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Faculty of Arts and Humanities

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**Culture Teaching Practices of Lower Secondary School ELT Teachers from the Global
English Perspective: A Qualitative Case Study in Thailand**

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by

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Abstract

Faculty of Arts and Humanities

Modern Languages and Linguistics

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Nowadays the use of English language has been steadily extended around the world due to the intensive globalisation and advanced ICT (e.g. Jenkins, 2015). English language skills and competence are globally required for many purposes, and provided in national education systems worldwide (e.g. Seidlhofer, 2011). Since English becomes a global lingua franca, culture becomes diverse as multiple cultures flow through the use of English language. It is thus difficult to clearly identify the native speaker and fix cultural reference in multilingual and multicultural contexts (e.g. Baker, 2012a; Byram, 2012a). Teaching cultural differences between the target and learners' cultures is problematic, particularly in English language education. This research is aimed at investigating ELT teachers' culture teaching practices, and examining the factors affecting culture teaching practices in order to improve cultural instruction, promote ELF cultural pedagogy in English language education, and in turn enhance Thai learners' ability and competence in intercultural communication.

In this regard, the study was conducted from late October 2018-March 2019 in one private school in Bangkok, Thailand. Qualitative data were collected from observations, interviews, and document archives with seven ELT teachers in the foreign language department, plus eight focus groups of students, semi-structured interviews with two administrators and four management staff. Qualitative content analysis and NVivo 12 were employed together to analyse and interpret the data. The in-depth exploration of the cultural instruction in practical context consequently discovers that the teacher participants integrate culture and basic cultural awareness in Baker's (2011; 2012c; 2015a) intercultural awareness model into their English language lessons to some extent. Despite their lack of awareness and knowledge of intercultural education, they strongly attach importance of the English language to native speakers' language and cultural norms for intercultural communication. Then, they apply a variety of teaching resources via the cross-cultural approach on the basis of their cognition and individuality (i.e. life experience and personal preferences). As the ELT teachers are striving to maintain a balance of teaching culture in conjunction with huge demands for Standard English, their culture teaching practices are dynamic and sensitive to the internal (e.g. students' interest, language proficiency, and cultural knowledge) and external contextual factors (i.e. the school, parents, and the educational system). Given that the teacher participants are key agents who deal with the conflicting educational circumstances in order to bring the cultural features into their English language classroom, this study underscores the significant role of ELT teachers as the decisive factor in boosting intercultural education.

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List of Accompanying Materials

Transcripts of forty-one classroom observations and fourteen interviews with seven ELT teachers

Transcripts of eight focus group interviews with students

Transcripts of interviews with two administrators and four management staff

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Research Thesis: Declaration of Authorship

Print name: Nattida Pattaraworathum

Title of thesis: Culture Teaching Practices of Lower Secondary School ELT Teachers from the Global English Perspective: A Qualitative Case Study in Thailand

I declare that this thesis and the work presented in it are my own and has been generated by me as the result of my own original research.

I confirm that:

1. This work was done wholly or mainly while in candidature for a research degree at this University;
2. Where any part of this thesis has previously been submitted for a degree or any other qualification at this University or any other institution, this has been clearly stated;
3. Where I have consulted the published work of others, this is always clearly attributed;
4. Where I have quoted from the work of others, the source is always given. With the exception of such quotations, this thesis is entirely my own work;
5. I have acknowledged all main sources of help;
6. Where the thesis is based on work done by myself jointly with others, I have made clear exactly what was done by others and what I have contributed myself;
7. None of this work has been published before submission

Signature: Date: 17/11/2021

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Definitions and Abbreviations

ASEAN	Association of Southeast Asian Nations
CA	Cultural Awareness
CEFR	Common European Framework of Reference for Languages
CLIL	Content and Language Integrated Learning
CLT	Communicative Language Teaching
EF EPI	EF English Proficiency Index
ECEC	Early Childhood Education and Care
EFL	English as a Foreign Language
EIL	English as an International Language
EIP	English Immersion Program
ELF	English as a Lingua Franca
ELT	English Language Teaching
EMI	English as a Medium of Instruction
ENL	English as a Native Language
ESL	English as a Second Language
ICA	Intercultural Awareness
ICC	Intercultural Communicative Competence
ICT	Information and Communication Technology
IELTS	International English Language Testing System
IEP	Intensive English Program
IMD	International Institute for Management Development
LA	Language Awareness
ONESQA	Office for National Education Standards and Quality Assessment
O-NET	Ordinary National Educational Test
PISA	Programme for International Student Assessment
PTE	Pearson Test of English

Definitions and Abbreviations

SLEP..... Secondary Level English Proficiency Test

TEFL..... Teaching English as a Foreign Language

TOEFL..... Test of English as a Foreign Language

TOEIC Test of English for International Communication

WE..... World Englishes

Chapter 1 Introduction

The opening chapter tells how the research is raised from the beginning, including a rationale behind the study. After the research background has been provided, it proposes the objectives and questions of the research, and it states the defined overview of the thesis.

1.1 Background and Rationale of the Study

Nowadays, there are 7,111 living languages in the world, but only 23 languages are used prevalently by half of the world population (Eberhard, Simons and Fennig, 2018). Amongst several languages employed widely, English is obviously the most spoken language with the largest number of approximately two billion speakers (Crystal, 2008). These non-native speakers of English “form the vast majority of the world’s English users” and outnumber native speakers by four or five to one (Jenkins, 2014, p.61).

Regarding to Asia, the Asian population prefers adopting and learning English than any other languages (Bolton, 2008). The language is referred to as “English as an Asian language” (McArthur, 2002) or “English as an Asian lingua franca” (Kirkpatrick, 2011) since it is utilized as “a vehicle of communication for knowledge, economics, cultures, and identities; as a first language, second language, and lingua franca”, and it also plays a significant role “at local, national, regional, and global levels” (Baker, 2012a, p. 23). For example, English is the only official working language used for uniting the different nation members in the Association of Southeast Asian Nations (ASEAN) (e.g. Kirkpatrick, 2008; 2011; Low and Hashim, 2012). Concerning its dominant position as the prime lingua franca, governments of developing countries perceive English language policies as an essential way to develop their socioeconomic status (Kennedy, 2011), and English is prescribed as a mandatory subject in the majority of English as a foreign language (EFL) countries (Kam, 2002). In consequence, there is the development of English language learning and teaching in a wide range of education systems across Asia, as well as strong parental support and demand for English language learning and English-medium education for children as early as possible (e.g. McArthur, 2002; Bolton, 2008; Kirkpatrick, 2011; 2014).

Nevertheless, there is a conflict between English language usage and English language education of Asian speakers, including Thais. On the one hand, the language is employed in daily lives as a lingua franca or a means of communication primarily with other non-native speakers whose first language is different (Kirkpatrick, 2012a; Seidlhofer, 2011). Many

Chapter 1

researchers further address that speakers in English as a lingua franca (ELF) contexts are mainly concerned with practical effectiveness in interaction. They do not comply with native norms of language use, but negotiate, adapt and alter the language in their own non-native forms by using their multifarious resources derived from social experiences, community engagement and emergent communicative practices in order to navigate conversation, facilitate understanding and achieve the communicative goals (e.g. Baird, Baker and Kitazawa, 2014; Baker, 2015a; Knapp, 1987/2015; Pullin, 2015; Zhu, 2015).

On the other hand, the language is offered in education as a foreign language with the aim of communicating effectively with native speakers. As many scholars point out, English is viewed as attached to the norms of monolingual speakers in a particular speech community (e.g. Baker, 2009a; Jenkins, 2014; Llurda, 2018), and native norms are generally provided as linguistic models in language learning and teaching (Galloway and Rose, 2015; Jenkins, 2015). The positive attitudes towards the native standard form of English are usually delivered and duplicated in English language teaching (ELT) without awareness as they have existed innately and operated at the subconscious level (Galloway and Rose, 2015; Holliday, 2006; Llurda, 2018; Seidlhofer, 2011).

The paradox consequently leads to problems in English language education. To illustrate, learners have to strive to imitate and conform to native English norms, despite the fact that it is the invalid paradigm of English language use for the majority around the world since they will be communicating with other non-native speakers (e.g. Cogo and Jenkins, 2010; Knapp, 1987/2015). Regarding to the prestigious status of native models, non-native teachers are neglected due to the high desirability and the employment of native English-speaking teachers whether those native speakers know how to teach properly or not (e.g. Widdowson, 1994; Braine, 2010; Jenkins, 2015; Llurda, 2018).

Connected to this, focusing on the English native speaker and their cultural aspects in ELT can cause major obstacles in teachers' culture teaching. For example, teachers do not know what culture should be taught, as well as they lack cultural knowledge and experience. Many of them do not have enough time to integrate the study of cultural content into a curriculum because of the loaded curriculum and limited time for classroom practices. Some of them do not want to deal with students' attitudes toward cross-cultural differences (e.g. Byram, 2008; Young and Sachdev, 2011). As a result, it ends up with the neglect of the cultural dimension in EFL/English as a second language (ESL) context, i.e. Thai EFL classroom (e.g. Snodin, 2016). In addition, a lack of culture teaching training in professional development can also lead teachers to be unaware of culture (e.g. Hassan, 2008).

As a matter of fact, English language education should not only emphasise academic and personal development or national progression, but also social interaction and intercultural communication. That is because nowadays the networks of socialisation have been steadily expanded, and intercultural communication have been diversified and become more complex by the internationalization and Information and Communication Technology (ICT) advancement, including the Internet access (e.g. Holliday, 2012; Kramsch and Uryu, 2012). The flow of flexible multiple cultures through the local and global use of English causes the variability in interaction among language users (e.g. Baker, 2009a) as many cultures and communities, such as nation, gender, generation, profession, and ethnicity, can be drawn upon in communication (Baker, 2018, p. 26). Even if people commonly use English as a lingua franca, it is still complicated to understand others (Kramsch and Uryu, 2012). As regards the multilingual and multicultural context and diversity, culture teaching and learning in ELT should focus on boosting the intercultural competence through different languages and cultures, and build a harmonious relationship with others (e.g. Risager, 2007; 2012; Byram, 2012a; Kramsch and Uryu, 2012).

However, the intercultural approaches in ELT mostly focus on providing learners with the native-like competence as a way to socialise with people everywhere. Instead of striving to reach a native norm, the recent intercultural models need to be improved to suit the changing context. More effort should be made to fulfil educational needs in the development of the intercultural pedagogy accompanied with the re-conceptualisation of the language-and-culture relationship and the cultural dimension in English language education. These are concerns to Thailand's English language education development, especially in the aspect of intercultural education, so that it will be more appropriate to the Thai population who uses English to communicate in ELF context.

In doing so, teachers and their teaching practices become the primary focus of the research because they are key people who can apply intercultural approaches to explore language and culture with students in their class. Studies have shown that ELT teachers' linguistic and cultural experience can partly develop their intercultural competence and ELF awareness (e.g. Llurda, 2009; González and Llurda, 2016; Llurda and Mocanu, 2019). Besides, Thai teachers of English who had experience with other cultures tended to share their cultural knowledge to teach students more often in class, but those who lacked teaching experience and skills tended to have more problems in culture teaching practices (e.g. Pattaraworathum, 2007; Fungchomchoei and Kardkarnklai, 2016). In this regard, if teachers were concerned with intercultural awareness in multilingual and multicultural contexts of English use, they would adopt the ELF paradigm to teach and learn in their context, and integrate intercultural

awareness and communicative strategies at all levels of their teaching (e.g. Baker, 2012b; Sifakis, 2014; Pullin, 2015).

1.2 Objectives of the Study and Research Questions

Despite teachers' significant roles in English language education, there are few studies exploring their culture teaching practices in Thailand, particularly in a lower secondary level; and there is also a dearth of ELF research in culture teaching practices (Baker, 2015a). Given that the development of any theoretical models and practice is grounded in empirical investigation and descriptions of classroom practice are also a useful guide for practitioners' implementation (Byram, Holmes and Savvides, 2013), classroom-based research is required to help cope with the educational circumstances, improve teachers' cultural teaching practices in ELT, promote ELF cultural pedagogy in English language education, and in turn enhance Thai learners' ability and competence in intercultural communication. A qualitative study of lower secondary school ELT teachers' culture teaching practices is accordingly proposed with objectives as follows:

1. To investigate ELT teachers' culture teaching practices in one private school.
2. To explore relevant factors, e.g. teachers' beliefs, learners, and context that affect ELT teachers' culture teaching practices.

These objectives correspond to the research questions posed below.

1. How do teachers of English in one private school teach cultures in their English language classroom?
 - a. To what extent do ELT teachers teach cultures in their English language classroom?
 - b. To what extent do ELT teachers integrate intercultural awareness in their culture teaching practices?
2. What are the factors affecting ELT teachers' culture teaching practices?
 - a. How does ELT teachers' individuality shape their culture teaching practices?
 - b. How do learners influence ELT teachers' culture teaching practices?
 - c. How does the context impact ELT teachers' culture teaching practices?

It is expected that the case study of ELT teachers' culture teaching practices will provide the concrete example of the cultural implementation process in an English language classroom. The rise and fall of ELT teachers' cultural integration will deepen the understanding of the impact of their cognition and context on instructional decisions, and will be applied for increasing inclusive practices and developing English language and intercultural education.

1.3 Structure of the Thesis

The thesis is comprised of eleven chapters presented below.

Chapter 1 is the introduction of the beginning of the research with its objectives and research questions. The literature is reviewed and presented in Chapter 2 to Chapter 5. Chapter 2 gives the background of the spread of English language and the discussion of the controversial issues in Global Englishes. Then, the chapter illustrates the use of English language in Asia context, specifically its roles in Thailand, attitudes of Thai people towards the language, and their English language proficiency. Chapter 3 explains the reasons why English has become the dominant language in education worldwide, specifically in Thailand. The chapter also portrays the current situation of Thailand's English language education. Chapter 4 presents how the concept of the language-and-culture relationship has been changed, and how it affects the intercultural communication as well as intercultural approaches in education. The chapter also highlights the key issues of the conceptual integration in intercultural education, and intercultural approaches in Thai education. Chapter 5 draws attention to language teachers' cognition and its impact on classroom instruction, especially of culture and intercultural communication. The chapter includes intercultural education in Thailand as well as ELF intercultural education. Next, Chapter 6 provides the methodology used in conducting the research. It shows how the qualitative data is collected and analysed before it touches on the creditability, reliability, and limitations of the research.

The findings of the two main research questions are displayed in Chapter 7, Chapter 8, and Chapter 9. Chapter 7 demonstrates what cultural content ELT teachers' teach in class, how they give the lesson on culture and intercultural communication, what material they exploit, how they assess their students' cultural learning, and what the extent of culture and intercultural awareness is integrated into their English language classroom. Chapter 8 is devoted to the investigation of how the ELT teachers, especially their cognition and individuality, play the leading role in the success and failure in intercultural education. Chapter 9 explores a dynamic process of ELT teachers' practices in regard to the multiple layers of the educational context. The chapter thus displays how students and other stakeholders in educational contexts significantly impact the changes of ELT teachers' culture teaching practices.

Chapter 10 is involved in the discussion about the ELT teachers' culture teaching practices in English language classroom, their degree of cultural teaching, as well as the significant factors affecting their cultural pedagogy. Chapter 11 presents the study in brief before it demonstrates how the study can be implied and contributed in the area of English language education and intercultural education. The chapter finally includes the limitation of the study in order to encourage the future research on the ELF intercultural communication and its cultural pedagogy.

Chapter 2 Global Englishes

The chapter is aimed at exploring how the English language pervades the world as a global lingua franca, discussing how the change of language spread impacts on the linguistic perspectives of scholars, and introducing paradigms under Global Englishes: World Englishes and English as a Lingua Franca. After that, it provides details on how English language has expanded in Asia, including Southeast Asia, followed by investigating how the language plays its roles in Thailand, how it is perceived, and how well Thai people use English language.

2.1 English as a Global Lingua Franca

English is obviously the most dominant global language although it is not the largest language by its number of native speakers. Considering the top four amounts of language speakers from Ethnologue: Languages of the World provided annually by Eberhard, Simons and Fennig (2018), the latest statistic data show that Mandarin Chinese is a language with the most native speakers—917 million, followed by Spanish, English, and Hindi language with 460 million, 379 million, and 341 million people, respectively. However, English becomes the most spoken language when counting the total number of language speakers, and the language is much more extensive than others if comparing the countries where language is settled: English is employed in 146 countries, roughly 5 times as many as Mandarin Chinese (29 countries) and Spanish (31 countries), and 36 times of Hindi (4 countries).

The amount of English language speakers has gradually risen since early 17th century due previously to various economic and political activities of the British Empire. Even though the colonies have become independent so far, English language has either replaced or become an additional language to the local languages (Galloway and Rose, 2015; Jenkins, 2015). Besides, “the forces of globalisation” together with advanced communication technology affect dramatically on the language spread to many parts of the world. People can contact more instantly and broadly regardless of where they are (Galloway and Rose, 2015; Jenkins, 2015; Seidlhofer, 2009). Owing to its functions as a lingua franca or a medium of communication between people using different first language, English language is universally employed in various areas, such as aviation, maritime, business, diplomacy, education (especially online education), media, pop culture, tourism, science, and technology (Friedrich and Diniz de Figueiredo, 2016; Galloway and Rose, 2015; Jenkins, 2015; Kachru and Nelson, 1996; McKay, 2003a; Prodromou, 1992; Richards, 2008; Seidlhofer, 2011). At present English is the first top ten of Internet languages as it is used by a quarter of total world internet users (Miniwatts Marketing Group, 2017), and more than four-

fifths of the content posted on the Internet is also in English (Steger, 2013). From all these conditions, English has been across border and has turned to the prime global language. In this regard, the definition of “English as a lingua franca” (ELF) represents “*any use of English among speakers of different first languages for whom English is the communicative medium of choice, and often the only option*” (Seidlhofer, 2011, p. 7, italics in original); and the term “global English” used in the study is accordingly referred to as ELF (see also Section 2.1.2).

2.1.1 The Effect of the Language Expansion on Linguistic Perspectives

Regarding to the changing language diaspora, linguistic viewpoints have been influenced and developed in various features, and some of them are discussed as follows.

2.1.1.1 Models of the Spread of Language

In a consequence of English used in different settings by distinct groups of people, the range of language generates “the internationalization of the language”, resulting in “new contours of language and literature, in linguistic innovations, in literary creativity, and in the expansion of the cultural identities of the language” (Kachru, 1992, p. 355). That is to say, speakers in different communities develop the language to suit their own needs and purposes. Extending English language into several domains leads logically and significantly to its change as the language has been evolved and diversified (Widdowson, 1994). For example, sounds, spellings, and structures have been adapted and simplified from time to time. Words have been borrowed or transferred from other languages. Pidgins and creoles have been progressed around the world, mainly in the Caribbean (Galloway and Rose, 2015). As time goes by, many varieties of English emerge from the process.

In order to classify English varieties, many models are proposed regarding to the diversity of English language users and the spread of English language, e.g. Strevén’s World Map of English (1980), McAuthur’s Circle of World English (1987), Kachru’s Three Circle Model (1992), and Madiano’s Centripetal Circles of International English (1999) (Galloway and Rose, 2015; Jenkins, 2015). The conceptual model of Kachru (1992), among others, is greatly employed by many scholars (e.g. Kachru and Nelson, 2006; Bolton, 2008; Baker, 2012c) because it is the most instrumental in bringing about the understanding of the spread of English (Jenkins, 2015). Three circles in the model “represent the types of spread, the patterns of acquisition, and the functional allocation of English in diverse cultural contexts” (Kachru, 1992, p. 356). The Inner Circle comprises the countries where English is used dominantly as a native language, e.g. Australia, Canada, New Zealand, the U.K., and the U.S.; the Outer Circle consists of the post-colonial countries where English has been institutionalized as a second language, e.g. India, Kenya,

Malaysia, the Philippines, and others; the Expanding Circle includes the countries where English has been developed in the contexts of a foreign language, e.g. China, Indonesia, Japan, Korea, and Saudi Arabia (Jenkins, 2015; Kachru, 1992; Kachru and Nelson, 2006).

In spite of its useful function, it is questionable whether the model gives a reasonably accurate sociolinguistic profile at present. As mentioned earlier, the globalisation and modern communication technology rapidly maximize the great number of English language speakers around the world, and English is currently being used as a lingua franca in diverse domains. This pattern of the language spread has significantly changed the contexts of language acquisition and language usage, and thus viewing English speakers by their historical and geographical areas becomes problematic. As Jenkins (2015) pointed out, there are grey areas between circles and within each circle when considering the way speakers use the language. For instance, many people in some Outer Circle countries learn English as their first language and use it in their daily contact. In the Expanding Circle, a very wide range of English is being functioned increasingly in the academic institutions as the medium of instruction and in the social interaction with both native and other non-native speakers. These circumstances lead to a transition of language status in some countries. Furthermore, many English speakers are bilingual or multilingual who use several languages regularly, but the linguistic diversity cannot be identified with the model because different English varieties of people within the country are represented homogeneously as each country is sorted into a particular circle.

2.1.1.2 A Belief of Standard English

Apart from the previous issue surrounding varieties of English, a belief of 'standard English' also needs to be considered. It asserts that there should be a language variety fixed as a norm of grammatical, lexical, and phonological features as well as speech skills. The English variety from native speakers, named English as a native language (ENL) or sometimes called English as a mother tongue, are regarded as a yardstick of 'correct' or 'acceptable' English language. On the other hand, other non-native varieties of English, originated from speakers of English as a second language (ESL) in the Outer Circle, and speakers of English as a foreign language (EFL) in the Expanding Circle, are considered as 'non-standard', 'incorrect', or 'unacceptable' English usage. Standard English ideology has been promoted through non-native English speaking countries, especially in the education policy of EFL. British or American English is generally provided as linguistic models in language learning and teaching, so they become "a prestige variety", which means the superiority of standard language forms over others, resulting in sociolinguistic stereotypes, the strong attachment of the language ownership to native English speakers, as well

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as discrimination against non-native speakers in ELT (Galloway and Rose, 2015; González and Llurda, 2016; Jenkins, 2015; Modiano, 2005; Moussu and Llurda, 2008).

Nevertheless, terms of 'native' and 'non-native' speakers based on regional varieties of English are doubtful since the diaspora of English has been transformed and there are also many bilingual or multilingual speakers in the Outer or Expanding Circle countries whose first language is English. Thus, the paradoxical point is while speakers from outside the Inner Circle countries use English as their mother tongue, they are defined as non-natives and their languages are non-standard. In fact, "people are native speakers of a language if they choose to call themselves native speakers and other speakers of the same language accept them as members of the group" (González and Llurda, 2016, p. 91). Moreover, many native speakers grow up using non-standard English before they acquire their Standard English from the educational system (Widdowson, 1994). If Standard English is created by the institutionalization or the membership acceptance, being native speakers does not depend on their birthplace, their country of origin, or order of language acquisition (González and Llurda, 2016; Holliday, 2005; Widdowson, 1994). Hence, it is not supposed to claim that native speakers use a 'correct English language' whereas others do not. Non-native speakers may not necessarily have lower English proficiency than native speakers who lack vocabulary and have poor grammar (Jenkins, 2015). For these reasons, the term 'non-native' does not only have a connotation of language incompetence, but the term itself is also imprecise (Holliday, 2005).

Besides native norms of usage, some scholars have further questioned the ownership of language due to the large expansion of "English-using communities" of non-native speakers who use English as an International Language (EIL) (Baker, 2015a; Galloway and Rose, 2015; González and Llurda, 2016; Jenkins, 2015; Seidlhofer, 2009) and become the majority of the English users in the world (Jenkins, 2014). As Widdowson (1994) argued over the language authority of native speakers, every language variety serves for different communities and institutions as communicative ways and expression of identity. The nature of language is therefore dynamic, unstable, and adaptable. If educated native English speakers, who are "the natural custodians of standard English", uphold their rights to preserve language by stabilizing and authorizing how standard forms should be, it means that Standard English works as a social symbol to identify membership of the particular community rather than ways for communication. Yet, after English has spread and become an international language, it does not belong to native speakers only, and it should subsequently be authentic to portray its diversity and to suit different contexts appropriately. This strong stance leads to the topic of the next section.

2.1.2 Paradigms in Global Englishes

Given that English has expanded globally as an international lingua franca, there are different models and various terms under the umbrella of 'Global Englishes', which is applied as a general term covering all aspects of Englishes. Nonetheless, the emphasis of the discussion is on only two paradigms in Global Englishes: World Englishes (WE) and English as a Lingua Franca (ELF) because they have considerable regard for all English speakers.

Paradigms of WE and ELF relating to non-native English varieties have been promoted by researchers who believe that English is pluricentric, and non-native speakers are independent from native norms. Both of them are aimed at seeing how speakers develop their own Englishes to express their sociocultural and multilingual identities (Galloway and Rose, 2015; Jenkins, 2015; Jenkins, Cogo and Dewey, 2011; Seidlhofer, 2009). Concerned with WE, however, "it simply denotes the historical facts of origin and diffusion of English around the world" (Kachru and Nelson, 2006, p. 2). As comprehension of English varieties is necessary for being able to interact in international contexts (Galloway and Rose, 2015), a central point of WE is "inclusivity and pluricentricity in approaches" to study varieties of English in the three-circle countries (Kachru and Nelson, 2006, p. 2) so that the distinctive features from standard norms are codified, and varieties of World Englishes become legitimate (Galloway and Rose, 2015). Although WE pays regard to the use of Englishes by non-native speakers from the Outer Circle, the language exploited by those from Expanding Circle countries, which is also different from ENL, is held in little regard, in spite of the plurality of the paradigm (Jenkins, 2018; Seidlhofer, 2009).

In comparison with WE, what ELF emphasises "is not a variety of English but rather a particular use of English" (Baker, 2015a, p. 100). Within the paradigm, any uses of English language different from native norms are not viewed as incompetence, and English language usage is not taken place only in physical contact and fixed geographical contexts, but also in fluid settings, such as virtual networks and electronic communication where people share repertoires for international or intercultural communication. Owing to its dynamic and flexibility, English language variation cannot be described as language varieties within the traditional frame of geographical boundaries (Galloway and Rose, 2015; Jenkins, 2015; Jenkins, Cogo and Dewey, 2011; Seidlhofer, 2009). ELF hereby interests in variability as its focal point is to study a way ELF users negotiate, co-construct, and develop linguistic repertoires in their communication beyond boundaries (Jenkins, 2015; 2018).

It can be noticed that some of these schools of thought share same parts of backgrounds, but they are still dissimilar in details. Despite their differences, ELF studies have gained a benefit from previous WE research, and they have also complemented the WE paradigm (Jenkins, 2018;

Seidlhofer, 2009). Nevertheless, it is mentioned earlier that the nature of social interaction has been changed and the linguistic diversity in this interconnected world cannot be identified with the three-circle model. Consequently, the WE paradigm cannot fully capture the reality of the research conducted in Thailand since its categorisation is based on the traditional frame of reference, while Thailand is more accurately seen as the multilingual and multicultural country rather than one of the Expanding Circle countries. ELF is therefore considered as a more appropriate approach to explore English language and intercultural communication pedagogy in Thai context, and Global Englishes is subsequently defined in terms of ELF in this sense.

In the sections, different models and issues are brought together to delve into the global spread of English language usage as well as to shape an extended paradigm of Global Englishes. Nonetheless, the ELF perspective is employed as a research viewpoint because it suits the purpose of investigating teachers' culture teaching practices in Thailand. In order to prepare the ground for the study of English language education in Thailand, the contexts of English in both Asia and Thailand are presented next.

2.2 English as an Asian Lingua Franca

The section gives the background of the spread of English language and its status in Asia, including Southeast Asia before it incorporates the language expansion and its major function in Thailand as well as Thai people's perceptions of the language and their language proficiency.

2.2.1 English Language in Asia

English has reserved its chief position along with the historical extent, plus the outstanding support of the great influence of the globalisation and the ICT development over the past thirty years. The language has presently become a significant lingua franca among speakers whose first language is different, specifically in Asian countries (Galloway and Rose, 2015; McArthur, 2002; Seidlhofer, 2011; Yano, 2001). Owing to its important role and function within the continent, English language is therefore referred to as "English as an Asian language" (McArthur, 2002) or "English as an Asian lingua franca" (Kirkpatrick, 2011), in spite of the fact that two of top four most spoken languages in the world, i.e. Mandarin Chinese and Hindi, are Asian languages (Eberhard, Simons and Fennig, 2018). The reason is related to linguistic power relations that mostly these languages are considerably increasing inside their regions: Mandarin Chinese in East Asia and Hindi in South Asia, but they do not have much influence or even any roles in other Asian areas, and often English language is also learnt and used by speakers of these languages. Besides that, the collapse of Communism leads to the decrease of Russian language which has been

greatly replaced with English language in many Asian territories, such as North Asia and Central Asia (McArthur, 2002).

Due to the political change, economic growth, technological advancement, and the globalisation, there is the development of English language learning and teaching in education systems across Asia, as well as strong parental support and demand for English language learning and English-medium education for children as early as possible. Consequently, Asian speakers of English are growing dramatically and rapidly in the last forty years, and English language has become a banner of social class, education, and employability for most Asians (Bolton, 2008; Kam, 2002; McArthur, 2002). In recent years the estimated number of English speakers in South Asia, Southeast Asia, and East Asia is 812 million in total (Bolton, 2008) which over half a billion of the population is from India and China (McArthur, 2002). Thus, Asia is the continent where most of English language users and learners are (McArthur, 2002). English language education is closely connected to economic, political, and social conditions, and it is most notably involved in the diaspora of English language and the promotion of the language status in Asia. Since the mass of the Asian population prefers learning and also adopting English language than any other regional or foreign languages, English language has its dominant position as the prime lingua franca among various Asian communities.

2.2.2 English Language in Southeast Asia

Concerned with Southeast Asia, while Bahasa Indonesia and Mandarin Chinese are two most spoken languages of over a thousand Asian-based languages, English is regionally employed as an essential lingua franca for both international and intranational communication. Despite the linguistic and cultural plurality, English also plays a key role for uniting the different ethnic groups in these countries nowadays. In the Association of Southeast Asian Nations (ASEAN), for instance, English is the only official working language stated in the ASEAN Charter in 2007, and it is more generally used by ASEAN members as well (Kirkpatrick, 2008; 2011; 2012a; Low and Hashim, 2012; McArthur, 2002; Yano, 2001). However, its function in individual countries is distinctive because of the historical spread of English language to the region: colonisation, international trade, and religion. English is served as an official second language in some territories, such as Brunei, Malaysia, the Philippines, and Singapore, whereas it is served as the most popular foreign language in other territories, such as Cambodia, Indonesia, Laos, Thailand, and Vietnam (Kam, 2002; Low and Hashim, 2012).

Even though English language is a core subject in the current primary curriculum of all Southeast Asian countries with the exception of Indonesia (Kirkpatrick, 2011; 2012b), the language

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proficiency of people in the region is varied as shown in many international examinations. According to the EF English Proficiency Index (EF EPI), for example, the 2018 edition reveals that Singapore (3rd) is the highest-ranking Asian nation among the world's top five by its adults' English skills. The Philippines (14th) and Malaysia (22nd) are together in the high proficiency level, followed by Vietnam's moderate proficiency (41st). Other countries, in contrast, are below average: Indonesia (51st) and Thailand (64th) in low proficiency; Myanmar (82nd) and Cambodia (85th) in very low proficiency, which the latter is almost the lowest-ranking of all eighty-eight nations (EF Education First, 2018). While there is a wide range of English language proficiency in Southeast Asian countries, it is questionable whether the results are valid because non-native speakers' skills are assessed based on "standard native English grammatical and pragmatics norms" (Jenkins, 2015). Thus, the tests can illustrate the divergence of Southeast Asian speakers of English roughly. In order to portray the role of English language and how the language is really used in each country, more backgrounds and details need to be provided.

2.2.3 English Language in Thailand

Thailand is a multilingual and multicultural country where there are approximately more than seventy spoken languages: Thai language varieties classified as four regional dialects, and other languages of minority groups and tribes, such as Chinese, Malay, Lao, Khmer, and Karen (Baker, 2012c; Baker and Jarunthawatchai, 2017; Darasawang and Watson Todd, 2012; Foley, 2005). However, the concept of national stability and pride is greatly regarded, that is, Thailand is the only Southeast Asian country which has never been colonised. 'Standard Thai' is therefore the national and sole official language, and no other languages are selected as the second official language. English language is nevertheless the de facto second language, and the first foreign language in Thai education which strongly links to political, economic, and social factors, such as language attitudes and socioeconomic status (Baker, 2012c; Baker and Jarunthawatchai, 2017; Darasawang and Watson Todd, 2012; Foley, 2005; Kirkpatrick, 2012a; Trakulkasemsuk, 2012; Wiriyaichitra, 2002).

2.2.3.1 The Roles of English Language in Thailand

Although the language itself and English language education have been in the country for more than a century (Baker and Jarunthawatchai, 2017; Darasawang, 2007), Thais previously needed English language learning for communicating with the westerners, and English language was limited to a few groups of people or aristocracy (Baker, 2008; 2012c). Nonetheless, the globalisation and new technology currently further the expansion of English language use in Thai society. English has become more necessary for Thais, not only as a compulsory subject, but also

as the means to communicate and negotiate mostly with non-native speakers than native speakers, and particularly in urban areas and other places where there are foreigners (Baker, 2012c; Foley, 2005; Wiriyaichitra, 2002; Wongsothorn, Hiranburana and Chinnawongs, 2002). In other words, there are rising roles and functions of English language in Thailand, especially among the metropolitan communities. English is broadly employed as a lingua franca for intercultural communication in various areas, such as international organizations and conferences, international education, international safety, international law, science and technology, industrial investment, business, tourism, global advertising, and media (Baker, 2008; 2012c; Foley, 2005; Kam, 2002; Kaur, Young and Kirkpatrick, 2016; Wiriyaichitra, 2002), and progressively being used for intracultural communication by the urban middle classes through English-medium education, electronic communication, media, and signs (Baker, 2012c; 2015a). Moreover, traditional Thai and international values and norms are much combined in new Thai generations. Mixing English words in Thai sentences is more acceptable in the younger than the older generations as reported by the Institute for Population and Social Research (Thai Health Project, 2016). This can mirror the soaring importance of English language in everyday basis, especially of young Thai people.

2.2.3.2 Attitudes of Thai People towards English Language

Apart from its function, the use of English language has been converted into a symbol of an important skill for future career and an urban middle-classed status (Baker, 2008; 2012c). Many studies of attitudes towards different English language varieties reveal that Thai people perceive native English speaking countries or traditions, particularly British and American as an inspired and preferred model (e.g. Pakir, 2010; Saengboon, 2015; Snodin and Young, 2015). Any differences from the native norms are considered as inappropriate, as Saengboon (2015) reported that while British and American accents are cherished, speaking English with Thai accent seems awkward and non-standard. Since most Thais perceive the good English language proficiency as a privilege, many Thai people need to study in English-speaking countries as “it implies mastery of the English language” (Trakulkasemsuk, 2012, p. 102). These studies expose the majority of Thai people’s beliefs of Standard English attached to the language ownership of Anglophone speakers, and their preference of English language practices in conformity with the native norms.

2.2.3.3 English Language Proficiency of Thai People

Given the picture of how English is widely spread into many Thai settings with positive attitudes towards the language, however, it is noticeable that the language has risen inconsistently in each region. This is relevant to the 2018 edition of EF EPI that language proficiency of Thais in central areas and in the big cities is better than other regions (EF Education First, 2018). Similarly, Baker (2012c) addressed that the language extension is uneven as it is not much employed, and

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assessed in rural areas or poor societies. These are not different from what Bolton (2008) reported that among 65 million of Thai population in 2008, a total of 6.5 million or only around 10 percent of Thais are English users. Besides that, English performance of Thai people is below average, and there is a gap of English language proficiency between Thailand and other Southeast Asian countries, i.e. Vietnam and Indonesia. In addition to the EF EPI report, scores of the 2017 Test of English as a Foreign Language (TOEFL) showed a related outcome that English performance of Thai test takers is lower than the above countries (Educational Testing Service, 2018). Even though it is mentioned earlier that the validation of these tests is doubtful, and hence these results “do not give a truly accurate indication of the English levels of Thai population” (Kaur, Young and Kirkpatrick, 2016, p. 352), the outcomes of English language proficiency are still a cause of concern since Thailand, Vietnam, and Indonesia exhibit a common characteristic of being a multilingual country where English is taught as a foreign language in classroom (Doan *et al.*, 2018; Jayanti and Norahmi, 2014), and English is also operated as a lingua franca rather than a foreign language in Thailand as same as in Vietnam (Doan *et al.*, 2018). If so, the acquisition of English language and language performance of people in these countries are not supposed to be much more different. This point thus conveys a challenging message to Thailand’s education, and the research on ELT teachers’ practices in Thai context possibly gives a new stimulating impetus to its development of English language education.

2.3 Conclusion

The influence of the globalisation and the technological advancement lies at the heart of the chapter of Global Englishes. The change is not only on the linguistic perspectives, but also on the nature of English language communication. As can be seen, the expansion of English language has accelerated worldwide, particularly among various Asian communities where speakers use English as a means to communicate to other people rather than any regional or foreign languages (Galloway and Rose, 2015; McArthur, 2002). Owing to its increasing roles and multiple functions, English becomes the dominant language in Asian education, and Thailand is no exception (e.g. Kirkpatrick and Liddicoat, 2017).

In Thailand, while English language has lost its challenges of the official status, the language plays a prominent role as the de facto second language, and the first foreign language in education (Baker, 2012c; Wiriyaichitra, 2002). The language currently gets its influential role in Thai society for both intercultural communication and intracultural communication, specifically in metropolitan areas (e.g. Baker, 2012c). Despite the fact that there is the significant transition of the language status from EFL to ELF in Thailand, it is not clear whether its function has been matched by the development of English language education in enhancing language abilities of

Thai people or not. That is because English is still offered as a foreign language in Thai education. Moreover, many researchers have employed the traditional frame of reference in their educational studies which cannot both effectively reflect the changing situation, and provide the precise knowledge to Thailand's English language education. It is therefore necessary to conduct the research on English language teaching with the new viewpoint, so that it will expectedly deliver a vastly improved and more accurate solution to the country's language pedagogy and educational circumstance. Further details of English language education in Thai context need to be given in the next chapter in order to depict how the language is educated in Thailand.

Chapter 3 Global Englishes and English Language Education

The chapter focuses on exploring why English language has become important in education, investigating educational contradictions caused by a profound impact of Standard English, seeking a possible solution to such problems, as well as examining Thailand's English language education and its educational circumstances.

3.1 Global Englishes in Education

As Global Englishes is a shared means of communication serving in political, economic, social, educational, and individual purposes, it has greatly benefited the world population in various aspects, for example, maintaining national unity, encouraging foreign affairs, promoting employability and competitiveness, supporting life opportunities and prosperity, facilitating understanding, and developing connection and friendship (Bolton, 2008; British Council, 2013; Galloway and Rose, 2015; Jenkins, 2015; Seidlhofer, 2011).

Due to its ultimate advantages, English is considered as the predominant international language in the early 21st century (Seidlhofer, 2011). It is also regarded as a powerful language, and a key to world knowledge, technology, future economic, and personal success (Kam, 2002; McKay, 2003b; McKay and Bokhorst-Heng, 2008; Murphy and Evangelou, 2016). Consequently, there are the global demands for language education and for English, especially in developing countries, such as China, Indonesia, and Malaysia (Bolton, 2008; British Council, 2013), where governments embrace English language policies as an essential way to socioeconomic development (Kennedy, 2011). Thus, English is the first and foremost foreign or additional language in the school curriculum around the world (Seidlhofer, 2011); for instance, it is prescribed as a compulsory subject in most of the EFL countries (Kam, 2002).

With the determination of policy makers and educators, as well as the expectations and pressure from parents worldwide, English language learning has been developed and provided in a wide range of education systems—from Early Childhood Education and Care (ECEC) to higher education (McArthur, 2002; Murphy and Evangelou, 2016). In recent years, more non English speaking children are increasingly learning the language at early ages, even if there is no government support, such as in many East Asian contexts (Bolton, 2008; McArthur, 2002; Murphy and Evangelou, 2016). To give an illustration, children will be sent to kindergartens where English is

taught, and then to private English medium schools instead of local government schools as long as their parents can afford it (Kirkpatrick, 2014).

English immersion education has expanded all over the world as well. In the last decades, the programs of English as a medium of instruction (EMI) have grown dramatically, particularly in higher education of non-native English speaking countries (Airey *et al.*, 2017; Galloway and Rose, 2015; Jenkins, 2015; Lam and Wächter, 2014; Murphy and Evangelou, 2016). This is relevant to what Dearden (2014) reported that although the EMI program is usually provided in tertiary level, it is growingly offered in secondary and primary levels, especially in a greater number of private secondary schools due to its attractive proposition for parents. However, the EMI program in these levels is sometimes slightly different from the one in higher education because it is aimed at teaching both language and the subject content, and then it is referred to as Content and Language Integrated Learning (CLIL).

In sum, it can be noticed that English language is widespread in education. Owing to a soaring demand of English language worldwide, the immeasurable numbers of the English language learners have risen drastically, and the larger amount of learners or users is expected to be two billion by 2020 (British Council, 2013). Indeed, English is not only learnt as a subject itself, but it is also employed as a medium of instruction in other professional subjects. To define the scope of the research, the investigation of the study focuses on an area of teaching and learning English language only.

3.1.1 The Impacts of Standard Language Ideology: The Conflict within English Language Education

Despite the mushrooming of English language education in both public and private sectors, there is an obvious mismatch between English language education and English language usage of non-native English speakers. While English language is utilized in their daily lives as a lingua franca—a means of communication, mainly with other non-native speakers, the language in ELT is offered as a foreign language to the purpose of enabling learners to communicate effectively with native speakers only (Jenkins, 2006; 2012; 2015; Seidlhofer, 2005; 2011). The conflict in the ELT profession results from a wide and complicated influence of the Standard English ideology (Galloway and Rose, 2015; Holliday, 2006).

Language ideologies are sets of beliefs on how language users have to express themselves in the conformity to the forms of structure and use of a particular cultural and social group or origins (Blommaert, 1999; Garrett, Coupland and Williams, 2003; Woolard and Schieffelin, 1994). Regarding linguistic-symbolic and social power relations, these beliefs have been repetitively

produced through daily practices and social systems, e.g. administration, schools, and publications, and they have become common thoughts and behaviours of society (Blommaert, 1999; Woolard and Schieffelin, 1994). In this case, English users are expected to follow norms of Anglophone speakers because ‘these native speakers’ are perceived as the primary source and formal representation of English language. In spite of the dynamic nature of English, the language rules and conventions are fixed and reproduced in English language education, which causes the preference for Standard English in society and vice versa. This standard language ideology can lead to difficulties and the apparent contradiction in English language education, which can be categorised as follows:

3.1.1.1 Standard English Ideology and Its Impact on English Language Teachers

Among teachers and students in both native and non-native English speaking countries, the standard form of English tends to be valued and receive positive attitudes. Although the language attitudes are possibly changed, they have existed innately and involved more or less thoroughly in ELT. Since they are operated at the subconscious level, they are usually delivered and duplicated in education without awareness (Galloway and Rose, 2015; Holliday, 2006; Seidlhofer, 2011). Therefore, native speakers’ linguistic features and varieties, specifically British and North American have been used as a certain yardstick of language proficiency, as well as an ideal goal of language learning, teaching, and testing in many parts of the world (e.g. Seidlhofer, 2005; Jenkins, 2006; 2012; 2015; Galloway and Rose, 2015; González and Llurda, 2016; Llurda, 2018). Any productive and receptive differences from standards and any changes made by non-native speakers are considered as ‘errors’, then (Jenkins, 2006; 2012; 2015; Seidlhofer, 2005; 2011). Furthermore, native speakers are perceived apparently as the ‘arbiters of authenticity’ (Widdowson, 1994), ‘custodians of acceptable usage’ (Seidlhofer, 2005), ‘western culture representors’ (Holliday, 2006), and ‘better teachers or knowers of English’ (Jenkins, 2015), resulting in the high desirables and the employment of more native English-speaking teachers than non-native teachers, whether those native speakers know how to teach properly or not (Braine, 2010; Galloway and Rose, 2015; González and Llurda, 2016; Jenkins, 2015; Llurda, 2018; Widdowson, 1994). Regardless of the higher payment, the native teachers are found to be offered in private schools in many countries in order to “advertise the quality of educational services they offer” (González and Llurda, 2016, p. 98) and meet parents’ and learners’ language learning demands (González and Llurda, 2016; Llurda, 2018).

3.1.1.2 Standard English Ideology and Its Impact on English Language Learners

In order to acquire near-native competence and master the language, learners strive to imitate and conform to native English norms, such as vocabulary and grammar, through methodologies

and materials based on language teaching, learner autonomy, and monolingual textbooks of the same central homogeneous group—the idealized Anglophone speakers (Galloway and Rose, 2015; Hülmbauer, Böhringer and Seidlhofer, 2008; Jenkins, 2006; 2012; 2015; Leung and Lewkowicz, 2018; Seidlhofer, 2005; 2011). Learners are often recommended to use native speakers for checking over their assignments, and they are also urged to become familiar with Western-style education (Galloway and Rose, 2015). The process of linguistic imperialism through ELT can lead to a change in learners' cultural identity (Modiano, 2005), and meanwhile the imitation of native speakers who are an impossible target will make learners “inevitably end up frustrated” (Aguilar, 2007, p. 61).

3.1.1.3 Standard English Ideology and Its Impact on English Language Assessment

Relating to the language assessment, learners are evaluated on their nativelike proficiency by the framework and various language tests, founded on the native speaker-oriented principles and norms (Galloway and Rose, 2015; Jenkins, 2015; Jenkins and Leung, 2014). Currently, the Common European Framework of Reference for Languages (CEFR) is internationally adopted as the benchmark for language teaching and testing. According to its descriptors, learners' language skills are judged and categorised into six levels from the lowest to the highest for indicating their degree of native resembling achievement (Jenkins and Leung, 2014; 2016). Additionally, learners are required to take and pass the popular standard English tests, such as the International English Language Testing System (IELTS), the Pearson Test of English (PTE), TOEFL, and the Test of English for International Communication (TOEIC), for studying in English-medium higher education, notwithstanding the irrelevant English functions of the tests for many test-takers (Galloway and Rose, 2015; Jenkins and Leung, 2014; 2016). As a consequence of concerning a standard English framework, what assessed in the tests has turned into teachers' teaching content and learners' language needs; teachers know what they have to teach and what attracts learners to learn (Jenkins, 2015; Widdowson, 2013). Apart from language teaching decision, language policy is also under the influence of the assessment. For instance, González and Llorca (2016) revealed that some schools in Latin America introduce students to English through their early education, increasing learning hours, offering the course content in English, and providing native teachers for teaching in order to make a success of the national English tests.

3.1.1.4 Standard English Ideology and Its Impact on Educational Supply Chains

Besides that, there has been the slow change in the ELT industry since publishers and language institutions make money from Standard English in product sales and language examinations (Galloway and Rose, 2015). To give examples, publishing companies have produced commercial ELT coursebooks and teaching materials propelled by native speaker models for a global market

(Copley, 2018; Galloway and Rose, 2015; Jenkins, 2012). Language institutions have hired native speakers to teach learners English for charging more money (Galloway and Rose, 2015; Llurda, 2018; McKay, 2003b), regardless of “their training, expertise, or dedication to their students” (Llurda, 2018, p. 521). These economic activities has led to the lack of alternative materials for teachers, the publicisation of the native English ideology, and the reinforcement of stereotyped learning approaches in society (Galloway and Rose, 2015).

Overall, it is obvious that language attitudes towards standard norms have a massive impact on different facets of English language education, such as teaching, learning, testing, and making language policies. They have also caused the interrelated obstacles to bridge the gap between ELF and ELT, for instance, the inconsistency between what is being learnt and what is being used in real life situations, the conflict between language tests and language functions, and the contradiction between the developing pedagogical practices and the supply of new ELT materials. After examining the dramatic effects on education, it is necessary to determine how to confront these ensuing problems. Accordingly, a remedy is offered in the following part.

3.1.2 ELF as a Method of Conflict Resolution

The challenge for ELF researchers and practitioners is to seek for the solution to the paradoxical situation in order that ELF is integrated into English teaching and learning (Jenkins, Cogo and Dewey, 2011). In support of the adaptation of ELF in ELT, ELF should be differentiated from EFL in respect of its distinctive purpose and different target speakers (Hülmbauer, Böhringer and Seidlhofer, 2008). Seidlhofer (2011) suggested that when designing the language subject, the objectives and processes of learning should be reconsidered for ELF learners to develop their capability through a learner-centred approach in order to strategically use their available linguistic resources for effective communication, regardless of native norms. However, ELF researchers (e.g. Seidlhofer, 2011; Jenkins, 2012; Galloway and Rose, 2015) share their view that they are not in charge of educating teachers by telling them directly what language to teach or telling them to adjust their inapplicable and outmoded teaching approaches, but teachers themselves decide if or to what level ELF is contextually suitable to their learners. Jenkins (2006; 2012) also further adds that after learners are fully aware of the facts of global Englishes without force from native speaker community, they will be free to choose which English to use on their own.

Even though the embedded belief of “native-speakerism” and “political inequalities within ELT” resulting from regional or cultural overgeneralisation needs to be reconsidered and to be aware of (Holliday, 2006), it is accompanied, more importantly, by the change of attitudes towards the language ownership. It means ELF speakers should realise that they have authority to adapt the

language, and to develop their own linguistic norms to serve their communicative needs and purposes, regardless of being errors or deficient in EFL perspectives (Hülmbauer, Böhringer and Seidlhofer, 2008; Jenkins, 2006; Seidlhofer, 2009; 2011; Widdowson, 1994). Provided that teachers' attitudes were revised significantly, this would possibly affect learners' attitudes and motivation afterwards (Seidlhofer, 2011).

As the Standard English ideology in English language education is extensively inspected and revealed, it certainly offers food for thought to everyone, especially language instructors and learners. Yet, it might take time to transmit ELF from theory to pedagogic practice, and also from teachers to students. Whether teachers decide to adopt the different approach from the ELF perspective or not, they should be aware of various understandings of Global Englishes as well as their own perceptions of the language in order to lessen the influence of their linguistic prejudice and stereotypical ideas, and to provide appropriate lessons to their learners. Next, the section turns to the investigation of English language education in the Thai context.

3.2 Global Englishes and Thailand's English Language Education

Similar to many other Asian countries, English is mainly extended in Thailand through language education. As "English is generally seen as a means of empowerment and development" (Baker, 2008, p. 140), the Thai government attempts to support and improve English language skills of its population. The educational curriculum has been revised many times to promote learner-centeredness as well as to make language learning and teaching more relevant and functional for communicative purposes and life-long learning (e.g. Darasawang, 2007; Sukamolson, 1998), but in fact Thailand's English language education is still in difficulties. The rational explanations of the education reforms and the educational issues in recent years are given as follows.

3.2.1 The Reform of Thailand's English Language Education

There was the requirement for developing national education quality due to the impact of globalisation on rapid economic, social change, and technological advancement, as well as the importance of English as an international language, and the failure of foreign language learning, especially English language usage for communicating and seeking knowledge. The school, curriculum, teacher, and administration were thus reformed relating to the 1999 National Education Act. Since then, English has become a compulsory subject, and students must study English from Grade 1 onwards, prescribed in the Basic Education Core Curriculum B.E.2544 (A.D.2001) (Ministry of Education, 2002; Wiriyaichitra, 2002; Wongsathorn, Hiranburana and

Chinnawongs, 2002), whereas other foreign languages, such as French, Japanese, and Korean, are still offered as an elective subject in some schools (Trakulkasemsuk, 2012).

Although independent, learner-centred, and communicative approaches giving emphasis to listening and speaking skills have been enacted together with integrated, cooperative, holistic learning, content, task-based and problem-based learning (Wiriyachitra, 2002), the educational reform was not well ordered. The unclear curriculum of 2001 with the inadequacies of sufficient teacher training, resources, and other professional supports caused problems in the provisions, application process, and learning outcome (Ministry of Education, 2008; Prapaisit de Segovia and Hardison, 2008).

The latest revision of the Basic Education Core Curriculum B.E.2551 (A.D.2008) has been accordingly proposed. Required essential knowledge and skills for learners, and teaching and evaluation methods are prescribed in the learning standards and indicators of the eight learning areas, together with learner development activities, desired characteristics and attributes of learners, and the minimal learning time structure of each educational level. Schools are also qualified for increasing the learning time of additional courses or activities based on their priorities and readiness in order to suit their contexts and learners. All of these provide a clear image of expected learning outcomes and a framework to local schools and practitioners for preparing their own correlated school curriculums, and for internal quality assurance and external evaluation (Ministry of Education, 2008). The transformation of English language education in Thailand can be described in two main features:

3.2.1.1 English Language in the Basic Education Core Curriculum

According to the basic education core curriculum, foreign language learning is not only for communicating and acquiring knowledge, but also for creating better understanding between learners and others in cultural diversity of the world community, and creatively conveying Thai culture to the global society. There are four main strands in the foreign language learning area: language for communication, language and culture, language and relationship with other learning areas, and language and relationship with community and the world (Ministry of Education, 2008).

Since the research focus is on the lower secondary education level (Grade 7 to Grade 9), its specific details are necessarily included for giving the general background to the case. That is, the lower secondary education level is the last stage of Thailand's compulsory education. Basically, students study eight subject areas, learning development activities, and additional courses or activities for not exceeding 1,200 hours a year in total (Ministry of Education, 2008). Considering

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learning time structure, students learn about social studies, religion and culture most. They study Thai language, mathematics, science, and foreign languages equally, followed by health and physical education, art, and occupations and technology in the equivalent amount of time. Although a general term—foreign languages—is used in the curriculum, the time allocation of the fundamental courses clearly reflects the important status of English language in Thailand's education.

Moreover, the government attempts to reduce learning hours and enhance students' basic knowledge for career and working experiences through skill-based activities. Hence, a pivotal phase of the "Moderate Class, More Knowledge" policy has been started implementing since November 2015. Regarding various needs of different communities, each school can provide its students vocational subjects or various outside-classroom activities covering IT, life and occupational skills, morality, and love for Thailand, religion and the monarchy based on their interests. Instead of offering vocational courses or activities, some schools nevertheless choose to involve English language as an extra optional subject in the school policy (Charoensap, 2017; *The Nation*, 2015). Thus, the educational practice of these educational institutions clearly reflects the shared demand for English language learning in Thailand. Meanwhile, the preference for Standard English in English language education is also seen. In similar to many studies of Thai people's attitudes towards English language (see Section 2.2.3.2), a survey of parents' and students' attitudes towards the vocational subjects by Charoensap (2017) also exposes beliefs of native-speakerism among Thais. That is, the majority of participants believed that providing a foreign ELT teacher would increase learners' happiness and interest in learning as well as their language skills for daily-life communication.

Not only do the schools' management and the requirements of stakeholders show the significance of the language, but they also reveal that most Thai people prefer Anglophone teachers in their language education, in spite of the fact that English is served as a lingua franca in communicating with both native and non-native speakers in their lives. This is an obvious mismatch between the roles of English and language education policies from the very first.

3.2.1.2 English Language in the National Examinations

Besides the revised curriculum and the "Moderate Class, More Knowledge" policy, the Ministry of Education announced a new English language teaching reform policy in 2014: the use of the CEFR together with a method of Communicative Language Teaching (CLT), which means the CEFR framework has been employed in national exams, as well as in the assessment and further development of English teachers' proficiency and teaching skills (Franz and Teo, 2018). The Ministry of Education has launched a new system for evaluating Thai learners' knowledge,

thinking ability and academic proficiency at three educational levels as well. Since the Academic Year 2015, every student in Grade 6, Grade 9, and Grade 12 has undergone a national test of five subjects, named ‘the Ordinary National Educational Test (O-NET)’, and English language is one of these subjects (NIETS, 2015). Moreover, English language has been made one of mandatory subjects in the National University Entrance Examination for decades (Darasawang, 2007). In order to assess their English language proficiency in accordance with educational standards, Grade 12 students applying into the university are also required to take another test, called ‘a general examination of nine common subjects’, which is for universities to consider the applicants based on their scores through the Clearing-House system (NIETS, 2015).

Although it is clearly seen for all time that the rising role of the English language affects educational policies and language education in Thailand (Baker, 2008), the framework of educational testing and assessment is a repeat of Thai policy makers’ attachment to standard norms in English language education. That is because “CEFR has mainly been interpreted as a language standard” in Thailand, and the reposition concepts of CEFR in terms of the linguistic and cultural plurality have not been taken up yet (Savski, 2019, p. 649). Moreover, it is shown in the Twelfth Economic and Social Development Plan (2017-2021) that the Thai government has considered the quality of its education system from the scores of the O-NET and the Programme for International Student Assessment (PISA); and apart from these tests, the success rate in the education advancement is determined based on the world competitiveness ranking conducted by the International Institute for Management Development (IMD) (NESDB, 2017a), which one of its criteria is the TOEFL result (NESDB, 2017b). This means the development of the Thai education quality is grounded in the outcome of irrelevant English functions because the evaluation of Thais’ language proficiency based on standard norms is questionable (Baker, 2008; 2012c). Instead, the application of the CEFR-model in Thailand’s language assessment should be modified in order to offer an accurate result of Thais’ language proficiency levels, and to be relevant to the learning goal of Thai students. That is because Thai learners are ASEAN ELF users who communicate with other multilingual non-native English speakers (Baker and Jarunthawatchai, 2017).

3.2.2 Difficulties in Thailand’s English Language Education

Due to several reasons, the educational reform of Thailand has not been successful yet. Compared to the high proportion of the budget on which the government has spent annually, there has been a slow progress of educational development and inequality in the quality of education as identified in various studies (e.g. Baker, 2012c; Kaur, Young and Kirkpatrick, 2016; Hayes, 2017). Nevertheless, the implement of policies and practices based on Standard English in

the ELF context is thought of first and foremost for an explanation since it results directly in the disadvantages and difficulties in developing the country's language education.

3.2.2.1 Teachers and Learners' Struggle with the Standard Norms

Despite the government's great efforts to boost Thai people's language skills, teachers have been challenged to help students to enhance their English proficiency in the learning environment where English is only treated as a foreign language or a subject in the classroom (Darasawang, 2007). Subsequently, Thai students have not achieved the standard of English desired (Punthumasen, 2007), and their English proficiency measured by the national assessment have continually dropped (Suwannoppharat and Chinokul, 2015), especially students in the rural communities because "the spread of English hardly extends beyond the urban middle classes in major metropolitan areas" (Hayes, 2017, p. 184). The deep preference of native norms in educational policies and language practices is correspondingly embedded in most Thai people's perceptions.

3.2.2.2 Teachers' Lack of Self-Awareness

A shortage of proficient Thai teachers of English is also one of the serious difficulties of language education advancement. Regardless of the issue of the appropriate assessment, the 2015 result of a CEFR-referenced online placement test indicated that the majority of tested English teachers were off-target of B2 proficiency level (Franz and Teo, 2018). Still, it seems that they are unaware of their own teaching problems and also their strong attachment to native speakers' norms. According to a survey of English teaching problems and high school Thai teachers' perceptions by Noom-ura (2013), teachers were asked to rate five sub-categories of English teaching problems related to teachers, students, assessment, curriculums and textbooks, and other factors contributing to successful teaching and learning, such as sufficiency of English native teachers, class size, or time allocation for English subjects. The results showed that teachers give their attention to the use of language and skills for communication. They thus need to develop their students' productive skills and improve themselves in teaching communicative strategies, including teaching language and culture. However, it is seen that the category dealing with teacher problem is rated at the lowest level while the category dealing with students is ranked at the highest level, which means students are perceived as a major cause of English teaching problems. They believe students' lack of confidence and inability in using language for communication is a result from insufficiency of practicing English on their own and minimal experience to English outside class. These paradoxical responses reflect teachers' poor self-awareness; their main concern worrying students' language exposure outside class also reveal the

suppositions of “maximum exposure fallacy” that non-native speakers need to be exposed to the native models in learning and teaching the target language and culture (Phillipson, 1992).

Noom-ura’s (2013) findings of teachers’ low awareness of their own teaching problems and their learning towards native norms are consistent with a case study of culture teaching practices of upper secondary school English teachers by Pattaraworathum (2007) that although teachers in the study had different teaching principles, they all aimed to teach their students to be native like. Besides that, they had not integrated much culture in class due to a lack of knowledge about culture teaching. Even when they did, they were not aware that they had selected cultural aspects and approaches based on their own understanding and beliefs. Additionally, they did not recognise that they had taught culture to their students. They were also unaware of some problems in their culture teaching practices.

3.2.3 ELF for Thailand’s English Language Education

Given the paradox between the function of English and issues of language education in the country, the ELF perspective should be boosted and regarded as an appropriate way to teach and learn the language in Thailand as several researchers advised. To give an instance, Baker and Jarunthawatchai (2017) argued that Thai language learners communicate mostly with other non-native speakers, so teaching practices and assessments should be adjusted to be more applicable for teaching effective communication in ASEAN contexts. Ploywattanawong and Trakulkasemsuk (2014) similarly pointed out the necessity of the flexibility and adaptability skills of ASEAN ELF for students, rather than using native English models and Standard English skills. Nomnian (2013) further suggested enhancing learners’ language proficiency, learning strategies and life skills for the 21st century, and raising teachers’ awareness of ELF in ASEAN community. Pattaraworathum (2007) additionally proposed that teachers should use a learner-centred approach in their teaching and motivate students’ awareness of Thai culture; and educators should promote culture in teachers’ professional training.

Considering that learners need to acquire the pragmatic skills and multilingual repertoire for enabling themselves to be skilled English users for effective ELF intercultural communication (Cogo, 2012; Cogo and Jenkins, 2010), they should be taught to negotiate in English communication (Knapp, 1987/2015), and raise their awareness of the nature of English in order to establish empathy and develop an understanding of the context (Sifakis, 2014). In spite of the diverse conceptual interpretations and scopes of studies on ELF awareness, many scholars recommend implementing ELF-aware pedagogy in teaching English specifically in the EFL context, so that learners will become confident and efficient users of English (e.g. Sifakis, 2019; Sifakis and

Tsantila, 2019; Rzońca, 2020). With the aim of equipping learners with the variability of interactions in different context and the hybridity of ELF (Sifakis and Tsantila, 2019), some researchers also propose ELF-oriented activities, such as using videos and audios for supporting learners' exposure to English varieties in international contexts (Bayyurt *et al.*, 2019; Rzońca, 2020), or encouraging discussion about the ELF-related issues, such as reasons behind the spread of English, the new language standards, or the future of English (Baker, 2012d; Rzońca, 2020, p. 216). In view of ELF-aware assessment, strategic competence, communicative effectiveness, mutual intelligibility, and contextualisation are regarded as key assessing criteria for ELF communication (Kouvduou and Tsagari, 2019). In lieu of standard norms, it is suggested adopting alternative methods, such as continuous assessment, a task-based communicative task, systematic observation, and interlocutor feedback, to assess learners' ability to negotiate meaning and use a variety of accommodation strategies in communicative interaction (Kouvduou and Tsagari, 2019; Newbold, 2019).

Since teachers may have the most significant role in providing Thai students with knowledge and skills for communication in English (Kongkerd, 2013, p. 4), their pedagogical practices and perspectives should become a concern in order to deal with the educational issues, specifically in teaching intercultural communication, which is the main topic of the succeeding chapter.

3.3 Conclusion

As English is exploited as a global lingua franca, it has become the dominant language in education and, in consequence, there are a soaring number of language learners and users worldwide. Nonetheless, there is a conflict between English language education and English language practices since English is provided as a foreign language rather than a lingua franca in class. In the chapter, the profound impact of the Standard English ideology is a matter of concern because the preference of Standard English significantly affects different educational aspects, e.g. teaching, learning, testing, and making language policies. Researchers and practitioners need to seek for the solution to the paradoxical situation and to deal with a major obstacle in the educational development. The suggestion is to employ an ELF approach in English language education together with the change of language attitudes.

In Thailand, English language is not only significant as a compulsory subject in education, but also as the means to communicate and negotiate mostly with non-native speakers than native speakers, particularly in urban areas (Baker, 2012c; Foley, 2005; Wiriyaichitra, 2002; Wongsothorn, Hiranburana and Chinnawongs, 2002). However, the reform of English language education in Thailand is being slowly progressed due largely to the Standard English ideology among most Thai

people. Meanwhile, ELF seems to be a more appropriate approach in Thailand's language education. As a result, it is necessary to investigate teachers' perceptions and practices in institutional context, and to examine factors affecting their teaching, so that the understanding of English language education in Thailand will be enhanced, and ELT teachers, in turn, will be able to apply ELF instruction in Thai context.

