficient, nor is it effective, to enable learners to be intercultural speakers (i.e., the ultimate goal of the intercultural approach to language teaching). Nevertheless, while this finding does not concur with the theoretical propositions of ICC and the intercultural approach to language teaching, it is precisely consistent with the argument made by many scholars that when teachers do not thoroughly understand ICC or the intercultural approach to language teaching, they usually turn to teach culture in the traditional way (e.g., Barletta Manjarrés, 2009; Garrido & Álvarez, 2006; Gu, 2016; Sercu, 2006; Tran & Dang, 2014; Tian, 2013; Zhou, 2011).

2) Using Media

The teacher participants' second most common technique for teaching culture and integrating ICC into English courses is to use several types of media (e.g., short video clips, films, documentaries and songs). This technique can be regarded as rather consistent with the technique of using authentic materials suggested by ICC scholars (e.g., Byram et al., 2002; Corbett, 2003; Liddicoat, 2005; Usó-Juan & Martínez-Flor, 2008; Lindner, 2010; Ho, 2009). Nonetheless, although many teacher participants suggested that media be used to teach culture or promote ICC in English courses, their suggested way of using media does not correspond well to what ICC scholars have suggested. On the one hand, ICC scholars have posited that authentic materials or media be used to encourage learners to have critical cultural awareness by ways of interrogating texts or content presented in the media. On the other hand,

most of the teacher participants (53.84%) suggested that media be simply used to expose learners to different cultures. This way of using media is unfortunately analogous to the technique of giving extra cultural information earlier explicated. That is, most teacher participants reported that they used the media (e.g., video clips, movies or reading texts on the Internet) to aid learners' understanding of different cultures, but they did not encourage their learners to question why and how the content in the media were presented in such particular ways.

3) Comparing Different Cultures Together

Five teacher participants explained that when coming across any cultural content in a textbook, they asked learners to compare and contrast that culture and Thai culture. This technique, which was also suggested by two teacher participants as a way to integrate ICC into English courses, is comparable to the comparative analysis which was strongly argued by several scholars (e.g., Aguilar, 2007, 2010; Byram et al., 2002; Corbett, 2003; Ho, 2009; Liddicoat, 2005; Lindner, 2010; Usó-Juan & Martínez-Flor, 2008) as effectively helping learners to acquire ICC. Nevertheless, despite ICC scholars' strong support for this activity, it was suggested and implemented by less than half of the teacher participants in this study.

4) Others

Apart from the above techniques and activities, self-study activities in the form of group work, extra-curricular activities allowing learners to mingle with foreigners and learning-by-doing activities were suggested by the teacher participants as other possible ways to promote and integrate ICC into English courses. These suggested activities fundamentally conform to the key trait of ICC promotion activities (i.e., to deeply engage learners). They are also consistent with the intercultural approach to language teaching's underlying principle of exposing learners to other cultures so that learners can have better understanding of, and be more open to, something unfamiliar; all of which are believed to enable them to better deal with any cultural differences during intercultural encounters (Byram et al., 2002; Troncoso, 2012).

Based on the above-presented information, it is possible to conclude that the techniques and activities suggested by most teacher participants for teaching culture and integrating ICC into English courses are not precisely consistent

with the theoretical explanations of ICC and the intercultural approach to language teaching. Nevertheless, it is surprising that the above techniques and activities, especially the technique of giving extra cultural information to learners, are very similar to those reported by the previous studies carried out in other EFL contexts (e.g., China, Taiwan and Saudi Arabia) by Cheng (2007), Osman (2015), Tian (2013) and Zhou (2011), including the recent study conducted in the Thai context by Fungchomchoei and Kardkarnklai (2016).

5.1.3 Summary

Overall, the present study's findings concerning learner and teacher participants' perceptions toward the role of ICC in English language learning and teaching, respectively, and ICC's contributions to learners' English communicative competence are both similar to and different from those discussed in relevant theories and reported by previous studies. In the researcher's opinion, one salient finding of the study is that both learner and teacher participants had positive perceptions toward ICC and recognized its significant roles in English language learning and teaching. Nevertheless, in terms of its contributions to learners' English communicative competence, both learner and teacher participants similarly perceived that ICC can somewhat help learners enhance their English communication and ICC is still secondary to linguistic competence or language skills.

5.2 Implications

In addition to uncovering how Thai EFL learners and teachers perceive ICC and its roles in their English language learning and teaching, respectively, this study presents certain implications concerning the integration of ICC into EFL classrooms. In particular, these implications can be broadly divided into implications for stakeholders in the ELT field and implications for the context where this study was carried out. Details of these implications are presented below.

5.2.1 Implications for Stakeholders in the ELT field

The findings concerning supports needed for smooth and successful integration of ICC into English courses shed light on what two key stakeholders in ELT, namely teacher educators and instructional material developers, should do. Set out below are detailed explications of the study's implications for ELT teacher educators and instructional material developers.

5.2.1.1   Implications for ELT Teacher Educators

According to all teachers participating in the interviews, teacher training on ICC and the intercultural approach to language teaching was urgently needed to ensure a successful integration of ICC. This finding definitely suggests what teacher educators need to do. To be exact, this finding calls for a revision of the existing ELT pre-service and in-service teacher education programs as well as professional development courses by including ICC as an integral part thereof. This inclusion is strongly required in order to meet the growing demand for more intercultural speakers as a result of globalization. ELT nowadays cannot emphasize only linguistic and communicative dimensions; instead, it needs to encompass intercultural dimensions. Apart from meeting the growing demand for the intercultural speakers, the inclusion of ICC in both pre-service and in-service teacher education programs can help teacher trainees and teachers to have better understanding of ICC and inform them of how ICC could be integrated into English courses. In other words, ICC inclusion can provide teacher trainees and teachers with the core guidelines that they can adjust or customize to suit their teaching contexts. In addition, ICC inclusion is believed to help boost their confidence when teaching cultural content and enable them to better deal with learners' questions concerning culture. Last but not least, it is believed that the inclusion of ICC in ELT teacher education programs and professional development courses can reduce a common misconception among ELT teachers that culture teaching can be simply carried out through providing cultural information to learners for memorization.

5.2.1.2   Implications for ELT Instructional Material Developers

In addition to ELT teacher educators, the findings concerning supports needed for a smooth and successful integration of ICC into English courses is also useful to ELT instructional material developers, especially textbook publishers.

Nearly half of the teacher participants strongly indicated, during the interviews, that appropriate learning materials are needed if ICC is to be successfully integrated into English courses. Pursuant to these teachers, the learning materials that also encompass intercultural dimensions and ICC can streamline their teaching preparation because these materials can help set the scope of the cultural content to be covered in the courses. This can also help ensure consistent teaching among all teachers. Additionally, these materials can be used as a point of departure for communicative activities and even resources for learners to do self-study.

In the researcher's view, to help ensure that ICC integration into English courses can effectively help learners to become intercultural speakers, the ELT instructional material developers need to include content and learning activities that conform to the underlying principles of the intercultural approach to language teaching outlined by ICC scholars. For instance, cultural content presented in the materials can be extended from native English speakers' cultures to a variety of cultures which need not be bound to only national cultures. Instead, group cultures or sub-cultures such as youth culture or gay culture can be also included. In addition, learning activities should be designed to require learners to compare and contrast their own culture with foreign cultures (i.e., comparative analysis) or to interrogate the way text or content is presented.

5.2.2 Implications for the Context of the Study

Many findings of this study showed that it was very likely for ICC to be integrated into English courses at the context of this study. The adoption of CLT as a core teaching approach and the use of online materials including IT in English language teaching in this context can be deemed as conducive to ICC integration into English courses. More importantly, the finding that both learner and teacher participants had positive perceptions toward culture teaching and ICC integration into English courses can be deemed as paving the way for the integration of ICC. Nevertheless, as illustrated by the case of Thai teachers' positive perceptions toward CLT, positive perceptions per se do not always translate into a successful implementation or adoption of anything. For successful integration of ICC into EFL classrooms at the context of this study, including other contexts in Thailand, other

factors need to be taken into account and put in place. These factors are elaborated below.

5.2.2.1 Determinants of Successful ICC Integration at the Context of the Study

Based on the findings of this study, for ICC to be successfully integrated into English courses at this context, at least three types of support must be in place: teacher training, learning materials and budget. These three types of support which were indicated by the teacher participants, the real practitioners, are the key to successful ICC integration into English courses at this context. Apart from these elements of support, some teacher participants remarked that a clear-cut policy on culture teaching or an establishment of ICC as one learning and teaching objective of English courses can contribute to the successful integration of ICC. At the national level, the aforesaid policy or objective may be established by state agencies directly in charge of education in Thailand like the Ministry of Education and Office of Higher Education Commission (OHEC). At the institutional level, they can be issued by a division or department directly responsible for English language teaching at each higher education institution.

Another factor playing a vital role in the success or failure of ICC integration into English courses, whether at the study's context or other ELT contexts in Thailand, is the type of classroom. As suggested by Byram (1997), ICC is more likely to be successfully integrated into multilingual rather than monolingual classrooms. Nevertheless, this suggestion, in no way, means that ICC cannot be integrated into monolingual classrooms. Instead, in case of monolingual classrooms, its shortage of real intercultural encounters between people from different cultures can be compensated for by a use of information and communication technology (ICT), especially Internet, which enables people all over the world to communicate and interact together. As such, in the case of most EFL classrooms in Thailand which, for the time being, are not truly multilingual or multicultural, the use of ICT is desperately needed for successful ICC integration. Put simply, ICT support is strongly needed for successful integration of ICC into ELT classrooms in a monolingual context like Thailand.

5.2.2.2 How ICC Should be Integrated into EFL Classrooms at the Context of this Study

As earlier stated in Chapter 1, currently, ICC is not a major focus of ELT at the context of this study. However, the fact that ICC is not the major focus does not impede the integration of ICC into English courses at the study's context. At this moment in time, if the English language institute where this study was conducted is desirous of helping or preparing their leaners to be intercultural speakers who can effectively and appropriately communicate with foreigners in this globalization age, there are certain things to be done to accomplish such goal.

First, ICC should be integrated as a supplementary element, not the main focus or major component of English courses. This way of integration, which should also be made in an implicit way, was strongly suggested by all teacher participants. It is worth bearing in mind that these teacher participants are quite new to ICC; as such, it is not wise to force them to heavily focus on ICC in their teaching. In the meantime, professional development programs on ICC, whether in the form of seminars, trainings or workshops, can be organized for these teachers so as to inform and provide them with core guidelines as well as practical information on how to integrate ICC into their teaching.

Second, ICC should be primarily integrated to raise learners' awareness of the crucial roles of ICC in global and international communication today. ICC should not be integrated for assessment or evaluation purpose thanks to the fact that currently, objective and systematic assessment of ICC is lacking, as previously discussed. Also, the researcher strongly believes that when ICC is integrated to raise learners' cultural awareness, this kind of integration will not impose an additional burden on the teacher participants when dealing with ICC-related content and may help motivate learners to learn English at the same time.

Finally, for a long-term goal, if ICC is definitely necessary for English language learners in Thailand, it should be integrated into English courses of all levels of education, not only higher education. In this way, learners will be regularly trained to question, analyze, compare and contrast cultural aspects of people from different cultural backgrounds which can lead them to a better understanding of and be open to other people throughout their lives. Moreover, the integration of ICC at all levels of

education is believed to help learners feel more relaxed when voicing or sharing their opinions in a public arena like classrooms or their future workplaces.

5.3 Conclusion

In this final part, the researcher would like to offer some recommendations for extending the findings of this study. Apart from the recommendations for future research, the researcher discussed limitations of this study as well as the contributions that this study has made to the existing body of research and the study's context.

5.3.1 Recommendations for Future Research

After spending an extensive period carrying out this study, the researcher has noticed that there are a number of issues which can be the subjects of investigation in the future. First and foremost, given that this study was carried out in just one private university in Thailand, it can be replicated in other higher education institutions in Thailand, regardless of whether public or private, so as to ascertain if the findings will be similar or different. Findings from other higher education institutions can provide a more comprehensive account of the possibility for integrating ICC into English courses at higher education institutions in Thailand and may also suggest more alternatives for effective integration of ICC.

Another type of study that can be extended from this study is a study that explores the effectiveness of ICC in enhancing Thai EFL learners' English communicative competence. Future studies could investigate whether or not ICC can actually improve Thai EFL learners' English communicative competence; to what extent ICC can improve Thai EFL learners' English communicative competence; and what language skills or aspects (i.e., listening, speaking, reading, writing, grammar or vocabulary) are most likely to be improved by ICC.

Additionally, based on the findings concerning reasons for including cultural content into English courses, some learner and teacher participants indicated that cultural content can make English course more interesting and enjoyable. Based on this finding, it is worth studying whether ICC can help motivate Thai EFL learners to learn English.

Quite similar to the previous recommendation, some learner participants remarked that an integration of ICC and more cultural content into English courses may confuse learners. This remark is very interesting because it goes directly against the theoretical explanation that language and culture are interrelated and culture can provide a context for language use or can help language learners to be efficient users of the language learned. As such, it is worth exploring whether an integration of ICC and cultural content into English courses has any negative impacts on language learners and what those possible negative impacts are.

5.3.2 Limitations

Like other empirical studies, this study is not free from limitations. The first limitation of this study pertains to its generalizability. Given that this study was carried out at only one private university, its findings cannot be held true for other higher education institutions in Thailand or other EFL contexts. Nevertheless, even though the findings cannot be generalized to all EFL contexts, they are transferable or can be generalized to the contexts with similar characteristics, for instance, other private universities in Thailand.

Another limitation arises from the study's primary objective. Given that the study's main aim is to investigate learners' and teachers' perceptions toward ICC and its perceived roles in English language learning and teaching and learners' English communicative competence, the findings can shed light on these two stakeholders' understanding of ICC, but do not provide any concrete evidence of effectiveness or degree of impact of ICC on learners' English communicative competence. Also, one more point worth mentioning is that the learners' and teachers' perceptions toward ICC presented here cannot be held true forever. The perceptions of these learner and teacher participants may change after ICC is actually integrated into English courses here. This change is not beyond expectation because perception is not stable and can be affected by previous experience (Démuth, 2013).

5.3.3 Contributions to Existing Knowledge and the Context of the Study

In the researcher's view, this study made the following contributions to the existing knowledge of ICC and the context where this study was conducted. First, instead of singly focusing on the perceptions of either learners or teachers in the same way as many previous studies that had been conducted in other EFL contexts, this study explored the perceptions of both learners and teachers in the same teaching context by using both quantitative and qualitative data collection methods to ensure the validity, reliability and comprehensiveness of the findings. The merit of exploring the perceptions of both learners and teachers in this way is that it shows how these two groups of stakeholders, who were in the same environment, think similarly and differently on the same issues.

Second, unlike other previous studies in the Thai context which had been carried out with small groups of English-major students, to the best of the researcher's knowledge, this is one of the very first empirical studies that investigated the perceptions of Thai EFL learners at a higher education institution who are not English-major learners. As earlier reported in Chapter 4, these non-English-majored learners provided certain views which had never been reported by the previous studies that had been conducted with English-majored learners. Examples of these views are culture should not be taught in English course and culture may confuse learners. In the researcher's opinion, these views may be driven by several factors, including but not limited to, these learners' motivation in learning English as well as their minimal exposure to English communication with foreigners outside classroom. These views shed light on some issues which could be overlooked by English-majored learners and these views deserve attention from scholars in the same way as those of the English-majored learners. Also, to a great extent, the perceptions of the non-English-majored can be regarded as better representing EFL learners in Thailand on the grounds that they outnumber the English-major students

Finally, for the study's context, this study can be regarded as a survey that gauges the feasibility of ICC integration into English courses. At the same time, it helped inform and raised awareness of both learners and teachers of the ICC's vital role in English language learning and teaching in this age of globalization.

5.4 Concluding Remarks

Overall, this study explored how Thai EFL learners and teachers at one private university in Thailand perceived ICC as well as its roles in English language learning and teaching and learners' English communicative competence. The findings of this study revealed that both the learners and teachers held positive perception toward ICC and were aware of its significance at the present time when people all over the world can communicate and interact together instantaneously. These findings, by and large, demonstrate that ICC can be potentially integrated into EFL classrooms at the context of this study. Nevertheless, quite contrary to this positive perception, both learners and teachers perceived that ICC can help improve learners' English communicative competence to a certain extent only. This latter perception implies that ICC does not have a direct impact on learners' communicative skill development.

BIBLIOGRAPHY

Abraham, R. G., & Vann, R. J. (1987). Strategies of two language learners: A case study. In A. Wenden & J. Rubin (Eds.), *Learner strategies in language learning* (pp. 85-102). Englewood Cliffs, NJ: Prentice-Hall.

Aguilar, M. J. C. (2007). Dealing with intercultural communicative competence in the foreign language classroom. In E. Alcón Soler and M.P. Safont Jordà (Eds.), *Intercultural language use and language learning* (pp. 59-78). The Netherlands: Springer.

Aguilar, M. J. C. (2010). Intercultural communicative competence as a tool for autonomous learning. *Revista Canaria de Estudios Ingleses*, *61*, 87-98.

Ahmad, S., & Rao, C. (2013). Applying communicative approach in teaching English as a foreign language: A case study of Pakistan. *Porta Linguarum, 20*, 187-203.

Alptekin, C. (2002). Towards intercultural communicative competence in ELT. *ELT Journal, 56*(1), 57-64.

Alyan, A. A. (2011). *Exploring teachers' beliefs regarding the concepts of culture and intercultural communicative competence in EFL Palestinian university context: A case study* (Doctoral dissertation). Retrieved from ProQuest Dissertations and Theses database. (UMI No. 3461969)

ASEAN Secretariat. (2008). The ASEAN charter. [Adobe Reader version]. Retrieved from http://www.asean.org/archive/publications/ASEAN-Charter.pdf

ASEAN Secretariat. (2012, September). AEC 2015 remains on track and top priority. Retrieved from http://www.asean.org/news/asean-secretariat-news/item/aec-2015-remains-on-track-and-top-priority

Atay, D., Kurt, G., Çamlibel, Z., Ersin, P., & Kaslioglu, Ö. (2009). The role of intercultural competence in foreign language teaching. *Inonu University Journal of the Faculty of Education, 10*(3), 123-135.

