

# Intercultural Communication-Based Lessons through Songs: Effects on the Intercultural Competence Development of Thai Tertiary Students

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*The changing of the English profile to English as an International Language (EIL) has broadened the definition of competent users of English around the world to include the ability to shuffle between English in local contexts (Canagarajah, 2013). However, Thai EFL learners continue to show an inability to understand and use English in intercultural communication. This problem is rooted in ineffective pedagogical practices primarily informed by native-speaking (NS) linguistic and cultural norms in English language teaching (ELT) policies in Thailand (Boriboon, 2011). As a result, Thai learners tend to lack the cultural awareness, knowledge and skills needed for success in communicating in cross-cultural contexts, leading them to have low confidence, fear of speaking English, and frequent intercultural communication failures. This study aims to investigate the use of songs as a means to increase students' Intercultural Communication Competence (ICC). By incorporating ICC through songs in the English as a Foreign Language (EFL) classroom, it is believed that students will develop higher ICC, which includes cognitive, skill, and affective aspects. Quasi-experimental research with 43 third and fourth-year students at one government university in Bangkok was undertaken over 17 weeks in an English through Songs course. ICC questionnaires were used as a pretest and posttest to determine ICC levels, while focus group interviews yielded supplementary data. Means, SD, T-test results and content analysis were used for data analysis, showing a significant increase in ICC levels resulting from the ICC-based instruction through songs. Therefore, this study concluded that songs can be an effective technique to incorporate ICC into classroom practice and increase ICC levels, while also boosting L2 learning motivation.*

**Keywords** *English as an International Language, English language teaching, intercultural communication, intercultural competence, songs*

## INTRODUCTION

The new social and technological forces unleashed by globalization, transnational business, and economic relationships have generated a significant increase in the number of intercultural interactions (Liu, 2014). English thus enables, and is in turn shaped by, these transcultural flows (Canagarajah, 2013). However, when people communicate with others, they not only select words or form sentences but also make cultural choices. As a result, even people who have good language proficiency may misinterpret cultural signals, which can lead to misunderstanding without the support of cultural knowledge (Beamer & Varner,



2001). It can thus be said that Intercultural Competence is a survival skill in the 21st century (Bok, 2009 as cited in Liu, 2014). There is a range of terms used - Intercultural Competence, Transcultural Communication Competence, Intercultural Effectiveness, Intercultural Communication Competence, with no consistent distinction between these terms (Spencer-Oatey, 2010). According to Deardorff (2004, p. 194) who uses the term Intercultural Communication Competence (ICC), a definition commonly accepted by intercultural scholars defines it as “the ability to communicate effectively and appropriately in intercultural situations based on one’s intercultural knowledge, skills, and attitudes”. Stiftung and Cariplo (2008) also define ICC as the ability to interact effectively and appropriately in intercultural situations; it is supported by specific attitudes and affective features, intercultural knowledge, skills and reflection.

According to Canagarajah (2013), to understand the implications for ELT in postmodern era, we should re-examine the assumptions of the World Englishes model introduced by Kachru (1986). Kachru’s three concentric circles - with the countries traditionally appreciating ownership of English regarded as the inner circle, the postcolonial communities which use English as a second language for intra-national purposes regarded as outer circle, and all the other communities increasingly using English as a foreign language for international purposes regarded as the expanding circle. The model recognized the legitimacy of the new varieties of English in the outer circle and emphasized that the English language is now pluralized rather than a homogeneous language which is characterized by only one norm.

This model implies that to be a competent user of English, the learners may need the ability to negotiate the varieties in other outer and expanding circle communities as well. This orientation to globalization does not mean that postmodern speakers of English have to be proficient in all the existing varieties. But this means rather than focusing on proficiency in only grammar or linguistic features, as a teacher we have to focus on proficiency in pragmatics, sociolinguistic skills of dialect differentiation, interpersonal communication, conversation management, and communicative strategies which are required for successful shuttling between English varieties (McKay, 2005, as cited in Canagarajah, 2013). To accommodate these possibilities, we have to shift from language as a system to language as social practice in our attitude to proficiency, which means that ICC needs to be taken into account.

As English has now attained the status of the language of international communication, the roles of teachers need to be expanded to include those well-attuned to the assumptions and principles regarding teaching English as an international language (EIL), and which also address ICC in classrooms (Renandya, 2012). However, insufficient ICC awareness and skills among foreign language students, including Thai students, is pervasive, leading to an inability to transfer cultural knowledge to facilitate intercultural communication as well as the use of communication strategies to overcome cross-cultural difficulties (Laopongharn & Sercombe, 2009). A few solutions have been proposed by previous researchers to date, but there have not been enough discussions of ICC teaching and practice in EFL classrooms (Chao, 2014; Sun, 2013), particularly in a Thai context. Previous studies revealed that ELT in Thailand tended to focus exclusively on the mastery of linguistic abilities (Choomtong, 2014). Similarly, Wichien and Aksornjarung (2011) found inadequacy

of pragmatic information in course books for undergraduate students. This results in the poor English communicative abilities of Thai students (Ngowananchai, 2013). Most teaching materials, curricula, methods, and even teachers' attitudes are still very much informed by native speaker (NS) ideological norms, both linguistic and cultural, which are incompatible with the current English profile as an international language (Boriboon, 2011). Furthermore, even though some ICC activities to be used in EFL classrooms have been proposed such as introduction to understanding difference through daily interactions, visiting websites or self-analysis on students' identity; exercise completion that builds cultural knowledge, attitudes and skills (i.e. researching cross-cultural non-verbal signals, or class discussion on the selected case studies that lead to intercultural learning) (Berardo & Deardorff, 2012; Corbett, 2010; Tomalin & Stempleski, 1993), few of these proposals used songs to incorporate ICC into classroom practice, or has measured ICC level based on empirical research.

This study then presents an alternative to increase ICC for Thai EFL learners, which may lead to an increase in language ability and motivation through enjoyable means like songs. This potential solution involves the enrichment of ELT curricula implementation incorporating the ICC notion through songs in classroom practice. This implementation is especially appropriate in contexts where learners need the ability to negotiate and shuttle between different speech communities; and where proficiency in communicating with only native speakers is no longer sufficient.

To confirm the existence of the problems, the researcher's teaching experience in Thailand has made it clear that many students have insufficient ability and low confidence in communicating in intercultural contexts because their sociopragmatic knowledge is limited to only inner circle cultural norms (mainly British and North American). Wannaruk (2008) determined that the sociopragmatic and ICC failures among Thai EFL graduates stemmed from insufficient cultural knowledge and strategies such as problems with the use of English refusals. The low level of ICC among Thai students was also affirmed by Rajani Na Ayuthaya and Sitthitikul (2016), whose study concluded that most participants developed significantly more confidence in communicating with others in English after the teaching of three types of culture including global culture, future interlocutors' culture, and students' own culture. The main reason relates to the development of students' ability to transfer and extend cultural knowledge to facilitate their international communication as well as the development of English learning goal beyond native speaking mode imitation, which also support the theory of Matsuda and Friedrich (2011). This increased confidence also encourages them to learn and use language, while also leading to a reduction of foreign language classroom anxiety. Two other scholars confirming this problem among Thai students are Laopongharn and Sercombe (2009), who argue that even though Thais have a long history of studying English, many demonstrate a low degree of proficiency, especially in speaking and writing skills. They go on to claim that this lack of proficiency may be due to issues with ELT curricula and teachers' failure to take intercultural communication into consideration. In many EFL contexts, this has become a source of students' frustration, which subsequently results in failure in language learning (Dogancay-Aktuna, 2005). By increasing ICC, learners can be more effective when interacting with people from other countries, thereby reducing the level of frustration and anxiety (Lee, 2012).