Chapter 4 Global English and Intercultural Approaches in Education

The chapter highlights the effect of the globalisation on the concept of language and culture as well as on the development of cultural approaches in English language education before presenting the pedagogical limitation. Then, it brings up the major issue of intercultural education in Thailand, and emphasises a need for more effective intercultural approaches to ELT in Thai education.

4.1 The Nature and Concepts of Language and Culture in Language Education

In language education, it seems that language and culture has been greatly associated with each other since social and cultural practices are embodied in all language studies (Byram and Fleming, 1998; McKay, 2003b; Risager, 2007). However, it was not until the 1960s that recent culture pedagogy has been developed in terms of its theories and educational implications. Due to the transnational growth of tourism, migration, communication via television and other media, the concept of intercultural communication has received recognition and become necessary as an academic discipline. Since the 1990s, personal contact between people in different parts of the world has been increased as a consequence of ICT advancement, including the Internet access. Intercultural encounters between speakers have been more of a concern, and a cultural dimension has thus far appeared in language education, particularly a second or foreign language teaching (Risager, 2007).

At the present time, the globalisation of business and trade, migration, world travel, international education with the innovations of technology have expanded networks of both physical and virtual contacts across the globe. Intercultural communication has therefore become much more diverse and complex (Holliday, 2012; Jackson, 2012; Kramsch and Uryu, 2012), and intercultural interaction has been of interest to many scholars in multidisciplinary fields, such as applied linguistics, education, and language (Jackson, 2012). The nature of culture, the relationship between language and culture, including language and intercultural communication approaches have also been considered and reviewed (Baker, 2015a; Brumfit, 2001; Risager, 2012; Zhu, 2019). In spite of its broad notions and various conceptual interpretations (Holliday, Kullman and Hyde, 2017; Young, Sachdev and Seedhouse, 2009; Zhou and Griffiths, 2011), there are two major ways to view culture.

4.1.1 Fixed Culture: The Inseparable Relationship of Language and Culture

Traditionally, culture is seen holistically as the knowledge, values, and practices of members shared within a particular group or nation (e.g. Brooks, 1969; Allen and Valette, 1972; Richards and Schmidt, 2002). Given that many languages are employed by their speakers to distinguish themselves from others regarding to the speech community they belong to, each language is separated from one another. Social identity is identified through a boundary of language functioned by members of the speech community (Knapp, 1987/2015). Since the community members acquire their worldview through socialisation with other members of the same community, they have the similar worldview and share the same culture, and with that the ways they use language reflect their common attitudes, beliefs, and values (Kramsch, 1998a; Risager, 2012). Regarding the construction of the worldview and culture through the language usage, there is the inseparability between language and culture (Baker, 2015a; Kusumaningputri and Widodo, 2018). This intertwined interrelationship between a social group, language use, and culture also results in the perception that the behaviour of members of that culture is equivalent to the cultural characteristics of a group they belong to, in particular their nation (Baker, 2020). In this sense, English language and its culture is only bounded to a homogeneous group of Anglophone speakers and their countries (Baker, 2016). Accordingly, the acquisition of the native speaker competence becomes the ultimate goal of English language and intercultural education (Kusumaningputri and Widodo, 2018). Any people who use English in intercultural communication have to reproduce Anglophone speakers' linguistic forms and communicative practices (Baker, 2015a; 2016) for the reason that English language users are supposed to "think and act like an English native speaker" (Baker, 2015a, p. 79). Besides this imitation, they should be exposed to Anglophone speakers' language and culture for their successful intercultural learning (Humphreys and Baker, 2021) because the native speakers are valued for being "a model for linguistic norms" and "a guide to the target culture" (Kirkpatrick, 2012b, p. 133) (see also Section 4.2.1).

Nevertheless, although it may initially appear that language and culture is inseparable, the traditional notion of culture is problematised. That is because this broad human categorisation limits the scope of the individuals' expressions regarding their physical place and the language they use. In intercultural communication, it is by no means certain that people behave in a same static manner. In other words, members of a specific language community do not simply think or engage in a certain way, and neither do they interpret the language and cultural meanings exactly the same (Baker, 2015a; Risager, 2007; 2012). Another challenge mentioned earlier is that complicated connections between individuals have been enlarged globally more than just the connection of the members within the same speech community or national boundaries, owing to the globalisation and technological advancement (Holliday, 2012; Jackson, 2012; Kramsch and

Uryu, 2012). The true complexity of culture where boundaries are blurred and diversity is the norm is not covered with the conventional explanations (Holliday, 2010; 2012). Moreover, there are problems of the cultural overgeneralisation and stereotypes that can possibly occur from the essentialist view of culture. As Holliday (2010, p. 4) explained, “essentialism presents people’s individual behaviour as entirely defined and constrained by the cultures in which they live so that the stereotype becomes the essence of who they are”. Then, these stereotypes are “frozen signs” which have an impact on “both those who use them and those whom they serve to characterise” (Kramsch, 1998a, p. 22). The perceived fixed culture and the objectification of culture can subsequently create a bias of cultural difference as well as the premeditated fear of the other’s culture and cultural misunderstanding (Holmes and Dervin, 2016). Hence the concept of language and culture in ELT should not be only focused on basic relations or restricted to its traditional territories, but it should go beyond the notion of speech communities to a wider range of more complex networks.

4.1.2 Flexible Culture: The Separable Relationship of Language and Culture

Despite the fact that language has an influence on speakers’ thoughts and understanding, it does not mean that the language is impossible to be apart from its culture. Considering context of communication, speakers’ linguistic practice is produced, received, and interpreted semantically and pragmatically by their understanding based on life experiences and identity formation. A consequence of a process of incorporation and change regarding each individual is the variability in interaction and culture among language users (Risager, 2007; 2012). As Baker (2015a; 2018) remarked, language can be used to construct practices and social structures. In intercultural communication, individuals use the language to represent a diverse range of cultural references and practices as culture can be constructed, adapted, and negotiated with the blurred boundaries. Therefore, culture contains “a great deal of variety among members” in the way that many cultures and communities, such as nation, gender, generation, profession, and ethnicity, can be drawn upon in communication (Baker, 2018, p. 26). This means language, culture, and identity have not been firmly anchored in a single speech community and its members, but created and adapted individually through one’s interpretive process in social interactions. Culture, on the other hand, is perceived another way as more denationalised, fluid, and flexible. Members of the same culture may behave differently in communicating with others, and thus language does not always attach to its culture. The two can be separable (Baker, 2015a; Holliday, 2010; McKay, 2003b; Risager, 2007).

Referring to the dynamic movement of culture between and across the local, national, and global scales seen in ELF interaction (e.g. Baker, 2009a; 2020), it demonstrates that “individuals can have

the capacity to feel a belonging to several cultural realities simultaneously” (Holliday, 2010, p. 55). Given that language can be used to convey a multiplicity of cultures and language may or may not relate to the nation or nationality (e.g. Bjørge, 2016; Holliday, 2010), it can be argued that one language is not attached to only one ethnic group or one culture (Kramsch, 1998a; Risager, 2016); and hence national cultures are considered as one of many cultural references in intercultural communication (e.g. Baker, 2020; Holliday, 2010). In this respect, the English language is not necessarily linked to any specific countries or cultures, specifically of Anglophone speakers. The point can be exemplified by the use of ELF in Asian context that “although all the speakers are using English, none represent cultures traditionally associated with native speakers of English”. Instead, they use communicative strategies and negotiate cultural ‘norms’ (Kirkpatrick, 2012b, p. 133). In lieu of the attempt at being a native speaker of English who has no greater advantage in multilingual and multicultural settings (Baker, 2015a; Kirkpatrick, 2012b), a central emphasis on intercultural competence in the global English community should be the critical awareness of the cultural and linguistic complexity, including the negotiation process and fluid practices in intercultural communication (e.g. Baker, 2015a; 2020; Byram, 2008; 2012a; Risager, 2007; 2016; Savski, 2019) (see also Section 4.2.2 and Section 4.2.3).

Taking the nature of culture into consideration, it is necessary to shift away from the traditional paradigm which culture is simplified based on homogeneity among people (e.g. Humphreys and Baker, 2021; Risager, 2007; 2016). The flexible characteristic of culture should become a concern of ELT, so that learners will be prepared for communicating in multilingual contexts (e.g. Kirkpatrick, 2012b; Kusumaningputri and Widodo, 2018; Risager, 2016). Therefore, in addition to post graduate level teacher education (Baker, 2020), “much current work in intercultural studies rejects essentialism and cultural overgeneralization and acknowledges cultural diversity” (Holliday, 2010, p. 7). However, the challenge has not been successful yet. The conventional notion of culture is still influential in EFL teachers’ views, classroom practices, ELT materials, and policy (e.g. Baker, 2020; Sercu, 2006). Concerning the issue, the classroom-based research on ELT teachers’ cultural practices adopts the static view of culture for a common ground of understanding in respect to the teachers and other stakeholders. Meanwhile, the flexible culture during ELF interaction which likely appears in teaching practice is also incorporated into the study in terms of ELF intercultural approaches used therein (see Section 4.2.3.2 for more details). On this account, the term “culture” in ELT teachers’ culture teaching practices is generally defined as any knowledge (products), skills (practices), and attitudes (perspectives) of people belonging to particular social groups which is taught and learnt both overtly and implicitly in an English language classroom (Allen and Valette, 1972; Brooks, 1969; Byram, 1989, p. 3; Byram, 2012b;

Byram and Fleming, 1998; Byram, Morgan and colleagues, 1994; Richards and Schmidt, 2002; Tang, 2006).

As time goes by, it is apparent that the relationship between language and culture has been reconsidered and further conceptualized. The notion of culture has been changed in much the same way as intercultural approaches in English language education have been developed. This matter is a focus of attention in the following section.

4.2 Intercultural Approaches in English Language Teaching

Since the networks of socialisation have been expanded steadily and interconnected globally, culture teaching and learning becomes an important feature in English language education with the purpose of boosting the competence to cope with the cultural differences and to communicate interculturally.

4.2.1 A Paradigm of Cross-Cultural Communication

In accordance to the relationship of language and culture based on the traditional perspective, the inseparable relationship of language and culture is followed, so it sees that language should go hand in hand with its culture. The paradigm of cross-cultural communication assumes encounters between interlocutors from different cultures might cause miscommunication or a sense of discomfort in interactional exchanges. From this perspective, those who lack cross-cultural knowledge frequently have difficulties in communication and understanding the context, while those who are aware of the different cultural contents can comprehend and deal with the situations more easily; and they can also accept the cultural diversity (Brown, 1990; Cedar, 2005; Chlopek, 2008; Knox, 1999; Tseng, 2002).

4.2.1.1 Cross-Cultural Approaches

According to this structuralist perspective, even though there are many elements in culture teaching which need careful consideration, a central matter of concern to ESL/EFL teachers is to enhance students' attitudes, behaviour, and cognition towards their own culture and the target culture. Among many cultural goals, for example, teachers typically focus on promoting students' understanding, raising their cultural awareness, avoiding their misinterpretation, and developing them to behave properly in the different situations (e.g. Seelye, 1993; Chamberlain, 2004; Gebhard, 2006). In language classroom, teachers have to teach linguistic content with the highlight of cultural knowledge, choose their roles to act appropriately, and consider students' culture needs and educational culture to meet the requirements of the cultural aspects and

specific goals (Knox, 1999; Moran, 2001; Tseng, 2002). In most cases, language learners are, at the minimum, taught with a wide variety of cultural knowledge, such as geography or places, social interaction, daily routine and action, history, institutions, cultural heritage, stereotypes and national identity (e.g. Stern, 1992; Byram, Morgan and colleagues, 1994); and they adapt themselves to 'standard norms' in order to communicate effectively and build deep relationships with native speakers of other languages in other cultures (Gebhard, 2006; Sifakis, 2004).

Furthermore, various cultural approaches and materials in ESL/EFL education are mostly applied and conducted in the target language as a way to involve students in experiencing cultural reality as well as to increase their comprehension to understand more completely the cultural dimension of the target culture from many perspectives (e.g. Tomalin and Stempleski, 1993; Bennett, 1997; Cullen and Sato, 2000). By way of illustration, teachers prepare and motivate the ESL/EFL beginners by presenting them the target culture in attractive ways, such as visual aids, music, relia, and so forth, before explaining it in the first language, and switching to the target language later if students can understand it. For intermediate and advanced levels, parallel cultural topics in both cultures are used for discussion in the target language. Learners can additionally experience culture directly by interviewing a native speaker, going on fieldwork, or living abroad (Byram, Morgan and colleagues, 1994; Hadley, 2001; Lado, 1988; Seelye, 1993). Besides that, students' cultural learning is measured through several assessment methods, such as tests, questionnaires, classroom checklists, and simulations, depending on what cultural aspects teachers need to evaluate (Seelye, 1993).

4.2.1.2 The Application and Limitations of Cross-Cultural Approaches

In spite of its importance, culture teaching and learning are quite limited in most language curriculums and often ignored in ESL/EFL context. For instance, cultural content is taught in few courses, and cultural learning is perceived of relevance to other subjects. Many teachers do not have enough time to integrate the study of culture into a curriculum due to its loaded and broad curriculum. Neither teachers have cultural knowledge and experience nor do they know what culture should be taught. Some of them do not want to concern students' attitudes toward cross-cultural differences (Byram, 2008; Hadley, 2001; Stern, 1992; Tseng, 2002; Young and Sachdev, 2011; Young, Sachdev and Seedhouse, 2009). In addition to the neglect of cultural instruction, there is a lack of culture teaching training in professional development which can lead to teachers' unawareness of culture; and this possibly results in students' cultural misunderstanding, negative attitudes, and culture shock (Hassan, 2008).

As clearly seen in examples, teachers have to strive to provide the different linguistic and cultural contents of both native speakers and students as much as possible to make sure that students

have sufficient sociocultural competence and resources to comprehend the situation and interact suitably with others, specifically 'the native speakers'. Another problem with the traditional perspectives is that neither variations of human beings nor individual identity are recognised as the main emphasis is simply on the differences between one's own culture and the target culture. Cultural behaviour and values are treated as structured (Holliday, 2012). In other words, focusing on the standard norms and excessive amounts of native cultural aspects can cause major obstacles for teachers in culture teaching. Their difficult circumstances reflect a conflict between English language teaching in class and English language use in real life situation. In English language education, the intertwinement between English language and culture of native speakers is embedded in many common assumptions of English language teaching, namely that English language is simply attached to the norms of monolingual speakers in a particular speech community: the United Kingdom and the United States. Culture of Anglophone speakers becomes the cultural content in EFL materials and teaching (Alptekin, 1993; Baker, 2009a; Knapp, 1987/2015; Llorca and Huguet, 2003; McKay, 2003b), and standard English is widely regarded in ESL/EFL as a model to prepare students for language communication, notwithstanding that it is the invalid paradigm of English language use for the majority around the world (Cogo and Jenkins, 2010; Knapp, 1987/2015). As a result of its global spread, the language no longer belongs to one culture or any specific speech community, and the norms of communication are not rooted in Anglophone speakers (Baker, 2015a; Knapp, 1987/2015). Hence, the aim of English language education and intercultural education should not only focus on socialising with a group of 'natives', but also 'non-natives'.

Indeed, it is doubtful whether knowing and imitating all linguistic and cultural aspects of the selected native representatives while ignoring the language-and-culture complexity are a productive way of communication with anyone in the global network since most people in the world, despite the varying degrees of language proficiency and cultural background, live in the diversity of languages and cultures where they acquire and use several languages in their daily lives (Brumfit, 2001; Kramsch, 1998a). Secondly, it is unclear how to identify the native speaker among members of heterogeneous discourse communities (Kramsch, 1998a), and it is not easy to understand others either even if communication occurs in the same language—English (Kramsch and Uryu, 2012). The nature of intercultural communication has been transformed in the way that is more complicated than the interactions between people speaking different languages. The concept of native speakers being labelled as norm providers is therefore inappropriate, and needs to be carefully considered.

4.2.2 A Paradigm of Intercultural Communication

In contrast to the traditional paradigm, there is the rise of the individual in language education regarding the post-structuralism. All language teaching should acknowledge “the respect for human dignity and equality of human rights as the democratic basis for social interaction” (Byram, Nichols and Stevens, 2001, p. 7). The emphasis of language education is consequently to lead students to go beyond just language acquisition, that is, to gain the broad world view, new insight, and increased understanding of society and culture of students themselves and speakers of other languages, including the relationship between society and culture, a cognitive learning process, and positive attitudes; to negotiate and create a new reality with their interlocutors; to perceive and cope with difference; to be aware of their evaluations of difference; and to appreciate similarities and differences of humanity (Byram, 2008; Byram and Fleming, 1998; Byram, Nichols and Stevens, 2001; Sevimeel-Sahin, 2020). Native speaker competence thus becomes unnecessary in learning and acquiring an understanding of another culture, and it is replaced by the competence of the intercultural speaker (e.g. Kramsch, 1998b; Byram, Nichols and Stevens, 2001; Byram, 2012a; Kramsch and Uryu, 2012).

To put it another way, the relationship of language and culture becomes much more complex nowadays. Intercultural communication does not only emphasise the difference, but also the similarity of cultures since there are shared characteristics among the diversity of human beings. Regardless of the traditional bounds of the native speaker, the awareness of the linguistic and cultural multiplicity becomes the norm to conform, so that intercultural speakers will be able to overcome the conflict between different languages and cultures, and build a harmonious relationship with others in the multilingual and multicultural context. Rather than the native speaker competence, the intercultural competence is significant for intercultural speakers as a way to interpret the meanings, to negotiate and to collaborate with others successfully in many levels of cultural complexity (Byram, 2008; 2012a; Byram and Fleming, 1998; Byram, Nichols and Stevens, 2001).

4.2.2.1 The Model of Intercultural Communicative Competence

Regarding the above perspective, the development of language learners’ intercultural communicative competence (ICC) has thus far become one of the main goals in English language education in many countries in order to gear learners up for the global communication (Aguilar, 2007; Sevimeel-Sahin, 2020; Tian, 2016). The ICC model of Byram (1997; 2008; 2012), among other approaches, is presented because it is the most influential in the fields of teaching and learning foreign language and intercultural communication (Baker, 2018; Banjongjit and Boonmoh, 2018; Gu, 2016; Sevimeel-Sahin, 2020; Zheng, 2014).

According to Byram (2008; 2012), intercultural speakers need the 'intercultural communicative competence', i.e. the combination of 'linguist/communicative competence': the ability to use another language with correct application of knowledge and appropriate socialisation; and 'intercultural competence': the ability to mediate between linguistic and cultural differences and to reconcile the conflict in multiplex contact zones. Intercultural competence is comprised of five components: intercultural attitudes (*savoir être*), knowledge (*savoirs*), skills of interpreting and relating (*savoir comprendre*), skills of discovery and interaction (*savoir apprendre/faire*), and critical cultural awareness (*savoir s'engager*) (Byram, 1997; Byram, 2008; Byram, Nichols and Stevens, 2001). Together with the addition of 'intercultural citizenship competence', students need to develop the ability to live and interact with individuals and other social groups. The model indicates that the competences in both language and culture are crucial for individuals because they need to acquire skills of seeking new knowledge, analysing and interpreting unfamiliar social and cultural information, to accept the difference, to understand their own cultural values, beliefs, and behaviours as well as enhancing the awareness towards others, particularly recognising the minorities' rights within a state in order to become the intercultural speaker and also the world citizen (Byram, 2008; 2012a; Byram, Nichols and Stevens, 2001).

Under the ICC model, attitudes, skills, and knowledge together with a critical awareness of the individual's and others' values are regarded as key components for students. In lieu of teaching the native norms, teachers do not have to provide comprehensive information. Rather, they facilitate learners to interact with some small part of another society and its culture as well as to investigate the otherness in social environment, either physical contact or any engagement. By way of illustration, teachers ask learners to resolve a specific issue, or encourage them to form an international group to discuss and take action on topics of mutual interest through the use of modern technologies (Byram, 1997; 2012a; Byram, Nichols and Stevens, 2001, p. 3), regardless of limited studies on the effectiveness of digital technologies in the ICC development (Perry and Southwell, 2011). In order to develop learners' ability to respect difference, teachers can adopt brain storming activities for learners to critically examine culture, such as in cartoons or stories (Forsman, 2010). A combination of various communicative and cultural activities in a foreign language classroom, such as the collaborative talk among students, does not only support students' language learning, but it also can have a positive impact on students' learning motivation and development of ICC (Mitchell *et al.*, 2015). In addition, intercultural competence can also be taught across subjects as commonly seen in international schools (Perry and Southwell, 2011, p. 458). The careful inclusion of the problem-based or task-based learning approaches can finally result in the development of learners' autonomy (Sercu, 2002). In the matter of ICC assessment, there are suggestions for the use of possible assessment methods

rather than a summative assessment, such as careful selection of topics or specific tasks, use of more than one examiner, employing a multimethod assessment approach, examination of different aspects of intercultural competence through both separate and holistic procedures, and production of a profile of marks, called “the Autobiography of Intercultural Encounters” (Byram, 2008, p. 223; 2012a, p. 95; Gu, 2016; Zheng, 2014). Providing that the ICC assessment has been carried out since the beginning of the instructional program, teachers can monitor the changes and progress of students’ cultural learning (Zheng, 2014), and “highlight which dimensions should be further developed” (Perry and Southwell, 2011, p. 460).

4.2.2.2 The Limitation of the Model of Intercultural Communicative Competence

Nevertheless, with reference to the multiplicity of conceptual interpretations of ICC and the diversity of requirements in different educational context, there is the complexity of applying ICC in language teaching, especially in the aspect of the assessment. Since the nature of ICC in practice and learning is changeable and ongoing, the procedure of constructing and assessing ICC via continuous assessment (e.g. portfolios) is time-consuming. Then, ELT teachers have to cope with increasing workload in the ICC implementation and assessing each ICC component of the individual students. Furthermore, owing to the unsuccessful development of a valid standardised measuring process for cultural learning, there is still a lack of applicable resources for interculturally oriented assessment in EFL contexts (Candel-Mora, 2015; Gu, 2016; Perry and Southwell, 2011; Sercu, 2004; Sevimele-Sahin, 2020; Zheng, 2014). Together with insufficient top-down support, there is consequently little assessment of ICC outcomes in foreign language programs (Gu, 2016).

However, another cause of the difficulties and limitations in the ICC implementation seems to be mainly from teachers’ perceptions towards ICC teaching (see also Section 5.3.3). Irrespective of the context, several studies reported that teachers do not regularly employ intercultural activities in EFL class whether or not they recognised the importance of ICC. They give top priority to language teaching (e.g. Chau and Truong, 2019; Cheewasukthaworn and Suwanarak, 2017; Gu, 2016; Sercu *et al.*, 2005; Tian, 2016). Many of them are not familiar with the ICC concept and they do not know its components (e.g. Cheewasukthaworn and Suwanarak, 2017; Gu, 2016). Some of them feel uncertain as how to apply ICC concepts (Cheewasukthaworn and Suwanarak, 2017), what to assess, and whether they should carry out ICC assessment (Gu, 2016). Although it is found that “the textbook supplied most culture learning opportunities” (Tian, 2016, p. 51), they are still challenged by the unavailability of intercultural textbooks (e.g. Banjongjit and Boonmoh, 2018; Chau and Truong, 2019; Sercu, 2005). On this account, teachers prefer to use the traditional methods for cultural teaching (Cheewasukthaworn and Suwanarak, 2017) and assessing, i.e. the

paper test, oral presentation, and role play (Gu, 2016). Regarding their underlying rationales and ICC practices, it is unsurprising why students' ICC development is still unachievable. As demonstrated in Zhou and Griffiths' (2011) survey, students had the low level of ICC in view of teachers' grammar-focused teaching methods and inadequate intercultural knowledge in the language teaching process. From these reasons, a number of scholars calls for the effective improvement, particularly of ICC testing and intercultural training programs in order to promote the intercultural approach and students' ICC learning in ELT (e.g. Gu, 2016; Cheewasukthaworn and Suwanarak, 2017; Chau and Truong, 2019; Sevimeel-Sahin, 2020).

Except for Tian's (2016) research, these related ICC studies are nevertheless carried out outside class using surveys, questionnaires, or interviews which cannot provide valid comments on teachers' real pedagogy and classroom action. Even in an intercultural training project, Strugielska and Piątkowska (2016) discovered the discrepancy between expected and actual outcomes of intercultural competence development. That means teachers' acquired knowledge and good understanding of intercultural competence do not guarantee their readiness to integrate intercultural competence in teaching practices. Considering that the development of ICC learning is a long-term educational process (Forsman, 2010) and there is the incongruity between teachers' cognition and practice in intercultural teaching and training (Strugielska and Piątkowska, 2016; Tian, 2016), it is necessary to conduct classroom-based research over time for obtaining more accurate empirical evidence, so that theoretical models and educational practice will be developed (e.g. Banjongjit and Boonmoh, 2018; Byram, Holmes and Savvides, 2013). As Byram, Holmes and Savvides (2013) pointed out, there is a much smaller number of ICC research in actual classroom practice in comparison to theoretical publications. Their comment on a lack of empirical studies is similar to Young, Sachdev and Seedhouse's (2009) literature review on culture in English language education, and Perry and Southwell's (2011) overview of research in relation to the conceptualisation of intercultural competence, the teaching and learning of intercultural competence, and the measurement instruments. On top of this, the scope of these studies is in the tertiary level, so there is a paucity of the ICC research at the other teaching levels also.

Yet, even though the ICC model tries to offer students' experience "beyond a focus on their own society, into experience of otherness, or other cultural beliefs, values and behaviours" (Byram, 2008, p. 29), there are limitations to its contribution to students' understanding of intercultural communication. Given that the intensive globalisation and recent information technologies have importantly affected people's lives and networks of communication, members of communities are no longer necessarily tied to any particular linguistic and cultural boundaries (see Section 4.1.2 and Section 4.2.3). As Baker (2012b, p. 62) addressed, "with the English language now used as a global lingua franca in a huge range of different cultural contexts, a correlation between the

English language and a particular culture and nation is clearly problematic". The limited scope of the model of ICC by its relationship between people, social groups, identities, and worldview within or across the nation boundaries can cause a problem for teachers in teaching, and discourage students from perceiving the cultural reality in multilingual and multicultural contexts where cultures are diverse, fluid, and constructed on many levels. These topics need to be taken into consideration and they are a starting point for bringing the ELF perspective into the discussion.

4.2.3 A Paradigm of ELF Intercultural Communication

According to the ELF paradigm, communication is "emergent and situated with common features negotiated by the participants" (Baker, 2012a, p. 63). Central concerns of ELF speakers are "relevance, efficiency, and personal satisfaction in language learning and language use" (Seidlhofer, 2011, p. 22). Consequently, the use of English in the ELF perspective is 'a matter of choice' (Jenkins, 2007) and 'a variable way of language functions' (Seidlhofer, 2011). In respect of the language ownership, non-native speakers are independent from a native norm. Differences from native English do not mean incompetency (Cogo and Jenkins, 2010). It means speakers in ELF contexts are mainly concerned with practical effectiveness rather than correctness. They do not follow native norms of language use, but negotiate, adapt and alter the language in their own 'non-native or unconventional forms'. As Seidlhofer (2011, p. 81) remarked, "in ELF situations, speakers of any kind of English, from EFL, ENL, and ESL contexts, need to adjust to the requirements of intercultural communication".

In other words, language users employ their conceptual knowledge arising from the immediate interactions together with their multifarious resources derived from social experiences, community engagement, and emergent communicative practices in order to navigate conversation, to facilitate understanding, and to achieve the communicative goals (Baird, Baker and Kitazawa, 2014; Baker, 2015a; Knapp, 1987/2015; Pullin, 2015; Zhu, 2015). The notions of language, identity, community, and culture in ELF are therefore characterized as constructed, negotiable, and adaptable (Baker, 2018); and culture is viewed as heterogeneous, fluid, and dynamic under negotiation in blurred boundaries (Baker, 2012b; 2015b; 2018).

Although it seems that individuals in ELF situations are freed from linguistic and cultural norms as they fully express their independence by interpreting the situation instantly and acting on their own responsibility, intercultural communication through ELF is not identity-or culture-neutral because people always involve their ideas and positioning in language and behaviour in one way or another when interacting with each other (Baird, Baker and Kitazawa, 2014; Baker, 2011;

2015a; 2015b; 2018). The nature of intercultural communication in ELF correspondingly reflects the relationship between language and culture in the post-structuralist perspective that language and culture are interrelated, but they are also treated separately at the same time (Baker, 2015b). However, the notion of intercultural communication is reconceived in ELF. Considering the cultural complexity via the language in communication, it shows that “users of English do not stay within the geographical regions of the circles, but cross between them” (Baker, 2012a, p. 25). Since English is “a language of imagined communities and refashioning identities” (Pennycook, 2007, p. 6), it is not always easy to make clear-cut distinctions of cultures that speakers are in-between, and to identify which cultures are bound up with the language as in traditional intercultural communication perspectives (Baker, 2009a; 2018). Other terms, such as ‘intercultural and lingua franca communication’ (Zhu, 2015), are used; but ‘transcultural communication’ proposed by Pennycook (2007) is considered to be more appropriate to reflect the reality of contexts where speakers with their cultures move through the vague boundaries (e.g. Baker, 2012b; 2015b; 2018). Still, ‘intercultural communication’ is employed to convey the meaning of ‘transcultural communication’ in ELF research (e.g. Baker, 2015b) because the traditional terminology is easier to keep for consistency and continuity (Baker, 2018, p. 26).

4.2.3.1 The Model of Intercultural Awareness

Up until now, culture teaching and learning in English language education have been problematised and the improvement of culture pedagogy has been required. The necessity for further development of the cultural dimension in ELF education has arisen from the absence of culture and intercultural communication in ELT, particularly as related to ELF (Baker, 2015b, p. 27). That is, “ELT needs to incorporate a more dynamic and fluid conception of language, culture and identity” (Baker, 2009b, p. 9) as a means to provide practices and prepare users of English to communicate in multilingual and multicultural settings (Baker, 2012b). Since the heterogeneous characteristics of culture need a multilevel interpretation in ELF intercultural communication, cultural awareness should explicitly become a matter of concern in ELF intercultural approaches. Despite the dynamic and flexible nature of culture through ELF interaction, Baker (2012b) nevertheless comments that it does not mean knowledge of specific cultures should be ignored in ELT because it possibly helps develop an awareness of culture differences and relativization. It consequently needs to be combined with an awareness of cultural influences in intercultural communication related to ELF contexts. A model of Intercultural Awareness (ICA) by Baker (2011; 2012c; 2015a) is presented in this regard.

According to Baker (2011; 2012c; 2015a), the ICA model is categorised into three levels. Level 1 is generally a basic understanding of cultures which focuses on the first culture and a general

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understanding of other cultures and cultural difference. Level 2 is more complex understandings of the concept of culture as dynamic in social groups as well as more detailed understanding of other cultures; and Level 3 is associated with the understanding of the transitional and emergent nature of cultures through ELF in diverse contexts of intercultural communication. In relation to teaching ICA approaches, learners explore different local cultures and national cultural groupings through discussion. They explore language learning materials, media and arts to critically evaluate cultural representation. They can use their own experience of intercultural communication in class discussion and reflection. Both non-local and local teachers of English can be cultural informants as well. Yet, it is noted that learners will not possibly develop exactly in this order (e.g. Humphreys and Baker, 2021), so it is important to regularly revise and change the knowledge, awareness, and skills regarding to new intercultural encounter (Baker, 2011; 2012c; 2015a).

As demonstrated in his study, Baker (2012d) employed ICA approaches in creating an online independent study based course. In order to develop students' intercultural communication knowledge, skills, and attitudes in ELT, the course content is associated with the fluid language-and-culture relationship, the role of English as a global lingua franca, knowledge, skills, and attitudes in ICA, and the role of ICA in intercultural communication. Thirty-one volunteer university students majoring in English participated in the course over a semester. In the beginning, a paper-based questionnaire was filled out anonymously to measure students' attitudes towards learning English and intercultural communication. During the course, students were asked to complete various tasks, such as reflecting perceptions of their own culture in details, examining the impact of stereotyping and generalisations, or considering the rising roles of English as a global lingua franca and online intercultural communication, including knowledge, skills, and attitudes in ICA. Discussion and chat sessions were additionally offered as an optional activity. Their contribution to the topics, learning objectives, discussion tasks, and chat sessions were monitored. At the end of the course, the same questionnaire was employed in order to compare their changing attitudes at a group level. A semi-structured interview was also carried out with seventeen of them. They were asked about their course experiences, attitudes towards e-learning, intercultural communication and global Englishes. Moreover, six university teachers evaluated the course and reflected their teaching in relation to the course before four of them attended a semi-structured interview on their perceptions of the course, intercultural communication and global Englishes. The findings showed that the course mainly obtained positive feedback from both students and teachers. Although there were not many changes in students' attitudes over the course, they reported their growing awareness of intercultural communication and their increasing understanding of the cultural complexity in intercultural communication. Since intercultural communication should be more promoted in ELT, the study

then imposed a requirement on the examination of ELT pedagogy, so that communicative practices and attitudes will be uncovered. The integration of knowledge of global Englishes and intercultural communication into ELT will be more relevant to English language users accordingly.

Besides this study, the positive feedback on the ICA implications in intercultural education can be further demonstrated by Yu and Van Maele's (2018) ICA implementation in an English reading course in China, and Humphreys and Baker's (2021) research on Japanese students' short-term study abroad experiences.

4.2.3.2 The Limitation of the Model of Intercultural Awareness

In relation to the limitation of the ICC operationalisation (see Section 4.2.2.2), studies on the ELF awareness in English language education similarly reveal that teachers can be the possible factor causing difficulties and limitations in ELF practice. Notwithstanding useful functions of ELF in the foreign language classroom, such as reducing learner anxiety (Ife, 2007, p. 91), it is apparent that EFL teachers were unaware of the concept of ELF and they still taught based on exams (Topkaraoğlu and Dilman, 2017). Although they did not have a clear concept of a particular target variety, the majority of teachers expressed their preference for standard language as they perceived its practicality. Yet, they believed that the implementation of the ELF concept in their teaching would be problematic (Young and Walsh, 2010). In addition, teachers did not know how to adopt an ELF-aware approach because of context constraints, such as a lack of ELF-awareness in ELT materials, educational policy, and teacher education (e.g. Bayyurt *et al.*, 2019; Rzońca, 2020; Topkaraoğlu and Dilman, 2017). In respect of the cultural dimension in ELF awareness, it is found that when EFL teachers appeared to realise the importance of culture in language education, they significantly attached their cultural teaching to the culture of the target language, namely British and American cultures (Rzońca, 2020; Topkaraoğlu and Dilman, 2017), and only these cultures were their cultural reference norm in their language teaching (e.g. Bayyurt *et al.*, 2019; Rzońca, 2020). Regardless of a lack of great variety of cultures in ELT resources (e.g. Macías, 2010; Rzońca, 2020), most teachers did not take the cultural aspect into consideration in their textbook selection, and their supplementary material represented the British and American cultural dominance (Rzońca, 2020).

Irrespective of the different theoretical frameworks and research areas, the findings of these studies on teaching culture, ICC, and the cultural aspect in ELF awareness are useful to broaden the multi-angle understanding of the cultural integration, particularly under the influence of teachers. Not only can they be referred to as a comparable outside source, but they can also bring about the issues likely occurred in the ICA implementation in EFL classroom. For instance, it is noticeable that the practices of cultures in ICA, except for Level 3, are bounded to the nation and

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social groups, so the similar loop of problems in ESL/EFL education are assumed to happen to teachers, such as in making decision on cultural content to present in class, in integrating cultural practices into their overwhelming course load, or in dealing with students' attitudes with a lack of cultural materials and teacher training, let alone the ICA assessment. However, Baker (2012b) argues that it is necessary for learners to have specific cultural knowledge whether it is no longer the end product of learning. Hence, learners' skills and intercultural awareness are developed through an in-depth understanding of culture. Furthermore, he suggests choosing suitable cultural knowledge and content in applying ICA in class to serve the learning goal. Although the ICA model is still in development (Baker, 2012a) and despite its possible limitations, it is the most appropriate approach to users of English in ELF contexts. The ICA model is accordingly applied as the theoretical framework of this study which is conducted in Thailand.

Regarding to the nature of culture as constructed, negotiated, contested, and changeable in intercultural communication through ELF, it is clear that the concept of culture in the ICA model is expanded beyond the ICC model, and the reference of culture is not necessarily connected to specific countries or nationalities (Baker, 2015a). However, the ICC model has been more extensively adopted in the areas of foreign language education and teaching intercultural communication (e.g. Baker, 2018; Gu, 2016; Zheng, 2014); and culture in language teaching is prominently perceived as a shared way of life in the national level, despite the conceptual problem of static culture for intercultural communication and ELF research (Baker, 2015a, p. 53). Considering that EFL teachers and other stakeholders tend to be more familiar with the traditional concept of culture applied in language classroom (e.g. Candel-Mora, 2015; Cheewasukthaworn and Suwanarak, 2017; Gu, 2016), the simplified characteristic of culture is employed for the mutual understanding (see Section 4.1.2 for the definition of culture). Nevertheless, with reference to the research focus on ELF and the theoretical framework of the study, it is important to note that the simple definition of culture can only mark the beginning of Baker's (2011; 2012c; 2015a) ICA model, and the research still includes the dynamic and complex nature of culture in the different scales during the ELF interaction that may appear in teachers' teaching practices.

Providing that ELT pedagogy has been gradually changed towards the global Englishes (Llurda, 2004) and a multicultural studies supplement must be implemented to language teaching and learning (Modiano, 2005, p. 41), this is the cause of calling for the development of intercultural education in Thailand where any intercultural approaches have not been widely adopted yet (e.g. Cheewasukthaworn and Suwanarak, 2017).

4.3 Intercultural Approaches in Thai Education

Regarding to Thailand, as the national plans and educational policies have been prescribed in respect of the strong nationalism, culture is perceived as stable and fixed knowledge, values, and practices of members within the nation; and language is also a mirror reflecting its culture. Therefore, a blend of Thai culture with “other foreign cultures” is viewed as inappropriate and, by extension, threatens “Thainess”. For example, even though the mixture between Thai and English words in sentences is more acceptable for the younger generation (Thai Health Project, 2016), the government sees the language combination as the inadequate use of language, and hence Thai people need the ability to screen and adapt appropriate foreign cultures into their daily lives without putting Thai culture in jeopardy, as invoked in the latest National Economic and Social Development Plan (2017-2021) (NESDB, 2017a).

The concept of the language-and-culture inseparability is distinctly shown in Thailand’s educational policy. According to the Basic Education Core Curriculum B.E.2551 (A.D.2008), language and culture is highlighted as one of four main strands for English language learners. The study of language and culture is identified as a significant tool for enabling learners to achieve educational and intercultural goals, and to fulfil their life skills. All students are required to learn language and culture of native speakers and Thais (Ministry of Education, 2008). Since language is attached to its culture in geographical boundaries, learning English language is to learn cultures of Anglophone speakers under this perspective. Consequently, there are only two cultures stipulated in the strands and indicators of the curriculum—the native and Thai norms. Other cultures are not mentioned and overlooked in favour of sticking with Anglophone languages and cultures. Notwithstanding that “people in ASEAN community need to be open, respectful, tolerant, and knowledgeable to one another’s culture so that they can interact or communicative effectively and appropriately with one another” (Tran and Duong, 2015, p. 19), Thailand’s English language education does not improve the understanding of the diversity of ASEAN countries or develop ICC of English language learners in this regard.

Given that the intercultural approaches have not been legitimised in the Thai government’s policy, the notion of ICC still plays a minor role in Thailand’s English language education, and ELT teachers are unconsciously encountering with a lack of readability to teach students to reach the real “intercultural goals”. As shown in studies of Thai EFL teachers’ cognition on ICC, Cheewasukthaworn and Suwanarak (2017) surveyed sixteen university teachers before interviewing thirteen of them regarding their understanding of ICC as well as perceptions of the ICC integration in English language teaching and the ICC contribution to learners’ communicative competence. It is revealed that Thai EFL teachers did not have clear comprehension of the ICC

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concept. Even though they had positive attitudes towards ICC and they thought ICC was helpful for learners, they did not see how the ICC components could be integrated much into their teaching. Likewise, the interviews of seven tertiary teachers by Banjongjit and Boonmoh (2018) identified that they perceived the importance of ICC in EFL classroom, and most of them reported the use of sharing their personal experience as their cultural teaching method. Nevertheless, it seems that Banjongjit and Boonmoh's (2018) teachers were unaware of their own instructional problems. Based on the data provided, while teachers' lack of ICC knowledge reflected from their perceptions of ICC, they identified students as the most challenging aspect in promoting ICC in the EFL classroom. Only one of them considered teachers as the ICC teaching problem.

Notwithstanding the fact that the studies were conducted in higher education, these findings are similarly found in the secondary school teachers in research by Noom-ura (2013) and Pattaraworathum (2007) (see Section 3.2.2.2). As a consequence of teachers' inadequate knowledge of ICC and the intercultural approach with their lack of awareness, the traditional approach of cultural teaching is usually operationalised in language teaching as their practical proposition (Cheewasukthaworn and Suwanarak, 2017).

Adopting the traditional approach subsequently results in Thai teachers' problems in culture teaching. Snodin (2016, p. 388) mentioned that "culture is often neglected in the Thai EFL classroom or introduced in no more than a superficial supplement to language instruction" due to uncertainty about the cultural content, and a lack of knowledge and confidence in teaching foreign cultures. Moreover, even when there are ELT coursebooks and teaching materials for providing Thai teachers with knowledge of language and culture, there are still educational issues about sociolinguistic stereotypes and identity. Since these methodologies and materials based on the idealized Anglophone speakers convey the perception of the superiority of standard language forms over others (Galloway and Rose, 2015; Jenkins, 2015), the linguistic and cultural expressions of both teachers and learners are concealed and devalued by native speaker models. This can lead to the adverse effect on students' identity as Thais (Hayes, 2016). Therefore, it is noticeable that the key issues arose from the ELT teachers pose the fundamental problems in the development of Thailand's English language education and intercultural education.

In other words, Thailand's language education needs to be adapted to the diversity of language and culture, and to be applicable to the reality of English language use. Linguistic and cultural norms of Anglophone speakers should be lower in status, intercultural competence and awareness should be promoted, and also Thai teachers should be significantly improved and valued as competent language users, as many researchers have suggested. For example, Baker (2008; 2012c) recommended that in accordance with needs and values of Thai context, the adaptation and evaluation of ELT methodologies, practices, and training to effective intercultural

communication and cultural awareness are necessary. Instead of employing native teachers, Thai teachers' English proficiency, skills, and abilities should be developed; and they should be more recognised as multilingual intercultural communicators who provide models to students. In the same way, Kongkerd's (2013) analysis of ELT in Thailand as well as her study of students' perceptions towards native and non-native English-speaking teachers and their second language learning (2014) show that English should be taught as a lingua franca in Thai context. A goal of intercultural communicative competence should be considered because it is not sufficient for students to learn and understand only Thai or English-speaking country cultures while other cultures are also needed to be aware of.

Seeing that the dimension of social life becomes the norm in human interaction (Modiano, 2005, p. 30), ELF approaches are considered as a more suitable way to teach and learn English language in Thailand. An intercultural approach should accordingly derive from the ELF paradigm since its intercultural pedagogy brings attention to "the intercultural nature of the sociocultural context of lingua franca communication, especially through English" (Baker, 2012a, p. 28).

4.4 Conclusion

Teaching cultural differences based on the inseparability of English language and its particular culture and nation is problematic. Since English is now used as a global lingua franca, it is difficult to clearly identify the native speaker and mark cultural reference in multilingual and multicultural contexts (e.g. Baker, 2012a; 2012b). In intercultural communication, varying languages, cultures, and identities are processed; and heterogeneous cultures dynamically emerge in situ. Hence, the imitation of standard 'native speaker' norms is not appropriate, but accommodation, coordination and, more importantly, intercultural awareness are of more value. As a result, learners should be taught to negotiate in English communication (e.g. Knapp, 1987/2015) and increase their awareness of the nature of English and cultural referential differences, so that they can build empathy and develop an understanding of the context to become confident and efficient English users (e.g. Baker, 2012a; Sifakis, 2014; 2019; Sifakis and Tsantila, 2019; Rzońca, 2020).

Furthermore, the standard language and cultural norm provided by the native speaker is a real obstacle to the development of English language education worldwide and it is being challenged. Many efforts are made to overcome hindrances, such as reconceiving the intercultural concepts, proposing alternative views, pointing at potential disadvantages of striving for the native norms, raising consciousness of individuality, promoting the equality of English language ownership, developing various intercultural approaches, and suggesting the possible solution, in order to enhance the cultural dimension in English language education as well as the understanding of the

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language-and-culture complexity in intercultural communication. Unfortunately, ESL/EFL teachers are usually familiar with, trained for, and typically experienced in teaching the native norm (Sifakis, 2004). This is a reason why it is not easy to change teachers' perspectives towards cultural practices in English language education. Moreover, even though teachers had sufficient skills in teaching within the traditional 'foreign culture approach', they "may have lacked the skills necessary to teach towards the full attainment of intercultural competence" (Sercu, 2006, p. 64). Dealing with teachers is therefore significant in language education because their perception, knowledge, and practice are crucial factors affecting students' culture learning. The emphasis of teachers' cognition is placed on the next chapter then.

Chapter 5 Teachers' Cognition

The chapter gives the general background and concepts of teachers' cognition with the explanation for how teachers' cognition, specifically beliefs, is closely connected to teachers' thought, decision, and actions. Then, it presents research on language teachers' cognition in English language education to demonstrate a complicated relationship between this crucial factor and classroom instruction. After that, the chapter explores language teachers' cognition and practices in relation to culture and intercultural communication. It particularly examines previous research on teachers' and students' cognition in intercultural education in Thailand before including research of ELF intercultural education at the end of the discussion.

5.1 The Nature and Concepts of Teachers' Cognition

Teachers are key people in educational change and school improvement since they develop, define, and reinterpret the curriculum to teach many different students effectively for gaining learning achievement (Dillon and Maguire, 2011). Whether teachers play their role of "knowledge transmitters" or "learning facilitators" (Fives, Lacatena and Gerard, 2015; Freeman, 2016), they truly take an active role of "thinking decision-makers" (Borg, 2015a) who employ their beliefs to form their judgements, decide their pedagogy, and conduct themselves for organizing their classrooms and interacting with students, parents, and colleagues, namely that "teachers' practices" (Borg, 1998; 2015a; Farrell and Bennis, 2013; Fives, Lacatena and Gerard, 2015; Gill and Five, 2015; Li, 2013).

Even though teachers hold a variety of explicit and implicit beliefs about learners, learning to teach, teaching and instruction, subject matter, self and the teaching role (e.g. Borg, 2015a; 2017; Buehl and Beck, 2015; Gill and Five, 2015; Pajares, 1992), these beliefs are often operated unconsciously with various degrees of conviction (Borg, 2015a) within "a complex, interconnected, and multidimensional system" relating to teachers' knowledge and actions (Buehl and Beck, 2015, p. 66). Some beliefs may be primary, and others may be derivative as they have been obtained from the primary beliefs. Whereas core beliefs are more stable and consistent, peripheral ones are less firmly held in the system causing them less difficult to alter (Borg, 2015a; Buehl and Beck, 2015). In addition to this, clusters of the core or peripheral beliefs about a particular issue construct attitudes within the belief network. Their functional connections to other beliefs and structures create the values from which individuals infer in order to guide their lives, develop and maintain other attitudes, interpret information, and determine behaviour. Attitudes and values, in this regard, are belief substructures (Pajares, 1992).

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In spite of the strong impact of beliefs on teachers' perceptions and behaviours, it is possible that clusters of beliefs are incompatible, but coexist in relation to one another within the individual teacher, and they are differentially related to teaching practices with regard to the context (Buehl and Beck, 2015). That is because "beliefs are unlikely to be replaced unless they prove unsatisfactory, and they are unlikely to prove unsatisfactory unless they are challenged and one is unable to assimilate them into existing conceptions" (Pajares, 1992, p. 321). Teachers may thus resist change or modify their beliefs variedly, and they may behave in the same way with different underlying reasons (Borg, 2015a) seeing that instructional decisions are influenced by their real-time perceptions of classroom events (Borg, 1998). Subsequently, the way teachers teach is not only based on whether they have learnt the skills or not, but also their backgrounds, biographies, the kind of teacher they have become, their commitment to profession, and the relationships with their colleagues and communities (Dillon and Maguire, 2011). "A teacher who is excellent at one school or with a particular age group might be average in another context" (Bailey, 2006, p. 217). Since teachers' beliefs can be shaped by teaching practices as well as other internal and external factors, such as life experience, professional development experience, and the educational context (e.g. Borg, 2015a; Buehl and Beck, 2015; Fives, Lcatena and Gerard, 2015), the relationship between teachers' beliefs and practices is not linear or casual (e.g. Borg, 2015a; 2017; Zheng, 2013).

To put it another way, teachers' beliefs about teaching and learning interact bidirectionally with experience (Borg, 2015b, p. 489) as teachers' beliefs influence classroom practices and with experience of teaching practices forms beliefs teachers hold (Borg, 2015a; 2015b; 2017; Buehl and Beck, 2015). However, the relationship between teachers' beliefs and practices is still highly complex (Buehl and Beck, 2015; Zheng, 2013) for the reason that "the strength of this relationship may vary across individuals and contexts as well as the type of beliefs and practices being assessed" (Buehl and Beck, 2015, p. 70). As a consequence of the differing intensity and these complexities within the system, teachers' beliefs are dynamic. They are not necessarily coherent and consistent, neither can they be directly measured or observable (Borg, 2015a; 2015b; Buehl and Beck, 2015; Pajares, 1992). Instead, they can be inferred from various combinations of teachers' verbal expressions, predispositions to actions, and teaching practices (Borg, 2015a; Pajares, 1992).

Although it is agreed that beliefs and practices are interrelated in some senses, researchers in the educational field have differing views on the issue of teachers' beliefs and knowledge. Some scholars (e.g. Pajares, 1992) assert that beliefs are inextricably intertwined with knowledge, and hence they are inseparable. As Pajares (1992, p. 325) explained, "individuals tend to hold on to beliefs based on incorrect or incomplete knowledge", and "beliefs influence knowledge

acquisition and interpretation, task definition and selection, interpretation of course content, and comprehension monitoring” (Pajares, 1992, p. 328). If the differences between the belief and knowledge systems depend on the way researchers see them (Pajares, 1992), the separation of beliefs and knowledge is not valuable because teachers do not perceive the constructs of teachers’ beliefs, knowledge, and related concepts distinctively (Borg, 2015a). On the other hand, some scholars (e.g. Buehl and Beck, 2015; Lourenço, Andrade and Sá, 2018) segregate beliefs from knowledge. They point out that beliefs are subjective claims based on the individual’s evaluation and judgment of what is true whereas knowledge is based on objective fact which is externally verifiable (Buehl and Beck, 2015; Pajares, 1992). For example, the concepts of beliefs and professional knowledge are not synonymous, albeit they are interrelated. The former is defined as personal understandings of the truth, but the latter requires group consensus for its validity and appropriateness (Lourenço, Andrade and Sá, 2018, p. 115).

Regardless of the disagreement among experts about “the thought structures of teaching” (Borg, 2015b), using either a similar term for different meanings or various terms for the same concept leads to considerable confusion in research on teachers’ cognition (Borg, 2015a). Thus, several researchers (e.g. Pajares, 1992; Borg, 2015a) stress the need for adopting the shared terminology for consistency and a unity in the continuing development of the studies. The term “teachers’ beliefs”, accordingly, is derived its definition from Pajares (1992, p. 316) as “an individual judgement of the truth or falsity of a proposition, a judgment that can only be inferred from a collective understanding of what human being say, intend, and do”; while Borg’s (2015a, p. 54) “teachers’ cognition” is employed to represent “what teachers at any stage of their careers think, know or believe in relation to any aspect of their work, and which, additionally but not necessarily, also entail the study of actual classroom practices and of the relationships between cognition and these practices”, and it covers a broader area of teachers’ beliefs, including related constructs such as teachers’ attitudes and knowledge on this account (Borg, 2015b).

Given that these two terms are applied to the study, teachers’ cognition becomes an umbrella term involving all aspects of the teachers’ cognitive process, and teachers’ beliefs are one of the essential elements within the complex system of teachers’ cognition. They are conceived as an individual matter, and are meanwhile classified separately to knowledge because knowledge relies on the conventional wisdom for the justification of the truth. Owing to their functions as information filters, task frames, and interactive guides for teachers’ teaching practices (Buehl and Beck, 2015; Fives, Lacatena and Gerard, 2015), beliefs are an influential factor in predicting teachers’ behaviour (Li, 2013), understanding a process of teaching (Borg, 2015a), as well as enhancing teachers’ professional preparation and teaching practices (Pajares, 1992). If teachers are more aware of their beliefs, their knowledge, and the way they draw it to teach, it will be

possible for them to systematically develop their own teaching practice to be more efficient and suitable for the students' learning (Fives, Lacatena and Gerard, 2015; Freeman, 2016). However, most teachers are unaware of their beliefs (Farrell and Bennis, 2013), and there is still the research scarcity of language teachers' beliefs about instruction, particularly in the contexts of the second and the foreign language (Borg, 2015a). From these reasons, it is necessary to raise concerns over teachers' cognition on English language education which is the point of the next section.

5.2 Teachers' Cognition in English Language Education

In language education, a target language becomes the content of teaching and the medium of instruction teachers employ in their class (Freeman, 2016), resulting in various aspects of this field to be explored. Nevertheless, according to Borg's (2015a) review, most studies on language teachers' cognition focus on generic cognitive processes of teachers, such as the impact of teacher education, interactive decision-making, and the nature of expertise. When considering research on language teachers' cognition in the particular curricular areas of language teaching, grammar teaching and literacy instruction are only two major aspects. Even if the number of studies in a wide range of issues has increased dramatically since the last two decades, grammar is of interest to the majority of researchers (Borg, 2015b). Yet, this grammatical feature has shed light on the insight of the relationship between teachers' cognition and practices. By way of illustration, Borg (1998) explored teacher cognition in grammar teaching by conducting pre-and post-interviews and observations with one experienced EFL teacher in Malta. The study revealed that teacher's foreign language learning experiences, including learning styles influence classroom practices, and the pedagogical system is affected by teaching perceptions together with ongoing classroom experience. Despite a network of interacting and conflicting beliefs in the pedagogical system, the teacher participant was sensitive to the internal contextual factors, such as students' understanding, whereas he was unaware of the external ones because he made no mention of them in discussion.

Another instance is the research on teacher beliefs and classroom practices of Farrell and Bennis (2013) that employed the similar research methods with one experienced teacher and one novice ESL teacher in Canada. Regardless of its context, the comparative study provided supporting evidence for distinctive nature of language teachers regarding their teaching experiences. That is, more experienced teachers tend to have more experientially informed beliefs, and their practices likely correspond with what they previously stated. In addition, it seems that the experienced teachers' instructional decisions are mostly based on perceptions of students' learning while the novice teachers' instructional decisions are based on perceptions of students' involvement and

rapport. Besides these differences, however, time constraints are a determining factor in the incongruence between teachers' beliefs and practices as to how much teachers can fully operationalize beliefs into their teaching within a lesson. Moreover, teachers become more self-aware of their own beliefs and practices after they have a chance to reflect their beliefs about teaching and learning.

The mismatch between teachers' beliefs and practices can also be seen in Hos and Kekec's (2014) study of EFL teachers in Turkey, in spite of the different research methods—distributing an open-ended questionnaire to sixty teachers and observing seven of them. Nonetheless, observer effect is indicated as a partial explanation of the incongruent relationship, together with students' expectations, time limit, and washback effect. The context, students' profiles, course objectives, curriculum, content, and the availability of materials are additionally reported as determining factors affecting grammar teaching. Among these factors, students are perceived as the most influential element teachers should be concerned in order to prepare the lesson effectively.

Notwithstanding the emphasis on the different curricular area, the findings of these cases on beliefs and grammar instruction reflect the dynamic characteristic of teachers' cognition in respect of particular teachers in specific situations. That is, the individual teacher's teaching process is operated differently since it is profoundly influenced by several factors, e.g. learning and teaching experience, students, time constraints, and curriculum. Under different circumstances, teachers' beliefs can therefore be congruent and incongruent with their practices. As the studies on teachers' cognition provide the understanding for teaching and teacher learning, they become purposeful movements for encouraging teachers to learn, change or behave in particular ways (Borg, 2015b). Consequently, the empirical evidence from these grammatical studies is useful to be referred to the research on intercultural education as an outside source for comparison. Despite a vast range of topics in English language education, language teachers' cognition on teaching culture and intercultural communication remains obscure, and there is still much scope for investigation. The following section is thus a guide to entering unknown territory.

5.3 Teachers' Cognition in Intercultural Education

In language education, teachers are required to have more than knowledge about language in their classroom instruction. They do not only deal with the interactions of their beliefs and a complex range of factors (Borg, 1998; 2015a), but they also face a challenge of integrating subject knowledge and various aspects of teaching into practice, and seeking possibilities for learning within their contexts. Through their exploration and experimentation, language teachers

subsequently gain the practical knowledge and teaching expertise to effectively enable students to learn in their subject (Borg, 2015a; Winch, 2011). Although they become experts in some linguistic areas, they possibly lack the practical skills in others (Borg, 2015a). Provided that these concepts of teachers' classroom decision and teaching development apply to teachers of English, learning to teach culture and intercultural communication in English language are included without exception. In fact, the perceptions of effective teaching are subjectively different because of educational values and conventions of the individual teacher's culture, and hence the concept of good learning and teaching practice is socially and culturally defined (Gu, 2010).

As teachers' beliefs serve as the basis for their classroom practices and teaching is shaped by teachers' cognition (Borg, 2015b; Lourenço, Andrade and Sá, 2018) with which they are culturally and contextually associated (Gu, 2010), it is significant to understand teachers' nature, their cognitive systems, instructional practices (Borg, 2015a; 2015b; Lourenço, Andrade and Sá, 2018), and the diverse cultures of teaching (Gu, 2010) in order to enhance language teachers' learning (Borg, 2015b), help teacher educators improve their professional development (Lourenço, Andrade and Sá, 2018), and support policy makers to be mindful of a new teaching methodology or educational innovations they implement (Borg, 2015a; Gu, 2010). "If teachers' attitudes are positive and those teachers are aware, then development in knowledge and skills can follow. Development in skills and knowledge can also lead to changes in attitude and awareness" (Bailey, 2006, p. 44). This is why the studies on language teachers' cognition have been increasingly conducted since the end of the last century (Borg, 2015b; Lourenço, Andrade and Sá, 2018), especially ones regarding beliefs and knowledge about language awareness (Lourenço, Andrade and Sá, 2018).

5.3.1 Teachers' Cognition on Language Awareness

The recent language awareness (LA) research on language teachers related to the cultural aspect can be exemplified by the study of Lourenço, Andrade and Sá (2018). They conducted their semi-structured interviews on beliefs and knowledge about LA of cultural and linguistic diversity with six pre-primary and primary teachers in two projects: Project 1 consisting of one in-service teacher and two pre-service teachers who observed the LA activities, and Project 2 consisting of three in-service teachers who co-constructed some LA activities with the researchers. After analysing teachers' discourses on beliefs and knowledge of the curricular integration of the LA approach, the study found that teachers in Project 2 had more intentions to reproduce the LA activities due to their clearer perception. Nevertheless, teachers in both projects felt insecure and unprepared to bring LA in their practice and repertoire which showed the possible relationship between teachers' language learning experiences, beliefs about teaching LA, and professional

knowledge. In order to develop teachers' self-perception and potentiality to teach LA, it thus suggested designing training scenarios to support teachers' identity construction. Teacher education should also promote pre-service teachers' reflection on own teaching together with teachers' investigation into LA as language learners.

It is clearly seen that teachers' self-perception can provide a basis for teaching LA as same as teaching other linguistic aspects, such as grammar (e.g. Farrell and Bennis, 2013). For this reason, teachers' reflection is recommended by many researchers as a way to develop teachers' cognition and pedagogy in teacher education. Although the study makes the teachers' voice to be heard, it cannot reflect the classroom reality because teachers' declarative knowledge and beliefs were reported without the observed practices. Therefore, it is not surprising that the study calls for an action research methodology in the further investigation. This is relevant to Borg's (2015b) analysis that interviews are the most common research methods in language teacher cognition studies.

5.3.2 Teachers' Cognition on Cultural Awareness

Similar to the research on LA, the research on ELT teachers' cognition concerning culture or intercultural communicative competence and language teaching are carried out with little empirical evidence from actual classroom. For instance, Khan (2019) recently examined cultural awareness (CA) of teachers and teaching assistants at English conversation clubs in three universities and two café-bars in Columbia. Five native and two non-native English teachers were observed and interviewed about their English learning perceptions in relation to cultural aspects. The study addressed that many stereotypes were produced and influenced by cultural imperialism. Both native and non-native participants exoticized non-western cultures during the language exchanges. Native teachers used basic cultural topics and preconceived stereotypes, such as weather, food, and sports, for initiating the conversation; while non-native teachers promoted essentialized ideas and knowledge of Anglophone and Latino cultures through their conceptualisations of the U.S. and Columbia. With a few minor exceptions, the participants reproduced these stereotypes with their students without critical cultural awareness. The process of exoticizing and reifying stereotypes subsequently resulted in the construction of otherness and the notion of the native speaker privilege as well as linguistic and cultural imperialism, which in turn posed obstacles to the intercultural awareness in English language education.

Although the study attempts to reflect language teachers' cultural awareness within teaching in different contexts—conversation clubs were categorised as formal spaces and local café-bars as informal spaces, these settings are markedly different from the actual language classroom where

most language teachers mainly focus on linguistic aspects rather than the cultural topics (e.g. Byram, 2008; Young and Sachdev, 2011). Regardless of the sites, the research raises the awareness of non-western contexts in ELT and the significance of promoting intercultural training—critical cultural approaches, practices, and awareness—in ELT teachers who are perceived as mediators of culture in order to boost critical learning and teaching of the cultural diversity (Khan, 2019). The idea of fostering CA in the teacher development concurs with prior research by Peiser and Jones (2014) who explored CA factors through interviewing eighteen secondary teachers in England. Despite the fact that the participants were not teachers of English, but modern foreign languages, it appears that teachers' factors—biography, personality, educational values, and interests—are much more influential than contextual factors. The teacher individuality has a great impact on intercultural beliefs and practice whereas teachers' life experiences and contexts influence their perceptions of CA and their role in teaching profession.

5.3.3 Teachers' Cognition on Teaching Culture and Intercultural Communication

Apart from the focus on language teachers' LA or CA and culture teaching, the relationship between teachers' knowledge and teaching of culture or ICC is also examined. In one of a few studies utilizing classroom observations, Lazaraton (2003) studied teachers' cultural knowledge and practices with two non-native university teaching assistants whose incidental cultural knowledge was investigated from videotapes of ESL classroom discourse in the U.S. In spite of its lack of demonstrating teachers' beliefs or perspectives, the study revealed that when teachers incidentally integrated culture into their language teaching, there were a variety of emerging cultural topics during the interaction, such as holy water and Easter traditions, qualifications for governor, and drug traffic. Even though teachers displayed their cultural knowledge by constructing, cooperating and negotiating the meaning with their students, they dealt with their lack of cultural knowledge by avoiding answering or discussing those cultural issues. Therefore, teachers are encouraged to admit the potential pitfalls of culture teaching, and become a cultural facilitator by letting their students take a role as cultural informants in class. In lieu of following the native norm, their pedagogies should be developed on their non-native status and identity.

Besides that, Brunsmeier (2017) investigated EFL primary teachers' ICC knowledge through the way they made an ICC approach to classrooms in Germany. By interviewing nineteen native and non-native English teachers about their teaching practice, the study showed that teachers did not have the mutual understanding of ICC. They were also uncertain about the ICC concept and its approach, but even so they were aware of its importance in language learning and teaching. In fact, it reported that all teachers integrated some of ICC first four dimensions into their practices with regard to their learners' real-life relation or experience, and English language usage. Topics

were selected if conveying cultural information, such as countries, current events, and food. In tasks and activities, talking about cultures was most mentioned, followed by using songs, and storybooks. However, teachers realised that the emphasis on teaching factual knowledge cannot fully develop ICC. Considering teachers' practices, the study calls for the clarification of ICC application, so that ICC can be efficiently initiated in ELT.