Bagarić, V., & Djigunović, J. M. (2007). Defining communicative competence. *Metodika Review Paper, 8*(1), 94-103.

Baker, W. (2008). A critical examination of ELT in Thailand: The role of cultural awareness. *RELC Journal, 39*(1), 131-146.

Baker, W. (2009a). *Intercultural awareness and intercultural communication through English: An investigation of Thai English language users in higher education.* (Unpublished doctoral dissertation). University of Southampton, Southampton.

Baker, W. (2009b). The cultures of English as a lingua franca. *Tesol Quarterly, 43*(4), 567-592.

Baker, W. (2011). Intercultural awareness: Modelling an understanding of cultures in intercultural communication through English as a lingua franca. *Language and Intercultural Communication, 11*(3), 197-214.

Baker, W. (2012). From cultural awareness to intercultural awareness: Culture in ELT. *ELT Journal, 66*(1), 62-70.

Baker, W. (2013). Using e-learning to develop intercultural awareness in ELT: A critical evaluation in a Thai higher education setting. In S. Sheehan (Ed.), *British Council ELT research papers volume 1*, (pp. 271-231). London, UK: British Council.

Barletta Manjarrés, N. (2009). Intercultural competence: Another challenge. *Profile Issues in Teachers' Professional Development, 11,* 143-158.

Bennett, J. M., Bennett, M. J., & Allen, W. (2003). Developing intercultural competence in the language classroom. In D. L. Lange & R. M. Paige (Eds.), *Culture as the core: Perspectives on culture in second language learning* (pp. 237-270). Connecticut, USA: Information Age Publishing.

Bennett, M. J. (1993). Towards efthnorelativism: A developmental model of intercultural sensitivity. In R. M. Paige (Ed.), *Education for the intercultural experience* (pp. 21-71). Yarmouth, ME: Intercultural Press.

Biggs, J. B. (1999). *Teaching for quality learning at university: What the student does.* Buckingham, UK: Open University Press.

Brown, A. V. (2006). *Students' and teachers' perceptions of effective teaching in the foreign language classroom: A comparison of ideals and rating* (Doctoral dissertation). Retrieved from ProQuest Dissertations and Theses database. (UMI No. 3215656)

Brown, H. D. (1980). The optimal distance model of second language acquisition. *TESOL Quarterly, 14,* 157-164.

Brumfit, C. J., & Johnson, K. (Eds.). (1979). *The communicative approach to language teaching*. Oxford: Oxford University Press.

Burnard, P. (2006). Some attitudes towards teaching and learning in Thai nursing education. *Nurse Education Today, 26*(3), 253-257.

Byram, M. (1997). *Teaching and assessing intercultural communicative competence*. Clevedon, UK: Multilingual Matters.

Byram, M. (2009). Intercultural competence in foreign languages: The intercultural speaker and the pedagogy of foreign language education. In D. K. Deardorff (Ed.), *The sage handbook of intercultural competence* (pp. 321-332). Thousand Oaks, CA: Sage.

Byram, M. (Ed.). (2000). *Routledge encyclopedia of language teaching and learning*. London, UK: Routledge.

Byram, M., & Risager, K. (1999). *Language teachers, politics and cultures*. Clevedon, UK: Multilingual Matters.

Byram, M., Gribkova, B., & Starkey, H. (2002). *Developing the intercultural dimension in language teaching: A practical introduction for teachers.* Strasbourg: Council of Europe.

Byram, M., Holmes, P., & Savvides, N. (2013). Intercultural communicative competence in foreign language education: questions of theory, practice and research. *The Language Learning Journal, 41*(3), 251-253.

Canagarajah, S. (2013). *Translingual practice: Global Englishes and cosmopolitan relations*. New York: Routledge.

Canale, M. (1983). From communicative competence to communicative language pedagogy. In J. C. Richards & R. W. Schmidt (Eds.), *Language and communication* (pp. 2-27). London: Longman.

Canale, M., & Swain, M. (1980). Theoretical bases of communicative approaches to second language teaching and testing. *Applied Linguistics, 1*(1), 1-47.

Carter, N., Bryant-Lukosius, D., DiCenso, A., Blythe, J., & Neville, A. J. (2014). The use of triangulation in qualitative research. *Oncology Nursing Forum, 41*(5), 545-547.

Celce-Murcia, M. (2007). Rethinking the role of communicative competence in language classroom. In E. Alcón Soler and M. P. Safont Jordà (Eds.), *Intercultural language use and language learning* (pp. 41-57). The Netherlands: Springer.

Celce-Murcia, M., Dörnyei, Z., & Thurrell, S. (1995). Communicative competence: A pedagogically motivated model with content specifications. *Issues in Applied linguistics, 6*(2), 5-35.

Chen, L. (2017). Understanding critical thinking in Chinese sociocultural contexts: A case study in a Chinese college. *Thinking Skills and Creativity, 24*, 140-151.

Cheng, C. (2007). *The Influence of EFL teachers' understanding of intercultural competence on their self-reported pedagogical practices in higher education institutes of technology in Taiwan* (Doctoral dissertation). Retrieved from ProQuest Dissertations and Theses database. (UMI No. 3249489)

Chomsky, N. (1965). *Aspects of the theory of syntax*. Cambridge, MA: MIT Press.

Chulalongkorn University. Academic Service Centre. (2000). *Report on the project to evaluate the development of education at the primary and secondary levels in government and private sectors - science, mathematics and English*. Bangkok: Author.

Cook, V. (1999). Going beyond the native speaker in language teaching. *TESOL Quarterly, 33*(2), 185-209.

Corbett, J. (2003). *An intercultural approach to English language teaching* (vol. 7). Clevedon, UK: Multilingual Matters.

Creswell, J. W. (2009). *Research design: Qualitative, quantitative and mixed methods approaches*. (3rd ed.). Thousand Oaks, California: Sage.

Creswell, J. W. (2014). *Research design: Qualitative, quantitative and mixed methods approaches* (4th ed.). London: Sage.

Crystal, D. (2012). *English as a global language*. Cambridge, UK: Cambridge University Press.

Damen, L. (1987). *Culture learning: The fifth dimension on the language classroom*. Reading, MA: Addison-Wesley.

Deardorff, D. K. (2006). Identification and assessment of intercultural competence as a student outcome of internationalization. *Journal of Studies in Intercultural Education, 10*, 241-266.

Delaney, C. (2007). World War II and beyond: Middle school inquiry and critical literacy. *The New England Reading Association Journal, 43*(2), 30-35.

Démuth, A. (2013). *Perception theories*. Trnava, Slovakia: Trnava University

Derin, A., Zeynep, Ç., Pinar, E., Özlem, K., & Gökçe, K. (2009). Turkish EFL teachers' opinions on intercultural approach in foreign language education. *Procedia-Social and Behavioral Sciences, 1*, 1611-1616.

Deveney, B. (2005). An investigation into aspects of Thai culture and its impact on Thai students in an international school in Thailand. *Journal of Research in International Education, 4*(2), 153-171.

Dhanasobhon, S. (2006). English language teaching dilemma in Thailand. Retrieved from http://www.curriculumandinstruction.org/index.php?lay=show&ac= article&Id=539134523&Ntype=7

Doganay, Y., & Yergaliyeva, A. M. (2013). The impact of cultural based activities in foreign language teaching at intermediate (B1) level. *Procedia-Social and Behavioral Sciences, 89*, 734-740.

Educational Testing Service. (2016). Test and score data summary for TOEFL iBT tests. Retrieved from https://www.ets.org/s/toefl/pdf/94227_unlweb.pdf

Ellis, G. (1996). How culturally appropriate is the communicative approach?. *ELT Journal, 50*(3), 213-218.

Ellis, R. (1994). *The study of second language acquisition.* Oxford: Oxford University Press.

Fantini, A., & Tirmizi, A. (2006). Exploring and assessing intercultural competence. world learning publications. paper 1. Retrieved from http://digitalcollections. sit.edu/worldlearning_publications/1

Firth, A. (1996). The discursive accomplishment of normality: On 'lingua franca' English and conversation analysis. *Journal of pragmatics*, *26*(2), 237-259.

Foley, J. A. (2005). English in… Thailand. *RELC Journal, 36*(2), 223-234.

Fuad, A. J., Ardana, I. W., & Sulton, D. K. (2016, February). Construction Measurement Critical Thinking. Paper presented at the ASEAN Conference: 2nd Psychology and Humanity, Psychology Forum UMM. Retrieved from http://mpsi.umm.ac.id/files/file/639-646%20A%20Jauhar, %20I%20Wayan%20Ardana,%20Sulton,%20Dedi%20Kuswandi.pdf

Fungchomchoei, S., & Kardkarnklai, U. (2016). Exploring the intercultural competence of Thai secondary education teachers and its implications in English language teaching. *Procedia-Social and Behavioral Sciences, 236*, 240-247.

Furstenberg, G. (2010). Making culture the core of the language class: Can it be done?. *The Modern Language Journal, 94*(2), 329-332.

Galotti, K. M. (2014). *Cognitive psychology in and out of the laboratory* (5th ed.). Thousand Oaks, CA: Sage.

Gardner, R. C., & Lambert, W. E. (1972). *Attitudes and motivation in second language learning.* Rowley, MA: Newbury House.

Garrett-Rucks, P. (2014). Measuring instructed language learners' IC development: Discrepancies between assessment models by Byram and Bennett. *International Journal of Intercultural Relations, 41*, 181-191.

Garrido, C., & Alvarez, I. (2006). Language teacher education for intercultural understanding. *European Journal of Teacher Education, 29*(2), 163-179.

Genc, B., & Bada, E. (2005). Culture in language learning and teaching. *The Reading Matrix, 5*(1), 73-84.

Göbel, K., & Helmke, A. (2010). Intercultural learning in English as foreign language instruction: The importance of teachers' intercultural experience and the usefulness of precise instructional directives. *Teaching and Teacher Education, 26*(8), 1571-1582.

Greene, J. C. (2007). *Mixed methods in social inquiry*. San Francisco, CA: Jossey-Bass.

Gu, X. (2016). Assessment of intercultural communicative competence in FL education: A survey on EFL teachers' perception and practice in China. *Language and Intercultural Communication, 16*(2), 254-273.

Gudykunst, W. B. (1994). *Bridging differences: Effective intergroup communication* (2nd ed.). London: Sage.

Gudykunst, W. B. (1995). Anxiety/uncertainty management (AUM) theory: Current status. In R. Wiseman (Ed.), *Intercultural communication theory* (pp. 8-58). Thousand Oaks, CA: Sage.

Gunawan, J. (2016). Understanding culture in higher education in Thailand. *Education for Health, 29*(2), 160-161.

Hadley, A. O. (2001). *Teaching language in context*. (3rd ed.). Boston, MA: Heinle & Heinle.

Hawkey, R. (2006). Teacher and learner perceptions of language learning activity. *ELT Journal, 60*(3), 242-252.

Hedge, T. (2000). *Teaching and learning in the language classroom*. Oxford: Oxford University Press.

Hismanoglu, M. (2011). An investigation of ELT students' intercultural communicative competence in relation to linguistic proficiency, overseas experience and formal instruction. *International Journal of Intercultural Relations, 35*(6), 805-817.

Hismanoglu, M. (2012). Prospective EFL teachers' perceptions of ICT integration: A study of distance higher education in Turkey. *Educational Technology & Society*, *15* (1), 185-196.

Ho, S. T. K. (2009). Addressing culture in EFL classrooms: The challenge of shifting from a traditional to an intercultural stance. *Electronic Journal of Foreign Language Teaching*, *6*(1), 63-76.

Hofstede, G. (1991). *Cultures and organizations: Software of the mind*. London: McGraw-Hill.

Holmes, H., & Tangtongtavy, S. (2003). *Working with the Thais: A guide to managing in Thailand* (2nd ed.). Bangkok: White Lotus.

Holmes, P., & O'Neill, G. (2012). Developing and evaluating intercultural competence: Ethnographies of intercultural encounters. *International Journal of Intercultural Relations, 36*(5), 707-718.

Horwitz, E. K. (1990). Attending to the affective domain in the foreign language classroom. In S. Magnan (Ed.), *Shifting the instructional focus to the learner* (pp.15-33). Middlebury, VT: Northeast Conference on the Teaching of Foreign Languages.

Horwitz, E. K. (1999). Cultural and situational influences on foreign language learners' beliefs about language learning: A review of BALLI studies. *System, 27*(4), 557-576.

Houghton, C., Casey, D., Shaw, D., & Murphy, K. (2013). Rigour in qualitative case-study research. *Nurse Researcher, 20*(4), 12-17.

Hu, G. (2002). Potential cultural resistance to pedagogical imports: The case of communicative language teaching in China. *Language Culture and Curriculum, 15*(2), 93-105.

Hymes, D. H. (1972). On communicative competence. In J. B. Pride & J. Holmes (Eds.), *Sociolinguistics: Selected readings,* (pp. 269-293). Hardmondsworth, UK: Penguin.

IELTS Partners. (2009-2017). Test taker performance 2015. Retrieved from https://www.ielts.org/teaching-and-research/test-taker-performance

Jandt, F. E. (2013). *An introduction to intercultural communication: Identities in a global community* (7th ed.). Thousand Oaks, CA: Sage.

Jarvis, H., & Atsilarat, S. (2004). Shifting paradigms: From a communicative to a context-based approach. *The Asian EFL Journal, 6*(4), 1-23.

Jenkins, J. (2009). English as a lingua franca: Interpretations and attitudes. *World Englishes, 28*(2), 200-207.

Jia, Y. (2004). *English as a second language teachers' perceptions and use of classroom-based reading assessment* (Doctoral dissertation). Retrieved from ProQuest Dissertations and Theses database. (UMI No. 3202244)

Johnson, R. B., & Onwuegbuzie, A. J. (2004). Mixed methods research: A research paradigm whose time has come. *Educational Researcher, 33*(7), 14-26.

Jumpanoi, P. (2015, July 27). Letter re: Membership renewal fee payment. [Letter from Registrar Office Director to Association of Private Higher Education Institutions of Thailand]. Registration Office Archive (Statistical Record of Number of Students Folder).

Kamiya, M. (2006). The role of communicative competence in L2 learning. *Sophia Junior College Faculty Bulletin, 26*, 63-87.

Karabinar, S., & Guler, C. Y. (2013). A review of intercultural competence from language teachers' perspective. *Procedia-Social and Behavioral Sciences, 70*, 1316-1328.

Kaur, A., Young, D., & Kirkpatrick, R. (2016). English education policy in Thailand: Why the poor results? In R. Kirkpatrick (Ed.), *English language education policy in Asia*, (pp. 345-361). Switzerland: Springer International Publishing.

Ke, I. C., & Cahyani, H. (2014). Learning to become users of English as a Lingua Franca (ELF): How ELF online communication affects Taiwanese learners' beliefs of English. *System, 46*, 28-38.

Kongkerd, W. (2013). Teaching English in the era of English used as a lingua franca in Thailand. *Executive Journal, 33*(4), 3-12.

Koosha, M., & Yakhabi, M. (2012). Problems associated with the use of communicative language teaching in EFL contexts and possible solutions. *International Journal of Foreign Language Teaching and Research, 1*(2), 63-76.

Kourova, A., & Modianos, D. (2013). Inter-cultural awareness and its role in enriching students' communicative competence. *The International HETL Review, special issue*, 60-70.

Kramsch, C. (1998). *Language and culture*. Oxford: Oxford University Press.

Laopongharn, W., & Sercombe, P. (2009). What relevance does intercultural communication have to language education in Thailand?. *ARECLS, 6*, 59-83.

Laoriandee, W. (2014). *The ASEAN community establishment and the English higher education in Thailand: A case study of Chulalongkorn University Language Institute* (Doctoral dissertation). Retrieved from ProQuest Dissertations and Theses database. (UMI No. 3669430).

Lederach, J. P. (1995). *Preparing for peace: Conflict transformation across cultures*. Syracuse, NY: Syracuse University Press.

Lewis, A. (2001). The issue of perception: some educational implications. *Educare, 30*(1/2), 272-288.

Li, D. (1998). "It's always more difficult than you plan and imagine": Teachers' perceived difficulties in introducing the communicative approach in South Korea. *TESOL Quarterly, 32*(4), 677-703.

Li, Q. (2014). Integration of cultural teaching into cultivating college learners' communicative competence. *Theory and Practice in Language Studies, 4*(3), 562-567.

Liaw, M. L. (2006). E-learning and the development of intercultural competence. *Language Learning & Technology, 10*(3), 49-64.

Liddicoat, A. J. (2005). Teaching languages for intercultural communication. In D. Cunningham & A. Hatoss (Eds.), *An international perspective on language policies, practices and proficiencies* (pp. 201-214). Melbourne, Australia: Fédération Internationale des Professeurs de Langues Vivantes (FIPLV).

Liddicoat, A. J., & Scarino, A. (2013). Intercultural language teaching and learning. Malden, MA: Wiley-Blackwell.

Lindner, R. (2010). Introducing a micro-skills approach to intercultural learning to an English for specific purposes course for students of sociology. *Scripta Manent*, *5*(1-2), 9-24.

Lu, D., & Ng, J. Y. (2013). The pedagogical maze: Retrospection on CLT in Hong Kong. *Open Journal of Modern Linguistics, 3*(4), 289-294.

Matsuo, C. (2012). A critique of Michael Byram's Intercultural Communicative Competence Model from the perspective of model type and conceptualization of culture. *福岡大學人文論叢, 44*(2), 347-380.

Merriam, S. B., & Tisdell, E. J. (2016). *Qualitative research: A guide to design and implementation*. San Francisco, CA: John Wiley & Sons.

Methitham, P., & Chamcharatsri, P. B. (2011). Critiquing ELT in Thailand: A reflection from history to practice. *Journal of Humanities, Naresuan University, 8*(2), 57-68.

Methitham, P. (2009). *An exploration of culturally-based assumptions guiding ELT practice in Thailand, a non-colonized nation*. (Unpublished doctoral dissertation). Indiana University of Pennsylvania, Indiana.

Ministry of Education. (2008). The basic education core curriculum B.E. 2551 (2008). Retrieved from http://www.act.ac.th/document/1741.pdf

Moeller, A. J., & Nugent, K. (2014). Building intercultural competence in the language classroom. In S. Dhonau (Ed.), *2014 Report of the central states conference on the teaching of foreign languages* (pp. 1-18). Richmond, VA: Robert M. Terry.