Apart from this, much ELT research to date has emphasized the importance of using different educational resources to enhance foreign language learning, with music considered to be one of the most efficient tools serving this purpose (Kara & Aksel, 2013). Previous studies have shown consistent results on the contribution of music as an educational tool in terms of promoting foreign language learning, lowering anxiety and the affective filter, promoting self-esteem and motivation to learn a new language, aiding memory retention and multiple intelligences, as well as increasing cultural awareness and appreciation (Saglam & Kayaoglu, 2010). Surprisingly, even though much research supports the effectiveness of songs with regard to language and cultural learning, songs have not been used to the full extent. Even though the previous studies incorporated ICC in their classroom practice, most of them incorporated ICC through other means into classroom practice in Thailand and elsewhere. In other words, very few studies related ICC to the use of songs. Few studies were found, for example, Shayakhmetova, Shayakhmetova, Ashrapova, and Zhuravleva (2017) investigated the use of songs in developing intercultural competence by creating a set of exercises based on the use of songs. A survey on the effectiveness of using songs in EFL class on the developing of intercultural competence was used as well as a test to check the knowledge of the history and culture of Britain. The results showed the expediency of using song to develop intercultural competence and arouse interest among students. Another study which presented the use of songs to incorporate cultural knowledge was conducted by Petrus (2012) who explored the way in which music can be used as a teaching resource to help develop cultural awareness in the target language by conducting interviews. Students who have recently performed their pre-service teacher training were interviewed to explore if they have used songs during teaching activities and if they were aware of the teaching possibilities provided by songs. They reported various reasons for using music as a valuable teaching resource: to improve listening, reading, pronunciation, and cultural awareness, and allow students to pay attention to the subject matter. However, not all respondents have used songs while performing their teaching due to a lack of teaching experience these would-be teachers might have been afraid to bring new activities to replace the old ones. Other ICC research with no relation to songs include Choeichaiyapoom's study (2013) which examined the effects of English instructions using intercultural approach on intercultural awareness of Thai upper secondary school students and investigated their opinions towards the instructions. The results showed a significant difference between the mean scores from the pre and post intercultural awareness test, while the students reported positive attitudes through the questionnaires and logs. The materials and activities in each lesson included newspapers, magazines, films, email, but they were not in relation to music. Noonkong, Damnet, and Charttrakul (2017) investigated the pragmatic competence of Thai Engineering students when making complaints and apologies through twelve sessions of a pragmatic consciousness-raising approach (PCR). Perceptions toward the PCR teaching activities were examined. Pre-test and posttest written discourse completion tests and a semi-structured interview were used. The results revealed significant development of students' pragmalinguistic and sociopragmatic abilities in both complaints and apologies, and considered the PCR class to be beneficial.

In relation to research on the use of songs without ICC concept, Phisutthangkoon and Panich's study (2016) investigated the effectiveness of song activities on vocabulary learning and retention and explored students' opinions towards song activities with 40 first year

students, where song activities, a pretest, two posttests, and a questionnaire were used as research instruments. The results showed a significant difference between the pretest and posttest mean scores of the students' English vocabulary achievement. Lam Nga Kit (n.d.) also studied the effectiveness of using songs incorporated with other activities to increase students' motivation and confidence to speak English in an EFL or a Cantonese dominated environment. This research study was conducted at YLPMSAA Ying Yip Primary School with thirty-two primary students. This action research showed the effectiveness of using songs incorporated with other activities such as body movements, dance and mini-drama to motivate students and develop their confidence in speaking.

In short, even though there are quite a lot of attempts to use music in language classroom practice to increase motivation and language achievement, few of them used music as a means to increase ICC level of learners and measured ICC based on empirical study, including Thailand. This study then presents an alternative to increase ICC for Thai EFL learners, which may lead to an increase in language ability and motivation through enjoyable means like songs. In addition, among the two paradigms (explicit vs. implicit) for teaching ICC (Fabregas Janeiro & Nuno de la Parra, 2013), an explicit teaching approach plus the use of songs was proposed in this study as an effective means to increase ICC among Thai students.

## **NEED FOR THE STUDY**

Even though research has found music to be an efficient educational tool enhancing foreign language learning (Kara & Aksel, 2013), its use has not been discussed in full extent in relation to the ICC framework as a means to increase students' ICC, and very few empirical research have been conducted in which ICC is measured after of the incorporation of songs. According to Yarmakeev, Pimenova, Abdrafikova, and Syunina (2016) and Engh (2013), they pointed out that there has been a lack of empirically based research existing on the topic of the cultural significance of songs, even though songs have shown to help learners to look deeper into the cultural heritage of different societies and better understand the values of people whose language we learn. In addition, while ICC theory has gained acknowledgement in the last three decades, there has been far less discussion of the pedagogical implications specific to its usefulness in classroom practice (Sun, 2013), in particular through effective means like songs. Moreover, according to the National Curriculum B.E. 2544, two of the main objectives related to culture are to enable learners to understand the relationship between language and English native speaking cultures and subsequently bringing this knowledge to bear in real life situations ; and to enable learners to understand the similarities and differences between the language and cultures of English speaking countries and then using this knowledge in real life appropriately. However, with respect to Thailand, educators have not yet paid heed to these objectives (Choeichaiyapoom, 2013; Laophongharn & Sercombe, 2009). One of the main reasons based on previous studies is that ELT in Thailand tended to focus exclusively on the mastery of linguistic abilities (Choomtong, 2014), where inadequacy of pragmatic information was found in course books for undergraduate students (Wichien &



Aksornjarung, 2011). Consequently, this has resulted in the poor English communicative abilities of Thai students (Ngowananchai, 2013). This study will hopefully fill in these gaps in ELT research in terms of ICC maximization and pedagogical practice.

## **SIGNIFICANCE OF THE STUDY**

This study can contribute to both teaching and learning aspects by providing alternatives or guidelines for English teachers or administrators who are aware of the importance of ICC in ELT. It is hoped that they will then be able to bolster students' enthusiasm and better equip them for intercultural communication by making use of modern teaching means like songs as part of an enriched curriculum that truly reflects the current English profile as an international language. Also, the study may offer another effective method to enhance learners' intercultural competence to be ready to engage in the EIL world where the ability to negotiate with diverse Englishes and people from different cultural backgrounds is needed.

## **AIMS AND RESEARCH QUESTIONS**

This study aims to investigate the effectiveness of the use of songs as a means of incorporating ICC into EFL classroom practice and maximizing the ICC level among Thai tertiary students, as well as to explore students' perceptions of ICC-based lessons through songs. The two research questions include the following:

1. Does the incorporation of ICC through songs in an English course help EFL Thai tertiary students to develop their ICC?
2. What do EFL Thai tertiary students think about ICC-based lessons through songs?

## **LITERATURE REVIEW**

### **ELT situation in Thailand**

English in Thailand is considered EFL. According to Laopongharn and Sercombe (2009), Thai students are required to meet the goal of being intercultural speakers and having the ability to engage in the ASEAN Community and international business situations where English might often be the preferred medium of interaction. However, ELT policies in Thailand are still very much informed by NS ideology (Boriboon, 2011). Most Thai teachers believe that the goal of English learning is just to help students achieve NS models, including cultural norms, and teachers usually fail to take ICC into consideration. As a result, most Thai students haven't been prepared to interact with other NNS speakers, leading to frequent failures in real-life interactions (Laopongharn & Sercombe, 2009). ELT curricula in Thailand are based on limited definitions of communicative competence entailing only the norms of social interaction in one sociocultural community, namely the inner circle norms, while ignoring 'the understanding differences in interactional norms between sociocultural groups' (Byram & Fleming, 1998). This results in an inability to handle cross-cultural

communication and the problems that arise (Kubota, 2012). Rajani Na Ayuthaya and Sitthitikul (2016) and Matsuda and Friedrich (2011) note that with the narrow presentation of cultural knowledge and communication strategies in English classrooms in many EFL contexts, including Thailand, students tend to develop harmful stereotypes and are unable to extend and transfer their cultural knowledge to facilitate international communication, which are obstacles for communication success.

### **ICC and language learning**

As the world has become increasingly interrelated, ICC has gained importance for it can play a significant part in the success of intercultural communication; on the other hand, neglecting the need for fluency in intercultural communication leads to variety of difficulties (Kim & Hubbard, 2007, as cited in Mirzaei & Forouzandeh, 2013) such as negative stereotype, disrespectfulness, or inability to select communication strategies to facilitate communication breakdown in intercultural communication (Matsuda & Friedrich, 2011).

Recognition of these changing needs raises questions about the validity of the pedagogic model based on the native-speaker notion of communicative competence in relation to EIL. This has led to suggestions that it should be replaced by a new notion of communicative competence that takes into account the pedagogic models of successful bilinguals with intercultural competence in ELT (Alptekin, 2002). Taking the concept of socio-cultural competence as the starting point, in the early 1990s, Byram has brought a shift in focus from the linguistic aspect towards the communicative aspect of language in the field of ELT at the present time. Forming the basis of foreign language education today, Common European Framework of Reference for Languages has been influenced by Byram's model of Intercultural Communication Theory which aimed to develop intercultural speakers who ability to see how different cultures relate to each other in terms of similarities and differences, and to look at themselves from an external perspectives when interacting with representatives from other cultures (Larzen-Ostermark, 2008). Byram (1997) suggests that the foreign language classrooms' focus should not be merely on preparing students to communicate without mistakes, but to communicate openly. Teachers need to help students learn about different cultures and develop intercultural awareness through activities where the "other's" culture, values, and behaviors are considered. Another scholar Deardorff (2006, p.13) also considered this shift and defined intercultural competence as the "ability to communicate effectively and appropriately in intercultural situations based on one's intercultural knowledge, skills, and attitudes". With this shift, learning methods and strategies, learner differences, experiences, attitudes and recognizing others are given importance (Karabinar & Guler, 2012).