The concern for teachers is also expressed by Sercu's (2005) study on foreign language teachers' professional self-concepts and ICC teaching practices. An electronic questionnaire was used with seventy-eight teachers of English, forty-five teachers of French, and twenty-seven teachers of German. In spite of the different research instrument and languages the participants taught, the results showed that all teachers taught culture in their class, and most of them often told the students about the foreign country or culture in terms of daily life and routines, living conditions, food and drink. Nonetheless, there was the possibility of the participants overrating their culture teaching. Considering conflicting responses, the willingness to teach ICC was rated highly by the participants, but at the same time language learning objectives and learning skill objectives were ranked in the top priority in foreign language education, compared to culture learning objectives. Culture teaching was additionally perceived as the provision of cultural information, rather than the promotion of intercultural skills. Due to time constraints, overloaded curriculum, lack of suitable teaching materials, and teachers' perceptions of students' proficiency and interests, it is recommended developing teachers' intercultural approaches and managing teachers' uncertainty about the intercultural implementation via teacher training sessions.

The findings from the given instances are relevant to the research on the beliefs and ICC practices of experienced EFL teachers in the U.S., the U.K., and France by Young and Sachdev (2011). Diaries, teacher focus groups, and a questionnaire were employed to find the perceptions of these native and non-native teachers. The results indicated in a similar way that culture is not seen as a method, but rather stereotypical content. Notwithstanding its positive impact on learning and interaction, the participants did not consider the development of ICC as an explicit aim in ELT due to their own beliefs about learners' aim and expectation, lack of curricular support and ICC testing, and the unavailability of textbook material. Accordingly, the ICC model was integrated in some senses. It was nevertheless agreed that there is the relationship between ICC and the attributes of a successful language learner and teacher. That is, ICC is needed for learners to become competent and successful users of a foreign language; good EFL teachers likely have high levels of ICC. Regarding the discrepancy between the beliefs and the reported practices, the study took a deficiency in teachers' intercultural training with a need for a further examination of in-class interaction into account.

5.3.3.1 Teachers' Cognition on Teaching Culture and Intercultural Communication in Thailand

In respect of the Thai context, although there is also an apparent lack of research on teachers' cognition in culture and teaching practices, the findings are consistent with the studies above. To give examples, Nilmanee and Soontornwipast (2014) surveyed Thai EFL tertiary teachers' perceptions of culture teaching in order to identify the factors in their cultural instruction. According to sixty-five university teachers, culture teaching is similarly seen as the presentation of the cultural information. Teachers' cultural knowledge, course description, and learners' interest are three decisive factors in culture teaching; and teachers' limited cultural knowledge and a lack of learners' interest in cultural learning were thus considered as two major issues in culture teaching.

The significance of teachers' cultural knowledge is associated with the findings from a case study of Thai EFL teachers' culture teaching practices by Pattaraworathum (2007) who employed a questionnaire, pre-and post-interviews, and observations with three upper secondary teachers in a public secondary school. In spite of the fact that teachers were the only focus while learners and contexts were exempted from the case study, it revealed that the participants' culture teaching was affected by their learning experience, cultural knowledge, beliefs, personal preferences, teaching experience, teaching skills, preparation time, and roles they took in class. Teachers who had experienced with other cultures tended to use their cultural knowledge to teach students more often, and they in turn would gain more experience and skills in culture teaching. On the other hand, those who lacked culture teaching experience and skills were more likely to have problems in culture teaching practices. However, when teachers integrated some culture in class, they were not aware that they had selected cultural aspects and approaches based on their own understanding of cultural instruction, cultural knowledge, beliefs, and personal preferences. Therefore, teachers' awareness of culture teaching and knowledge about cultural pedagogy should be boosted in professional training.

Furthermore, Funghomchoei and Kardkarnklai (2016) explored Thai EFL teachers' perceptions of ICC and teaching practice in four public secondary schools. After sixty-one teachers completed a questionnaire, ten of them were asked to participate in a structured interview, and their reflective journal was examined later. The study showed that the participants realised the importance of culture teaching in ELT because this aspect helps students most with the awareness of the cultural differences, plus intercultural communication skills. In the integration of culture in class, sharing cultural-related experiences, stories and events with students was regarded as the most frequent activity they did, followed by asking students to do project work about foreign cultures. It also

reported that teachers often exposed to different cultures in two ways: through various kinds of media or communicating with native English teachers at their school.

Given that the Thai teachers perceived communication with native teachers to be a good method in their cultural learning, and the acquisition of knowledge about native speakers is necessary in their culture teaching, it can be inferred that they perceived themselves as non-natives who need to conform the native speakers' norm, and hence English language education was equal to learning and teaching language and culture of Anglophone speakers. Despite the fact that the teachers recognised the importance of culture teaching, this "native speaker fallacy" (Phillipson, 1992) is deeply embedded in their beliefs and they were unaware of it. For this reason, their responses to the ways they experienced other cultures are in the direct contradiction to their perception of ICC which focuses on the awareness of the cultural diversity.

Thai ELT teachers' profound attachment to native norms is clearly confirmed in Poolkhao and Gajasen's (2015) investigation of Thai teachers' opinions towards the integration of native speakers' culture in ELT. In the study, thirty teachers from two public secondary schools completed a questionnaire before ten of them were randomly selected to participate in a semi-structured interview. The results addressed that teachers very highly perceived learning native speakers' culture as a way to enhance students' understanding and acceptance of the differences between Thai and native speakers' culture. They strongly believed that teachers should teach various contents of native speakers' culture in class, and the integration of native speakers' culture and language helps develop students' language skills. Even if they thought the emphasis on the native norms can result in the students' loss of Thai cultural identity, they still agreed on the importance of native speakers' culture in ELT at a very high level. In their practices, the cultural content teachers taught most was daily life and routines, living conditions, food and drinks, followed by education and professional life. The Internet, including smart phones and textbooks were mainly employed as cultural resources; role-play was chiefly mentioned as a teaching technique. Although half of the teachers referred to a scoring rubric in their assessment, only a few of them assessed students' cultural competence.

5.3.3.2 Students' Cognition on Teaching Culture and Intercultural Communication in Thailand

Besides, research on Thai students' cognition on intercultural education also makes the same remark about the preference of native speakers' culture. This is exemplified by Snodin's (2016) study which a tertiary course was implemented concerning the Thai curriculum and the ICC model. In order to integrate more experiential culture in EFL teaching and promote students' cultural understanding, teaching material was developed locally based on various cultural

resources. Although multiple linguistic and cultural tasks were employed during the course and for learning assessment, native speakers' language and culture, especially British and American cultures, were considered to be the course content. It is because many Thai students' motivation for learning English was to communicate with native speakers and to further study in English-speaking countries. Their comprehension and performances in previous translation courses were significantly influenced by their cultural knowledge of the target culture. Later, twenty-eight students gave feedback voluntarily on the course, and they thought the course provided them with fun interesting new experience and practical real-life knowledge. It helped them change their stereotypical views about particular cultures, enhanced their cultural understanding and awareness in communication, and also fostered their learning autonomy and critical thinking.

Based on the study, native speakers' language and culture were predominantly integrated into the content and teaching material, in spite of the fact that it is unnecessary for the intercultural speakers to acquire the native speaker competence in culture learning (e.g. Byram, 2012a; Byram, Nichols and Stevens, 2001). As the design of the course concurs with students' strong preference for native speakers, it is not surprising that the course received the positive feedback, and it seems to be an effective way of culture teaching in Thailand. Indeed, it is doubtful whether the findings are validated or not, since Thai students' intercultural skills are still bounded with native speakers' norms which are not the appropriate goal of intercultural education; and there is also the possible impact of teachers' expectations and views on students' own expectations, results, and behaviour (Llurda and Lasagabaster, 2010). Moreover, as the innovative course made conflicting claims about adapting the ICC model to deal with Thai university students' insufficient cultural knowledge of the target cultures, i.e. Anglophone cultures, and to suit their needs and interests in native English speakers, it implies that not only the students, but also the teacher perceived native norms as the ultimate goal in learning and teaching. This reflects how much Thai people have unconsciously embraced standard norms in English language education, and hence the study becomes another case of Thai people's favourable attitudes to Standard English in educational policies and language practices.

5.3.4 Teachers' Cognition in ELF Intercultural Education

As previously mentioned, there are a few studies on teachers' cognition in intercultural communication, compared to other curricular areas in English as a second or a foreign language education. Likewise, there is a dearth of ELF research, specifically in culture and teaching practices. To give a few examples, Ronzón Montiel (2018) explored ten ELT teachers' perceptions and practices of ICC in two tertiary courses in Mexico, including their students' attitudes towards ELF intercultural communication. While interviews, observations, and a focus group were

conducted with teachers, a survey was carried out with students before some of them participated in interviews. The findings revealed that teachers attached significance to linguistic competence, so they occasionally taught culture within a national framework in class. Regarding to these courses, students did not express an awareness of ELF intercultural communication, but a preference for native speakers as an effective means to interact with others.

Despite the fact that there are a few ELF studies of teachers' cognition in Thai context, they do not particularly focus on an aspect of culture and pedagogy. For example, Huttayavilaiphan (2019) examined what Thai university teachers' cognition on Global Englishes is and how it impacts their ELT teaching practices. Surveys were used with thirty-three teachers, and then interviews, classroom observations, focus groups, and document analysis were employed with ten of them. The results showed that there is the causal relationship among their beliefs, awareness of Global Englishes, and teaching practices. Since teachers' beliefs are the important element in forming teachers' cognition, they become a significant factor in teachers' instructional decision.

In the matter of the Thai learners' viewpoint on intercultural education, on the other hand, Baker (2009a) investigated seven users of English who were undergraduates in one university. The ethnographic study illustrated the dynamic and hybrid relationship between cultures and languages through ELF communication. Concerning the emergent nature of cultures and languages in intercultural communication, the model of ICA was addressed in order to expand the model of ICC in foreign language education into intercultural competence in ELF (Baker, 2011). Even though the implications for teaching practice in intercultural communication are proposed in other works (e.g. Baker, 2012b; 2012c), it is clearly suggested that further research on pedagogy and learning is needed for the development of the concepts of ELF intercultural competencies in English language teaching (e.g. Baker, 2009a; 2011; 2015a).

Besides, as presented earlier in Section 4.2.3.1, Baker (2012d) designed an online independent study based course. Given that his aim was on developing students' intercultural communication knowledge, skills, and attitudes in ELT, university students' attitudes were investigated with the use of various research instruments through different periods of time. Teachers were later asked to evaluate and reflect their perceptions of the course, including the issues of intercultural communication and global Englishes. Then, the findings displayed the majority of the participants' positive response to global Englishes and intercultural communication in ELT. Rather than the native speakers' language, they expressed the tendency towards the effective use of language. Yet, the conflicting attitudes were found as the participants accepted different variety of Englishes, but meanwhile they showed their preference for native speaker English. In this respect, there is a need for ethnographic studies for further exploring the complexity of communicative

practices and attitudes. Concerning the course evaluation, most students thought the course was convenient, flexible, and easily accessed via the Internet, but some students did not like it due to lack of spontaneous feedback and teacher support. Rather, they preferred face-to-face communication. The students' attitudes to the convenience and flexibility of the online course were similar to the teachers' responses. However, the online course was more highly perceived as a useful additional method in teaching by younger teachers. In spite of the positive feedback received from both students and teachers, the particular emphasis of the study is on students' viewpoint, while teachers' cognition receives much less attention. Nonetheless, it seems reasonable to infer that teachers still play an important role in cultural teaching, even in the online learning platform. That is because some of students expressed negative attitudes towards the course due to their need of teacher guidance.

Even though implications for culture teaching can be drawn from these instances, the results cannot be precisely referred to ELT teachers and their cultural instruction. That is because teachers' cognition is a complex system and students are not the only element when teachers make their classroom decision. Due to the fact that there is a paucity of research on teachers' cognition in ELF intercultural education and little empirical evidence of culture teaching practices in ELT regarding other teaching levels, the case study will be conducted in the secondary school in Thailand with the aim of investigating ELT teachers' culture teaching practices in English language classroom, and examining the factors affecting ELT teachers' culture teaching practices in ELF intercultural communication.

5.4 Conclusion

Altogether, it is noticeable that teachers' cognition is a mirror of multifaceted life experiences of the individual teacher. The profound influence of teachers' multiplex cognitive systems and the contexts they belong is also reflected in their language and cultural instructions. As demonstrated in the key findings, "it is what teachers think, what teachers believe and what teachers do at the level of the classroom that ultimately shapes the kind of learning that young people experience" (Dillon and Maguire, 2011, p. 8), language teachers play the central role in intercultural education hence. The understanding of ELT teachers' cognition and practices can subsequently lead to the development of language learning, pedagogy, and teachers themselves in English language education, specifically the aspect of culture and intercultural communication. The research on ELT teachers' cognition in intercultural education thus aims to demonstrate the significance of teachers as key agents in culture teaching and learning, raise awareness of teachers' beliefs in cultural instruction, and urge the importance of teachers' voices upon teacher educators, policy makers, and curriculum planners in educational changes.

Notwithstanding the different settings and research methods, it is remarkable that current practices have so far been unsuccessful in providing students with the necessary skills in using language as a lingua franca (Galloway and Rose, 2017, p. 4). As a result, an in-depth examination of ELT teachers and empirical evidence from language classroom are required in order to further explore the relationship between teachers' beliefs and their practices, and to upgrade the practical intercultural methodology in English language classrooms (e.g. Fungchomchoei and Kardkarnklai, 2016; Nilmanee and Soontornwipast, 2014; Peiser and Jones, 2014; Young and Sachdev, 2011). Owing to Thai teachers' uncertainty of cultural pedagogy in ELT, limited knowledge, and lack of confidence in culture teaching (Snodin, 2016), these circumstances call for the research on ELT teachers' cognition in Thailand's intercultural education. In addition, issues of the language teacher individuality and the contextual factor or the effects of teacher education have been highlighted by researchers, but teachers' cognition and practices of culture have been mainly accessed through the interviews with little empirical evidence from classroom practices. More importantly, they are hitherto examined based on the paradigms of ESL and EFL. Therefore, these studies alone are not enough to be applied for the advancement of English language education in Thailand. In this regard, the research on the ELF perspectives should be carried out for the purpose of increasing more accurate knowledge and understanding of teachers' cognition and culture teaching practices in Thai context through several methods. The research methodology is subsequently brought up to be a focus of the following chapter.

Chapter 6 Research Methodology

The chapter begins by specifying the research methodology and its approaches before providing some background of the fieldwork and the participants. Next, it shows how to gain the ethical approval with the access in the fieldwork, followed by the research instruments used in the data collection process and how the work was carried out. Afterwards, it describes the process of data analysis. The chapter ends with the creditability, reliability, and limitations of the study.

6.1 The Research Methodology: Methods of Exploration

To answer two main research questions with their sub-questions: how do teachers of English in one private school teach cultures in their English language classroom? and what are the factors affecting ELT teachers' culture teaching practices?, the investigation of teachers' individuality and their context is necessary in getting insights into their cultural practices since teachers teach based on what they believe to be successful in language learning (Nilmanee and Soontornwipast, 2014), and their instantaneous decision making in classroom practice is attached to these factors, e.g. the teacher's life experience and background (Gandana and Parr, 2013).

Placing a high value on individual teachers in the study, I applied a qualitative methodology to the study of ELT teachers' culture teaching practices in one school because a qualitative inquiry is an appropriate approach for studying the complexity of human beings in the natural context in order to understand the behaviour patterns and insights, particularly in a field of language teaching (Richards, 2003). In other words, qualitative research is ideal for providing a deep understanding of people's perceptions and responses, processes of decision making and teaching a class, and contextual factors and influences through intensive analysis of the individual circumstance (Dörnyei, 2007; Hood, 2009; Silverman, 2017).

Among a variety of empirical methods in qualitative research, case study is a means for focusing on a specific set of units for providing a detailed description, enhancing knowledge of a particular issue or the subject studied and related phenomena, and developing the theoretical concept (Creswell, 2012; Dörnyei, 2007; Hood, 2009; Richards, 2003; Yin, 2009). Despite the fact that most case studies cannot be generalised to larger populations (e.g. Casanave, 2015), the highly detailed cases on careful examination of the case can greatly support the understanding of the units (Richards, 2003), and possibly results in improving practice of the case and incorporating the applicability into other similar cases (Hood, 2009). In addition, the practical applications of qualitative case study research can be considered in "robust and diverse possibilities" (Duff and

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Anderson, 2015, p. 114). Regarding to its potential, a single-case design was adopted as it can effectively provide knowledge and determine the revelatory nature of culture teaching practices through a more in-depth analysis of the explored case in a single site (Savin-Baden and Major, 2013; Yin, 2009). Considering that a group of several related participants of a similar phenomenon can be involved in a study as a unit of analysis in order to seek possible explanations and explore various factors for specific phenomena (Duff and Anderson, 2015), the single-case study allows me to explore a common process of how teachers in one private school integrate culture into English language classrooms through their shared perspectives and experiences. Meanwhile, I can delve deep into the teachers' individuality to investigate their behaviours and perceptions in culture teaching practices, and also examine the influence of the context on their cultural instruction. With these aims, the notion of the qualitative case study is defined as the exploration of the way lower secondary teachers in the foreign language department of one private school teach culture in their English language class during a semester, as well as the examination of the way several elements (e.g. learners and institutional context) affect their culture teaching practices.

However, a single data source may not be sufficient to support the findings adequately, and idiosyncrasies of a particular case and the researcher's personal biases are also viewed as the weaknesses (Dörnyei, 2007; Hood, 2009). Concerning with the possible limitation, I used several qualitative methods, i.e. observations, interviews, document archives to collect the data from the participants. I additionally conducted focus group interview with students from each teacher participant's classes, and interviewed administrators and management staff. As Hood (2009) and Silverman (2017) suggested, the combination of different methods from various sources does not only offer a multifaceted perception of the issue, but it also validates the data and strengthens the reliability of the findings through methodological triangulation and data triangulation.

Besides, I kept a research diary to help me see my progress, ideas, and any challenges during data collection process (Silverman, 2017; Stake, 2010). In doing so, I could richly explore the true nature of ELT teachers in English language classrooms and to further elucidate the phenomenon of ELF and intercultural communication in culture teaching practices in fuller details.

Moreover, the selection of samples was recommended by the fact that qualitative researchers should derive cases from a particular theory they work on (Silverman, 2017). In the light of investigating ELT teachers' culture teaching practices, I used purposive sampling to select six Thai teachers of English and one South African teacher of English in the foreign language department of one private school in Thailand for taking part in the qualitative case study of lower secondary school ELT teachers' culture teaching practices. The reason I selected one private school in Bangkok, the capital of Thailand to be the research site because I took into account, firstly, the

role and functions of English language in Thailand that English is the de facto second language, and the first foreign language in Thai education which strongly links to political, economic and social factors, such as language attitudes and socioeconomic status (e.g. Baker, 2012c; Darasawang and Watson Todd, 2012; Wiriyachitra, 2002). Nowadays, the language is broadly employed as a lingua franca for intercultural communication (Baker, 2008; 2012c; Kaur, Young and Kirkpatrick, 2016), and progressively being used for intracultural communication by the urban middle classes through English-medium education, electronic communication, media, and signs (Baker, 2012c; 2015a). English has therefore become more necessary for Thais, not only as a compulsory subject, but also as the means to communicate and negotiate mostly with non-native speakers than native speakers, particularly in metropolitan areas (Baker, 2012c; Foley, 2005; Wiriyachitra, 2002; Wongsothorn, Hiranburana and Chinnawongs, 2002). Since English as a lingua franca is employed much among Thai middle classes especially in the urban communities, the academic setting in the city is an appropriate choice for the study of ELF culture teaching practices.

In addition, the offer of considerable training for ELT teachers is another concern for the selection of the academic setting. According to the previous research by Llurda (2009; 2018), González and Llurda (2016), Llurda, Bayyurt and Sifakis (2018), and Llurda and Mocanu (2019), ELT teachers' language proficiency, intercultural competence, and ELF awareness can be partly developed based on the length of time in English-speaking countries, although it takes them a minimum of three-month linguistic and cultural experience to have this positive effect. As the longer time teachers expose to the language usage among diverse settings and people, the less attachment they feel about native norms and models. Furthermore, it is found that Thai teachers of English often integrate ICC in class by sharing foreign culture experiences with students (Fungchomchoei and Kardkarnklai, 2016), and they tend to use their knowledge of cultures to teach students more frequent in class if they have experienced with other cultures (Pattaraworathum, 2007). Since ELT teachers' biographies contribute to their teaching expertise (Llurda, 2016), it is assumed that their cultural knowledge and experience abroad can lead to the tendency towards cultural integration in their English language classroom.

From these reasons, one private school in Bangkok, anonymized as "the school", was selected as my research site. Due to its high achievements, it is one of prestigious and notable schools in Thailand. It has always been ranked as 'excellent in all standards' according to the Office for National Education Standards and Quality Assessment (ONESQA), and this world-class standard school is also well-known for applying innovative teaching methods and materials as well as serving best practices and being a model for other schools. More importantly, the school offers a great opportunity for its teachers to be knowledgeable and experts in their fields through national

and international networks, particularly international exchange programs, e.g. Australia, Canada, Japan, New Zealand, Singapore, South Korea, the U.S., and so forth in order to further professional development. Regarding to the school's support of in-service training overseas, it seems reasonable to infer that Thai ELT teachers of the school possibly teach more culture in their educational practices as they have fully participated in other cultures through these abroad programs, but on the other hand English is prescribed and treated as a compulsory foreign rather than lingua franca language in Thai policies and practices, such as the Basic Education Core Curriculum B.E.2551 (A.D.2008) or the latest National Economic and Social Development Plan (2017-2021) (Ministry of Education, 2008; NESDB, 2017a). Therefore, it is a thought-provoking issue of how the individual teachers, regardless of their nationality, give careful consideration to teaching culture and coping with the conflict they encounter. The ELT teachers in the foreign language department of the school are subsequently considered as suitable participants of the qualitative case study as they likely provide the in-depth data of their pedagogy for gaining the understanding of the culture teaching practices in Thai context.

6.2 The School: Institutional Context and Participants

This section gives the description of institutional context and the method I employed to sample the teacher participants taking part in the qualitative case study. It also explains how I got the access in the fieldwork, built the rapport with the participants, including the ethical considerations.

6.2.1 Sampling Frame

The school is an extra-large institution with a total number of 5,653 students from primary to secondary level (Grade 1 to Grade 12), 430 teachers, and 58 staff. However, I chose to conduct the study in the secondary level (Grade 7 to Grade 12) due to students' age and their proficiency level which are major factors affecting teachers' considerations in language teaching (e.g. Brown, 2007; Lightbrown and Spada, 1999), and it is supposed that students in higher proficiency levels would have more experience of intercultural communication (Baker, 2009a).

In the Academic Year 2018, there are all seventy-six classrooms consisting of 2,968 students at the secondary level,¹ which thirty-four classrooms are at the lower secondary education level with

¹ In Thai education, there are six years of secondary level, which is called *Mattayom*. Lower secondary level (Grade 7 to Grade 9) is referred to as *Mattayom 1* to *Mattayom 3*. Upper secondary level (Grade 10 to Grade 12) is referred to as *Mattayom 4* to *Mattayom 6*. The word *Mattayom* is usually abbreviated and pronounced /mɔ/ in Thai and /em/ in English.

eleven classrooms in each grade, except in Grade 7; and forty-two classrooms are at the upper secondary education level with fourteen classrooms in each grade. The number of classrooms and students categorised by grade levels are shown below in Table 1.

Table 1 The number of classrooms and students in the Academic Year 2018

	Grade Level	Number of Classrooms	Number of Students
Lower Secondary	7	12	476
	8	11	499
	9	11	514
Upper Secondary	10	14	514
	11	14	475
	12	14	490
Total		76	2,968

Regarding secondary school teachers, there are 113 Thai teachers and 55 foreign teachers in total. Although there is an English Immersion Program (EIP) in the school, I decided not to include it in the study because there are no Thai teachers using English language to teach in the EIP program, and more importantly I needed to see how culture is integrated in teaching EFL in the ELF context. Based on these propositions, a focus of the case study is on ELT teachers in the foreign language department of the school.

In the foreign language department, there are twenty-four teachers of foreign language (i.e. English, Chinese, and Japanese). However, sixteen of them are Thai teachers of English, and there is only one foreign teacher teaching English language.² Considering ELT teachers' teaching levels, five Thai teachers teach at the lower secondary education level, eight Thai teachers teach at the upper secondary level, and three Thai teachers teach at both levels as similarly as the foreign teacher does. Figure 1 below shows the number of Thai teachers of English in the foreign language department categorised by teaching levels.

² Due to the complicated organizational system and school policy, other foreign teachers are under the English Immersion Program (EIP) and the Intensive English Program (IEP). In these two departments, all staff members are native speakers, except for the department head and an office manager.

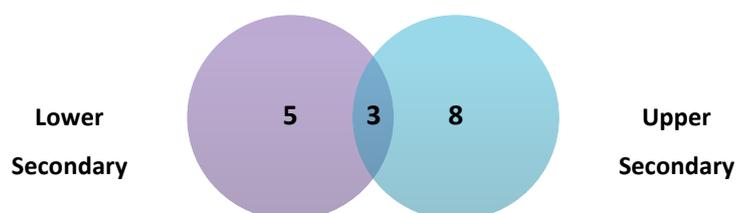


Figure 1 Number of Thai teachers of English in the foreign language department categorised by teaching levels

Given English language teaching in the upper secondary level (Grade 10 to Grade 12) is primarily aimed at preparing students for the university entrance examination and there are also a few studies examining teachers in the lower secondary level, I placed emphasis on ELT teachers' cultural lessons and teaching practices in the lower secondary level (Grade 7 to Grade 9). Apart from the grade level, I chose teachers who teach English language skills due to my focus on cultural lessons. Thus, two teachers who teach merely in grammar class were not selected to take part in the study.

With the proposed sampling technique, seven ELT teachers in the foreign language department, comprising of one male and five female Thai teachers, and one male South African teacher, become participants in the case study of culture teaching practices in the lower secondary level (see Appendix A for each teacher participant's profile). Owing to their privacy protection, all of the participants are identified by pseudonyms which are mostly self-selected. Some backgrounds of the teacher participants are summarized in Table 2.

Table 2 The summary of the teacher participants' backgrounds

Pseudonym	Gender	Nationality	Qualification	Teaching Experience
T.Wanlee	Female	Thai	B.Ed. (English and Guidance Psychology)	about 28 years
T.Teresa	Female	Thai	M.Ed. (English)	35 years
T.Ranee	Female	Thai	B.Ed. (Advanced English and English)	14 years
T.Sofia	Female	Thai	M.Ed. (Teaching English as a Foreign Language)	34 years
T.Nick	Male	Thai	B.Ed. (English and Thai)	14 years
T.Paris	Female	Thai	B.Ed. (English and Educational Technology)	about 23 years

Pseudonym	Gender	Nationality	Qualification	Teaching Experience
T.David	Male	South African	B.A. (Film Making)	about 3 years

According to the school curriculum, lower secondary students attend 8 periods a day (40 minutes each) from 7.30am to 3pm. The English subjects provided in the level are both skill-based and grammar-based which students must study with both Thai and foreign ELT teachers. With the exclusion of the EIP program mentioned above, there are two programs the school offering students: the regular program³ and the Intensive English Program (IEP). Language learning periods and the learning content of each subject in two programs are compared in the following table.

Table 3 The comparison of each subject's learning periods in two programs

Subject	Content	Regular Program	IEP Program
English (a Core Subject)	Language skills	4 periods/week	4 periods/week (a foreign teacher)
	Grammar		
Our Daily Life (a Restricted Elective)	Language skills	1 period/week (a foreign teacher)	–
	Grammar	–	1 period/week
	Reading and conversation	1 period/week	1 period/week

Moreover, students can choose to learn another optional English subject if they are interested.⁴ The elective English subject is two periods per week, and the course content is varied depending on who is responsible for offering the course.⁵

From various reasons, each teacher participant in the foreign language department teaches several English subjects in different grade levels (see Appendix A). Concerning my research focus,

³ There is the regular program in only Grade 8 to Grade 12. All Grade 1 to Grade 7 students are in the IEP program.

⁴ According to the government's "Moderate Class, More Knowledge" policy (see Section 3.2.1.1), the school offers students various optional subjects and English language is one of them.

⁵ In this academic year, an elective English subject is offered in only Grade 7; and T.Teresa is in charge of it, so she offers the course called "Fun with Games" (see Appendix A.2).

the participants helped me make the decision as to which subjects and classes should be eliminated from the study. For example, they provided me the brief content they planned to teach in the semester as well as suggesting the class I should observe. Table 4 presents the participants' level of teaching, and the subject I observed.

Table 4 The participants' level of teaching and the subject observed

Pseudonym	Level of Teaching	Subject
T.Wanlee	Grade 7	Our Daily Life
T.Teresa	Grade 7	Fun with Games
T.Ranee	Grade 8	English 4
T.Sofia	Grade 8	Our Daily Life
T.David	Grade 8	Our Daily Life
T.Nick	Grade 9	English 6
T.Paris	Grade 9	Our Daily Life

6.2.2 Ethical Considerations and Gaining Access

As I needed to conduct the research on human participants, ethical approval was required before I collected the data in order to show my plan and procedures for protecting human participants (Yin, 2009). After I selected the fieldwork and the participants of the qualitative case study, I therefore submitted the research proposal to the University Ethics Committee for the ethical review process. By the time I waited for the ethical approval from the university, I emailed the school manager the details of my study to obtain the permission and cooperation to conduct research in the second semester (from late October to March). Since the board of administrators formally approved my application, the head of the foreign language department contacted me directly. She told me that the head of academic affairs and she agreed to the proposed research; and she would inform lower secondary teachers in the department meeting then. After she gave her consent, she emailed me the letter of approval on behalf of the school on request.

I entered the field with the purpose of getting overt access with the school director, the school manager, deputy directors, and head teachers as well as approaching the administrators, head teachers, and teacher participants for their formal consent. As the research ethics is a matter of concern, I informed the participants about their rights in the research through the participant

information sheet (see Appendix B) and they signed in the consent form (see Appendix C) before I conducted the study.

Moreover, students were more familiar with me after I was in the fieldwork with their teachers for a few weeks. In addition, some teacher participants told students that I had previously worked as an ELT teacher here, but I further studied at present. In this way, they saw a connection between themselves and me, especially those whose siblings or cousins had learnt with me. Consequently, when some of students were asked for their voluntariness to participate in the focus group interview at the later stage of the data collection, they made decision quickly and I could get permission from their parents or legal guardians signed in the consent form (see Appendix D). However, Holliday (2016) commented that the researcher needs to be conscious of the collaboration and the complex relationship between the participants and the researcher in the research setting. Similarly, Casanave (2015) alerted the researchers to be aware of power, gender, and status differences. Rose, McKinley and Briggs Baffoe-Djan (2020) also reminded researchers to recognise the power dynamic involved in the interview. Therefore, although the established trust and the associated relationship between some students and I seemed to help me easily get access to the data, I was still concerned about my position and the power relationship that could likely impact on the validity of the data or discourage the student participants from sharing their information with me (see Section 6.3.2 for further details about my roles in the research setting, and also Section 6.5 on validity, trustworthiness, and limitations of the study).

6.3 Research Instruments and Data Collection Process

After gaining the access and the formal consent, I collected the extensive data of the quality case study by using various research instruments during a process, which can be displayed as follows.

6.3.1 Interview

Interview was utilized in the research with the aim to investigate the influence of teachers' individuality on their culture teaching practices as well as to find other relevant factors affecting their culture teaching practices. As Borg (2015b) mentioned, teachers' beliefs about teaching and learning are possibly influenced by their own learning and teaching experiences. Thus, examining their cognition can help the researchers see what teachers have experienced, and also how their beliefs and teaching practices relate.

I used semi-structured interviews because this type of interviews provides me the guidance and direction to explore the target topic while it still allows me to be flexible in seeking more details

on the rising issue (Dörnyei, 2007). First of all, I reviewed the related studies in order to set a framework for interviews before I created an interview schedule for teachers, administrators, and management staff. After that, I was back to Thailand for piloting the interview questions in advance with three Thai secondary teachers of English to improve my interviewing skills (Silverman, 2017). Although they were ELT teachers, the questions were piloted in Thai language due to their choice of language. Apart from the language issue and the skills I acquired, I also found that rearranging the interview questions and translating them into Thai language helped the interview run more smoothly. As Wagner (2015, p. 95) pointed out, the language used in eliciting the data needs to be comprehensible at respondents' level, and hence translating the questions and interviewing the participants in their native language are the way of doing so. Accordingly, in the case study, the actual participants gave the interview using the language they preferred—Thai or English, so that they could construct the meaning and reflect their life experience more deeply and thoroughly (Starfield, 2015; Wagner, 2015).

The data collection, together with approaching the participants, started from the first week of the semester onwards (see Appendix G). In the second day, I began to formally interview the teacher participants approximately one hour about their life history, teaching and learning experiences, their understanding of the concept of language and culture and intercultural awareness, including culture teaching practices and difficulties (see Appendix E). In addition to the formal interview, I informally interviewed the teacher participants and jotted down in field notes later. That is because the explicit interview is not an efficient method for eliciting teachers' beliefs since the participants may not reflect their cognition clearly, and it is also possible that their answers may not reflect reality. Therefore, it is advised to interview their beliefs implicitly (Borg, 2015b).

After all classroom observations finished, I conducted the second semi-structured interview with the teacher participants for investigating their culture teaching practices and finding the relevant factors. Regarding the ethical considerations, they watched only the scene from video-recordings of their own classroom before they were interviewed in-depth in order to explain and clarify their teaching practices. The interview questions were based on what participants had done in class (see Appendix E), but there were open-ended questions for them to add more answers if they had any. In doing so, it "provides a concrete context for the elicitation of teacher beliefs and ensures that these are grounded in actual observed event rather than abstractions" (Borg, 2015b, p. 493).

I further carried out a one-to-one interview with two administrators: the school director, and the deputy director of academic affairs; and four management staff: the head of academic affairs, the head of the foreign language department, the head of the IEP program, and the Learning Stage 3

coordinator of the IEP program.⁶ I included the management staff in the IEP program in the late stage of my data collection because the interview data from the teacher and student participants refer to foreign teachers in this department. The semi-structured interview questions for administrators and management staff focused on English language education and the school policy (see Appendix E). In all interviews, I additionally used an audio recorder for later review.

6.3.2 Observation

To explore the way teachers teaching culture and to examine the factors affecting their culture teaching practice, another instrument applied in the case study is observation which is a means of gathering information directly, so that I can see the situation happening in reality (Corbin and Strauss, 2015; Dörnyei, 2007; Stake, 2010). I employed the combination of participant and nonparticipant observation because the participant observation is a typical method in qualitative research for describing and analysing the practices and beliefs of the contexts in details. However, the nonparticipant observation is a usual form of classroom observation, which the researchers collect the data with the bare minimum of involvement in the setting (Dörnyei, 2007). Moreover, I combined structured and unstructured observation in the study. It means while I observed the setting based on my specific focus with observation categories, I observed any other issues that might be important for my research as well (Dörnyei, 2007).

When I initially created an interview schedule, I formed an observation scheme at the same time. Then, I entered the field before the beginning of the school because negotiating with the gatekeeper and becoming familiar with the fieldwork can support me to understand the participants and to develop some early ideas and concepts (Dörnyei, 2007). In the first few weeks of the semester, I became accustomed to the teacher participants, their routines in the setting, including their students. Next, I established and negotiated the roles in observations since evaluating and adjusting the perceived relationship with the participants appropriately is necessary to support the productive data collection for the researcher (Richards, 2003). I correspondingly combined roles in observations; being a participant-observer outside class and being a nonparticipant-observer inside class, and with that I was a teacher assistant taking part in the activities outside class, but I was an outsider who did not involve in any instruction in class

⁶ The Learning Stage 3 coordinator has control of providing all native teachers of M.1 to M.3 with a scope for instructional planning, and setting the stage for teaching, learning, and assessment throughout the whole academic year (see also Footnote 8).

where the teacher participants were observed approximately six times throughout the semester or 33% of their teaching time.⁷

I supplemented the narrative field notes with the observation scheme in the classroom observations. Three key components were recorded in the field notes: (1) the general information of the classroom, e.g. teacher's (anonymized) name, the date, time, place, and subject of observation, and number of students in class; (2) the details of what the teacher participants teach and how they perform in class; (3) the specific categories of culture teaching practices, consisting of the cultural content, intercultural approaches, materials, and assessing methods in culture teaching (see Appendix F). I additionally used both of an audio and a video recorder for later review. The audio recorder provided the sounds of the teacher participants and the video recorder was for image or non-verbal behaviour of the teacher participants in class. The entire class was not captured or covered in the frame due to the ethical considerations (Dörnyei, 2007; Richards, 2003). I kept concerning the ethical issue through the process. Hence, the video recordings from each teacher participant's classes are partly employed as stimulus material for discussion only with the same teacher participant in the second semi-structured interview and with the student participants of the same class in focus group interviews. In addition, while I was approaching the Learning Stage 3 coordinator in the late stage of my data collection, I unexpectedly had an opportunity to observe the job interviews of two native teachers in the IEP program. With permission from the Learning Stage 3 coordinator of the IEP program and the teacher applicants, I jotted down the details of their one-hour interviews in the field notes.⁸

Even though the prolonged engagement in the setting for eight years maximizes my insider perspectives for interpreting the participants' perception and practices (Dörnyei, 2007), I needed to be aware of the effect of personal predispositions. Concerning the experience as the insider, I started to write a research diary from the very beginning for helping me determine the preconceived notions, biases, and blind spots that might occur during the study (Hood, 2009).

6.3.3 Focus Group Interview

Moreover, I operated focus group interviews to examine learners' influence on ELT teachers' culture teaching practices. It is a methodology used to explore specific theories or disciplinary

⁷ However, the actual percentage of classroom observations was higher than the approximation when taking a great deal of class cancellations into account (see Appendix G).

⁸ In the job interview, the teacher applicant firstly introduced himself and answered some questions. Then, the Learning Stage 3 coordinator gave the teacher applicant a brief summary of the IEP curriculum and a teaching scope regarding the course book—English in Mind 1. After observing two job interviews, I later asked him in the formal interview for clarification of what he had explained to the teacher applicants.

concerns through an informal group discussion of a set of issues, and it is sometimes followed by the use of stimulus material for discussion (Barbour, 2014; Silverman, 2014). If used appropriately, the researchers can obtain rich data for comparison and analysis (Barbour, 2014). Rather than a one-to-one interview, the focus group interview was applied to teen students because small-group work is suitable to the nature of their age (Brown, 2007), and the dynamics and flexibility of the method stimulate the participants for plentifully producing the data as well as addressing topics they might have not thought about (Barbour, 2014; Dörnyei, 2007).

As Barbour (2014, p. 152) stated, “careful preparation and planning can maximize their potential both to generate relevant data and to facilitate analysis”. When I prepared the interview schedule for teachers, administrators, and management staff, I began to set a focus group topic guide for the student participants at the same time; and later I developed specific questions based on the class observation. Since using stimuli can help improve the accuracy of the student participants’ thoughts about cultural instruction and encourage them to verbalise their perception during the cultural learning process (Rose, McKinley and Briggs Baffoe-Djan, 2020), I also prepared stimulus materials, such as some scenes from video-recordings of their teachers’ classroom, before I conducted the focus group interview. However, concerning the ethical issue, student participants watched only the video-recordings of the same class in which they had previously attended. Therefore, students in each focus group were asked the questions on the same topic, but different details on this basis.

I ran focus group interviews with six to eight students in a group from each teacher participant’s classes in late January to early February. However, I had eight groups of students in total because there was an additional group of student participants from T.Teresa’s class. In the interview process, the students were firstly asked to reflect on their English and cultural learning experiences inside and outside class, and their attitudes towards language and culture learning (see Appendix E). Then, they were offered a stimulus to discussion before they further answered the same questions. Each focus group interview was approximately one hour in duration, and I used both of an audio and a video recorder for later review.

6.3.4 Document Archive

Besides observing and informally interviewed the teacher participants in multiple settings, I archived the document in order to explore what extent they teach culture and what factors affect their culture teaching practices. The use of document helped me gain rich data in reality because it shows the participants’ perception and action without my intervention as happens in an interview or observation (Silverman, 2014).

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During the data collection process, I copied or archived the teacher participants' teaching materials, documents, worksheets, assignments, students' works, and a video recording, plus other resources from the department and the school, e.g. policy statements, the administrative data, the school website and social media. I also took photos of diverse settings of the school environment and activities by way of seeking the rationale behind their culture teaching practices, and understanding how the participants deal with demands from the different institutional levels (Hood, 2009), including how their perceptions shaped by the context they engage in (Starfield, 2015).

At the final step of the data collection, Dörnyei (2007) suggested that the disengagement from the field should not cause disruption to the people or the situation. I subsequently stopped the data collection process at the end of March when the academic year finished, and the teachers and school staff took turn going to the school trip during that time (see Appendix G). I obtained the extensive data of the qualitative case study due to the use of these different research instruments collecting the data from various sources. Firstly, the interviews consisted of fourteen formal interviews from the teacher participants (totalling approximately 15 hours and 18 minutes in duration); two formal interviews from the school director, and the deputy director of academic affairs (totalling approximately 1 hour and 45 minutes in duration); four formal interviews from the head of academic affairs, the head of the foreign language department, the head of the IEP program, and the Learning Stage 3 coordinator of the IEP program (totalling approximately 3 hours and 43 minutes in duration); and field notes of many informal interviews with the teacher participants, and management staff.

Secondly, the observations were comprised of forty-one classes of the teacher participants in the range of one to two periods per class: five classes of T.Wanlee's Grade 7 Our Daily Life subject (for an approximate total of 3 hours and 20 minutes), six classes of T.Teresa's Grade 7 elective subject–Fun with Games (for an approximate total of 7 hours and 27 minutes), six classes of T.Ranee's Grade 8 core English subject (for an approximate total of 7 hours and 25 minutes), six classes of T.Sofia's Grade 8 Our Daily Life subject (for an approximate total of 4 hours), six classes of T.David's Grade 8 Our Daily Life subject and one class of the Grade 8 SMART program (for an approximate total of 5 hours and 46 minutes), six classes of T.Nick's Grade 9 core English subject (for an approximate total of 6 hours and 17 minutes), and five classes of T.Paris's Grade 9 Our Daily Life subject (for an approximate total of 2 hours and 57 minutes); many outside class observations (e.g. in the teacher's offices) which were jotted down in field notes and a research diary; and field notes from two job interviews of native teacher applicants in the IEP program.

Thirdly, the focus group interviews involved fifty-three student participants within eight groups (for an approximate total of 7 hours and 26 minutes): a group of T.Wanlee's Grade 7 students (seven students), two groups of T.Teresa's Grade 7 students (six students in each group), a group of T.Ranee's Grade 8 regular students (seven students), a group of T.Sofia's Grade 8 IEP students (six students), a group of T.David's Grade 8 SMART students (seven students), a group of T.Nick's Grade 9 regular students (six students), and a group of T.Paris's Grade 9 IEP students (eight students).

Last of all, the document archives included (1) six coursebooks used in different English subjects, namely English in Mind 1, English in Mind 2, Fifty-Fifty 2, World Wonders 2, World Wonders 3, and Extra Access 3; (2) twenty-two worksheets consisting of T.Wanlee's three booklets of readings in the first and second semesters, T.Teresa's four paper games, three worksheets on clothes, and two worksheets on "A Christmas Place" and snowman colouring, T.Ranee's three worksheets on cooking equipment and words, Christmas song, and Valentine's Day, T.Sofia's two worksheets on "Situational Expressions" and "Picture Crossword", and two readings on "The Storyteller" (which is about Steven Spielberg and "Increasing Your Reading Speed"), and "Online Advertising: Making our lives better!", T.David's worksheet on "Unit1: Technology and Internet in the 21st Century" with information on a SMART group assignment and assessing criteria, T.Nick's two worksheets of "OH!Net Examination" used in T.Paris's classes; (3) T.Nick's four PowerPoint presentations on Grade 9 Our Daily Life subject used in T.Paris's classes; (4) four tests comprising T.David's "Language Focus" test, listening test, and speaking test with assessing criteria, and T.Nick's test on "Reported Speech"; (5) some other teaching material and resources, such as T.Sofia's five word clouds and eight photos from a picture dictionary, and photos of T.Teresa's and T.Nick's reference books; (6) some students' works, specifically students' completed worksheets on "A Christmas Place" and snowman colouring from T.Teresa's class, students' written recipe and food photos from T.Ranee's cooking project, students' emails from T.Ranee's lesson on "weird recipe around the world", and photos of Grade 8 students' integrated project in Academic Day; (7) T.David's video recording of his SMART students in the fieldwork (approximately 36 minutes); (8) policy statements (e.g. teachers and staff's dress code for the school's Preserving Thainess Day); (9) administrative data (e.g. a total number of students, Thai teachers, foreign teachers, and staff of the school, and the school's strengths and weaknesses); (10) information and photos from different settings in the school environment and activities, the school website and social media (e.g. photos of classroom Christmas decorations, Christmas celebrations around the school, and activities on the school's Preserving Thainess Day); (11) a list of in-service training courses for teachers in a school project, "Teacher Professional Development 360° x Community"; and (12) a

school calendar for the Academic Year 2018. The total amount of data I collected is summarized in Table 5.

Table 5 The total amount of the collected data

Research Instrument	Total Amount
1. Interview	<ul style="list-style-type: none"> • 14 formal interviews from teacher participants • 2 formal interviews from administrators • 4 formal interviews from management staff • Many informal interviews from teacher participants and management staff (jotted down in field notes)
2. Observation	<ul style="list-style-type: none"> • 41 class observations • Many outside class observations during the semester time (jotted down in field notes and a research diary) • 2 job interviews of native teacher applicants in the IEP program (jotted down in field notes)
3. Focus Group Interview	<ul style="list-style-type: none"> • 8 focus groups of students from each teacher participant's classes (an additional group is from T.Teresa's class)
4. Document Archive	<ul style="list-style-type: none"> • 6 coursebooks • 22 worksheets • 4 PowerPoint presentations • 4 tests • Some other teaching material and resources • Some students' works • T.David's video recording of his SMART students in the fieldwork • Policy statements • Administrative data • Information and photos from different settings in the school environment and activities, the school website and social media • A list of in-service training courses for teachers in a school project, "Teacher Professional Development 360° x Community" • A school calendar

In summary, I was in the fieldwork with seven teacher participants for five months. During that time I attended forty-one classes, observed them outside class in different settings from 7.30am to 4pm, and kept the research diary every day. I interviewed them formally fourteen times in total, asked the questions informally many times before jotting down in field notes, and collected their teaching material and some students' works, together with visiting the school website and social media. I also conducted eight focus groups with a total of fifty-three student participants as well as semi-structured interviews with two administrators and four management staff, plus observing the job interviews of two foreign teacher applicants. With the aim of answering each research question, I applied the qualitative methodology with various research methods to collect the extensive data from different sources, which is presented in the following table.

Table 6 Research questions and datasets

Research Question	Dataset
<p>1. How do ELT teachers in one private school teach cultures in their English language classroom?</p>	<ul style="list-style-type: none"> • Field notes and audio/video recordings from classroom observations • Field notes from outside class observations • Semi-structured interviews with teacher participants • Teachers' teaching material and document archives
<p>2. What are the factors affecting ELT teachers' culture teaching practices?</p>	<ul style="list-style-type: none"> • Field notes and audio/video recordings from classroom observations • Field notes from outside class observations and the job interviews • A research diary • Semi-structured interviews with teachers, administrators, and management staff • Focus group interviews with student participants • The document archived from the department and the school, the school website and social media

6.4 Data Analysis Process

In qualitative research, "data collection and analysis occur simultaneously and continuously" (Hood, 2009, p. 78), so the researchers should not wait to analyse the data when finishing the data collection process (Silverman, 2017). Qualitative content analysis was employed to analyse

and interpret the data of the case study. The analysis approach relates to the development of codes and sub-categories. That is, the researchers code all datasets regarding to topics, themes, and issues they study before they pilot and revise the code. Then, they can develop their code categories to seek for patterns and to interpret data (Barbour, 2014; Dörnyei, 2007; Silverman, 2014; Stake, 2010). Therefore, I started to analyse the data at the same time as the data collection began. Although the theoretical framework was set for the interviews and observations in advance, I was open to derive the new qualitative categories from the emerging data and the analysed data (Dörnyei, 2007; Silverman, 2017).

After the first interview of the teacher participants, I started to transcribe the recorded voice, read and reread the transcripts, plus I wrote the reflection and thoughts in a research diary in order to pre-code and analyse the data. Transcription conventions from Richards (2003) and other symbols were used in audio/video transcripts (see Appendix H). Together with the analyses of the field notes and the transcripts from the first few classroom observations, I managed to revise the research questions, to shape the idea and the scope of the study, and to see the research direction (Dörnyei, 2007; Hood, 2009). Furthermore, I sought out themes to explore common shared views and a typical process and pattern of culture teaching practices across the teacher participants, to seek possible explanations for the differences in their success and failure in the cultural integration, and to investigate what and how factors influence their cultural teaching (Duff and Anderson, 2015; Rose, McKinley and Briggs Baffoe-Djan, 2020).

Throughout the data collection process, I kept repeating the process of data analysis, and gathering more data from the fieldwork since previous analysis guides the researcher what data to collect (Hood, 2009). I coded and recoded the transcribed data several times in order to identify categories, refine the salient content, connect the relevant data segments, and put the unrelated data aside (Dörnyei, 2007; Hatch, 2002; Hood, 2009). Examples of transcripts of the recordings from the interview, the classroom observation, together with the example of a translated transcript from a focus group interview are shown respectively in Appendix I. The initial coding scheme is presented in Appendix J.

In addition, the transcripts of all observations and interviews, including any recorded data from field notes and document archives were highlighted and sorted into categories by using computer-assisted qualitative data software, called NVivo12. The software helps the researchers deal with the categorised data and huge quantities of collected data effectively. Notwithstanding

that fact that NVivo12 did not support Thai language fonts,⁹ I was still able to retrieve some of the coded data, go through the whole database more easily, and have more time to interpret the data of the case study (Dörnyei, 2007; Silverman, 2017). A timeline of the data collection with the initial data analysis process is illustrated in Figure 2.

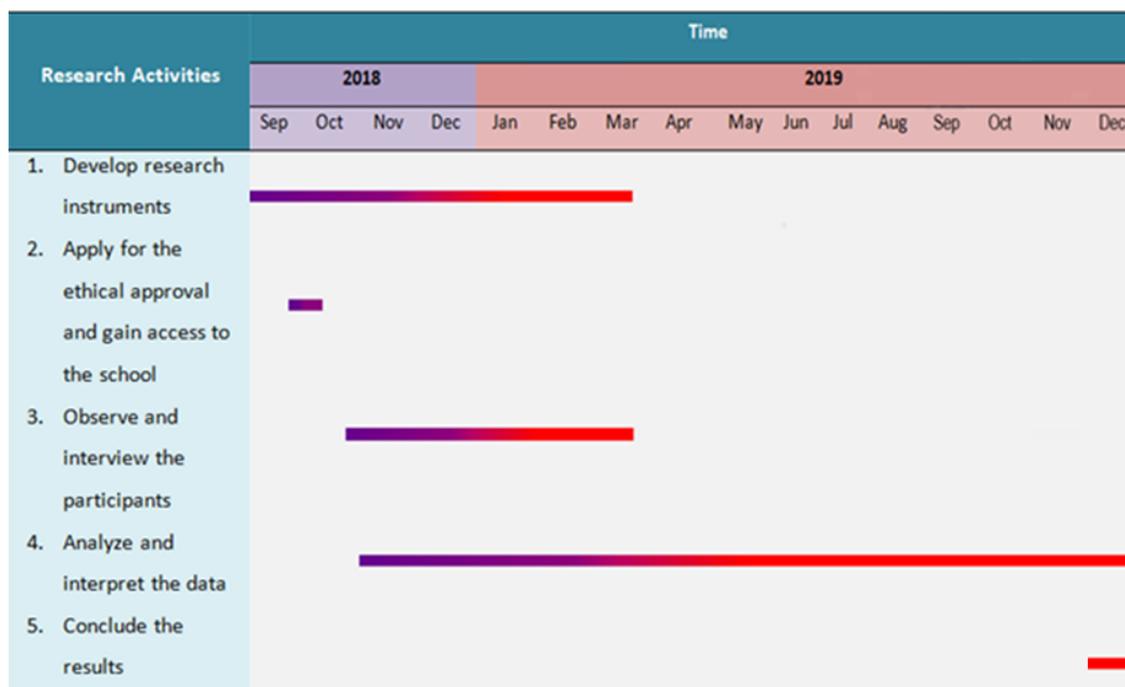


Figure 2 The timeline of the data collection and the initial data analysis process

In doing so, I finally saw how each individual teacher's pattern of culture teaching practices occurs, how teachers typically integrate culture into their teaching, what views and beliefs they have, and what problems they encounter in their context. Then, I connected the recurred data to the ICA concept in attempt to explain the phenomenon of ELF culture teaching practices and to examine the factors affecting the participants' culture teaching practices.

6.5 Validity, Trustworthiness, and Limitations of the Study

Due to the nature of qualitative research, the same dataset can even be interpreted differently, and hence the reason the validity and trustworthiness of qualitative research depend on how subjectivity is managed (Holliday, 2015, p. 51). The researchers can derive the quality of qualitative research from triangulation "by combining different ways of looking at it (method triangulation) or different findings (data triangulation)" (Silverman, 2017, p. 387) in regard to

⁹ All of the transcripts contained Thai language in a different degree. Even though the interviews with T.David and the Learning Stage 3 coordinator of the IEP program were conducted in English, Thai language was used for some descriptive details.

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ensuring data accuracy as well as minimizing misrepresentation and misunderstanding (Stake, 1995; 2010).

With the aim of increasing the validity and trustworthiness of the case study, I conducted the research over time through prolonged engagement with the participants (Casanave, 2015; Silverman, 2017; Starfield, 2015). I used various methods during the process, e.g. interviews and observations. The reliability of interview is obtained by pre-testing the interview schedule with three secondary school teachers before the study began. Hence, the interview questions were examined through the interaction between interviewees and me, and I also improved my interview skills (Silverman, 2014; 2017). Moreover, I carried out the interviews based on the participants' language choice to elicit the deep and thorough understanding of their perspectives (Wagner, 2015). Then, I supplemented the data collected from interviews with unstructured and structured observation because only method of observation is not a sufficient source of teachers' beliefs (Borg, 2015b), and the structured observation through the use of observation schemes additionally enhances the reliability of the data collection process, and the comparability of the research findings (Dörnyei, 2007). The different dataset can thus be compared to see corroboration and to draw the conclusions (Casanave, 2015; Silverman, 2014). Besides the use of multiple methods, I collected the data from various sources, i.e. the focus group interviews of students, the one-to-one interviews of administrators and management staff, and the document archives for triangulating the main data from the teacher participants (Hood, 2009; Silverman, 2017; Starfield, 2015).

However, as Casanave (2015, p. 127) remarked on issues of case study validation, "we cannot eliminate researcher bias or the influence of researchers on participants and settings, but we can openly acknowledge that bias in our interpretations and writing". Regardless of the attempt to handle with my personal predispositions and the evaluation of my role in the fieldwork, the findings may be possibly affected by the relationship between the participants and me. That is because I had been working as an ELT teacher at the school for eight years. As a matter of fact, there might be "the observer effect", that is, my observations probably have an impact on the teacher and student participants' behaviours in class, resulting in the invalidity of the collected data (Dörnyei, 2007).

Furthermore, I conducted the qualitative case study over a semester with a small amount of lower secondary teacher participants in only one private school. On this account, the enhanced understanding of theory and phenomenon is simply identified through the common patterns of culture teaching practices among the teacher participants (Casanave, 2015; Creswell, 2012). Although the exploratory process generates the thick description and rich meanings of the

phenomenon (Holliday, 2016), the empirical data of the case study can be used to incorporate and apply into only other similar cases (Hood, 2009). That means it might not be able to represent some other cases or generalise to all contexts in Thailand. More examinations of ELT teachers in different teaching levels and settings are still required in order to bring more new evidence of the ELF culture teaching practices to light.

6.6 Conclusion

The qualitative case study is a methodology used in the investigation of teachers' culture teaching practice and the exploration of the factors affecting their culture teaching practices. That is because the flexible nature of qualitative research is appropriate for offering an understanding of participants' perceptions and actions, their decision making and teaching process, and the situation they encounter (Dörnyei, 2007; Hood, 2009; Silverman, 2014; 2017). Besides, a focus on a specific set of units can provide the thorough details of the culture teaching process embedded in the educational context (Casanave, 2015; Creswell, 2012; Dörnyei, 2007; Hood, 2009; Richards, 2003).

Based on the theoretical framework of the study, the purposive sampling was employed and seven ELT teachers in the foreign language department of one private school in Bangkok were selected to be the participants. The ethical approval and gaining the access is the previous stage of the process, followed by the phase of the data collection together with the data analysis. Multiple research instruments were operated over time in the case study, i.e. interviews, observations, and document archives. The data collected from the teacher participants were triangulated with the data gathered from eight focus group interviews with student participants, and formal interviews with two administrators and four management staff in order to enhance the reliability and trustworthiness of the extensive data. The qualitative content analysis and NVivo 12 were used to analyse and interpret the data.

Chapter 7 ELT Teachers' Culture Teaching Practices in English Language Classrooms

The chapter begins with the analysis of ELT teachers' objectives of teaching culture and intercultural communication. Afterwards, it demonstrates their cultural teaching practices in terms of the content, the approaches, material, and assessing methods they employ for the purpose of pursuing their shared educational aims. Besides, it reveals the extent of their integration of culture and intercultural awareness in English language lessons.

As mentioned in the previous chapter, I used various research instruments to collect the qualitative data from seven ELT teachers in the private school for five months. In order to answer the first research question, I observed the participants, including their teaching material and document inside and outside class in the different settings. Furthermore, I interviewed them formally and informally to find their causes for cultural concern as well as to see their perceptions behind the decision when selecting cultural content, approaches, material, and assessment in their teaching practices of culture and intercultural communication (see Section 6.3 for further information). After repeating the data analysis process over time, the categories and codes evolved and updated (see Section 6.4 for more details). Finally, the pattern across each individual teacher's culture teaching practices is revealed. As shown in Table 7 below, the data I collected fall into two major categories: goals of cultural teaching and learning, and culture teaching practices. In the following sections, the explanation of each category and its codes is displayed with the demonstration of the participants' cultural instruction.

Table 7 The basic coding table of the participants' culture teaching practices

Category	Codes
a. Goals of Cultural Teaching and Learning	a. Behavioural Domain (e.g. appropriateness, politeness, adaptation)
	b. Cognitive Domain (e.g. understanding, awareness, opening students' mind and experience)
	c. Affective Domain (e.g. acceptance and esteem, confidence in language use)
b. Culture Teaching Practices	a. Approaches (e.g. integrating with language activities, sharing experience, contrastive analysis)
	b. Content
	i. Practice (e.g. routine and lifestyle, social manner, written and

Category	Codes
	spoken language)
	ii. Product (e.g. food, places, people, institutions)
	iii. Perspective (e.g. beliefs and viewpoints, basic human values)
	c. Material (e.g. course books, the Internet, worksheets)
	d. Assessment (i.e. observing students' performance or reaction)

7.1 (Underlying) Goals of Culture Teaching and Learning, and Intercultural Education

There are many reasons why the participants teach culture and intercultural communication to their students.¹⁰ Even though they do not set out their cultural goals clearly, their underlying motives for teaching culture and intercultural communication are investigated and categorised into three holistic domains of learners' development–behaviour, cognition, and affection—with regard to the notions of intercultural communication (Baker, 2011; 2012c; 2015a; 2020; Byram, 2012b; Byram, Nichols and Stevens, 2001).

7.1.1 Behavioural Domain

The participants mainly focus on this area when they give me an explanation of the language, culture, and intercultural communication, including the relationship between them in the first semi-structured interview (see Appendix E for example questions). Most of them explicitly mention the importance of instructing their students to speak and behave appropriately as exemplified by T.Teresa's and T.Wanlee's statements.

Extract 7.1 T.Teresa's First Interview

- 1 T: *In the matter of culture, if we are only in our own country, culture is inherited by*
- 2 *descendants. It's alright. We preserve our culture. But whenever we need to contact*
- 3 *foreigners or go to other places, such as studying at the school where English is only*
- 4 *used, we must learn what they inherit or what and how they behave which is different*
- 5 *[from ours], but should we learn that? We should. That's because if we didn't learn*
- 6 *about their culture, it might make us (...) ah miscommunicate or do badly.*

¹⁰ See Appendix A for further details of the participants' understanding of the concept of language and culture and intercultural awareness, including culture teaching practices and difficulties with a report of their own culture teaching practices in an English language classroom.

Extract 7.2 T.Wanlee's First Interview

- 1 T: ((laugh)) *because, like what, for example when we meet, how we should greet others*
 2 *or about greeting or living in society. Culture is not necessarily about [teaching]*
 3 *important days, is it? But it can be anything [we] can do. What I should say (...) we*
 4 *speak, behave or what we should express appropriately and suitably [that is culture]*
 5 *in my opinion.*

Although there are some participants touching on the separable relationship between language and culture, they still emphasise the importance of cultural practice in their English language teaching as students should have a proper manner and communicate politely with others.

Extract 7.3 T.Sofia's First Interview

- 1 T: (...) *I don't think we are always proud if we can only use English well and can*
 2 *communicate. That's not enough because when we communicate and we get the*
 3 *language, we need to consider social manners. We must use the acceptable*
 4 *language, which is what we need to learn more (...) it's not just using English well.*
 5 *Learning how to be polite is very important because every nation needs politeness.*
 6 *We can't just use English to talk whatever we want; we have to cross a line, which is*
 7 *a higher level of learning. Kids must learn it, not only learn [the language] for*
 8 *communication (...) that's not okay, success. We need to learn this cultural area for*
 9 *talking smoothly, being happy for both parties, and not being insulted like you're*
 10 *uncivilized; you use the language barbarically.*

Extract 7.4 T.Paris's First Interview

- 1 T: *Oh mostly I've: have taught culture that I can't tell you which, but I've taught them*
 2 *to be polite, to know how to greet others. As I've told you, [they should] be able to*
 3 *say thank you, sorry, and console others.*
 4 I: *It means you don't specify any national culture in your teaching.*
 5 T: *No, no. I don't specify like hey you can say this in America; you can't say that in*
 6 *England. I don't specify that much, but I've told them that you must have a manner*
 7 *in communicating. You should say like this. This is a language level used with friends,*
 8 *this one is for adults. I've taught them more this way.*

Despite their slightly different views of the relationship between language and culture, it is noticeable that the participants perceive the connection of appropriate behaviours and language usage as an effective method of successful communication, particularly when being abroad. Therefore, it is necessary for students to learn cultural practice in terms of appropriate and polite

actions in communication since it helps them adapt to the community or the culture they will be in.

7.1.2 Cognitive Domain

The participants who focus on cultural practice often attach appropriate manner to cultural knowledge and understanding, and hence many of their further explanations about culture teaching allude to this domain as can be seen in Extract 7.5 and Extract 7.6.

Extract 7.5 T.Sofia's First Interview

- 1 T: *If in teaching I inform the kids to know this [cultural aspect], because some of*
- 2 *them went abroad and experienced culture shock there. An incident happened as a*
- 3 *farang¹¹ was pushed into a pool because we didn't know their culture so we were*
- 4 *offended by them, especially about [touching] a head (...) I tell [students] the real*
- 5 *experience in a foreign country.*

Extract 7.6 T.Nick's First Interview

- 1 T: *[Teaching culture] helps students more on with understanding; it doesn't help them*
- 2 *improve their communication. It helps them understand, and if they understand*
- 3 *culture, they will communicate and behave correctly. I think these [teaching culture*
- 4 *and communication] aren't related to each other. Students learn culture in order to*
- 5 *understand its society, so they can act correctly. Actions consist of physical and*
- 6 *verbal [components]. I think it doesn't help improve communication. It has to be*
- 7 *understanding first, and then communication later.*

In spite of his vague notion, T.Nick demonstrates the relationship between culture teaching and intercultural communication in some senses as he links the understanding of culture with appropriate performance and language usage. Thus, it can be inferred from his statement that teaching cultural knowledge is significant because it can finally lead to intercultural communication skills. His perception is quite similar to T.Ranee's when she refers to the causal relationship between the cultural understanding, language learning, and intercultural communication from her own culture teaching practices in the following extract.