Morgan, D. L. (2007). Paradigms lost and pragmatism regained: Methodological implications of combining qualitative and quantitative methods. *Journal of Mixed Methods Research, 1*(1), 48-67.

Noom-Ura, S. (2013). English-teaching problems in Thailand and Thai teachers' professional development needs. *English Language Teaching, 6*(11), 139-147.

Nunan, D. (1989). Hidden agendas: The role of the learner in programme implementation. In R. K. Johnson (Ed.) *The second language curriculum* (pp. 177-186). Cambridge: Cambridge University Press.

Nunnally, J. C., & Bernstein, I. H. (1994). *Psychometric theory* (3rd ed.). New York, NY: McGraw-Hill.

Office of the Higher Education Commission. (2013). Higher education development plan no. 11 (2012-2016). Retrieved from http://www.mua.go.th/users/ bpp/developplan/download/higher_edu_plan/PlanHEdu11_2555-2559.pdf

Office of the National Education Commission. (1999). National education act of B.E. 2542 (1999). Retrieved from http://planipolis.iiep.unesco.org/upload/ Thailand/Thailand_Education_Act_1999.pdf

Osman, H. (2015). *Investigating English teachers' perceptions of intercultural communicative competence in the kingdom of Saudi Arabia* (Doctoral dissertation). Retrieved from ProQuest Dissertations and Theses database. (ProQuest No. 10014040)

Pan, L., & Block, D. (2011). English as a "global language" in China: An investigation into learners' and teachers' language beliefs. *System, 39*(3), 391-402.

Peace-ling. (2009, July 6). Re: Archive for Dalai Lama [Web Log Message]. Retrieved from https://thehumanpostcard.wordpress.com/tag/dalai-lama/

Pennycook, A. (1994). *The cultural politics of English as an international language*. London: Longman.

Phillipson, R. (1992*). Linguistic imperialism*. Oxford: Oxford University Press.

Piątkowska, K. (2015). From cultural knowledge to intercultural communicative competence: Changing perspectives on the role of culture in foreign language teaching. *Intercultural Education*, 1-12.

Planken, B., van Hooft, A., & Korzilius, H. (2004). Promoting intercultural communicative competence through foreign language courses. *Business Communication Quarterly*, *67*(3), 308-315.

Popescu, T., & Iordachescu, G. D. (2015). Raising students' intercultural competence through the process of language learning. *Procedia-Social and Behavioral Sciences*, *197*, 2315-2319.

Prapaisit, L. (2003). *Changes in teaching English after the educational reform in Thailand* (Doctoral dissertation). Retrieved from ProQuest Dissertations and Theses database. (UMI No. 3100485).

Prosser, M., & Trigwell, K. (1999). *Understanding learning and teaching: the experience in higher education.* Philadelphia, PA: Society for Research into Higher Education & Open University Press.

Raktham, C. (2008). *Cultures and learner behaviours: A qualitative investigation of a Thai classroom* (Unpublished Doctoral dissertation). Retrieved from http://go.warwick.ac.uk/wrap/2375

Richards, J. C., & Rodgers, T. S. (2001). *Approaches and methods in language teaching* (2nd ed.). New York, NY: Cambridge University Press.

Richards, J. C. (2006). *Communicative language teaching today*. New York, NY: Cambridge University Press.

Richardson, V. (1996). The role of attitudes and beliefs in learning to teach. In J. Sikula, T. J. Buttery & E. Guyton (Eds.), *Handbook of research on teacher education* (pp. 102-119). New York: Macmillan Library Reference.

Saengboon, S. (2002). *Beliefs of Thai EFL teachers about communicative language teaching* (Doctoral dissertation). Retrieved from ProQuest Dissertations and Theses database. (UMI No. 3054384)

Saengboon, S. (2013). Thai English teachers' understanding of "postmethod pedagogy": Case studies of University Lecturers. *English Language Teaching, 6*(12), 156-166.

Samovar, L. A., & Porter, R. E. (2004). *Communication between cultures*. Ontario, Canada: Wadsworth.

Savignon, S. J. (2007). Beyond communicative language teaching: What's ahead?. *Journal of Pragmatics, 39*(1), 207-220.

Schiff, M. (1970). *Some theoretical aspects of attitudes and perception*. Toronto, Ontario: Department of Geography, University of Toronto.

Seargeant, P., & Swann, J. (Eds.). (2012). *English in the world: history, diversity, change*. New York: Routledge.

Seidlhofer, B. (2011). *Understanding English as a lingua franca*. Oxford: Oxford University Press.

Sercu, L. (2006). The foreign language and intercultural competence teacher: The acquisition of a new professional identity. *Intercultural Education, 17*(1), 55-72.

Spencer-Oatey, H. (2012). What is culture? A compilation of quotations. GlobalPAD Core Concepts. Retrieved from http://go.warwick.ac.uk/globalpadintercultural

Srakang, J., & Jansem, A. (2012). A study of teachers' perceptions toward using English textbooks: A case study of 10th grade English teachers in Maha Sarakham Province. In *FLLT conference proceedings by LITU jssue 2 no. 1* (pp. 49-58). Bangkok, Thailand: Thammasat University Printing House.

Tian, J. (2013). *Beliefs and practices regarding intercultural competence among Chinese teachers of English at a Chinese university* (Doctoral dissertation). Retrieved from ProQuest Dissertations and Theses database. (UMI No. 3589650)

Tran, T. Q., & Dang, H. V. (2014). Culture teaching in English language teaching: Teachers beliefs and their classroom practices. *Global Journal of Foreign Language Teaching, 4*(2), 92-101.

Trigwell, K., Prosser, M., & Waterhouse, F. (1999). Relations between teachers' approaches to teaching and students' approaches to learning. *Higher Education*, *37*(1), 57-70.

Troncoso, C. R. (2012). Language teaching materials as mediators for ICC development: A challenge for materials developers. *Signo y Pensamiento*, *30*(60), 130-154.

Tse, L. (2000). Student perceptions of foreign language study: A qualitative analysis of foreign language autobiographies. *The Modern Language Journal, 84*(i), 69-84.

Turner, R. C., & Carlson, L. (2003). Indexes of item-objective congruence for multidimensional items. *International journal of testing*, *3*(2), 163-171.

Usó-Juan, E., & Martínez-Flor, A. (2008). Teaching intercultural communicative competence through the four skills. *Revista Alicantina de Estudios Ingleses, 21*, 157-170.

Weerawong, A. (2004). *Communicative language teaching in practice?: A study of four post-graduate student teachers in Thailand*. (Unpublished doctoral dissertation). National University of Singapore, Singapore.

Wenden, A. (1986). Helping language learners think about learning. *ELT journal*, *40*(1), 3-12.

Whong, M. (2013). A linguistic perspective on communicative language teaching. *The Language Learning Journal, 41*(1), 115-128.

Williams, M., & Burden, R. L. (1997). *Psychology for language teachers.* Cambridge: Cambridge University Press.

Wiriyachitra, A. (2002). English language teaching and learning in Thailand in this decade. *Thai TESOL Focus, 15*(1), 4-9.

Wongsothorn, A., Hiranburana, K., & Chinnawongs, S. (2002). English language teaching in Thailand today. *Asia Pacific Journal of Education, 22*(2), 107-116.

Yeasmin, S., & Rahman, K. F. (2012). 'Triangulation' research method as the tool of social science research. *BUP Journal, 1*(1), 154-163.

Young, T. J., & Sachdev, I. (2011). Intercultural communicative competence: Exploring English language teachers' beliefs and practices. *Language Awareness, 20*(2), 81-98.

Yuenyong, J., & Yuenyong, C. (2012). Connecting between culture of learning in Thai contexts and developing students' science learning in the formal setting. *Procedia-Social and Behavioral Sciences, 46*, 5371-5378.

Zhou, Y. (2011). *A study of Chinese university EFL teachers and their intercultural competence teaching* (Doctoral dissertation). Retrieved from ProQuest Dissertations and Theses database. (Order No. NR77977)

APPENDICES

Appendix A

Thai EFL Learner Perception toward Intercultural Communicative Competence Questionnaire

Dear Informant,

I am conducting a study to investigate Thai EFL learners' and teachers' perceptions toward intercultural communicative competence. This questionnaire has been prepared to collect data from the learners. It will take about 10 minutes to complete this questionnaire. Your answers will be treated confidentially and will be used for research purpose only. I would appreciate it if you answer each question frankly. Thank you very much for your kind participation.

Ms. Kanchana Cheewasukthaworn
PhD. Student
National Institute of Development Administration (NIDA)

Section 1: Demographic Information

Directions: Check [✔] in the boxes of choices that are most appropriate for you and write your own answers for any questions where applicable.

1.1 What is your age range?
☐ Below 18 years old ☐ 18-20 years old
☐ 21-22 years old ☐ Over 22 years old

1.2 What is your gender?
☐ Male ☐ Female ☐ Others

1.3 How long have you studied at this university?
☐ Less than 6 months ☐ 6 months-1 year
☐ 1-2 years ☐ More than 2 years

1.4 Currently, I am studying in the faculty/college of _____.

1.5 Please tick [✔] the foundation English course(s) that you have already studied including the one(s) that you are now studying.

Course	✔
ENL 111: Communicative English I	
ENL 112: English Listening and Speaking	
ENL 113: English Reading and Writing	
ENL 114: English for Study Skills	
ENL 121: Communicative English II	
ENL 122: Intermediate English Listening and Speaking	
ENL 123: Intermediate English Reading and Writing	

1.6 Which of the following best describes your English communicative competence?
☐ I can communicate in English very well. ☐ I can communicate in English well.
☐ I can communicate in English a little. ☐ I cannot communicate in English at all.

Section 2: Perceptions toward and Experiences of Learning Cultures in English Courses

Directions: Check [✔] in the boxes of choices that are most appropriate for you and write your own answers for any questions where applicable.

2.1 What is "culture" in your opinion? (More than one answer is acceptable.)
☐ A way of life e.g. greeting and eating
☐ Norms, values and identities commonly shared by a group of people
☐ Any behaviors or expressions that make one group of people/community unique and different from other groups/communities (e.g., gait, hairstyle, ornament and clothing)
☐ Anything that has been passed on from generations to generations
☐ Others (Please specify): _____
_____

2.2 Have you ever studied any cultural topics (e.g., greeting, eating and festivals of any countries or groups) in your English course(s) at this university?
☐ Yes.   ☐ Not sure.   ☐ No.

2.3 Do you **like** studying cultural topics of any countries or groups (e.g., handshake of Westerners, "wai" of Thais and bowing of Japanese people) in your English course?
☐ Yes. ☺   ☐ Neutral. ☺   ☐ No. ☹

2.4 Have you ever studied the following topics of any countries or groups in your English course(s) at this university?

Topics	Yes	Not sure	No
a. History and geography			
b. Political conditions			
c. Daily life and routines (e.g., job, food, drink, lifestyle)			
d. Tradition, folklore, tourist attraction, festival			
e. Values, beliefs and social etiquette			
f. Entertainment industry (e.g., music, film, advertisement)			
g. Differences between cultures			
h. Educational systems			
i. Religious beliefs and practices			
j. Technological development			

2.5 In your opinion, is it **necessary** for English courses to include culture-related content of any countries or groups?

☐ Yes, because _____
_____
_____

☐ No, because _____
_____
_____

2.6 In your opinion, which of the following cultures should be included or mentioned in English course? (**Choose only one.**)

☐ Only native English speakers' cultures (e.g., British, American and Australian cultures)

☐ Only native English speakers' cultures **and** Thai cultures

☐ Native English speakers', Thai and other cultures (e.g., Chinese, Indonesian, Maasai or Hipster cultures)

2.7 From your experience of studying at this university, which of the following cultures have been covered in your English course(s)? (**Choose only one.**)

☐ Only native English speakers' cultures (e.g., British, American and Australian cultures)

☐ Only native English speakers' cultures **and** Thai cultures

☐ Native English speakers', Thai and other cultures (e.g., Chinese, Indonesian and Massai cultures)

Section 3: Knowledge or Awareness of Intercultural Communicative Competence

Directions: *Check [✔] in the boxes of choices that are most appropriate for you and write your own answers for any questions where applicable.*

3.1 Have you ever heard about "intercultural communicative competence"?
   ☐ Yes.   ☐ Not sure.   ☐ No.

3.2 In your opinion, what is "intercultural communicative **competence**"? (**Please answer this question. Don't skip.**)

_____
_____
_____

Section 4: Learners' Exposure to Intercultural Communicative Competence in English Courses

Directions: *Check [✔] in the boxes of choices that are most appropriate for you.*

4.1 To what extent have your English language teachers at this university **emphasized** the following knowledge, abilities and attitudes during their teaching?

Knowledge, Abilities and Attitudes	Degree of Emphasis			
	Great	Moderate	Little	None
a. Knowledge of students' own cultural and social practices (e.g., Thai ways of greeting, eating, and interacting)				
b. Knowledge of foreigners' cultural and social practices (e.g., ways of greeting , eating and interacting of Chinese and British people)				
c. Ability to understand foreigners' worldviews, situations and feelings				
d. Ability to adapt to new cultural environments or different communication styles				
e. Ability to listen to and observe other people (both Thais and foreigners) during conversation and interaction				
f. Ability to compare and contrast social and cultural practices of Thai and foreigners (e.g., Thai and British ways of greeting)				
g. Ability to realize the impacts of culture and sociocultural context on people's interactions (e.g., knowing that seniority affects interactions between adults and children in Thailand)				

Knowledge, Abilities and Attitudes	Degree of Emphasis			
	Great	**Moderate**	**Little**	**None**
h. Ability to critically evaluate the perspectives, practices or products of Thai and foreigners based on explicit criteria (e.g., evaluating New Year's celebration of African, Thai and American people by using the same criteria)				
i. Ability to suspend students' own beliefs or judgment of other people and be open to other people's (Thai and foreigners) viewpoints				
j. Being curious to understand and respect foreign cultures				
k. Other (Please specify): _____ _____ _____				

Section 5: Perceptions toward Extent to Which Intercultural Communicative Competence contributes to English Communicative Competence

Directions: Check [✔] in the boxes of choices that are most appropriate for you.

5.1 To what extent do you think that the following knowledge, abilities and attitudes can **help you to communicate effectively in English**?

Knowledge, Abilities and Attitudes	Degree of Helpfulness			
	Very helpful	**Helpful**	**Somewhat helpful**	**Not helpful**
a. Knowledge of students' own cultural and social practices (e.g., Thai ways of greeting, eating, and interacting)				
b. Knowledge of foreigners' cultural and social practices (e.g., ways of greeting , eating and interacting of Chinese and British people)				
c. Ability to understand foreigners' worldviews, situations and feelings				
d. Ability to adapt to new cultural environments or different communication styles				
e. Ability to listen to and observe other people (both Thais and foreigners) during conversation and interaction				
f. Ability to compare and contrast social and cultural practices of Thai and foreigners (e.g., Thai and British ways of greeting)				

Knowledge, Abilities and Attitudes	Degree of Helpfulness			
	Very helpful	**Helpful**	**Somewhat helpful**	**Not helpful**
g. Ability to realize the impacts of culture and sociocultural context on people's interactions (e.g., knowing that seniority affects interactions between adults and children in Thailand)				
h. Ability to critically evaluate the perspectives, practices or products of Thai and foreigners based on explicit criteria (e.g., evaluating New Year's celebration of African, Thai and American people by using the same criteria)				
i. Ability to suspend students' own beliefs or judgment of other people and be open to other people's (Thai and foreigners) viewpoints				
j. Being curious to understand and respect foreign cultures				
k. Other (Please specify): _____ _____ _____				

Thank you very much for devoting your time to complete this questionnaire. Nevertheless, the researcher may need your clarification for the answers that you have provided in this questionnaire. Therefore, please kindly leave your contact details below.