Unsurprisingly, a significant criticism of Chomsky's model of communicative competence is that it explains language from the narrow notions of linguistic competence with no regard for appropriateness and is only based on an ideal hearer-speaker in a homogeneous society. This has led to a clear shift toward scholars acknowledging the importance of communicative competence, which encompasses knowledge of both the rules of grammar and of language use appropriate to a given context (Alptekin, 2002). According to Cetinavci



(2012), communicative competence remains *incomplete* without ICC as it ignores the need for cultural awareness in a world where countless people with different first languages engage in a myriad of intercultural interactions via English. Therefore, ICC entails understanding differences in the interactional norms between sociocultural groups (Laopongharn & Sercombe, 2009).

McKay (2012) and Matsuda and Friedrich (2011) agree that being a competent EIL user goes beyond mere linguistic competence and must include developing an understanding of the varieties of English, intercultural awareness, along with negotiation skills and communicative strategies. This is reflected in the recent change in the conceptualization of foreign language learning toward being defined in terms of ICC, in which the goal is to train learners to become *intercultural speakers* who know the universal rules of intercultural communication (Gu, Meng & Li, 2012). Arasaratnam (2006) also supports the link between ICC and learning motivation through his model, which shows positive relationships between ICC and variables such as the motivation to interact with people from other cultures.

Another issue concerning ICC and language learning discussed in previous studies is whether ICC is something that must be learned explicitly or rather is gained through exposure. According to the results of the studies of Liu (2014), and Fabregas Janeiro and Nuno de la Parra (2013), the experience of residing in a foreign culture or intercultural experience alone are clearly insufficient in terms of improving learners' ICC and not necessarily a significant predictor of the perceived level of ICC. Rather, it seems ICC needs to be learned, hence justifying the importance of incorporating ICC teaching in classroom practice.

### **ICC prospectives and ELT implications**

According to Lopez-Rocha (2016, p. 109), "it is our responsibility, as language teachers, to create the conditions for students to develop ICC to prepare them to interact in intercultural and diverse environments. In other words, language teaching should incorporate skills and strategies for developing cultural awareness leading to ICC for global citizenship". Culture teaching approaches should move from the descriptive to the interactive, fostering interactions and discussion leading to self-awareness, openness, and transformation. Lee (2012) also asserts that ICC can be fitted into actual EFL classrooms where teaching and learning ICC can be a pivotal contextual factor facilitating proficiency and competence among all varieties of English in today's globalized world.

Many scholars (Kubota, 2012; McKay, 2012; Matsuda & Friedrich, 2011) suggest that raising ICC awareness along with developing ICC knowledge, skills and strategies should be crucial aspects of language pedagogy in EFL contexts, including Thailand, as this seems to be an efficient way to help learners avoid cultural shocks and misunderstandings due to the lack of cultural knowledge and skills. The current English profile as an international language and students' communicative needs have important implications for ELT. The pedagogical models that view intercultural competence as necessary for successful bilinguals in international and intercultural communication should be taken into account.

In this study, according to Lopez-Rocha (2016), curriculum design to incorporate ICC in classroom practice should take into consideration Deardorff's (2006) Process Model of ICC, which emphasizes the development of self-awareness, openness, and transformation, and in fact serves as a common ground for various models and approaches to the development of ICC. In previous studies, the general consensus has been that ICC can be characterized in terms of three dimensions, namely, cognitive, behavioral, and affective (Sercu, 2004). Analysis of Deardorff's (2006) framework of ICC development is composed of three components: knowledge referring to cognitive aspect; skills referring to behavioral aspect; and attitudes referring to affective aspect. To illuminate, cognitive complexity is associated with the ability to relate to others and construct messages that meet their needs in intercultural interactions. The behavioral dimension refers to the ability to engage in the behavior of intentionally seeking interaction with people from other cultures, adapting or changing communication patterns according to the other, and forming friendships with people from other cultures. Finally, affective empathy relates to associates with the ability to engage in emotional decentering and emotionally connect with someone from a different culture (Arasaratnam, 2009).

### **Use of songs in ELT**

The findings of previous studies have supported the pedagogical value of songs mainly in three aspects: linguistic and cultural learning reasons; cognitive reasons; and affective reasons or learners' motivation (Schoepp, 2001). Regarding the linguistic reasons, according to Maess, Koelsch, Gunter, and Frieferici (2001), neurological research has shown that musical and lingual processes occur in the same section of brain, and there are significant similarities between musical and lingual syntax. Sevik (2011) concludes that the repetitive nature of songs and the power of the relationship between the melody and the lyrical content reinforce the internalization of language. Puchta, Devitt, Gerngross, and Holzmann (2012) support this, asserting that this is due to the strong mnemonic function of rhythm, rhyme, and catchy tunes, which makes language memorable and more easily transferred to learners' long-term memory. As for cultural learning, Saricoban and Metin (2000) and Kirsch (2008) point out that songs are one of the most culturally rich resources that can easily be used in language classrooms. As for cognitive reasons, Schoepp (2001) contends that songs offer opportunities for developing automaticity, which is significantly related to learners' motivation and learning attitude. As for affective reasons, Schoepp (2001) suggests that the pleasure aspect of learning language through music is directly related to affective factors, which include feelings, anxiety, frustration, motivation and confidence. Based on Krashen (1985), learners with low anxiety, stress, or affective filters are likely to process their language input better than those with high affective filters. This could be because learning English through songs provides a non-threatening atmosphere for students (Sevik, 2011). In short, the use of songs can serve linguistic, cognitive, and affective needs of learners.

### **Principles reflected in ICC-based lessons through songs**

The ICC framework used in this study was adapted from Deardorff (2006) who gives importance to ICC development in three aspects: knowledge (cognitive), behavioral (skills),



and attitudes (affective) and make sure all designed lessons allow students to develop all these three aspects. In addition, this study designed all nine ICC-based lessons by adapting from the lessons, activities, and materials proposed by Matsuda and Friedrich (2011), Wintergerst and McVeigh (2011) and Tomalin and Stempleski (1993). The main concept is that ICC classes require the curriculum to give equal importance to three aspects: learners' own cultural knowledge; other cultural knowledge (both NS and NNS); and 'global culture'. From these three sources of cultural knowledge, eight types of activities as described by Tomalin and Stempleski (1993) were adapted to design nine ICC-based lessons through songs: Recognizing Culture and Cultural Identity; Examining Patterns of Everyday Life; Examining Patterns of Communication (verbal and non-verbal); Recognizing Cultural Images, Symbols, and Products; Working with Global Culture/Global Problems, Examining Cultural Behaviors & Using Communication Strategies; Examining Stereotype & Extending Cultural Experiences; and Exploring Values & Attitudes.

Activities primarily focused on listening to the songs which allow teachers to introduce the related cultural topics such as cultural identity (i.e. song '7 years old' by Lucas Graham), global culture (i.e. song 'Heal the world' by Michael Jackson), communication strategies (i.e. song 'Roar' by Katie Perry), or stereotype and prejudice as intercultural communication barriers (i.e. song 'Where is the love?' by The Black Eyed Peas). Then, the introduction of the selected cultural topics through songs were followed up by activities such as listening comprehension and filling in the blanks, cultural lectures, group discussion on cultural critical incidents, self-identity analysis, examining withholding stereotypes, cultural role plays, and reflections on English-speaking culture from various countries compared to learners' own culture. Instructional materials included songs from YouTube, music videos, movies, the Internet, stories, interviews, etc. (Matsuda & Friedrich, 2011; Tomalin & Stempleski, 1993; Wintergerst & McVeigh, 2011).

### **Previous studies of ICC in classroom practice**

There have been various studies on ICC issues; however, few of them discussed ICC theory in relation to the use of songs in classroom practice. The relevant research is as follows. Shayakhmetova et al. (2017) investigated the use of songs in developing intercultural competence by creating various exercises based on the use of songs. A total of 130 first-year students aged 19-20 years old at the Institute of Philology and Intercultural Communication at Kazan Federal University were included in the study. The questionnaires of teachers and students to determine the effectiveness of using songs in EFL class on the developing of intercultural competence were used as well as a test to check the knowledge of specific culture of Britain. The results showed the usefulness of using song to develop intercultural competence and stimulate interest among students. Another study was conducted by Petrus (2012) who explored the way in which music can be used as a teaching resource to help develop cultural awareness in the target language by conducting interviews with ten students at Babeş-Bolyai University of Cluj-Napoca, Romania, who had recently performed their pre-service teacher training. The participants were interviewed after completing teaching practice to explore if they have used songs during teaching activities and if they were aware of the teaching possibilities provided by songs. They reported various reasons for using music as a valuable teaching

resource: to improve listening and reading skills, to improve pronunciation and allow students to pay attention to the subject matter. Other ICC research include Choeichaiyapoom's study (2013) which examined the effects of English instructions using intercultural approach on intercultural awareness of 31 Thai eleventh-grade students and investigated their opinions towards the | instructions. The questionnaires and interviews were used as the main instruments. The results showed a significant difference between the mean scores from the pre and post intercultural awareness test, while the students reported positive attitudes through the questionnaires and logs. Moreover, Lee's study (2012) evaluated a pilot World Englishes Program (8 classes for 90 minutes every other week) at Chukyo High School in Japan with 23 second-year students. The results indicated that the program successfully developed intercultural awareness and knowledge, positive attitudes and confidence in the students with regard to speaking English, in addition to lessening anxiety and encouraging class participation. Another researcher Chantamala (2008) examined the effects of cultural experiential instruction on English oral communication ability of lower secondary school students during 10-week experiment. The participants were 45 lower secondary students who studied at Saipanya school. The results revealed that the posttest mean scores from English oral communication test of the students were higher than the pretest mean scores at the significance level. Also, the students showed the development of their English oral communication, self-awareness, cultural behaviors, cultural explanation, and positive opinions after receiving cultural experiential instruction. Genc and Bada (2005) also studied the effects of cultural learning on 38 Turkish third-year students ranging between 21-25 years of age at the English Language Teaching Department of Cukurova University and investigated their opinions on the class based on a 28-hour culture course. The results indicated a contribution to students' language learning and cultural awareness, as well as students' better attitudes towards the target cultures. Finally, Matsuda and Duran (2012), and Tomalin and Stempleski (1993) have suggested various ICC activities for traditional English classrooms, which are useful for teachers who are aware of ICC in ELT. According to the previous research, this study will hopefully fill in the gaps of previous ELT research in terms of ICC maximization through a valuable means like songs which have not much been discussed on empirical research or used to a full extent in classroom practice.