Extract 7.7 T.Ranee's First Interview

- 1 T: *(...) teaching culture helps, helps. It helps students improve their communication to*
- 2 *some extent. For example, I taught my students culture today, which is about trick or*

¹¹ *Farang* is a Thai word indicating the Caucasians.

- 3 treat, *and they said eh they would watch foreign news today to see where people go*
 4 trick or treating. *So it makes the kids want to learn the language more, such as*
 5 *difficult words. They want to know like eh from this culture, what people do on*
 6 *Halloween Day, so the kids want to know, and they asked me why a Jack-o-lantern is*
 7 *named Jack-o-lantern like this. This makes them want to learn the language more (...)*
 8 I: *The kids [[wanted to know*
 9 T: *[[know]] the culture. Can you imagine that? To know specific words of each each (...)*
 10 I: *culture*
 11 T: *Yeah. This will make them want to know the language more deeply, to know more*
 12 *words, and, in turn, they will increasingly understand the culture and expand to other*
 13 *cultures, too.*
 14 I: *In your opinion, how do all of these help students in communication?*
 15 T: *(...) they'll make the kids want to learn the language more. So they'll have more*
 16 *understanding and they'll be able to communicate more.*

As presented in Extract 7.7, T.Ranee's teaching of culture triggers a massive response from the students. Not only does it bring about the students' understanding and interest in exploring the language and culture more deeply, but it also affects the greater degree of intercultural communication. Furthermore, T.Ranee's another subtle aim is to broaden students' experience, but she merely mentions it once in the second semi-structured interview (see Appendix E for example questions). T.David, in contrast, is the only participant who explicitly specifies how his culture teaching helps open students' mind and experience, and Extract 7.8 is one of his several clarifications.

Extract 7.8 T.David's First Interview

- 1 T: *For example, I've got a bunch of students who want to travel to South Africa now*
 2 *(...) with their families (...) you know, perfect example. They want to (...) I've taught*
 3 *them (...) they've got to know me, and now they want more. They want to go to*
 4 *South Africa, and see, and experience my culture.*
 5 I: *So it means that you teach your culture to your students.*
 6 T: *Sure. You know they they ask me about (...) ceremony we do in South Africa (...)*
 7 *they ask me about the type of food (...) that we eat in South Africa. So sure, I I*
 8 *definitely it's not a focus.*
 9 I: *uh huh*
 10 T: *It's not a f focus you know the focus is always: English (...) hhh but do I teach them*
 11 *some culture? Yes (...) definitely.*

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Besides the cognitive aims above, some participants also bring up an issue of cultural awareness when they talk about culture teaching, and the essence of cultural practice. Apart from T.Sofia (see Extract 7.5 above) and T.Teresa (see Extract 7.11, Section 7.1.3), T.Nick is another participant who apparently stresses its significance during the first interview. According to his viewpoint which is partly shown below, cultural awareness inevitably results in appropriate practice in intercultural communication. Hence, it is important to learn culture in class or communicate with members of other social groups (e.g. asking *farang* about hugging) in order to gain cultural knowledge, raise cultural awareness, and behave properly in society. His alternative ways of cultural understanding seem relevant to advanced cultural awareness in Baker's (2011; 2012c; 2015a) ICA model, which specific culture is open to interpretation.

Extract 7.9 T.Nick's First Interview

- 1 T: (...) language is a means of communication, right? Culture is what people behave (...)
- 2 you go to another place (...) y if you aren't observant (...) if you if (...) if you aren't
- 3 observant, you I you will be like: you will be like [you are] wrong from others, except
- 4 you communicate [to learn] what it is and how to do. Something can't be [like that],
- 5 lang, this is the same to the usage of language and any words, isn't it? They are
- 6 related to one another.

Although the rest of them do not explicitly mention it, they connect the cultural understanding to awareness in some senses. Owing to the participants' justifiably claims, it can be seen that they significantly focus on cultural knowing and understanding in their teaching. Since cultural knowledge can support students' language learning and boost their performance in intercultural communication, the understanding of culture becomes all participants' underlying goal of their culture teaching practices.

7.1.3 Affective Domain

The participants partly draw attention to the emotional area as they illustrate how cultural practice can importantly help students get accepted and esteem in intercultural communication. This is presented in T.Paris's and T.Teresa's explanations.

Extract 7.10 T.Paris's First Interview

- 1 T: When students go to stay at any countries, they will be able to adapt themselves to
- 2 environment, society, and culture of that country. So they won't become alienated,
- 3 and finally they won't be scorned and will be acceptable to the society or country. It's
- 4 necessary.

Extract 7.11 T.Teresa's First Interview

- 1 T: *The point that we need to cultivate [culture] in them is eh if one day we have to go eh*
- 2 *sort of experience it eh, we will know like eh how we should behave because if we*
- 3 *didn't know anything and we behaved recklessly and did whatever based on our*
- 4 *satisfaction, it might spoil communication or a good feeling.*

Besides that, some of them mention building students' confidence, but T.Wanlee is the participant who clearly attaches culture learning to self-confidence in using more appropriate language in communication. This also reflects her perception of the strong relationship between language, culture, and intercultural communication.

Extract 7.12 T.Wanlee's First Interview

- 1 T: *(...) If they learn culture, they will have more confident in their communication and it*
- 2 *will also be more correct.*

Overall, there are three domains of the participants' underlying aims in teaching culture and intercultural communication. In the first interview, it appears that the behavioural domain—appropriateness and politeness in cultural practice—is mostly identified as the primary emphasis of their teaching culture and intercultural communication. Yet, their particular concern of the students' behaviour closely approximates to their focus on students' cognition, and further followed by students' affection. Nevertheless, their later explanations for culture teaching practices, especially during the second interview, point to the different cultural area. Whereas the behavioural domain is cited as a cause of cultural instruction to a lesser degree, the cognitive domain—cultural understanding and cultural awareness—remains quite steady, and the affective domain is still received the least concentration. Their responses do not signify a change of their cultural aims. In fact, students are expected to apply their cultural knowledge and understanding to adapt themselves suitably in different circumstances, and also become aware of other cultures in intercultural communication. Due to sufficient knowledge and proper adaptability, students finally gain acceptance and esteem in communities as well as confidence in using the appropriate language. These viewpoints will illuminate what the participants teach in their culture teaching practices and intercultural communication, which is the point of the succeeding section.

7.2 ELT Teachers' Teaching Practices of Culture and Intercultural Communication

All participants share the view that students' fun and enjoyment of learning is significant. They thus try their best to design their courses, and provide a wide range of activities and teaching

material in the expectation of motivating students to learn; and students in turn have good attitudes towards an English subject and see the importance of the language (see Appendix A). With regard to their goals of teaching, they individually provide lessons and instructions of culture and intercultural communication in their English language classroom in different ways. I examine four key aspects of their culture teaching practices in order to see what content they teach, which approaches they adopt, what material they use, and how they assess their students' cultural learning.

7.2.1 Content in Culture Teaching Practices

As there is a close link between the participants' cultural goals and the selection of what to be taught in class, it becomes the first point I present. Concerning the concepts of intercultural communication (Baker, 2011; 2012c; 2015a; Byram, Nichols and Stevens, 2001), students need to acquire skills, knowledge, and attitudes with a critical awareness to be intercultural speakers (see Section 4.2.2 and Section 4.2.3). Therefore, their chosen cultural content is categorised broadly into three groups: cultural practice, cultural product, and cultural perspective, which are demonstrated in an English language classroom respectively.

According to the participants, it is necessary for students to behave appropriately and politely in order to be adaptable and to entail acceptance in the community. Their implicit attitudes (see Extract 7.3, Section 7.1.1; Extract 7.9, Section 7.1.2; and Extract 7.10, Section 7.1.3) also imply that basic human values in cultural practice (e.g. esteem, social awareness, and politeness) are of great concern to them. Consequently, their focus of interest is on students' skills in communicating with any foreigners, and cultural practice becomes an essential part of their teaching. Most of them choose to teach about social manners in various situations (e.g. greeting, e-mail etiquette, taboo conversation topics, making eye contact). In spite of their shared goals, the instruction on cultural practices corresponds closely to their perception of language and culture (see also Section 8.1.2).

To give an example, T.Teresa is the participant who lays particular stress on non-verbal communication—body language—in teaching cultural practices. She uses greeting as a warm-up activity twice. Although there are other ways of greetings, she merely brings a handshake in classes. In her previous instruction, she asked students to shake hands and say “nice to meet you” because they probably met one another for the first time. This time (Extract 7.13) the students bring up *sawasdee*,¹² so she begins a lesson by letting them *sawasdee* as genuine Thais; she observes their action whether they perform properly or not before she corrects some of them.

¹² *Sawasdee* is the Thai greeting.

Then, she asks them to “*borrow foreign culture*” (Line 1)—shake hands. However, their performance is still her main priority. She does not even mention how to greet in English, but only tells students to do themselves and corrects them (Line 8-10). A short time later, she teaches how to greet informally (Line 16-20), and explains briefly why she asked them to greet by hugging (Line 22-31) before she continues measuring their practice (Line 34-40). She teaches them how to hug afterwards.

Extract 7.13 T.Teresa’s Classroom Observation (2)

- 1 T: *Ah, last time apart from sawasdee, last time we eh borrow foreign culture. They*
- 2 *when they meet, they don’t sawasdee, but what do they do?*
- 3 Ss: shake hand
- 4 T: *shake hand ah then when I count one to three, everyone walks to your friend because*
- 5 *you precisely split up, because I haven’t told you to split up. Aw, everyone, shake*
- 6 *hands, greet your friends. Start.*
- 7 Ss: ((walk to their friends))
- 8 T: *then say in English*
- 9 Ss: ((shake hands)) hello
- 10 T: *just greet them, not [say] hello, hello, hello, hello*
- 11 Ss: ((laugh))
- 12 T: *Ah today [we will] try again (...)*
- 13 Ss: ((stop shaking hands))
- 14 T: *today [we will] try again (...) come on*
- 15 Ss: ((quiet))
- 16 T: *Then ah then if greeting formally, they will shake hands. But sometimes we meet*
- 17 *relatives, meet friends, meet someone like this, we don’t often shake hands which is*
- 18 *formal [greeting]. Do you know what they do?*
- 19 Ss: *hug*
- 20 T: *Ah then let’s start hugging*
- 21 Ss: ((laugh))
- 22 T: *I I let you give a hug only. I let you give a hug only, hug because [the reason] I say I*
- 23 *let you give a hug only because a host family I stayed with [in America], they are*
- 24 *people, maybe Jewish people. One day their friend came, and they greeted each*
- 25 *other by (...)*
- 26 Ss: [[kiss
- 27 T: [[kissing on the lips]]
- 28 Ss: ((laugh)) / (xxx)

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- 29 T: *and then (...) because theirs, [it] is their culture, what you will throw up for.*
- 30 Ss: *oh (xxx) / ((laugh))*
- 31 T: *then they turned to me, I stood still, and they said like Thais don't do that, right? I*
- 32 *nodded quickly. I'm afraid as you are.*
- 33 Ss: *((laugh))*
- 34 T: *so I repeat that today [I let you] only (...) [[hug*
- 35 Ss: *[[hug]]*
- 36 T: *Okay, let's greet by hugging*
- 37 Ss: *((hesitate, but start to touch each other))*
- 38 T: *((look at the students)) eh that's called a pat, isn't it? (...) eh this class ((cross her*
- 39 *arms)) eh this class can't hug ah try to say, try to hug, how [do you] hug? ((look at the*
- 40 *students))*
- 41 Ss: *((laugh))*

Despite of the participants' attempt to foster a sense of human in students' mind and practice of everyday life, it appears that teaching cultural perspectives of other cultural groups is few and far between. While they encounter cultural attitudes (e.g. native speakers' beliefs and viewpoints), they teach students superficially or turn their efforts to other learning areas. They are additionally unaware of adequately dealing with students' attitudes in cultural learning (see also T.David's thematic discussion in Section 7.2.2 and Section 8.1.2.2). As they ignore the attitudes towards other cultural groups in different ways, these can potentially affect students' intercultural skills and attitudes in a long term. Evidently, this can be exemplified by the extract above when T.Teresa expresses her own thoughts and unpleasant feelings in cultural experience with a short and unclear explanation of the cultural perspective to the students (Line 22-32). Whereas the students gain some cultural knowledge about "*foreigners' greeting*", they remain reluctant to perform the task (Line 37-39). Their strange feelings about shaking hands and hugging and a fear of kissing are still reflected in two focus group interviews a few months later (see Section 9.1.2 for further details of the students' cultural learning outcome).

Besides the two former aspects, the participants commonly touch on assorted cultural products (e.g. people, food, places, clothing, and symbols) through many teaching materials to serve their purpose of expanding students' general knowledge and everyday experience, and making language learning more enjoyable and relaxing (see also T.Nick in Extract 8.15, Section 8.2.1; and Section 8.3). In Extract 7.14, T.Wanlee's class is chosen to portray how one of several cultural products is integrated into her teaching of vocabulary and reading skills together with a brief exchange of personal experience, which is relevant to the topic at the time it is being taught (Line 1-6).

Extract 7.14 T.Wanlee's Classroom Observation (2)

- 1 T: ((finish reading a short text about cheese aloud with students)) have you ever eaten
- 2 cheese? (...) *have you?*
- 3 Ss: *Yes*
- 4 T: cheese *is* liquid or solid *that we've eaten*
- 5 Ss: *solid*
- 6 T: *solid now what does it say here?* ((look at her booklet)) when the liquid is taken out
- 7 *it's made of milk, right?*
- 8 Ss: *Yes.*
- 9 T: ((look at her booklet)) the cheese become ever even (...) *harder. How is it?*
- 10 Ss: *harder*
- 11 T: ((look at her booklet)) the cheese is then allowed to age (...) *and then it compares*
- 12 [the cheese] *to show you, right? that* ((look at her booklet)) sometimes the cheese is
- 13 ready to be eaten in two weeks. *What does it mean?*
- 14 Ss: (xxx)
- 15 T: ((raise her hand and look around the class)) (...) ((point at a student who is raising his
- 16 hand))
- 17 S: *ready to eat within two weeks*
- 18 T: *every type* [of cheeses]?
- 19 S: *no*
- 20 T: *ah which part does it say so?*
- 21 S: For other types of cheese, aging
- 22 T: aging takes up to:
- 23 S: two years

Some of them employ cultural products related directly to the language usage of native speakers (e.g. short poems, proverbs, idioms, and songs) to intensely improve students' language proficiency, and deepen comprehension of language and cultural practices (see also Section 8.1.2.3). For example, T.Sofia uses proverbs and idioms to teach students about situational expressions (see her worksheet in Example 1, Appendix K). She also adopts an idiom's origin (i.e. take a rain check) to teach her students to memorise the idiom (Line 9-10), and to support students' understanding of culture and the language used in the situation by native speakers (Line 10-19).

Extract 7.15 T.Sofia's Classroom Observation (6)

- 1 T: *oh I am free: all the time, aren't I? eh (...) I'm not free all the time. Today I can't go.*
- 2 [!] *will go another day.*

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3 Ss: C

4 T: *choice C, choice C, what does it say? (...)* I have to: take a rain check. *What does it*
5 *mean?*

6 Ss: ((silent))

7 T: take a rain check, *okay (...)* *aw, pick up a beautiful idiom. This one this one is very*
8 *good (...)* *this word this choice is the right one, the word take a rain check means*
9 *means postpone, to postpone (...)* take a rain check (...)
actually, there's a history
10 *which will [help you] remember this vocabulary easily, the word take a rain check it's*
11 *one country in the past when they watched football (...)* *and if you already bought a*
12 *ticket, then do you know what happened? (...)* *it rained. If it rained, [a person] could*
13 *take the ticket to postpone and watch [a game] another day (...)* *This is the origin of*
14 *how the word take a rain check created, that is, if it rained, it'd be postponed (...)*
15 *postponed watching football, this is the background story, so now they (...)* *later the*
16 *history goes on, what's next from now on? They use [the idiom] with every matter (...)*
17 *with every postponed matter (...)* *no matter [what it is], postpone an exam, postpone*
18 *a girlfriend, postpone whatever [it is] take a rain check (...)* *the word take a rain check*
19 *is to postpone, [you] can use, [it] is the idiom, [it] is another idiom (...)*

Rather than intercultural competence, however, it seems that the participants choose cultural content to boost students' linguistic competence most. This is repeatedly shown in other elements of their culture teaching practices, which cultural approaches are presented as follows.

7.2.2 Approaches in Culture Teaching Practices

In order to develop students' appropriate behaviour in the different situations and enhancing the cultural understanding, particularly of the differences between native speakers and Thais, the participants primarily embody the cross-cultural approaches for teaching culture via various techniques, albeit with an apparent lack of awareness. They generally integrate cultural contents into their language teaching amid concern that developing students' English for daily life and English language skills is first and foremost for English language education. Their central focus corresponds to the traditional approach to teaching culture stated by many scholars (e.g. Byram, Morgan and colleagues, 1994; Knox, 1999). In other words, they try to connect the linguistic content with students' cultural knowledge and daily life experience, and hence they encourage students to take part in several different language and cultural activities, such as listening to a song and a story of Christmas traditions before answering the questions (see T.Ranee in Extract 7.20, Section 7.2.3), playing a game together with a brief explanation of cultural knowledge (see T.David in Footnote 54, Section 9.1.2), using communicative situations or role-play based on the

Anglophone expressions (see T.Sofia in Extract 7.15, Section 7.2.1; and T.Paris in Extract 7.17 below), reading a variety of texts to learn vocabulary and language skills with sharing cultural experience (see T.Wanlee in Extract 7.14, Section 7.2.1; and T.Nick in Extract 8.12, Section 8.2.1), and making a comparison between language and culture of Thais and others, especially native speakers (see T.Sofia in Extract 7.18 below).

Apart from those methods, a few participants (i.e. T.Ranee and T.David) implicitly apply a group project to their instruction, which supports the intercultural approaches to a degree. That is, students still work on their language tasks, but they gain cultural skills and knowledge of other cultures as an indirect result. In the case of T.Ranee, a thematic unit “Food & Drink” in a World Wonders course book is developed as she offers additional lessons on food and cooking when assigning groups of students to cook food in class. The students firstly learn the vocabulary of cooking equipment, cooking words, and then they learn how to give the cooking presentation. After that, they choose what dish they want to do, carry out a search of a recipe and ingredients, and write it in group which they have to use words they have learnt with connectors of sequence. They finally explain ingredients and demonstrate how to make a selected dish step by step in class.

Despite the fact that her emphasis is on enhancing students’ language proficiency, the process helps students acquire cultural knowledge and skills through their learning and using the language for communication in class. To put it differently, when working in group, they look the words up and search for information via mobile phones to write the recipe together, so they co-construct and adapt their language for instructing their cooking. They simultaneously expand their understanding of language and culture, such as a Thai word conveying different meanings in English: *ma-now* (limes or lemons) or *hom*¹³ (onions, shallots, or spring onions). Even if T.Ranee corrects their writing (e.g. grammar, spelling, and vocabulary) later (see Extract 8.3, Section 8.1.1) and some students have to see her for further explanation, at least they develop their skills to negotiate the meaning and become more aware of their language choice and culture in communication. The students’ meaning-making in a written form is illustrated by an original version of their Thai recipe, called *Mu-Sarong*¹⁴ in Figure 3. To show what they want to convey, the ingredients they bring to the classroom and their finished *Mu-Sarong* are on display in Figure 4 below.

¹³ The Thai language does not differentiate between limes and lemons. Both are called *ma-now*, but limes are the basis of Thai cooking. However, although there are specific Thai words for onions, shallots, and spring onions, *hom* is a shortened word and it can convey all three meanings.

¹⁴ *Mu-Sarong* is a deep fried minced pork ball wrapped with Chinese noodles. Prior to the observation, there was a popular historical period drama in Thailand, and the main character cooked this Thai dish. Therefore, the recipe is selected and written by a group of students.

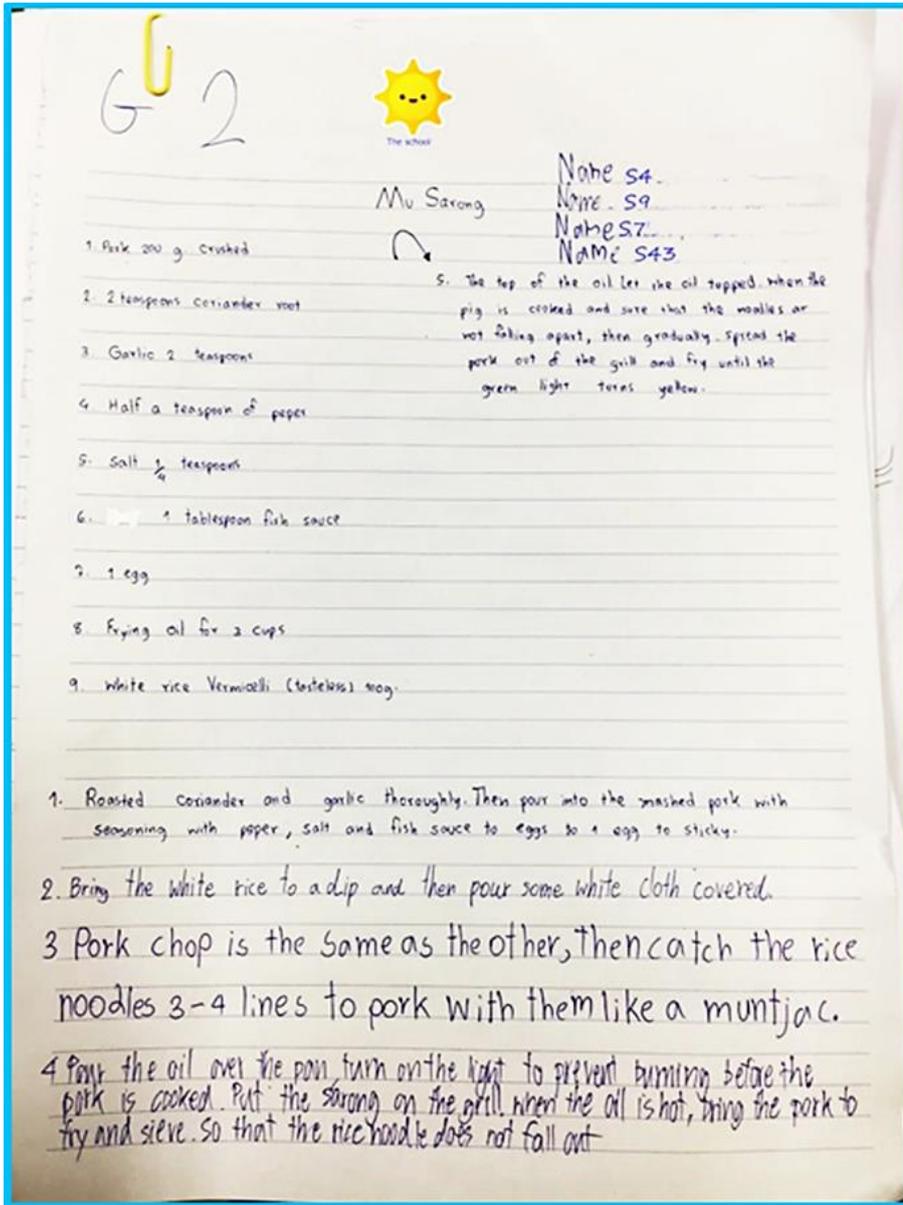


Figure 3 An example of the written recipe from T.Ranee's cooking project



Figure 4 Cooking demonstration: ingredients (left), and Mu-Sarong (right)

Moreover, the individual students have to write two emails about their selected recipe in the previous task and a weird recipe around the world, respectively. As they only know how to write

the recipe, T.Ranee provides a lesson on email-etiquette before letting the students compose and send the proper email to her that day. In another class, she demonstrates how to search for the weird recipe, and then they write an email (see Extract 7.21, Section 7.2.3). In doing so, they learn more about food and cooking in other cultures while seeking for information from the websites, and they basically make progress in communicating via email at the same time. The example emails of the weird recipe are given in Figure 5.

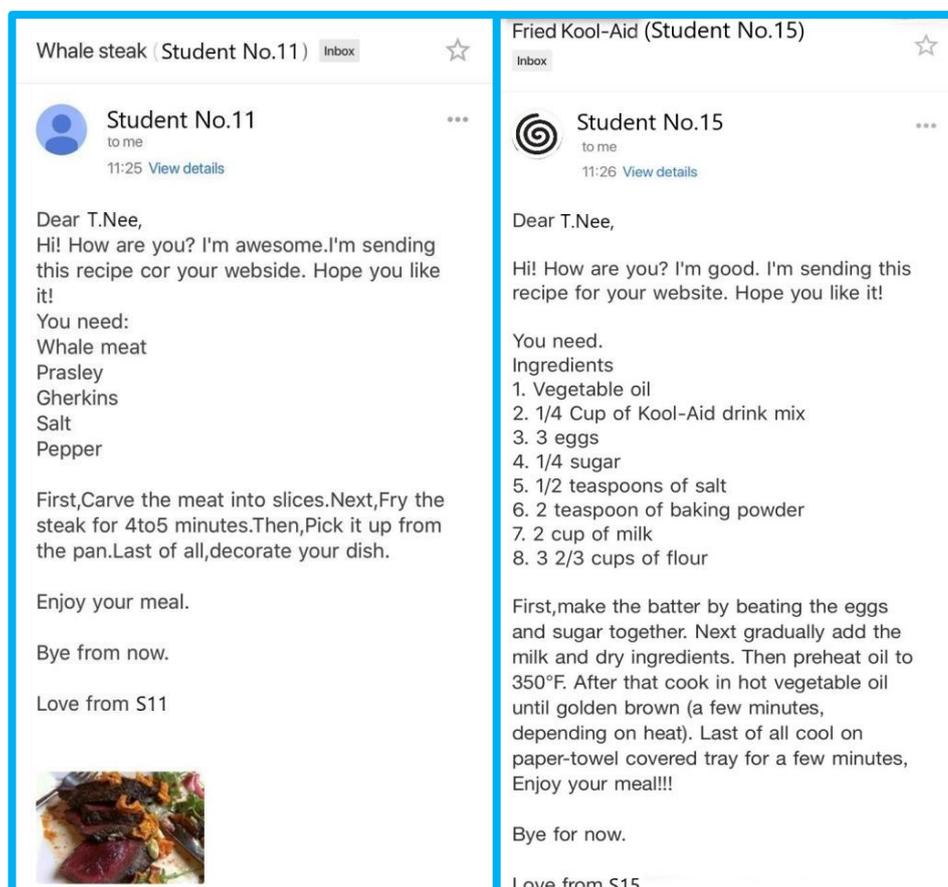


Figure 5 Emails of a weird recipe around the world

In comparison with T.Ranee, T.David teaches much less culture and does not utilize a group project to students in the regular program, but in the SMART program¹⁵ to which I am once invited, he encourages a group of students to involve in intercultural communication by interviewing foreigners outside school for making a travel vlog. In order to increase their understanding of technology and communication via the Internet, he firstly creates a unit, called “Technology and Internet in the 21st Century”, and there are ten different popular types of vlogs to watch and learn (e.g. “Beauty / Fashion / Fitness”, “How to / Education”, “Life Style Vlog”, and “Travel”). In class, he keeps each topic running by asking a student to read a short text aloud,

¹⁵ The supplementary program aims at developing students to be well-rounded, but it is specific to only a few students who pass the test. Therefore, there are only eight M.2 students majoring in English in the program, and these SMART students apparently have higher English proficiency level than the regular ones.

playing a video clip of successful vloggers and YouTubers to show them some ideas of each type, and leading them to the thematic discussion. In a subsequent step, he takes the students to a fieldwork at the weekend for the interview. Even though his project is aimed at honing students' English language skills and practical experience of technology, it helps students gain direct experience in intercultural communication. His explanations of the task and the manner to approach foreign tourists are provided in class as follows.

Extract 7.16 T.David's Classroom Observation (SMART Program)

- 1 T: ((look at a Word document)) I'm going to read I want you boys to please follow. This
- 2 document will outline the group project for English to SMART Program for semester
- 3 two (...) the goal for this M.2 gifted class is to collaborate or work together (...) to
- 4 create a Bangkok travel vlog (...) by students in Bangkok. We are all going to create
- 5 independent video segments (...) that will be filmed by you and given to your teacher,
- 6 that's me. We will take all the video clips and edit them together into a final finished
- 7 product a.k.a. the travel vlog, assignment one of three (...) You are to head to a
- 8 popular spot in Bangkok where are, where you are likely to encounter tourists (...)
- 9 where have travelled from all corners of the world (...) to come and visit Bangkok (...)
- 10 once you find these tourists, you are to a person politely (...) and introduce yourself
- 11 (...) in a following (...) manner (...) this is important (...) hello? I'm sorry to bother you.
- 12 My name is: (...) ((give a student's name and smile)) (...) mine is (...) my name is ((type
- 13 "my name is" in the Word document)) the mistake (...) and I'm a student here in
- 14 Bangkok and I'm shooting the travel vlog for a school project (...) Would it be okay if I
- 15 ask you some questions and film it? (...)

I later have an opportunity to see a short video clip behind the scenes depicting the fieldwork. I notice that T.David, in fact, approaches the foreigners for the students, and unfortunately, the Caucasian is his main target for the interview. In answer to my question, he clarifies his thinking on "looking for *farang*" that he had only three hours with the students that day, then it is easier for him to do so, and "western people are very more recognisable" than the Asians (see also Extract 9.14, Section 9.2.2). Despite the fact that they met a Korean translator who "could speak English" and "has a good gloss", and "a French speaking girl whose English wasn't so great", he claims that all of the other westerners can speak English fluently. His reasons do not only express a marked tendency towards the native norms in his cultural instruction, but also stereotype westerners as better English language users. Although his attempt is to engage the students in communicating with people from the different cultures, his attention is still on standard language and norms. As a result, the interview with foreign tourists cannot fully reflect the diversity of

language and culture in reality, and it promotes native speaker competence rather than intercultural competence and cultural awareness in the way.

Due to their strong connection between the native speakers' language and culture and effective communication, the participants usually raise language awareness as they give several warnings about the practice of standard language usage, and many times they elicit students' correct production of language on forms (e.g. spelling and punctuation) via criterion-referenced assessment (see also Section 7.2.4 and Section 8.1.2.1). They also make a cultural comparison in terms of basic linguistics differences (e.g. English varieties or language levels concerning intimacy between speakers). For instance, when T.Paris teaches students one of many sentences on a topic of "Accepting an Invitation", she compares the sound in American English and Thai (Line 3-4). Then, she highlights a contrast between native speakers' pronunciation, namely American English and British English (Line 6-8).

Extract 7.17 T.Paris's Classroom Observation (2)

- 1 T: *What's that? (...) So [you] stand up there. Stand up (...) [Class, read] next line.*
- 2 Ss: *((read a sentence on the screen aloud)) I'd like nothing better.*
- 3 T: *eh: a word better (...) the word better, the Americans will pronounce by blending*
- 4 *double t to be the door-dek¹⁶ sound. It will be like this ((pronounce the word)) better*
- 5 Ss: *((try to pronounce like the Americans)) better / better*
- 6 T: *if [they're] the Britons, it will: be ((pronounce the word)) better, but without r. I*
- 7 *cannot not really: pronounce as the Britons, better, something like this. Just tell tell*
- 8 *you to know that the Americans pronounce ((pronounce the word)) better*
- 9 Ss: *((try to pronounce like the Britons, but their sound is quieter)) better / better*
- 10 T: *I'd like nothing better (...) next, one, two, three*
- 11 Ss: *((read a sentence on the screen aloud)) what a splendid idea. Thank you.*

Irrespective of the participants' concentration on students' language awareness in intercultural communication, however, students need more than linguistic competence to become successful intercultural speakers, and although ICA is of crucial importance in ELF intercultural communication (Baker, 2015a), pursuing the goal is rarely cited by them (see Section 7.1.2 and Appendix A).

Yet, in respect of Baker's (2011; 2012c; 2015a) ICA framework, the participants integrate a basic level of cultural awareness into their teaching practices to some degree. Since they aim at improving cultural practices, they forewarn students to be aware of appropriate social manners

¹⁶ /dɔ dek/ is one of the Thai alphabet.

and politeness in English language usage, albeit with the superiority of western cultures over others. In order to effectively increase students' cultural understanding, they sometimes employ the contrastive analysis to complement other methods (e.g. sharing experience or delivering a lecture). Furthermore, some participants pose a few questions for students to draw a distinction between language and culture of Thais and others, especially native speakers. By doing so, the participants do not only play their role as cultural sources in class, but they also become elicitors who engage students' knowledge and experience in intercultural education. An example of T.Sofia's utilization of contrastive analysis is included, by way of illustration.

Extract 7.18 T.Sofia's Classroom Observation (1)

- 1 T: *oh already answer, let's see, when going to the funeral, what's the saying we'll use?*
- 2 Ss: You don't have to be brave right now
- 3 T: *ah You don't you don't have to be brave right now this one, do you still remember*
- 4 *what it means?*
- 5 Ss: *(cry) / have a cry*
- 6 T: *eh: tell tell the bereaved, tell anyone who has lost [their love one] to have a cry, have*
- 7 *a cry (...) This will:, it will probably contrast with (...) eh our Thai culture a bit, how do*
- 8 *Thai people say?*
- 9 S: *[You] have to be strong*
- 10 T: *be strong*
- 11 S: *be strong*
- 12 T: *be strong, don't: don't cry, be strong, but this is eh the cultural difference. If it's*
- 13 *international [culture], like, if the western [people] especially the western [people] is*
- 14 *they'll have a cry, have a cry [so] what will they be?*
- 15 S: *express*
- 16 T: *They'll be like, express [themselves]. They'll loosen up.*

Nonetheless, when they teach the basic cultural understanding in a generalised way, they sometimes unintentionally reinforce sexual or cultural stereotypes due to their personal opinions, and in glaring cases, they let students criticize others or laugh at students' tactless and insensitive responses. Instead, their teaching practices inevitably lead to students' stereotypical ideas and a relative lack of intercultural awareness. For instance, one of the topics T.David and his SMART students have discussion is about "Pop Culture / Gossips". After playing a video clip "DEAR DRAMA AND GOSSIP CHANNELS... A RANT", he generalises about gossiping to a wide population. Although his beginning statement is "this is different from country to country", he asserts that South African people "are not really interested in gossiping the other people's lives, compared to Americans who love talking about celebrities". Then, he asks their opinions about gossiping in

Thailand, but the students only smile which shows their implicit admission. Therefore, T.David asks whether Thais are “interested in this kind of content”, and they nod their acceptance this time. However, there is a student bringing up an issue of women’s particular interest in gossiping together with another student’s simultaneous support. T.David thus puts another question which provokes their strong responses, and they are all of the same view. Although he further asks them for their own personal interest in gossiping and they do not completely reject that, he quickly leads them to another topic in lieu of proving their bias against women and increasing their awareness. Since he is non-committal about their understanding, gender stereotypes are still ingrained in their attitudes. His cultural comparison based on a national framework and broad generalisation about people can possibly result in students’ stereotypes of other groups in this regard. Despite his intention of “providing some kind of insight of value to their lives”, culture and gender awareness is not fully established and promoted, and hence his goal of “broadening their ideas in English” is not achieved yet, let alone other participants.

Regardless of the programs, it can be seen that the participants put considerable effort into educating students in terms of how the language can be suitably and correctly used in various situations based on western social conventions. Some participants further refer to it as “*international culture*” or “*cultural practices in English*”, which clearly expresses their cultural preference as to which the communicative norm students have to comply (see also Section 8.1.2.3 and Appendix A). Consequently, cultural instructions they offer are more considered as cross-cultural approaches with a common concern over the adaptation on native norms for communication (Gebhard, 2006; Sifakis, 2004). This issue will be further raised in their selection of teaching material.

7.2.3 Material in Culture Teaching Practices

Since all participants emphasise on stimulating students to succeed in English language education with great interest and the enjoyment of learning, they carefully adopt their teaching material from various resources, except T.David who is assigned to use a Fifty-Fifty course book in teaching students. In spite of the fact that a course book is merely used by three participants teaching in the regular program (i.e. T.Ranee, T.Nick, and T.David),¹⁷ it is noticeable that many participants identify a course book as a primary source to promote their cultural teaching (see also Section 8.3). This can be displayed by T.Teresa’s perception of her own teaching as she explains how the

¹⁷ T.Ranee and T.Nick teach a core English subject for M.2 and M.3 students respectively while T.David teaches an elective English subject for M.2 and M.3 students (see Section 6.2.1 and Appendix A for more details).

use of a course book enhanced a higher degree of her cultural integration in previous academic years.

Extract 7.19 T.Teresa's First Interview

- 1 T: *At present, [I] accept that [I teach] a few fewer [cultural lessons] than before.*
- 2 *Previously, I I it's like a course book which I held, there're stories which I could take,*
- 3 *such as [English for a] Changing World or World Wonders course books, there're,*
- 4 *they're foreigners' books. Because I used foreign books, I'd learn or I'd learn about*
- 5 *customs, about festivals, about their cultures, and then I could integrate [them into*
- 6 *my] teaching, but at present since I don't teach [the content] in these course books,*
- 7 *so eh it's like I have to use a sentence or eh sort of a situation which I have to make*
- 8 *them up [myself] and for teaching [culture].*

As a course book provides cultural contents for teachers, they make use of it in a variety of ways—they can simply teach the content or add additional information and material in accordance with a course book, which is previously exemplified by T.Ranee's lessons on food (see Section 7.2.2; and Extract 7.22, Section 7.2.4). Students thus tend to be more supplemented with cultural knowledge, especially of cultural products from several countries (e.g. people, places, school life and the educational system). The achievable cultural content is sincerely reflected in a focus group interview with the regular M.2 students who also show more eagerness for cultural learning, and give more positive feedback on the cultural instruction among all groups of student participants (see Section 9.1.2). However, the course book represents language and culture as static in national territories. Unless the participants expand a lesson beyond its national framework, culture teaching does not truly mirror the nature of culture in the ELF communication where culture is flexible and dynamic in blurred boundaries (Baker, 2012a; 2012b; 2015b; 2018).

Nonetheless, it appears that the use of the course book as guidelines better encourages teaching of culture and intercultural communication. Regardless of the course book, the participants mostly select the content and create material to teach language of Anglophone speakers with the highlight of some cultural knowledge and practices (e.g. T.Sofia's and T.Paris's worksheets and PowerPoint Presentation on the native speakers' expression in various situations, and their similar explanation of an idiom's origin—take a rain check¹⁸). If they specifically determine to give a cultural lesson or exploit any cultural material for language teaching, their instruction is considerably associated with westerners, in particular customs and festivals: Halloween Day, Christmas Day, and Valentine's Day. Other cultures are rarely chosen to be taught in class (e.g.

¹⁸ Both of participants' teaching materials are shown in Appendix K.

T.Wanlee's short news on the dragon boat festival and Kim Jong Un for teaching vocabulary and reading in the first semester¹⁹). An example of worksheets in Figure 6 is from T.Teresa who concentrates on teaching vocabulary in her free elective course–Fun with Games. Regarding her focus and the upcoming Christmas holidays, she provides students with worksheets of Christmas tree coordinates and snowman colouring, and later in the class she tells students to look the Christmas words up, and write them down as much as possible.

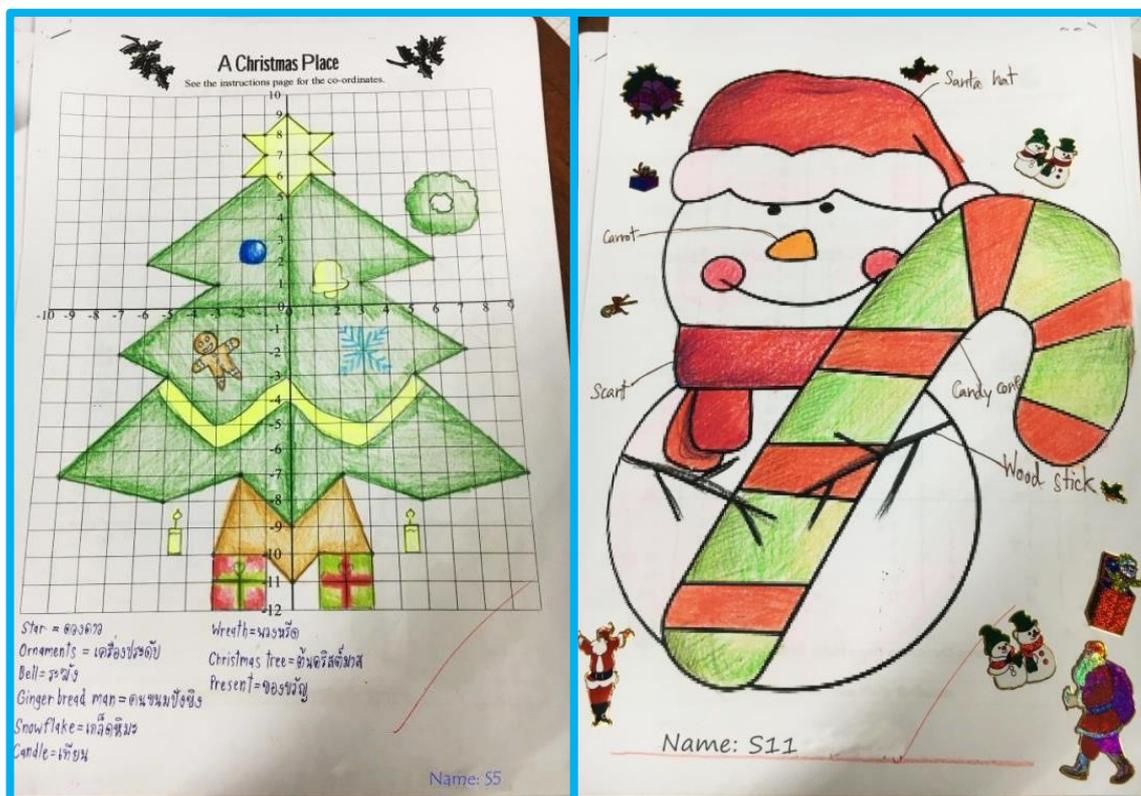


Figure 6 Students' completed Christmas worksheets

Apart from creating their own worksheets or using a course book as main material, the participants bring supporting material to their classroom, such as video clips, images, display, and relia.²⁰ They sometimes allow students to access the Internet via mobile phones as a learning source in class (e.g. T.Ranee in Extract 7.21 below). Moreover, it is often seen that they have a very ad hoc approach to facilitating students' language and cultural learning by giving a spontaneous instruction on a variety of cultural matters based on their knowledge and personal experience (see also Section 8.2.1). As shown in Extract 7.20, students do not know cultural connotation of mistletoe when learning about the meaning of a Christmas song (i.e. Mariah

¹⁹ Her worksheet is shown in Example 3, Appendix K.

²⁰ According to the field notes, T.Teresa is the only participant who puts up Halloween decorations (see Example 4, Appendix K) as she wants to welcome her homeroom students back to the second semester, and Halloween is forthcoming (see also Appendix A.2). Besides, she gives them chocolate on Valentine's Day (see Example 5, Appendix K) although it is on the last day of the final examination.

Carey's All I Want For Christmas Is You), so T.Ranee describes briefly what mistletoe looks like (Line 6), and what people do regarding their belief (Line 8-11).

Extract 7.20 T.Ranee's Classroom Observation (3.2)

- 1 T: *snow* ((look at a worksheet)) I'm just gonna keep on waiting underneath the
- 2 mistletoe *I'm just gonna wait under* ((raise her right hand and swing overhead))
- 3 Ss: *mistletoe*
- 4 T: *under mistletoe, mistletoe is like*, [do you] *know it?*
- 5 S2: ((shake his head)) [I] *don't know*.
- 6 T: *it is a sprig*, [it] *is*, [it] *is* [[one
- 7 S: [[*is [it] a bunch?*]]
- 8 T: *They believe that if we stand under mistletoe and then there's someone standing*
- 9 *there's a man* [[*I mean I'm standing*
- 10 S: [[*a couple?*]]
- 11 T: ((smile)) *eh [they] will be a couple and kiss kiss* ((smile))
- 12 Ss: *oh:*
- 13 T: *eh* ((look at her worksheet)) *mistletoe*

Furthermore, some participants (i.e. T.Paris, T.Ranee, and T.Sofia) perceive me as an informant. Due to their emphasis on students' understanding of language and culture, in particular of native speakers, they need their students to receive the accurate information from anyone who has direct experience in Anglophone countries. Therefore, they attempt to make use of my cultural knowledge and experience in the U.K. during the classroom observations. For instance, T.Ranee shows students how to search for weird recipes. She selects Haggis from a website.²¹ After she translates the text with the students (Line 1-6), she asks me whether I have tried it or not (Line 11-14), so as I can share my "real experience" with her students.

Extract 7.21 T.Ranee's Classroom Observation (2.2)

- 1 T: *lungs*, and then mince (...) what does it mean, mince?
- 2 Ss: *mince*
- 3 T: *mince eh mince* (...) *finely, and then what next?* mix with onions
- 4 Ss: *Oh: / mix with onions*
- 5 T: *onions, oatmeal, and various spices, appetizing?*
- 6 Ss: *no*
- 7 T: *eh ah students*, search [and] see [a] weird recipe around the world.

²¹ According to www.hostelworld.com, Haggis originated in Scotland. The dish is made with sheep's hearts, livers, and lungs minced and mixed with onions, oatmeal and seasoned with salt and spices.

- 8 Ss: ((talk))
- 9 T: *darling*, [have you] *finished* [searching it] *yet*?
- 10 Ss: *Not yet*
- 11 T: (...) *Not yet* (...) Nattida, have you ever tried this before? ((look at me sitting at the
12 back corner of the class))
- 13 I: ((shake my head))
- 14 T: try and tell me later ((laugh)) *all entrails* ((smile and turn to her laptop)) (...) *darling*,
15 [have you] *got* [it] *yet*? *Darling*, [I] *have already waited for a long time*. (...) and then
16 ((open her email)) after you are done with the recipe, tell me ((type “First” in the
17 email)) (...) tell me your ((type a comma in the email)) step of cooking it, okay?

With respect to their approaches to teaching culture, students are generally equipped with knowledge of linguistic features, its usage, plus teachers’ cultural knowledge and life experience. Taking their limited concept of cultural teaching into account, the participants nonetheless report their own culture teaching practices less than the reality, and they tend to overlook the fact that they integrate multifaceted aspects of culture with several language activities and materials in their English language classroom. The assessment of what students derive from their cultural lessons is my next point of emphasis.

7.2.4 Assessing Methods in Culture Teaching Practices

In assessment, the participants accord high priority to the language teaching and learning, despite the fact that they integrate some culture into their English language classroom. Many responses to the questions on their scarce assessment for cultural learning are that culture is categorised as an additional content area, and hence it is simply taught for enriching students’ knowledge and experience. Consequently, they primarily evaluate students’ linguistic knowledge and skills, and they exclude any of cultural aspects when carrying out the assessment—the criterion-referenced test, for the most part (see also Section 8.1.2.3 and Section 10.1.5). For example, T.Ranee and T.David have integrated culture into language activities, such as writing the weird recipe and interviewing foreigners, respectively. They nevertheless establish the criteria only for the linguistic aspects—a language pattern in writing the email and a language usage in the travel vlog. They do not leave room for the evaluation of cultural learning and intercultural competence. This can be exemplified by the conversation with T.Ranee as follows.

Extract 7.22 T.Ranee’s Informal Interview (3rd December 2018)

- 1 T: *The last time they learnt not the last time, before the last time they learnt this*
2 *content.*

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- 3 I: *what's that?*
 4 T: *weird food from China*
 5 I: *which class?*
 6 T: *the class before cooking demonstration, it's Zoey's diary, [which] is [about] weird*
 7 *food from China, and it talked about weird food from South America, too.*
 8 I: *eh*
 9 T: *[that's why] I've asked them to search for weird food around the world, recipe, then*
 10 *send it [to me].*
 11 I: *what are the criteria for [measuring its] strangeness?*
 12 T: *no criteria, the criteria are just to be able to write an email, that's it, because kids*
 13 *seldom use an email in their daily life.*

Moreover, T.David applies the similar speaking criteria for assessing students in the regular program. Although he emphasises students' effective body language, he merely evaluates their language proficiency. That is, while a pair of students takes turn in asking and answering five questions relating to their daily life in an oral exam, he tells them to make eye contact. This implies his attention on body language in speaking, which is also observable in other of his classes. During the second interview, he insists on the importance of "maintaining eye contact in a conversation, particularly English conversation", so that he considers it to be learnt and practiced. Nonetheless, the rubrics for non-verbal communication are not occurred in any of his tests, but mainly for linguistic features (e.g. pronunciation and grammar). His criteria in Figure 7 are taken from the students' handouts in both SMART and regular programs.

Skill Area	Score (0, 2, 4 Points)
Content- Language Focus, Asks X2 Sets of tourists all stipulated questions.	
Word Pronunciation is clear, tourists are able to hear and understand exactly what it is you are asking them	
Asks informative/interesting bonus question that is creative and adds value to our VLOG	
Fluency- Speaks well, and is able to hold a conversation with a stranger	
Volume- Can hear Student clearly	
Total out of 20 points	

Skill Area	Score (0, 1 2 Point)
Content- Language Focus	2
Pronounce words clearly	2
Grammar- Complete Sentences	1
Fluency- Speaking well	2
Volume- Can hear Student clearly	2
Total out of 10 Points	9

90%

PHOTOCOPIABLE © 2006 Pearson Longman ELT 2

Figure 7 T.David's criteria: the group project (left) and the speaking test (right)

In fact, it can be inferred from the observations and interviews that the participants assess students' cultural learning based on casual observation of students' performance or reaction.

Even if there is no cultural rubric in their assessment, students have to satisfy the implicit criteria of cultural learning as well as to meet the needs of the participants in order to do well in the exam and become succeed in their English language education. To give an illustration, T.Sofia assigns her M.3 students to individually sing a song they like during Christmas. Even though the song selection is not in the criteria, she does not let a student sing if an unsuitable song is chosen (e.g. a birthday song). Hence, it means that she indirectly evaluates the cultural appropriateness. In spite of their major concentration on students' language learning, they give students feedback on cultural practices, add more cultural knowledge, and sometimes include cultural perspectives, concerning students' responses (see also T.Teresa in Extract 7.13, Section 7.2.1). Regardless of their lack of specific objectives and a structured observation record, the observation becomes their informal assessing method of cultural learning in this sense.

7.3 Conclusion

In this chapter, the research question on how ELT teachers teach culture and intercultural communication in their English language class has been addressed. As can be seen, among all three cultural content areas in intercultural education, cultural perspective, particularly of other cultural groups, is taught least. Not only do the participants teach it superficially in class, but they sometimes put it aside and go on with other learning aspects. Regarding to their individual attention, however, the participants primarily emphasise the importance of cultural practices, especially for social manners. They aim at improving students to communicate appropriately and politely in multiple settings, despite of their conformity to native speakers' language and cultural norms. They additionally teach a variety of cultural products to enhance students' level of language proficiency and the understanding of language and culture. In order to achieve these cultural goals, they instruct students in the different cultures within the national boundaries through various techniques and teaching material. Indeed, cross-cultural approaches are frequently employed in their culture teaching practices. Although the cultural contents are generally integrated into their language lessons and the conversation when they share experience with their students in class, it is noticeable that there is no explicit assessment of students' cultural learning, but only language learning.

Besides, the chapter provides the degree of their instructions on culture and intercultural awareness. Due to their limited frame of reference, they do not realise various aspects in intercultural education, resulting in unawareness of their own culture teaching practices. Given their major attention on standard language, it is not surprising that they strongly support students' language awareness by applying the criteria on forms when assessing students' language proficiency. On the other hand, they teach a few lessons to increase students'

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intercultural awareness, and some of their instructions possibly lead students to stereotype others because of their generalisation in teaching a basic level of culture. As a consequence, their culture teaching practices seem superficial and irrelevant to their great expectation due largely to their focus on and conformity with native speakers' language and culture. Concerning their culture teaching practices, my investigation in the next chapter will focus on the underlying causes of their decision on the matter.

Chapter 8 Teacher Factors: The Decisive Factor in Culture Teaching Practices

The chapter examines ELT teachers' practices and rationales for their language-and-culture teaching in order to explain how their cognition is responsible for their rise and fall in teaching culture and intercultural awareness. In addition, it shows how ELT teachers' cognition is interrelated to their learning and teaching experience, and how individual teachers' backgrounds, including their personality shape their culture teaching practices from the beginning.

For achieving the purpose, the same methods for investigating the teacher participants' culture teaching practices were employed in order to answer the second question. As can be seen, the previous chapter provides clear evidence of the significance of ELT teachers in intercultural education. That is, the teacher participants play a key role in leading students to achieve the educational goals; they plan a lesson, prepare the content, give the instruction through various materials, and assess the students' learning outcomes. Whether or not they share the same cultural aims, they organize their lessons and make use of the content and material in a different way. From these reasons, teachers are the first and foremost factor in culture teaching practices, and the analysis of the teacher participants' individuality is regarded as important to comprehend a process of teaching culture and ELF intercultural communication in a similar way to the study of ELT teachers in the different curricular area (see Section 5.2 and Section 5.3). Provided that I collected the data about the teacher participants' life history, cognition, and culture teaching practices by using various research instruments, such as the interviews and observations, over time (see Section 6.3 for more details), the multifaceted components across the individual teacher participants are revealed. Then, they are grouped into three main categories of teacher factors: teachers' cognition, teachers' experience, and teachers' personal preferences, which are basically presented in Table 8. The explanation of each teacher factor with its codes is presented within the sections below.

Table 8 The basic coding table of teacher factors

Category	Codes
A. Teachers' Cognition	a. Cognition on English Language Education (e.g. beliefs about language learning and teaching, beliefs about language use)
	b. Cognition on Intercultural Education
	<ul style="list-style-type: none"> i. Cognition on Language Awareness ii. Cognition on Cultural Awareness

Category	Codes
	iii. Cognition on Teaching Culture and Intercultural Communication (e.g. teachers' knowledge about teaching of culture and intercultural communication, teachers' perceptions of cultural learning and teaching and of intercultural education, teachers' attitudes towards cultural teaching)
B. Teachers' Experience	a. Learning Experience (e.g. experience as a language learner, experience as a language user, teacher education and professional development)
	b. Teaching Experience and Skills
C. Teachers' Personal Preferences	a. Teachers' Individuality (e.g. learning styles, learning strategies, and personal interest)

8.1 Teacher Cognition

The participants' actual cultural instruction in ELT draws attention to the fact that intercultural approaches and the extent of culture and ICA integration with their spontaneous cultural lessons are abundantly based on their cognition. That is, the participants hold a variety of perceptions, beliefs, and knowledge about English language education and intercultural education. Despite their unawareness, their decision as to what and how language and culture should be taught is firmly related to these features. Hence, teacher cognition becomes my main concern, and I will demonstrate how teacher cognition on teaching language, and teaching culture and intercultural communication, including language and cultural awareness is attributed to their cultural instruction.

8.1.1 Teachers' Cognition on English Language Education

All participants are of the same opinion about the goal of teaching and learning English. They underline the necessary of English language learning, particularly for communication (see Appendix A). Therefore, they feel the need to teach their students to be able to use English in daily life as well as to realise the importance of the language. Some of them identify English as a "universal language" which is utilized as a means to communicate with other people worldwide.

Extract 8.1 T.Sofia's First Interview

1 T: *um: (...) [English] is very important. [It is] necessary to be able to communicate,*

- 2 *because definitely it is a very normal answer [that] is we can communicate with*
 3 *people in the whole world and, and then I'll: persuade kids to agree with me while I'm*
 4 *a teacher that is, basically (...) like kids got stuck in the cave, English got into the deep*
 5 *cave²² (...)*
 6 I: *kha²³*
 7 T: *The first word they communicate is [in] English, [it] shows up in the innermost [depths*
 8 *of the cave], [it is] extremely clear that English is life or death in crisis. That's, its*
 9 *importance is that it is used for communicating globally. Even if people are dying,*
 10 *[they] need to use English for communication, to specify what is what also, um*

With the exception of T.Paris, they also state the needs of English in students' future career or for better employment support, and some of them additionally give a purpose of learning English for the university entry or further study. Besides, some participants consider the language to open up the opportunities in students' lives (e.g. searching for information or watching films).

Extract 8.2 T.Wanlee's First Interview

- 1 T: *very: important very important ((hold her laughter)) in a point of communication,*
 2 *actually, I feel people can get the language without studying in a [language] major,*
 3 *right? if they have a chance in using the language with foreigners or in daily life. This*
 4 *is very very important. It is, it is, no matter it is [in] working, travelling, or whatever, it*
 5 *is a good chance. If [you] notice, the language is one factor that makes people*
 6 *progress.*

Their main explanation of how English is important points to the direction of English language use for communication, which is relevant to Seidlhofer's (2011) definition of ELF. Their reflection of English in several settings also reveals the increasing role and function of ELF in Thailand as Baker (2012c; 2015a) remarked. In this regard, communicative language usage gains the most recognition in their perception of English language education, and it directly results in their considerable organisation of lessons and instruction in classroom in relation to students' knowledge and skills for everyday life. They also put effort to enhance students' positive attitudes towards language learning. Subsequently, they adopt a wide range of language activities and teaching materials with some integration of cultural aspects as a supplement to their ELT (see Section 7.2).

²² Her example is from recent news on twelve Thai boys and their football coach trapped in the *Tham Luang* cave, and their rescuers are foreigners speaking English with them.

²³ *Kha* is a Thai honorific particle for the female. It is added at the end of an utterance or sentence to show politeness. Here, it becomes my response to her statement in order to keep the conversation going.

T.David's travel vlog project is a concise way of illustrating it (see also Section 7.2.2). Since he considers the language as "extremely important", he explicitly focuses on students "being able to communicate more effectively" and encouraging students to learn the language. In order to involve students in a communicative situation for language learning, it is observable that he employs the class discussion on "the widest variety of the videos", takes his students to make the travel vlog at Chatuchak Market²⁴ where "there are hundreds of tourists that walk around", and also has a conversation with them about the interviews later that day. In the second interview, he asserts that he wants to make his lessons "as communicable as possible", and he still mentions providing foundational vocabulary and language skills for students' future reference (i.e. in a workplace or the university). When I ask him specifically about his criteria for choosing vlogs to be discussed with students,²⁵ he replies with a burst of laughter that he wants "to expand their minds as much as possible", and he also wants his lessons "to be fun and engaging". However, he repeatedly insists on his need "to create a communicative environment" where he can get the students "to talk, think, and discuss things that they might not necessarily discuss in English before". His strong perceptions of the use of English for communication and students' real engagement in learning evidently become a central priority of his teaching. Similarly, the other participants constantly express great concern about teaching English for daily life during the interviews and the classroom observations. Nonetheless, there are two participants (i.e. T.Nick and T.Sofia) showing their heavy emphasis on the language for the university admission. Consequently, they derive some content from the O-NET—notably English conversations—to teach their students about situational expressions²⁶ (see also Extract 9.20, Section 9.2.3). Apart from this point, it is noticeable that students' English communicative skills are every participant's ultimate goal of English language education.

On the other hand, it appears that the standard language ideology is deeply embedded in their cognition and teaching practices as well. Even though they have a real need to instruct students to be able to use the language in everyday life and to communicate effectively with foreigners, at the same time they express what Phillipson (1992) called "foundational tenets of ELT": the "maximum exposure fallacy", "early start fallacy", "native speaker fallacy", and "monolingual

²⁴ Chatuchak Market (also known as JJ Market) in Bangkok is the world's largest weekend market.

²⁵ That is because one of video clips he chose is a beauty vlog about putting on make-up (see also Extract 8.9 in Section 8.1.2.2).

²⁶ In M.3 Our Daily Life, I see teaching materials T.Paris uses in class (i.e. worksheets and PowerPoint Presentations). In fact, most of them are from T.Nick who teaches the same subject, but in other M.3 classes. Since he mainly teaches M.3 students, he is a person who creates all teaching materials, and then shares them with T.Paris (see Line 29-30 in Extract 8.5, Section 8.1.2.1). From these reasons, I can further infer T.Nick's perception from the selection of the content and material in this subject as well as in English 6 which I observe him.

fallacy”, respectively. In other words, all participants believe that students should learn and practice English as much as possible to enhance language skills. Many of them mention the advantages of learning English at a young age, particularly on the language use in a “natural way” and an accent. Hence, some participants consider the native speakers as better ELT teachers, especially for teaching listening and speaking. A few participants even perceive English as the only language used in class (see also Section 8.1.2.1, Section 8.2.1, and Appendix A). These widely-held beliefs of the native speakers’ language have a profound influence on their lessons to a great extent. By and large, they offer students linguistic features, especially vocabulary (e.g. idioms and phrasal verbs), grammar (e.g. parts of speech and punctuation), and pronunciation. T.Ranee’s cooking project is a case in point (see also Section 7.2.2 and Section 7.2.4). When the students take part in a group writing activity to use what they have learnt (e.g. connectors and cooking words), they are not allowed to write any Thai in the recipe (see Figure 3, Section 7.2.2). After the draft submission, she “*makes correction on all everything*” because the students are expected to use “*the correct language*” in their cooking presentation and in sending her a recipe email. The correctness of grammar and spelling finally becomes her strict criteria for marking them, in spite of the fact that they are in practice for communication.

Extract 8.3 T.Ranee’s Second Interview

- 1 I: [The draft was] *already corrected*, but when students submitted that draft, were you
 2 *strict with grammar* [[and spelling?
 3 T: [[*already made correction on all everything*]] *already made correction on all*
 4 *everything, it means* [their recipe email] *had to be correct. They already got the*
 5 *correct version hhh it means scores would be cut when you typed wrong (...)*
 6 I: [it] *means (...)* *the draft was, students submitted the draft first and then: Kru made*
 7 *correction on all everything, already. So, when students took: the corrected draft to*
 8 *type* [and] *submit*
 9 T: *um:*
 10 I: [it] *means: students couldn't* [[*type wrong*
 11 T: [[*couldn't type wrong then*]]

Moreover, the participants persuade students to see the importance of English language exposure in their daily life, such as asking students to communicate in English (see T.Sofia in Extract 8.15, Section 8.2.1), encouraging students to watch a movie in its original soundtrack, or giving positive feedback if students show their attempt to use English every day. A salient case of the Standard English ideology promotion is T.Wanlee who teaches culture least, and she once uses a short article “Best to learn a new language before age of 10” to teach reading. The chosen study supports her beliefs as it associates the critical period with language learning ability. Meanwhile,

it confuses her because it states that young learners can become bilingual, but she considers the students as non-native English speakers. While she reads the first two lines, she is thus silent twice on this information. She stops asking questions or explaining anything to the students, but turns to another point instead.

Extract 8.4 T.Wanlee's Classroom Observation (4)

- 1 T: When have you learned English?
- 2 Ss: Grade 1 / *the first year of preschool*
- 3 T: *[[preschool*
- 4 Ss: *[[preschool]] / preschool, A B C D*
- 5 S: *Grade 1*
- 6 T: *Grade 1*
- 7 S2: *kindergarten*
- 8 T: *Has there anyone just started in Grade 5?*
- 9 Ss: *((laugh))*
- 10 T: *No ((look at her booklet)) the title says best to learn a new language. If we're, we're*
- 11 *native speakers of what language?*
- 12 S2: *Thai language*
- 13 T: *Thai language (...) So, if we learn a new language, we'll be non-native speakers (...)*
- 14 *before age of ten (...) [I] will let you read (...) by yourselves.*

In the second interview, she explains her content selection that she wants to make her students realise the importance of English, and to inspire them to pay more attention in language learning. Later on, she gives me the students' answer of an exercise question: what kind of perfect language teacher is. She affirms that most M.1 students choose to learn with native speakers due partly to their lessons via games, but they also refer to the native teachers' better language. When being asked for her feeling on the issue, she further reflects her pro-native speaker beliefs that the students' choice does not bother her at all because she sees the advantage of "*the brain's potential*" at a young age, and hence the learners "*need to meet*" and "*need to learn the language*" with "*the language owner*" (see also Appendix A.1).