Name: _____Nickname: _____

Phone: _____

E-mail: _____

☺ Thank you very much. Wish you grade "A" for all courses. ☺

แบบสอบถามผู้เรียนว่าด้วย การรับรู้เรื่องความสามารถในการสื่อสาร
ข้ามวัฒนธรรม[1]

ถึง นักศึกษาผู้ให้ข้อมูล

      ข้าพเจ้า นางสาว กาญจนา ชีวาสุขถาวร กำลังดำเนินงานวิจัยเกี่ยวกับการรับรู้เรื่องความสามารถในการสื่อสารข้ามวัฒนธรรม (intercultural communicative competence) ของครูและผู้เรียนภาษาอังกฤษชาวไทย แบบสอบถามนี้ทำขึ้นเพื่อใช้เก็บข้อมูลจากผู้เรียนโดยจะใช้เวลาประมาณ 10 นาทีในการตอบแบบสอบถาม ทั้งนี้ขอให้นักศึกษาตอบแบบสอบถามนี้ตามความจริง โดยคำตอบที่นักศึกษาให้ไว้ในแบบสอบถามนี้จะเก็บไว้เป็นความลับและจะนำไปใช้เพื่อการดำเนินงานวิจัยดังกล่าวเท่านั้น และขอขอบคุณนักศึกษาที่สละเวลาในการตอบแบบสอบถามนี้

นางสาวกาญจนา ชีวาสุขถาวร
นักศึกษาปริญญาเอก
สถาบันบัณฑิตพัฒนบริหารศาสตร์ (นิด้า)

ส่วนที่ 1   ข้อมูลทั่วไป

*คำแนะนำ: โปรดกาเครื่องหมาย [✔] ลงในช่องที่ตรงกับความคิดเห็นของนักศึกษามากที่สุดและเขียนคำตอบ
ของนักศึกษาเองสำหรับคำถามที่เกี่ยวข้อง*

1.1 นักศึกษามีอายุอยู่ในช่วงระหว่าง

    ☐ น้อยกว่า 18 ปี   ☐ 18-20 ปี

    ☐ 21-22 ปี   ☐ มากกว่า 22 ปีขึ้นไป

1.2 โปรดระบุเพศของนักศึกษา

    ☐ ชาย   ☐ หญิง   ☐ อื่น ๆ

1.3 นักศึกษาเรียนที่มหาวิทยาลัยนี้มานานเท่าใดแล้ว

    ☐ น้อยกว่า 6 เดือน   ☐ 6 เดือน-1 ปี

    ☐ 1-2 ปี   ☐ มากกว่า 2 ปี

1.4 ปัจจุบัน นักศึกษาเรียนกำลังศึกษาอยู่ในคณะ _____

---

[1] คำว่า "ความสามารถในการสื่อสารข้ามวัฒนธรรม" ในแบบสอบถามนี้มีความหมายเทียบเคียงได้กับคำว่า "ความสามารถในการสื่อสารระหว่างวัฒนธรรม"

1.5 โปรดกาเครื่องหมาย [✔] หลังช่องวิชาภาษาอังกฤษพื้นฐานที่นักศึกษาเรียนมาแล้วรวมทั้งวิชาที่กำลังเรียน
อยู่ในปัจจุบันด้วย

วิชา	✔
ENL 111: ภาษาอังกฤษเพื่อการสื่อสาร 1	
ENL 112: การฟังและการพูดภาษาอังกฤษ	
ENL 113: การอ่านและการเขียนภาษาอังกฤษ	
ENL 114: ภาษาอังกฤษเพื่อทักษะการเรียน	
ENL 121: ภาษาอังกฤษเพื่อการสื่อสาร 2	
ENL 122: การฟังและการพูดภาษาอังกฤษระดับกลาง	
ENL 123: การอ่านและการเขียนภาษาอังกฤษระดับกลาง	

1.6 นักศึกษาคิดว่า นักศึกษาสามารถสื่อสาร (ฟัง พูด อ่าน เขียน) เป็นภาษาอังกฤษได้ดีมากน้อยเพียงใด

☐ สื่อสารได้ดีมาก   ☐ สื่อสารได้ดี

☐ สื่อสารได้เล็กน้อย   ☐ สื่อสารไม่ได้เลย

ส่วนที่ 2   การรับรู้และประสบการณ์การเรียนเรื่องวัฒนธรรมในวิชาภาษาอังกฤษที่มหาวิทยาลัยนี้

*คำแนะนำ: โปรดกาเครื่องหมาย [✔] ลงในช่องที่ตรงกับความคิดเห็นของนักศึกษามากที่สุดและเขียนคำตอบ
ของนักศึกษาเองสำหรับคำถามที่เกี่ยวข้อง*

2.1 ในความเห็นของนักศึกษา "วัฒนธรรม" คืออะไร (ตอบได้มากกว่าหนึ่งข้อ)

☐ วิธีการดำเนินชีวิตทั่วไป เช่น การทักทาย อาหารการกิน

☐ ขนบธรรมเนียม ค่านิยม และอัตลักษณ์ (ลักษณะเฉพาะ) ที่คนกลุ่มใดกลุ่มหนึ่งมีร่วมกัน

☐ พฤติกรรมหรือการแสดงออกใด ๆ ที่ทำให้คนกลุ่มหนึ่งหรือชุมชนหนึ่งมีเอกลักษณ์เฉพาะตัวและ
แตกต่างจากคนกลุ่มอื่นหรือชุมชนอื่น เช่น ท่าทางการเดิน ทรงผม เครื่องประดับ เสื้อผ้า

☐ อะไรก็ตามที่สืบทอดจากคนรุ่นหนึ่งไปยังอีกรุ่นหนึ่ง

☐ อื่น ๆ (โปรดระบุ) : _____

_____

2.2 นักศึกษาเคยเรียนเรื่องทางวัฒนธรรม (เช่น การทักทาย อาหารการกิน งานเทศกาลของชาติหรือชนกลุ่ม
ต่างๆ) ในวิชาภาษาอังกฤษที่มหาวิทยาลัยนี้หรือไม่

☐ เคย   ☐ ไม่แน่ใจ   ☐ ไม่เคย

2.3 นักศึกษา**ชอบ**เรียนเรื่องที่เกี่ยวกับวัฒนธรรมของชาติหรือชนกลุ่มต่าง ๆ (เช่น การจับมือทักทายของ
ชาวตะวันตก การไหว้ของชาวไทย หรือการโค้งคำนับของชาวญี่ปุ่น) ในวิชาภาษาอังกฤษหรือไม่

☐ ชอบ ☺   ☐ เฉย ๆ 😐   ☐ ไม่ชอบ ☹

2.4 นักศึกษาเคยเรียนหัวข้อเหล่านี้ (ไม่ว่าจะเป็นของชาติหรือชนกลุ่มใดก็ตาม) ในวิชาภาษาอังกฤษที่
มหาวิทยาลัยนี้หรือไม่

หัวข้อ	เคย	ไม่แน่ใจ	ไม่เคย
ก. ประวัติศาสตร์และลักษณะภูมิประเทศ			
ข. สภาพการเมือง			
ค. เรื่องทั่วไปในชีวิตประจำวันและกิจวัตรประจำวัน (เช่น อาชีพการ งาน อาหาร เครื่องดื่ม รูปแบบการใช้ชีวิต)			
ง. ธรรมเนียมประเพณี นิทานพื้นบ้าน สถานที่ท่องเที่ยว งานเทศกาล			
จ. ค่านิยม ความเชื่อ และมารยาททางสังคม			
ฉ. อุตสาหกรรมบันเทิง เช่น ดนตรี ภาพยนตร์ โฆษณา			
ช. ความแตกต่างระหว่างวัฒนธรรม			
ซ. ระบบการศึกษาในรูปแบบต่าง ๆ			
ฌ. ความเชื่อและแนวทางปฏิบัติทางศาสนา			
ญ. การพัฒนาด้านเทคโนโลยี			

2.5 นักศึกษาคิดว่า วิชาภาษาอังกฤษ**จำเป็น**ต้องรวมเนื้อหาด้านวัฒนธรรม (ไม่ว่าจะเป็นของชาติหรือชนกลุ่มใดก็
ตาม) ไว้ด้วยหรือไม่

☐ จำเป็น เพราะ _____

_____

_____

☐ ไม่จำเป็น เพราะ _____

_____

_____

2.6 นักศึกษาคิดว่า วัฒนธรรมใดดังต่อไปนี้ที่ควรรวมไว้หรือพูดถึงในวิชาภาษาอังกฤษ **(เลือกตอบเพียงข้อเดียว)**

☐ วัฒนธรรมของเจ้าของภาษาเท่านั้น (เช่น วัฒนธรรมของชาวอังกฤษ อเมริกัน หรือออสเตรเลีย)

☐ วัฒนธรรมของเจ้าของภาษา**และ**วัฒนธรรมไทยเท่านั้น

☐ วัฒนธรรมของเจ้าของภาษา วัฒนธรรมไทย และวัฒนธรรมของชาติหรือชนกลุ่มอื่น (เช่น วัฒนธรรม
ของชาวจีน ชาวอินโดนีเซีย ชนเผ่ามาไซ หรือวัฒนธรรมของกลุ่มฮิปสเตอร์)

2.7 จากประสบการณ์การเรียนที่มหาวิทยาลัยนี้ วัฒนธรรมใดดังต่อไปนี้ที่มีการสอนหรือพูดถึงในวิชา
ภาษาอังกฤษที่นักศึกษาเรียนผ่านมาแล้ว **(เลือกตอบเพียงข้อเดียว)**

☐ วัฒนธรรมของเจ้าของภาษาเท่านั้น (เช่น วัฒนธรรมของชาวอังกฤษ อเมริกัน หรือออสเตรเลีย)

☐ วัฒนธรรมของเจ้าของภาษา**และ**วัฒนธรรมไทยเท่านั้น

☐ วัฒนธรรมของเจ้าของภาษา วัฒนธรรมไทย และวัฒนธรรมของชาติชนกลุ่มอื่น (เช่น วัฒนธรรมของ
ชาวจีน ชาวอินโดนีเซีย ชนเผ่ามาไซ หรือวัฒนธรรมของกลุ่มฮิปสเตอร์)

ส่วนที่ 3   ความรู้หรือการรับรู้เกี่ยวกับความสามารถในการสื่อสารข้ามวัฒนธรรม

คำแนะนำ: โปรดกาเครื่องหมาย [✔] ลงในช่องที่ตรงกับความคิดเห็นของนักศึกษามากที่สุดและเขียนคำตอบ
ของนักศึกษาเองสำหรับคำถามที่เกี่ยวข้อง)

3.1 นักศึกษาเคยได้ยินคำว่า "ความสามารถในการสื่อสารข้ามวัฒนธรรม" (intercultural communicative competence) หรือไม่

☐ เคย   ☐ ไม่แน่ใจ   ☐ ไม่เคย

3.2 นักศึกษาคิดว่า "**ความสามารถ**ในการสื่อสารข้ามวัฒนธรรม" คืออะไร (**กรุณาตอบข้อนี้ โปรดอย่าข้าม**)

_____

_____

_____

ส่วนที่ 4   การนำผู้เรียนไปสู่เรื่องการสื่อสารข้ามวัฒนธรรมในวิชาภาษาอังกฤษ

คำแนะนำ: โปรดกาเครื่องหมาย [✔] ลงในช่องที่ตรงกับความคิดเห็นของนักศึกษามากที่สุด

4.1 ในระหว่างการสอน อาจารย์ผู้สอนวิชาภาษาอังกฤษที่มหาวิทยาลัยนี้ <u>เน้น</u>ให้นักศึกษามีความรู้ ความสามารถ หรือทัศนคติดังต่อไปนี้มากน้อยเพียงใด

ความรู้ ความสามารถ ทัศนคติ	ระดับการเน้นของอาจารย์ผู้สอน			
	มาก	ปาน กลาง	น้อย	ไม่เน้น เลย
ก. ความรู้เกี่ยวกับการปฏิบัติตนในสังคมและวัฒนธรรมของ นักศึกษาเอง เช่น การทักทาย การรับประทานอาหาร และการมี ปฏิสัมพันธ์ในสังคมและวัฒนธรรมไทย				
ข. ความรู้เกี่ยวกับการปฏิบัติตนในสังคมและวัฒนธรรมของ ชาวต่างชาติ เช่น การทักทาย การรับประทานอาหาร และการมี ปฏิสัมพันธ์ของชาวจีนหรือชาวอังกฤษ				
ค. ความสามารถในการเข้าใจการมองโลก สถานการณ์ และ ความรู้สึกของชาวต่างชาติ				
ง. ความสามารถในการปรับตัวให้เข้ากับสภาพแวดล้อมใหม่ทาง วัฒนธรรม หรือรูปแบบการสื่อสารที่ต่างไปจากของนักศึกษาเอง				
จ. ความสามารถในการฟังและสังเกตผู้อื่น (ทั้งที่เป็นชาวไทยและ ชาวต่างชาติ)ในระหว่างการพูดคุยหรือมีปฏิสัมพันธ์กัน				
ฉ. ความสามารถในการหาความเหมือนหรือความต่างระหว่างแนว ทางการปฏิบัติทางสังคมและวัฒนธรรมของชาวไทยและ ชาวต่างชาติ เช่น หาความเหมือนหรือความต่างระหว่างการ ทักทายของคนไทยและคนอังกฤษ				

ความรู้ ความสามารถ ทัศนคติ	ระดับการเน้นของอาจารย์ผู้สอน			
	มาก	ปาน กลาง	น้อย	ไม่เน้น เลย
ช. ความสามารถในการตระหนักว่า วัฒนธรรมและสภาพแวดล้อม ทางสังคมมีผลต่อการมีปฏิสัมพันธ์ระหว่างบุคคล เช่น รู้ว่าระบบ อาวุโสมีผลต่อการมีปฏิสัมพันธ์กันระหว่างผู้ใหญ่และเด็กใน ประเทศไทย				
ซ. ความสามารถในการประเมินมุมมอง แนวทางการปฏิบัติ และสิ่ง ที่เกิดขึ้นในวัฒนธรรมไทยและวัฒนธรรมต่างชาติ โดยใช้เกณฑ์ การประเมินที่ชัดเจน เช่น ประเมินการฉลองงานปีใหม่ของชาว แอฟริกันชาวไทย และชาวอเมริกัน โดยใช้เกณฑ์การประเมินชุด เดียวกัน				
ฌ. ความสามารถในการยับยั้งความเชื่อของตนเองที่มีต่อผู้อื่น หรือ การตัดสินผู้อื่น และเปิดใจรับฟังความเห็นของผู้อื่น (ทั้งที่เป็นคน ไทยและชาวต่างชาติ)				
ญ. มีความอยากรู้อยากเห็นและเคารพวัฒนธรรมต่างชาติ				
ฏ. อื่น ๆ (โปรดระบุ) _____ _____				

ส่วนที่ 5 **ความเห็นของผู้เรียนในประเด็นที่ว่า ความสามารถในการสื่อสารข้ามวัฒนธรรมช่วยส่งเสริม ความสามารถด้านการสื่อสารภาษาอังกฤษของผู้เรียน**

คำแนะนำ: *โปรดกาเครื่องหมาย [✔] ลงในช่องที่ตรงกับความคิดเห็นของนักศึกษามากที่สุด*

5.1 นักศึกษาคิดว่า ความรู้ ความสามารถ และทัศนคติต่อไปนี้<u>มีส่วนช่วยให้นักศึกษาสื่อสารภาษาอังกฤษได้อย่าง มีประสิทธิภาพมากน้อยเพียงใด</u>

ความรู้ ความสามารถ ทัศนคติ	ระดับการมีส่วนช่วย			
	ช่วยได้ มาก	ช่วย ได้	ช่วย ได้ บ้าง	ไม่ช่วย เลย
ก. ความรู้เกี่ยวกับการปฏิบัติตนในสังคมและวัฒนธรรมของ นักศึกษาเอง เช่น การทักทาย การรับประทานอาหาร และการมี ปฏิสัมพันธ์ในสังคมและวัฒนธรรมไทย				
ข. ความรู้เกี่ยวกับการปฏิบัติตนในสังคมและวัฒนธรรมของ ชาวต่างชาติ เช่น การทักทาย การรับประทานอาหาร และการมี ปฏิสัมพันธ์ของชาวจีนหรือชาวอังกฤษ				
ค. ความสามารถในการเข้าใจการมองโลก สถานการณ์ และ ความรู้สึกของชาวต่างชาติ				

ความรู้ ความสามารถ ทัศนคติ	ระดับการมีส่วนช่วย			
	ช่วยได้มาก	ช่วยได้	ช่วยได้บ้าง	ไม่ช่วยเลย
ง. ความสามารถในการปรับตัวให้เข้ากับสภาพแวดล้อมใหม่ทาง วัฒนธรรม หรือรูปแบบการสื่อสารที่ต่างไปจากของนักศึกษา เอง				
จ. ความสามารถในการฟังและสังเกตผู้อื่น (ทั้งที่เป็นชาวไทยและ ชาวต่างชาติ)ในระหว่างที่พูดคุยหรือมีปฏิสัมพันธ์กัน				
ฉ. ความสามารถในการหาความเหมือนหรือความต่างระหว่างแนว ทางการปฏิบัติทางสังคมและวัฒนธรรมของชาวไทยและ ชาวต่างชาติ เช่น หาความเหมือนหรือความต่างระหว่างการ ทักทายของคนไทยและคนอังกฤษ				
ช. ความสามารถในการตระหนักว่า วัฒนธรรมและสภาพแวดล้อม ทางสังคมมีผลต่อการมีปฏิสัมพันธ์ระหว่างบุคคล เช่น รู้ว่า ระบบอาวุโสมีผลต่อการมีปฏิสัมพันธ์กันระหว่างผู้ใหญ่และ เด็กในประเทศไทย				
ซ. ความสามารถในการประเมินมุมมอง แนวทางการปฏิบัติ และ สิ่งที่เกิดขึ้นในวัฒนธรรมไทยและวัฒนธรรมต่างชาติ โดยใช้ เกณฑ์การประเมินที่ชัดเจน เช่น ประเมินการฉลองงานปีใหม่ ของชาวแอฟริกัน ชาวไทย และชาวอเมริกันโดยใช้เกณฑ์การ ประเมินชุดเดียวกัน				
ฌ. ความสามารถในการยับยั้งความเชื่อของตนเองที่มีต่อผู้อื่น หรือ การตัดสินผู้อื่น และเปิดใจรับฟังความเห็นของผู้อื่น (ทั้งที่เป็น คนไทยและชาวต่างชาติ)				
ญ. มีความอยากรู้อยากเห็นและเคารพวัฒนธรรมต่างชาติ				
ฏ. อื่น ๆ (โปรดระบุ) _____ _____				

      ขอขอบคุณนักศึกษาที่สละเวลาทำแบบสอบถามฉบับนี้ ทั้งนี้ ผู้วิจัยอาจต้องขอทราบข้อมูลเพิ่มเติม เกี่ยวกับคำตอบที่นักศึกษาให้ไว้ในแบบสอบถามนี้ จึงขอให้นักศึกษาฝากข้อมูลเพื่อการติดต่อกลับไว้ด้านล่างนี้ ด้วยค่ะ

    ชื่อ _____ ชื่อเล่น _____

    โทรศัพท์ _____

    E-mail _____

☺ ขอขอบพระคุณค่ะ ขอให้ได้เกรด A ทุกวิชานะคะ ☺

Conceptual Frameworks Underpinning Learner Perception Questionnaire

Sections and Question Nos.	Underpinning Conceptual Frameworks		Sources of Adaptation			
	CLT (Richards & Rogers, 2001; Rogers, 2006; Hedge, 2000 & Hadley, 2001)	ICC (Byram et al., 2002 & Byram, 1997, 2009)	Alyan (2011)	Cheng (2007)	Tian (2013)	Zhou (2011)
Section 1						
Q1						
Q2						
Q3						
Q4						
Section 2						
Q1		✓	✓	✓		
Q2		✓	✓			
Q3		✓				
Q4		✓			✓	✓
Q5		✓				
Q6		✓	✓	✓		
Q7		✓	✓	✓		
Section 3						
Q1		✓				
Q2		✓	✓			
Section 4						
Q1		✓			✓	✓
Section 5						
Q1		✓			✓	

Appendix B

Thai EFL Teacher Perception toward Intercultural Communicative Competence Questionnaire

Dear Informant,

I am conducting a study to investigate Thai EFL learners' and teachers' perceptions toward intercultural communicative competence. This questionnaire has been prepared to collect data from the teachers. It will take about 20 minutes to complete this questionnaire. Your answers will be treated confidentially and will be used for research purpose only. I would appreciate it if you answer each question frankly. Thank you very much for your kind participation.