## **METHODOLOGY**

### **Research design**

This study used a mixed-method approach in line with Dornyei's (2007) suggestion that more than one method is necessary for classroom research in order to understand what is happening in such a complex environment. This study employed a one-group experiment as the main approach, with qualitative inquiries (focus group interviews) to increase the validity that the results were due to the treatment (ICC-based lessons through songs), not other variables.

### **Research setting and participants**

The participants in this study were a class of the third and-fourth-year non-English major students from various faculties in both Arts and Science fields such as Humanities, Fisheries,



Agro-Industry, Social Science at one government university in Bangkok, Thailand. They were all Thai. Their ages ranged from 20-22. There were 43 students- 18 males and 25 females who had passed compulsory English courses including Foundation English II and Foundation English III. To meet certain practical criteria, students were assigned to enroll in an appropriate English course level as determined by the Office of the Registrar (2016) at this government university. The participants were in intermediate level of proficiency and enrolled in the Foundation English IV course. They have never taken any course related to ICC concepts prior to attending this course. The participants took this course - English through Songs, which is an elective course during the second semester of the academic year 2016. This course focused on improving listening, speaking, reading and writing through music as the main means of teaching materials, and succeeding in applying all the learning skills in their future careers, where English is needed.

## **Data collection**

Data was gathered in the second semester of the 2016 academic year. The semester covered 17 weeks, running from January to May. Six of those weeks were devoted to university activities, so the actual data collection took place over 11 weeks, separated into nine weeks of ICC lesson plans plus two weeks for the ICS questionnaire pretest and posttest. Each lesson took 1.5 hours. To answer the two research questions, three main instruments were used as follows.

### **1. ICS questionnaire**

A 37-item Intercultural Competence Scale (ICS) questionnaire was used to measure ICC, mainly adapted from Chao (2014) and Choeichaiyapoom (2013), and expanded upon ICC framework of Deardorff (2006) and Tomalin and Stempleski (1993). Validation by three experts through the Item Objective Congruence (IOC) process was done. The pilot test showed high reliability of 0.900 using the coefficient of Cronbach. All items were scored on a 4-point Likert scale ranging from 1 (strongly disagree) to 4 (strongly agree). The interpretations of means were as follows: 1.0-1.75 means strongly disagree; 1.751-2.5 means disagree; 2.51-3.25 means agree; and 3.251-4.0 means strongly agree. The minimum score was 37 points, while the maximum was 148 points. A higher score showed a high level of ICC, while a lower score showed a low level of ICC. The questionnaire contained five aspects based on Chao (2014): 1) affective orientation (refers to person's emotional reaction and attitudes to the diversity of foreign cultures and their people); 2) cognitive orientation (refers to cultural knowledge and belief systems); 3) behavioral performance (refers to a person's outward manifestation of language ability i.e. the use of communication strategies, flexibility in verbal and non-verbal behaviors); 4) metacognitive orientation (refers to ability to plan before intercultural communication and self-monitoring and reflection of the cultural information people use during and after intercultural interaction); 5) self-efficacy (refers to a person's self-confidence to cope with others and effective self-adjustment in intercultural settings). All 37 items were written in the Thai language to assure valid answers (see Appendix A).

## **2. Lesson plans based on ICC through songs**

Nine lesson plans based on ICC through songs were used with the experimental group as the treatment to explore their effects on increasing ICC levels. The researcher collected and then used songs and materials representing various English cultures. The song selection criteria proposed by Abrate (1983) were applied in this study, which included the students' level of proficiency as well as the musical accompaniment and speed of the songs. In terms of grammar, the lyrics chosen were easily comprehensible with the correct use of grammar in parallel with the core grammar structures to be taught based on the course syllabus. The nine lesson plans were designed to reflect all eight ICC principles adapted from Tomalin and Stempleski (1993) and Seelye (1988), and were integrated into the existing core grammar points, topics, and course objectives based on the Foundation English IV-English through Songs Course. The activities were adapted from Matsuda and Friedrich (2011), Wintergerst and McVeigh (2011), Tomalin and Stempleski (1993), and Murphey (1990), and expanded upon by the researcher (see the sample lesson plan in Appendix B).

## **3. Focus group interviews**

Focus group interviews were used to supplement the results from the ICS questionnaires in order to determine if the explicit teaching of ICC through songs helped develop ICC as well as to help answer the second research question: What do the students think about ICC-based lessons through songs? Ten voluntary students were selected from those who showed a significant increase in ICS scores between the pretest and posttest. These students were further separated by gender (5 males/5 females) and field of study (5 arts/5 science). The researcher developed ten guideline questions, validated by three experts, piloted and revised them before their actual use. The guideline questions were divided into 2 main sections: first section focused on the participants' background information i.e. name, faculty, year of study; second section focused on their perceptions towards ICC-based lessons through songs i.e. What do you like or dislike about learning in this course? And why?, Did you find any differences in this course compared to the previous English courses you have taken? If yes, in what way?, Do you think it is important to teach intercultural communication in English course and what are the reasons?, What are the factors that helped you develop intercultural competence in this course?.

## **Procedures**

Before the experiment, the ICS questionnaires were given as a pretest, taking about 15 minutes. Prior to the tests, the participants were told the purpose, informed about the ethical issues and given the consent forms. During the experiment, nine ICC through songs lessons began in the third week and continued until week 14. The target grammar points, expressions and vocabulary based on the course syllabus were embedded in all the designed ICC lessons. During class, students listened to English songs with selected cultural content and engaged in activities including identifying idioms and vocabulary from the songs, cultural lectures, group discussion on critical incidents based on variety of cultural contexts, identity and subculture self-analysis, examining withholding stereotypes, cultural role plays, and reflections on



English-speaking culture from various countries compared to learners' own culture. Instructional materials included songs from YouTube, music videos, movies, the Internet, stories, interviews, etc. After the experiment on the last day of the course, the ICS questionnaires were given as a posttest, with the purpose of the study and ethical issues explained again. Then, the scores were checked to select ten participants to join the focus group interviews one week later. The duration of the interviews was about two hours and they were conducted in Thai to ensure the validity of the responses.

## **Data analysis**

To answer the first research question, scores from the ICS questionnaires were calculated for means and standard deviations. A dependent sample t-test was used to find any significant differences in the pretest and posttest ICS scores within the group. To answer the second research question, qualitative content analysis (QCA) adopted from Schreier (2012) was used to analyze the data from the interviews based on partial transcripts. The steps involved units of data that were sorted into predetermined categories adapted from Chao (2014) and Sevik (2011) in relation to the ICC framework (i.e. students' ICC development including the cognitive, skill, and affective aspects, students' perceptions on the explicit ICC teaching in English class through songs including the linguistic, affective, and cognitive aspects). The large amounts of data were reduced and significant repeating patterns were carefully identified.

## **RESULTS AND DISCUSSION**

To discuss the first research question, the results from the ICS questionnaires in Table 1 and from the focus group interviews will be presented.

### **1. Effectiveness of ICC lessons on ICC development reported in the ICS questionnaire**

According to Table 1, the t-test results indicated that there was a significant difference in the pretest and the posttest mean scores of the experimental group at 0.05 level (sig. = .000), with the posttest mean significantly increasing to a higher level from the pretest in all components, including affective, cognitive, and skill. In detail, for the comparison of the indication level of ICC between the pretest and posttest, the four components - affective, cognitive, skill, and self-efficacy – the first one (affective) presented level change from agree to strongly agree, and the last three components presented level change from disagree to agree, while the other one – meta-cognitive remained the same at agree level. Still, based on the statistical analysis, there was a statistically significant difference in all five ICC components between the pretest and posttest, which indicated the effectiveness of the ICC-based lessons through songs in increasing ICC level among the students.