T.Wanlee's practices and responses reveal her firm beliefs of the native norms and the language ownership of Anglophone speakers. Therefore, it is hardly surprising that she provides the lesson to concur with what she perceives and expects. Even if she is in conflict with herself, she sticks to her primary beliefs, lets the mismatch pass, and keeps pushing the fallacies on the students. Although the ELT teachers' reproduction of the standard language ideology in classroom has

serious consequences on English language education,²⁷ it is successfully delivered as shown in the majority of students' preference for native speakers, and this similarly appears in focus group interviews (see Section 9.1.2).

With respect to the reflection of their belief-intensity and practices, it is clear that ELT teachers' cognition has a strong influence on a process of teaching the language from the very beginning, and it, in turn, has the potential long-term effect on the students' perceptions and behaviours. The significant impact of language teachers' cognition on English language education is parallel in their cognition on intercultural education, and this relationship is brought to light in the next section.

8.1.2 Teachers' Cognition on Intercultural Education

The participants' common perception of the language's functional value is converted into their declared aim of teaching English for daily use and communication. At the same time, all of them nonetheless have a high regard for the standard language. Whereas they try to make a connection between the content and students' background knowledge and experience, students' outcome of language skills and proficiency are required to comply with the native norms, regardless of the ELF context. This apparent contradiction between their cognition and language teaching practices is one of the sources of educational tension, but it occurs without awareness. The initial issue, together with teachers' cognition on LA, CA, and teaching culture and intercultural communication, has a corresponding effect on their cultural instruction, which is presented below.

8.1.2.1 Teachers' Cognition on Language Awareness

Owing to the standard language ideology and other perceptions of native speakers, the participants give undivided attention to the linguistic aspects. Most of all, they raise students an awareness of linguistic features by repetitively prescribing the language forms with specific functions, explicitly correcting the students' verbal and written language at that moment, or reminding them to conform to a language pattern and usage in communication. More importantly, they carry out the assessment to ensure students' acquisition of linguistic knowledge and language skills, rather than communicative competence. It also appears that some tests are for assessing whether students can remember how to make correct conversation and express themselves in the given situations to conform to the standard language and norms, as T.Paris briefs her students on the content which will be assessed via a multiple-choice test and an open-

²⁷ See Section 3.1.1 for the impacts of standard language ideology in details.

ended test in a following week. Since they have to write the conversation about “Borrowing and Lending” in the latter test, she advises them to memorize short sentences beforehand. Students subsequently are cognizant of the Standard English.

Extract 8.5 T.Paris’s Classroom Observation (3)

- 1 T: ((laugh)) *wait* ((pat her face)) *remember one sentence* [of accepting an invitation]
- 2 ((scroll down the page in the Word document)) *this one* [you] *also remember one*
- 3 *sentence* ((highlight a sentence “No, I don’t”)) [in] *following topics* ((highlight a topic
- 4 “Accepting an invitation beginning with Do you mind...? / Would you mind...?” and
- 5 scroll down the page)) *If S₃₉ saw the test* [and said], *Kru*,²⁸ *I can’t remember anything,*
- 6 *who would be unlucky?* ((turn to her iPad)) (...) *S₃₉ would be unlucky. This one* [you]
- 7 *remember one sentence* ((highlight a topic “Declining an invitation beginning with Do
- 8 you mind...? / Would you mind...?” and a sentence “Yes, I mind”, and scroll down the
- 9 page)) *This one:* ((highlight a topic “Declining an Invitation” and a sentence “I’d love
- 10 to, but...”)) *remember one sentence* ((scroll down the page)) *For this one* ((show the
- 11 direction “Write the conversation about Borrowing and Lending” with a blank
- 12 dialogue “A: B: A: B:” in four lines)) *Can you remember what I’ve just told you?*
- 13 ((square the direction and the blank dialogue)) *We have to make sentences about*
- 14 *borrowing and lending* ((turn to her iPad and scroll down)) *next*
- 15 S: *So is it not* [a] *multiple-choice* [test], *Kru*?
- 16 T: [it’s] *the fifteen item multiple-choice test* ((write down “fifteen items are choice” in
- 17 the Word document)) [it’s] *multiple-choice* conversation *which you* ((write down
- 18 “conversation” in the Word document)) *see what they say, then choose a choice* (...) *I’ve*
- 19 *seen the test* ((walk to the middle of the class)) *seen the multiple-choice test,*
- 20 [which is] *very easy, students, ah clap your hands once*
- 21 Ss: ((clap their hands once))
- 22 T: (...) *twice*
- 23 Ss: ((clap their hands twice)) / ((there is a student clapping his hands more slowly than
- 24 the others))
- 25 T: *You begin to lose your attention*
- 26 Ss: ((quiet))
- 27 T: ((point at a SMARTBoard²⁹)) *the ones I’ve highlighted above are* [in] *the open-ended*
- 28 *test, but there’s the multiple-choice test which is* [about] the conversation, *which* *I’ve*

²⁸ In Thai language, *Kru* means a teacher. The word can also be used as title for Thai students to call their teachers. Instead of *Kru*, a word *Ajarn* is sometimes used as well.

²⁹ A SMARTBoard is an interactive whiteboard, which is in some classrooms.

29 *already seen the answers A, B, C, D, the answers [can be] chosen very easily, yes no*
 30 *okay, Kru Nick is lovely. Kru Nick has created the test, [which is] very beneficial to*
 31 *kids. [There are] no complex answers, that is, [a person] asks [you this question] and*
 32 *then [you] have to answer [with this sentence] like this, do you understand? Ask [you]*
 33 *and then [you] have to answer like this (...)*

As a direct consequence of these deep-rooted beliefs, there are only a handful of participants teaching LA of cultural and linguistic diversity. However, when they draw a distinction between language varieties, British English and American English are solely highlighted in terms of spellings, pronunciation, and vocabulary. To give an illustration, T.Paris compares the sound in American English and Thai before she indicates the different pronunciation of a word “better” in American and British Englishes (see Extract 7.17, Section 7.2.2). She makes students become aware of this contrast because “*if they come across two accents, they will know that these are the same word*” which “*can be pronounced differently like our dialects*”. She additionally states that it depends on the students to choose the accent based on the country where they will be. Yet, in answer to what extent is the students’ need to imitate native speakers’ accents, she confusingly explains that “*it is not necessary to follow them*” because her “*emphasis is merely on pronouncing correctly*”. She also claims that it is difficult for her to give the definition of the correct pronunciation providing that she has heard only these two accents. Then, she remarks on students’ options of British and American accents, but later she accepts students’ pronunciation with Thai accent because “*they are young and still have a long chance at adjusting*”. After asking her further questions, she finally acknowledges that “*if answering based on grammar, it depends on a context clue. In communication if there are sentences and the sound better,³⁰ they may be able to assume that word*”.

In clarifications of their own language teaching practices, the participants give several mismatched perceptions and implicitly grounded beliefs which mirror their unawareness of the diversity of English usage in the multilingual and multicultural context. While they regard the Standard English as an indicator of students’ language proficiency, at the same time they admit that it is not necessary to comply with the Anglophone language in communication in some senses. Nevertheless, since the conformity to native norms is a matter of concern for the participants, it becomes their overriding instruction on a language pattern. Notwithstanding their good intentions and effort on the communicative usage, they compel students’ attention on the standard language. In this regard, they do not truly promote language awareness and improve students’ communicative competence.

³⁰ She pronounces better /betər/ as in American English.

8.1.2.2 Teachers' Cognition on Cultural Awareness

Another sequence of the participants' cognition on English language education is an insufficiency of their teaching practices on cultural awareness. As all participants express their thoughts of how language and culture are related,³¹ it appears that they primarily attach the English language with the culture of Anglophone speakers, albeit to a marginally different degree. Meanwhile, they unconsciously describe the separable relationship between language and culture in their further explanations. As displayed in the extract below, T.Ranee's extemporaneous comment on their connection reveals that she fixes the English language to *farang* (Line 1) and Anglophone culture (Line 1-2). While she explicitly mentions students using the language to learn more about culture to conclude the interrelationship between them (Line 4-7), her focus is on only the comprehension of native speakers' culture, but in fact students can search information of any other cultures. This means she is apparently unaware that she is stating the separable relationship instead. The seeming paradox likewise occurs in the interviews with the other participants.

Extract 8.6 T.Ranee's First Interview

- 1 T: *oh: for example kids had watched sort of foreign MVs³² like farang's songs, they'd ask*
 2 *because they didn't understand or today is Halloween Day, the kids know trick or*
 3 *treat they could communicate like trick or treat but they had questions Kru, Kru why*
 4 *saying trick? and why saying treat? what do these mean?, like this. It's, if the kids get*
 5 *the English language, they'll be able to find, find more information, then they'll*
 6 *understand culture more. So [teaching language and learning culture] are related,*
 7 *and [they] have a deep relationship.*

Taking their view on the strong and inseparable relationship into account, it is understandable why Anglophone speakers are perceived as the owners of the English language, and western culture is initially considered as the target culture for cultural teaching in an English language classroom via cross-cultural approaches, for the most part (see also Section 7.2.2). Moreover, culture is perceived as static in national boundaries because the participants have a narrow vision of what culture is. When being asked to define culture, T.David is the only participant whose definition covers all three cultural aspects, but in an essential way. Other participants chiefly see culture as practice—*"a (good) way of living (inherited) inside the nation"*. However, when they give an example of how they integrate the cultural content in class, it seems that they expand the conceptualisation of culture in more concrete and native related terms. They also indirectly refer

³¹ See Section 4.1 for the relationship between language and culture in details, and Appendix A for each participant's understanding of cultural teaching practices and intercultural awareness.

³² MV is an abbreviation for a music video.

to either cultural perspective or cultural product (e.g. T.David in Extract 7.8, Section 7.1.2), except for T.Wanlee.

Extract 8.7 T.David's First Interview

- 1 T: Cultures are the norms, behaviours: and beliefs: of the particular (...) group of
- 2 people that's my: understanding of culture the certain of people's beliefs, certain
- 3 activities or rituals or ceremonies (...) that people do, certain foods: that people eat,
- 4 certain places where people like to go (...) that is: culture (...) to me.

To put it differently, since their language goal is daily life communication and their cultural aim is the appropriate and polite behaviour based on the fundamental understanding of native norms (see Section 7.1 and Appendix A), these mixed perceptions lead them to the similar selection of the cultural content in relation to the students' knowledge and everyday life experience, but under the full cognizance of native speakers' language and culture. By way of illustration, most participants identify important days, particularly western festivals celebrated in Thailand (i.e. Halloween Day,³³ Christmas Day, the New Year's Day, or Valentine's Day) as cultural lessons in class (see also Section 7.2.3). On the other hand, a few of them mention the little integration of non-western festivals (i.e. the Chinese New Year, *Songkran* Day,³⁴ and *Loy Krathong* Day³⁵), which are assumed to be well-known for students (e.g. T.Ranee's explanation of her instruction on festivals in Section 10.2.3.1). Despite the fact that there are only T.Ranee and T.Teresa regularly integrating this cultural topic into the actual practices this academic year,³⁶ their common purpose remains unchanged. Both of them see these western important days as "*a part of students' daily lives*", so they need to enhance students' understanding of how people "*in other places*" or "*foreign countries*" celebrate their festivals in addition to Thailand, as well as to make language learning fun and relaxing. Even though these special occasions are held in many parts of the world, they offer students how native speakers' customs and traditions are, and what they really do (see also T.Ranee in Extract 9.12, Section 9.2.1).

Extract 8.8 T.Teresa's Second Interview

- 1 I: *Why did you focus on the Christmas festival?*
- 2 T: (...) *Oh: it's because I am a teacher (...) a teacher of English, so I have learnt about (...) various festivals, and I feel I want to hhh bring, if there's a chance to to to what (...) to*
- 3

³³ This can be exemplified by the first formal interviews of T.Ranee in Extract 7.7, Section 7.1.2; and T.David in Appendix I.1.

³⁴ *Songkran* is the traditional Thai New Year, which is on 13th April.

³⁵ *Loy Krathong* is the traditional Thai festival for thanking the Goddess of Water. It is held on the 12th month according to a Thai lunar calendar.

³⁶ In the second interview, T.Teresa mentioned in passing that T.Nick had organized a mock-up festival or dressed him up for teaching culture in previous academic years.

4 *share knowledge or stories about this point (...) no matter in what way if there's a*
 5 *chance it's like to cultivate them, which is not [about] our Thai culture and hhh at*
 6 *present kids play games too much: They are sort of not interested, so I gradually*
 7 *cultivate [students] about this issue that eh (...) what they have to do, what they*
 8 *[native speakers] do. For example, eh the Valentine's festival (...) actually, ah*
 9 *previously if it was [a class of] regular students, I would already integrate [it] but this*
 10 *one the school is already closed so I can't do it. It ends only at [the] Christmas*
 11 *[festival] hhh but when [it was the] Halloween [festival], the regular students would*
 12 *know [about it] because I decorated [my] class for the Halloween festival and I would*
 13 *integrate that this this festival is not just eh having sort of a ghost party like in*
 14 *Bangkok but in hhh in foreign countries what they do and [I would] give [students] an*
 15 *example, tell them like when I lived there [in America] hhh and in (...) the place I lived*
 16 *what festivals they had [and] how they did, so hhh tell them [and it is] like they will*
 17 *learn culture (...) like this in an indirect way.*

From these reasons, the participants generally offer students the basic CA with an apparent lack of the linguistic and cultural heterogeneity. They are not aware that the cultural imperialism of Anglophone speakers is fostered by their cognition and superficial cultural instruction (see also Section 7.2.2), and sometimes other stereotypical viewpoints and negative attitudes are also engraved in students' minds due largely to their inadequacy of teaching about other cultural groups, especially cultural perspectives (see also T.Teresa in Extract 7.13, Section 7.2.1; and T.David in Extract 7.16, Section 7.2.2). This is noticeable from the observations and the interviews with T.David about his learning tasks. Besides the vlog about gossiping, he played a make-up video clip, and reinforced a sexual and cultural stereotype by asking the students why they "do not watch the videos like this" and who "the target audience is". Although there was a student telling him that "my mother always show it to me", he affirmed his beliefs by emphasising the differences. The student thus clarified a point that his mother "doesn't do make up at all". Even though the student's evidence challenges and refutes his claims, he still holds his primary beliefs by teasing the student. After the class laughed about it, he ignored the student and continued stereotyping with another question. He also maintains his generalisation about gender differences in the later interview that male students do not really know what girls are doing.

Extract 8.9 T.David's Second Interview

1 T: you know I wanted to show them be ah cause let's be real this is an all boys' school
 2 hhh they never get an idea really of (...) you know (...) what girls get up to (...) really
 3 sure they see things on Instagram whatever but you know I wanted to show them (...)
 4 a make-up tutorial because you know this (...) (all of) girls are they doing things?

Asides from once admitting that he unconsciously made a racial generalisation of the Americans about planking and violence, his other responses to the vlog selection, reaction (e.g. several bursts of laughter), and additional comments on his teaching practices give notable examples of his unawareness and ignorance about the topical issue. As a result of the unit instructed, it appears that the students have gotten new experience from practicing daily life English and they have learnt English varieties of people from different countries (e.g. Argentina and Germany), including “*cultural differences in communication*”. Nonetheless, they have not gained a real insight of the linguistic and cultural diversity as one of students expresses his feeling on the tourist interview that “*these people’s conversations aren’t probably the same as the English language, such as Australian English*”; and no one disagrees with his standard language prestige (see also Section 9.1.2).

8.1.2.3 Teachers’ Cognition on Teaching Culture and Intercultural Communication

The participants’ cognition on ELT, LA, and CA is involved in a process of teaching language and culture and intercultural communication. With respect to their interpretation of culture and the closely interrelated language-and-culture concept, teaching culture is mixed interchangeably with teaching intercultural communication. In the combination of these perceptions with the belief about the language ownership, native speakers’ language is significantly viewed as an effective method for successful communication. Most participants believe that the “*wrong language use*”, particularly pronunciation, can cause misunderstanding in communication, and a few of them also mention the “*incorrect pronunciation*” as a possible source of embarrassment to students in the future (see also Appendix A). The participants’ belief in students’ better communication with correct pronunciation can be demonstrated by T.David’s explanation of his pronunciation teaching (see Appendix I.2 for the classroom observation).

Extract 8.10 T.David’s Second Interview

- 1 I: you can explain to me you know why you (...) teach them to pronounce the word
- 2 [beach].
- 3 T: hhh ah well first of all I mean it’s it’s very important (...) you know eh (...) I am here
- 4 (...) to help these boys (...) with their English communication skills (...)
- 5 I: uh huh
- 6 T: and: if that means: (...) correct and and correcting pronunciation?
- 7 I: uh huh
- 8 T: pronunciation is often a (...) a a major point in speaking (...) because if you do not
- 9 pronounce the word correctly (...) you: are: (...) either going to be laughed at?
- 10 someone might laugh at you? and you will be embarrassed (...) which is not a nice

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- 11 situation? hhh could be confusing, uncomfortable • hhh (...) you could potentially:
12 (...) upset (...) or offend someone (...) if you accidentally pronounce a word incorrectly
13 hhh like this word that we are discussing now (...) and yes (...) even though it's a bad
14 word I feel it's it is my job as an educator to: (...) um: (...) go there (...) if they
15 pronounce the word that sounds like a potentially bad word (...) who else is going to
16 correct them? (...) who else? (...) it's my job (...) um I don't want them (...) saying the
17 word bitch (...) in an English situation like I said someone might laugh at them? (...)
18 and they might (...) that might discourage them from talking in English ever again hhh
19 if someone laughs at them hhh or they might upset someone hhh might make
20 someone angry and: (...) they might not understand why (...) so: it's my job (...)
21 I: so it means that you you you look (...) at yourself as the: teacher and it's your job to
22 correct the students' pronunciation.
23 T: absolutely
24 I: not only this word but (...) all English words
25 T: well well first of all (...) a (...) they would be more emphasis on this word because it's
26 a swear word (...) but yes (...) if I can if I have time hhh yes (...) obviously I need to
27 cause pronunciation is important.

Despite teaching English for communicating worldwide, they thus make their attempt to socialise students based on western social conventions. Students are expected to use “the correct language” and adapt their understanding of native norms in order to communicate and behave appropriately and politely in different settings (see also Section 7.1). Subsequently, some participants provide students with native expressions, such as idioms, proverbs, and slangs, with some further cultural knowledge (see also Section 7.2). For instance, T.Sofia concentrates on informing her students to be aware of social manners while she explicitly gives lessons on thirty situational conversations including idioms, proverbs, phrasal verbs, and contractions (see Extract 8.15, Section 8.2.1). Regardless of students' grade levels,³⁷ it appears that her focus is mostly on teaching several idiomatic expressions as she believes that “*the most difficult vocabulary is idioms which can't be translated directly*” and students need to know that “*these idioms carry connotations*”. They also should learn a language pattern used as “*a natural way of response*” in the manner of western society, which she perceives as “*international culture*” in using “*an international language*”. Although it is not necessary for lower proficiency students to apply this knowledge in daily life communication, “*they are careful*” and “*secure in the knowledge*” if they encounter these aspects.

³⁷ When she was in the upper secondary level, she also provided students with the similar lesson, but in a different degree (see also Appendix A.4).

In regard to the relationship between their knowledge and the instruction on culture and intercultural communication, I previously ask the participants to explain their teaching in informal interviews; and I show them the video clips of their culture teaching practices and put some same questions in the second interview (see Section 6.3.1 for more details). With a few minor exceptions, it is noticeable that they take a short time in watching the stimulated material. Some participants even ask me to skip this process as they can recall their lessons themselves. This means they are conscious of what they did in class, but they do not know that some of their lessons are valued as cultural teaching practices. Given their restricted cultural concept and knowledge about teaching culture and intercultural communication, the participants give priority to the language, and they see culture as the sub-content in language teaching (see also Section 10.1.5 and Appendix A). Therefore, they sometimes view cultural practices of Anglophone speakers as supplementary information and activities to their language teaching (e.g. T.Teresa's instruction on exchanged greetings in Extract 7.13, Section 7.2.1; T.Ranee's lessons of western festivals and her unprompted instruction on mistletoe in Extract 7.20, Section 7.2.3; and T.Sofia's spontaneous explanation and demonstration of body language meaning—finger crossed in Extract 9.3, Section 9.1.1). Some of them see cultural teaching as a moment for students to relax after “*seriously learning the language*”. This can be exemplified by some of T.Teresa's clarification on her second greeting activity (see Extract 7.13, Section 7.2.1 for the classroom observation).

Extract 8.11 T.Teresa's Second Interview

- 1 T: *It's just, knowledge doesn't weigh you down. That's it. [I] don't hhh take it seriously*
- 2 *that they have to practice strictly or hhh eh if they (...) had a chance to live abroad*
- 3 *and they ever experienced this [greeting], [when] they greeted each other, they*
- 4 *wouldn't be like hey? Was that sort of strange? So they know if they still remember.*
- 5 I: *and why did [[you*
- 6 T: *[[but]] actually [the greeting activity] was to collect students and then to see their*
- 7 *readiness [it] was to make them ready hhh to recognise and to learn hhh and sort of*
- 8 *it's: they might feel stress from their: previous work so it's ah let's greet each other*
- 9 *first, let's talk first or any like this before they would be or stressed doing next activity.*

Moreover, the majority classify cultural product as general knowledge, and some participants make a connection between culture and social studies learning area. As the cultural aspects are overlooked in ELT, only the language gets a prominent place, especially in learning assessment (see also Section 7.2.4). For example, many of T.Nick's cultural lessons are related to cultural products (e.g. world-famous people with their works or a biography of Charles Darwin). One of them is via a listening activity quiz that students have to listen for checking the correct answers. After he read the first question “which of this isn't play by Shakespeare”, he told students that

“this is general knowledge”. Later on, he clarifies his notion of “general knowledge” that it is *“a basic knowledge the kids have to know”* (e.g. Picasso and John Lennon). Students should be encouraged in learning it, so that they can further this knowledge themselves. Yet, he does not perceive “this general knowledge” as culture because *“general knowledge is more associated with experience”*. Rather than learning in the social studies, this extra content is integrated into English learning *“for making the kids know more”*. Since *“it rather depends on whether individual teachers would integrate it into their class”*, *“there is no evaluation”* of students’ cultural learning (see also Extract 10.4, Section 10.1.5).

With respect to their limited knowledge and reasons behind their decision, it comes as no surprise when they are unaware of their culture teaching practices, and many participants have negative attitudes towards teaching culture. Some of them refer to the difficulty in preparing cultural teaching because they believe that teachers have to study culture seriously in order to know the certain knowledge well and give rigorous instruction on the topic (see also Appendix A). An extreme case is T.Wanlee who teaches a few cultural lessons. She thinks *“a person who should teach culture or pass on knowledge [about the dos and don’ts] to kids is native [teachers] because sometimes Thai teachers do not learn about that”*. Hence, the native teachers are in a better position of teaching culture as *“they teach what they habitually know from the way they are”*, and students should rather learn and experience culture in native teachers’ classes (see also Appendix A.1). Even if the participants do not mention any problems in arranging the lesson, they express dim views on a process of their cultural instruction. That is, greeting activities put T.Teresa in an awkward position; students’ cooking demonstration becomes T.Ranee’s most stressful point; a student did not shake hands with an Israeli foreigner makes T.David cringe and uncomfortable. However, all participants have positive attitudes to their cultural teaching in a meanwhile, due largely to the students’ learning attention and reaction (see also Section 9.1.1 and Appendix A). They show how cultural teaching brings them good feeling as well as enjoyment and fun into the class in a various degree (e.g. T.Nick’s reflection on teaching about Roald Amundsen in Extract 8.18, Section 8.3 and his prior experience in Halloween teaching in Extract 9.18, Section 9.2.3; and T.Wanlee’s retrospective insight on a lesson on Kim Jong Un in Extract 10.2, Section 10.1.4). Some participants also have a love of learning culture and a feeling of excitement, especially when offering their students lessons on *“exotic culture”* or *“new (cultural) knowledge”* (e.g. T.Sofia’s expression of teaching *“strange situations”* in Appendix A.4). Since the majority do not report teachers’ lack of cultural knowledge as the difficulty and some participants only see it as a minor problem in teaching culture and intercultural communication (see Appendix A), their viewpoints seem to confirm that the participants perceive their professional role as “knowledge transmitters” who demonstrate an in-depth knowledge of language and culture in English language classroom,

rather than being “learning facilitators” (Fives, Lacatena and Gerard, 2015; Freeman, 2016) or “mediators” (Khan, 2019; Llurda, 2018).

In summary, it can be seen so far that the reasoning behind teachers’ decision is strongly associated with their cognition, whether the cultural lesson is planned or not. Due to their attachment to Anglophone norms of language and culture, and limited knowledge of intercultural education, the ELT teachers see the native speakers’ language as a key for communication. Therefore, they pay attention to equip students with the Anglophone language and add some culture by adopting cross-cultural approaches, with the expectation that students will be able to apply the linguistic knowledge and understanding based on western culture to become successful intercultural speakers. Regardless of their awareness, these perceptions of the language usage are in conflict with their conformity to native norms as can be seen in the expression of their mismatched beliefs. This correspondingly causes the educational tensions. Since ELT teachers are a profound factor in culture teaching practices in an English language classroom, the further investigation of how their individuality shapes their instruction will help improve the understanding of their culture teaching practices. Then, it becomes an emphasis of the next section.

8.2 Teachers’ Life Experience

Provided that the participants’ instruction corresponds closely to their cognition, their cultural integration is different in the degree from how they relate the language to cultures, and what they underscore in English language education. Although the participants share educational goals and some of them even bring the similar content and material in class, their teaching practices and motives behind the decision seem to vary from teacher to teacher. As Borg (2015b) asserted that there is a bidirectional relationship between teachers’ beliefs and their experience, the individual participants have gained various knowledge, perceptions, and beliefs which are possibly unique to each of them. This rich variety of the participants’ cognition and diverse backgrounds results in the distinctive ways of their teaching of language, culture, and intercultural communication. I will give an explanation of how the participants’ culture teaching practices derive from their personality and experience, and how these backgrounds also modify their cognition on English language education and intercultural education.

8.2.1 Teachers’ Learning Experience

It appears that the participants’ language and cultural instruction comes under the influence of their personal experience. For the most part, the participants draw on their learning experience,

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specifically in cultural experience, language learning, and language use in relation to the content they are teaching and knowledge in everyday life. In reference to their common aim of increasing students' knowledge, they have a conversation with students about various emerging cultural topics (e.g. mass media and living abroad). Whether they have their first-hand experience or not, it is noticeable that they mostly offer the students cultural knowledge or share their own cultural experience by chance. Hence, their snap decisions to integrate the additional cultural content into their class are made on an ad hoc basis (see also Section 7.2.3 and Section 9.1.1). To give an illustration, T.Nick spontaneously employed his knowledge and personal experience of seeing *"people who were entombed by the volcano and became fossils"* at the museum in Pompeii, Italy (Line 15-43) to supplement his teaching of a short reading about a volcanologist and a quiz about volcanic countries in Europe (Line 1-15), together with presenting an image and several video clips about volcano eruption and volcanologists (Line 5-6 and 43-46). He clarifies his practices that he *"thought of Pompeii and lava"* while he was talking about an erupting volcano. Then, he linked his cultural experience to the lesson, and *"it became the extra knowledge to teach the kids"* at that moment. If it had been previously planned, he would have also inserted his travelling photos into the PowerPoint Presentation.

Extract 8.12 T.Nick's Classroom Observation (4)

- 1 T: ((look at his course book)) (...) *it says* they also want to find out about the formation.
- 2 *Class, just now [we] found [the word] information information, cut in out [and] a*
- 3 *word formation left (...)* formation *a word root is from a word form [which] means*
- 4 *form, so the word formation becomes a noun [and it] means* formation ((look at his
- 5 course book)) (...) *of Earth millions of years ago (...)* so *this image this image [on the*
- 6 *screen] is more interesting than this picture [in the course book] eh [we] can see*
- 7 *clearly that (...)* [we] *can see clearly that* how dangerous he is (...) *eh* just an a: many
- 8 (...) high salary, get wealth paid, *right?* When you (...) when you get this job, maybe
- 9 you can get (...) *eh* get paid (...) very well, *too. Aw then what will you answer?* Which
- 10 one (...) which are the most volcanic country in Europe? (...) Think about country in
- 11 Europe (...) [choice A] Greece, Iceland, and Italy (...) [choice B] France, Germany
- 12 Ss: *answer C / C*
- 13 T: and Spain (...) [choice C] Finland, Romania, and Sweden which which one?
- 14 Ss: A / C
- 15 T: A (...) A so there is a: (...) there is a town that is very famous in Italy what (...)
- 16 S: Pompeii
- 17 T: Pompeii good job Pompeii ((walk to the table)) (...) [I] *can't find any photos because*
- 18 *when I went to Italy*

- 19 Ss: *Can I see the photos, Ajarn? / [I] want to see the photos, Ajarn.*
- 20 T: *when I went to Pompeii, but now they, [it] seems that they renovate*
- 21 Ss: *aw you need to pay to get in [there] / aw have you got your photos?*
- 22 T: *renovate [the] museum [to make it] new (...) renovate [the] museum [to make it] new*
- 23 *and it seems that now [the] museum doesn't doesn't want visitors I mean visitors*
- 24 *want to see what people? people who were (...) were entombed by the volcano and*
- 25 *became fossils (...) Can you imagine that?*
- 26 S: *Oh*
- 27 T: *so they don't don't want I mean a tour guide said the government have: a policy that*
- 28 *[they] don't don't want visitors see that scene, and then it will cause (...) depress it's*
- 29 *depressing (...) the remainder is: when I went there, the remainder was a picture of a*
- 30 *dog that was (...) was eh this is more depressing than people eh it's like (...) If I guess*
- 31 *right, what the guide said is they didn't know this city would (...) there would be lava*
- 32 *(...) churning up into the city because their city was quite old. It's like (...) inescapable*
- 33 *(...) they didn't even realise that they were dead. It's like you're [dead] in your last*
- 34 *posture (...) then [you] were like ((make a gesture))*
- 35 Ss: ((laugh))
- 36 T: *ah this is the true story. He said some some what some houses (...) [there's] a*
- 37 *mistake they're having sex (...) and they were like ((make a gesture))*
- 38 Ss: ((laugh))
- 39 T: *ah this is the true story that he said, but I don't know I don't know whether eh it's his*
- 40 *joke or not but: what I've seen is (...) [I've] seen (...) [I've] seen the entombed dog and*
- 41 *a child (...) but it's [in] a picture that they didn't sell eh they didn't show (...) real ones*
- 42 *(...) the real ones are in in sort of display cases, but they renovate Pompeii um um*
- 43 *then eh I haven't taken any photos to show you. Aw then you see, so I have some*
- 44 *video clip for you to: see about (...) volcanologist ((sit down and click a mouse))*
- 45 *volcanologist ((open a video clip "Drones Sacrificed for Spectacular Volcano Video |*
- 46 *National Geographic"))*

On the other hand, the participants tend to avoid conversing on an emerging issue which is unknown to them by ignoring the students' response, changing the topic, or turning their attention to the language lesson they are teaching (see also Section 7.2.1). For instance, T.Ranee regularly talks with students on many topics (e.g. movies or songs), except when she cannot give any direct experience related to the lesson or vice versa; she seems to teach the cultural lesson swiftly. Once, she spent a short time in asking students to see a picture of Japanese macaque monkeys in a hot spring (Line 1-9), share their experience (Line 10-12 and 25-28), and answer the

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quiz (Line 19-25) before she asked them to turn over the page and complete a vocabulary exercise.

Extract 8.13 T.Ranee's Classroom Observation (5.2)

- 1 T: *ah* turn your book to page sixty two (...) what picture can you see on page sixty two
- 2 and sixty three?
- 3 Ss: monkey / monkey
- 4 T: a monkey, how many monkeys are there?
- 5 Ss: a lot / a lot
- 6 T: a lot (...) can you guess where are they?
- 7 Ss: in Thailand, Thailand / Japan
- 8 T: in Thailand? [[Do you
- 9 S: [[Japan]]
- 10 T: ((look at her course book)) in Japan, have you ever heard about the monkey (...) [[in
- 11 the hot spring?
- 12 Ss: (xxx) / [[*It's showing its middle finger to you.*]]
- 13 T: *huh?*
- 14 Ss: *It's showing its middle finger. / It's showing its middle finger, Kru.*
- 15 T: *eh: (...) eh: Is it showing its middle finger? Where is that?* ((look at her course book))
- 16 Ss: (xxx) / *do you give in, Kru?*
- 17 T: *oh: [I see] (...) ah*
- 18 Ss: (xxx) / *can you give in?*
- 19 T: Where are these Japanese macaque?
- 20 S₁₁: in the sea ((laugh))
- 21 T: monkeys in the sea? Where are these monkeys?
- 22 Ss: on the street / (xxx)
- 23 T: in a:
- 24 S: [[sea
- 25 T: [[hot]] spring *item: B bird* have you ever been there before?
- 26 Ss: no / no
- 27 T: no: me neither, *same here*
- 28 Ss: (xxx) / (*What does hot spring mean?*)
- 29 T: hot spring *is a hot spring*

Later, it is disclosed from the informal interviews that she has been to Japan, but she has no experience with a hot spring. Due to her earlier interest of visiting the hot spring she taught, she asked her friend who had ever been to Nagoya before. Since she further knows that there is a

strong smell from sulphur and the macaque monkeys, she has changed her mind about overseas travel. Therefore, it signifies that ELT teachers possibly know some of the cultural content, but they do not pass on the knowledge according to their insufficient supply of information. Indeed, their learning experience is significant in culture teaching practices, and the coping strategies of their limited knowledge and experience have a massive impact on students' cultural learning in the long run (see also Section 7.2.1 and Section 8.1.2.2).

Given that all participants have been to both western and non-western countries and they have experienced in living in a foreign country,³⁸ it was formerly assumed that they would teach culture more frequently based on their cultural experience. However, the empirical evidence does not support this hypothesis because T.Ranee who has travelled less shares more cultural experience, compared to other participants who have been abroad more extensively. Furthermore, it becomes apparent that the participants chiefly share their cultural knowledge and experience in western countries, particularly the Inner Circle (i.e. the U.S.). This means the amount of countries and time spend overseas affects neither the extent of the cultural experience nor the lesson content the participants integrate into their classroom. In this regard, the relevant experience they bring into the class mirrors their marked preference for the native speakers' language and culture rather than their cultural knowledge and experience. In Table 9 below, the number of countries the participants have visited is categorised geographically and presented in descending order, together with the name of the countries and a period of time the participants stayed overseas.

Table 9 The amount of the countries the participants have visited, and the countries with a period of time the participants stayed abroad

Pseudonym	Western and Non-western Countries Visited	Countries Stayed	Time Stay Abroad
T.David	10 and 4	10 European countries Thailand	3 months Almost 3 years
T.Wanlee	6 and 4	Australia The U.S.	2 weeks 1 month, and 1 week
T.Nick	3 and 6	The U.S. Australia Japan	10 months 2 weeks 2 weeks, and 2 weeks
T.Teresa	6 and 2	The U.S. Singapore	10 months About 1.5 months

³⁸ With the exception of T.David who is from the Outer Circle (i.e. South Africa) and has lived and travelled to many Expanding Circle countries, the participants have experienced in living in the Inner Circle (i.e. the U.S., Australia, or New Zealand) at least a month, and four of them were a visiting scholar in Vermont, the U.S. for eight to ten months (see Appendix A). Yet, they share their cultural experience in a different degree.

Pseudonym	Western and Non-western Countries Visited	Countries Stayed	Time Stay Abroad
T.Sofia	5 and 1	Australia	2 months, 1.5 months, and 1 month
T.Ranee	2 and 4	New Zealand The U.S.	1.5 months About 9 months
T.Paris	1 and 2	The U.S.	About 8 months

In fact, the participants' cognition on English language education, namely the standard language, is closely related to their learning experience as a language learner and a language user; and it has a knock-on effect on their teaching practices of English, culture, and intercultural communication. Considering their own language learning, the participants mostly encourage students in the exposure of the English language in daily life (see also Section 8.1.1). Some participants additionally advise students on language learning techniques they have effectively used by themselves. For example, one of T.Sofia's classes contains an example of how a history of an idiom (i.e. take a rain check) is utilized as a helpful vocabulary learning strategy, and the extra support of the language-and-culture understanding (see Extract 7.15, Section 7.2.1). Even though all participants generally teach students to comply with the native speakers' language and culture, their belief-intensity and the practices of the conformity is different. If the participants have previously encountered a breakdown in communication with native speakers, they appear to hold stronger beliefs in native norms. They thus focus more on forms rather than functions, and highlight the linguistic features based on their miscommunication experience of the *"incorrect language use"*. This is clearly seen from the participants' viewpoints and reflections of their instructions, especially on pronunciation (see also Appendix A). In the interviews, T.Paris and T.Wanlee recount their similar experiences when the native speaker did not understand what they wanted to convey because of their (unclear) pronunciation. T.Sofia also tells about her experience of speaking on the phone in Australia. After leaving a number, a caller *"hysterically laughed"* at her language expression and asked where she was from.

Extract 8.14 T.Sofia's Second Interview

- 1 T: hhh *the way we can talk like* [native speakers] hhh *a listener can't catch us if* [we]
- 2 *don't see each other's face* hhh *the listener won't know that this person is from a*
- 3 *foreign country* hhh (...) [the listener] *will think that* hhh [we] *are from the same*
- 4 *country* hhh *because* hhh [the way of] *using the language* hhh *it's not different* hhh
- 5 *it's not different* hhh *like* (...) hhh *for example* (...) *my* [experience] *at first* (...)
- 6 *experience which: which* [makes] *me think* *collocation is necessary also happened to*
- 7 *me. Let's say* hhh *where: where there: is I stayed at my friend's house, at that time* [I
- 8 *was] in Australia* (...) *there was a call and I picked up the phone* hhh [we] *talked*

- 9 normally and then he said hhh I'd leave an account number for her hhh so I jotted [it]
 10 down two double one six o four seven hhh double nine eight z zero o two whatever I
 11 jotted down hhh after finishing it hhh I (...) sighed hhh ((sigh)) very long numbers (...)
 12 If I speak it here in Thailand, everyone is okay, understand, clear (...) hhh Oh, the
 13 caller hysterically laughed hhh laughed and said where are you from? (...) This is the
 14 unnatural way of my language use hhh because I use [the language] as a Thai person
 15 hhh when jotting a lot of numbers we'll say oho so long
- 16 I: um:
- 17 T: very long numbers hhh but he hhh thought I was joking, so he's like hhh it's it's funny,
 18 [he was] funny with my language use hhh this hhh very long numbers (...) long:
 19 numbers hhh in, if it's the natural way, right? eh they'll use (...) lots of numbers (...)
 20 right? many numbers whatever hhh (...) But I: didn't think of that. I thought eh [I] am
 21 Thai, so it's like [I] spoke hhh [and] sighed without: thinking of anything at all (...)

Their negative feelings and difficulties of communicating with the native speakers greatly result in their deeply-held belief and intense concentration on students' articulation in language teaching. In many classes, T.Paris and T.Wanlee ask students to read aloud together³⁹ while T.Sofia points students towards "the native speakers' language" as a "natural way" of language usage. Likewise, T.Paris and T.Sofia often share their experience and knowledge about the language usage of the native speakers in class.⁴⁰

Extract 8.15 T.Sofia's Classroom Observation (3)

- 1 T: [sitting next to] a window, right? eh then [there is a] need to (...) say sorry first aw
 2 by using a sentence
- 3 Ss: Excuse me, please. I need to visit a toilet.
- 4 T: eh excuse me, please. I (...) I need to visit a toilet (...) actually, there's a farang friend
 5 of mine telling me that the word toilet shouldn't be used, especially with female
 6 friends. Let's say we are the male, we shouldn't use the words toilet with female
 7 friends. He said to avoid and use what word instead?
- 8 Ss: restroom
- 9 T: ah restroom or (...)
- 10 S: a lavatory
- 11 T: or the lavatory [say the word] in English

³⁹ See T.Wanlee's class in Extract 7.14, Section 7.2.1; and T.Paris's class in Extract 7.17, Section 7.2.2

⁴⁰ While T.Paris mostly speaks from her personal experience when she was in the U.S., T.Sofia shares both direct and indirect experiences of communicating with *farang* (e.g. the telephone conversation as in Extract 8.14 above).

During a class break, T.Wanlee has an appointment with her students as every student has to read aloud their chosen news individually in the formative assessment.⁴¹ At the same time, T.Sofia's students have to see her to perform a selected task. One of three options she offers is speed reading, which individual students have to read a given text aloud within a certain time (e.g. 300 to 500 words in 5 minutes). In doing so, the participants can check whether students can read the text fluently and pronounce the word correctly or not. Their strong focus on the compliance with the native norms in terms of pronunciation can be illustrated by T.Wanlee's explanation of how she assessed individual students' articulation with reference to her marking criteria for the formative assessment.

Extract 8.16 T.Wanlee's Second Interview

- 1 I: *so if [they] read, read, [they came to] see you and [they could] read fluently, [you*
 2 *would] give them five scores like this?*
- 3 T: *[students who could] read fluently and also had a [native] accent would [get] five*
 4 *[scores] hhh if [they] drop down [which] means [they could] read fluently (...) but:*
 5 *[their] accent wasn't exactly a hundred percent [the same] hhh or sort of eighty*
 6 *percent [they would be] at four [scores], but three [scores] were those (...) three*
 7 *[scores] were those in the bottoms (...) some stammer, some wrong [with] right*
 8 *[pronunciation] (...) not pronounce some [of the] final sound sort of this (...) um*

In addition to those learning experiences, the participants' culture teaching practices substantially influences from teacher education and professional development, especially when they were pre-service teachers. If the participants have taken part in intercultural education or culture teaching development courses, they tend to integrate more culture into their language lessons. With the exception of T.David who receives his "TEFL qualification through a company" in South Africa, every participant holds a degree in Education.⁴² However, T.Ranee is the only teacher who took a course on cross-cultural communication in pre-service teacher learning, and it is observable that she explicitly integrates cultural lessons into her language teaching to a greater extent, compared to other participants. This is also shown in focus group interviews with M.2 students in the regular and the SMART programs. Whereas both groups mention T.Ranee's cultural experience in their cultural learning, a group of the regular students takes more time to recall their memories of cultural learning with T.David (see Section 9.1.2). Their sincere reflections affirm T.David's less

⁴¹ The total score of the formative assessment is the sum of four aspects which measure individual students' pronunciation (five scores), vocabulary knowledge (three scores), answering questions from the chosen news (three scores), and punctuality (four scores).

⁴² See Table 2 in Section 6.2.1 for the summary of the participants' teaching qualification, and Appendix A for more backgrounds of each participant's learning and teaching experience.

teaching of culture, but more linguistic aspects in the regular program. Despite his emphasis on students' body language, there are only language criteria in his speaking test (see also Section 7.2.4). This is an outcome of the TEFL course which he is trained "in terms of speaking skills", and hence he directly adopts "the criteria used by ESL English teachers all around the world" to assess his students. Nevertheless, a travel vlog project is a possible consequence of his learning background. In comparison to Thailand where he has "learnt how to cook certain meals", he has more "seminars, and cultural education event days, and cultural awareness days; and they are different public holidays, sometimes for various cultures" in South Africa. Then, he has gained experience of intercultural education, particularly when attending school where there "is very a lot of cultural learning to place"; and he had to "learn about different African cultures" (e.g. Zulu culture and Xhosa culture) due to the primary school curriculum. Besides, he also obtains an art degree in film making, so he "specializes in film writing and directing". In respect of his educational experience, it is no wonder why T.David is the only participant who can give a precise concept of culture (see also Section 8.1.2.2 and Appendix A), and his SMART students are assigned to film and interview the foreign tourists by using "some very interesting film making techniques". That is because the participants' culture teaching practices seem to be truly grounded from a combination of their learning experience.

8.2.2 Teachers' Teaching Experience and Skills

In view of the fact that all participants often justify their present lessons by referring to their past practices, it seems that they achieve their own teaching style, teaching experience, and skills through trial and error. Accordingly, the individual participants' teaching backgrounds have a massive impact on their classroom decisions, especially on cultural teaching practices. For instance, T.David has gained the least instructional experience and skills, and he is also regarded as the only novice teacher because of his approximate three years of ELT experience (see Section 6.2.1 and Appendix A.7 for more details). As reported earlier, his cultural lesson given to the SMART students is heavily different from the regular students (see also Section 8.2.1). Provided that his goal is "to increase students' ability to speak and listen" and he stresses the role of himself in teaching speaking and listening skills in the regular program (see also Extract 8.10, Section 8.1.2.3), his lessons primarily deal with students' practice of "the language focus" (e.g. how to tell time and date) based on the Fifty-Fifty course book. Instead of conducting a test on the content he taught, he nevertheless assesses students on grammatical features for ten points. His obvious reasons are that the test "has been passed down" to him from the predecessors, so he simply follows the previous teachers. He thinks students have gained this knowledge from Thai teachers, seeing that "they've got some decent grammatical knowledge when it comes to writing

and completing sentences” and “they do really well in this test and they have good results which is really good news”.

Moreover, his listening test, displayed in Figure 8 below, contains some cultural information about time and date (i.e. signs of the zodiac, seasons, and important days), but he did not demonstrate what they are in his classes. Responding to the request of explanation, he firstly claims that “it’s not in the unit” before he asserts his attempt “to practice, test, and develop the skill of listening for specific words and specific information”. Hence, the examination is about students’ ability “to listen and identify the spoken word” regardless of their understanding of what that word is (e.g. Independence Day). However, he accepts later that he is not sure if “it might be in their book”, and whether it is probably a good lesson or not. Afterwards, he adds possible “multiple reasons” for not teaching the cultural content; for example, he “didn’t have enough time for that unit” or “the exercise in which it was taught might have been too complicated”.

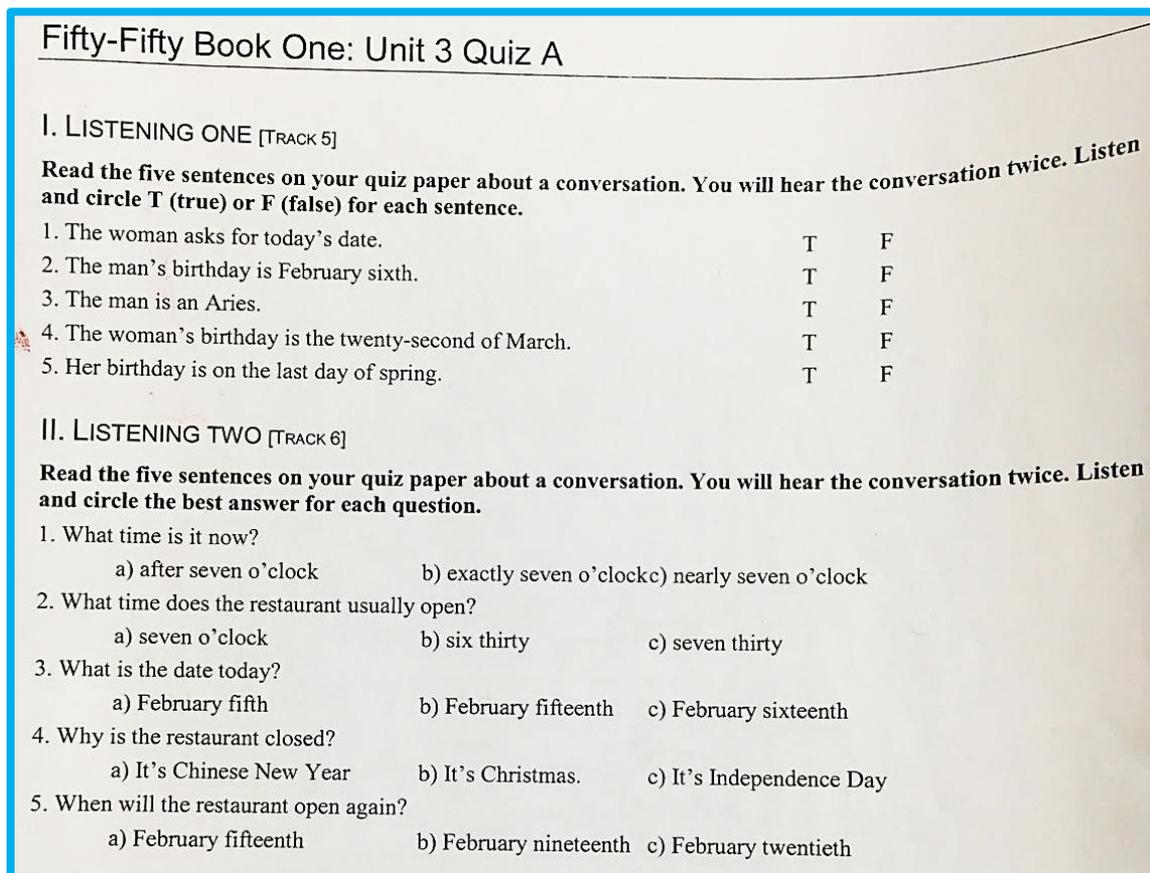


Figure 8 T.David’s listening test

Notwithstanding the fact that he creates and adjusts his own curriculum in the SMART program, he does not similarly suit his lessons to the regular students as he repetitively mentions the irrelevant content in the Fifty-Fifty course book prescribed to him; “for example, a cocktail parties and things that the boys don’t really relate to at this point in time and sometimes those things are

also a little beyond their level". When being asked about this point, it turns out that he "never really considered cherry picking and choosing content that would be more relevant to them" because this is his "second year teaching" at the school, and he does "not want to deviate too much". Nonetheless, it is supposed that there will a perceptible change of his cultural teaching due largely to his self-reflection during the interview. An example in Extract 8.17 is one of his teaching reconsiderations concerned with body language in his speaking criteria, albeit his attachment of the western social conventions (Line 9).

Extract 8.17 T.David's Second Interview

- 1 T: hhh it will be in the future ((laugh out loud)) hhh I think hhh ((cough)) because you
 2 know I'm learning too (...) I'm learning too Nattida hhh you know I'm: experimenting
 3 with a lot of different (...) things with my boys (...) I like to see what works I like to try
 4 new things (...) hhh and: I always like (...) to improve my lessons I always like to
 5 change things improve things hhh and I think that is a very good point (...) I think to
 6 add a section or maybe an (...) it's very own unit in the future (...) hhh perhaps
 7 different cultural practices (...) related to body language things like (...) shaking hands
 8 maybe (...) showing them this (...) naughty finger sign which is something (...) you
 9 know from the west as well I believe (...) I think it (...) it can be a: cultural learning
 10 point (...) definitely (...)

Whereas T.David takes a longer time to recall his memory of what he did in class and he also makes a remark and explicitly develops several teaching, other participants with over ten years of teaching experience show a little change in their teaching methods and activities during the interviews. This is evidently presented that there are different cultural teaching skills between the novice and experienced teachers, as Borg (2015b) asserts the interrelationship of teachers' beliefs about teaching and their experience of practices.

Besides, their highly dissimilar expertise is particularly noticeable in a way they handle with unforeseen circumstances. To give solutions they customized for encountering technical difficulty as an illustration, T.Ranee experienced a problem of the laptop freezing when she asked students to listen to the Stupid Cupid song by Connie Francis⁴³ for the last time. While she was resolving the technical issues of the laptop and the Internet connection, she immediately linked the song's name to Valentine's Day by posting a question, and then offered students the mythological tale of Eros and Psyche which she has learnt in an undergraduate course. In comparison to T.Ranee, T.David spent an amount of time to only fix the Internet trouble in his SMART class before he

⁴³ See her worksheet in Example 6, Appendix K.

finally skipped the first of ten example videos and continued to teach his lesson. As the participants' ability to cope with an unexpected circumstance reflects the levels of teaching expertise, it is unquestionable that the teacher improvisation in class is more visible in an experienced teacher than a novice teacher. In this regard, their teaching experience and skills significantly impact their classroom decisions and cultural instruction.

8.3 Teachers' Personal Preferences

Owing to their restricted knowledge of intercultural education, the participants need to utilize what they have in order to prepare and support their instruction. Subsequently, their learning experience is exploited in parallel with personal preferences to make their primary decision on cultural lessons (see also Section 8.2.1). Since they more or less bring in content and practical resources in their own flavour, they offer students culture and intercultural communication with varying degrees and in a variety of ways. To give an illustration, T.Ranee and T.Nick employ a series of World Wonders for teaching in the regular program, and hence their main material—World Wonders 2 and World Wonders 3—follows a comparable pattern. For example, the course book contains twelve thematic units with lessons which the same characters giving stories in some lessons, and the introduction of each unit begins with a two-page picture and a quiz at the bottom left, but in World Wonders 3, there is also a short text at the top left corner. Since the ready-made material provides cultural content for teachers, both participants can simply use it or add additional contents and material in accordance with their course book (see also Section 7.2.3). As shown in Section 7.2.2, T.Ranee creates her cooking project and gives numerous language and cultural lessons on food regarding a unit of “Food & Drink” in World Wonders 2 (see also Extract 7.22, Section 7.2.4). It is because she thinks *“it’s a good method”* that *“the kids have a chance to do by themselves, from thinking about food to writing the recipe, and they have to speak, too. It combines many skills together.”*⁴⁴ Although she involves her students in learning language and culture through various tasks based on the course book, she touches on the introduction of each unit. That is, she briefly talked about the Japanese macaque monkeys in Unit 7 (see Extract 8.13, Section 8.2.1). In Unit 6, she even left a picture and a quiz on Raramuri people⁴⁵ to teach a story in the next page. When being asked in the informal interview, T.Ranee initially identifies this part as *“just a picture”*,⁴⁶ and she additionally states in the second interview that *“it’s just the introduction of the unit and it doesn’t deal with the inside story, so it was*

⁴⁴ It is noticeable that she likes cooking herself because a student asked her about her food in class, and she also takes two cooking courses (i.e. choux cream and crème brûlée) in the school’s teacher development.

⁴⁵ The Raramuri are the indigenous people in Mexico.

⁴⁶ This is relevant to her clarification on the additional teaching about maple syrup in Section 9.1.1.

skipped. I was hurried.” Her explanations clearly indicate her preference for learning the language via doing activities (i.e. kinesthetic learning) as compared to seeing a picture and answering a short quiz (i.e. visual learning) (see also Appendix A.3).

By contrast, T.Nick pays more attention to the introductory section. He usually spends much longer time to explain pictures in details. The beginning of Unit 5, called “Ambitions”, is a picture of two climbers on a ridge in Alaska with a short description, and a quiz about the first explorer who reached the South Pole. He firstly provided students with another image of a climber in Alaska on the screen, explained the title of the unit, and he read the text before he taught the meaning of vocabulary, translated sentence by sentence, and asked students to see the image on the screen at the same time. Next, he let them guess the answer of the quiz, played two video clips about Alaska to show them “*the coldness of that place*”, and shared his knowledge and personal experience about eating snow in Vermont. Afterwards, he gave them the answer together with presenting a picture of Roald Amundsen on the screen, and he told them “to see the costumes, the sweater, the ski, or the something that protect from the coldest weather in that place”. Finally, he played another video clip “Roald Amundsen through the Northwest Passage with Gjøa”, which he also talked about the Norwegians appeared in the story. All of these are aimed at giving students supplementary information on the snowy places and Roald Amundsen’s biography. In the interviews, T.Nick describes how his disposition towards language teaching has been developed from his own language learning experience and curiosity (see also Appendix A.5). Given that he has “*learnt English from listening to music and watching movies*”, he believes “*the kids want to listen, the kids want to see, and finally they want to listen to our experience most*”. Since “*the kids begin to learn from the picture*”, he agrees about the importance of a two-page introductory image. Taking account of these ideas, he concentrates on preparing and teaching the introduction. He searched for more information from the Internet and “*any interesting video clips*” in YouTube. Then, he connected them to the content and his experience to make his lesson fun as well as to motivate the students to learn. His explanations of the use of video clips in teaching practice are partly shown in the following extract.

Extract 8.18 T.Nick’s Second Interview

- 1 T: *kids don’t learn some [of this content] from, kids don’t learn about a history of a*
- 2 *person, and it just so happens that in YouTube there’s: there’s there’s a told eh:*
- 3 *history of a person which is, which is interesting, wait a moment here (...) and it’s it’s*
- 4 *eh like like old photos and made into animation, right? which: I myself I like sort of*
- 5 *this, because some kids have ability in computer, eh so I want, so I want to push them*
- 6 *forward. Another point is it’s the history (...) when beginning with the history, kids feel*
- 7 *bored.*

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8 I: *um*

9 T: *but if it's the history which there're pictures there's: eh: sort of small information and*
10 *it's short (...) kids have to know about history, who they are (...) where they were*
11 *born, how important they are, why they are history. All these points first, because we*
12 *actually, in real life we don't have to be deep into Thai history because we, that one*
13 *[is] Thai history [which] is about our home, right? eh but this one is, one [lesson] in*
14 *the teaching, so they just know who, what, how, where, how he is.*

15 I: *um*

16 T: *That's it. I think that's it, right? and the video clip is interesting because it's (...) three*
17 *minutes but it gives all everything, and it's interesting, it's not sort of the boring*
18 *history. So I brought it in (...)*

19 I: *Alright*

20 T: *and it made, me, and it made this lesson good (...) fun, this lesson was fun because*
21 *(...) it introduced, it's a warm-up too: too: eh: there're many: [video clips] in the*
22 *Internet and [I] link [them] to [the lesson] which I still (...) because I always tell kids*
23 *that a course book is just a tool. I can bring anything in, but it deals with, but it has to*
24 *deal with that point because some people teach this [introductory section] in only*
25 *two minutes, right? But I think (...) why it is made into two pages (...) right? So I have*
26 *to give importance to it, much because the kids begin to learn from the picture, right?*
27 *and then [I] went into the content a bit, ah summit the summit, after summit the*
28 *summit ah North Pole, right? Ah, let's see in in in in the Internet [if] there's anything*
29 *dealing with this story. [Then] I supplemented it. When there's a small quiz about the*
30 *first person going to the South Pole [and] it's this person, ah let's continue to search*
31 *hhh it's I'm, I also wanted to know how he looked, and why the kids didn't want to*
32 *know how he looked, right? (...) eh (...) then, [I] found that video clip, perfect, that's it.*

In spite of the shared elements of the same course book series, T.Ranee and T.Nick differently exploit the themes of the course book. While T.Ranee focuses more on the language exercise and equips her students with extra language and cultural activities, T.Nick supplies his students with additional knowledge and cultural understanding via various auditory and visual resources. Thus, it is no doubt that their participants' language-and-culture practices are a display of their personality, such as learning styles, learning strategies, and personal interest.

8.4 Conclusion

The chapter provides explanations of the teacher participants' culture teaching practices in details, and hence it discloses that ELT teachers are the linchpin of English language education and

intercultural education as they take a firm leadership role in passing on the language-and-culture knowledge, skills, including their beliefs to students in classroom. In addition, the extent of the integration of culture and intercultural awareness is significantly due to their teaching preparation and classroom decision, and these pedagogical processes are strongly associated with their cognition. Although they generally attach importance to standard language and norms as a successful learning outcome and an effective means of communication, their instruction still varies in the degree to which they emphasise, and how they perceive language and culture. Despite their contradicted views and unawareness, it is also noticeable that their individuality closely corresponds to their cognition and diverse backgrounds, and these interrelationships result in their distinctive culture teaching practices, which in turn contribute substantially to students' learning.

To put it differently, the participants' lack of knowledge in teaching culture and intercultural communication arises from the scant attention of the cultural dimension in English language teaching, teacher education, and training. As a result, their cognition and instructions on culture are apparently derived from their learning experience, teaching experience, and personal preferences. Consequently, what the participants think, what they have gained as a learner and a teacher, and what they are interested bring great variety to their cultural teaching practices. Rather than the simultaneous cultural integration during a teaching process, the more they integrate and apply language-and-culture in their class, the more they learn what and how to give lessons in a professional way. In this regard, cultural teaching is a matter of the individuality, and the ELT teachers become one of the determining factors in English language education and intercultural education. Nevertheless, it is necessary to develop the understanding of the teacher participants' behaviours and perceptions in cultural teaching with the potential impact of the context upon their classroom instruction, as many scholars suggested (e.g. Borg, 1998; Buehl and Beck, 2015). I thus focus my attention on this fact, and then the other factors affecting culture teaching practices will be revealed in the next chapter.

Chapter 9 Contextual Factors

The chapter further investigates the complexities of ELT teachers' teaching culture and intercultural communication, specifically teaching context and educational circumstances, in order to obtain other crucial factors in cultural instruction. Moreover, it demonstrates how students and various aspects of the context are attributed to ELT teachers' cultural integration in English language classroom, including the outcome of students' cultural learning.

In an effort to answer the rest of the second research question, I did not only apply the same methods for constantly exploring the issue from the teacher participants' standpoint, but I also conducted a semi-structured interview with two administrators and four management staff, interviewed eight groups of student participants, and examined several documents and photos from the foreign language department and the school (e.g. the school website and social media), along with the narrative field notes of situations and my research diary. By doing so, I gather a number of environmental factors contributing to the teacher participants' culture teaching practices from many different angles. Then, I classify them into two major factors: classroom factors and wider contextual factors as shown in Table 10.

Table 10 The basic coding table of contextual factors

Category	Codes
A. Classroom Factors	a. Student Factors (e.g. students' interest, language proficiency, cultural knowledge)
B. Wider Contextual Factors	a. School Context (e.g. the school curriculum, policy)
	b. Parents
	c. The Thai Education System (e.g. the national curriculum, policy, university admission)

9.1 Classroom Factors: Bottom-Up Commitment

Whenever all participants go into details about a procedure of their teaching preparation and instruction, it is apparent that they express their determination to enhance the students' learning efficiency, especially in the fun and enjoyable class (see also Section 7.2 and Section 8.1.1). Since the teachers consider what is necessary to teach and whether to adjust lessons to their students in a dynamic teaching process and learning environment, students are a significant factor influencing ELT teachers' decision and culture teaching practices. Thus, it is important to display

the participants' chief concern over the student matter within various circumstances, which cause the dramatic change in their classroom practices.

9.1.1 Student Factors

As presented in the previous chapters, the participants' predominant consideration in planning lessons is to attract attention from students in connection with students' language proficiency, background knowledge and experience. Other students' features, such as age and gender, are also of concern to some participants (e.g. T.David in Section 8.1.2.2 and Section 8.2.2). Regarding their main emphasis on students' acquisition of linguistic knowledge and language skills within the essentialist frame of reference, they mainly teach linguistic features and spontaneously integrate culture as applicable. However, if they give the explicit cultural instruction, they choose the cultural content, methods, material, and they even carry out the implicit assessment, which tend to find favor with students and easily relate to students' daily life (see also Section 7.2). Therefore, it seems that students' interest, language proficiency, and cultural knowledge are respectively dominant student factors in the participants' culture teaching practices.

Nevertheless, the diverse impact of these three factors on ELT teachers' cultural teaching is changeable depending on the educational circumstances. In general, students' interest has the highest position of influence on the participants in cultural lesson planning and during classroom practices. In the meanwhile, students' language proficiency basically affects the participants' decision on the intensity of cultural integration through language teaching. For instance, T.Ranee pays much regard to students' interest. Therefore, she pursues the cultural matter directly and indirectly through her language teaching procedure, and she often responds to the students' emergent inquiry in class (see also Extract 7.20, Section 7.2.3).

Extract 9.1 T.Ranee's Classroom Observation (5.2)

- 1 T: *leaves, the answer [is]:*
- 2 Ss: *e*
- 3 T: *e, what kind of leaves can you see in the picture?*
- 4 Ss: *Maple*
- 5 T: *Maple (...) eh what do you know about Maple?*
- 6 Ss: *Maple syrup / syrup*
- 7 T: *Maple syrup (...) What is it? What is it used for?*
- 8 Ss: *Canada / for selling*
- 9 T: *Canada any any countries else for Maple syrup?*
- 10 S: *no*

- 11 T: *Really? There's no maple syrup in other countries?*
- 12 Ss: *[I] don't know / (xxx) America*
- 13 T: *Is it in Japan? (...) America ah there's [maple syrup] in the USA*
- 14 S2: *Is that because it's next to Canada, Kru?*
- 15 T: *yeah [they are] next to [one another] (...) what eh how can you taste what taste can*
- 16 *you get from the maple syrup?*
- 17 Ss: *sweet*
- 18 T: *sweet (...) is it the same as the: honey?*
- 19 Ss: *no*

In the interview, she explains how she surveyed all students' needs informally before she prepared her cultural lessons (e.g. the cooking project). She further speaks briefly about a Room 2 student who is curious and keeps seeking a chance to ask her about her life in the U.S. since the first semester.⁴⁷ Providing that her students are inquisitive and enthusiastic about learning of culture, she thus confirms that if they had not raised the issue about maple syrup when they saw a picture of red leaves in the vocabulary lesson, she would not have told them about her Vermont experience because *"it's just a picture of maple leaves."*⁴⁸ Considering the students' language proficiency, she nonetheless clarifies how she chose material to teach explicit cultural lessons. According to many years of cultural teaching experience, she *"has tried to find a [video] clip with the subtitle [provided] below"* in teaching preparation because she knows that *"in a class, there're mixed-proficiency students"* and *"some kids have very good English skills, but there're also kids whose English skills aren't quite good, not good listening skills"*. Whilst her explanation demonstrates how students' interest and language proficiency lead to her adaptation of cultural teaching, it also discloses that students' interest can mark some turning point in ELT teachers' culture teaching practices. Owing to their accumulation of positive attitudes towards involving cultural instruction (see Section 8.1.2.3) and cultural teaching experience, a few of the participants continuously bring in more cultural content and material, especially when there is no time pressure—they can possibly complete the language content of the subject in time.