Ms. Kanchana Cheewasukthaworn
PhD. Student
National Institute of Development Administration (NIDA)

Section 1: Demographic Information
Directions: Check [✔] in the boxes of choices that are most appropriate for you.

1.1 What is your age range?
  ☐ 25-30 years old   ☐ 31-35 years old   ☐ 36-40 years old
  ☐ 41-45 years old   ☐ 46-50 years old   ☐ Over 50 years old

1.2 What is your gender?
  ☐ Male   ☐ Female   ☐ Others

1.3 How long have you been teaching foundation English courses for English
    Language Institute of this university?
  ☐ 0-5 years   ☐ 6-10 years   ☐ 11-15 years
  ☐ 16-20 years   ☐ 21-25 years   ☐ More than 25 years

1.4 Please identify the foundation English course(s) that you have taught so far.
  ☐ ENL 111: Communicative English I
  ☐ ENL 112: English Listening and Speaking
  ☐ ENL 113: English Reading and Writing
  ☐ ENL 114: English for Study Skills
  ☐ ENL 121: Communicative English II
  ☐ ENL 122: Intermediate English Listening and Speaking
  ☐ ENL 123: Intermediate English Reading and Writing

Section 2: Current Teaching Practice
*Directions: Check [✔] in the boxes of choices that are most appropriate for you
and write your own answers for any questions where applicable.*

2.1 Which of the following can be used to describe your current teaching practice?
(More than one answer is acceptable.)
☐ Teacher-centered
☐ Learner-centered
☐ Grammar-translation based
☐ Communication-based
☐ Lecture-based
☐ Task-based
☐ Others (Please specify): _____
_____

2.2 What are your objectives for teaching English at this university? (More than one
answer is acceptable.)
☐ To develop students' communicative skills in English
☐ To increase students' interest in learning English
☐ To enable students to effectively use English for communicative purposes
☐ To enable students to effectively use English for academic purposes (e.g., note
taking, summarizing, paraphrasing)
☐ To promote learner autonomy
☐ To expose students to foreign cultures
☐ To assist students in developing a better understanding of their own identity
and culture
☐ To help students pass their exams and complete their bachelor degrees
☐ Others (Please specify): _____
_____

2.3 Which of the following activities do you usually use in your teaching? (More than
one answer is acceptable.)
☐ Quiz (listening, speaking, reading, writing, vocabulary, grammar, etc.)
☐ Drill (listening, speaking, reading, writing, vocabulary, grammar, etc.)
☐ Information-gap activity
☐ Jigsaw reading
☐ Pair work
☐ Group work
☐ Role play
☐ Whole class discussion
☐ Whole class chorus for pronunciation practice
☐ Others (Please specify): _____
_____

2.4 What kind of learning materials do you use? (More than one answer is acceptable.)
☐ Commercial textbooks
☐ Publishers' materials available online
☐ Authentic materials (e.g., reading passages from printed matters and the Internet, films, songs, video clips, advertisements, comics)
☐ Others (Please specify): _____
_____

2.5 Which of the following best describes your language of instruction when teaching English? (**<u>Choose only one.</u>**)
☐ Thai only   ☐ English only
☐ 80% Thai + 20% English   ☐ 80 % English + 20% Thai
☐ 50% Thai + 50% English
☐ Other languages (Please specify): _____
_____

2.6 When assessing students' performance, which of the following aspects do you emphasize? (More than one answer is acceptable.)
☐ Grammatical correctness
☐ Comprehensibility (i.e., being communicable)
☐ Context relevance (e.g., language appropriateness to the context where it is used)
☐ Creative / interesting content
☐ Completeness of task/assignment
☐ Others (Please specify): _____
_____

2.7 To what extent do you think that your teaching is <u>successful</u> in helping students to effectively communicate in English?
☐ Very successful   ☐ Successful
☐ Somewhat successful   ☐ Not successful

Section 3: Perceptions toward and Experiences of Teaching Cultures in English Course
Directions: Check [✔] in the boxes of choices that are most appropriate for you and write your own answers for any questions where applicable.

3.1 What does "culture" mean to you? (More than one answer is acceptable.)
☐ A way of life e.g., greeting and eating
☐ Norms, values and identities commonly shared by a group of people
☐ Any behaviors or expressions that make one group of people/community unique and different from other groups/communities (e.g., gait, hairstyle, ornament and clothing)
☐ Anything that has been passed on from generations to generations
☐ Others (Please specify): _____
_____

3.2 Have you ever taught or mentioned any cultural topics (e.g., greeting, eating and festivals of any countries or groups) in your English class?

☐ Yes. ☐ Not sure. ☐ No.

3.3 Do you **enjoy** teaching cultural topics of any countries or groups (e.g., handshake of Westerners, "wai" of Thais and bowing of Japanese people) in your English class?

☐ Yes. ☐ Neutral. ☐ No.

3.4 How often do you teach or discuss the following topics of any countries or groups in your English teaching?

Topics	Frequency				
	Always	Often	Sometimes	Rarely	Never
a. History and geography					
b. Political conditions					
c. Daily life and routines (e.g., job, food, drink, lifestyle)					
d. Tradition, folklore, tourist attraction, festival					
e. Values, beliefs and social etiquette					
f. Entertainment industry (e.g., music, film, advertisement)					
g. Differences between cultures					
h. Educational systems					
i. Religious beliefs and practices					
j. Technological development					
k. Others (Please specify):_____ _____					

3.5 How often do you use the following activities when teaching cultures of any countries or groups in your English class?

Activities	Frequency				
	Always	Often	Sometimes	Rarely	Never
a. I share with my students what I heard, read, or experienced about foreigners or foreign cultures.					
b. I provide additional explanation of any cultural topics found in learning materials.					

Activities	Frequency				
	Always	Often	Sometimes	Rarely	Never
c. I assign students to read a passage or text about cultural topics.					
d. I show students video clips, films or songs of foreign countries.					
e. I divide students into pairs or small groups to discuss or debate over any cultural topics found in learning materials.					
f. I ask students to compare cultural issues between Thai and English cultures.					
g. I point out linguistic differences between Thai and English languages.					
h. I assign students to do oral presentation on dos' and don'ts of the country they plan to visit or have visited.					
i. I assign students to do a role play of communication/interaction between native English speakers and Thais.					
j. Others (Please specify):_____ _____					

3.6 When teaching cultures, which of the following cultures do you emphasize?
   (Choose only one)
   ☐ Only native English speakers' cultures (e.g., British, American and Australian
      cultures)
   ☐ Only native English speakers' cultures **and** Thai cultures
   ☐ Native English speakers', Thai and other cultures (e.g., Chinese, Indonesian,
      Maasai or Hipster cultures)

3.7 In your opinion, what are the reasons for teaching cultures in an English course? (More than one answer is acceptable.)
- ☐ Language and culture are interrelated.
- ☐ Culture can provide context of language use.
- ☐ Teaching culture helps raise students' cultural awareness.
- ☐ Teaching culture helps increase students' motivation to learn English.
- ☐ Teaching culture can aid students' learning process.
- ☐ Teaching culture can aid students' communication ability.
- ☐ Teaching culture can help students when they travel abroad.
- ☐ Teaching culture is needed as a result of globalization.
- ☐ Others (Please specify): _____
_____

3.8 In your opinion, what are the reasons for **NOT** teaching culture in English course? (More than one answer is acceptable.)
- ☐ Students' lack of interest in cultural topics
- ☐ Insufficient curricular support for teaching cultural topics in classroom
- ☐ Voluminous curriculum content
- ☐ Time constraints
- ☐ Others (Please specify): _____
_____

Section 4: Knowledge or Awareness of Intercultural Communicative Competence

Directions: Check [✔] in the box of choice that is most appropriate for you and write your own answers for any questions where applicable.

4.1 Have you ever heard about "intercultural communicative competence"?
☐ Yes.   ☐ Not sure.   ☐ No.

4.2 In your opinion, what is "intercultural communicative competence"? (**Please answer this question. Don't skip.**)
_____
_____
_____

Section 5: Emphasis and Perceived Possibility of Intercultural Communicative Competence Integration into English Language Teaching

Directions: *Check [✔] in the boxes of choices that are most appropriate for you.*

5.1 To what extent do you **emphasize** the following knowledge, abilities and attitudes in your teaching?

Knowledge, Abilities and Attitudes	Degree of Emphasis			
	Great	Moderate	Little	None
a. Knowledge of students' own cultural and social practices (e.g., Thai ways of greeting, eating, and interacting)				
b. Knowledge of foreigners' cultural and social practices (e.g., ways of greeting , eating and interacting of Chinese and British people)				
c. Ability to understand foreigners' worldviews, situations and feelings				
d. Ability to adapt to new cultural environments or different communication styles				
e. Ability to listen to and observe other people (both Thais and foreigners) during conversation and interaction				
f. Ability to compare and contrast social and cultural practices of Thai and foreigners (e.g., Thai and British ways of greeting)				
g. Ability to realize the impacts of culture and sociocultural context on people's interactions (e.g., knowing that seniority affects interactions between adults and children in Thailand)				
h. Ability to critically evaluate the perspectives, practices or products of Thai and foreigners based on explicit criteria (e.g., evaluating New Year's celebration of African, Thai and American people by using the same criteria)				
i. Ability to suspend students' own beliefs or judgment of other people and be open to other people's (Thai and foreigners) viewpoints				

Knowledge, Abilities and Attitudes	Degree of Emphasis			
	Great	Moderate	Little	None
j. Being curious to understand and respect foreign cultures				
k. Others (Please specify):_____ _____				

5.2 To what extent do you think **it is possible** to integrate the following knowledge, abilities and attitudes into your teaching?

Knowledge, Abilities and Attitudes	Degree of Possibility			
	Very possible	Moderately Possible	Slightly possible	Impossible
a. Knowledge of students' own cultural and social practices (e.g., Thai ways of greeting, eating, and interacting)				
b. Knowledge of foreigners' cultural and social practices (e.g., ways of greeting , eating and interacting of Chinese and British people)				
c. Ability to understand foreigners' worldviews, situations and feelings				
d. Ability to adapt to new cultural environments or different communication styles				
e. Ability to listen to and observe other people (both Thais and foreigners) during conversation and interaction				
f. Ability to compare and contrast social and cultural practices of Thai and foreigners (e.g., Thai and British ways of greeting)				
g. Ability to realize the impacts of culture and sociocultural context on people's interactions (e.g., knowing that seniority affects interactions between adults and children in Thailand)				
h. Ability to critically evaluate the perspectives, practices or products of Thai and foreigners based on explicit criteria (e.g., evaluating New Year's celebration of African, Thai and American people by using the same criteria)				

Knowledge, Abilities and Attitudes	Degree of Possibility			
	Very possible	Moderately Possible	Slightly possible	Impossible
i. Ability to suspend students' own beliefs or judgment of other people and be open to other people's (Thai and foreigners) viewpoints				
j. Being curious to understand and respect foreign cultures				
k. Others (Please specify):_____ _____				

Section 6: Perceptions of the Extent to Which Intercultural Communicative Competence Contributes to Learners' English Communicative Competence

Directions: Check [✔] in the boxes of choices that are most appropriate for you.

6.1 To what extent do you think that the following knowledge, abilities and attitudes can **help students to communicate effectively in English**?

Knowledge, Abilities and Attitudes	Degree of Helpfulness			
	Very helpful	Helpful	Somewhat helpful	Not helpful
a. Knowledge of students' own cultural and social practices (e.g., Thai ways of greeting, eating, and interacting)				
b. Knowledge of foreigners' cultural and social practices (e.g., ways of greeting , eating and interacting of Chinese and British people)				
c. Ability to understand foreigners' worldviews, situations and feelings				
d. Ability to adapt to new cultural environments or different communication styles				
e. Ability to listen to and observe other people (both Thais and foreigners) during conversation and interaction				
f. Ability to compare and contrast social and cultural practices of Thai and foreigners (e.g., Thai and British ways of greeting)				

Knowledge, Abilities and Attitudes	Degree of Helpfulness			
	Very helpful	Helpful	Somewhat helpful	Not helpful
g. Ability to realize the impacts of culture and sociocultural context on people's interactions (e.g., knowing that seniority affects interactions between adults and children in Thailand)				
h. Ability to critically evaluate the perspectives, practices or products of Thai and foreigners based on explicit criteria (e.g., evaluating New Year's celebration of African, Thai and American people by using the same criteria)				
i. Ability to suspend students' own beliefs or judgment of other people and be open to other people's (Thai and foreigners) viewpoints				
j. Being curious to understand and respect foreign cultures				

Thank you very much for your kind participation in completing this questionnaire. Please return the completed questionnaire to the researcher by Tuesday 1st March 2016. To obtain further details concerning your answers in this questionnaire, you are cordially invited to participate in a follow-up interview. If you can spare some time for this follow-up interview, please leave your contact details below. I will contact you to arrange a time that is most convenient for you for the interview.

Name: _____

Phone: _____

E-mail: _____

☺ Thank you very much for your kind participation ☺

แบบสอบถามครูสอนภาษาอังกฤษชาวไทยว่าด้วย การรับรู้เรื่องความสามารถ
ในการสื่อสารข้ามวัฒนธรรม[2]

เรียน   ผู้ให้ข้อมูล

      ข้าพเจ้า นางสาว กาญจนา ชีวาสุขถาวร กำลังดำเนินงานวิจัยเกี่ยวกับการรับรู้เรื่องความสามารถในการสื่อสารข้ามวัฒนธรรม (intercultural communicative competence) ของครูและผู้เรียนภาษาอังกฤษชาวไทย แบบสอบถามนี้ทำขึ้นเพื่อใช้เก็บข้อมูลจากครูผู้สอนภาษาอังกฤษโดยจะใช้เวลาประมาณ 20 นาทีในการตอบแบบสอบถามนี้ ทั้งนี้ ข้าพเจ้าขอให้ท่านตอบแบบสอบถามนี้ตามความจริง โดยคำตอบที่ท่านให้ไว้ในแบบสอบถามนี้จะเก็บไว้เป็นความลับและจะนำไปใช้เพื่อการดำเนินงานวิจัยดังกล่าวเท่านั้น และขอขอบพระคุณที่ท่านกรุณาสละเวลาในการตอบแบบสอบถามนี้

นางสาวกาญจนา ชีวาสุขถาวร

นักศึกษาปริญญาเอก

สถาบันบัณฑิตพัฒนบริหารศาสตร์ (นิด้า)

ส่วนที่ 1   ข้อมูลทั่วไป

คำแนะนำ: โปรดกาเครื่องหมาย [✔] ลงในช่องที่ตรงกับความคิดเห็นของท่านมากที่สุด

1.1   ท่านมีอายุอยู่ในช่วงระหว่าง

    ☐ 25-30 ปี   ☐ 31-35 ปี   ☐ 36-40 ปี

    ☐ 41-45 ปี   ☐ 46-50 ปี   ☐ มากกว่า 50 ปีขึ้นไป

1.2   โปรดระบุเพศของท่าน

    ☐ ชาย   ☐ หญิง   ☐ อื่น ๆ

1.3   ท่านสอนวิชาภาษาอังกฤษพื้นฐานให้กับสถาบันภาษาอังกฤษที่มหาวิทยาลัยแห่งนี้มานานเท่าใดแล้ว

    ☐ 0-5 ปี   ☐ 6-10 ปี   ☐ 11-15 ปี

    ☐ 16-20 ปี   ☐ 21-25 ปี   ☐ มากกว่า 25 ปีขึ้นไป

---

[2] คำว่า "ความสามารถในการสื่อสารข้ามวัฒนธรรม" ในแบบสอบถามนี้มีความหมายเทียบเคียงได้กับคำว่า "ความสามารถในการสื่อสารระหว่างวัฒนธรรม"

1.4 โปรดระบุวิชาภาษาอังกฤษพื้นฐานที่ท่านเคยสอนมาจนถึงปัจจุบัน

☐ ENL 111: ภาษาอังกฤษเพื่อการสื่อสาร 1

☐ ENL 112: การฟังและการพูดภาษาอังกฤษ

☐ ENL 113: การอ่านและการเขียนภาษาอังกฤษ

☐ ENL 114: ภาษาอังกฤษเพื่อทักษะการเรียน

☐ ENL 121: ภาษาอังกฤษเพื่อการสื่อสาร 2

☐ ENL 122: การฟังและการพูดภาษาอังกฤษระดับกลาง

☐ ENL 123: การอ่านและการเขียนภาษาอังกฤษระดับกลาง

ส่วนที่ 2 วิธีการสอนที่ใช้อยู่ในปัจจุบัน

คำแนะนำ: โปรดกาเครื่องหมาย [✔] ลงในช่องที่ตรงกับความคิดเห็นของท่านมากที่สุดและเขียนคำตอบของท่านเองสำหรับคำถามที่เกี่ยวข้อง

2.1 วิธีการสอนในปัจจุบันของท่านตรงกับข้อใดบ้าง (ตอบได้มากกว่าหนึ่งข้อ)

☐ การสอนที่มีผู้สอนเป็นศูนย์กลาง (teacher-centered)

☐ การสอนที่มีผู้เรียนเป็นศูนย์กลาง (learner-centered)

☐ การสอนที่เน้นไวยากรณ์และการแปล (grammar-translation based)

☐ การสอนที่เน้นการสื่อสาร (communication-based)

☐ การสอนที่เน้นการบรรยาย (lecture-based)

☐ การสอนที่เน้นการทำงานหรือกิจกรรม (task-based)

☐ การสอนแบบอื่น (โปรดระบุ) _____

_____

2.2 วัตถุประสงค์ในการสอนภาษาอังกฤษของท่านที่มหาวิทยาลัยแห่งนี้คืออะไร (ตอบได้มากกว่าหนึ่งข้อ)

☐ เพื่อพัฒนาทักษะการสื่อสารภาษาอังกฤษของนักศึกษา

☐ เพื่อทำให้นักศึกษาสนใจการเรียนภาษาอังกฤษมากขึ้น

☐ เพื่อช่วยให้นักศึกษาใช้ภาษาอังกฤษเพื่อการสื่อสาร (communicative purposes) ได้อย่างมีประสิทธิภาพ