**Table 1**  
**The Overall ICC Results of the Pretest and Posttest from the ICS Questionnaires**

ICC (Component)	Mean		SD		Dependent sample t-test	
	Pretest	Posttest	Pretest	Posttest	t value	Sig.
1. Affective orientation	2.93	3.42	0.30	0.28	9.820	.000
2. Cognitive orientation	2.26	2.96	0.29	0.41	10.402	.000
3. Behavioral performance (Skill)	2.29	2.95	0.38	0.46	8.827	.000
4. Meta-cognitive (cognitive)	2.80	3.23	0.48	0.41	5.177	.000
5. Self-efficacy (affective)	2.50	3.15	0.49	0.51	6.252	.000
<b>Total</b>	<b>2.51</b>	<b>3.11</b>	<b>0.27</b>	<b>0.34</b>	<b>11.231</b>	<b>.000</b>

*Note. Significant at the  $p < .05$  level.*

## 2. Students' views on ICC lessons through songs reported in focus group interviews

The focus group interviews were employed to explore the participants' views on the effectiveness of the incorporation of ICC through songs in terms of increasing their ICC levels. The students' views were grouped in two main categories: 1) students' ICC development, including the cognitive, skill, and affective aspects adapted from Chao's framework (2014); 2) students' perceptions on the explicit ICC teaching in English class through songs, including the linguistic and cognitive aspects based on Sevik's framework (2011).

### 2.1 Students' ICC development

#### a. Cognitive aspect

The majority of the participants reported that the explicit ICC teaching helped them develop an understanding of cultural symbols and values; become aware of the historical, cultural and political forces that shape society; as well as gain appreciation for how language interacts with culture. These views also indicated their metacognitive development, which means that the students were also aware of how individual's cultural backgrounds could affect communicative behaviors. The ICC-based lessons where the students listened to the songs Thriller, Candlelight Blue, Flightless Bird, Heal the World, etc., especially assisted them in expanding their views and recognizing the cultural symbols, values and attitudes of people in cross-cultural contexts. The following are examples indicating how most students developed their ICC in cognitive and metacognitive aspects by showing ability in self-monitoring and reflection of the cultural information people use during and after intercultural contact. S1-10 refers to participants/students number 1 to 10.

*I have studied with foreign teachers in Listening-Speaking class before. There was superficial cultural content, i.e., greetings or food in native speakers countries like the US and UK. I feel*



*it was not enough to really understand why people do what they do. And I didn't know what the culture really is or that there are actually two types - big and small culture – and one affects the other. This course made me realize that culture is deep. Other teachers never taught why people from different countries eat like this or behave like that. I never learned to perceive from others' views. But now I understand more why some people do or don't do something. This is because they have their own culture. They believe and think that way for a reason. For example, buying a second-hand car for children aged 16 in US culture is normal as it is a symbol of grown-up life; or why Chinese people speak loudly much of the time. How they behave in fact has reasons and reflects their values. The problem is we are not aware that people come from different places, with different weather, histories and political systems. They are not like our countries. In the past I didn't get this idea fully, so I always stayed in my place and avoided communication. But now it has changed. (S3)*

The results showed that most students developed their ICC in terms of the cognitive aspect through gaining more understanding of the selected cultural topics such as cultural symbols, ways of life, values and global culture through explicit ICC teaching. This supports Matsuda and Duran (2012) regarding the importance of teaching broader cultural knowledge which goes beyond the knowledge of bowing or using chopsticks, but rather introducing family or other institutions' values or beliefs of various cultural contexts in order to enable students to extend their cultural knowledge and facilitate new and unexpected situations in cross-cultural communication.

Moreover, from the teaching of global culture through songs i.e. 'Heal the world', 'Another day in paradise', 'Where is the love?' in the classroom, most students developed broader understanding in language learning goals beyond test-taking or linguistic achievement. The increase in this global cultural knowledge through the careful selected songs helped them to recognize language learning as a tool for affecting positive global changes rather than just a process of imitating native speaker speaking modes as supported by Matsuda and Duran (2012).

*I really like that teacher introduced global culture in class. It helped me realize how lucky we are. We used to think how boring or bad our life was, but when I learned in this class I realized that there are so many others in the world who are in worse situations than us. I got more than language learning from this class. The teacher expanded the class beyond the language classroom by opening new perspectives and learning goals. In addition to passing tests, we should learn to use English as a communication tool to bring good things to this world. (S5)*

The sample result above showed that most students become more aware that gaining the ability to articulate one's convictions to an international audience and bring about positive global change is a more important objective for language learning than only imitating native speaker speaking modes or passing examinations, which is important part of intercultural awareness and competence as supported by Matsuda and Duran (2012).

### **b. Skill/Behavioral aspect**

The majority of participants expressed that they had more confidence and developed their ability to use English to communicate in the real world outside the classroom compared to before they were explicitly taught the communication strategies (i.e. repetition, paraphrasing, circumlocution, word coinage, giving out examples, making a comparison). This is because they learned how to repair

communication breakdown by selecting various strategies rather than avoiding communication like before.

*I feel that I have a lot more choices to help me communicate successfully outside class. In the past, I just walked away when I met foreigners who wanted to ask for directions. I had no way to make them understand. I only studied grammar and vocabulary. I think it was not enough in real life. But now I have strategies to select from, and I want to try more. And when I used them, they really worked...like there were Chinese tourists that asked me directions to Central Embassy by BTS (skytrain). They asked which station to get off at. They didn't speak good English and didn't quite get what I explained because I also couldn't think of the English words that I should use. So I tried to use simple words instead and speak more slowly. Then I tried to give examples and repeated to them. Now I feel more confident because I know I have ways to get by. (S6)*

These statements give credence to the importance for language teaching to be integrated with teaching cultural knowledge, in particular communication strategies, as addressed by Kubota (2012) and Kirkpatrick (2007), because this can help learners develop more confidence in their ability to communicate in English when confronting interlocutors from different cultural backgrounds.

### **c. Affective aspect**

The majority of the participants reported that the explicit teaching of ICC in the English course through songs helped them develop their ICC levels, in particular, the affective aspect, by reducing their own prejudice towards other cultures. When considering some long-held stereotypes about cultural behaviors, they began to see these more as legitimate differences. The ICC lessons where the students were introduced with the songs 'Love is colorblind' and 'What if' and asked to discuss the concept of stereotype and prejudice from the songs, followed by mini-cultural lecture by an invited guest speaker from China to share miscommunication experience in Thailand that was caused by some negative stereotypes especially assisted them in uncovering and adjusting their attitudes to be more open-minded and respectful to different cultures.

*After listening to Minhui's talk, it helped me open my mind and better understand Chinese people or people from different cultures that come to our country. I also better understand different views about how others see Thai people. Or some actions that they do and I don't understand or don't like, now I realize it is not all of them doing that. We should not make judgments based on their nationality. I used to think that all Chinese are rude and always speak loudly and I never liked it. Or I used to think all British people are snobbish and arrogant and I'm afraid to talk to them. Actually, it is not everyone in that country. When we have a bad attitude, it is like our communication is shut down automatically as we don't have an open mind, don't want to talk and discriminate. The song 'What if' and Minhui changed my views and encouraged me to try to understand and accept others from different cultural backgrounds. Even though we don't believe in the same religions or have the same faiths, we should respect them. (S7)*

The results corroborate Sun (2013) in that explicit ICC teaching related to stereotypes and ethnocentrism seemed to lead to a reduction of most students' unhealthy attitudes toward certain nationalities, especially when the specific cultural concept is introduced through songs. This is because songs about cultural artifacts or specific cultural concept are helpful in developing learners' cultural awareness and understanding, and at the same time considered



a rich source of culturally-related elements for language classrooms (Kirsch, 2008). Therefore, most participants reported that they started to gain more understanding toward concept of stereotype after being introduced with selected songs, demonstrated an awareness of how negative stereotype may cause intercultural communication failure, and increased sense of social responsibility; greater willingness to communicate, open-mindedness; more respect toward people from other cultures; and a tendency to consider these characteristics important for successful international communication. Most participants agreed that songs provide a large amount of repetition which is not tedious and which results in automatic understanding of the target language and cultural concept as supported by Sevik (2011). This also aligns with McKay (2012) in that the students' decreased degree of stereotyping encourages intercultural communication and increases their intercultural competence and confidence in communication. It also confirms the importance of explicit ICC teaching in ELT curricula in helping students develop their open-mindedness, which can lead to true success in real-world international communication (Renandya, 2012).

## **2.2 Students' perceptions towards explicit teaching ICC through songs**

### **a. Cognitive aspect**

According to the interviews, students' perceptions on the explicit ICC teaching through songs in terms of their cognitive aspect entail their views on the importance of explicit ICC teaching in ELT in Thailand. Most students considered that intercultural communication skills should be taught explicitly in class and play a more significant role in the EFL classroom in Thailand. According to the students, intercultural communication knowledge and skill development can benefit them in three main areas: increasing their confidence in the international communication needed for their future study, travel, or business pursuits; reducing cultural misunderstanding caused by a lack of cultural awareness and promoting relationships among people from different cultures.