Without time constraints, however, T.Wanlee is an extreme case because she specifically offers overt cultural instruction to only high proficiency students, compared to the other students in the same program whose cultural lessons tend to be taught implicitly. In reference to her unshakeable beliefs of the English and culture attached to the native teachers (see Section 8.1.1), she assigned high proficiency students to write an English poem in an integrated project in the

⁴⁷ He is also one of the student participants in a focus group interview.

⁴⁸ This is relevant to her personal preferences as presented in Section 8.3.

first semester. This serious issue reveals from the focus group interviews with M.1 students⁴⁹ about their language and cultural learning. On the one hand, a group of the Room 5 students truly indicates the less extent of cultural learning in T.Wanlee's subject; but they positively assert that they have learnt many linguistic aspects (e.g. vocabulary and grammar), together with knowledge and mind enhancement from reading various news and listening to T.Wanlee's personal experience occasionally shared in class. On the other hand, when another group of M.1 students states an opinion on using games in language learning in T.Teresa's course, they accidentally cite an example of how they use words and idioms they have learnt in their daily life and in writing a poem about reducing global warming in T.Wanlee's task. In the later interview with T.Wanlee, she affirms that groups of students were required to write a short poem in the first semester because she wanted them to know that "*there aren't only poems in Thai, but also in English*". Then, she "*just taught about a rhyme in the final positions which is the easy poem, not even taught Haiku*". She continues measuring her lesson against the preceding one in a gifted program⁵⁰ which she had taught students about various kinds of poems, including a poem writing assignment based on a form of Shakespeare's sonnet. Nevertheless, the informal interviews expose that she gave the poem instruction to only two high proficiency classes—the Room 7 and Room 8 students, notwithstanding the fact that she has a claim to no difference between the Room 5 and Room 7 students' language ability, but there are no extra activities for the Room 5 students because of a limited amount of time.⁵¹ The unequal amount of cultural product and different cultural methods within the cross-cultural approach given to each class can well reflect the contribution of students' English skills on her culture teaching practices; and it also shows that students' language proficiency can possibly lead to an increase and a reduction in ELT teachers' cultural instruction.

In comparison to normal situations, it can be seen during irregular teaching circumstances that students' language proficiency detrimentally affects the participants' classroom practices of the English language and culture. In the latter half period of the data collection, there are a large number of the class cancellations because of many unplanned and unscheduled school activities, an influenza epidemic in Bangkok, and particulate air pollution in Thailand (see Appendix G). Consequently, the participants substantially reduce their planned language-and-culture activities,

⁴⁹ All M.1 students learn T.Wanlee's subject, but the Room 5 students are selected as the participants in the focus group interview due to the class observations. Two groups of student participants from T.Teresa's subject are a combination of students from Room 7 and Room 8. One class contains SMART students, and another one is the top of all classes. Thus, these two groups of student participants are very likely to have higher proficiency, compared to the Room 5 students.

⁵⁰ The school has replaced a gifted program with a SMART program since three years ago.

⁵¹ I once observed T.Wanlee's instruction in Room 7 where she provided students with many activities. Her method applied to teaching the Room 7 students is significantly different from the one she previously used in teaching the Room 5 students, so this becomes a question in the informal interview after class.

rush to keep up with marking of formative assessment, and increasingly focus on giving a summary of the linguistic content to meet the final exam date. When being asked about their cut-off cultural lessons or a fewer degree of cultural practices, most participants state their insufficient time, their need to complete the language content, and their attempt to make time to compensate for the shortened semester time, so that they can cover the curriculum subject areas adequately, and assess their students' language learning for grading in time. This can be illustrated by T.David's clarification of why he did not apply his specified "role model project" with the regular students in lower secondary level in order to teach them to "see how widely used English is" and "how important English's role is in the business world that we live in today"⁵² (see also Appendix I.1).

Extract 9.2 T.David's Second Interview

- 1 T: I would have loved (...) to have done the role model project (...) but (...) and the
 2 material's there I've got the material but (...) I took a look at the amount of time I had
 3 hhh I took the cancellations (...) into consideration? hhh and I've just made the
 4 decision: (...) not to (...) I would have not got my scores in hhh there would have been
 5 some students where (...) I think I saw (...) in fact (...) I saw the one *Mattayom* 3 class
 6 (...) I think twice (...) this year (...) maybe once (...) so if I did that project I don't
 7 believe that I would have been successful purely: because I didn't have enough time
 8 (...) would I've liked to have done? I would have liked to have done (...)
- 9 I: so (...) you (...) made the plan (...) of doing this project but because of the time
 10 T: time constraints Nattida (...) I would have loved to have done (...) the project hhh I
 11 did this project with the first time with my *Mattayom* 4 and 5 students, upper
 12 *Mattayom*? hhh: and they did so well that was a big success (...) you know they: went
 13 and found role models that they really like
- 14 I: uh huh
- 15 T: sportsmen (...) businessman and: (...) ah: they had to: (...) collect (...) specific
 16 information put it onto a poster and then present (...) (that was a way the) speaking
 17 comes in (...) present that information (...) to me (...) hhh I would have loved to have
 18 done it (...) perhaps next year now that I know ah that perhaps hhh it's not a good
 19 idea to do a project around December January (...) it's a lot of things happening lots
 20 of things happening hhh: ah: so it's just I think (...) (here this) school is different right?
 21 (...) and: (...) this school's dynamics I'm still learning (...) s and now I think a more

⁵² This is relevant to his previous teaching experience as an English trainer in a private English tutoring company. Since he had taught business English in many different businesses in Bangkok, he thinks it is extremely important for Thai people to learn English (see Appendix A.7).

Chapter 9

- 22 appropriate time will be (...) as soon as the school starts (...) cause then you've got
23 time you can deal with delays (...)

In spite of his experience and skills of teaching a project (Line 10-13), his reflection shows how the unexpected circumstances in the school context have an influence on his classroom decision and concern over students' assessment of language proficiency (Line 3-8), which also bring him more teaching experience in managing lessons (Line 20-23). As all participants have to adapt their language teaching in order to handle with a rapidly changing teaching environment, these time constraints in combination with the washback effect of language assessment (see also Section 8.1.1, Section 8.1.2.1, and Section 9.2.3) adversely affect not only ELT teachers' teaching effectiveness, but also students' learning of both language and culture. Therefore, the lesser extent of cultural learning in the second semester is obviously reported by groups of the regular students. Whereas the M.2 students put their feelings into words about T.Ranee's unavailability of cultural teaching and T.David's testing because of limited learning hours, the M.3 students address T.Nick's main concentration on the O-NET and grammar due to a tight schedule.

In addition to the lack of time, the M.2 regular students have additional reason to believe that T.David cannot integrate much cultural content into their class in the second semester, despite their pleasure of cultural learning and their wish to learn more culture with him. One of the students comments that *"if Kru [David] added the cultural content and then he similarly taught in a slow way like everyone regularly understood, [it] would be okay still. But if it were added and Kru farang [T.David] didn't teach slowly, some people possibly could not catch up the lesson. That caused trouble"*. Hence, students' language proficiency becomes a compounding factor in ELT teachers' cultural teaching, and its influence needs to be considered further in relation to teaching context. Irrespective of the different programs and grade levels, however, it is remarkable that both the teachers and students share a common view of language-and-culture teaching and learning. Whether they are interested in the cultural aspect or not, they put considerable emphasis on the linguistic competence. As a result of their primary focus on educating and assessing the language, cultural lessons are much lessened. Instead of students' interest, the degree of teachers' cultural integration relies on how much time teachers have on their hands, and how well students can achieve the desired linguistic content and learning outcomes of Standard English skills in this regard.

Apart from the first two components, it is noticeable that during a dynamic teaching process, students' cultural knowledge and experience can draw the ELT teachers' attention to the cultural dimension to some extent. Even if culture has inferior status in English language classroom, all participants see the importance of cultural knowing and understanding in their teaching, and they

generally use the casual observation to assess students' cultural learning (see also Section 7.1.3 and Section 7.2.4). Therefore, this spontaneous cultural integration is extensively based on students' performance or reaction, particularly when there is a sign of cultural knowledge inadequacy among students. Since the participants usually have a very ad hoc approach to facilitating students' language-and-culture learning, they add additional information in reference to their cultural knowledge and personal experience (see also Section 8.2.1 and Section 8.3). Subsequently, the cultural content is instructed for the most part in an implicit and rough way. For example, when T.Sofia found that some students could not tell the appropriate interpretation of "I'll give my finger crossed" in the given situation—going in for a job interview (Line 6-10), she demonstrated a gesture of crossed fingers (Line 7-9) with a short explanation of the two different meanings: wishing someone's luck and telling a lie (Line 13-17).

Extract 9.3 T.Sofia's Classroom Observation (2)

- 1 T: *What is the situation? (...) Where are they?*
- 2 S: *[A person] A (xxx) go go in for a job interview*
- 3 T: *go in for a job interview tomorrow. Then, what does his friend, B, say? good for you*
- 4 *(...) good for you then ((look at the screen)) what does he say next? ((point at the*
- 5 *screen)) (...)*
- 6 Ss: *I'll keep my finger crossed / guess, guess, I'm just guessing.*
- 7 T: *Hah? (...) I'll keep my finger crossed, right? What does it mean? ((cross her fingers))*
- 8 *This is a gesture, finger crossed. If you say if you make this gesture, what does it*
- 9 *mean? What is the meaning of of this body language?*
- 10 Ss: *tell a lie / wish you luck*
- 11 T: *It means ((nod)) good luck. Yes, good luck. [You are] right.*
- 12 Ss: *((cross their fingers))*
- 13 T: *Ah, actually [there is] another meaning when we're lying, right? When we're lying,*
- 14 *we will cross fingers at the back, right? Ah, this this but actually [there is] another*
- 15 *meaning another meaning of when we'll say good luck, we'll do this symbol which is*
- 16 *body language (...) [its] meaning is good luck ((walk to the table)) so the answer of*
- 17 *this question [is] I'll give my finger crossed.*

In the second interview, she laughingly states that she did not intend to teach about body language. As "it was just in the content", she happened to supply details for the students to know that "if people do not talk, they will also use this [gesture] to signal good luck" (see also Section 8.1.2.3). Her explanation underscores students' cultural knowledge and experience as a contributing factor in the classroom decisions on cultural practices.

9.1.2 The Students' Cultural Learning Outcome

Despite the fact that the individual teachers explicitly adopt dissimilar cultural teaching methods and activities during the semester time, it nonetheless appears from the focus group interviews that the students' real cultural learning outcome is possibly different from the teacher's expectation (see also Section 7.2.1). When all groups of students are asked to report on their cultural learning before watching the stimulated material, it is much in evidence that many students neither notice a cultural lesson nor remember much cultural content, particularly when an implicit cultural method is applied. In this case, despite T.Sofia's aim of boosting students' cultural understanding, the M.2 IEP students only realise that they have learnt "situational expression" and "culture related to the language", but they are unaware of her supplementary cultural instruction. It is because they perceive it as the language lesson on idioms, rather than the cultural lesson on hand gestures in different contexts. When one student simply sees crossed fingers as same as another vocabulary for communication, another student even believes that "this [one] *Kru* taught in class is like idiom. It's not body language, because if we really [do] ((cross his fingers)) to people, they won't understand what it means". As displayed in the following extract, even though the students think it never hurts to acquire cultural knowledge for possible future reference and the understanding of others (Line 5-9 and 16-17), they do not see much importance of teaching culture and intercultural communication in class (Line 2-3) since they believe they mostly learn culture outside class, especially from searching the Internet (Line 13-14).

Extract 9.4 Focus Group Interview with M.2 IEP Students

- 1 I: *Is it important to learn this [culture and intercultural communication] in class?*
- 2 S1: ((whisper to S2)) *(not important)*
- 3 S2: ((smile)) *maybe: it's not much: important but it's like, it's good to know*
- 4 I: *It's good to know (...) it's not much important, [but it's] good to know because*
- 5 S2: *(...) it's like (...) like (...) how [I should say] (...) it's it's not it's, it isn't necessary to, I*
- 6 *think it's not necessary to know like I mean what it is, not like, to know roughly, just*
- 7 *for being usable [in communication]*
- 8 I: *to know for being usable (...) ((nod)) what do others think?*
- 9 S3: *(...) understand their culture and, sort of our culture like the previous question:⁵³*
- 10 I: *understand: their culture and our culture*
- 11 S3: *it's to understand each other like this*
- 12 I: *understand each other ah (...) what do others think? (...) Is it important? ((look at S1))*

⁵³ Previously, students were asked for their opinion about intercultural education in English language classroom and the development of communication.

- 13 S1: (...) *eh* (...) *it's important to some extent, like, it's important to some extent, but: I*
 14 *think [learning] outside class is possibly eh the most effective*
 15 I: *um* ((look at S4))
 16 S4: (...) *(I think) if we know, it will: be general knowledge we may: be able to use: in the*
 17 *future*

Therefore, when the students are asked whether they search for more information based on culture provided in class, one student expresses himself as “a crazy person” who did that. While he says “[I did it] *sometimes, sometimes like that day [I was] crazy, sometimes [I was] free, sometimes [I was] crazy, then I continued searching*”, other three students laughed or smiled.

In striking contrast, the learning result of more overt cultural instruction is obvious. For example, a group of the M.2 regular students can recall the lesson more quickly and more of what they have learnt, especially in T.Ranee’s class (see also Appendix I.3). In answer to my question on cultural learning, they firstly tell me they have learnt culture in social studies subjects, so I ask them whether they have learnt culture in any English subjects or not. They reply me immediately that T.Ranee has taught them “*culture related to the language*” and cultural practices in many festivals (e.g. doing trick or treat and dressing up in Halloween Day, and the real meaning of Christmas). Afterwards, they actively give me more cultural products (i.e. food, places, school life and the educational system) they have learnt from the World Wonders course book, plus T.Ranee’s “*direct experience*” about “*living with an American host in the countryside*”. In T.David’s classes, however, they bring back his correction of their mispronunciation (i.e. beach). Then, they mention his explanation of gestures from foreign culture based on pictures in the Fifty-Fifty course book, and also his instruction on different ways to tell the time in the first semester. Concerning T.David’s response in the first interview, I put the same question to them again, but it is more specific this time. Although they report that he has never taught about festivals, his teaching of cultural product (i.e. places) eventually emerges from their memories. That is, they were asked to choose the multiple choices via playing Kahoot!⁵⁴ (e.g. “*Where was Teacher Dave born?*”). If the majority of students got the wrong answer, “*Kru would tell the fact*”. Whereas they perceive the cultural content as “*general knowledge*”, the lesson seems to grow their basic cultural awareness as one of the students “*previously thought Kru was from Canada*” because of T.David’s “*appearance*”; and he also understood that the South Africans were “*black*”.

Indeed, the M.2 regular students’ instant feedback significantly refers to more awareness of their own cultural learning, compared to other groups of the student participants. Even though they

⁵⁴ Kahoot! is a game-based learning platform (see [the Kahoot! website](#) for more details).

similarly hold widespread beliefs of the standard language, the limited concept of culture, and the inseparable language-and-culture relationship within the national boundaries, the majority of students still express a keen interest in learning culture as well as positive attitudes towards intercultural education to a greater degree (see also Section 7.2.3).

Extract 9.5 Focus Group Interview with M.2 Regular Students

- 1 S6: *Because (...) the grammatical content if (...) it's: (...) from World Wonders, it's (...)*
- 2 *lesser or like in daily life it's: quite very less [to get the grammatical content]. If*
- 3 *learning here [in worksheets], it's possibly sort of being able to learn more grammar.*
- 4 I: *You mean, you think grammar should be learnt more in class (...) because the World*
- 5 *Wonders contents you can (...)*
- 6 S6: *learn outside class*
- 7 I: *learn outside class*
- 8 S6: *or when talking to farang*
- 9 I: *or talk to farang, alright ah, for students who prefers learning from World Wonders,*
- 10 *why do you think so?*
- 11 S1: *fun*
- 12 S3: *it's fun [[and Kru*
- 13 S1: *fun and [[like I want, if if*
- 14 S4: *[[It's easy, Kru.⁵⁵ It's easy.]]*
- 15 S3: *it's usable*
- 16 S1: *Yes*
- 17 S3: *it's usable because*
- 18 S1: *and if [I] learn, I want to learn like [I] want to remember*
- 19 S3: *Yes*
- 20 S2: *I've got new words and culture [[of foreigners, too*
- 21 S3: *[[True]]*
- 22 S4: *((nod))*
- 23 S1: *like World what, grammar if [I] don't want to learn, I won't quite remember.*
- 24 I: *Wait, the word usable, what do you use it for? What is it for?*
- 25 S3: *for talking*
- 26 S2: *communicating*

⁵⁵ As I was a participant-observer outside class, students perceived me as one of teachers of the school. Hence, they called me by title (see Section 6.2.2 and Section 6.3.2 for more details about gaining access and my role in the fieldwork).

Likewise, in the classroom observations, most of them give preference for learning the lessons from World Wonders 2 rather than grammar lessons.⁵⁶ That is because they think they have gained new vocabulary and more knowledge—“*foreigners’ culture*”—which is more fun and useful in communication (Line 11-26 in the extract above). Due to their thirst for deeper knowledge, some students address their personal cultural exploration as they continue searching the websites based on the cultural content they have learnt in class (e.g. festivals).

Extract 9.6 Focus Group Interview with M.2 Regular Students

- 1 I: *This [cultural content you have explained] is what you know: or you’ve searched or*
- 2 *you’ve learnt in class*
- 3 S2: *[[I’ve learnt in class*
- 4 S4: *[[I’ve learnt in class]]*
- 5 S1: *something I’ve [[searched by myself*
- 6 S3: *[[I’ve learnt in class, plus searching]]*
- 7 I: *plus searching (...) what makes you want to search?*
- 8 S2: *Because learning in class and then I feel: hey the history isn’t just this, it’s not just*
- 9 *eating turkey, but the history is more profound than that. This makes me want to*
- 10 *know more.*
- 11 S1: *Then, searching for festivals [[it’s sort of experience*
- 12 S2: *((nod))*

Moreover, when students from other focus groups, namely M.2 SMART students and M.3 regular students, talk about teachers’ cultural experience, it is remarkable that some of them mention T.Ranee in passing also.

Extract 9.7 Focus Group Interview with M.2 SMART Students

- 1 S6: *[[it came]] through the test and he [teacher] explained again what it was.*
- 2 I: *Oh:*
- 3 S6: *what this joke meant*
- 4 S2: *((laugh)) [[like it’s especially for Saint Patrick*
- 5 I: *[[it’s only once you can remember that there was]] ah ((look at S5))*
- 6 S5: *eh: there’s some [culture in class] like what he’s said Teacher would ah share*
- 7 *experience he has in a country that is his language, some like this*

⁵⁶ In class, T.Ranee once told the students that they would continually learn grammar in the worksheets. After they finished the grammatical lessons, they could get back to the course book. Then, the students became obstreperous, and they frantically explained her why they preferred to learn lessons in World Wonders 2.

Chapter 9

- 8 I: *Your Teacher here is is Teacher (...) in [the] IEP [program] or you mean Teacher Dave*
9 *or*
10 S5: *Both of them.*
11 I: *Oh, both of them.*
12 S6: *Can [I include] Teacher Raneer?*
13 I: *yes, you can include all [ELT teachers].*

In sum, students and a dynamic teaching environment can attribute to the continuous improvement in the ELT teachers' culture teaching practices. Regarding students' interest, language proficiency, cultural knowledge and experience, the teacher participants give their attention to support students' learning of culture and intercultural communication; and they thus gather their own cultural teaching experience and skills in a sense. Nevertheless, their consideration for students' language achievement under unexpected changing circumstances can lead to a massive decrease in their cultural instruction; they cut back on the time they spend teaching some details of the language content and extra cultural activities, on account of educating and grading only the linguistic elements required by the school curriculum. From this reason, it is necessary to further examine the teacher participants under the wider context, and it becomes my emphasis in the following section.

9.2 Wider Contextual Factors: Top-Down Commitment

It is demonstrated so far that although the ELT teachers' lessons and materials are well-thought out and well-prepared, students' interest and responses in class as well as unforeseen circumstances are sometimes beyond what the ELT teachers have planned. Hence, their class decisions are on an ad hoc basis, and last, but by no means least, they have to draw their knowledge and personal experience as a quick-fix solution and supporting material, if applicable. On top of modifying their instruction to suit students' learning within different classroom context, the ELT teachers also cope with many other aspects of their profession outside class, which are mainly comprised of the school, parents, and the educational system.

9.2.1 School Context: The Curriculum and Policy

It is apparent that the school curriculum and policy have a substantial effect on ELT teachers' teaching of language and culture, and the school context can increase the tension on English language education, especially when the school administrators and the management staff share a passionate belief in the standard language ideology through their administrative practices. According to the interviews with two administrators and four management staff, they are of the

same opinion of the great importance of the English language, particularly for communication with foreigners. As a result, the school's English language curriculum is made on the basis of developing students' language skills, so that the students will be able to use the language for fluent communication, further education, and future career, including life progression.

Extract 9.8 The Deputy Director of Academic Affairs' Interview

- 1 DD: (...) *if talking about the present [English is] very very important (...) because English*
 2 *communication is necessary even in daily life hhh um because [it is] necessary for the*
 3 *new generation to have [the language skills] (...) so it's enormous important (...)*
 4 I: *so what is the school's goal for teaching English language to students?*
 5 DD: *hhh the school's goal is: the school expects that when every kid hhh finishes the*
 6 *school, [they] can communicate in English (...) not just only: can [communicate], but*
 7 *can do well also hhh but: to what extent it will be good, [it] depends on each*
 8 *student's potential which is different*
 9 I: *The word, communicate well, in your opinion, what kind of communication do you*
 10 *think it is good?*
 11 DD: *hhh well: (...) use (...) when: going outside, meeting foreigners, sort of (...) [they] can*
 12 *communicate (...) hhh understandably (...) can communicate hhh and: not only the*
 13 *communication with foreigners hhh even: going: to [have a] career (...) like [in] the job*
 14 *interview, whenever, when working [they] have to use lots of English, they have to be*
 15 *able to communicate (...) [it] is [to communicate] well (...)*

Notwithstanding the programs, the school thus provides students with the English subjects instructed by both Thai and foreign ELT teachers. With reference to the school curriculum, the total periods of language learning in two programs are equal, but the proportion of learning with foreign teachers to Thai teachers in each program is different (see Section 6.2.1 for more details). Compared to the regular students who mostly learn the language with Thai ELT teachers, the IEP curriculum states that students receive "skills-based communicative English" (i.e. reading, writing, listening, speaking, grammar, and vocabulary) with "native speaking teachers who are able to bring out the best in each student" in "small class size", which "permits students to receive individual attention and opportunities to practice English as they learn it". Since the curricular objectives are "to encourage students to be active and constructive in using English as a tool to, seek knowledge and to interact effectively with others at school, and later, in the broader world-community", it can be inferred from the IEP curriculum that the school perceives learning with the native ELT teachers as better language practices. Although it seems that the school extends a curricular choice in English language education for the students, the school administrators have

increasingly stimulated the expansion of students' learning with the native teachers in the IEP program through their policy.

Extract 9.9 The Director's Interview

- 1 D: *Previously: we (...) [students] learnt English (...) ah: with teachers: (...) both Thai and*
- 2 *farang teachers but now we've changed (...) like [we] force everyone to take the IEP*
- 3 *curriculum. Everyone must learn [with the foreign teachers] hhh In the past, we didn't*
- 4 *didn't force [them]. Now we force everyone to learn like this, so (...) every day,*
- 5 *perhaps every day, at present, every day they have a chance to meet foreign teachers*
- 6 *hhh use more English every day, and then it is seen that hhh when they use (...) [the*
- 7 *language to] communicate every day, it makes their language skills better (...)*

Pro-native speaker beliefs are consequently mirrored in the employment criteria when applying as foreign ELT teachers. In the website, the school "only accepts teachers who are native English speakers from The United States, Canada, The United Kingdom, Ireland, Australia, New Zealand, or South Africa". However, the interviews with the management staff show the school's serious attachment to native-speakerism and monolingualism. In the actual employment, the Learning Stage 3 coordinator addresses that the human resources head has "made that criteria" for the South African applicants to have a TOEFL certificate to ensure that "at least they are good enough at English and their English wasn't like really their second language". Furthermore, the head of the foreign language department reveals that the school executive would "*not get more Thai [ELT] teachers*".

Despite the school's communicative aims and the use of English in the reality, the shift of the curriculum and the policy clearly reflects the strong "foundational tenets of ELT" (Phillipson, 1992) and the considerable prestige of native speakers embedded in the cognition of the administrators and the management staff from the very beginning. Hence, when being asked about cultural teaching in an English classroom, all of them express the interrelationship between English language and culture based on native norms. For instance, the director sees that "*it's not enough [to learn only vocabulary used in daily life and grammatical rules], but there should be idioms and slangs integrated [into English teaching every time]*" in order to "*deepen the language usage to be more comprehensible*" and "*increase the understanding of Thai people about farang in communication*". Therefore, ELT teachers "*should have deep knowledge of that culture*". Even if teachers "*are teaching [English] in Singaporean context, they should have some knowledge and understanding of Singaporean culture*". In addition to his mismatched views of teachers' rigorous cultural knowledge for teaching the adjustable cultural content within the changing context, he confusingly addresses that the school is primarily founded by the Americans, so "*in theory the*

students learn the American context, but in reality it is mixed between British and American [Englishes], which is also the problem [of the different language standards, such as in the competition]”. Whereas he thinks intercultural education “shouldn’t be ignored”, he admits that “the school doesn’t stress the importance of this aspect or much impress upon the teachers. It’s like the school gives freedom to the teachers to teach”.

In spite of contradictions within their cognition, it is noticeable that their administrative practices are in line with the standard language ideology ingrained among them, and accompanied by the inseparability of language and culture in an essential notion. However, it is obvious that the administrators’ beliefs of English language education are shaped from their experience in language learning and using, including a communication breakdown with native or non-native speakers of English, as illustrated in the extract below.

Extract 9.10 The Director’s Interview

- 1 D: Like the *accent*, sometimes we say it’s not important, not important (...) okay, you can
- 2 say so, but it shouldn’t be overlooked eh because it can sometimes make the meaning
- 3 change or (...) *farang* don’t really understand, like a word *mile*⁵⁷ two miles three miles.
- 4 I talked to a *farang* and he didn’t understand what *mile* was. When he got it, [he] said
- 5 oh: *mile*. It’s, there has to be an *el* [final] sound pronounced also, but I didn’t
- 6 understand why I had to [pronounce] the *el* sound hhh because when [my] teachers
- 7 taught, they didn’t teach about pronunciation, this rule of mixing words (...) and they
- 8 didn’t, sometimes *Thai* teachers don’t tell [the students] that when *farang* pronounce
- 9 [a word], they pronounce every [sound in a] word, but it isn’t like, it’s not similarly
- 10 [pronounced] like a word in *Thai*. *Thai* people can cut [the sound of] a word.

Concerning their personal experience and the restricted notion of culture, it comes as no surprise why native speakers are highly regarded as proficient communicators in English and good English teachers who can offer the students deeper language-and-culture lessons, particularly of “*the correct accent*”. As a result, all prospective students are required to take the IEP curriculum with the intention of promoting and intensifying language learning. Most students currently participate in the IEP program in which they chiefly learn the language with native teachers; and they supplement their grammar in parallel with some parts of reading and vocabulary by Thai teachers (see also Section 6.2.1). Subsequently, the Thai ELT teachers’ role in English instruction is decreasing as the regular program exists in only a few of M.2 to M.6 classes. In this respect, the ELT teachers are prescribed what to teach in relation to their English nativeness, and native

⁵⁷ He pronounces this word with the Thai accent—no final consonant as /maɪ/.

speakers are supposed to be in a position to thoroughly pass on their language and culture in English language classroom.

Extract 9.11 The Head of Academic Affairs' Interview

- 1 HA: *Thai teachers feel that they have a small amount of [teaching] time hhh so the*
- 2 *[cultural] thing that can happen is (...) probably it rather comes from foreign teachers*
- 3 *hhh but if asked whether there're any school acti (...) activities identifying and*
- 4 *promoting culture (...) it may be a Christmas festival, which is not associated with*
- 5 *language [education] (...) hhh [it] maybe associated more with religion.*

Besides language-and-culture learning inside class, the school executive has additionally advocated maximum exposure to the language and culture through other school policies, which also show their firm attachment of the language ownership to native speakers. In response to which way the school supports students' learning of culture and intercultural communication, the administrators and the management staff (except the head of academic affairs) give several examples of school projects. However, they chiefly state the projects of going to foreign countries, particularly the Inner Circle. For instance, "a Foreign Classroom Project" for students interested in learning in either Australia or New Zealand for a semester or an academic year; and "a Summer Camp" for students going on a trip abroad for a month (e.g. the U.S., New Zealand, England, and China). Furthermore, they similarly report that in some projects, the school gives teachers the opportunity to be abroad for "practicing the language, broadening their mind, and learning culture", apart from other in-service development programs (e.g. a seminar, a workshop, and a staff field trip) observed in the last month of the semester (see Appendix G). Nonetheless, although the school runs a separate training session for all Thai and foreign teachers once a year, it seems that intercultural education attains a low rank of priority in the school's professional development as the director remarks that other educational issues "are more necessary" for the teachers to attend. As a result, every Thai teacher participant (except for T.Paris) does not mention the school's training course of Western table etiquette provided many years ago when they talk about their professional development (see Appendix A). The advocacy of pro-native speaker beliefs and the lack of internal and external teacher training on intercultural education cause the limitation of both Thai and native teachers' professional knowledge. This issue combined with a problem of paying for their own cultural supplies discourage the teacher participants (e.g. T.Ranee in Appendix A.3) from teaching culture and intercultural communication.

Given that the cultural dimension is neither stipulated exactly in the program of instruction nor implemented in policies, it becomes an optional content for the individual ELT teachers even if a

course book contains the cultural section. Then, there is the scarcity of intercultural education in practice. To put it simply, during the interviews, many of the participants address their infrequent culture teaching practices owing to their particular instructional emphasis in the school curriculum. T.David owes a duty to supply speaking and listening in the regular program (see also Extract 8.10, Section 8.1.2.3; and Section 8.2.2), and he leaves his Thai colleagues teaching other linguistic skills and features (i.e. reading, writing, and grammar). At the same time, the Thai teacher participants only claim responsibility for teaching grammar or reading comprehension for the IEP students⁵⁸ seeing that language communication skills have been handed over to other native teachers' charge. On the other hand, the Learning Stage 3 coordinator states during giving the teacher applicants a brief concept of the IEP curriculum that it depends on the native teachers whether or not the section of "Culture in Mind" will be used in class, notwithstanding the fact that the English in Mind coursebooks contain culture in every other lesson. That is because they need to keep sight of their priority over "making sure the students can communicate" and handling "formative and summative grades" for six different language aspects. Without awareness among the administrators, the management staff, and the ELT teachers, this sense of obligation creates a vacuum in teaching of culture and intercultural communication; and the language content holds more attention than the cultural lesson which tends to be integrated into English language classroom, if preferred or possible. The native-based curriculum and monolingual policy finally lead the majority of students into the strong preference for native speakers and insufficient intercultural awareness (see also Section 8.1.1, Section 8.1.2.2, and Section 9.1.2).

Irrespective of the direct impact of the school curriculum and policies, some participants successfully launch the cultural lesson, albeit based on the native norms and western conventions. However, it is observable that the participants' culture teaching practices are indirectly influenced by the school context. A clear illustration is their integration of Christmas into their English language course. According to the school's philosophy, the school "is founded on Christian principles", so Christian education is a significant element of the school curriculum and policy.⁵⁹ Since Christmas is the key holiday time and event of the school, the school places strict orders on class decoration for the Christmas celebration, plus other religious activities. Provided that all participants (except T.David and T.Nick⁶⁰) are homeroom teachers who are

⁵⁸ Although Thai ELT teachers get only one period to teach the IEP students, they want to adapt the lesson to accommodate their students, and then they prefer not to use ready-made material. Thus, they create their own lessons and material by themselves. This teaching preparation becomes one of their increased workload.

⁵⁹ All students have to learn about Christianity two periods a week, apart from attending other Christian activities during the whole academic year.

⁶⁰ It is because T.David is a foreign teacher in the foreign language department, and T.Nick is one of the school's management staff.

responsible for a group of students and a classroom, they and their students are obliged to decorate their classes on a Christmas theme, and to have a Christmas party before the school holidays (see Appendix G). Some of students' Christmas decorations on this year's theme—"Amazing Love"—are depicted in Figure 9.



Figure 9 T.Ranee's M.2 classroom (left) and T.Wanlee's M.1 classroom (right)

As a consequence of Christmas appearing in the school environment, the teacher participants bring this students' daily life experience in their English language classroom, and then they mostly apply a variety of Christmas activities among other festivals, such as T.Ranee's listening task of a Christmas song and Christmas traditions (see Extract 7.20, Section 7.2.3), T.Teresa's Christmas worksheets (see also Section 7.2.3), and T.Sofia's assignment of singing a song during Christmas in her formative assessment (see also Section 7.2.4).

Extract 9.12 T.Ranee's Second Interview

- 1 T: (...) it's because it's a Christian school hhh um firstly it's: holidays, Christmas the kids
- 2 will (...) a day before Christmas the kids will sort of have a party in the school hhh it's
- 3 the kids' important day, so [I] want the kids to know more about Christmas hhh [I]
- 4 want them to know, I mean we know how Christmas is celebrated in Thailand but [I]
- 5 want them to know that hhh how it is celebrated in other places sort of (...)

Despite the fact that the ELT teachers struggle with the changing school context in response to the curriculum and policy prescription, this empirical evidence strongly confirms the significance of the ELT teachers in intercultural education, and it also shows the close relationship between the participants' cultural teaching practices and the school context.

9.2.2 Parents

It can be seen that the school executive has pushed forward the beliefs of native speakers' language and cultural norms through the implementation of the curriculum and policy, and the

school context drives the ELT teachers to put more stress on the language content, rather than the cultural aspect. Nevertheless, it comes out from the interviews that the school increasingly embraces the standard language ideology due to parents' great demands for native teachers in their children's English language learning. Both administrators express a similar view that Thai people place a high value on *farang* in English language education, and these positive attitudes towards *farang* and their educational needs lead to the school's preference of the native teachers in the ELT employment.

Extract 9.13 The Director's Interview

- 1 I: *What is: the nationality of the foreigners the school employs?*
- 2 D: *Well: mostly, they are foreigners who use English as a medium (...) such as Americans*
- 3 *maybe the most, Britons and Americans are possibly the most. There're Canadians (...)*
- 4 *there're: ah (...) some South Africans (...) and (...) there may be some Australians and*
- 5 *New Zealanders (...) some some people, mainly like this (...)*
- 6 I: *So: [the school] hires (...) eh the language owners who:*
- 7 D: *yeah*
- 8 I: *is sort of the Caucasian?*
- 9 D: *(...) not really (...) we've ever hired black people sort of (...) we we have, but most*
- 10 *black people don't quite come here. Some of them ever came and there was a*
- 11 *problem. They had issues with one another (...) They're still, in fact, they have*
- 12 *segregation ((hold his laughter)) hhh even they're here, there's still seen some (...)*
- 13 *but, but some sometimes they have, sometimes they: don't.*
- 14 I: *Okay. Does the school hire some Indian or Filipino teachers?*
- 15 D: *(...) no (...) if in the level (...) like teachers (...) no, but if in the level of teacher*
- 16 *assistants there may be some Filipinos (...) if in the level of teachers like this, no*
- 17 I: *They haven't applied or:*
- 18 D: *They have*
- 19 I: *have they?*
- 20 D: *((laugh)) but we can't get [them] (...) because it's it's (...) hhh it's: it's Thai people's*
- 21 *value ((think)) we know that ((tap the table twice)) actually some of those teachers:*
- 22 *are more proficient than farang (...) but here is Thailand, [which] is stuck with values*
- 23 *(...) so (...) we [if] we told [parents] we had [non-native teachers], even [we] didn't*
- 24 *tell, if they saw that oh, these [ELT teachers] weren't farang, oho we (...) would be*
- 25 *downgraded immediately (...) um*

The director further explains that in spite of the school's enviable reputation, the private school still needs to concern about the number of the prospective students because this is associated

with the school's *"good profit"*, which in turn can affect the ability to *"employ other potential teachers"*. In this regard, the administrative decisions and procedures are made in favour of the parents, and only Anglophone speakers, specifically the Caucasian from the U.S. and the U.K., are consistently employed as ELT teachers to represent the school's advanced English language education (see also Section 9.2.1).

Asides from the administrators, some management staff members report the improvement of the school's practices referring to the parents' comments and feedback, so that the school can satisfy the needs of the parents and students. For instance, in giving a reason why the school mainly selects Anglophone countries as a target place for the summer camp, the head of the IEP program remarks that parents would not apply the summer camp *"if we chose a country where [students] didn't learn English like Germany, and [they] learnt [in a local school] there for a month with German kids"*. On the other hand, *"if [we] say it's England, there are more chances that many students will apply. We want many applying students in order that [we] can take our teachers to learn culture, too"*. This is relevant to the head of the foreign language department's explanation that *"mostly Anglophone countries [are chosen] first"* because *"there are no clear criteria [in choosing a country], we just see from previous years' result of [how] a company setting up this kind of a project"*, a survey of students who took part and their parents, and informative feedback given by teachers who took the students there. These cases not only confirm that the parents are a key element in the school's policy making, but also show the parents' deeply-held beliefs of the native speakers' language and culture in English language education. Therefore, there is no doubt that the head of the IEP program says she gave a native teacher a warning when *"the parents or the students pointed out that the native teacher used Thai language [in classroom]"*.

The parental effect on teachers' culture teaching practices can be strikingly exemplified by T.David's travel vlog project. As presented earlier, T.David provided the instruction of how to approach the tourists in class (see Extract 7.16, Section 7.2.2). In the process of the tourist interview, the students did not nevertheless approach the foreigners by themselves, and most of the tourists selected for interviewing were the Caucasian (see Section 7.2.2). In his additional clarification of *"looking for farang"*, he informs that he has to tackle the issue of parents as he has gotten *"the parents worry about their kids"* and *"some of the boys had English lessons after, like at lunch time; and other things to go and do"*. Hence, having a couple of hours in the fieldwork caused him to be *"pressed for time"*; and he accordingly had to rush through his teaching process. When he saw that *"the boys were too shy to walk up to tourists and ask them themselves"*, he *"needed to assist them in approaching the tourists"*. Considering T.David who *"deviated from that plan"* with a view to *"get this project done a little bit quick"* and *"meet the needs of the parents"*, the requests of the short-time field trip evidently affirm that the parents do not see boosting

students' intercultural competence as much important as intensifying language proficiency (Line 1-3); and these attitudes can push the ELT teacher into further promoting the native norms in instruction. Together with the teacher's own beliefs (Line 3-5) and strong preference of Anglophone speakers (Line 5-9), the students subsequently miss an opportunity to learn and experience a dynamic of culture and English language use in the reality of the multilingual context.

Extract 9.14 T.David's Second Interview

- 1 T: (...) I don't have the whole day (...) we were pressed for time I promise parents (...)
- 2 that I would have them back at *Siam*⁶¹ at a certain time so we couldn't waste time (...)
- 3 it's just the easiest option (...) they were the easiest target (...) but also (...) a real
- 4 good target you know yes I say it's an easy target hhh but in in my opinion they're
- 5 also the best target you know hhh it's not that I don't want them talking to Koreans
- 6 or: Vietnamese people or Chinese people that's great (...) hhh but I think it's more
- 7 advantages if I can (...) get them to talk to: a variety of people from the west, people
- 8 from Australia (...) South America (...) Europe (...) North America (...) so many
- 9 different continents other than Asia (...)

Moreover, the later explanation of the bonus question in his project criteria (see Figure 7, Section 7.2.4) also shows that the finished vlog is finally used to demonstrate students' learning success in respect of the school's and the parents' satisfaction (Line 3-6). Thus, his teaching process and desired outcome are a proof that parents are a factor in the participants' cultural instruction.

Extract 9.15 T.David's Second Interview

- 1 T: (...) the value would have been just (...) extra information more informative
- 2 information (...) that makes the vlog just a little bit (...) more (...) interesting (...) and
- 3 that is the value you know making something more interesting hhh so that when we
- 4 showed the video (...) s to: you know the head of my department to their parents hhh
- 5 that (...) those bonus questions (...) make the vlog just a little bit more interesting to
- 6 watch and interesting (...) to listen to (...)

Concerning the participants' thoughts and actual practices, it can be possibly inferred that, in the long run, the parents do not only reduce the ELT teachers' teaching quality, but they also deprive the students of cultural learning which is incidental to the intercultural skills and awareness.

⁶¹ *Siam* is a shortened word for Siam Center. It is a major shopping mall which is near one of sky train stations, namely Siam BTS Station. Therefore, it became their meeting point before going to Chatuchak Market together.

9.2.3 The Thai Education System: The National Curriculum, Policy, and University Admission

The relationship between the ELT teachers' culture teaching practices and the whole education system comes into light when the participants are asked their opinions on the English language education in Thailand (see also Appendix A), plus the further investigation of their actual practices. From the very beginning, many teacher participants raise different concerns and issues they have with the application of Thailand's basic education core curriculum and educational policies. Leaving aside the excessive amounts of the students to be taught language skills, the minority of them also mention ELT teachers' difficulty in planning a course or promoting culture and intercultural communication because of a broad base of learning standards and indicators in the national core curriculum, and a wide range of learning content within different coursebooks, which is perhaps irrelevant to students' lives and cultural practices. Therefore, it appears that the strength of the independent curriculum and school autonomy can cause a problem of teaching English, culture, and intercultural communication.

Extract 9.16 T.Wanlee's First Interview

- 1 T: *In fact, the government's written curriculums are actually all the same if we compare*
 2 *what have been prescribed; but in fact teachers don't know how to get [teaching]*
 3 *content. Each textbook is also dissimilar.*
 4 I: *kha*
 5 T: *um, like this, so [I] think it has possibly become a part of [educational] problems, that*
 6 *is, the application of the curriculum, and objectives or whatever indicators in the*
 7 *curriculum are too many and they are unclear [to know] what the government wants*
 8 *to happen.*

Despite the fact that the basic education core curriculum stipulates "language and culture" as one of four major strands in foreign language learning areas (Ministry of Education, 2008), the Thai education simply confers the status of a foreign language on English, notwithstanding its lingua franca function (e.g. Baker and Jarunthawatchai, 2017). As a result of a narrow and static view of culture, it can be seen from the national curriculum that only "language and culture of native speakers and Thai speakers" are clearly discernible with the aim of "appreciating the relationship" and "the similarities and the differences" between these two groups (Ministry of Education, 2008, p. 21). In addition, the "language and culture" indicators roughly specify a diminutive learning content without details of teaching method, assessment, or the degree of cultural integration. For example, one indicator is to "describe the festivals, important days, lifestyles and traditions of native speakers" (Ministry of Education, 2008, p. 271).

Provided each educational institution is given freedom to design its curriculum as a means to meet its different requirements, the individual teachers do not necessarily bring culture into their English lesson. Owing to their cultural interpretation of the national curriculum based on their cognition (see also Section 8.1.2.2 and Section 8.1.2.3), some teacher participants think students are supposed to learn “language and culture” in class of a native teacher who can teach more effectively as culture is closely aligned with the native speakers. Then, the aspect of culture and intercultural communication is less important in Thai ELT teachers’ curriculums.

Extract 9.17 T.Teresa’s First Interview

- 1 T: (...) *it’s, if [intercultural communication is] taught in the Thai curriculum, it doesn’t*
- 2 *affect [students] much, but if [it is in the] IEP or eh (...) EIP [curriculums] in which they*
- 3 *have direct contact with foreigners and the kids may have a chance to go abroad like*
- 4 *they will learn from their real experience, they can use [what they have learnt]. It’s*
- 5 *necessary for them, but if it’s like eh previous Thai curriculums, we taught this this*
- 6 *this this, but the kids didn’t have real experience, there were no situations eh in which*
- 7 *they could use [what they had learnt], they would feel that it’s just so-so.*

On the other hand, some of them see the advantage of boosting the communicative skills, and they recognise the cultural aspect in English language education, concerning the national curriculum. They thus attempt to supply cultural lessons in respect to the prescriptive language standards and indicators. In this regard, a handful of them additionally attach much significance to the development of ELT teachers in order to enhance teaching of English and intercultural communication.

Extract 9.18 T.Nick’s First Interview

- 1 T: *so culture in, now I’ve told [you] I’ve said in in the standard of of, in the national*
- 2 *standard there is [culture], isn’t it? So it’s culture in language use which we have to,*
- 3 *which we have to, we have to learn [it in class]. We cannot get it from watching*
- 4 *movies and plays. [I mean] it can possibly be partly used, but in a real life, it may it*
- 5 *may not be similar [to what we have watched], and I think it’s a fun thing, [teaching]*
- 6 *Halloween. I give you an example of Halloween, dressing as a ghost, making a*
- 7 *pumpkin [lantern].*

The individual teachers’ independence of language-and-culture teaching is significantly proved in all interviews with the management staff. That is, the head of the foreign language department asserts that “*there are no specifications required to what extent [teachers] should teach culture regarding the curriculum. [It] depends on the teachers’ content or [it is] at the teachers’ discretion to organize their instruction relating to culture*”. Hence, the cultural aspect “*is not specified in the*

lesson plans” or *“written clearly”*. In a meanwhile, the head of the IEP program admits that Thai and foreign teachers *“have their own freedom to create their own teaching based on the Ministry of Education’s indicators”*. Although they *“have taught English together”*, they have not jointly planned their lessons. Furthermore, the head of academic affairs points out that the school *“doesn’t know whether foreign teachers [or even some Thai teachers] truly understand the curriculum because they have to see what indicators prescribe [and apply themselves]”*. Their views on the circumstance are relevant to the Learning Stage 3 coordinator’s expression. When he is asked if there is any culture specified in the IEP curriculum for native teachers, he firstly claims that the *“book comes up with topics they’re (learned) themselves to writing about cultural differences”*. However, he is uncertain about the cultural aspect as the Ministry of Education’s *“curriculum is very general”*. He states that perhaps he *“should go back and look and see whether it talks about in terms of like broadening perspectives and cultures”*. Due to this curricular gap combined with the traditional teaching role cast by the school’s curriculum and the social value, the students’ cultural learning depends crucially on how the teachers create their own courses in accordance with the learning standards prescribed in the national curriculum under significant pressure because of the needs of the school, the parents, and the students.

Besides the curriculum, it seems that the national policy also puts obstacles in the way of the ELT teachers trying to enhance their cultural instruction as the participants discuss situations of inefficient English language education in relation to the conflict between the basic education core curriculum and other educational policies, including the inconsistent development of the Thai education. Despite the fact that the principal aim of the basic education core curriculum is to promote the language used for communication and the ELT teachers acknowledge the beneficial effect of cultural teaching and learning on the students’ daily life (see Section 7.1), it is more necessary for the teacher participants to adapt their instruction in line with the national measurement and evaluation which primarily assess students’ linguistic knowledge. Considering little room for the *“language and culture”* learning area in English language proficiency tests (e.g. the O-NET and IELTS), only a few participants maximize opportunities of learning of culture and basic intercultural awareness in their English language classroom (see Section 7.2).

Extract 9.19 T.Ranee’s First Interview

- 1 T: (...) [I] *think the curriculum which forces us to teach and the assessment which will be*
- 2 *measuring students aren’t in the same direction. [This] causes what I want to teach is*
- 3 *is [I mean] the curriculum tells [ELT teachers] to sort of teach [students] for being able*
- 4 *to communicate, right? We’re trying to teach them to be able to communicate but*
- 5 *when when the tests measuring students’ level, such as the O-NET M.3, the O-NET*
- 6 *M.6, they turn out to [assess] grammar [and] vocab which is sort of very profound.*

- 7 *We have to adapt [our] teaching to, not keep to the curriculum but rather keep to the*
 8 *test which will be measuring kids.*
 9 I: *It's like English language education in Thailand is for*
 10 T: *the uni entrance exam*

Not only are the standardised scores from the O-NET exam and the CEFR framework applied for the university admission (see Section 3.2.1.2 for details), but also these standard criteria are utilized as language learning standards for internal quality assurance and external quality assessment of educational institutions (Ministry of Education, 2008). As the teacher participants put the issue of assessing outcomes in perspective, they push students to be compliant with the native norms in order to achieve the certain standard of language competence. This is a major reason why T.Nick comes up with a course which T.Paris joins him in gearing up M.3 IEP students for the O-NET exam (see also Section 8.1.1).

Extract 9.20 T.Nick's First Interview

- 1 T: *Firstly, there's a trend in the educational standard causing the O-NET to play an*
 2 *important role in both private and public schools. It's very: important for public*
 3 *schools, but it's not quite important for private schools, not really [what I mean is]*
 4 *kids don't realise its importance much. I see that M.3 is a grade level at which eh eh*
 5 *[students] need to have this national test, then I have a chance to increase one more*
 6 *subject so [I] offer this O-NET subject. This [subject] I create myself. This year is the*
 7 *first year [I launch the O-NET subject].*

The complexities of Thai education are similarly reflected in the interviews with the administrators and management staff; and they additionally clarify a certain tension heightened in the school's curriculum owing to the contradictions in the educational system. This is vividly illustrated by the interview with the director in response to the question of how the school resolves the conflict between teachers' freedom of choice for teaching intercultural communication and the Ministry of Education's school inspection based on standards and indicators.

Extract 9.21 The Director's Interview

- 1 D: *((stare at me)) the Ministry (...) we have to understand that it doesn't exist. We have*
 2 *to use this word (...) The design of several curriculums is like forming the committee*
 3 *(...) and whenever they do, take so long. One leaves, new one comes. Another one,*
 4 *new one comes. In a nutshell, sometimes it's like wing it, but it isn't. There's a*
 5 *principal, but that principal is actually, the final outcome is sometimes hhh Since*
 6 *there're many groups of people designing it, the final outcome still becomes*

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- 7 *ambiguous (...) so some people inspect. When they similarly take it to inspect ((take*
8 *paper and shake)) some people take it to inspect hhh Makers ((raise his fist)) Users*
9 *((raise another fist)) Test designers ((raise his fist)) Inspectors ((raise another fist))*
10 *certainly wing it, and we are not the language owners, increasingly wing it ((pause))*
11 *so (...) they don't see (...) that: (...) to what extent culture is integrated they: they*
12 *aren't like that hhh They just: see the achievement (...) that (...) kids can communicate*
13 *in English after finishing [the school] (...) more or less different is okay, but*
14 *considering [students] as being able to communicate, done, that's it (...)*
15 I: ((chuckle))
16 D: [if you need] *more than that ((hold his laughter)) [you] will hhh have to pursue*
17 *yourselves. That's it (...)*
18 I: *So the standards and indicators are just made up, but when they conduct the*
19 *standardised test (...) sometimes they bring vocabulary and idioms, [[too?*
20 D: [[*That's]] why I've told you they wing it? (...) Wing it (...)*
21 I: ((chuckle))
22 D: [They] *wing it, but [they] can't do anything else (...) it's: later we've gone to, join*
23 *many [committee] meetings, and then we understand (...) and they. [If] asked, is*
24 *there anyone realising the problem? (...) yes (...) But people who realise it (...) people*
25 *who have power in making decisions (...) are heck far apart (...) People who realise it*
26 *(...) users (...) [are] also [in] all different directions (...)*

Since the basic education core curriculum and other educational policies have been shaped in the slow and inconsistent process by a committee made up from time to time (Line 2-4), the final outcome of policy planning remains ambiguous to its users (Line 4-10), and it results in the paradox in the Ministry of Education's enforcement of the education reform. However, it can be inferred from the curriculum and the director's interview that the committee members are of the same opinion about the students' communicative language proficiency in reference to the standard norms (Line 18-20), regardless of the close examination of the cultural integration degree in each educational institution (Line 11-13). Concerning the problematic issue from the government's educational standpoint (Line 22-26) and the policy makers' beliefs in native norms, the director informs that he ignores all different ways of the Thai educational development. The school "runs directly to farang" to "make the school surplus to requirements of learning standards". The administrators thus have incorporated more language learning with the native teachers into the design of the school's curriculum to serve a purpose of enhancing students' communicative competence. Although it seems that the school executive makes an effort to

decrease the number of Thai ELT teachers, it is unsuccessful yet because of resistance from Thai ELT teachers' concern over the CEFR grammatical features as follows.

Extract 9.22 The Deputy Director of Academic Affairs' Interview

- 1 I: *Why do you think Thai people still attach to grammar?*
- 2 DD: ((think)) *I mean Thai people who: who are teachers hhh because (...) because they still*
- 3 *attach to the standardised test (...) This one I've heard from primary teachers myself*
- 4 *(...) which which in: In the school policy, the in-class language instruction has been*
- 5 *gradually changed hhh For small kids [we] have tried to reduce Thai teachers (...) and*
- 6 *increase lots of foreign teachers hhh but (...) Thai teachers in the primary level still*
- 7 *insist on rejection of that hhh because they still have to attach to the CEFR standard*
- 8 *hhh that the kids have to reach the level that that that, in: that level hhh But farang*
- 9 *teachers have just adopted the policy on communication so they haven't emphasised*
- 10 *grammar nor whatever rules hhh so the stringency of this thing (...) If there's no*
- 11 *emphasis, [it] causes, this information is from teachers, Thai [[teachers*
- 12 I: *[[kha]]*
- 13 DD: *[It] causes (...) the loss of the standardised measurement (...) That standard is lost (...)*
- 14 I: *Does this problem occur in the secondary level?*
- 15 DD: *(...) it's. If the basis in the primary level isn't good, it'll be continued (...) But I haven't*
- 16 *heard: the complaints from the secondary [teachers] yet. But we still have many Thai*
- 17 *secondary teachers (...) who will help one another because hhh but for this school our*
- 18 *Thai teachers hhh who teach English are mostly of a good standard (...) accent (...)*
- 19 *good (...) so [we] still use [them] hhh because: in the primary level we force all*
- 20 *[students] to be: (...) hhh [in the] IEP [program].*
- 21 I: *kha*
- 22 DD: *But in the secondary level [we] haven't forced [them] yet (...) not yet, so there are still*
- 23 *lots of Thai teachers. But Thai teachers are also of good quality (...) so (...) so it doesn't*
- 24 *affect Thai teachers much, so they haven't complained anything (...)*

Even though the deputy director of academic affairs refers to the problem posed by Thai ELT teachers in the primary level (Line 5-13), the interview still displays the effect of the administrators' beliefs on making the policy in conformity to the standard language—the employment of the ELT teachers (Line 5-6), the different roles of Thai and foreign teachers given in the school's English language education (Line 8-11), and the emphasis on learning the language at early ages (Line 19-20). Whereas the deputy director of academic affairs claims that the issue of the CEFR standard does not impact in the secondary level due to a greater number of Thai ELT

teachers and regular students (Line 22-24), the interviews with the management staff show the opposite result.

In fact, some management staff members point out that secondary students' language learning based on the CEFR framework will be strengthened by the school's latest policy. In the interview, the head of academic affairs remarks that according to the Secondary Level English Proficiency (SLEP) test result offered by the external organization—iStudy or GIE,⁶² a large number of students cannot fulfil the language criteria in testing, particularly of reading comprehension. The management staff members have subsequently planned on intensifying students' linguistic knowledge by setting the language learning criteria in every grade level (e.g. English vocabulary size), so that students will finally be able to reach an A2 level in M.3 and a B1 level⁶³ in M.6 with respect to the national policy. This concurs with the interview with the head of the IEP program who addresses that she has adopted the policy from the head of academic affairs. As "*students have to be able to achieve IELTS*", all Learning Stage coordinators are asked to "*add more [learning] content and increase students' knowledge for that*". In the next academic year, reading skills and vocabulary will be enhanced for the lower secondary students. In this regard, the implementation of the school's policy on the basis of the national curriculum and policy will result more or less in a change of the ELT teachers' language instruction, which in turn will inevitably impact on their culture teaching practices and students' cultural learning in the foreseeable future.

9.3 Conclusion

The chapter presents the conflicting capabilities of the teacher participants in management of English language education concerning a fluid classroom setting and complicated educational circumstances. Whether the context is internal or external, it greatly influences the ELT teachers' lesson planning and classroom decision-making, which can lead to the rise and fall of their integration of the cultural dimension into their actual teaching practices. As demonstrated in the first part of the chapter, students are of great concern to the teacher participants, and hence they put effort into encouraging their students' motivation and interaction in English language classroom. Their professional commitment to students' learning clearly shows in their lesson

⁶² The study abroad agencies conduct the SLEP test for the school. According to the head of academic affairs, the students will be assessed their listening, reading, and also writing skills. The students who can meet the criteria in the first test will be assessed their speaking skill. Only the SLEP test result of the students who can satisfy all the criteria is converted into the CEFR level. Then, the school utilizes this final result for planning the school's policy and developing English language education

⁶³ The B1 level is equivalent to the IELTS 4.0 to 5.0 band scores.

preparation and teaching procedure. In spite of students' interest, it nevertheless appears that when there are time constraints, the teacher participants adopt explicit instruction on culture and intercultural communication to a lesser extent, and the students who have lower level of English proficiency tend to receive fewer overt cultural lessons. That is because they have to put a great deal of stress on the linguistic aspects, which are a focal point on their grading and testing according to the traditional approach of ELT. However, it is apparent that the students' learning outcome of culture and intercultural communication is possibly irrelevant to the teachers' expectation. If overt instruction on culture is applied, students seem to have more positive attitudes towards cultural learning and they also express intercultural awareness to a greater degree.

Besides, even though it is repeatedly heard that the ELT teachers are entitled to educate the students independently based on the Ministry of Education's learning indicators, the empirical evidence disproves that. In fact, there is the increased stress intensity between the individual teachers' instruction and the prescriptive curriculums and conflicting policies, due to a large chain of command, which adds to the confusion in English language education as well as the difficulty in integrating intercultural education. Consequently, the ELT teachers are facing the serious dilemma of having to decide how to strike a balance between their instructional freedom and the needs of various stakeholders: the students, the school administrators, the management staff, the parents, and the policy makers. Taking account of the common requirements, they have to give priority to the language teaching, specifically linguistic features across the CEFR levels and standardised English tests, with the expectation that the students will be able to achieve the desired English proficiency and language skills for communication. Accordingly, this multifaceted demand of the standard norms from both top-down and bottom-up sources provokes greater interest in the language; and culture remains a low priority among every aspect of English language education.

Chapter 10 Discussion

The chapter takes account of the research findings described in the three preceding chapters: the investigation of ELT teachers' culture teaching practices in English language classroom in Chapter 7, the exploration of ELT teachers' cognition and individuality behind their cultural lessons in Chapter 8, and the adaptation of ELT teachers' language-and-culture instruction in response to the changing educational context and tensions among stakeholders in Chapter 9.

The discussion concentrates on bringing the investigation of ELT teachers' cultural teaching practices as well as internal and external factors in connection to the previous studies presented in Chapter 2 to Chapter 5 in order to make a contribution towards further developing the ELT teachers' cultural pedagogy, dealing with the challenges and difficulties the ELT teachers encounter in integrating culture into the English language classroom, and acknowledging the significant role of the individual ELT teachers in boosting intercultural education. By comparison with other studies in English language education and intercultural education, the ELT teachers' culture teaching practices are brought into more light; in so far as it seems that the close relationship between language teachers' cognition and practice in the cultural dimension is in a similar way to other particular curricular areas of language teaching, such as the grammatical instruction (e.g. Borg, 1998; Farrell and Bennis, 2013; Hos and Kecec, 2014).

10.1 ELT Teachers' Culture Teaching Practices

In respect to the first research question of how teachers of English in one private school teach cultures in their English language classroom, it is apparent that the participants often combine diverse techniques in the cross-cultural approach to operate more efficiently in English language and intercultural education (e.g. T.Teresa's and T.Sofia's using the contrastive analysis with some other methods in Extract 7.13, Section 7.2.1; and Extract 7.18, Section 7.2.2). Concerning the concepts of intercultural communication (Baker, 2011; 2012c; 2015a; Byram, Nichols and Stevens, 2001), it is disclosed that they teach culture from the essentialist standpoint because they perceive culture as static in national boundaries (e.g. Holliday, 2012). They also see the inextricably intertwined relationship between the English language and cultural norms of native speakers (Alptekin, 1993; Baker, 2009a; Knapp, 1987/2015; Llurda and Huguet, 2003; McKay, 2003b), in spite of their unawareness of the separable relationship given in their conceptual explanation (see Section 8.1.2.2). Since the participants mainly focus on language use, they give priority to the language instruction, and the cultural dimension is highlighted when the linguistic content is taught (e.g. Tseng, 2002). The participants' perceptions and practices are congruent

with a remark on cultural teaching made by many researchers (e.g. Byram, 2008; Young and Sachdev, 2011) that most language teachers' primary concentration is on linguistic aspects rather than cultural topics in the actual language classroom. This point also correlates with Ronzón Montiel's (2018) research on practices of ICC which reported the university teachers' attachment to linguistic competence and their sporadic cultural instruction within a national framework. Considering teachers' culture integration rooted in language teaching, it seems that the traditional perspective of intercultural approaches and the standard language ideology are dominant and commonly shared among teachers in English as a second or a foreign language education; and intercultural education remains at the lower level under this unconscious agreement. In order to develop teachers' cultural instruction and promote ELF cultural pedagogy in English language education, the elements of the participants' culture teaching practices are thus brought back for discussion in details.

10.1.1 Goals of Teaching Culture and Intercultural Communication

Provided that the participants' underlying aims of teaching culture and intercultural communication are primarily on enhancing students' cultural understanding and cultural awareness in parallel with appropriateness and politeness in students' cultural practice within fixed western social conventions (see Section 7.1), their anticipation of students' cultural learning matches up with the cultural goals in cross-cultural approaches proposed by many scholars (e.g. Seelye, 1993; Chamberlain, 2004; Gebhard, 2006). That is, the participants expect their students to be able to apply cultural knowledge and understanding in order to adapt themselves properly in different communicative settings based on standard norms (Gebhard, 2006; Sifakis, 2004), and to become aware of other cultures in intercultural communication (see Section 7.1), despite the fact that the language does not belong to one culture or any specific speech community (Baker, 2015a; Knapp, 1987/2015), and the multiple cultures are flexible in interaction among English language users (e.g. Baker, 2009a). By contrast with their ultimate aims of educating students on using the communicative language with any interlocutors, the participants feel obligated to teach their students to acknowledge the importance of the language and to be able to use English in daily life (see Section 8.1.1). In line with Baker and Jarunthawatchai's (2017) argument, it can be inferred from the participants' paradoxical aims that they do not realise the language usage in reality that their students mostly communicate with other non-native English speakers, owing to the standard language ideology among them (see Section 8.1.1). Their mismatched stress on Anglophone standards of students' comprehension and behaviour for intercultural communication causes the constant tension in their teaching practices, and the inevitable

consequence is the participants' ineffective cultural instruction and students' unsuccessful learning outcomes of intercultural education (see Section 9.1.2).