☐ เพื่อช่วยให้นักศึกษาใช้ภาษาอังกฤษในด้านวิชาการ (academic purposes) ได้อย่างมีประสิทธิภาพ (เช่น สามารถจดบันทึกข้อความ สรุปใจความสำคัญ หรือถ่ายทอดข้อความใด ๆ ด้วยภาษาของตนเองเป็นภาษาอังกฤษได้)

☐ เพื่อส่งเสริมให้นักศึกษาเกิดการเรียนรู้ด้วยตนเอง (learner autonomy)

☐ เพื่อให้นักศึกษารู้จักวัฒนธรรมต่างชาติ

☐ เพื่อช่วยให้นักศึกษามีความเข้าใจที่ดีขึ้นเกี่ยวกับอัตลักษณ์ (identity) และวัฒนธรรมของตนเอง

☐ เพื่อช่วยให้นักศึกษาสอบผ่านและสำเร็จการศึกษาระดับปริญญาตรี

☐ เพื่อวัตถุประสงค์อื่น (โปรดระบุ) _____

_____

2.3 กิจกรรมใดดังต่อไปนี้ที่ท่านใช้ในการสอนเป็นประจำ (ตอบได้มากกว่าหนึ่งข้อ)

☐ แบบทดสอบย่อย (quiz) (ด้านการฟัง พูด อ่าน เขียน คำศัพท์ ไวยากรณ์ ฯลฯ)

☐ การฝึกด้วยการทำซ้ำ (drill) (ด้านการฟัง พูด อ่าน เขียน คำศัพท์ ไวยากรณ์ ฯลฯ)

☐ การแลกเปลี่ยนข้อมูล (information-gap activity)

☐ การอ่านแบบปะติปะต่อข้อมูล (jigsaw reading)

☐ กิจกรรมคู่ (pair work)

☐ กิจกรรมกลุ่ม (group work)

☐ การแสดงบทบาทสมมุติ (role play)

☐ การอภิปรายในชั้นเรียน (whole class discussion)

☐ การฝึกออกเสียงพร้อมกันทั้งชั้นเรียน (whole class chorus for pronunciation practice)

☐ กิจกรรมอื่น (โปรดระบุ) _____

_____

2.4 ท่านใช้สื่อการเรียนการสอน (learning materials) ชนิดใดบ้าง (ตอบได้มากกว่าหนึ่งข้อ)

☐ หนังสือเรียนที่จัดพิมพ์โดยสำนักพิมพ์ต่าง ๆ เพื่อการพาณิชย์ (commercial textbook)

☐ สื่อ/เอกสารในระบบออนไลน์ที่จัดทำโดยสำนักพิมพ์ของหนังสือเรียน (publishers' materials available online)

☐ สื่อ/เอกสารจริง (authentic materials) เช่น เนื้อเรื่องเพื่อการอ่านที่ได้มาจากสิ่งตีพิมพ์หรือข้อมูลบนอินเทอร์เน็ต ภาพยนตร์ เพลง คลิปวิดิโอ โฆษณา การ์ตูน

☐ สื่อหรือเอกสารอื่น (โปรดระบุ) _____

_____

2.5 ข้อใดอธิบายภาษาที่ใช้เป็นสื่อการเรียนการสอน (language of instruction) ในวิชาภาษาอังกฤษของท่านได้ดีที่สุด (**เลือกตอบเพียงข้อเดียว**)

☐ ภาษาไทยอย่างเดียว   ☐ ภาษาอังกฤษอย่างเดียว

☐ ภาษาไทย 80 % และภาษาอังกฤษ 20 %   ☐ ภาษาอังกฤษ 80 % และภาษาไทย 20 %

☐ ภาษาไทย 50 % และภาษาอังกฤษ 50 %

☐ ภาษาอื่น (โปรดระบุ) _____

2.6 เวลาประเมินผลการเรียนรู้ของนักศึกษา (students' performance) ท่านให้ความสำคัญกับเรื่องใดดังต่อไปนี้บ้าง (ตอบได้มากกว่าหนึ่งข้อ)

☐ ความถูกต้องตามหลักไวยากรณ์

☐ ความสามารถในการเข้าใจได้ (comprehensibility) หรือสื่อสารได้ (communicable)

☐ ความเหมาะสมของภาษากับบริบท (ภาษาที่ใช้เหมาะกับบริบทที่มีการใช้ภาษานั้น ๆ)

☐ ความคิดสร้างสรรค์ / ความน่าสนใจของเนื้อหา

☐ ความถูกต้องครบถ้วนของงานที่ได้รับมอบหมายหมาย (นักศึกษาทำได้ถูกต้องครบถ้วนตามที่ได้รับมอบหมาย)

☐ ประเด็นอื่น (โปรดระบุ) _____

_____

2.7 ท่านคิดว่า การสอนของท่าน<u>ประสบผลสำเร็จ</u>มากน้อยเพียงใดในการช่วยให้นักศึกษาสื่อสารภาษาอังกฤษได้
อย่างมีประสิทธิภาพ

   ☐ ประสบผลสำเร็จมาก   ☐ ประสบผลสำเร็จ

   ☐ ประสบผลสำเร็จบ้าง   ☐ ไม่ประสบผลสำเร็จเลย

ส่วนที่ 3   การรับรู้และประสบการณ์การสอนเรื่องวัฒนธรรมในชั้นเรียนวิชาภาษาอังกฤษ

<u>*คำแนะนำ:*</u>   *โปรดกาเครื่องหมาย [✔] ลงในช่องที่ตรงกับความคิดเห็นของท่านมากที่สุดและเขียนคำตอบของ*
ท่านเองสำหรับคำถามที่เกี่ยวข้อง

3.1 ในความเห็นของท่าน "วัฒนธรรม" คืออะไร (ตอบได้มากกว่าหนึ่งข้อ)

   ☐ วิธีการดำเนินชีวิตทั่วไป เช่น การทักทาย อาหารการกิน

   ☐ ขนบธรรมเนียม ค่านิยม และอัตลักษณ์ (ลักษณะเฉพาะ) ที่คนกลุ่มใดกลุ่มหนึ่งมีร่วมกัน

   ☐ พฤติกรรมหรือการแสดงออกใด ๆ ที่ทำให้คนกลุ่มหนึ่งหรือชุมชนหนึ่งมีเอกลักษณ์เฉพาะตัวและ
แตกต่างจากคนกลุ่มอื่นหรือชุมชนอื่น เช่น ท่าทางการเดิน ทรงผม เครื่องประดับ เสื้อผ้า

   ☐ อะไรก็ตามที่สืบทอดจากคนรุ่นหนึ่งไปยังอีกรุ่นหนึ่ง

   ☐ อื่น ๆ (โปรดระบุ) _____

3.2 ท่านเคยสอนหรือพูดถึงเรื่องทางวัฒนธรรม (เช่น การทักทาย อาหารการกิน งานเทศกาลของชาติหรือชน
กลุ่มต่าง ๆ) ในวิชาภาษาอังกฤษหรือไม่

   ☐ เคย   ☐ ไม่แน่ใจ   ☐ ไม่เคย

3.3 ท่าน<u>**ชอบ**</u>สอนเรื่องทางวัฒนธรรมของชาติหรือชนกลุ่มต่าง ๆ (เช่น การจับมือทักทายของชาวตะวันตก การ
ไหว้ของชาวไทย หรือการโค้งคำนับของชาวญี่ปุ่น) ในวิชาภาษาอังกฤษหรือไม่

   ☐ ชอบ   ☐ เฉย ๆ   ☐ ไม่ชอบ

3.4 ท่านสอนหรืออภิปรายหัวข้อเหล่านี้ (ไม่ว่าจะเป็นของชาติหรือชนกลุ่มใดก็ตาม) ในวิชาภาษาอังกฤษบ่อย
เพียงใด

หัวข้อ	ความถี่				
	เสมอ	บ่อย ครั้ง	บาง ครั้ง	นาน ๆ ครั้ง	ไม่ เคย
ก. ประวัติศาสตร์และลักษณะภูมิประเทศ					
ข. สภาพการเมือง					
ค. เรื่องทั่วไปในชีวิตประจำวันและกิจวัตรประจำวัน (เช่น อาชีพการงาน อาหาร เครื่องดื่ม รูปแบบการใช้ชีวิต)					
ง. ธรรมเนียมประเพณี นิทานพื้นบ้าน สถานที่ท่องเที่ยว งาน เทศกาล					
จ. ค่านิยม ความเชื่อ และมารยาททางสังคม					
ฉ. อุตสาหกรรมบันเทิง เช่น ดนตรี ภาพยนตร์ โฆษณา					
ช. ความแตกต่างระหว่างวัฒนธรรม					
ซ. ระบบการศึกษาในรูปแบบต่าง ๆ					
ฌ. ความเชื่อและแนวทางปฏิบัติทางศาสนา					
ญ. การพัฒนาด้านเทคโนโลยี					
ฏ. อื่น ๆ (โปรดระบุ)_____ _____					

3.5 ในวิชาภาษาอังกฤษ เวลาสอนเรื่องวัฒนธรรม (ไม่ว่าจะเป็นของชาติหรือชนกลุ่มใดก็ตาม) ท่านใช้กิจกรรม
ดังต่อไปนี้บ่อยเพียงใด

กิจกรรม	ความถี่				
	เสมอ	บ่อย ครั้ง	บาง ครั้ง	นาน ๆ ครั้ง	ไม่เคย ใช้เลย
ก. ข้าพเจ้าเล่าให้นักศึกษาฟังถึงสิ่งที่ข้าพเจ้าได้ยิน ได้อ่าน หรือได้ประสบมาเกี่ยวกับชาวต่างชาติหรือวัฒนธรรม ต่างชาติ					
ข. ข้าพเจ้าอธิบายเพิ่มเติมเกี่ยวกับหัวข้อทางวัฒนธรรมที่ ปรากฏในเอกสารประกอบการเรียน					
ค. ข้าพเจ้ามอบหมายให้นักศึกษาอ่านเนื้อเรื่องหรือเอกสาร เกี่ยวกับเรื่องวัฒนธรรม					

กิจกรรม	ความถี่				
	เสมอ	บ่อย ครั้ง	บาง ครั้ง	นาน ๆ ครั้ง	ไม่เคย ใช้เลย
ง. ข้าพเจ้าให้นักศึกษาดูคลิปวิดีโอ ภาพยนตร์ หรือฟังเพลง ของต่างประเทศ					
จ. ข้าพเจ้าแบ่งนักศึกษาออกเป็นคู่หรือกลุ่มย่อย เพื่อให้ หารือหรืออภิปรายร่วมกันเกี่ยวกับหัวข้อทางวัฒนธรรมที่ ปรากฏในเอกสารประกอบการเรียน					
ฉ. ข้าพเจ้าให้นักศึกษาเปรียบเทียบประเด็นทางวัฒนธรรม ระหว่างวัฒนธรรมไทยและวัฒนธรรมอังกฤษ					
ช. ข้าพเจ้าชี้ให้นักศึกษาเห็นถึงความแตกต่างทางภาษา ระหว่างภาษาไทยและภาษาอังกฤษ					
ซ. ข้าพเจ้ามอบหมายให้นักศึกษานำเสนอผลงานด้วยวาจา (oral presentation) ในเรื่องสิ่งที่ควรและไม่ควรทำ (dos' and don'ts) ในประเทศใด ๆ ที่นักศึกษาวางแผนจะไป เยือนหรือเคยไปเยือนมาแล้ว					
ฌ. ข้าพเจ้ามอบหมายให้นักศึกษาแสดงบทบาทสมมุติ (role play) เกี่ยวกับการสื่อสารหรือการมีปฏิสัมพันธ์ระหว่าง บุคคลที่พูดภาษาอังกฤษเป็นภาษาแม่และคนไทย					
ญ. อื่น ๆ (โปรดระบุ)_____ _____					

3.6 เวลาสอนเรื่องวัฒนธรรม ท่านเน้นวัฒนธรรมใดดังต่อไปนี้ **(เลือกตอบเพียงข้อเดียว)**

☐ วัฒนธรรมของเจ้าของภาษาเท่านั้น (เช่น วัฒนธรรมของชาวอังกฤษ อเมริกัน หรือออสเตรเลีย)

☐ วัฒนธรรมของเจ้าของภาษา**และ**วัฒนธรรมไทยเท่านั้น

☐ วัฒนธรรมของเจ้าของภาษา วัฒนธรรมไทย และวัฒนธรรมของชาติหรือชนกลุ่มอื่น (เช่น วัฒนธรรม ของชาวจีน ชาวอินโดนีเซีย ชนเผ่ามาไซ หรือวัฒนธรรมของกลุ่มฮิปสเตอร์)

3.7 ในความเห็นของท่าน เพราะเหตุใดจึงควรมีการสอนเรื่องวัฒนธรรมในวิชาภาษาอังกฤษ (ตอบได้มากกว่าหนึ่งข้อ)

☐ ภาษาและวัฒนธรรมมีความเกี่ยวข้องกัน

☐ วัฒนธรรมสามารถแสดงบริบทของการนำภาษามาใช้

☐ การสอนเรื่องวัฒนธรรมช่วยสร้างความตระหนักทางวัฒนธรรม (cultural awareness) ให้แก่นักศึกษา

☐ การสอนเรื่องวัฒนธรรมช่วยเพิ่มแรงจูงใจของนักศึกษาในการเรียนภาษาอังกฤษ

☐ การสอนเรื่องวัฒนธรรมมีส่วนช่วยกระบวนการการเรียนรู้ (learning process) ของนักศึกษา

☐ การสอนเรื่องวัฒนธรรมมีส่วนช่วยเรื่องความสามารถในการสื่อสารของนักศึกษา

☐ การสอนเรื่องวัฒนธรรมเป็นประโยชน์กับนักศึกษาเมื่อนักศึกษาไปเที่ยวต่างประเทศ

☐ การสอนเรื่องวัฒนธรรมเป็นสิ่งจำเป็นอันเป็นผลมาจากโลกาภิวัตน์ (globalization)

☐ เหตุผลอื่น (โปรดระบุ) _____

3.8 ท่านเห็นว่า เพราะเหตุใดจึง**ไม่**ควรมีการสอนเรื่องวัฒนธรรมในวิชาภาษาอังกฤษ (ตอบได้มากกว่าหนึ่งข้อ)

☐ นักศึกษาไม่สนใจหัวข้อด้านวัฒนธรรม

☐ การสนับสนุนของหลักสูตร (curricular support) ในด้านการสอนหัวข้อทางวัฒนธรรมมีไม่เพียงพอ

☐ หลักสูตรมีเนื้อหาที่ต้องสอนมากอยู่แล้ว

☐ ข้อจำกัดด้านเวลา

☐ เหตุผลอื่น (โปรดระบุ) _____

ส่วนที่ 4   ความรู้หรือการรับรู้เกี่ยวกับความสามารถในการสื่อสารข้ามวัฒนธรรม

คำแนะนำ: โปรดกาเครื่องหมาย [✔] ลงในช่องที่ตรงกับความคิดเห็นของท่านมากที่สุดและเขียนคำตอบของท่านเองสำหรับคำถามที่เกี่ยวข้อง

4.1 ท่านเคยได้ยินคำว่า "ความสามารถในการสื่อสารข้ามวัฒนธรรม" (intercultural communicative competence) หรือไม่

☐ เคย   ☐ ไม่แน่ใจ   ☐ ไม่เคย

4.2 ในความเห็นของท่าน "**ความสามารถ**ในการสื่อสารข้ามวัฒนธรรม" คืออะไร (**กรุณาตอบข้อนี้ โปรดอย่าข้าม**)

_____

_____

_____

ส่วนที่ 5   **การให้ความสำคัญและความเห็นของครูเกี่ยวกับความเป็นไปได้ในการผนวกเรื่องความสามารถใน**
การสื่อสารข้ามวัฒนธรรมไว้ในการเรียนการสอนวิชาภาษาอังกฤษ

คำแนะนำ: _โปรดกาเครื่องหมาย [✔] ลงในช่องที่ตรงกับความคิดเห็นของท่านมากที่สุด_

5.1 ในระหว่างการสอน ท่าน<u>เน้น</u>ให้นักศึกษามีความรู้ ความสามารถ หรือทัศนคติดังต่อไปนี้มากน้อยเพียงใด

ความรู้ ความสามารถ ทัศนคติ	ระดับการเน้น			
	มาก	ปาน กลาง	น้อย	ไม่ เน้น เลย
ก. ความรู้เกี่ยวกับการปฏิบัติตนในสังคมและวัฒนธรรมของนักศึกษา เอง เช่น การทักทาย การรับประทานอาหาร และการมีปฏิสัมพันธ์ใน สังคมและวัฒนธรรมไทย				
ข. ความรู้เกี่ยวกับการปฏิบัติตนในสังคมและวัฒนธรรมของ ชาวต่างชาติ เช่น การทักทาย การรับประทานอาหาร และการมี ปฏิสัมพันธ์ของชาวจีนหรือชาวอังกฤษ				
ค. ความสามารถในการเข้าใจการมองโลก สถานการณ์ และความรู้สึก ของชาวต่างชาติ				
ง. ความสามารถในการปรับตัวให้เข้ากับสภาพแวดล้อมใหม่ทาง วัฒนธรรม หรือรูปแบบการสื่อสารที่ต่างไปจากของนักศึกษาเอง				
จ. ความสามารถในการฟังและสังเกตผู้อื่น (ทั้งที่เป็นชาวไทยและ ชาวต่างชาติ)ในระหว่างการพูดคุยหรือมีปฏิสัมพันธ์กัน				
ฉ. ความสามารถในการหาความเหมือนหรือความต่างระหว่างแนว ทางการปฏิบัติทางสังคมและวัฒนธรรมของชาวไทยและ ชาวต่างชาติ เช่น หาความเหมือนหรือความต่างระหว่างการทักทาย ของคนไทยและคนอังกฤษ				
ช. ความสามารถในการตระหนักว่า วัฒนธรรมและสภาพแวดล้อมทาง สังคมมีผลต่อการมีปฏิสัมพันธ์ระหว่างบุคคล เช่น รู้ว่าระบบอาวุโส มีผลต่อการมีปฏิสัมพันธ์กันระหว่างผู้ใหญ่และเด็กในประเทศไทย				
ซ. ความสามารถในการประเมินมุมมอง แนวทางการปฏิบัติ และสิ่งที่ เกิดขึ้นในวัฒนธรรมไทยและวัฒนธรรมต่างชาติ โดยใช้เกณฑ์การ ประเมินที่ชัดเจน เช่น ประเมินการฉลองงานปีใหม่ของชาวแอฟริกัน ชาวไทย และชาวอเมริกันโดยใช้เกณฑ์การประเมินชุดเดียวกัน				
ฌ. ความสามารถในการยับยั้งความเชื่อของตนเองที่มีต่อผู้อื่น หรือการ ตัดสินผู้อื่น และเปิดใจรับฟังความเห็นของผู้อื่น (ทั้งที่เป็นคนไทย และชาวต่างชาติ)				
ญ. มีความอยากรู้อยากเห็นและเคารพวัฒนธรรมต่างชาติ				
ฏ. อื่น ๆ _____ _____				