*It is better that the teacher is our starting point in class to learn culture from before we experience the real world. Culture is a complex issue, so learning about culture can better prepare us to handle culture shock, which we might experience when stepping into new cultural environments. It can help save time for cultural adjustment because we know what is going to happen. It's better than if we suddenly encounter culture shock or stay in a different place for a month suffering and understanding nothing. If we have cultural knowledge first, it can help us reduce tension and misunderstandings. We might not have to know everything but at least we can prepare by being aware that we have to encounter differences and we have to be open minded and adjust ourselves. I also feel much more confident that I can better adjust myself in future cross-cultural communication situations no matter whether traveling or studying. (S6)*

*I think when we communicate with people from different countries, we need to learn both grammatical and cultural knowledge because cultural knowledge helps open our mind. For example, I was a trainee at one hotel and of course we had to meet many people from different places all over the world. For my friends who weren't aware of cultural issues, when they met Chinese customers, they shifted responsibility to other friends because they didn't want to deal with Chinese. But when I studied in this class, I became more accepting and aware. They (Chinese) behave like that because they have been acculturated that way. This concept can help reduce conflicts and promote relationships in communication. (S9)*

These statements indicated that all participants acknowledged the importance of explicit teaching of ICC. This is consistent with Xiao and Petraki (2007), who found similar views from EFL Chinese students with regard to their development of effective communication. Also, the results confirm the findings of Alptekin (2002) on the obvious advantages of integrating explicit ICC and English language teaching with respect to enabling learners to look beyond English and consider how language is used within a broader cultural framework and real-world communication (Schoepp, 2001). All participants also agreed that songs are the effective and enjoyable means to develop cultural awareness and understanding, as well as considered songs as motivating learning resource which allow meaningful discussion on cultural issues to happen in a language classroom, which is supported by Sevik (2011) and Orlova (2003) in that song is a good stimulus for class discussion, provides a rich source of culturally-related elements, and regarded as one the most effective language learning strategies by most young learners.

### **b. Affective aspect**

All participants reported that they had increased motivation to learn English and cultural knowledge both inside and outside class; felt more enjoyment; and were more relaxed and willing to go to class than before. This was because language, culture, and songs were combined in language classroom teaching, which made the class more interesting and fun.

*This is the first time I learned English and it was fun. Personally I don't like English because it has so many rules to remember and is hard to understand. But when the course introduced cultural knowledge and used songs, it was no longer boring. We didn't only focus on remembering grammar rules, but also learned about other cultures, and were exposed to different vocabulary and accents in different cultures. Songs are good resources to learn culture in a more understandable way. (S3)*

*The use of songs is really motivating and made me understand the language better. For example, when studying maths or other English courses in the past I had no motivation to search for more information about what we were studying. But when it comes to the songs, I have higher motivation to search for more and when I searched I just got more than what searched for. At first I might search for only the overall meaning, but I learned a lot of vocabulary and culture in the songs. Songs provide a positive learning force. I can learn tenses without feeling reluctant to learn. (S5)*

These statements indicated increased learning motivation and positive attitudes towards foreign language learning, which is consistent with Saricoban and Metin (2000), who found that the use of songs to teach both linguistic and cultural knowledge in the foreign language classroom can serve both the psychological and educational needs of learners in terms of facilitating not only the academic success of learners, but also making them feel energetic and more motivated to learn.

## **CONCLUSION AND PEDAGOGICAL IMPLICATIONS**

The previous pedagogical models dominantly informed by native speaker's linguistic and cultural model fall short of recognizing the international status of English and fail to provide an alternative to the conventional view that a language cannot be taught separately from its



culture (Alptekin, 2002). Changing ELT in Thailand will require embracing the notion that learning English does not simply involve acquiring knowledge of its grammatical patterns; more importantly, learning a new language means emphasizing how it is used to communicate with others as well as understanding the cultures with which learners were previously unfamiliar. As such, this study highlights the importance of increasing ICC as a means to help produce proficient users of EIL, particularly in a Thai context. This study has proposed a more enriched ELT pedagogical model in classroom practice to address explicit ICC notions through effective means like songs to increase Thai learners' ability to effectively shuttle between different speech communities as well as to better serve the current English profile as an international language. The explicit ICC teaching approach plus the use of songs in this study was affirmed to be an effective means to increase ICC among Thai EFL students in terms of cognitive, skill, and affective aspects, where affective orientation appeared to be most affected and developed from the incorporation of ICC through songs when being compared to other aspects. For the cognitive aspect, the students developed more understanding of the cultural symbols and values of people in cross-cultural contexts, enabling them to develop the ability to transfer and extend their cultural knowledge to facilitate communication in new cultural situations. For skill development, the students were equipped with various communication strategies (i.e. repetition, circumlocution, word coinage, paraphrasing, giving out examples, making a comparison), which enabled them to select effective strategies to facilitate their intercultural communication. For the affective aspect, the students affirmed that songs can be a motivating resource to learn both language and culture. Also, they demonstrated greater tolerance, openness and respect toward people from other cultures. Most students also revealed positive perceptions and appreciated the importance of explicitly teaching ICC through songs in the EFL classroom for affective and cognitive reasons. The main reasons were because such teaching allowed cultural topic discussion to happen in class through enjoyable and culturally-rich context like songs as well as helped increase students' self-confidence or self-efficacy in intercultural communication; promote relationships in communication from intercultural awareness.

In short, this study indicated the effectiveness of the explicit teaching of ICC in ELT classrooms rather than through natural exposure alone, and also supported the use of songs as an alternative means to incorporate and maximize ICC among Thai EFL students. The teacher should not only take on the role of a language instructor whose job it is to help students develop linguistic competence, but also assume the role of an intercultural teacher whose job is to help students acquire the intercultural competence (Renandya, 2012). In light of the changing profile of English language, language teaching needs to expand its perspective by addressing ICC, which will allow for effective communication across linguistic and cultural boundaries. The focus of the EFL classrooms should extend from focusing only on the acquisition of the norms associated with the standard model of NS to a focus on learning linguistic features, cultural knowledge and communicative strategies that will facilitate communication (Kirkpatrick, 2007).

## RECOMMENDATIONS FOR FUTURE STUDIES

The participants in this study were third and fourth-year, intermediate students from both arts and science fields. Collecting data from participants of different ages, proficiency levels, and other fields of study may yield different findings. Moreover, since this study employed a questionnaire and interview method, it is recommended that future studies use other approaches (e.g., vignettes, researcher's logs, student diaries), which may yield other relevant data. Using a comparison group and measuring the students' ICC retention would also yield interesting data.

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**APPENDIX A**
**Intercultural Competence Scale (ICS) Questionnaire**
**Thai tertiary EFL students' perception on development of Intercultural Competence**

ทัศนคติต่อการพัฒนาความสามารถด้านการสื่อสารระหว่างวัฒนธรรมของนักเรียนไทยระดับอุดมศึกษาที่เรียนภาษาอังกฤษเป็นภาษาต่างประเทศ **คำแนะนำ** กรุณาอ่านข้อความต่อไปนี้และใส่เครื่องหมาย / ในช่องที่ตรงกับความเห็นของท่านที่มีต่อการพัฒนาความสามารถด้านการสื่อสารระหว่างวัฒนธรรมของตัวท่านเอง คำตอบที่ท่านให้ไม่มีคำตอบที่ถูกต้องหรือผิด (1 หมายถึงไม่เห็นด้วยอย่างมาก / 4 หมายถึงเห็นด้วยอย่างมาก)