10.1.2 Content in Culture Teaching Practices

From the very beginning, the participants attempt to select the content in connection with students' cultural knowledge and daily life experience, but also meet their need to support students a wide range of knowledge in Anglophone culture and proper adaptability on conformity with native norms (see Section 7.2.1). Among all three cultural content areas in intercultural education (Baker, 2011; 2012c; 2015a; Byram, Nichols and Stevens, 2001), cultural practice is the content the participants primarily give explicit instructions in class. Taking the native speaker competence into account, they put considerable effort into educating their students in terms of what social conventions are, and how the language can be suitably and correctly used in various situations. Subsequently, social manners are significantly involved in many classes in order to improve students' verbal and nonverbal practices in intercultural communication (e.g. T.Ranee's lecture on email-etiquette, and T.David's comments on making eye contact). In addition to language and cultural practices of native speakers, they equip students with various cultural products in western culture for the purpose of enlarging students' cultural understanding and everyday experience as well as making language learning more fun and relaxing at the same time (e.g. T.Nick's lesson on a biography of Charles Darwin, and T.Ranee's explanation of symbols in different festivals). Cultural products related directly to native speakers' language usage are also employed to intensify students' language learning with the deeper comprehension of cultural connotations (e.g. T.Wanlee's poem writing task, and T.Sofia's lesson on proverbs and idioms). Although Sercu (2005) and Poolkhao and Gajaseni (2015) similarly reported that daily life and routines, living conditions, and food and drink were the cultural content the teachers taught most in a foreign language classroom, the finding shows a much higher degree of the participants' teaching about social manners than those cultural topics.

Apart from the participants' attention on students' cognitive and behavioural features, students' attitudes towards their own culture and the target culture are supposed to be another matter of concern for them if they follow the approaches set out in the paradigm of cross-cultural communication (e.g. Chamberlain, 2004; Gebhard, 2006; Seelye, 1993). Nonetheless, their instruction on the cultural perspective is few and far between. In class, this content area particularly of other cultural groups is taught superficially or ignored, as exemplified by T.Teresa's a brief explanation in the greeting activity which ends up with students' entrenched attitudes towards "*foreigners' greeting*"—hugging and kissing (see Extract 7.13, Section 7.2.1). Furthermore, some of the participants' explicit instructions seem irrelevant to their intention of the cultivation

of humanity, as demonstrated by the promotion of racial and sexist stereotypes in T.David's thematic discussion (see Section 8.1.2.2) and the perpetuation of the native speaker privilege in his direct approach to many westerners for the students' interview (see Section 7.2.2), or in T.Wanlee's selected reading "Best to learn a new language before age of 10" (see Extract 8.4, Section 8.1.1). Regardless of the dissimilar context of the research, the empirical evidence from the actual classroom puts forward the idea in Khan's (2019) study that the ELT teachers reproduce these prevalent stereotypes based on linguistic and cultural imperialism without critical cultural awareness. It also confirms the potential impact of teachers' unawareness of culture on students' adverse cultural learning outcomes: cultural misunderstanding, negative attitudes, and a sense of otherness (e.g. Hassan, 2008; Khan, 2019). Additionally, the examples of the participants' ignorance about cultural issues are identical with strategies which non-native university teaching assistants used for handling insufficient cultural knowledge in Lazaraton's (2003) observation. The close relationship between the ELT teachers' cognition and their cultural practices consequently highlights the limitations of cross-cultural approaches in relation to teachers' lack of cultural knowledge and their undesirability of dealing with students' attitudes toward cross-cultural differences (e.g. Hadley, 2001; Stern, 1992).

10.1.3 Approaches in Culture Teaching Practices

The prominence of ELT teachers in culture teaching is further demonstrated in the way the cultural approaches are applied in the real classroom action. As the participants' methods correspond with the traditional approach to teaching culture, they widely adopt various language activities and teaching resources in regard to students' acquisition of linguistic competence (e.g. Byram, Morgan and colleagues, 1994; Knox, 1999): listening to a song and watching a video clip on western festivals before answering the questions, reading a variety of texts to learn the language with extra cultural knowledge about cultural products, and comparing between language and culture of Thais and others, particularly native speakers (see Section 7.2.2 and Section 7.2.3). Their overriding concern with the standard language and the scope of Anglophone speakers' norms in their culture teaching practices concur with many researchers' notice about these "western culture representors" (Holliday, 2006) whose language rules and conventions are centred on in ELT methodologies and materials (e.g. Galloway and Rose, 2015; Jenkins, 2006; 2012; 2015).

Besides these overt cultural lessons, the participants' implicit cultural instruction arising from the immediate interactions appears in many classroom observations; and this dynamic process of the cultural co-construction dramatically highlights the inadequacy of teaching only rigorous cultural knowledge in language classroom. In other words, the participants have to make classroom

decisions on an ad hoc basis for organizing their classrooms and interacting with students (e.g. Borg, 1998; 2015a; Farrell and Bennis, 2013). Hence, the cultural contents are included in their language teaching through the emerging conversation about various topics (see Section 8.2.1), and personal experience they spontaneously share with their students (see Section 7.2.2). An unexpected curiosity of a student about an offensive word occurred in T.Paris's class below is one of countless situations the participants encounter. In the extract, it is noticeable that she automatically drew her knowledge and personal experience to cooperate in increasing students' comprehension (Line 9-20), and it was linked to the Anglophone speakers later (Line 24-25).

Extract 10.1 T.Paris's Classroom Observation (3)

- 1 T: (...) *This one [I] have to (...) have to explain: a lot. S₃₉, he's just asked me this word*
- 2 *((write down 'f_ _ _' in the Word document))*
- 3 Ss: *((laugh)) / f-u-c-k what does it mean, Kru? / (xxx)*
- 4 T: *What is the question? one more time ((point at S₃₉))*
- 5 S₃₉: *(speak loudly)?*
- 6 T: *ask ((turn to another student and gesture for him to sit down))*
- 7 S: *((sit down))*
- 8 T: *((turn back to S₃₉))*
- 9 S₃₉: *The question is, why, the word can be used in different meanings*
- 10 T: *ah, what meaning have you found? [I] have to ask first, how have you heard about it?*
- 11 S₃₉: *oh, you go crazy, sort of*
- 12 T: *oh in the movie [it] means crazy? (...) eh: what I have mostly found, I won't have the*
- 13 *cheek to say so. They use it as an interjection when they, they are dissatisfied with*
- 14 *anything, and they also make this gesture when I see it ((put both hands on her*
- 15 *head))*
- 16 Ss: *oh*
- 17 T: *If translated in Thai, [it is] like son of a gun, heck*
- 18 Ss: *((chuckle))*
- 19 T: *(...) and then: ((scroll down the page)) if it's a swear word, add in [the word] you*
- 20 *((write down the word)) we don't mean we're going to do something with them*
- 21 Ss: *((laugh))*
- 22 T: *((delete all words)) but if asked, should it be used? (...)*
- 23 S₃₉: *[it] shouldn't.*
- 24 T: *It's like when we say you son of a gun, shit, sort of, it's the same. Farang have swear*
- 25 *words, too (...)*

The participants' extemporaneous approach to facilitating students' language and cultural learning is in line with Lazaraton (2003) who noticed a variety of emerging cultural topics and the negotiation of the meaning during the interaction. Even though the different research instruments were adopted, the participants' implicit instruction, especially a considerable amount of experience-sharing with students, is also consistent with the results from many researchers (e.g. Banjongjit and Boonmoh, 2018; Brunsmeier, 2017; Fungchomchoei and Kardkarnklai, 2016; Sercu, 2005) whose ELT teachers considered "talking about cultures" as their most employed teaching method in intercultural education. Therefore, the participants' cultural teaching seems to be a deliberate attempt to boost students' language proficiency and enhance the understanding of language and culture at the same time. However, the concept of teaching fixed culture via classroom interaction is problematic. When taking the fluidity of culture and the ELT teachers' standard methods into account, it is obvious that culture is still open to the co-construction of the mutual understanding (e.g. Baker, 2015a) between teachers and students, even if the participants share the same language with the students. In this regard, the participants' heavy emphasis on teaching the static cultural knowledge and the adaptation based on Anglophone conventions indeed goes against the complexity of culture in intercultural communication where boundaries are blurred and diversity is the norm (Holliday, 2010; 2012). This apparent paradox presented in culture teaching practices should be considered and recognised among the ELT educators, so that the cultural pedagogy will be brought more into line with students' ability to navigate conversation, facilitate understanding of the context, and achieve the communicative goals in the dynamic existence of culture (e.g. Baker, 2015a; 2018; Sifakis, 2014), rather than simply teaching students to interpret the language and cultural meanings in a certain way (Baker, 2015a; Risager, 2007; 2012).

10.1.4 Material in Culture Teaching Practices

In addition to different teaching methods, the participants fully exploit materials for the purpose of attracting students' attention and increasing the language proficiency and skills (see Section 7.2.3). Among a variety of teaching materials, it appears that a course book is only employed by three participants teaching in the regular program (i.e. T.Ranee, T.Nick, and T.David), but all participants use worksheets as their teaching material, especially those who do not have a course book in their class. Since they have the freedom to design their own lessons (see Section 9.2.1 and Section 9.2.3), their ideas for the worksheets come from several sources, such as text books, the media, the O-NET examination, and the Internet. Even though the ELT teachers are not specifically requested to teach culture by both the school and national curriculums (see Section 9.2.1 and Section 9.2.3), the participants still choose the content and create material to teach the language

with some integration of Anglophone speakers' culture (e.g. T.Ranee's worksheets on several festivals, and T.Sofia's worksheets and PowerPoint Presentation on the native speakers' expression in various situations), albeit the unnecessary acquisition of the native speaker competence in culture learning (e.g. Byram, 2012a; Byram, Nichols and Stevens, 2001). In a very few exceptional cases, non-western culture, such as popular festivals celebrated in Thailand, is sporadically brought into their class, seeing that these are assumed to be well-known for students (see Section 8.1.2.2). The participants' supposition can be well exemplified by T.Wanlee who expresses her unintentional choosing of the news on Kim Jong Un for teaching vocabulary and reading in the first semester (Line 7-9), together with her amazed feeling on students' great interest in this non-western news report (Line 3-4 and 10-12).

Extract 10.2 T.Wanlee's Second Interview

- 1 I: [after asking questions], *students answer, right? (...) Oh: (...) it (...) is (...) in this way,*
 2 *and what about Kim Jong Un?*
- 3 T: *Hey this one was very fun. I showed them a picture [of Kim Jong Un]. Hey I've learnt*
 4 *from this [lesson] that kids have knowledge and much interested in this person hhh*
 5 *because I asked them to describe him before showing the picture, and everyone*
 6 *knew him hhh and explained: who he was, many [kids] were like, but some (...) hhh*
 7 *described his character (...) sort of cruelty. It's, this one is, this is a point which: firstly*
 8 *I chose, I didn't think about that, that day why I thought about [this news]. Possibly*
 9 *[it is because there was] nothing which, maybe this story was chosen hurriedly hhh*
 10 *it's about Korea, but I didn't think that: kids would be interested in this: story hhh but*
 11 *it turned out that it's the story kids were interested (...) and a I was bewildered [I]*
 12 *showed the picture hhh the single picture of this guy (...) [they] know all (...)*

On the other hand, it is apparent that there is a tendency for the participants to integrate more culture in class if a course book is adopted (Tian, 2016), notwithstanding the fact that the ELT course book promotes Standard English (Copley, 2018; Galloway and Rose, 2015; Jenkins, 2012), and it also represents fixed culture within national territories which cannot adequately convey the nature of flexible culture in the ELF communication (Baker, 2012a; 2012b; 2015a; 2018). Rather than seeing the unavailability of textbooks (e.g. Banjongjit and Boonmoh, 2018; Young and Sachdev, 2011) and a lack of suitable teaching materials (e.g. Gu, 2016; Sercu, 2005) as difficulty of ICC teaching practices, the finding offers a contrast that the use of a course book as a primary source helps promote the participants' culture teaching practices. That is because the participants can simply deliver or personalise the provided cultural content with additional information and material in accordance with their course book (e.g. T.Ranee's cooking project and T.Nick's extra lesson on Roald Amundsen in Section 8.3). More importantly, there seems to be the possibility of

making teaching non-western culture available and more acceptable in ELT with the support of the course book. As illustrated in the extract below, T.Ranee explains how a lesson on “weird recipe around the world” in the World Wonders course book was expanded; students were asked to search for weird foods from anywhere (Line 4-6) before writing an email to her (see also Figure 5, Section 7.2.2; and Extract 7.21, Section 7.2.3). In this regard, her language task creates some space for non-western culture, which corresponds to ELF intercultural approaches in a way that students explore different cultures and national cultural groupings for a general understanding; and this knowledge about specific cultures possibly helps develop an awareness of culture differences and relativization, as Baker (2012b) suggested.

Extract 10.3 T.Ranee’s Second Interview

- 1 T: *it’s in, in the book it only: mentioned China: (...) where [people] eat: scorpions eat: (...)*
- 2 *bugs, to [cook with] Sichuan pepper, to grill yeah: and hhh what’s the country? Is it*
- 3 *South Africa? or South America I don’t know I can’t remember [I] forget. It’s dry-*
- 4 *roasted ants yeah (...) dry-roasted ants, roasted with sugar (...) This one I asked kids*
- 5 *to search for extra: information that, I mean I didn’t limit them to only China like this.*
- 6 *[I] allowed [them to do a search from] around the world (...)*

Apart from the course book and worksheets, the participants further adopt supporting material, such as PowerPoint Presentations, images, display, and relia (see Appendix K), for the purpose of integrating the world outside class into the classroom. Irrespective of their representative selection of only native norms, it is noticeable that they often connect to the Internet to employ various video clips as a major audio and visual showcase in class. For instance, some participants demonstrate how the language is authentically used, and then they simultaneously expand students’ understanding of language and culture (e.g. T.Ranee’s explanation about mistletoe from the Christmas song in Extract 7.20, Section 7.2.3). Some of them show people’s lifestyles in different cultural settings to students (e.g. T.David’s thematic discussion in Section 7.2.2). Additionally, students are sometimes required to access the Internet via mobile phones as a learning source in class (e.g. T.Ranee’s recipe writing task in Section 7.2.2). Although the native dominance in their supplement material is similarly found in Rzońca (2020) and some participants’ culture teaching materials are basically relevant to Poolkhao and Gajasenī’s (2015) report that secondary school teachers mainly used the Internet and textbooks as their cultural resources, the empirical evidence of their free-form applications of teaching materials indicates the unique expression of the individual teachers in cultural teaching practices, which can be reaffirmed by the participants’ methods of cultural assessment as well.

10.1.5 Assessing Methods in Culture Teaching Practices

Irrespective of the participants' degree of the integration of cultural knowledge and behaviour, students' linguistic knowledge and skills are their main evaluation in English language classroom. There is no explicit assessment in students' cultural learning for the reason that culture is perceived as an additional content area in the English subject, or else is perceived of relevance to other subjects—social studies (see T.Nick in Extract 10.4 below) (Young, Sachdev and Seedhouse, 2009). Therefore, any of cultural aspects is excluded from the assessment rubric (e.g. T.David's only verbal assessment in his speaking test in Section 7.2.4), whereas there are several methods in the cross-cultural approaches the participants can apply for measurement, such as questionnaires and classroom checklists (Seelye, 1993). In similar to Young and Sachdev (2011) and Poolkhao and Gajaseni (2015), the finding shows a scarcity in the assessment of students' intercultural competence in English language classroom. Nonetheless, it differs from these studies that the participants generally apply a casual observation to evaluate students' cultural learning, especially in the aspects of cognition and behaviour (see T.Teresa in Extract 7.13, Section 7.2.1). As a result, students have to meet the participants' specific needs and implicit criteria of cultural learning in order to achieve success in their English language education (e.g. T.Sofia's indirect evaluation of the cultural appropriateness in a singing task, and T.David's instant feedback on students' body language in a speaking test). The participants' casual observation and culture teaching practices grounded on their backgrounds are also addressed during the interviews (see Section 8.2), especially in T.Nick's quick retort.

Extract 10.4 T.Nick's Second Interview

- 1 I: *so do you have any methods for assessing whether students know culture or all*
- 2 *things you've taught or not?*
- 3 T: *culture, there is no evaluation [of cultural learning], right? It rather depends on*
- 4 *whether individual teachers would integrate it into their class (...) but a light in kids'*
- 5 *eyes would tell you ((smile))*
- 6 I: *((smile)) no, [it is what you have mentioned that] if you see these contents as*
- 7 *general [[knowledge*
- 8 T: *[[its]] enjoyment would be an indicator (...) that classroom climate would be an*
- 9 *indicator (...) people in the class would be an indicator (...) it can't be, we're not*
- 10 *[teaching in] a history subject (...) Can you imagine that? (...) eh, we're [teaching in]*
- 11 *English subjects, right? So, we integrate this extra [content] for kids, for making them*
- 12 *know more, there are four English language skills, right? eh: so it's not (...) part, each*
- 13 *part, such as this part is a part [of] reading, eh but I want the kids get all [skills],*
- 14 *because I think in four skills, I'm not good at all [skills], I'm not good at writing (...) eh:*

15 *even if how much grammar I know, I'm not good at writing um:*

Given that the participants' primary emphasis on teaching language with some cultural content areas and the lack of the formal cultural assessment originate from their insufficient knowledge of intercultural education, it is no wonder why the participants are unaware of their own culture teaching practices, particularly the degree to which they integrate culture in class.

10.1.6 The Extent of Teaching Culture and Intercultural Awareness

Responding to the two sub-questions of the extent they teach cultures in their English language classroom, and the extent they integrate intercultural awareness in their culture teaching practices, the classroom observations reveal that the participants teach the basic level of cultural understanding in their language classroom to some degree (see Section 7.2.2) in comparison to lesser cultural lessons they reported during the interviews (see Appendix A). However, there are a handful of participants touching on the cultural and linguistic diversity to raise students' awareness, but they merely teach language varieties in American and British Englishes in term of pronunciation and spelling (e.g. T.Paris's explanation of the different way to pronounce the word "better" in Extract 7.17, Section 7.2.2; and Section 8.1.2.1), let alone non-western cultures. Instead of enhancing the students' real understanding and awareness of the linguistic and cultural diversity, the participants' tasks and activities thus turn out to strengthen what Phillipson (1992) called "foundational tenets of ELT", especially the "monolingual fallacy" and "native speaker fallacy", in students' perceptions of English language learning and teaching (see Section 8.1.1, Section 8.1.2.2, and Section 9.1.2). Therefore, the striking similarities of the studies on culture teaching practices cast the ELT teachers in the central role of developing intercultural education, and acknowledge the desperate need to improve their pedagogy and raise awareness of non-western culture in ELT (e.g. Khan, 2019; Lazaraton, 2003). The participants' cognition and their individuality are subsequently brought up to be a focus of the following section.

10.2 Factors in ELT Teachers' Culture Teaching Practices

In answer to the second research question of the factors in ELT teachers' culture teaching practices, the investigation indicates numerous components in the multiple layers of the participants' teaching within context which are categorised into three key factors affecting ELT teachers' culture teaching practices: teacher factors, classroom factors, and wider contextual factors. Nevertheless, the participants themselves, namely teacher factors, are revealed as the determining factor contributed to their own cultural instruction in the light of their strongest effect among all others.

10.2.1 Teacher Factors

In spite of the participants' awareness, it is observable that even if the same content and materials are adopted, the cultural lessons are distinctive due largely to their cognition, which is related to their previous experience as well as personal preferences. Specifically, the participants supply students with the similar topic of social manners in various situations with the purpose of enhancing basic cultural awareness for appropriate and polite practices in intercultural communication. Nonetheless, their lessons vary in the degree to which they underscore verbal or non-verbal communication, and how they relate the language to cultures (see Section 8.1.2). To give the greeting lessons as an illustration, T.Teresa highlights social formal and informal greeting gestures (see Extract 7.13, Section 7.2.1) as she wants her students *"to know that people in foreign countries will shake hands. Besides, they possibly greet in other ways"*. That is because *"if they had a chance to live abroad and they saw other people greeting each other, they wouldn't feel strange"*. On the other hand, T.Paris stresses the role of suitable conversation and verbal patterns in communication, seeing that *"whatever countries we go, we can't ignore by not greeting others. It's strange like we can't socialise. This will make students more confident to talk to other people"*. Whilst both of them prepare students for cultural acceptance in intercultural communication by teaching basic rules of etiquette and adding their personal experience in the U.S. on an ad hoc basis, they express their shared beliefs in western conventions with the underlying diverse cultural areas—the cognition and behaviour domains are T.Teresa's main emphasis, but the affective domain is of concern to T.Paris. Likewise, the interrelationship between the individual's cognition and cultural practices occurs in other participants' classes. Therefore, no matter what and how they integrate culture in their language classroom, the participants derive their pedagogical decisions from what they think, know, and believe (Borg, 2015a). Their personalised cultural instruction is relevant to Buehl and Beck's (2015) statement on the highly complex relationship between teachers' beliefs and practice across individuals, contexts, the type of beliefs, and practices. Their rationales for the actual instruction are also correlated to Borg (2015a) who sees teachers' unconscious operation of their beliefs to the different extent, and the possibility of teachers' same behaviours under different reasons. Concerning its dynamic and complexity, it is reasonable to review the participants' cognitive process through the amalgamation of their verbal expressions, predispositions to actions, and teaching practices (Borg, 2015a; Pajares, 1992) in order to further improve their teaching of culture and intercultural communication.

10.2.1.1 ELT Teachers' Cognition

According to their core cognition on English language education, the participants see the importance of English language's functional value, so their common goal is to teach students to be able to use the language, especially for communication. As a result, a central concern for all participants in the language instruction is to advance students' language skills and knowledge with positive attitudes towards English language learning (see also Section 7.2, Section 8.1.1, and Appendix A).

Extract 10.5 T.Paris's First Interview

- 1 I: *What is your aim of English language teaching?*
- 2 T: *My aim [[is to]] make kids feel fun and like a subject I teach. Then, [they] see the*
- 3 *advantage of English language learning. Students will recognise some, this is, is*
- 4 *basically, [I] want them to see the importance of English and have fun with it, too.*
- 5 I: *Why do you want students to see the importance of English language learning?*
- 6 T: *Because I understand that if we can [use English to] communicate as a second*
- 7 *language, our lives seem to be more convenient and con convenient and easier, for*
- 8 *example, when we contact with foreigners or use documents, [I] mean in filling or*
- 9 *signing documents if we know English, we can fill them correctly. It is a universal*
- 10 *language also. It is used around the world, so [I] want kids to see the importance.*

Their notion of English as a “universal language” and their aim of teaching the language for communication mirror the function of English as a lingua franca defined by Seidlhofer (2011), and the growing importance of English as a multifunctional language among Thai people asserted by Baker (2012c; 2015a). Nevertheless, whereas the participants recognise the significance of the language, their intention of teaching English for intercultural communication is pushed through in parallel with the conformity to native norms in English language education. Given that they do not realise the rising role of English and the fact that Thailand is a multilingual and multicultural country (e.g. Baker, 2012c; Baker and Jarunthawatchai, 2017), English is perceived as a foreign language, and Thai people are only considered as non-native speakers who need to comply with the standard language in English language usage (see Section 8.1.1), irrespective of the ELF context where speakers need to adjust their emergent communicative practices for effectiveness in intercultural communication (e.g. Baker, 2012a; 2015a; Seidlhofer, 2011). As a consequence of their beliefs in native speakers' ownership of the English language, the English language and the culture of Anglophone speakers are inextricably bound up with each other (see Section 8.1.2.2). In this regard, teaching culture is mixed interchangeably with teaching intercultural communication;

and native speakers' language becomes the only effective method for successful communication with other English language users (see Section 8.1.2.3).

Moreover, the reflection of the participants' incongruent beliefs in English language education and intercultural education proves that ELT teachers can hold a variety of explicit and implicit beliefs about learners, learning to teach, teaching and instruction, subject matter, self and the teaching role (e.g. Pajares, 1992; Borg, 2015a; Buehl and Beck, 2015; Gill and Five, 2015). These incompatible beliefs not only can coexist in relation to one another within the individual participants, but also connect to practices regarding the context (Buehl and Beck, 2015). In addition, the participants' real-time perceptions of classroom events can lead to the resistance to change or the modification of their beliefs, as Borg (1998; 2015a) and Buehl and Beck (2015) remarked. However, the empirical evidence shows that the participants primarily choose to conform to the standard language even though this deeply-held belief is challenged. For instance, T.Wanlee ignores the mismatched beliefs about non-native speakers during asking students questions about her reading on "Best to learn a new language before age of 10". Then, she continues to push Phillipson's (1992) "foundational tenets of ELT", namely "early start fallacy" and "native speaker fallacy", on students' cognition (see Extract 8.4, Section 8.1.1). Concerning its stability and consistency, the standard language ideology is regarded as the participants' core belief; and it is thus more difficult to alter if comparing to beliefs about teaching communicative language usage, which may be derivative as their peripheral beliefs (Borg, 2015a; Buehl and Beck, 2015).

Since teachers' cognition shapes their instruction and teachers' beliefs serve as the basis for their classroom practices (Borg, 2015b; Lourenço, Andrade and Sá, 2018), the participants design cultural lessons grounded on a wide range of beliefs about language teaching and learning. Owing to the compliance to the native speakers' language and cultural norms, they offer a supply of cross-cultural approaches and materials based on students' daily life experience to attract students' attention, and develop students' English language proficiency with the integration of extra cultural knowledge and understanding. They additionally encourage their students to expose more to the language usage outside class or through other resources (e.g. listening to the music and watching a movie in its original soundtrack), so that students will gain greater experience and language-and-culture comprehension of the single homogeneous group labelled "*farang*" (see Section 8.1.1). The participants' maximum exposure fallacy (Phillipson, 1992) is correlated with Fungchomchoei and Kardkarnklai (2016) who revealed Thai EFL secondary teachers' similar perceptions of ICC and teaching practice—different cultures are often exposed via various kinds of media or communicating with native English teachers at their school. Even though some participants seem to employ intercultural approaches to promote students' skills to

negotiate and create a new reality with their interlocutors as in the post-structuralist perspective (Byram, 2008; Byram and Fleming, 1998; Byram, Nichols and Stevens, 2001), they do not fully accept the cultural teaching methods in which standard language ideology constrains, as exemplified by T.David's beliefs in the communicative environment and his travel vlog project which is targeted at interviewing the westerners; and T.Ranee's cooking project in which students' practices of meaning making via their written recipes are corrected in terms of grammar and vocabulary (see Section 8.1.1). The participants' firm attachment to the standard language ideology in cultural teaching concurs with Poolkhao and Gajasen's (2015) investigation of Thai secondary teachers' opinions towards the integration of native speakers' culture in ELT. In a similar manner, they unanimously agreed on the importance of native speakers' language and culture as an effective means of improving students' language skills, including the understanding and acceptance of the cultural differences. The striking contrast between Poolkhao and Gajasen's (2015) and the research findings is that the participants do not see any disadvantages of the emphasis on the native norms in cultural teaching, such as the students' loss of Thai cultural identity.

Furthermore, the participants' obvious lack of realisation that there is the mismatch between their beliefs and practices of culture and intercultural communication corresponds to Farrell and Bennis (2013) who pointed towards most ESL teachers' unawareness of their beliefs, and Sifakis (2004) who stated ESL/EFL teachers' experience and familiarity with the native norm in their instruction and training. Accordingly, all participants report the small amount to none of their cultural teaching during the interviews (see Appendix A).

Although the majority of them do not directly identify the integration of ICA in their cultural teaching, they give the restricted concept of culture and scope for cultural lessons in an English language classroom (i.e. customs and festivals) which can be referred to the basic cultural awareness in Baker's (2011; 2012c; 2015a) ICA model. In addition, a few participants tend to move beyond into a level of advanced cultural awareness (Baker, 2011; 2012c; 2015a) as they express alternative ways of cultural interpretation in social groups (see T.Nick in Extract 7.9, Section 7.1.2). Yet, when they give examples of their cultural lessons, their cultural content areas are still narrowed down to a generalised scope of a few homogenous groups (e.g. the level of language formality or language used in various situations centred on Anglophone speakers). Their ideas of the ways they integrate culture in class not only signify their unawareness of ICC in ELT, but also indicate their insufficient knowledge of the ICC concept and approach (Brunsmeier, 2017). Their underestimated degree of culture integrated in class is highly relevant to Noom-ura's (2013) survey result which likely reflected high school Thai teachers' low awareness of their own English teaching problems, and Sercu (2005) whose foreign language teachers possibly overrated

their culture teaching based on consideration of conflicting responses in the questionnaire on professional self-concepts and ICC teaching practices. Taking the ELT teachers' unawareness of their beliefs and insufficient teaching knowledge into account, it is possible that the research on beliefs and ICC practices without the classroom observation does not truly reflect the real extent of ELT teachers' culture teaching practices in English language classroom. Hence, it is clearly necessary for researchers to conduct studies of ELT teachers' cognition and instruction beyond the scope of verbal expressions and predispositions to actions, and examine cultural pedagogy via more classroom-based evidence in the same manner of the research in other curricular areas of language teaching, especially grammar (e.g. Borg, 1998; Farrell and Bennis, 2013; Hos and Kecec, 2014).

10.2.1.2 ELT Teachers' Individuality: Life Experience and Personal Preferences

In response to the sub-question of how ELT teachers' individuality shape their culture teaching practices, it is noteworthy that the participants' cultural pedagogy is obtained from their cognition in reference to their life experience as well as personal preferences (see Section 8.2 and Section 8.3). Provided that teachers' beliefs about teaching and learning can be grounded from life experience (e.g. Borg, 2015a; Buehl and Beck, 2015; Fives, Lacatena and Gerard, 2015) and these beliefs in turn play a key role in influencing their classroom decisions and practices (e.g. Borg, 1998; 2015a; 2015b), the participants have individually gained their knowledge, perceptions, and beliefs through a diverse range of learning and teaching experience. Consequently, although the participants' primary beliefs of Standard English in English language and intercultural education are generally formed by their learning experience (see Section 8.2.1), their belief-intensity of the native conformity is found to be differentially expressed through their instruction, resulting in their distinctive cultural integration (see Section 8.1.2.3). For instance, T.Paris, T.Sofia, and T.Wanlee have similar negative experiences in communication with native speakers. Likewise, they push harder for teaching of pronunciation in compliance with Standard English than other participants. Yet, T.Paris and T.Sofia often share their personal experience and knowledge about the language and culture of the native speakers in class, such as an idiom's origin (see Section 7.2.3 and Section 8.2.1), but T.Paris additionally makes students become aware of the different pronunciation of Anglophone speakers—American and British Englishes (see Extract 7.17, Section 7.2.2; and Section 8.1.2.1). While two of them integrate some cultural content into their English lessons, T.Wanlee only focuses on language forms and barely teaches culture in deeper view of the language-and-culture ownership of the native teachers (see Section 8.1.2.3). Not only does the participants' unique cultural teaching prove Peiser and Jones' (2014) report about the impact of teachers' life experience on their perceptions of CA and their role in teaching profession, but it also shows that there are the complexities of the participants' cognition and culture teaching

practices. The fresh evidence is congruent with Borg's (2015a; 2017) and Zheng's (2013) assertion on the non-linear relationship between ELT teachers' beliefs and practices, and Buehl and Beck's (2015) remark on the varying degree of this relationship across the individuals.

By comparison with ELT teachers in other studies (e.g. Llurda, 2009; González and Llurda, 2016), the finding shows that the participants' prolonged experience in English-speaking countries do not greatly develop their critical cultural awareness and teaching competence. The ideology of native speakers' authority over language and culture is still imprinted on their mind (see Section 8.1.2.3 and Section 8.2.1). On the other hand, it is evident that even a minimal amount of intercultural education in the participants' prior learning experience can have the far-reaching consequences. Their learning experience, especially in pre-service teacher education, significantly brings the higher degree of culture teaching practices. In contrast to other participants who have not taken part in intercultural education or culture teaching development courses, T.Ranee took a course on cross-cultural communication in pre-service teacher learning (see Section 8.2.1 and Appendix A). Hence, she integrates more explicit cultural lessons into her language instruction, such as the cooking project and language activities on Anglophone festivals. Her overt cultural lessons finally lead to students' positive attitudes and more awareness of cultural learning (see Extract 9.5, Section 9.1.2). Apart from T.Ranee, T.David is another participant who offers the explicit cultural instruction via the travel vlog project. However, his cultural task is only for SMART students. He does not adapt his cultural teaching to suit the regular students (see Section 7.2.2). The possible explanation of the unequal distribution of his cultural lessons is that he merely derives his knowledge in intercultural education from his learning background as a student (see Section 8.2.1 and Appendix A), and his instructional experience and skills are the least among all of the participants (see Section 8.2.2 and Appendix A).

Regarding to T.David's lowest teaching experience, it is seen during the interview that he appears to show much change in his teaching methods and activities (see Extract 8.17, Section 8.2.2) while other participants with over ten years of teaching experience show a little change. The difference between the experienced and novice participants' beliefs and practices concurs with Farrell and Bennis (2013) who proposed that there is a tendency for more experienced teachers to have more experientially informed beliefs, and their practices likely correspond with their earlier statement. Given that teachers' self-perception can provide a basis for their instruction (e.g. Farrell and Bennis, 2013; Lourenço, Andrade and Sá, 2018) and there will be the possibility for developing more efficient and suitable teaching practice for students' learning in the more aware teachers (Fives, Lacatena and Gerard, 2015; Freeman, 2016), it means the process of self-reflection can bring the potential alteration in the participants' cultural teaching practices, especially T.David who is the novice teacher participant. In line with many researchers (e.g. Farrell

and Bennis, 2013; Lourenço, Andrade and Sá, 2018), the finding thus supports the use of ELT teachers' reflection on teaching and learning for increasing self-awareness of own beliefs and practices, specifically in teacher education. Moreover, the profound effect of the participants' experience on their cultural teaching potentiality reinforces the importance of teacher education and professional development in boosting ELF intercultural communication in ELT, particularly for pre-service teachers, in the same manner for promoting LA, CA, and ICC (e.g. Sercu, 2005; Peiser and Jones, 2014; Lourenço, Andrade and Sá, 2018).

Irrespective of the insufficient cultural dimension in teacher education, the finding puts forward the propositions that the relationship between teachers' beliefs about teaching and learning and experience is bi-directionally related (Borg, 2015b). That is, teachers' positive attitudes and awareness can possibly develop their knowledge and skills, which in turn can cause changes in their attitudes and awareness (Bailey, 2006). Then, the substantial revision of teachers' attitudes will possibly affect learners' attitudes and motivation (Seidlhofer, 2011). Following the participants' learning experience with the native norm in EFL instruction (see Table 2, Section 6.2.1; and Appendix A) and their lack of professional training in intercultural education (see Section 9.2.1 and Appendix A), they integrate some cultural lessons on Anglophone speakers into their language teaching based on their understanding of what and how culture should be taught. These culture teaching experiences subsequently shape beliefs they hold. On this account, it is noticeable that a few of the participants continuously bring in more cultural content and material (see Section 9.1.1) as they accumulate positive attitudes towards involving cultural instruction and cultural teaching experience (see Section 8.1.2.3). Seeing that T.Ranee's positive feedback on teaching of many cultural lessons is a result from her students' enormous learning interest and vice versa (see Extract 7.7, Section 7.1.2; and Section 9.1.1), it suggests that the constant instruction given on another society and its culture is potentially applicable to cultivate ELT teachers' positive attitudes towards intercultural education, and in the meantime it helps encourage students' cultural learning because the explicit cultural lesson can better meet the students' enquiring mind (see Section 9.1.2). In support of the Global Englishes standpoint, the finding verifies that ELT teachers should facilitate students' exploration of language learning materials for an understanding of other cultures (Baker, 2011; 2012c; 2015a) as well as for the advancement of their own culture teaching practices.

In addition to their own experience, the participants' selections of the cultural content, teaching methods, and material are also in parallel with their personal preferences (Pattaraworathum, 2007). It appears that the participants chiefly bring cultural knowledge and experience in Anglophone countries into class, regardless of countries and the amount of times they have travelled or stayed overseas (see Table 9, Section 8.2.1; and Appendix A). Therefore, the relevant

experience they provide in class does not reflect their possession of cultural knowledge and experience, but rather their strong preference for the native speakers' language and culture. Consequently, even if there is non-western culture obviously provided in the ready-made materials, there is a possibility that the participants have not yet committed to teaching of other heterogeneous culture. This can be seen in the case of T.Ranee who creates many extra language activities on Anglophone festivals by herself, but teaches an introductory section on non-western culture in the course book to a lesser degree (see her quick lesson on the Japanese macaque monkeys in Extract 8.13, Section 8.2.1, and her explanation of the dismissal of the introductory lesson on Raramuri people in Section 8.3). Rather than being impacted by Standard English ideology in educational supply chains (see Section 3.1.1.4), the empirical evidence flatly contradicts many researchers' claims (e.g. Sercu, 2005) as the individual participants' selection of what culture to be taught depends largely on what they think and believe in educating students in English language and intercultural communication. The participants' affectionate disposition towards native speakers' language and culture in teaching additionally rejects the hypothesis on the causal relationship between the ELT teachers' cultural exposure and the degree of their cultural integration (e.g. Pattaraworathum, 2007; Funghomchoei and Kardkarnklai, 2016), as well as the development of non-native teachers' LA and CA via their prolonged period of time in English-speaking countries (e.g. Llurda, 2009; Llurda, 2018). The profound impact of the participants' learning experience in intercultural education on culture teaching practices also challenges Nilmanee and Soontornwipast's (2014) survey result in a way that what significantly influences cultural instruction is not teachers' knowledge of foreign culture, but their own awareness and knowledge of cultural teaching. Hence, the participants' intercultural beliefs and practices endorse the result of the CA factors given by Peiser and Jones (2014) that teachers' biography, personality, educational values, and interests are much more influential than contextual factors. In this respect, the ELT teachers' cognition and their individuality become determining factors in culture teaching practices. However, students and various aspects of the context are also found to be the participants' articulated reasons behind decisions on culture teaching practices, so their dynamic teaching process on the basis of the educational environment is brought to light in the next section.

10.2.2 Classroom Factors: Students and Time Constraints

In answer to the sub-question of how learners influence ELT teachers' culture teaching practices, it appears that students' interest, students' language proficiency, and students' cultural knowledge are three dominant student factors affecting the participants' cultural instruction. Concerning their cognition on English language and intercultural education, all participants are in

agreement over the necessity of English language learning, particularly for daily use and communication. However, as they bond the native speakers' language and culture together, teaching intercultural communication is amalgamated with cultural teaching. Accordingly, students are specially equipped with native speakers' language for becoming efficient interlocutors (see Section 8.1.1 and Section 8.1.2), and students' language proficiency basically affects the participants' decision on the intensity of cultural integration through language teaching (e.g. T.Ranee's explanation of material selection in Section 9.1.1). Despite their focus on students' acquisition of linguistic knowledge and language skills, the participants nevertheless put their effort to make students fun and enjoy in learning, so they connect the language-and-culture content to students' background knowledge and experience, and use a variety of activities and teaching materials in order to enhance students' motivation and good attitudes towards an English subject, plus the recognition of the importance of the language (see Section 7.2 and Section 8.1.2). Furthermore, they spontaneously integrate the additional cultural content into their class based on students' performance or reaction (e.g. the interaction between T.Ranee and her students on maple syrup in Extract 9.1, Section 9.1.1). The participants' strong commitment to develop students' English for daily life and language skills concurs with Noom-ura's (2013) survey which reported high school Thai teachers' attention on the use of language and skills for communication, and need to develop students' productive skills. Their concern over students in designing lessons also corroborates Brunsmeier's (2017) interview that EFL primary teachers chose topics conveying cultural information for their practices in regard to students' real-life relation and English language usage. By comparison with other studies within the areas of English language education and intercultural education, students seem to be a common factor found in the shared perceptions and reasoning of ELT teachers' instruction, albeit the researchers' different terms, such as "students' profiles" (Hos and Kekec, 2014) or "students' benefit" (Fungchomchoei and Kardkarnklai, 2016).

Another similarity to other curricular domains is that the participants' culture teaching practices come under the influence of real-time perceptions of classroom events (e.g. Borg, 1998). Provided that time constraints can be a possible cause of the incongruence between teachers' beliefs and practices (Farrell and Bennis, 2013; Hos and Kekec, 2014) as to the degree teachers can bring their beliefs into their teaching within a lesson (Farrell and Bennis, 2013), the impact of these student factors in cultural teaching is changeable in a way that the participants adapt their perceptions of students and tailor teaching practices to suit the shortened semester time. Taking huge class cancellations due to the unforeseen circumstances as an example, the participants heavily reduce their planned language-and-culture activities for marking of formative assessment and finishing the course content to meet the final exam date. Instead of students' interest, the extent of

teachers' cultural integration depends on how much time teachers have on their hands, and how well students can achieve the expected linguistic content and learning outcomes of Standard English skills (see Section 9.1.1).

Besides, the finding clearly reveals that even if the ELT teachers integrate the cultural lesson regarding the students' understanding of culture, there is still the possibility of students' lack of cultural learning, especially on the condition that the cultural lesson escapes the students' notice. Given that the participants rely heavily on their own beliefs to teach culture, it is no doubt when they do not realise a possible mismatch between their cultural expectation and students' actual learning outcomes. For instance, T.Sofia spotted students' limited cultural knowledge about crossed fingers, so she made a snap decision to offer them culture with the purpose of advancement in their learning (see Extract 9.3, Section 9.1.1). In actual fact, the focus group interview with her students prospectively points to the opposite result of non-learning of culture as they do not see much importance of learning culture and intercultural communication in class. This issue likewise exists in other teacher participants' classes, and students' unawareness of the cultural instruction seems to be more apparent in the IEP students than the regular students (see Section 9.1.2). As a serious consequence, learning of culture and intercultural awareness is lost.

On this account, the students' cognition in the language and intercultural education is the most probable explanation for their ignorance of cultural learning, particularly in Thai teachers' classes. Provided that students hold the common beliefs about the prestige of native teachers in teaching (see Section 8.1.1) and using the language (Section 8.1.2.2), the inseparable language-and-culture relationship, and the narrow concept of culture (see Section 9.1.2), it is apparent that they only emphasise on learning the linguistic aspects. They give less attention to the cultural content, especially when it is offered through the implicit instruction, such as sharing experience. The student participants' views about the language ownership and their attachment to standard norms are in agreement with the majority of Thai students' preferences for Anglophone English language practices in other studies (e.g. Saengboon, 2015; Snodin and Young, 2015). As the finding significantly indicates a complex relationship between teachers' cultural pedagogy and students' cultural learning, it challenges a basic assumption of the earlier studies (e.g. Brunsmeier, 2017; Sercu, 2005) that the initiation of ELT teachers' intercultural implementation can simply play in students' successful learning of culture and intercultural communication. The multifaceted perceptions and the classroom-based evidence of the issue thus confirm necessary for scholars to further examine teachers' pedagogy and students' learning for the development of the concepts of ELF intercultural competencies in ELT (Baker, 2009a; 2011; 2015a). Although the finding provides substantiating proof of the ELT teachers' modification of peripheral beliefs in the dynamic language-and-culture teaching process caused by the major classroom factor—students

and time constraints, the change of the participants' classroom practices due to the impact of external circumstances needs to be considered in order to further understand their cultural pedagogy. Other aspects of the participants' profession outside class become the emphasis of the final section then.

10.2.3 Wider Contextual Factors

In respect to the last sub-question of how the context impacts ELT teachers' culture teaching practices, it is evident that the school administrators, the management staff, the parents, and the policy makers have deeply-held beliefs of native norms and make a large chain of demand for Standard English in English language education. Therefore, they are the contributing factors in the participants' instructional determination. Although it seems that the ELT teachers are dealing with disparate elements in teaching context, the evidence points to a close relationship between three dominant contextual factors and their effect on the participants' culture teaching practices. As a consequence, the ELT teachers have to cope with the needs of various stakeholders, and they are encountering the difficulties of integrating intercultural education in English language classroom.

10.2.3.1 School Context

In line with González and Llurda's (2016) study of native-speakerism in language education policies in Latin American schools, the school executive has advocated the standard language ideology through many school policies and projects of going to foreign countries, particularly the Inner Circle. Since the native speakers are perceived as language owners and better language teachers, their administration conforms to native norms, and their policy implementation powerfully conveys "maximum exposure fallacy", "native speaker fallacy", and "monolingual fallacy" (Phillipson, 1992) to students (see Section 9.1.2 and Section 9.2.1), regardless of their unawareness of contradictions within their cognition on English language education and intercultural education. By and large, the school administrators primarily promote the maximum exposure to the language and culture by the expansion of students' learning in a small class size with the foreign ELT teachers in the IEP program with the aim of promoting and intensifying language learning for communication (see Extract 9.8 and Extract 9.9, Section 9.2.1). In agreement of the social and economic issues on hiring native speakers (e.g. Galloway and Rose, 2015; González and Llurda, 2016; Llurda, 2018), it is noticeable that the growth of the IEP curriculum significantly increases the employment of native English teachers, which also relates to the number of the prospective students; and this leads to the school's academic reputation, financial success, and its ability to hire potential teachers (see Extract 9.13, Section 9.2.2). On this account, the ELT teachers' role is restricted in relation to the English nativeness (see Extract 9.22, Section

9.2.3). Therefore, Anglophone speakers from the Inner Circle countries have been mainly employed for teaching English communication skills (see Section 9.2.1), and they are strictly prohibited from using Thai language in the English classes (see Section 9.2.2). In the meanwhile, Thai ELT teachers have been gradually cut back (see Section 9.2.1) as their professional commitment is decreasing to only teach grammar or reading comprehension for supporting IEP students' language learning (see Table 3, Section 6.2.1).

Given that the school executive has not made the cultural dimension mandatory for ELT teachers to teach in any programs, it depends on the individual ELT teachers whether to teach culture or not. Rather than Thai ELT teachers, native teachers are assumed to provide linguistic and cultural practices in English language classroom in view of the inseparable relationship between language and culture, and more teaching time allocation (see Extract 9.10 and Extract 9.11, Section 9.2.1). In fact, the participants disclaim any responsibility for cultural teaching for the reason that they are obliged to teach the required linguistic emphasis in the school curriculum. Moreover, although the school offers a wide range of professional development (e.g. a seminar, a workshop, and a staff field trip inside or outside the country), there is no training session on intercultural education due to the administrators' setting priorities for professional development (see Section 9.2.1). This contributes to the limitation of ELT teachers' professional knowledge and capacity for teaching culture and intercultural communication.

Regardless of the school's prescribed duties, insufficient support of particular knowledge, and lack of a budget for cultural teaching materials, the participants nevertheless launch the cultural lesson based on their individuality and cognition, which is indirectly influenced by the school context. For example, many participants involve various Christmas activities from the school environment to teach students' language and culture because this particular event is associated with students' daily life and experience. However, it seems that there is a way for the participants to offer non-western culture in class if it becomes the school's centre of interest. This point is presupposed by T.Ranee's explanation of her cultural instruction, which "*the kids have continually learnt about festivals*". Although she states that she cannot make a Thanksgiving lesson in time and she does "*not teach about the Chinese New Year*" since it is "*already the school break*", she reports that there was a *Loy Krathong* lesson in other academic years. It is because "*some years the school emphasised on Loy Krathong*" as the student council ran the school project on this Thai festival. Owing to the fact that "*this year the school didn't mention Loy Krathong*" which "*kids already know what it is [and] how it is*", she skips it to teach the linguistic content. As teaching perceptions and ongoing classroom experience influence the pedagogical system (Borg, 1998), the participants' reflections on cultural lessons can refer to the ELT teachers' sensitivity to both

internal (i.e. students' daily life and experience) and external contextual factors (i.e. the school context) in connection with their culture teaching practices.

10.2.3.2 Parents

Besides the school executive's cognition on Standard English, the investigation further discloses that parents are the driving force behind the rise of the native-based curriculum and the English-only policy since the school executive's implementation of decisions goes hand in hand with the parents' great demand for Standard English. Seeing that the school is required to provide native teachers for their children's English language learning (see Extract 9.13, Section 9.2.2), the parents' strong attachment to native norms in English language education is clearly identified. The intense parental desire for Standard English can be referred to shared favourable attitudes towards Standard English among Thai people found in many studies (e.g. Pakir, 2010; Saengboon, 2015; Snodin and Young, 2015). The school executive's stimulation of the IEP program for serving the needs of parents concurs with Dearden (2014) who noticed the mushrooming CLIL program in private secondary schools due to demand from parents.

Considering the parents' educational wants based on "foundational tenets of ELT" (Phillipson, 1992) and their socioeconomic status, it is comprehensible to see the expansion of native teachers' classrooms with the unwritten rule of monolingualism as well as the summer camp taken place in the Inner Circle countries as a corresponding result from the parents' high expectation of their children's maximum language exposure (see Section 9.2.1 and Section 9.2.2), regardless of the increasing educational fees. The student participants subsequently start to learn English in a kindergarten; one student participant even "*has been taught and forced to speak [English] since two [or] three years old*". Some of them additionally study English in after-school class at the school; many of them enrich their English learning at a cram school, a language school, or with native or Thai private tutors. The student participants' early start of language learning does not only reflect the parents' common beliefs and practices worldwide, but it also indicates the pressure from Thai parents on the educational institutions and system, as similarly seen in other Asian contexts (e.g. McArthur, 2002; Bolton, 2008).

Yet, the finding underlines that the parents' primary emphasis on linguistic competence can further exacerbate educational tensions and potential problems in intercultural education. That is, it appears that the parents directly exert a powerful influence over ELT teachers' classroom decision, which has a dramatic impact on students' learning of culture and intercultural communication. Since the teachers have to deal with the parents' complaints about their instruction by themselves, it is obvious that some teacher participants adjust their teaching in response to the parents' requirement so that they can avoid an argument. This becomes a cause

of the undermining degree of intercultural education, particularly in the case of the novice teacher (e.g. T.David's adaptation of his teaching process of a travel vlog project and expected outcomes in Extract 9.14 and Extract 9.15, Section 9.2.2). In this regard, the participants' chance of success in cultural teaching and students' cultural learning are notably related to the parents.

10.2.3.3 The Thai Education System

On top of the school and parents, the Thai education system is the essential element in the participants' culture teaching practices. In accordance with many researchers' point about the conflict in the ELT profession due to the Standard English ideology (e.g. Holliday, 2006; Galloway and Rose, 2015), it is seen that the paradox in Thailand's English language education is an adverse consequence of the beliefs of Standard English among policy makers and educators. The finding pinpoints the problems of the participants' cultural instruction due to the gap of the basic education core curriculum itself, and the irreconcilable contradiction between the national curriculum and other educational policies, particularly the national measurement and evaluation. Considering the national plans and policies, it appears that the basic education core curriculum has been developed to promote communicative language learning and teaching (e.g. Sukamolson, 1998; Darasawang, 2007). Regardless of its functional purpose as a lingua franca (e.g. Baker and Jarunthawatchai, 2017), the strong nationalism nevertheless determines the official status of English as the first foreign language in education (Baker, 2012c; Wiriyaichitra, 2002). English is firmly attached to the native speakers' culture seeing that the government invokes Thai people's ability to screen and adapt appropriate foreign cultures into their daily lives (NESDB, 2017a). Taking the narrow notions of the language-and-culture inseparability and fixed culture within the national levels into account, "language and culture" becomes one of four major strands in foreign language learning areas. However, only "language and culture of native speakers and Thai speakers" are prescribed with a few cultural content (i.e. the festivals, important days, lifestyles, and traditions of the native speakers) underlying roughly in learning standards and indicators. None of teaching method, assessment, or the degree of cultural integration is specified in the national curriculum (Ministry of Education, 2008), notwithstanding the fact that Thai language learners need to be equipped for being efficient ELF users in ASEAN community (Baker and Jarunthawatchai, 2017; Ploywattanawong and Trakulkasemsuk, 2014).

Provided that the school and its teachers are given individual autonomy in the instructional decisions, the application of the independent curriculum depends on administrators' and practitioners' cognition on English language education; the cultural teaching becomes optional for all ELT teachers in this sense (see Section 9.2.1 and Section 9.2.3). Whereas some participants supply more cultural lessons in class because they recognise the importance of culture regarding

prescriptive language standards and indicators, some participants choose not to teach much culture or leave it to foreign teachers based on a combination of beliefs, particularly native speakers' language-and-culture ownership in the case of Thai ELT teachers (see Section 8.1.2.3 and Section 9.1.1). A few of them additionally mention their difficulty in planning a course or supporting intercultural education due to a broad base of language standards and indicators, and various learning content within different coursebooks (see Section 9.2.3 and Appendix A). Concerning the multilevel interpretation on the cultural dimension, it is apparent that the individual participants have to resolve the ambiguity in the national curriculum, and at the same time they have to make compromise between the needs of various stakeholders in order to fill the vacuum of the cultural area caused by the national and school curriculums.

The participants' top-up commitment is continually complicated, in so far as they have to deal with the conceptual conflict between the basic core education curriculum and the national measurement and evaluation, besides from the slow and inconsistent development of the Thai education (see Extract 9.21, Section 9.2.3) which is similarly found in several studies (e.g. Baker, 2012c; Hayes, 2017). On the one hand, the participants see the importance of culture teaching and learning in the students' daily life (see Section 7.1) and they work towards a communicative goal to serve a purpose of the government and the school. On the other hand, they have to adjust their lessons and instruction in compliance with the national measurement and evaluation (e.g. the O-NET), and other Standard English tests (e.g. IELTS) in which students' linguistic knowledge is primarily assessed; and these native-based test scores are used for university admission (see Extract 9.19, Section 9.2.3), plus internal quality assurance and external quality assessment of educational institutions (see Extract 9.20, Section 9.2.3). As a consequence of assessing language learners' proficiency by the Standard English criteria (i.e. the O-NET exam and the CEFR framework), a few participants explicitly engage in teaching of culture and basic intercultural awareness in their English language classroom (see Section 7.2 and Section 10.1.6). Instead, what is assessed in the O-NET examination becomes the content in some participants' courses (see Section 8.1.1 and Section 9.2.3), so this point corresponds precisely to scholars' concern about the impact of Standard English on assessment (e.g. Widdowson, 2013; Jenkins, 2015).

The investigation further reveals that the national policies also have a massive impact on a change in participants' culture teaching practices through their influence on the school's policy implementation. One of the clear examples is the IEP curriculum (see Section 10.2.3.1). That is, the school executive has tackled the problematic issue from the government's conflicting educational standpoint and the policy makers' beliefs in native norms by stressing the role of native teachers on enhancing students' communicative language proficiency in reference to the standard norms via the school curriculum (see Section 9.2.3). However, in line with other Thai

students who have not reached the expected standard of English (Punthumasen, 2007), it appears that the school will strengthen its ties with the CEFR framework in the next academic year, so that more students will be able to fulfil the language criteria in testing (see Section 9.2.3). Owing to the requirement of native resembling achievement in the application of CEFR descriptors and language tests in Thailand's English language education (Jenkins, 2015; Jenkins and Leung, 2014; 2016; Savski, 2019), it is reasonable to assume that the ELT teachers need to more or less adjust their language instruction to comply with the latest policy; and their culture teaching practices and students' cultural learning are then unavoidable have to be affected.

10.3 Conclusion

The chapter clarifies two practical matters of how ELT teachers teach culture and intercultural communication in their English language class, and what factors influence ELT teachers' culture teaching practices. The extent of the ELT teachers' integration of culture and intercultural awareness in their English language classroom is additionally exposed in relation to their cognition and elements in their teaching context. The discussion illuminates the issues at the heart of their cultural pedagogy, and it is obvious that the ELT teachers—their cognition and individuality—have the profound impact on their own cultural instruction. Owing to a deficiency of intercultural education in teacher education and professional development, the participants have limited understanding of how intercultural education should be. They consequently perceive native speakers' language and norms as an effective way of being successful interlocutors. As they combine the concepts of English language teaching with cultural teaching, students' communicative competence becomes their goal of language teaching for intercultural communication. Regardless of the participants' emphasis on western conventions, they nonetheless state their underlying aims of students' appropriate and polite practices in intercultural communication, and also make the indirect references to raise students' basic intercultural awareness in regard to Baker's (2011; 2012c; 2015a) ICA model. Although the participants are not aware of their culture teaching practices, it is observable that they offer students more cultural lessons than what they reported during the interviews. Not only do they involve students in several different language-and-culture activities, but they also share their cultural experience, language learning, and language use in connection to the teaching content and daily life knowledge.

Since the participants voice concern about students' interest, students' language proficiency, and students' cultural knowledge and experience in the course of instructional planning and teaching practices, students are another contributing factor in a sense. However, the student factors are modifiable in parallel to the participants' classroom instruction due to time constraints. According

to a few participants' accumulated positive attitudes towards cultural teaching in class and their greater degree of cultural instruction, it is evident that there is a tendency for enhancing ELT teachers' culture teaching practices with the constant encouragement of the students' learning attention and favourable reaction to cultural lessons. Seeing that the novice teacher seems to reflect much change of teaching during the interview and the teacher who has even gained the minimum knowledge of cultural teaching appears to teach more culture, the study highlights the importance of pre-service teacher education and professional training in developing intercultural education. Nevertheless, the participants' culture teaching practices are also sensitive to the pressure from the external factors: the school, parents, and the Thai educational system, which are closely connected to one another. It is apparent that these stakeholders of different groups are of the same view about communicative language learning in compliance with Standard English. Rather than ICA, all of them express a strong desire of the students' communicative competence, and their massive demands appear to seriously undermine the ELT teachers' authority to teach culture and intercultural communication. Hence, the discussion not only demonstrates how the whole Thai educational system and society have pushed the standard ideology on students through daily practices and the social system (Blommaert, 1999; Woolard and Schieffelin, 1994), but more importantly, it also highlights how ELT teachers meet the challenge to integrate culture into their class. Therefore, the participants' attempts to bridge the gap between the paradoxical education system and their successful culture teaching practices are proof of the significance of ELT teachers as a start position of boosting intercultural education and going out of the repetitive reproduction of the widely-held beliefs of Standard English through everydayness.

Chapter 11 Conclusion

The chapter finalises the investigation of the ELT teachers' culture teaching practices with reference to the two main research questions. Then, it carries the implications of the study in regard to cultural pedagogy and policies on English language education and intercultural education. The chapter subsequently acknowledges the contributions the study has made to the development of research on ELT teachers' cognition in the cultural teaching dimension, and it discusses the limitation of the study as well as the suggestions for future studies in the end.

11.1 The Exploration of the ELT Teachers' Culture Teaching Practices

Even though the roles of ELF are expanding in the Thai context (e.g. Baker, 2008; 2012c), the language is only conferred as the compulsory foreign language in Thai education (e.g. Baker and Jarunthawatchai, 2017). Regardless of the recognition of English as the "universal language", the language instruction for intercultural communication is required to comply with the standard language. This ongoing conflict leads to the difficulties in Thailand's English language education, including ELT teachers' cultural instruction. Yet, there are a few studies of the cultural feature in ELT in much the same way as there is a scarcity of ELF research within the cultural teaching area (Baker, 2015a). On this account, the qualitative study of ELT teachers' culture teaching practices is conducted for five months through observations, interviews, and document archives with seven ELT teachers in the foreign language department, plus eight focus groups of students, and semi-structured interviews with two administrators and four management staff in one private school in Bangkok. Corresponding to the research questions, the investigation reveals the lower secondary school ELT teachers' culture teaching practices and the factors affecting their cultural pedagogy as follows.

11.1.1 How Do Teachers of English in One Private School Teach Cultures in Their English Language Classroom?

Together with the participants' goals of teaching and learning culture and intercultural communication, the answer to the first research question is displayed in four aspects: the content, approaches, material, and assessing methods. In general, the participants aim for seeing students' proper adaptation of cultural knowledge and understanding in various communicative settings, and students' awareness of other cultures in intercultural communication, albeit their emphasis on the conformity with native norms. Owing to their traditional perceptions of the static culture in national boundaries and the inseparability of language and culture, they teach culture

in the cross-cultural approach as they highlight the linguistic content with the integration of some cultural knowledge, specifically of the native speakers. Concerning the cultural content, the participants primarily give explicit instructions on cultural practice in relation to the way language can be functioned correctly and properly in different situations with Anglophone conventions. They additionally offer cultural products in association with native speakers' language usage to expand students' comprehension of cultural connotations through language learning. Nevertheless, they teach the cultural perspective superficially or ignore it, and they seem to promote racial and sexist stereotypes without awareness (e.g. T.David's thematic discussion in Section 8.1.2.2). Due to their focus on students' linguistic competence, the participants employ several language activities and teaching resources (e.g. worksheets, video clips, PowerPoint Presentations) to foster students' language-and-culture learning. During the classroom interaction with students, it also appears many times that they spontaneously supplement students' cultural knowledge with their own knowledge and experience (e.g. T.Teresa's life experience in America in Extract 7.13, Section 7.2.1; and T.Paris's language use experience in Extract 10.1, Section 10.1.3). In spite of the participants' intensity of cultural integration in language teaching, none of them explicitly assess students' cultural learning because they only focus on students' linguistic knowledge and skills (e.g. T.David's speaking criteria in Figure 7, Section 7.2.4). Yet, it is obvious that the informal assessing method—a casual observation—is mainly applied to evaluate students' cultural understanding and performance (e.g. T.Teresa's feedback on students' handshakes in Extract 7.13, Section 7.2.1). Consequently, students have to meet the participants' specific requirements and standards of cultural learning in order to obtain a good result in their English language education (e.g. T.Sofia's implicit criteria of the cultural appropriateness in her singing task in Section 7.2.4).

Regarding the two sub-questions of the extent of the participants' incorporation of culture into their language classroom and the extent of integration of intercultural awareness in their culture teaching practices, it seems that the participants offer students the basic level of cultural understanding in Baker's (2011; 2012c; 2015a) ICA model to some degree. A handful of participants also touch on the cultural and linguistic diversity, but it is merely associated with Anglophone speakers' language varieties, such as the pronunciation or spelling in American and British Englishes (e.g. T.Paris's explanation of the different pronunciation in Extract 7.17, Section 7.2.2; and Section 8.1.2.1).

11.1.2 What Are the Factors Affecting ELT Teachers' Culture Teaching Practices?

The investigation eventually discovers three crucial factors in ELT teachers' culture teaching practices: teacher factors, classroom factors, and wider contextual factors. However, it is

noticeable, among other aspects, that teacher factors are the determining factor as the participants themselves are chiefly responsible for their own culture teaching practices, notwithstanding the fact that their self-reflection significantly reveals their lack of awareness and knowledge of teaching culture and intercultural communication. That is, they state their cultural instruction to a lesser degree compared to their actual practices, and they rarely mention intercultural awareness in teaching intercultural communication. Furthermore, it is apparent that the participants hold the core beliefs of the standard language in teaching of English, culture, and intercultural communication which are primarily derived from their learning experience. Seeing the inadequate cultural dimension provided in previous language education, teacher education, and professional development, the participants have limited viewpoints of teaching culture and intercultural communication and they do not realise a wide variety of Englishes in daily life communication. Since they firmly hold native-speakerism and monolingualism, native speakers' language and culture is perceived as the only effective method of communication to any interlocutors, and they concentrate mostly on teaching the standard language. Therefore, they give students support for cultural learning, especially of Anglophone social conventions, with the main purpose of intensifying students' linguistic knowledge and language skills for intercultural communication.

Responding the sub-question of how ELT teachers' individuality shape their culture teaching practices, it is found that the participants' cultural pedagogy comes under influence of their cognition which is closely associated with their own experience and preference (e.g. T.Ranee's quick lesson on Japanese macaque monkeys in Extract 8.13, Section 8.2.1, and her dismissal of the introductory section on Raramuri people in Section 8.3). That is, despite the incompatibility of their coexistent beliefs and the contradictions between their beliefs and practices, the differences in the participants' learning and teaching backgrounds result in their varying belief-intensity of the native speakers' language and culture. Together with their personal preferences, the dissimilarities in their selection of content, activities, and materials lead to the uniqueness of cultural teaching. Even if they share the same content and materials in their language-and-culture teaching, their focal point and reasons behind decisions are distinctive. Considering that they make decisions based on their beliefs and perceptions of English language education and intercultural education they have acquired through their life experience and interest, the participants' cognition and individuality become vital components of their cultural instruction.