5.2 ท่านคิดว่า มีความ**เป็นไปได้**มากน้อยเพียงใดในการนำความรู้ ความสามารถ หรือทัศนคติดังต่อไปนี้มาผนวก
รวมไว้ในการเรียนการสอนวิชาภาษาอังกฤษของท่าน

ความรู้ ความสามารถ ทัศนคติ	ระดับความเป็นไปได้			
	มาก	ปาน กลาง	น้อย	เป็นไป ไม่ได้
ก. ความรู้เกี่ยวกับการปฏิบัติตนในสังคมและวัฒนธรรมของนักศึกษาเอง เช่น การทักทาย การรับประทานอาหาร และการมีปฏิสัมพันธ์ในสังคมและวัฒนธรรมไทย				
ข. ความรู้เกี่ยวกับการปฏิบัติตนในสังคมและวัฒนธรรมของชาวต่างชาติ เช่น การทักทาย การรับประทานอาหาร และการมีปฏิสัมพันธ์ของชาวจีนหรือชาวอังกฤษ				
ค. ความสามารถในการเข้าใจการมองโลก สถานการณ์ และความรู้สึกของชาวต่างชาติ				
ง. ความสามารถในการปรับตัวให้เข้ากับสภาพแวดล้อมใหม่ทางวัฒนธรรม หรือรูปแบบการสื่อสารที่ต่างไปจากของนักศึกษาเอง				
จ. ความสามารถในการฟังและสังเกตผู้อื่น (ทั้งที่เป็นชาวไทยและชาวต่างชาติ)ในระหว่างการพูดคุยหรือมีปฏิสัมพันธ์กัน				
ฉ. ความสามารถในการหาความเหมือนหรือความต่างระหว่างแนวทางการปฏิบัติทางสังคมและวัฒนธรรมของชาวไทยและชาวต่างชาติ เช่น หาความเหมือนหรือความต่างระหว่างการทักทายของคนไทยและคนอังกฤษ				
ช. ความสามารถในการตระหนักว่า วัฒนธรรมและสภาพแวดล้อมทางสังคมมีผลต่อการมีปฏิสัมพันธ์ระหว่างบุคคล เช่น รู้ว่าระบบอาวุโสมีผลต่อการมีปฏิสัมพันธ์กันระหว่างผู้ใหญ่และเด็กในประเทศไทย				
ซ. ความสามารถในการประเมินมุมมอง แนวทางการปฏิบัติ และสิ่งที่เกิดขึ้นในวัฒนธรรมไทยและวัฒนธรรมต่างชาติ โดยใช้เกณฑ์การประเมินที่ชัดเจน เช่น ประเมินการฉลองงานปีใหม่ของชาวแอฟริกัน ชาวไทย และชาวอเมริกันโดยใช้เกณฑ์การประเมินชุดเดียวกัน				
ฌ. ความสามารถในการยับยั้งความเชื่อของตนเองที่มีต่อผู้อื่น หรือการตัดสินผู้อื่น และเปิดใจรับฟังความเห็นของผู้อื่น (ทั้งที่เป็นคนไทยและชาวต่างชาติ)				
ญ. มีความอยากรู้อยากเห็นและเคารพวัฒนธรรมต่างชาติ				
ฏ. อื่น ๆ _____				

ส่วนที่ 6   **ความเห็นของครูในประเด็นที่ว่า ความสามารถในการสื่อสารข้ามวัฒนธรรมช่วยส่งเสริม**
ความสามารถด้านการสื่อสารภาษาอังกฤษของผู้เรียน

คำแนะนำ: *โปรดกาเครื่องหมาย [* ✔ *] ลงในช่องที่ตรงกับความคิดเห็นของท่านมากที่สุด*

6.1 ท่านคิดว่า ความรู้ ความสามารถ หรือทัศนคติดังต่อไปนี้<u>มีส่วนช่วยให้นักศึกษาสื่อสารภาษาอังกฤษได้อย่างมี</u>
<u>ประสิทธิภาพ</u>มากน้อยเพียงใด

ความรู้ ความสามารถ ทัศนคติ	ระดับการมีส่วนช่วย			
	ช่วยได้มาก	ช่วยได้	ช่วยได้บ้าง	ไม่ช่วยเลย
ก. ความรู้เกี่ยวกับการปฏิบัติตนในสังคมและวัฒนธรรมของนักศึกษาเอง เช่น การทักทาย การรับประทานอาหาร และการมีปฏิสัมพันธ์ในสังคมและวัฒนธรรมไทย				
ข. ความรู้เกี่ยวกับการปฏิบัติตนในสังคมและวัฒนธรรมของชาวต่างชาติ เช่น การทักทาย การรับประทานอาหาร และการมีปฏิสัมพันธ์ของชาวจีนหรือชาวอังกฤษ				
ค. ความสามารถในการเข้าใจการมองโลก สถานการณ์ และความรู้สึกของชาวต่างชาติ				
ง. ความสามารถในการปรับตัวให้เข้ากับสภาพแวดล้อมใหม่ทางวัฒนธรรม หรือรูปแบบการสื่อสารที่ต่างไปจากของนักศึกษาเอง				
จ. ความสามารถในการฟังและสังเกตผู้อื่น (ทั้งที่เป็นชาวไทยและชาวต่างชาติ)ในระหว่างการพูดคุยหรือมีปฏิสัมพันธ์กัน				
ฉ. ความสามารถในการหาความเหมือนหรือความต่างระหว่างแนวทางการปฏิบัติทางสังคมและวัฒนธรรมของชาวไทยและชาวต่างชาติ เช่น หาความเหมือนหรือความต่างระหว่างการทักทายของคนไทยและคนอังกฤษ				
ช. ความสามารถในการตระหนักว่า วัฒนธรรมและสภาพแวดล้อมทางสังคมมีผลต่อการมีปฏิสัมพันธ์ระหว่างบุคคล เช่น รู้ว่าระบบอาวุโสมีผลต่อการมีปฏิสัมพันธ์กันระหว่างผู้ใหญ่และเด็กในประเทศไทย				
ซ. ความสามารถในการประเมินมุมมอง แนวทางการปฏิบัติ และสิ่งที่เกิดขึ้นในวัฒนธรรมไทยและวัฒนธรรมต่างชาติ โดยใช้เกณฑ์การประเมินที่ชัดเจน เช่น ประเมินการฉลองงานปีใหม่ของชาวแอฟริกันชาวไทย และชาวอเมริกัน โดยใช้เกณฑ์การประเมินชุดเดียวกัน				
ฌ. ความสามารถในการยับยั้งความเชื่อของตนเองที่มีต่อผู้อื่น หรือการตัดสินผู้อื่น และเปิดใจรับฟังความเห็นของผู้อื่น (ทั้งที่เป็นคนไทยและชาวต่างชาติ)				

ความรู้ ความสามารถ ทัศนคติ	ระดับการมีส่วนช่วย			
	ช่วยได้มาก	ช่วยได้	ช่วยได้บ้าง	ไม่ช่วยเลย
ญ. มีความอยากรู้อยากเห็นและเคารพวัฒนธรรมต่างชาติ				
ฎ. อื่น _____ _____				

        ข้าพเจ้าขอขอบพระคุณเป็นอย่างสูงที่ท่านให้ความร่วมมือในการตอบแบบสอบถามนี้ และโปรดคืนแบบสอบถามนี้ให้แก่ข้าพเจ้าภายในวันอังคารที่ 1 มีนาคม 2559 อนึ่ง เพื่อขอทราบรายละเอียดเพิ่มเติมเกี่ยวกับคำตอบที่ท่านให้ไว้ในแบบสอบถามนี้ ขอเรียนเชิญท่านให้ข้อมูลเพิ่มเติมโดยการสัมภาษณ์ โดยท่านสามารถฝากข้อมูลเพื่อการติดต่อกลับไว้ด้านล่างนี้

        ชื่อ _____

        โทรศัพท์ _____

        E-mail _____

☺ ขอขอบพระคุณเป็นอย่างสูงในความร่วมมืออันดีของท่าน ☺

Conceptual Frameworks Underpinning Teacher Perception Questionnaire

Sections and Question Nos.	Underpinning Conceptual Frameworks		Sources of Adaptation			
	CLT (Richards & Rogers, 2001; Rogers, 2006; Hedge, 2000 & Hadley, 2001)	ICC (Byram et al., 2002 & Byram, 1997, 2009)	Alyan (2011)	Cheng (2007)	Tian (2013)	Zhou (2011)
Section 1						
Q1					✓	✓
Q2					✓	✓
Q3					✓	✓
Q4					✓	✓
Section 2						
Q1	✓					
Q2	✓		✓		✓	✓
Q3	✓					
Q4	✓					
Q5	✓					
Q6	✓					
Q7	✓					
Section 3						
Q1	✓	✓	✓	✓		
Q2	✓	✓	✓			
Q3	✓	✓				
Q4		✓			✓	✓
Q5		✓		✓	✓	✓
Q6		✓	✓	✓		
Q7		✓				
Q8		✓		✓	✓	
Section 4						
Q1		✓				
Q2		✓	✓			
Section 5						
Q1		✓			✓	✓
Q2		✓			✓	
Section 6						
Q1		✓			✓	

Appendix C

Learner Interview Protocol

Perceptions toward "Culture"

1. What is culture in your opinion?
2. Please give examples of culture-related content that you have studied, heard, presented or read in your English class.
3. From your learning experience, to what extent (how many percentages) has cultural content been covered in English courses here?
4. What do you think if cultural content is increased in English courses here?
5. What do you think about the saying that "When studying any foreign language, learners should study the culture of that language as well"?
6. Which type of culture would you like to be included in English courses? Why?

Perceptions toward "Intercultural Communicative Competence"

1. Have you ever heard of "intercultural communicative competence"?
2. Where did you hear this term?
3. What do you think it is?
4. All choices you see in questions 4.1 and 5.1 are actually ICC components which foreign language scholars believe can help foreign language learners to better learn and communicate in foreign language. As you are now English language learners, what do think about this belief?
5. Question 4.1 in the questionnaire asked you to indicate the extent to which your English language teachers have emphasized all these 10 ICC components. Most respondents indicated that the teachers greatly emphasized students' own cultural and social practices. Can you give example of how the teachers emphasized this point?

General Perceptions toward English Language Learning

1. What do you think about the saying, "English language learners should be able to use English in the same way as native English speakers?"

2. In your opinion, what is the most important factor that can help you to excel in or have better English communication?

ชุดคำถามเพื่อการสัมภาษณ์ผู้เรียนแบบกลุ่ม

ความคิดเห็นเกี่ยวกับ "วัฒนธรรม"

1. คิดว่าคำว่าวัฒนธรรมคืออะไร
2. ช่วยยกตัวอย่างเรื่องเกี่ยวกับวัฒนธรรมที่เคยเรียน เคยได้ยิน เคยพรีเซนต์ หรือเคยอ่านในวิชา
   ภาษาอังกฤษให้ฟังหน่อย
3. จากการเรียนที่นี่ คิดว่าวิชาภาษาอังกฤษพูดถึงเนื้อหาด้านวัฒนธรรมมากน้อยแค่ไหน (คิดเป็น
   %)
4. คิดยังไง หากวิชาภาษาอังกฤษที่นี่จะเพิ่มเนื้อหาด้านวัฒนธรรมให้มากกว่าที่เป็นอยู่
5. มีคนเคยพูดไว้ว่า เวลาเรียนภาษาต่างประเทศ เราควรเรียนรู้วัฒนธรรมของคนที่พูดภาษานั้น ๆ
   ด้วย คิดยังไงกับคำพูดนี้
6. ในวิชาภาษาอังกฤษ อยากให้พูดถึงวัฒนธรรมของชาติหรือคนกลุ่มใดบ้าง และทำไมถึงอยาก
   ให้พูดวัฒนธรรมของชาติหรือคนกลุ่มนี้

ความคิดเห็นเกี่ยวกับ "ความสามารถในการสื่อสารข้ามวัฒนธรรม" (ICC)

1. เคยได้ยินคำว่า ความสามารถในการสื่อสารข้ามวัฒนธรรม หรือบางครั้งก็เรียกว่า ความสามารถ
   ในการสื่อสารระหว่างวัฒนธรรม มาก่อนหรือไม่
2. เคยได้ยินมาจากที่ไหน
3. คิดว่ามันคืออะไร
4. ตัวเลือกต่าง ๆ ใน ข้อ 4.1 และ 5.1 จริง ๆ แล้วเป็นองค์ประกอบของ ICC ซึ่งนักวิชาการด้าน
   การเรียนการสอนภาษาต่างประเทศบอกว่า สิ่งเหล่านี้จะช่วยให้ผู้เรียนสามารถเรียนรู้และ
   สื่อสารภาษาต่างประเทศได้ดีขึ้น ในฐานะที่เป็นคนเรียน คิดยังไงกับคำกล่าวนี้
5. ในแบบสอบถามมีข้อ 4.1 ที่ถามว่า อาจารย์ผู้สอนเน้นเรื่องเหล่านี้มากน้อยแค่ไหน นักศึกษา
   ส่วนใหญ่ตอบว่า ครูเน้นเรื่อง ความรู้เกี่ยวกับการประพฤติปฏิบัติตนในสังคมไทยมาก
   นักศึกษาช่วยยกตัวอย่างให้ฟังหน่อยได้ไหมว่า อาจารย์เขาเน้นเรื่องนี้ยังไง

ความเห็นทั่วไปเกี่ยวกับการเรียนวิชาภาษาอังกฤษ

1. คิดยังไงกับคำพูดที่ว่า คนที่เรียนวิชาภาษาอังกฤษควรใช้ภาษาอังกฤษได้เหมือนกับเจ้าของภาษา
   เลย
2. อะไรเป็นสิ่งสำคัญที่จะช่วยให้เราสามารถสื่อสารภาษาอังกฤษได้

Appendix D

Teacher Interview Protocol

Current Teaching Practices

1. What is your teaching approach/style?
2. What is CLT?
3. Do you think CLT is appropriate for English language teaching in Thailand? Why or why not?
4. As an English teacher, what do you hope to see in your learners after they have studied with you?
5. What kinds of learning material do you use to support your teaching?
6. How do you use these materials?
7. What are the topics, skills or language points that you use these materials to support?
8. What language of instruction do you use when teaching? (100% English or a mixture between English and Thai?) Why do you teach through such medium of instruction?
9. Which aspect do you emphasize when grading listening-speaking and reading-writing tasks? (What are the criteria that you use when assessing learners' speaking and writing tasks?)
10. To what extent do you think you can help your students to communicate in English?

Perceptions toward Culture Teaching in English Courses

1. What is culture?
2. How often do you teach or talk about cultural topics during your teaching?
3. How do you feel when teaching or talking about cultural topics in your class?
4. Can you give examples of the cultural topics that you talked about in your class?
5. How do you teach or deal with cultural topics in your class?

6. Do you have any difficulties when teaching cultural topics?

7. Which type of culture should be focused in English course? (NES, Thai, or any cultures) Why?

8. Suppose that the Ministry of Education required university English teachers to include more cultural content in English courses, what do you think about this?

Perceptions toward Intercultural Communicative Competence

1. Have you ever seen or heard of "intercultural communicative competence" before? If so, where did you see or hear it?

2. In your opinion, ICC is similar to or different from communicative competence?

3. Is it the responsibility of English teachers to promote or help learners to acquire ICC? Why do you think so?

4. What would you say if the Ministry of Education set ICC as one key objective for teaching English at higher education?

5. What techniques or activities could we use to integrate ICC into English language teaching?

6. What kind of support do you need to facilitate ICC integration into your teaching?

7. One finding from the questionnaires is that "an ability to critically evaluate the perspectives, practices or products of …" is the ICC component that most teachers slightly emphasized and viewed it as least possible for integrating into their English language teaching. What do you think about this finding?

8. Do you think these 10 ICC components can help students to better communicate in English with foreigners?

General perceptions toward English language teaching at present

1. What do you think about the saying, "English language teachers should have native-like English communication abilities?"

2. In your opinion, what is the most important factor that can help learners to excel in or have better English communication?