ข้อ	ข้อความ	ระดับข้อคิดเห็น			
		1	2	3	4
1	ฉันรู้สึกสนุกเมื่อได้สื่อสารกับคนที่มาจากวัฒนธรรมต่างจากฉัน				
2	ฉันเต็มใจที่จะรับความรู้ใหม่เกี่ยวกับวัฒนธรรมที่แตกต่างกันในของโลกเรา				
3	ฉันยินดีที่จะจัดการกับอารมณ์ความรู้สึกและความขุ่นข้องใจที่เกิดขึ้นของฉันเมื่อต้องปฏิบัติสัมพันธ์กับคนที่มาจากต่างวัฒนธรรม				
4	ฉันเต็มใจที่จะปรับเปลี่ยนทัศนคติและพฤติกรรมของฉันเพื่อที่จะสามารถมีปฏิสัมพันธ์กับคนที่มาจากต่างวัฒนธรรมได้อย่างเหมาะสม				
5	ฉันเต็มใจที่จะสื่อสารกับผู้คนที่มีมาจากต่างวัฒนธรรมเพื่อเปิดโลกทัศน์ให้กับตัวฉันเอง				
6	ฉันมีความเข้าใจอย่างลึกซึ้งในวัฒนธรรมของตนเองเป็นอย่างดีในฐานะที่เป็นส่วนหนึ่งในวัฒนธรรมของโลก และเข้าใจในมุมมองหรือการตีความของคนจากต่างวัฒนธรรมที่มองเข้ามา				
7	ฉันเชื่อว่าทุกคนมีความรับผิดชอบต่องานที่จะต้องเปิดใจ เคารพ และเรียนรู้วัฒนธรรมในโลกที่แตกต่างกันเพื่อความสำเร็จในการสื่อสารระดับนานาชาติ				
8	ฉันเคารพความเชื่อและค่านิยมของคนที่มีวัฒนธรรมต่างจากฉันเสมอ				
9	ฉันมีความอดทนและพยายามเข้าใจเมื่อต้องเผชิญกับความต่างด้านวัฒนธรรมของคู่สนทนา				
10	ฉันมีความรู้เรื่องวิถีชีวิตประจำวัน วันของคนในวัฒนธรรมอื่นเป็นอย่างดี เช่น วิถีการกิน ลักษณะอาหาร หรือขนบธรรมเนียมต่างๆ				
11	ฉันทราบถึงความหมายของการใช้ศัพท์สำนวนทั่วไปที่สอดคล้องความหมายเชิงวัฒนธรรมของวัฒนธรรมอื่นเป็นอย่างดี				
12	ฉันทราบถึงความหมายของภาษาท่าทางพื้นฐานของคนในวัฒนธรรมอื่นๆ				
13	ฉันรู้เรื่องเกี่ยวกับวัฒนธรรมที่มองเห็นได้เป็นอย่างดี เช่น ศิลปะ สิ่งก่อสร้าง วรรณคดีของประเทศอื่นๆ ที่ใช้ภาษาอังกฤษและที่ไม่ได้ใช้ภาษาอังกฤษเป็นภาษาแม่				
14	ฉันรู้เรื่องเกี่ยวกับค่านิยม ความเชื่อทางวัฒนธรรมบางอย่างของประเทศอื่นๆ ที่ใช้ภาษาอังกฤษและที่ไม่ได้ใช้ภาษาอังกฤษเป็นภาษาแม่เป็นอย่างดี				
15	ฉันทราบถึงความแตกต่างทางวัฒนธรรมระหว่างของไทยและวัฒนธรรมอื่นทั้งในด้านที่มองเห็นได้ (ศิลปะ สิ่งก่อสร้าง) และที่ไม่สามารถมองเห็นได้ (ค่านิยม ความเชื่อ ทัศนคติ)				
16	ฉันมีความรู้ ความสามารถที่จะถ่ายทอดหรืออธิบายวัฒนธรรมของฉันเป็นภาษาอังกฤษได้				



ข้อ	ข้อความ	ระดับข้อคิดเห็น			
		1	2	3	4
	อย่างดี				
17	ฉันทราบถึงสัญญาณของความตึงเครียดที่เกิดจากการเผชิญกับความต่างด้านวัฒนธรรม และกลวิธีในการจัดการกับภาวะความตึงเครียดนั้นๆ				
18	ฉันเข้าใจว่าประวัติศาสตร์และสังคม-การเมืองนั้น มีอิทธิพลต่อทัศนคติและพฤติกรรมที่แตกต่างไปของคนในแต่ละวัฒนธรรม				
19	ฉันรู้ถึงวิธีที่จะมีปฏิสัมพันธ์กับคนที่มาจากวัฒนธรรมที่ต่างจากฉัน ได้อย่างเหมาะสม				
20	การสื่อสารกับคนหลากหลายเชื้อชาติและภาษาที่ผิดพลาดหลายครั้งเกิดจากความไม่เข้าใจทางวัฒนธรรมมากกว่าความไม่เข้าใจด้านตัวภาษา				
21	ฉันเข้าใจถึงปัญหาต่างๆที่เกิดขึ้นในโลกปัจจุบันและตระหนักดีว่าวัตถุประสงค์ที่สำคัญในการเรียนภาษาอังกฤษนั้นเพื่อให้เราสามารถสื่อสารวิธีการที่จะช่วยแก้ปัญหาดังกล่าวไปยังวงกว้างได้ มากกว่าแค่เรียนเพื่อพูดให้ได้เหมือนกับเจ้าของภาษาเท่านั้น				
22	ฉันสามารถใช้ภาษาอังกฤษในการสื่อสารกับผู้คนจากต่างวัฒนธรรมได้อย่างมีประสิทธิภาพ				
23	ฉันมีความสามารถในการใช้ภาษาเพื่อวัตถุประสงค์ต่างๆ เช่น การเชื้อเชิญ ปฏิเสธ หรือขอโทษ ให้บรรลุผลสำเร็จได้โดยมีความยืดหยุ่นและเหมาะสมต่อแต่ละสถานการณ์เมื่อต้องสื่อสารกับคนจากต่างวัฒนธรรมได้				
24	ฉันสามารถใช้กลยุทธ์ในการสื่อสารที่เหมาะสมต่อบริบทที่หลากหลายเมื่อต้องสื่อสารกับคนจากต่างวัฒนธรรมได้ เช่น การรักษาหน้าคู่สนทนา				
25	ฉันสามารถปรับเปลี่ยนวิธีการแต่งกายของฉันให้เหมาะสมตามความจำเป็นเมื่อต้องสื่อสารกับคนจากต่างวัฒนธรรมได้				
26	เมื่อเห็นว่าคุณสนทนาที่มาจากต่างวัฒนธรรมไม่เข้าใจในสิ่งที่ฉันพูด ฉันสามารถปรับเปลี่ยนลักษณะการพูด เช่น ความเร็ว หรือ สำเนียงในการพูด เพื่อช่วยให้การสื่อสารระหว่างวัฒนธรรมสำเร็จได้				
27	ฉันสามารถเปลี่ยนพฤติกรรมทางการสื่อสารด้านอวัจนะภาษาหรือภาษากายต่างๆ เช่น ท่าทาง การแสดงออกทางสีหน้า เพื่อช่วยให้การสื่อสารระหว่างวัฒนธรรมสำเร็จได้				
28	เมื่อคู่สนทนาไม่เข้าใจในสิ่งที่ฉันพูด ฉันรู้กลวิธีและสามารถการสื่อสารด้วยภาษาพูดให้เป็นที่ยอมรับมากขึ้น เช่น การสรุปความ ถอดความ พูดซ้ำ หรือ ปรับการใช้คำให้ง่ายขึ้น เพื่อช่วยให้การสื่อสารระหว่างวัฒนธรรมสำเร็จได้				
29	ฉันสามารถจดจำได้และแยกแยะสำเนียงภาษาอังกฤษที่หลากหลาย สำนวน และลักษณะการใช้ภาษาที่แตกต่างกัน ของคนที่มาจากต่างพื้นที่หรือต่างวัฒนธรรม				
30	เวลาที่ฉันเจอกับความตึงเครียดหรือความขัดแย้งที่เกิดขึ้นจากความแตกต่างทางวัฒนธรรม ฉันสามารถอธิบายหรือไต่ถามเกี่ยวกับสถานการณ์ได้				

ข้อ	ข้อความ	ระดับข้อคิดเห็น			
		1	2	3	4
31	ฉันไม่นำพฤติกรรมของคนเพียงคนเดียว มาเหมารวมว่าเป็นลักษณะของวัฒนธรรมหรือคนในประเทศนั้นๆ				
32	ฉันมีความเตรียมพร้อมเสมอก่อนการสื่อสารระหว่างวัฒนธรรม				
33	ฉันรู้สึกได้ว่าภูมิหลังทางวัฒนธรรมของฉันนั้นสามารถส่งผลถึงทัศนคติและวิธีการจัดการกับปัญหาระหว่างการสื่อสารระหว่างวัฒนธรรมของฉันได้อย่างไร				
34	ฉันตระหนักเสมอว่าการตอบสนองในการสื่อสารของคนจากต่างสังคมวัฒนธรรม มักจะสะท้อนค่านิยมและความเชื่อเฉพาะตัวของบุคคลนั้น				
35	ฉันมั่นใจว่าฉันมีความสามารถที่จะสื่อสารกับคนจากต่างวัฒนธรรมได้อย่างเหมาะสมและมีประสิทธิภาพ				
36	ฉันมั่นใจว่าฉันมีความสามารถที่จะปรับตัวเมื่อต้องอยู่ในบริบทของวัฒนธรรมที่แตกต่างไปจากฉัน				
37	ฉันมั่นใจว่าฉันมีความสามารถที่จะปรับตัวในภาวะความตึงเครียดเมื่อเผชิญกับความต่างด้านวัฒนธรรม				

## APPENDIX B

### The sample of ICC-based through songs lesson plan

**Topic:** Learning cultural behaviors in cross-cultural contexts & communication strategies

- 1) Grammar: Participial adj.-ed/-ing
- 2) Vocabulary: from the song 'Roar' by Katie Perry (This song is selected because it includes examples of communication strategies being taught in class as well as includes adj.-ed and adj.-ing which are the core grammar in this unit)
- 3) Expression: Communication Strategies (e.g., categorizing, paraphrasing, making a comparison)

**Focus:** Intercultural awareness and competence development through introduction of cultural behaviors in cross-cultural contexts and practice of communication strategies.

**Objectives:** Students will be able to:

- Use linguistic structures focusing on participial adjectives -ed/-ing in listening, speaking, reading, and writing;
- Reflect on students' own cultural behaviors and experiences
- Select various communication strategies to facilitate intercultural communication;

### Interaction patterns

T→C = Teacher→ whole class

GG→C = Each group shares/presents ideas to class

GG = Students work with their group



The Sample ICC-Based through Songs Lesson Plan: *Communication Strategies*

ICC Principles	Activity	Procedures	Aims	Materials	Interaction Patterns	Time (mins)
Learning cultural behaviors in cross-cultural contexts	<b>Warm-up:</b> <i>Language and Culture relationship</i>	<ol style="list-style-type: none"> <li>Students were put into a group of 4-5.</li> <li>Teacher asked students the warm-up question: <i>What communication problems might you face if you are in a foreign country?</i> to introduce them to the language &amp; culture topic.</li> <li>Students watched two YouTube clips about intercultural communication failure and answered the questions with their group and shared their ideas with the class (i.e. according to the two clips, what factors might cause the communication failure and what are the possible ways to overcome the communication breakdown).</li> <li>Teacher wrapped up the possible communication problems based on the clips e.g., sound, environment, some limitations (deaf &amp; veil), understanding the language, verbal and non-verbal language: conveying different meanings in different contexts.</li> <li>Teacher concluded the key idea by asking the question - <i>What determines the different meanings, interpretation, and the appropriateness of language?</i> Then, the teacher gave the answer, which was culture, and that language and culture are closely connected. The teacher further concluded that successful communication happens beyond linguistic knowledge, but students also need 1) sociolinguistic competence (knowing and being aware of cultural differences) and 2) strategic competence (communication strategies) to overcome language difficulties.</li> </ol>	<ul style="list-style-type: none"> <li>Activate students' background knowledge about language and culture.</li> <li>Increase awareness of students' own and other cultures in a broader sense to recognize how pragmatic differences might affect their cross-cultural miscommunication.</li> <li>Develop intercultural awareness and understand its implications for English language learning.</li> </ul>	<ul style="list-style-type: none"> <li>English and Culture through Songs course book</li> <li>Power Point</li> <li>YouTube Clips</li> </ul>	<p>T → GG</p> <p>T → C</p> <p>T → C</p> <p>GG</p> <p>GG → C</p> <p>T → C</p>	<p>1</p> <p>2</p> <p>2</p> <p>5</p> <p>5</p>
Learning cultural behaviors in cross-cultural contexts	<b>Activity 1:</b> <i>Language &amp; Culture relationship</i>	<ol style="list-style-type: none"> <li>Students watched another YouTube clip. After watching, a transcript was provided. Students were asked to discuss the questions with their group and present their ideas to class e.g.,                             <ul style="list-style-type: none"> <li><i>According to the clip, did the man understand the mocking of the father or mother's names?</i></li> <li><i>Why do you think the man in the clip answered the Thai man in the way that he did?</i></li> </ul> </li> </ol>	<ul style="list-style-type: none"> <li>Become familiar with real language communication.</li> <li>Increase awareness of students' own and other cultures in a broader sense to recognize how pragmatic differences</li> </ul>	<ul style="list-style-type: none"> <li>YouTube Clip (New York Professor)</li> <li>Power Point/ Course-</li> </ul>	<p>GG</p> <p>GG → C</p>	<p>10</p> <p>5</p>

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		<p>2. Teacher concluded the main objective of this activity, which is that people may misunderstand each other in international communication because there is 'culture' in there, and cultures vary from context to context.</p>	<p>might affect cross-cultural miscommunication.</p>	<p>book</p>	<p>T → C</p>	<p>2</p>
Communication Strategies	<p><b>Activity 2:</b> <i>Dialogue analysis: Communication strategies</i></p>	<p>1. In groups, students read two conversations about two people discussing an unsuccessful family outing, and then answered the following questions. Then, each group shares answers to the class.</p> <ul style="list-style-type: none"> <li>- <i>What caused the communication problem?</i></li> <li>- <i>What did speaker 1 do to try to correct the problem?/ What communication strategy did he/she use?</i></li> </ul> <p>2. Teacher concluded the key points of activity 2 – what communication strategies were entailed and then introduced various communication strategies.</p>	<ul style="list-style-type: none"> <li>- Become familiar with real language communication.</li> <li>- Be able to describe, select and apply appropriate communication strategies to cope with communication breakdown.</li> </ul>	<ul style="list-style-type: none"> <li>- Coursebook</li> <li>- Power Point</li> </ul>	<p>GG GG → C</p>	<p>8</p>
Communication Strategies	<p><b>Activity 3:</b> <i>Explicit teaching communication strategies</i></p>	<p>1. Teacher explicitly taught various communication strategies including 8 strategies, which are repetition, asking for clarification, paraphrasing/circumlocution, miming, making a comparison, word coinage, categorizing, and giving examples or situations.</p> <p>2. In groups, students practiced using the communication strategies provided by the teacher with 5 words (target vocabularies drawn from the song 'Roar' including adj.-ed and adj.-ing) as follows:</p> <ul style="list-style-type: none"> <li>- Categorizing → tiger (<i>it's a/an .....</i>)</li> <li>- Making a comparison → thunder (<i>it's like..., but...</i>)</li> <li>- Giving opposites → hero (<i>it's opposite to</i>)</li> <li>- Giving examples or situations → scared (<i>Suppose you ...</i>)</li> <li>- Circumlocution → bite tongue and hold breath</li> </ul>	<ul style="list-style-type: none"> <li>- Use English structures (Participial adjective) in listening, speaking, reading, and writing.</li> <li>- Become familiar with real language communication.</li> <li>- Be able to describe, select and apply appropriate communication strategies to cope with communication breakdown.</li> </ul>	<ul style="list-style-type: none"> <li>-Power Point</li> <li>-Coursebook</li> </ul>	<p>T → C</p> <p>GG</p>	<p>8</p> <p>10</p>



ICC Principles	Activity	Procedures	Aims	Materials	Interaction Patterns	Time (mins)
Communication Strategies	<b>Activity 4:</b> <i>Practice using communication strategies</i>	1. The teacher moved on to familiarize students with communication strategies through ‘word guessing activity’. <ul style="list-style-type: none"> <li>- Each group (5-7 students) would get a set of words drawn from the song ‘Roar’ such as politely, stripes, sting (4 words &amp; 1 Thai proverb)</li> <li>- Students had to think about the communication strategies they had learned and explain each word while also identifying the strategies they chose.</li> <li>- The winner would be the group that could make other groups guess the most correct words. Each group would have 2 minutes to give the clues.</li> </ul> 2. Teacher reviewed the vocabularies from the song ‘Roar’ to make sure that everyone knew the meanings, which would be used in this word guessing activity. Also, teacher asked the students to work in group, find out communication strategies used in the song and underline them.                     3. Students worked with their group to come up with the clues.                     4. Each group ran the activity by giving out clues to other groups.	<ul style="list-style-type: none"> <li>- Practice using vocabulary from the song ‘Roar’</li> <li>- Use linguistic structure (Participial Adjective) in reading, writing, listening and speaking.</li> <li>- Become familiar with real language communication.</li> <li>- Develop autonomous learning.</li> <li>- Understand students’ own and other cultures in a broader sense</li> <li>- Be able to describe, select and apply appropriate communication strategies to cope with communication breakdown.</li> </ul>	<ul style="list-style-type: none"> <li>- Word cards (7sets)</li> <li>- Paper &amp; Pen</li> <li>- Power Point</li> </ul>	T → C	2
Communication Strategies	<b>Wrap-up</b>	1. Teacher concluded the scores and today’s objectives. <ul style="list-style-type: none"> <li>- Language &amp; Culture are closely connected.</li> <li>- Learning only grammar &amp; vocabulary are not enough for success in international communication.</li> <li>- In an EIL context, learners need to also be equipped with....</li> <li>- <i>Communication strategies.</i></li> <li>- <i>Cultural knowledge.</i></li> <li>- <i>Be prepared to handle miscommunication and know how to overcome it to succeed in communication.</i></li> <li>- <i>Communication is a two-way street: it is not only the responsibility of NNS; everyone is responsible for successful communication.</i></li> </ul>	<ul style="list-style-type: none"> <li>- Increase students’ awareness of their own and other cultures and recognize how pragmatic differences might affect their cross-cultural miscommunication.</li> <li>- Be able to describe, select and apply appropriate communication strategies to cope with communication breakdown</li> </ul>	<ul style="list-style-type: none"> <li>- PPT</li> <li>- Coursebook</li> </ul>	T → C	5