ชุดคำถามเพื่อการสัมภาษณ์ครูแบบกึ่งมีโครงสร้าง

แนวทาง/วิธีการสอนภาษาอังกฤษที่ใช้ในปัจจุบัน

1. คิดว่า การสอนของอาจารย์เป็นแนวไหนหรือรูปแบบไหน
2. CLT คืออะไร
3. CLT เหมาะกับการสอนภาษาอังกฤษในประเทศไทย (Thai context) หรือไม่ อย่างไร
4. ในฐานะที่เป็นอาจารย์สอนภาษาอังกฤษ หวังจะเห็นอะไรในตัวนักศึกษาหลังจากที่เขามาเรียนกับอาจารย์แล้ว
5. เวลาสอน ใช้สื่อการเรียนการสอนอะไรบ้าง
6. นำสื่อการเรียนการสอนเหล่านี้มาใช้ยังไงบ้าง
7. ส่วนมากใช้สื่อเหล่านี้ประกอบการสอนเรื่องใดหรือทักษะใดบ้าง
8. อาจารย์ใช้ภาษาอะไรในระหว่างการสอน (อังกฤษล้วนหรือไทยปนอังกฤษ) เพราะอะไรจึงสอนโดยใช้ภาษานั้น ๆ
9. ในการให้คะแนนนักศึกษา โดยเฉพาะงานพูดและงานเขียนที่เก็บคะแนนในห้องเรียน อาจารย์เน้นเรื่องใดหรือมีเกณฑ์การให้คะแนนอย่างไรบ้าง
10. คิดว่าตัวเองช่วยให้นักศึกษาสื่อสารภาษาอังกฤษได้มากน้อยเพียงใด และทำไมถึงคิดเช่นนั้น

ความคิดเห็นเกี่ยวกับการสอนเรื่องวัฒนธรรมในวิชาภาษาอังกฤษ

1. วัฒนธรรมคืออะไร
2. สอนเรื่องเกี่ยวกับวัฒนธรรมในวิชาภาษาอังกฤษบ่อยแค่ไหน
3. รู้สึกอย่างไรเวลาสอนเรื่องวัฒนธรรมในวิชาภาษาอังกฤษ
4. ช่วยยกตัวอย่างเรื่องทางวัฒนธรรมที่เคยสอนในวิชาภาษาอังกฤษให้ฟังหน่อย
5. เวลาสอนเรื่องวัฒนธรรม อาจารย์สอนยังไง
6. เวลาสอนเรื่อง culture เคยเจอปัญหาอะไรบ้างไหม
7. ในวิชาภาษาอังกฤษ คิดว่า ควรพูดถึง culture ของคนกลุ่มใดชาติใดบ้าง (NES, Thai, any cultures) และเพราะอะไรจึงคิดเช่นนั้น
8. คิดอย่างไรหากกระทรวงศึกษาธิการต้องการให้ครูวิชาภาษาอังกฤษสอนเนื้อหาเกี่ยวกับ culture มากกว่าที่เป็นอยู่

ความคิดเห็นเกี่ยวกับ "ความสามารถในการสื่อสารข้ามวัฒนธรรม" (ICC)

1. เคยรู้จักได้ยินได้เห็นคำนี้มาก่อนหรือไม่ ถ้าได้ยินได้เห็นมาก่อน ได้ยินจากที่ไหน
2. คิดว่า ความสามารถในการสื่อสารข้ามวัฒนธรรมคล้ายหรือต่างจาก communicative competence
3. ครูสอนภาษาอังกฤษมีหน้าที่ต้องส่งเสริมหรือช่วยให้นักศึกษามีความสามารถในการสื่อสารข้ามวัฒนธรรมหรือไม่ อย่างไร

4. คิดอย่างไร หากกระทรวงศึกษาธิการจะให้ ICC เป็นหนึ่งในเป้าหมายหลักของการเรียนการ
   สอนภาษาอังกฤษในระดับอุดมศึกษา (มหาวิทยาลัย)

5. มีกิจกรรมใดบ้างที่สามารถนำมาใช้ในการเสริมสร้าง ICC ให้แก่นักศึกษาหรือผนวก ICC ไว้ใน
   วิชาภาษาอังกฤษ

6. ต้องมีการสนับสนุนด้านใดบ้างหากต้องการผนวกเรื่อง ICC เข้าไปในการเรียนการสอนวิชา
   ภาษาอังกฤษ

7. ผลจากแบบสอบถามปรากฏว่า ประเด็นว่าด้วยความสามารถในการประเมินมุมมอง (critical
   cultural awareness) ผู้ตอบส่วนใหญ่ตอบว่า ไม่เน้นและน่าจะเป็นไปได้น้อยในการนำเรื่องนี้มา
   ผนวกสอนไว้ในวิชาภาษาอังกฤษ คิดยังไงกับผลตรงนี้

8. คิดว่า องค์ประกอบต่าง ๆ ของ ICC ตามที่เห็นในแบบสอบถามจะช่วยให้นักศึกษาสื่อสาร
   ภาษาอังกฤษกับชาวต่างชาติได้ดีขึ้นหรือไม่

ความเห็นทั่วไปเกี่ยวกับการสอนภาษาอังกฤษในปัจจุบัน

1. คิดยังไงกับคำพูดที่ว่า "ครูสอนภาษาอังกฤษต้องใช้ภาษาอังกฤษได้ใกล้เคียงหรือเทียบเท่ากับ
   เจ้าของภาษา (NS)"

2. อะไรเป็นสิ่งสำคัญที่จะช่วยให้เด็กไทยเก่งหรือสื่อสารภาษาอังกฤษได้ดีขึ้น

Appendix E

Learner Informed Consent Form for Participation in the Study of Thai EFL Learners' and Teachers' Perceptions toward Intercultural Communicative Competence: Its Roles and Possibilities for Integration into Thai EFL Classrooms

My name is Kanchana Cheewasukthaworn, a doctoral student from the Graduate School of Language and Communication, the National Institute of Development Administration (NIDA). Presently, I am carrying out a study pertaining to Thai EFL learners' and teachers' perceptions toward the intercultural communicative competence. It is anticipated that this study's findings will be beneficial to the development of English language teaching in Thailand.

By reading this consent form, you are cordially invited to participate in a follow-up interview which will last approximately 15-20 minutes. The follow-up interview aims to gain further information concerning your answers provided in the Learner Perception Questionnaire that you have previously completed, including your experiences of English language learning at this university and other related issues.

There are no known risks in this interview. The data collected in this interview will be treated confidentially. All participants' names will be made pseudonymously and will not be disclosed. The data will be made available only to the researcher. Also, the participants may withdraw at any time and may choose not to answer any question that they feel uncomfortable in answering. There is no compensation for participating in this interview.

Your kind participation in this interview is greatly appreciated. I would be happy to answer any queries you may have about my study or the interview. Please feel free to reach me at kanchana_bkk@yahoo.com or 081-451-9655.

Declaration of Consent

I have thoroughly read and been informed of the study concerning Thai EFL learners'and teachers' perceptions toward intercultural communicative competence. By signing my name in this consent form, I agree to participate in the study's follow-up interview.

(Signed) _____ Participant

(_____)

Date _____

แบบให้ความยินยอมเข้าร่วมงานวิจัย (ผู้เรียน) ว่าด้วย การรับรู้เรื่องความสามารถในการสื่อสารข้ามวัฒนธรรมของผู้เรียนและครูสอนภาษาอังกฤษชาวไทย: บทบาทและความเป็นไปได้ในการผนวกความสามารถในการสื่อสารข้ามวัฒนธรรมไว้ในวิชาภาษาอังกฤษในประเทศไทย

ข้าพเจ้า นางสาวกาญจนา ชีวาสุขถาวร นักศึกษาปริญญาเอก คณะภาษาและการสื่อสาร สถาบันบัณฑิตพัฒนบริหารศาสตร์ (นิด้า) กำลังดำเนินงานวิจัยว่าด้วยการรับรู้เรื่องความสามารถในการสื่อสารข้ามวัฒนธรรม (intercultural communicative competence) ของผู้เรียนและครูสอนภาษาอังกฤษชาวไทย ทั้งนี้ เป็นที่คาดว่า ผลการศึกษาจากงานวิจัยนี้จะเป็นประโยชน์ต่อการพัฒนาการเรียนการสอนภาษาอังกฤษในประเทศไทย

โดยการอ่านแบบให้ความยินยอมนี้ นักศึกษาได้รับเลือกให้เข้าร่วมการสัมภาษณ์เพื่อติดตามผล (follow-up interview) ซึ่งจะใช้เวลาประมาณ 15-20 นาที การสัมภาษณ์นี้มีวัตถุประสงค์เพื่อขอทราบรายละเอียดเพิ่มเติมเกี่ยวกับข้อมูลที่นักศึกษาให้ไว้ในแบบสอบถามที่นักศึกษาทำไว้ก่อนหน้านี้ รวมทั้งประสบการณ์การเรียนภาษาอังกฤษในมหาวิทยาลัยนี้ของนักศึกษาและประเด็นอื่นที่เกี่ยวข้อง

การสัมภาษณ์นี้ไม่ก่อให้เกิดความเสี่ยงใด ๆ ต่อผู้เข้าร่วม ข้อมูลที่ได้จากการสัมภาษณ์จะเก็บไว้เป็นความลับ ชื่อของผู้เข้าร่วมการสัมภาษณ์ทุกคนจะทำเป็นชื่อสมมุติและไม่มีการเปิดเผย มีเพียงผู้วิจัยเท่านั้นที่เข้าถึงข้อมูลการสัมภาษณ์ได้ นอกจากนี้ ผู้เข้าร่วมสามารถถอนตัวจากการสัมภาษณ์ได้ตลอดเวลาและเลือกที่จะไม่ตอบคำถามใด ๆ ที่รู้สึกลำบากใจที่จะตอบ อนึ่ง ในการเข้าร่วมการสัมภาษณ์นี้ ผู้เข้าร่วมจะไม่ได้รับค่าตอบแทนใด ๆ

ข้าพเจ้าขอบพระคุณเป็นอย่างยิ่งที่นักศึกษายินยอมเข้าร่วมการสัมภาษณ์นี้ และข้าพเจ้ายินดีตอบคำถามต่าง ๆ ที่นักศึกษาอาจมีเกี่ยวกับงานวิจัยหรือการสัมภาษณ์นี้ โดยนักศึกษาสามารถติดต่อข้าพเจ้าได้ที่อีเมล์ kanchana_bkk@yahoo.com หรือหมายเลขโทรศัพท์ 081-451-9655

การให้ความยินยอม

ข้าพเจ้าได้อ่านและรับทราบเกี่ยวกับงานวิจัยว่าด้วยการรับรู้เรื่องความสามารถในการสื่อสารข้ามวัฒนธรรม (intercultural communicative competence) ของผู้เรียนและครูสอนภาษาอังกฤษชาวไทยโดยตลอดแล้ว โดยการลงนามในหนังสือยินยอมนี้ ข้าพเจ้ายินดีเข้าร่วมการสัมภาษณ์เพื่อติดตามผลของงานวิจัยนี้

(ลงนาม) _____ ผู้เข้าร่วม

(_____)

วันที่ _____

Appendix F

Teacher Informed Consent Form for Participation in the Study of Thai EFL Learners' and Teachers' Perceptions toward Intercultural Communicative Competence: Its Roles and Possibilities for Integration into Thai EFL Classrooms

My name is Kanchana Cheewasukthaworn, a doctoral student from the Graduate School of Language and Communication, the National Institute of Development Administration (NIDA). Presently, I am carrying out a study pertaining to Thai EFL learners' and teachers' perceptions toward the intercultural communicative competence. It is anticipated that this study's findings will be beneficial to the development of English language teaching in Thailand.

By reading this consent form, you are cordially invited to participate in a follow-up interview which will last approximately one hour. The follow-up interview aims to gain further information concerning your answers provided in the Teacher Perception Questionnaire that you have previously completed, including your experiences of English language teaching in tertiary education and other related issues.

There are no known risks in this interview. The data collected in this interview will be treated confidentially. All participants' names will be made pseudonymously and will not be disclosed. The data will be made available only to the researcher. Also, the participants may withdraw at any time and may choose not to answer any question that they feel uncomfortable in answering. There is no compensation for participating in this interview.

Your kind participation in this interview is greatly appreciated. I would be happy to answer any queries you may have about my study or the interview. Please feel free to reach me at kanchana_bkk@yahoo.com or 081-451-9655.

Declaration of Consent
I have thoroughly read and been informed of the study concerning Thai EFL learners'and teachers' perceptions toward intercultural communicative competence. By signing my name in this consent form, I agree to participate in the study's follow-up interview.

(Signed) _____ Participant

(_____)

Date _____

**แบบให้ความยินยอมเข้าร่วมงานวิจัย (ครู) ว่าด้วย การรับรู้เรื่อง ความสามารถ
ในการสื่อสารข้ามวัฒนธรรมของผู้เรียนและครูสอนภาษาอังกฤษชาวไทย:
บทบาทและความเป็นไปได้ในการผนวกความสามารถในการสื่อสารข้าม
วัฒนธรรมไว้ในวิชาภาษาอังกฤษในประเทศไทย**

ข้าพเจ้า นางสาวกาญจนา ชีวาสุขถาวร นักศึกษาปริญญาเอก คณะภาษาและการสื่อสาร สถาบันบัณฑิตพัฒนบริหารศาสตร์ (นิด้า) กำลังดำเนินงานวิจัยว่าด้วยการรับรู้เรื่องความสามารถใน การสื่อสารข้ามวัฒนธรรม (intercultural communicative competence) ของผู้เรียนและครูสอน ภาษาอังกฤษชาวไทย ทั้งนี้ เป็นที่คาดว่า ผลการศึกษาจากงานวิจัยนี้จะเป็นประโยชน์ต่อการ พัฒนาการเรียนการสอนภาษาอังกฤษในประเทศไทย

โดยการอ่านแบบให้ความยินยอมนี้ ท่านได้รับเชิญให้เข้าร่วมการสัมภาษณ์เพื่อติดตามผล (follow-up interview) ซึ่งจะใช้เวลาประมาณหนึ่งชั่วโมง การสัมภาษณ์นี้มีวัตถุประสงค์เพื่อขอ ทราบรายละเอียดเพิ่มเติมเกี่ยวกับข้อมูลที่ท่านให้ไว้ในแบบสอบถามที่ท่านทำไว้ก่อนหน้านี้ รวมทั้ง ประสบการณ์การสอนภาษาอังกฤษในระดับอุดมศึกษาของท่านและประเด็นอื่นที่เกี่ยวข้อง

การสัมภาษณ์นี้ไม่ก่อให้เกิดความเสี่ยงใด ๆ ต่อผู้เข้าร่วม ข้อมูลที่ได้จากการสัมภาษณ์จะ เก็บไว้เป็นความลับ ชื่อของผู้เข้าร่วมการสัมภาษณ์ทุกคนจะทำเป็นชื่อสมมุติและไม่มีการเปิดเผย มี เพียงผู้วิจัยเท่านั้นที่เข้าถึงข้อมูลการสัมภาษณ์ได้ นอกจากนี้ ผู้เข้าร่วมสามารถถอนตัวจากการ สัมภาษณ์ได้ตลอดเวลาและเลือกที่จะไม่ตอบคำถามใด ๆ ที่รู้สึกลำบากใจที่จะตอบ อนึ่ง ในการเข้า ร่วมการสัมภาษณ์นี้ ผู้เข้าร่วมจะไม่ได้รับค่าตอบแทนใด ๆ

ข้าพเจ้าขอบพระคุณเป็นอย่างยิ่งที่ท่านยินยอมเข้าร่วมการสัมภาษณ์นี้ และข้าพเจ้ายินดีตอบ คำถามต่าง ๆ ที่ท่านอาจมีเกี่ยวกับงานวิจัยหรือการสัมภาษณ์นี้ โดยท่านสามารถติดต่อข้าพเจ้าได้ที่ อีเมล์ kanchana_bkk@yahoo.com หรือหมายเลขโทรศัพท์ 081-451-9655

การให้ความยินยอม

ข้าพเจ้าได้อ่านและรับทราบเกี่ยวกับงานวิจัยว่าด้วยการรับรู้เรื่องความสามารถในการ สื่อสารข้ามวัฒนธรรม (intercultural communicative competence) ของผู้เรียนและครูสอน ภาษาอังกฤษชาวไทยโดยตลอดแล้ว โดยการลงนามในหนังสือยินยอมนี้ ข้าพเจ้ายินดีเข้าร่วมการ สัมภาษณ์เพื่อติดตามผลของงานวิจัยนี้

(ลงนาม) _____ ผู้เข้าร่วม

(_____)

วันที่ _____

Appendix G

Item-Objective Congruency (IOC) of Learner Perception Questionnaire

Item	Specialist Scores					Total	IOC
	S1	**S2**	**S3**	**S4**	**S5**	**Total**	**IOC**
1.1	1	1	1	1	1	5	1
1.2	1	1	1	1	1	5	1
1.3	1	1	1	1	1	5	1
1.4	1	1	1	1	1	5	1
2.1	1	-1	1	1	1	3	0.6
2.2	1	1	1	1	1	5	1
2.3	1	1	1	1	1	5	1
2.4	1	1	1	1	1	5	1
2.5	1	0	1	1	1	4	0.8
2.6	1	0	1	1	1	4	0.8
2.7	1	0	1	1	1	4	0.8
3.1	1	1	1	1	1	5	1
3.2	1	0	1	1	1	4	0.8
4.1	1	1	1	1	1	5	1
5.1	1	1	1	1	1	5	1

Appendix H

Item-Objective Congruency (IOC) of Teacher Perception Questionnaire

Item	Specialist Scores					Total	IOC
	S1	S2	S3	S4	S5		
1.1	1	1	1	1	1	5	1
1.2	1	1	1	1	1	5	1
1.3	1	1	1	1	1	5	1
1.4	1	1	1	1	1	5	1
2.1	1	-1	1	1	1	3	0.6
2.2	1	1	1	1	1	5	1
2.3	1	1	1	1	1	5	1
2.4	1	1	1	1	1	5	1
2.5	1	1	1	1	1	5	1
2.6	1	1	1	1	1	5	1
2.7	1	1	1	1	1	5	1
3.1	1	-1	1	1	1	3	0.6
3.2	1	1	1	1	1	5	1
3.3	1	0	1	1	1	4	0.8
3.4	1	1	1	1	1	5	1
3.5	1	1	1	1	1	5	1
3.6	1	1	1	1	1	5	1
3.7	1	1	1	1	1	5	1
3.8	1	1	1	1	1	5	1
4.1	1	1	1	1	1	5	1
4.2	1	0	1	1	1	4	0.8
5.1	1	1	1	1	1	5	1
5.2	1	1	1	1	1	5	1
6.1	1	1	1	1	1	5	1

BIOGRAPHY

NAME	Kanchana Cheewasukthaworn
ACADEMIC BACKGROUND	BA (2nd class honors) (English major), Faculty of Liberal Arts, Thammasat University (1995-1999)
	Graduate Diploma in Thai and English Translation. Faculty of Liberal Arts, Thammasat University (1999-2000)
	Basic Course for Tourist Guide Certificate (Foreign Language) Tourism Authority of Thailand (TAT) and Silapakorn University (2000-2001)
	MA in English Language Studies and Methods, Centre of English Language Teacher Education (CELTE), University of Warwick, the United Kingdom (2004-2005)
PRESENT POSITION	Lecturer, Rangsit English Language Institute, Rangsit University, Thailand.
EXPERIENCES	Translator, Allen & Overy (Thailand) Company Limited, a premier international law firm in Thailand.