In relation to their cognition, it additionally appears that the participants take the internal and external contextual factors into their consideration. Generally, they manifest their intention to make students have good attitudes towards language learning, and recognise the importance of the language. To specifically answer the sub-question on how learners influence ELT teachers'

culture teaching practices, it is disclosed that students' interest, students' language proficiency, and students' cultural knowledge are the participants' matter of considerable concern in their cultural lesson preparation and classroom judgement. Yet, the impact of these student factors is modifiable during the changing educational circumstances. By way of illustration, when there are no time constraints, the overt cultural lesson tends to occur more often in class, and the implicit cultural lesson is also instructed via a method of sharing experience, for the most part. The participants respond to the students' emergent inquiry; and they add additional information in reference to students' performance or reaction. This signifies the influence of students' interest and students' cultural knowledge on the participants' cultural teaching. On the other hand, when the participants cannot possibly teach the language content in time, students' language proficiency becomes their emphasis in classroom practices instead. Due to the shortened semester time, the participants' language-and-culture activities are seriously reduced so that they can mark formative assessment within the tight schedule, and complete the course content to meet the final exam date. However, it is noteworthy that the relationship between teachers' cultural pedagogy and students' cultural learning is not linear. Although the participants integrate cultural knowledge into class, students are possibly short on cultural learning if they do not notice the lesson (e.g. students' non-learning about crossed fingers in T.Sofia's class in Section 9.1.2). Nevertheless, if the participants have accumulated good attitudes towards cultural teaching experience due to students' interest, they tend to bring in more culture to class (e.g. T.Ranee's positive feedback in Extract 7.7, Section 7.1.2; and Section 9.1.1).

In respect to the final sub-question of how the context impacts ELT teachers' culture teaching practices, it can be seen that the participants' instructional decisions are associated with the close connection between the school, parents, and the educational system. Since there are deeply-held beliefs of native norms among the school administrators, the management staff, the parents, and the policy makers, all of these stakeholders exert pressure on the participants to focus on students' acquisition of "standard" language skills. This endless chain of demand for Standard English in English language education becomes the participants' difficulties of integrating intercultural education in their classroom. In the school context, the school executive has maximized students' language learning with the foreign teachers to fulfil parents' great demand, particularly via the IEP program. Then, the participants' teaching roles become restricted by the school curriculum as they are assigned to teach the required linguistic skills in relation to the English nativeness. While the native teachers' responsibility is to teach English communication skills, the Thai teachers' mission is to improve grammar or reading comprehension. Even if the school seems to offer the ELT teachers freedom of choice in cultural instruction, the participants have to handle the prescribed duties and the school's lack of support for cultural teaching

materials and intercultural education training. These issues impose a limitation on the participants' pedagogical knowledge and capacity to teach culture and intercultural communication. However, not only do the participants have to play the confined roles based on the school's implementation of the native-based curriculum and monolingual policies, but they also have to directly deal with the overwhelming compulsion and complaints from the parents by themselves. As a consequence, some participants show a tendency to adjust their teaching towards native norms and undermine the degree of intercultural education, so that they can avoid an argument and serve the parental requirements of linguistic competence. Apart from the school and the parents, the tensions are heightened by the apparent contradictions in Thailand's educational plans and policies. The participants have to find a balance between the needs of the communicative language stipulated in the national curriculum and knowledge of the Standard English assessed in the national and international tests (e.g. the O-NET and IELTS). Since the standardised scores from the O-NET exam and the CEFR framework are used for external evaluation of the educational institutions, and more importantly for the university admission, the participants lay more stress on linguistic knowledge than culture and intercultural awareness in their English language classroom. Some of them incorporate the exam features into their course content.

Despite their struggle with the internal and external forces, it is remarkable that the individual participants can more or less overcome these formidable obstacles to launch their cultural lessons based on their beliefs and the indirect influence of the school setting. The Christmas festival seen in the school environment is a case in point. It appears that many of them explicitly engage the Christmas activities in their language-and-culture teaching amid concern that the event is connected to students' daily life and experience. As the individual participants are key people who offer students the cultural instruction at any one time, it is confirmed that they are the linchpin of intercultural education; and hence their cognition and individuality with sensitivity to the contextual factors are the crucial factors in a fluid process of culture teaching practices.

11.2 Implications of the ELT Teachers' Culture Teaching Practices and Deciding Factors in Cultural Instruction

Concerning the success and failure of the participants' integration of culture and intercultural awareness in the English language classroom, the findings of the process of their instruction and forming a judgment on their classroom performance carry wide-ranging implications, especially for the development of the ELT teachers' cognition and cultural pedagogy. Given the dominance of the standard language ideology and the traditional perspective of intercultural approaches

among the participants and seen in other studies of ELT teachers (e.g. Young and Sachdev, 2011; Ronzón Montiel, 2018), it is no doubt why native speakers' language and norms are firmly attached to English language education with the less emphasis on the integrated instruction for intercultural education. These widely-held beliefs draw attention away from educating students about the reality of language usage, the dynamic nature of language and culture in intercultural communication, and the significance of ICA for ELF interlocutors. The participants' unawareness of the conflicts over a variety of coexisting beliefs consequently leads to their ineffective cultural instruction, such as the reproduction of the linguistic and cultural stereotypes (Khan, 2019); and ends up with students' unsuccessful cultural acquisition, such as cultural misunderstanding, negative attitudes, and a sense of otherness (e.g. Hassan, 2008; Khan, 2019). However, if considering the participants' explanation of their practices during the interview process, there seems to be some potential alteration in their cultural teaching, especially in the case of T.David who is the only novice teacher and addresses more change in his future instruction. In line with previous research, the study supports the use of the reflection on teaching and learning to raise teachers' self-awareness of their own beliefs and practices (e.g. Farrell and Bennis, 2013; Lourenço, Andrade and Sá, 2018) for the reason that the refinement of teachers' critical cultural awareness possibly helps promote non-western culture in ELT (e.g. Lazaraton, 2003; Khan, 2019) and reduce students' adverse learning outcomes in intercultural education.

Nonetheless, in order to effectively deal with the ELT teachers' insufficient knowledge of cultural teaching and ignorance about cultural aspects in English language classroom, it is necessary to confer explicit recognition on these issues for early-stage teachers, specifically in pre-service teacher education. A good showcase of the long-term impact of prior teacher education coursework on teachers' potentiality to teach culture is T.Ranee. As she is the only teacher participant who has gained knowledge about cross-cultural communication since the beginning stage of her teaching career, it is clear that she offers much more overt cultural instruction, and equally distributes constant cultural lessons to students in response to their needs and interest (see Section 9.1.1). This in turn brings her positive attitudes towards intercultural education and more involvement and motivation of students' cultural learning (see Section 9.1.2). In agreement with Nomnian (2013), it is thus recommended to build ELT teachers' ELF awareness, especially in ASEAN contexts, for more proficient teaching knowledge and practices.

On account of the two-way relationship between teachers' attitudes and teaching knowledge and skills (Borg, 2015b), the evidence thus pushes forward the idea that the ELT teachers should encourage students to explore different cultures and national cultural groupings for an understanding of other cultures (Baker, 2011; 2012c; 2015a). Instead of mainly incorporating cultural knowledge into class via a method of sharing experience, they should additionally apply

more explicit cultural approaches to attract students' notice, so that they can dramatically increase students' cultural awareness and improve their culture teaching practices in the meanwhile. Given that students' great interest in cultural learning appears to shape teachers' favourable attitudes towards intercultural education and vice versa, it is supposed that the ELT teachers will have been teaching culture to encourage students' learning. They will also have gradually given more space for another society and its culture in their English language classroom due to their changing attitudes and culture teaching experience and skills.

However, the instruction on only cultural knowledge based on Anglophone conventions is not adequate for Thai language learners who are far more likely to engage in communication with other multilingual non-native English speakers (Baker and Jarunthawatchai, 2017). Providing that culture is open to negotiate in the conversation between teachers and students (see Extract 10.1, Section 10.1.3), the incompatible concept of teaching fixed culture via classroom interaction needs to be considered. Therefore, the evidence suggests that the ELT teachers' intercultural approaches should correspond to more cultural fluidity and diversity in ELF intercultural communication in order to develop students' ability to moderate conversation, understand the context, and reach the goals in the communicative dynamics (e.g. Sifakis, 2014; Baker, 2015a; 2018). Besides, despite the fact that the participants show a strong preference for the native speakers' language and culture, and they resist a challenge of the cultural teaching methods which is free from standard language ideology restraints (see Section 10.2.1.1), non-western culture seems to gain more acceptance when the course book is used to guide the ELT teachers into teaching the cultural content (see T.Ranee's explanations of her language task in Extract 7.22, Section 7.2.4; and Extract 10.3, Section 10.1.4). Regardless of its basic representation of static culture in the national level, this discovery opens up more possibilities for navigating the ELT teachers to design a lesson in which culture of other heterogeneous groups is involved with the support of material availability. Nevertheless, the change in the production of ELT coursebooks and teaching materials does not mean that the ELT teachers will easily gain access to the cultural domain since the selection of what and how to teach depends heavily on the ELT teachers' cognition and individuality (e.g. T.Nick's preference for various auditory and visual resources in Extract 8.18, Section 8.3). In this regard, an expanding variety of cultural content in the ELT materials should take place in parallel with the reformation of ELT teachers' professional knowledge and skills, so that they will be well equipped to commit to alternative cultural methods and resources.

Even though the contextual factors are less influential than the teacher factors in the cultural instruction, the ELT teachers' culture teaching practices remain very sensitive to both internal and external contextual factors—the rise and fall of the cultural integration is on the basis of their

teaching context and educational circumstances. Owing to the dominance of the Standard English ideology, the Ministry of Education has brought the Standard English criteria (i.e. the O-NET exam and the CEFR framework) into force, regardless of the communicative goals of the basic education core curriculum. The school executive thus formulates policies that meet the national standards and the needs of parents for native English, and then the native-based curriculum and the monolingual policies have been devised and broadened. Since the ELT teachers are under pressure from the school, parents, and the educational system to make students acquire only linguistic knowledge and native speaker competence, they are currently striving for keeping pace with demand for Standard English prevailing among the different stakeholders, and also resolving a dilemma caused largely by the national curriculum and policies on the assessment of students' language proficiency and institutional quality. As a result, their freedom of choice in teaching culture and intercultural communication becomes restricted. However, intercultural education can take place under the auspices of the local and national authority. The study advocates for more aware curriculums and policies in response to the recognition of global Englishes. First and foremost, the national assessment, particularly for the university admission, must be adapted in line with the aim of "communication capacity" of learners in the basic education core curriculum (Ministry of Education, 2008). The greater consistency in the educational system will continually bring about changes in an administrative process of local education. In addition, the top-down modification in English language education will possibly allay parents' concerns about school management and ELT teachers' lessons. Apart from the relevant assessing method, the prescriptive language standards and indicators of the national curriculum should be more open to the linguistic and cultural diversity. Instead of the focus on "accurate and appropriate use of language" and a few cultural topics of native speakers and Thais, such as festivals, celebrations, and important days (Ministry of Education, 2008, p. 272), the basic education core curriculum needs to widen its scope to the linguistic and cultural content beyond the Anglophone territories; and include more of multilingual non-native English speakers as well as intercultural communicative competence in ELF intercultural communication. In doing so, Thai learners will truly possess the "ability to live in peace and harmony in the world community" (Ministry of Education, 2008, p. 2).

11.3 Contributions of the Study

The in-depth examination of the integration of culture and intercultural communication in practical context confirms the ELT teachers' leading role in coping with the conflicting educational circumstances and enhancing ELF cultural pedagogy in English language education, which in turn can lead to the development of Thai learners' competence and awareness in intercultural

communication. Rather than making sense of the ELT teachers' cognition on language and cultural features through only verbal or written expression as in previous research (e.g. Sercu, 2005; Young and Sachdev, 2011; Fungchomchoei and Kardkarnklai, 2016), the study fills the gaps left by the paucity of observed practices; and hence it questions about the possible invalidity of other research findings regarding the distorted reflection on the participants' own teaching practices during the interviews. Moreover, the empirical evidence of the participants' culture teaching practices with multifaceted perceptions shows the dynamic nature of teachers' cognition and the fluid process of cultural teaching under challenging circumstances. The investigation indicates obvious similarities between the profound impact of the individual teachers' cognition on intercultural education and that in the other curricular areas of English language education, specifically in the grammatical aspect (e.g. Borg, 1998; Farrell and Bennis, 2013; Hos and Kekec, 2014). As it can be seen that the participants give the cultural lesson based on their perceptions, understanding, and beliefs, the teachers' cognition and individuality are the determining factors in cultural teaching practices. Due to the effect of their personal preference for Standard English on instructional decisions, their central focus of culture teaching practices is on students' correct language usage and appropriate manner based on western social conventions; and Anglophone language and culture is the only communicative norm students should learn in intercultural communication. Providing that they attach much significance to the standard based linguistic competence, the linguistic content is primarily taught while the cultural features are mostly provided on ad hoc basis. Although teachers have cultural experience and know some of the cultural content, they possibly do not pass on the knowledge (see T.Ranee's explanation of her experience sharing with the students about maple leaves and Vermont in Extract 9.1, Section 9.1.1). In this regard, the finding refutes the assumption about the causal relationship between the ELT teachers' cultural exposure and the extent of their cultural integration (e.g. Fungchomchoei and Kardkarnklai, 2016).

Instead of teachers' knowledge of foreign culture, the study highlights the importance of teachers' knowledge and awareness of teaching culture and intercultural communication. With reference to the participants' selection of what culture to be taught in English language and intercultural education, it is apparent that teachers adopt the cultural content in their own flavour together with what they believe and perceive as importance. Hence, they prefer to integrate Anglophone language and culture into their English language classroom, and they tend not to offer the lesson on the non-western culture, specifically Thai culture. That is because they assume that students already know their own culture well (see Section 8.1.2.2). Regardless of the cultural content appeared in the course book, some cultural lessons are seen expanded (see T.Nick's supplementary information on the snowy places and Roald Amundsen's biography in Section 8.3).

Some parts of the (non-western) culture are probably taught briefly or skipped (see T.Ranee's quick instruction on Japanese macaque monkeys in Extract 8.13, Section 8.2.1; and her clarification on the dismissed section of Raramuri people in Section 8.3; T.David's explanation of his dismissal of cultural information about time and date in Section 8.2.2). Given that teachers' culture teaching practices are grounded in their cognition and individuality, their preferred choice of teaching native norms and their ignorance of the cultural content in the course book, particularly the non-western culture, disprove a great deal of assertions about the difficulty of ICC teaching practices due to contextual factors—the unavailability of textbooks and suitable teaching materials (e.g. Sercu, 2005; Young and Sachdev, 2011). In fact, it is evident that teachers tend to explicitly integrate more cultural instruction if they have gained knowledge and experience in how to teach culture and intercultural communication from their learning experience, specifically teacher education (see Section 8.2.1). The impact of the participants' unawareness and insufficient knowledge of cultural teaching on their actual practices thus challenges the significance of teachers' knowledge of foreign culture as the most decisive teacher factor as in Nilmanee and Soontornwipast's (2014) survey. Concerning the incongruence between teachers' multiplex cognition and actual culture teaching practices shown in the study, it is proposed that the researchers should increasingly pursue the classroom-based investigation for providing more accurate accounts of what really occurs in different context of intercultural education.

Irrespective of the participants' underestimated degree of the cultural integration in class, the study additionally discovers the complex relationship between ELT teachers' cultural teaching practices and students' cultural learning in relation to both teachers' and students' cognition. This two-sided view of cultural teaching helpfully clarifies which cultural methods appear to work better for intercultural education, but at the same time it throws into question a basic presupposition of several researchers (e.g. Sercu, 2005; Brunsmeier, 2017) that the one-way improvement of ELT teachers' intercultural knowledge and application can efficiently introduce ICC to English language education, resulting in students' achievement in learning of culture and intercultural communication. In this regard, the study responds to the scant ELF research on teaching practices of culture and ICA, specifically in the area of teachers' cognition in ELF intercultural education in the Thai context. In line with Baker (2009a; 2011; 2012d; 2015a) and Ronzón Montiel (2018), it subsequently calls for the intensive examination of teachers' pedagogy and students' cultural acquisition in terms of their cognition on teaching and learning culture and intercultural communication for the advancement of the ELF intercultural competencies in ELT.

11.4 The Study Limitations and Suggestions for Future Studies

Even though the fresh evidence sheds some light on the domain of ELT teachers' cognition and the cultural dimension in ELT, it is possible that the participants and their classroom context are influenced by my act of observing as addressed earlier in Section 6.5. This "observer effect" (Dörnyei, 2007) probably makes a change in the participants' classroom performance, such as an increase in cultural teaching. Moreover, during the second half of the data collection process, there were many class cancellations and some classroom closures due to the unplanned and planned school activities or the unforeseen circumstances (see Appendix G). Not only do the unusual conditions significantly lower the degree of the language instruction and culture teaching practices, but also the data collection. With lesser opportunities to observe some participants' class sessions and to interview a group of M.1 lower proficiency students in T.Teresa's class, the finding cannot wholly demonstrate the teacher participants' integration of culture and intercultural awareness with students' cultural learning outcome, particularly in a normal situation. In addition, the study is conducted with a small number of the lower secondary teacher participants in only one private school, so it cannot represent the ELT teachers and their professional commitment in other educational levels and institutions. These points suggest much further research of ELT teachers' culture teaching practices in different settings to extensively explore more about cultural pedagogy, and to fully determine and compare actual factors affecting their decision and cultural instruction in ELT.

11.5 Final Remarks

Following the two main research questions and sub-questions, the chapter reviews the way the individual participants teach culture in their English language classroom, together with the extent of their integration of culture and intercultural awareness. It shows that the ELT teachers employ the traditional intercultural approaches to teach culture to some degree, regardless of their unawareness of the contradictions between their beliefs and practices as well as their inadequate knowledge of intercultural education. In the matter of the crucial factors in the participants' culture teaching practices, the chapter thus recalls how these major components of the internal and external environment are attributed to the rise and fall of their integration of the cultural domain in ELT. Nevertheless, it is obvious that getting to educate students on the cultural lessons requires considerable effort as the teachers need to struggle with the mismatched concepts of teaching culture and communicative language and the compliance to Standard English. No matter what roles they are assigned, they have to strike a fine balance of diverse stakeholders' overwhelming desire for the standard based linguistic competence, and to uphold their rights to

teach their own lessons concerning what and how to effectively attract the students' interest. Considering that there are only a few participants who can overcome resistance to achieve some success in cultivating students' engagement in cultural learning, it highlights the role of the ELT teachers as the chief agents of change since they make the decision as to what should be adapted to meet the stakeholders' demands and when to offer the cultural lessons in class. Therefore, the empirical evidence confirms the significance of the ELT teachers as the decisive factor in intercultural education, but at the same time it challenges the earlier studies which commonly suggest the improvement of teachers' cultural knowledge in promoting ICC in English language education. In the regard to the complexities of the individual teachers' culture teaching practices within the dynamic context and educational circumstances, the study proposes the enlargement of ELT teachers' consciousness and pedagogical knowledge and skills via teacher education and professional training, and it also calls for the further classroom-based investigation of the ELT teachers' culture teaching practices with the students' cultural learning outcome in different institutional settings for the enrichment of ELF intercultural approaches in English language education.

Appendix A Profiles of the Participants

A.1 T.Wanlee

T.Wanlee is a female Thai ELT teacher in her fifties with approximately twenty-eight years of teaching experience. She has experienced in English language learning for sixteen years. She started to learn English language in a primary school in Bangkok, and she *“was a kid whose English was very weak in Grade 1 to Grade 5”*, so she had to learn English with the strictest teacher in the school to improve her English. Then, she moved to one Central province where she studied in a catholic school at lower secondary level and in a provincial school at upper secondary level. When she was in high school, she hardly ever learnt English with a foreign teacher because there were only one or two Filipino teachers. In comparison to *“kids in the present”* who have better chance of language learning with foreign teachers, she perceives that *“language learners in the past emphasised reading, writing, and grammar”* in this regard. After secondary education, she had her study quota at the Faculty of Education in a public university in Bangkok. Although social studies were the subject she learnt best and she firstly wanted to choose her major in social science, her mother advised her to *“think of future career”*. Therefore, she took a bachelor’s degree in English and guidance psychology. After graduation, she spent twelve years teaching in two private girls’ schools in Bangkok, and she later becomes a secondary teacher at the school where she has been teaching for sixteen years. Apart from taking a short trip to the U.K., France, Netherland, Belgium, Hong Kong, China, and Singapore, she participated in an educational tour in Taiwan, and she has also experienced abroad in Australia (two weeks) and the U.S. twice (one month, and one week) for professional development. Yet, she remarks that she has never taken a course in intercultural education or cultural teaching.

In this academic year, she teaches Grade 7 students in terms of vocabulary and reading skills (twenty periods). Seeing the less importance of grammar with her dislike of teaching grammar, her teaching goal is to make *“kids to be able to read or communicate”*. She focuses on teaching reading and vocabulary so that *“kids can draw on known words to use”*. As she expresses her *“preference for teaching reading”*, she believes that *“it is fun if there’s a story as a means for us [to learn]”*, and then the use of news in teaching vocabulary effectively contributes to her students’ language learning. She also comments that *“it is a lasting memory”* if she teaches students by letting them use language for communication. Hence, she *“creates her own exercise by selecting news and deleting [some] vocabulary”*, and she also keeps changing her readings based on what is on trend. However, she further states that *“it is still necessary to learn*

[grammar], *so students can use [the language] correctly in an advance level*". Regarding her experience, she considers that English is *"very important in a point of communication"* (e.g. in working and travelling), and *"the language is one factor that makes people progress"*. She feels that *"people can get the language without studying in a [language] major if they have a chance in using the language with foreigners or in daily life"*. Due to her lack of chance, she consequently sees that she does not have much skill, and she sometimes mispronounces when communicating with *"farang who had to repeat"* her words for clarification. Concerning the effect of the pronunciation (e.g. stress) in language use, students should meet and practice their language *"a lot"* with native speakers rather than non-native speakers (e.g. Filipino teachers) because they *"will be fixed"* for the correct pronunciation and they *"will absorb the accent"*. Even though she wants kids to *"only learn with native [teachers]"*, she states that learning with Thai teachers *"may fulfill some parts"*. That is, Thai ELT teachers can use Thai in explanation for making students *"understand [some points] more clearly"* and *"have discipline"*. Besides, she thinks a number of students are one of factors in language learning and teaching as individual students can practice their skills in a small class. However, although there are twenty-five students in one class, she teaches 355 students in total, and then she cannot practice their writing much. Another Thai educational issue she mentioned is about a broad base of prescribed learning standards and indicators in the national curriculum, and different learning content from each textbook.

According to her understanding of cultural teaching practices and intercultural awareness, culture is defined as *"what [people] should do in daily life"*, such as how to greet or how to live in society. *"Culture is not necessarily [associated with] important days, but [it is] whatever [people] can do and speak"* in an appropriate manner, and *"culture can also mean language"*. In view of the strong relationship between language, culture, and intercultural communication, she asserts that native speakers are people who should teach students and give knowledge about dos and don'ts *"because sometimes Thai teachers do not learn about that"*, and *"we have to study about that [cultural content]"* for teaching, such as the customs of a country. As a result, she sees foreign teachers who are language owners in a better position of teaching culture as *"they teach what they habitually know from the way they are"*. If students *"know about culture"* and they *"understand more correctly [about intercultural communication]"*, *"they will probably be able to practice or act appropriately"* in cultural conformity to that society, and *"they will have more confident in their communication and it will also be more correct"*. Nevertheless, in case there are no foreign teachers in that school, it is probably Thai ELT teachers who *"will be responsible for studying and passing on [knowledge] to kids"*.

Despite her perception of the importance of cultural teaching with a foreign teacher, she reports that she does not give much importance to culture in her teaching. She offers students *"very less"*

cultural knowledge in class because she focuses on the content. However, if the content can be linked to what she knows, she *“will probably tell them a bit”*. On account of her *“lack of [precise] knowledge of some culture”* and experience, she feels that *“it is still difficult [to teach intercultural communication]”*. However, she thinks sometimes travelling or an educational tour cannot help teachers see the world, but there should be a course or a textbook provided for teachers in cultural teaching. As exemplified by her personal experience, when she took her educational tour overseas, she *“just saw their teaching techniques and classroom nature”*. Even so, she shares what she has seen or experienced with students if she can think of. In response to the question about her cultural teaching problem, she states that she teaches what she prepares, so she *“may not see this point”* and she *“does not think of any culture”* during her instruction.

A.2 T.Teresa

T.Teresa is a female Thai ELT teacher in her late fifties with thirty-five years of teaching experience. Since she sees herself as a language learner in a nursery education until now, her English language learning experience is more than fifty years. She studied in a nursery level and Grade 1 to Grade 12 at a catholic school in Bangkok where there were teachers from the Philippines and France. Therefore, she thinks that *“anyone who can use English well, anyone who speaks French is smart. It is sort of very luxurious”*. Although the catholic school made her feel *“close to English language”* used in daily life, she was quite afraid of using it due to her shyness, and she also felt she *“was not good at English”*, especially in vocabulary and reading for comprehension. Nevertheless, she realised that *“English is the only subject”* she could use to help her pursue further study, so she continually chose to study in English, including in higher education. After she received a Bachelor of Education from a teacher college in one Eastern province, she began her first four months of teaching profession in a technical college in one Western province. Then, she becomes the school’s secondary teacher teaching in Grade 7 and Grade 8. After her first five years of teaching at the school, she had a study leave in a public university in Bangkok. She still studied in English which was the subject she *“had the most confident in”*. Later, she obtained a Master of Education in Secondary Education. Now she has been teaching at the school for thirty-five years, and her experience overseas begins here. Previously, she did not take a chance to go to Canada because she was afraid whether she could communicate with foreigners. However, after joining the school’s programs (e.g. a school trip), she feels *“it was right”* and *“English is very necessary”* for her because she could at least use her language to help other teachers who travelled with her. Apart from travelling to Australia, New Zealand, Malaysia, France, Italy, and Switzerland, she has experienced abroad in Singapore (about one and a half months), and the U.S. (ten months) for professional development.

Appendix A

In this academic year, she teaches Grade 7 and Grade 8 students (twenty periods), but she primarily gives grammar lessons to Grade 7 students and to a few classes of Grade 8 IEP students. According to the government's "Moderate Class, [More Knowledge]" policy, she "additionally offers kids [Grade 7 students] English language games" in an elective subject, namely "Fun with Games". Her teaching goal is to make students understand what she teaches, such as grammar and language use, so that "they can use language to communicate" and "use [it] correctly". In reference to her life experience, English language is seen "very important" as "a part of our life" because "we can communicate with other people who are not Thais or we use [the language] in daily life", such as purchasing goods and making contact. In particular, when travelling abroad, she could convey what she wanted in communication, and it made her "have more confident than other [teachers who went together]". She perceives shyness as "a problem for people who [want to] speak English well [in communication] and convey the meaning to others". Hence, she anticipates students "daring to speak, daring to use language or making a sentence to be able to communicate with others". Notwithstanding her assertion that it is not necessary to conform to grammar in daily life communication, her "deeper expectation" is that "they can remember and use these [grammatical] forms" appropriately. She recently uses games in teaching students to "foster or persuade them to feel that English is not a difficult thing for them", and then "they will like English". Although she "is trying to find a trick to make them remember [vocabulary] more easily", she does not teach vocabulary at a deep level because she "is not good much at vocab". Given that the school prescribes a role of teaching speaking and listening skills to foreigners, she focuses on teaching reading and writing skills. Besides, she remarks that her pronunciation is "not quite right" as it is "just for using in daily life communication", and it was often corrected when she taught in America. However, she "did not quite learn much" and still "kept talking [in her own way]" owing to her habit. Thus, she thinks she "is not as proficient as" a language owner who "can teach better" and "practice kids more correctly" in terms of language use and accents. In order to acquire "a very good accent" or much vocabulary, and "use language automatically", she also believes that it is better to learn English since young.

According to her understanding of cultural teaching practices and intercultural awareness, culture is defined as "what we foster or pass onto generation by generation", such as Thai customs and traditions which are the identity of Thai people. Even though "culture of each place is different" due to the weather and geography, "it is supposed to be good things people pass on". Seeing language, culture and intercultural communication are related, she states that "whenever we need to contact foreigners or go to other places, such as studying at the school where English is only used, we must learn what they inherit or what and how they behave which is different [from ours]". "That is because if we did not learn about their culture, it might make us miscommunicate

or do badly". As a result, cultural learning (e.g. slangs and idioms) can help in communication. For example, the use of idioms can make *"them feel good with us or understand us better"*. If students learn culture, *"they will be able to adapt themselves and they can communicate or create a good feeling while communicating"*. Nonetheless, she remarks that *"the Thai curriculum does not affect students much"*, compared to the IEP or EIP programs in which students have direct experience with foreigners or they probably have a chance to go abroad.

In class, she teaches culture to some extent and *"mostly it is American culture"* because she *"is familiar with these things in language learning and experience"*. She gives students an example sentence with the integration of *"a little bit"* culture or she shares her own experience and thoughts, such as in a greeting activity. Although she *"can probably bring experience"* or what she has learnt to teach students culture, she feels uncomfortable as her experience *"is not wide enough to know culture of everyone"* and she *"does not learn [culture] very seriously"*. Besides, she gives an example and uses the comparison when she teaches intercultural communication. For instance, she decorates her classroom for Halloween Day. If she has a chance, she will tell her homeroom students about *"their festival"* and compare with *"ours"*. Yet, the reason she teaches intercultural communication to a lesser degree is due to the prescribed curriculum of the school. As she is in charge of teaching only grammar, she thinks it is not associated with culture, so it depends on what indicators she chooses and she *"avoids this [strand]"*. In addition, there are no *"coursebooks [of foreigners]"* which she can draw on the content (e.g. customs and festivals) in her subjects. However, she does not have any problems in teaching culture and intercultural communication unless *"the curriculum forces"* her to integrate it into her planned grammatical content.

A.3 T.Ranee

T.Ranee is a female Thai ELT teacher in her thirties with fourteen years of teaching experience. She has experienced in English language learning about fifteen years. Although she firstly learnt the English alphabet and basic English spelling from her family members for two years, her formal English language education began at a nursery in one central province where she studied with a foreign teacher. In the following year, she continued her primary level in a Christian school and secondary level in a public school in the central province. She did a bachelor's degree in secondary education in a public university in Bangkok. In the first year of her study, she took a competitive exam for majoring in English language because her teacher suggested that it was one of the three subjects (i.e. French, English, and Thai) she *"had got good entrance exam scores"*. Hence, her majors were Advanced English and English, and one of courses she took was cross-cultural communication. Subsequently, she has learnt about *"teaching culture in different countries*

through the use of English language". After graduation, she taught Grade 4 to Grade 9 students in an EIP program at one private school in Bangkok. During these three years, she has gained experience in teaching culture, such as Thanksgiving Day which she gave a lesson about the history of Thanksgiving and what people do before students had a big Thanksgiving meal provided by this private school. Afterwards, she quit a job and applied for a secondary teacher position at the school. She has been teaching in Grade 7 to Grade 10 for eleven years. Apart from taking the cultural teaching course in the university, she has learnt culture through experiencing abroad in New Zealand for six weeks, and she was a visiting scholar in Vermont, the U.S. about nine months. She also took a short trip to Singapore, South Korea, Japan, and Taiwan. In addition, she has learnt culture indirectly through watching daily news.

In this academic year, she teaches only Grade 8 students (nineteen periods). Three subjects she offers are a core English course for regular students, Our Daily Life in terms of grammar for IEP students, and Additional English for SMART Education for SMART students. Her teaching goal is to teach students *"to be able to speak, read, write, [and] communicate"*, so that they can use their communicative skills in daily life and understandably communicate with foreigners, such as *"kru farang"*. She recognises the importance of English, particularly in daily life, due to her previous personal experience when she wanted to understand English news she watched on cable TV. She also perceives that *"English is a language used for communicating between Thais and foreigners"*. However, although she tries to *"teach them to be able to communicate"* based on the curriculum, she sees the tests (e.g. the O-NET exam) *"turn out to [assess] grammar [and] vocab which is sort of very profound"*. Regardless of what the curriculum prescribes, she has to adapt her teaching to *"keep to the test which will be measuring kids"*. On this basis, she feels that English language education in Thailand is for *"the uni entrance exam"*.

According to her understanding of cultural teaching practices and intercultural awareness, culture is *"good things which practices are handed down, which people in the nation similarly do"*. She sees the close relationship between language, culture, and intercultural communication, providing that *"if we get only the language and we don't learn their culture, we won't gain deep understanding to each other [in communication]"*. Besides, teaching language and learning culture are deeply related because *"if the kids get the English language, they will be able to find more information, [and] then they will understand culture more"*. Concerning her teaching experience of culture and intercultural communication, she considers culture to be *"fun for both teacher and students"*. If it is taught, they both *"enjoy a cultural lesson because there are diverse teaching materials"*. Since *"students also want to learn foreigners' lifestyle"*, cultural teaching *"helps students improve their communication to some extent"*. As she explains, her cultural lesson (e.g. trick or treat) *"makes the kids want to learn the language more [deeply], such as difficult words."*

They want to know like from this culture, what people do on Halloween Day. Given that students have an interest in knowing more about the language and vocabulary, *“they will increasingly understand the culture and expand to other cultures”* in this sense; and this understanding will finally make them *“be able to communicate more”*. Thus, she accepts that intercultural education helps students communicate. In terms of the daily life use, she thinks *“intercultural education has quite many advantages for kids”* for the reason that *“in the future working world, there is an increasing tendency [for students] to work with foreigners or have foreign colleagues”*. Besides her *“emphasis on English native speaker’s culture in English language learning”*, she on the other hand states the little integration of some other cultures which *“deal much with Thai people”*, such as the Chinese New Year. That is, *“if it’s exactly on the day I have a class, I’ll talk about it”*. However, *“if the [cultural] lesson appears in the World Wonders course book like going to see the movie [in Africa]”*, she *“will search for more information and bring a picture [of roasted chocolate ants] to show students [what people eat there]”*.

Moreover, considering *“the Thai curriculum and the university admission assessment”*, she feels that cultural teaching is *“very less important”* and intercultural education is *“almost no significant”* in class. As she perceives, there is a small amount of culture in the test, so culture is sometimes overlooked by ELT teachers. Consequently, she reports a limited number of her cultural instructions that she integrates culture by *“talking about it a bit”* and *“letting kids share their experience”* if possible. In teaching, she *“cannot go into details”* because she needs to teach *“the prescribed content”*, and *“this school has many [planned and unplanned] activities”*. Accordingly, the teaching time she has is a matter of concern when she plans and gives cultural lessons, especially on *“various festivals of English native speakers”*. For example, when there is Christmas at the school, she will teach students about Christmas by using a Christmas song. Once she asked students to decorate a Christmas tree. Since she believes that *“kids have to do [activities], they will learn and have fun”*, the insufficient time is a problem of her cultural teaching. As she does not have enough time to play a video clip and students cannot fully learn in class, she tells them to *“search for further information themselves”*. Another issue is she has *“no money”* to support her cultural teaching. She mentions that she spent her own money to buy candy to offer students a trick or treat activity, and she cannot get a budget from the school.

A.4 T.Sofia

T.Sofia is a female Thai ELT teacher in her fifties with thirty-four years of teaching experience. Although she went to a nursery in Bangkok for two years, she started to learn English language in primary level (Grade 1 to Grade 7) in one province. In lower secondary education, she was a Grade 8 boarder in one central province, a Grade 9 boarder in one Eastern province, and moved

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back to the central province to study in Grade 10. Since the upper secondary level (Grade 11 to Grade 12), she had to study and work at the same time due to her family and economic issues. While she was a student in a provincial school, she studied English with a nun who asked her to apply for a teaching job. With her Grade 10 qualification, she began her career as a Grade 8 ELT teacher in a catholic school in one Eastern province. However, she was not successful because she *“was very young”* and *“unskilled”*, and her *“English was poor”*. After graduation, she studied marketing at an evening class for two years, and she received a certificate of technical vocational education from a commercial college before she took an undergraduate degree in personnel management at weekends. Over the years, she taught in primary level at her former school in the central province. She also took a free English course with catholic priests for acquiring the language and communicative skills. Even though she changed to teach *“younger kids”*, it was still unsuccessful, so she kept trying until it was on track. However, she was moved to teach in Grade 8, but before long her father came to persuade her to be a tour guide. She immediately changed her career path for better income. Being a tour guide made her feel confident in communicating with *“farang from each nation”*. Nevertheless, when she realised that *“money wasn’t [her real] happiness”*, she *“returned to teaching career, but with confidence”*. Then, she taught primary and secondary students (Grade 3 to Grade 9) at a catholic school where she *“was asked to speak only English to kids”*. Yet, she was not satisfied with her own English. After she received a bachelor’s degree from a Rajabhat institute in the central province, she became a business English teacher in a vocational college for five years. As her proposal for professional development was accepted, she had an opportunity to go to Australia three times during summer break (two months, one and a half months, and one month). Still, her intention was to further study, particularly in an English major. When no qualifications required for application in a public university in Bangkok, she thus took an exam and studied in TEFL (Teaching English as a Foreign Language) at weekends. Owing to higher salary and better benefits, she later moved to Bangkok to teach in one private school for a year. After she obtained a Master of Education, she became an upper secondary level teacher at the school for fourteen years. In terms of her previous intercultural education and cultural teaching development course, she mentions going abroad as she has ever experienced in *“staying at their houses, seeing their family life, seeing their lifestyle and perspectives, rather than travelling”*. Apart from Australia, she has been on a short trip to Scandinavian countries (i.e. Finland, Denmark, Sweden, and Norway), and Cambodia.

In comparison to upper secondary level in which her emphasis is *“everything in the exam”* (e.g. vocabulary, reading, and some grammar), this is the first academic year she offers a course of reading comprehension for lower secondary students. She primarily teaches Grade 8 students, and also gives a few classes for Grade 9 regular students (twenty periods). Considering that

"[English] is very important" because *it's used for communicating globally*", [it is] *necessary to be able to communicate*". In addition to *"meeting demand of the school and parents"*, her teaching goal is to *"do whatever to make kids equal to foreign kids in terms of language usage"* which means they will *"be able to take an English exam"*. Another goal is *"to make them happy and see the importance of English"*, so they will *"be able apply [the language to gain an advantage]"*, such as searching for information, watching a movie, and listening to a song. It also *"makes their working life easier in the future"*. Regarding what she *"has learnt from English language use, communication, and teaching"*, she has found that her difficulty in *"communicating fluently with farang"*, *"watching a movie, [and] listening to a song smoothly"* lies in a lack of vocabulary. Therefore, she believes that *"our problem is vocabulary. Vocabulary is an operating point"*. *"If no vocabulary, [we] cannot read, talk, write because there are no words to write and speak"*. As a result, her aim is to *"do whatever to make kids get vocabulary most"*. Nevertheless, *"there are many kinds of words"*. In order to use them successfully, *"we have to have a supportive factor, such as grammar which is also important to help kids use the language well"*. Moreover, *"among all vocabulary, collocation is a word that makes us equal to native speakers. It is a natural way [of language usage] we can offer to kids"*. Hence, she always provided a collocation course in upper secondary level. She also perceives that although students know a meaning of the word as well as how to write it, the different pronunciation can partly lead to their unsuccessful listening because it is not understandable. Subsequently, she thinks that *"we have to rely on foreign teachers"*. *"Kids will have advantage when they follow the [native speakers'] accent and communication"* as *"it can help them solve a problem [of using the language] to some extent"*. Foreign teachers are also *"more fluent in [using] collocation than us"*. However, if Thai ELT teachers were seriously supported by being sent abroad for a year, they would become proficient in English and they could teach it right, such as how to use prepositions or how to pronounce a word correctly.

Regarding her understanding of cultural teaching practices and intercultural awareness, culture is defined as *"what is in each nation's lifestyle"*. Language, culture and intercultural communication are all related. Considering that *"English language is a means of [communicating with] people in the whole world"*, *"using language is like a bridge to let us know many international friends"* and *"to make us learn about life of each person"* due to having *"experience exchange"*. Since *"it is [using language in] communication first, and then cultural learning [later]"*, *"we can't teach culture deeply yet if we don't get the language"*. Seeing the importance of teaching culture and intercultural communication, she nonetheless accepts that knowing only about language is not sufficient *"because when we communicate and we get the language, we need to consider social manners. We must use the acceptable language, which is what we need to learn more"*. Additionally, *"learning how to be polite is very important because every nation needs politeness"*.

“We need to learn this cultural area for talking smoothly, being happy for both parties, and not being insulted like you’re uncivilized; you use the language barbarically”. Accordingly, “it’s necessary for kids to use language appropriately and correctly, use the correct word” with social manners in order to communicate successfully. Yet, she places emphasis on Western culture owing to her attachment of English language to Western countries. As she explains, *“this is in the area of English language, so I think of Western [countries] which use English. They’re countries I’m familiar with, near Australia, and European [countries which] mostly [use] English also”*.

In cultural teaching, she *“informs the kids to know this [cultural knowledge] because some of them went abroad and experienced culture shock there”*. In addition to telling students about *“real experience abroad”*, it seems that she integrates culture into language teaching as she states that *“if we taught listening [and] speaking in terms of greeting [and] introducing [oneself], we could tell kids how people in this country introduced themselves”*. In this second semester, she teaches *“situational expressions to kids”* to some extent. As *“culture has practical importance to kids’ language using”*, students thus learn how to use a pattern of language in the different situations, *“particularly in daily life”*, such as asking for help, picking up a phone call, or offering help. However, she considers what suits *“small kids’ class because there are probably [associated with] idioms [and] proverbs used in daily life, in each nation’s culture”*. Hence, thirty situations are chosen to teach, compared to forty or eighty situations taught in upper secondary level. Furthermore, she often uses a cartoon *“for making kids have fun to cultural learning”* as a supplement due to its language use (e.g. slangs and idioms). Notwithstanding her feeling of uncertainty about effectiveness, she also selects singing Christmas song as one of several assessment tasks students can choose to perform during this upcoming Christmas. Providing that she feels fun in teaching students *“strange situations”* as well as learning people’s lifestyle and knowing Western culture at the same time, she perceives that *“this culture is pleasure and peculiarity of each nation”*. Nonetheless, she *“would probably be able to help kids more and have more fun”* if she *“could use [the language] more fluently”*. Therefore, she only feels uncomfortable in view of her language use, but she *“does not really have a problem”* in cultural teaching.

A.5 T.Nick

T.Nick is a male Thai ELT teacher and disciplinary head of EIP upper secondary students. He is in his thirties with fourteen years of teaching experience. He has experienced in English language learning for eighteen years. His English language learning began in a nursery education to lower secondary level in one central province, and he finished his upper secondary level in English and mathematics majors from a public school in Bangkok. After that, he realised himself that he *“actually likes learning language”*. Therefore, he rejected to study in business English in terms of

mathematics, and chose to study in the Faculty of Education instead. He received a bachelor's degree majoring in English and Thai from a Rajabhat University in Bangkok. In the first year of his teaching career, he taught primary students in one "*famous and big private school*" in Bangkok where he has learnt "*everything* [about teaching profession]". He also got his additional career as an extra. A year later, he becomes a secondary teacher at the school where he has been teaching for thirteen years. Besides travelling to many countries—Singapore, Malaysia, Laos, Italy, and Vietnam twice, the school gives him an opportunity to study or work abroad—the U.S. (ten months), Australia (two weeks), Cambodia (one day), and Japan twice (two weeks each).

In this academic year, he primarily teaches Grade 9 students and also gives a few project classes for Grade 7 SMART students (sixteen periods in total). Apart from teaching a core English subject to one class of Grade 9 regular students, he launches an O-NET course this year because he thinks that "*there's a trend in the educational standard causing the O-NET to play an important role in both private and public schools*", but "*kids don't realise its importance much*" even "*[they] need to have this national test*". Nevertheless, his goal of teaching is "English is fun", and listening is his current focus of English teaching. He believes that "*the most important skill for Thai people is listening*" and "*listening is probably a keyword that leads to everything*". As he thinks "*the kids want to listen, the kids want to see, and finally they want to listen to our experience most*", "*learning English has to be fun. If [in] your mindset [learning English] is boredom, you are at the end [of your learning]*". However, "*every teacher has their own pattern*", so it depends on individual teachers "*to make kids fun, [and] want to learn*". Moreover, he perceives that English language "*is very important for Thai people*" because "*it's not only for teaching [and learning]*". Considering that "*there is an increase of English language use in Thailand*", "*people who can speak English have a high chance in society [in terms of working]*" as seen in the exam or the requirement of various companies. However, it seems that his beliefs in learning and using the language are grounded in his personal experience, particularly in a way he acquires communicative skills. That is, when travelling abroad with his friends in the first three trips (i.e. Singapore, Malaysia, and Vietnam), he was an insulted English teacher who "*was not brave enough* [to speak English]". Seeing himself as "*a countryman*", he "*was afraid to speak English*" in the beginning. Even though he had taken many listening and speaking courses in different language schools and "*knew everything*", he "*lacked confidence in speaking English*" and "*felt panicky*". Nonetheless, he "*got an opportunity from the school to further study in Vermont for an academic year*". Since "*no Thai people were there*", he "*had to speak English* [to live his daily life]", such as ordering food in a small coffee shop. This life experience makes him be able to speak English, and "*it marks a turn[ing] point in [his] life of English [usage]*". After coming back to Thailand, he realises that "*it actually depends on courage and confidence in using language*". "In

learning language, if not used, it's forgotten". Hence, he is "trying to set a mindset, that is, to practice English by watching sort of foreign programs via YouTube every day and taking the subtitle out". "Fortunately, being here, [working in the] EIP [program]", he also "has to cooperate with foreign teachers, so the environment forces" him to use the language. Given that "we have to listen a lot [in order to acquire language]" and he has "learnt English from listening to music and watching movies", he brings listening (e.g. selected conversations, and various video clips from YouTube) into his classroom, including after school classes.

Regarding to his understanding of cultural teaching practices and intercultural awareness, "culture is the tradition of each country" and "there are two kinds [of culture], that is international culture which Thai people are seriously deficient, and culture of the country". He defines the concept of "international culture" that "international culture is a point that we must be aware by ourselves". "When we go abroad many times, we will know what international culture is, such as how to use a lift, walking on the left or the right when using the stairs, how to be in public. If we don't like those [misbehaving] people, we shouldn't follow what they do". In addition, "people around the world have to know it, like holidays [important days]". Besides, he thinks language, culture, and intercultural communication "are related to one another". He explains that "language is a means of communication" and "culture is what people behave". When going to another place, "if you aren't observant, you will be wrong from others, except you communicate [to learn] what it is and how to do", such as asking about hugging in "their culture". Therefore, he considers language as "a medium of cultural learning" and "[teaching] culture is pleasure". Since "Thai kids love learning by doing" and "Thai people are hilarious", "learning [culture] by doing [activities] is the most suitable for our home" because it is fun. For example, he and his students enjoyed making turkey stuffing in his elective course which he created a lesson himself. In spite of his early statement, he confusingly clarifies this relationship that "[teaching culture] helps students more on with understanding. It doesn't help them improve their communication". Yet, he describes that "if they understand culture, they will communicate and behave correctly", and "it has to be understanding first, and then communication later". Furthermore, he agrees that intercultural education helps improve students' communication. As he connects communication with "the right action" consisting of verbal and non-verbal language, he insists that the enjoyment in learning leads to students' understanding and then communication. Consequently, teaching culture and intercultural communication is important. It is not only because culture is stated in the curriculum, but he also thinks "when people learn about each other, they can live together correctly in society". In class, he teaches international culture in reference to a textbook, and national culture, but he "touches on culture" to a different degree as "there're other [four English skills] in lessons". He also uses role-play and dialogues in class. However, "if it is about culture of

each country, such as Christmas”, he *“teaches them up to [cultural] practice”*. Despite the fact that he has never taken a course in intercultural education or cultural teaching, he *“has experienced [abroad]”*, and he thus feels confident to teach culture. Providing that he better understands students and prepares his lesson well, he does not have any problems in teaching culture and intercultural communication, compared to his early cultural teaching experience (i.e. teaching about *Loy Krathong*).

A.6 T.Paris

T.Paris is a female Thai ELT teacher in her forties with approximately twenty-three years of teaching experience. She has experienced in English language learning about seventeen to eighteen years. She started to learn English language in a nursery, and she finished her primary and lower secondary levels in Bangkok before she studied in an upper secondary school in one central province. Based on her misunderstanding of a career path, she chose to study an English major in Education. Therefore, she *“did not intend to be a teacher after graduation”*. After she received a bachelor’s degree in English and educational technology from a Rajabhat institute in Bangkok, she worked at the airport as she *“wanted to use knowledge [about English language] and further it”*. Her job was to give suggestion for foreigners in buying boarding passes from a machine. However, *“working at the airport was not okay”* because she *“could not stay up late at night”*. Hence, she quit her job, and applied for a teaching career. While she was a primary teacher in one private school in Bangkok for eight years, she realised that she *“loves to pass knowledge to kids, and has fun in being with them”*. Then, she *“sticks to the teaching job until now”* as she has been a secondary teacher at the school for fifteen years. Apart from travelling to Hong Kong and Japan, she has experienced abroad in Vermont, the U.S. about eight months as a visiting scholar. She also took the school’s training course of *“Western table etiquette”* provided many years ago in terms of her previous intercultural education and cultural teaching development course.

In this academic year, she teaches Grade 9 and Grade 10 students (nineteen periods). Her teaching goal is to make students *“see the importance of English and have fun with it”*, considering that *“if we can [use English to] communicate as a second language, our lives seem to be more convenient and easier”* and *“it is a universal language also. It is used around the world”*. Concerning her previous personal experience as a language learner and user, she recognises the importance of English in communication. That is, when she was a language learner, the emphasis of studying was for students to write and memorise more than to speak, so she *“has not used English for speaking and then mispronounces much”*. However, she *“likes to communicate with farang”*, and *“wants to talk and greets them”*. Previously, she *“did not know how to initiate the*

conversation with them". She also *"experienced difficulty with pronunciation"* and her *"Thai accent [of English]"* caused a problem in communicating with *farang*—her American host family. In addition, she thinks her listening skill is *"the biggest deficiency"*. For example, when she watches a movie, she *"wants to understand more"*. When *"farang speaks fast and rapidly"*, she *"cannot make it out"*. She consequently feels that English language *"is extremely important"*, and she attaches importance to pronunciation.

According to her understanding of cultural teaching practices and intercultural awareness, she sees culture as *"good things people do continually which are passed onto generation by generation"*, and *"doing good things makes society peaceful"*. *"It seems to be national identity or local, personal identity"*. Regarding the relationship between language, culture and intercultural communication, she thinks language is probably not related to culture because *"we use English only for communication. When we use English to pass on culture, it depends on whether a person is interested in our home [culture] or not"*. On the other hand, she also perceives that language and culture *"are possibly related in some points"* as she exemplifies words used for greeting in Thai *"Sawasdee"* and English *"Good morning"*. She additionally expresses a static view of culture that *"if students want to know culture such as culture of the U.S., they have to do research, and some books are in English"*. *"They probably use language for doing research on culture profoundly and understand clearly"*. She thinks that learning of intercultural communication can help students communicate. *"When we go abroad and we do not know what to do, we have to ask local people there"*. Then, *"we have to use English in asking them what we have to do, what practice we have to do in their home to suit their home culture"*. Due to *"the different culture of each country"*, she considers the language as *"a medium [of communication]"*.

In her cultural teaching, she *"teaches them to be polite"* and *"to have good manners in communication, speak by using the level of language [formality]"* depending on the situation and age of interlocutors. She *"has to prepare a lot for students"* because *"there are various idioms, sentences, and different language forms, even in the same situation"*. However, she *"often tells kids in class"* that *"we have to have basic words to greet, thank, and say sorry [to farang]"*. She believes that if not knowing, *"students would probably not be successful in communication"*. As students' pronunciation is a matter of concern for her, she sometimes uses role-play to let students practice using a situational dialogue and to check students' pronunciation. With reference to experience living with her American host family and a movie she watched, she also shares her knowledge about language use or cultural experience with students on an ad hoc basis, so *"they will not do whatever to make themselves embarrassed"* in real situation. Moreover, she thinks intercultural education is important because *"when students go to stay at any countries, they will be able to adapt themselves to environment, society, and culture of that country. So they*

won't become alienated, and finally they won't be scorned and will be acceptable to the society or country. It's necessary. From these reasons, *"the correct pronunciation"* and *"culture [the level of language formality]"* are equally perceived as an important focal point *"integrated throughout"* her teaching. Although these situational sentences are more than what she had previously learnt, she feels fun and she does not see it as a problem in her teaching of culture and intercultural communication. Instead, she worries that *"kids will not pay attention to what has been already explained and [they will] use the inappropriate sentence"*. Yet, she wants to improve herself *"to have more interesting teaching material and know more [deep information]"*, so she can explain and *"add [more] for kids"* to *"be able to communicate more with farang or practice more correctly"*.

A.7 T.David

T.David is a white male South African ELT teacher in his late twenties with approximately three years of teaching experience. He received a bachelor's degree in art from a university in South Africa. After he finished studying, he *"had money to go travelling for three months"*, so he *"travelled to Europe"* and *"did about ten countries"*. When he *"went back in [South Africa]"*, he *"looked forward within the movie industry"* for a job as he *"specializes in film writing and directing"*. Nevertheless, he could not find it because *"there was not lot of work"* at the time. Thus, he went to work in a restaurant where he became a trainer about six or seven years. While he ran the restaurant, he *"was responsible for training people from various African countries"* (e.g. Zambia, Zimbabwe, and Botswana) about *"restaurant vocabulary basically made all the item on the menu"* and *"how to communicate and speak to waitress"*. Hence, he thinks his *"teaching and training actually began"* from this work. However, due to his hard working shifts, he *"didn't see the point of living a life like that"*. Therefore, he did his *"TEFL qualification through a company in the north of Johannesburg"* with his girlfriend, and left the country to become an ELT teacher in Thailand where *"there are lots of opportunities for English teachers"* and *"the traveling options"*. Since of being in Thailand, he has *"visited Vietnam, Laos, [and] Malaysia twice"*, but he has *"not been to any other countries in Southeast Asia yet"*. Apart from a cooking course he has *"learnt how to cook certain meals"* in Thailand, he does not learn much about the cultures here. Yet, he has experienced in intercultural education in South Africa where there are *"seminars and cultural education event days and cultural awareness days"*. When he was in the school due particularly to his *"curriculum in primary school"*, there is *"a lot of cultural learning to place"* and he learnt a lot about *"different African cultures"*. He believes that this experience in South Africa definitely taught him his patience, and being patient certainly has an influence on the way he talks and teaches his students. As he further asserts, *"it's very important to be patient with people from*

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different cultures. People from different cultures have different ways of thinking” and “they think differently, they behave differently, they learn differently”. Moreover, “when it comes to teaching cultural communication”, it is also important to “being open-minded to new people” and “being open-minded to new ideas”.

T.David has been living in Thailand for almost three years now. During his first year, he taught business English as he worked for a private English tutoring company for a short time. Then, he was a primary teacher in a Catholic private school in Bangkok where he “definitely gained a lot of valuable experience”. After that, he becomes a secondary teacher at the school. In this academic year, he teaches Grade 8 to Grade 11 regular students, and Grade 7 to Grade 12 SMART students (twenty-four periods in total). The most part of his role is “to increase students’ ability to speak and listen and comprehend curriculum”, and this turns into his teaching goal at the school.

Providing that he “was an English trainer and went to many different businesses in Bangkok”, he has “seen how important English is”. He thus thinks English language is “extremely important” for Thai people. “If a Thai person can speak English, they really are a lot more opportunities in terms of career, and work to make more money to get better jobs, to get more interesting jobs definitely”. He additionally states that “if they know English, it can open up more doors and opportunities” and “it can provide some value in people’s life” because “it opens up the door to a lot more entertainment”, such as enjoying “many fun and great English movies” and “amazing English websites”. As a consequence, he always tries and gets his students to understand the importance of English. He also tries and creates the environment “where students are communicating in English about whatever topic”, and he “can facilitate that communication”. Moreover, he encourages his Grade 10 and Grade 11 students to realise the importance of English language as he has told them about his “work experience in Thailand”, and he has “gone into some detail about some of the companies” he has “gone to teach English at”.

According to his understanding of cultural teaching practices and intercultural awareness, he perceives that “cultures are the norms, behaviours and beliefs of the particular group of people” and language and culture “are completely related”. Considering the close relationship of language and culture, he thinks “Thai students are lucky. They don’t realise. They’ve got teachers from England, teachers from America, teachers from Australia, South Africa, from all around the world, so lot of cultural learning going on”. That is because “a lot of those teachers’ cultures spill over into their students for sure”. As a result, he sees culture as “[a] very good topic of conversation for students to be able to talk about their own experience, their own culture in English. It is easier for students to talk about things that they know”. He also believes that “it creates a good interest in the student”. However, he estimates that it is ten percent of what he teaches at the school is about his culture, and he teaches students some culture to some extent, such as discussing

“cultures from all around the world if there’s a festival happening in Europe or something”. For most part, the focus of his lessons “is being able to communicate more effectively”, and “the focus is always English”. Even so, he thinks his teaching of intercultural communication is “probably quite a lot more” for lower secondary students in terms of the speaking activities. He explains that “the topics are a lot more basic in lower *Mattayom*”, and upper *Mattayom* students “are talking about more complex ideas”. Given that he expects his students “to be able to communicate in English with people from all around the world, not broken English, proper English, to be able to ask questions and correctly listen for the answer to those questions” and he wants them “to be able to go to university and speak English effectively because a lot of meaning can be lost in broken English”, one of his teaching problems “in terms of correct and effective cultural communication” is “being able to correct that broken English, change bad speaking habits”; and his “biggest cultural difficulty” is “to get students to practice English outside the classroom”. Since he considers a lot of the English he teaches as “real world English”, he thinks his material, such as textbooks, “needs to be up-to-date and relevant with the cultural practices”, and “the syllabus needs to be culturally accurate” because “having the right curriculum” will “promote good cultural communication”. Subsequently, he views the curriculum and outdated textbook as his problems in cultural teaching.

Appendix B Participant Information Sheet

Study Title: Culture Teaching Practices of Lower Secondary School ELT Teachers:
A Case Study in Thailand

Researcher: Nattida Pattaraworathum

ERGO number: 45732

You are being invited to take part in the above research study. To help you decide whether you would like to take part or not, it is important that you understand why the research is being done and what it will involve. Please read the information below carefully and ask questions if anything is not clear or you would like more information before you decide to take part in this research. You may like to discuss it with others but it is up to you to decide whether or not to take part. If you are happy to participate you will be asked to sign a consent form.

What is the research about?

As part of my study I am required to collect data for my thesis. In this regard I have planned to conduct a case study on “Culture Teaching Practices of Lower Secondary School ELT Teachers: A Case Study in Thailand”.

The background of the study is teachers are key people who apply intercultural approaches to transmit language and culture to students in their class. However, there are a few studies exploring ELT teachers’ culture teaching practices in Thailand, particularly in a lower secondary level as well as there is a dearth of ELF research in culture teaching practices. Thus, it is necessary to fulfil the educational needs in order to cope with the educational circumstances in Thailand.

Why have I been asked to participate?

The school is one of prestigious and notable schools in Thailand because of its high achievements; it has always been ranked as ‘excellent in all standards’ according to the Office for National Education Standards and Quality Assessment (ONESQA), and this world-class standard school is also well-known for applying several innovative teaching methods and materials as well as serving best practices and being a model for other schools. Therefore, the school is selected as a sample for a case study. There will be six teachers, three administrators and sixty students participating in the study.

What will happen to me if I take part?

For teachers – You are expected to be interviewed one by one about your life history, learning and teaching experience (approximately one hour). Then, each of you will be

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observed approximately six times throughout the semester (or 20% of your actual time). The recordings with an audiotape/video-recorder will be required for later review in a process of the data analysis. The collected data will be used for the purpose of the research only.

After observations, you are expected to be interviewed one by one about your teaching practices (approximately one hour). Interview questions will be based on what you have taught in class.

For administrators – You are expected to be interviewed one by one about English language education and the school policy (approximately one hour).

For students – You are expected to be interviewed in a group after hours about your learning experience (approximately one hour) under supervision of your teacher. Although you voluntarily agree to take part in this study, you **must** receive parent and/or legal guardian permission before you can participate in it.

Are there any benefits in my taking part?

The study will help improve the understanding of Thai teachers' cultural teaching practices in ELT, promote ELF cultural pedagogy in English language education, and in turn enhance Thai learners' ability and competence in intercultural communication.

Are there any risks involved?

The collected data will be used only for the research purpose. There will be **no** evaluation and/or any judgement of the participants (i.e. the school achievement, teaching practices, and learning performance). However, you will be able to withdraw from the study anytime if they are uncomfortable or distressed.

What data will be collected?

The data will be collected by the researcher for the research purpose only.

The personal data of the teacher participants (i.e. life history, learning and teaching experience) will be collected using one-on-one interviews. The data from teaching practices will be collected using interview, documentary and observation. The data of English language education and the school policy will be collected from administrators and school's website. The personal data of the voluntary student participants (i.e. learning experience) will be collected using focus group interviews.

Will my participation be confidential?

Your participation and the collected information during the course of the research will be kept strictly confidential. The collected data will be protected by anonymity and encryption; a pseudonym will be used to protect the participants' identification. Only the

researcher will have access to the raw data, and the supervisor will have access to the transcribed transcripts. In addition, recordings will be erased as soon as transcripts are available; the documents and written notes will be coded and stored in the locked location until they are destroyed. Electronic data will be encrypted and password protected. Consent forms and coded documents will be transported back to the University of Southampton in locked carry-on luggage. All held recordings will be periodically reviewed for updating the data to use properly in the research purpose; the outdated data will be disposed of or erased as soon as possible. When the data is outdated or no longer required, the digital data will be destroyed by multiple over-writing. The documents will be shredded.

Do I have to take part?

No, it is entirely up to you to decide whether or not to take part. If you decide you want to take part, you will need to sign a consent form to show you have agreed to take part.

What happens if I change my mind?

You have the right to change your mind and withdraw at any time without giving a reason and without your participant rights being affected. If you want to withdraw, you may contact the researcher (Email: np3n17@soton.ac.uk).

If you withdraw from the study, we will keep the information about you that we have already obtained for the purposes of achieving the objectives of the study only.

What will happen to the results of the research?

Your personal details will remain strictly confidential. Research findings made available in any reports or publications will not include information that can directly identify you without your specific consent.

The results of the study will be written and reported in the Doctoral dissertation and potentially published. You will not receive a copy of the result. However, if you are interested, you can contact the researcher to send it digitally.

Where can I get more information?

If you have any questions, please feel free to contact the researcher (Email: np3n17@soton.ac.uk).

What happens if there is a problem?

If you have a concern about any aspect of this study, you should speak to the researcher who will do the best to answer your questions (Email: np3n17@soton.ac.uk).

If you remain unhappy or have a complaint about any aspect of this study, please contact the University of Southampton Research Integrity and Governance Manager (023 8059 5058, rgoinfo@soton.ac.uk).

Data Protection Privacy Notice

The University of Southampton conducts research to the highest standards of research integrity. As a publicly-funded organisation, the University has to ensure that it is in the public interest when we use personally-identifiable information about people who have agreed to take part in research. This means that when you agree to take part in a research study, we will use information about you in the ways needed, and for the purposes specified, to conduct and complete the research project. Under data protection law, 'Personal data' means any information that relates to and is capable of identifying a living individual. The University's data protection policy governing the use of personal data by the University can be found on its website (<https://www.southampton.ac.uk/legalservices/what-we-do/data-protection-and-foi.page>).

This Participant Information Sheet tells you what data will be collected for this project and whether this includes any personal data. Please ask the research team if you have any questions or are unclear what data is being collected about you.

Our privacy notice for research participants provides more information on how the University of Southampton collects and uses your personal data when you take part in one of our research projects and can be found at <http://www.southampton.ac.uk/assets/sharepoint/intranet/Is/Public/Research%20and%20Integrity%20Privacy%20Notice/Privacy%20Notice%20for%20Research%20Participants.pdf>

Any personal data we collect in this study will be used only for the purposes of carrying out our research and will be handled according to the University's policies in line with data protection law. If any personal data is used from which you can be identified directly, it will not be disclosed to anyone else without your consent unless the University of Southampton is required by law to disclose it.

Data protection law requires us to have a valid legal reason ('lawful basis') to process and use your Personal data. The lawful basis for processing personal information in this research study is for the performance of a task carried out in the public interest. Personal data collected for research will not be used for any other purpose.

For the purposes of data protection law, the University of Southampton is the 'Data Controller' for this study, which means that we are responsible for looking after your information and using it properly. The University of Southampton will keep identifiable information about you for 10 years after the study has finished after which time any link between you and your information will be removed.

To safeguard your rights, we will use the minimum personal data necessary to achieve our research study objectives. Your data protection rights – such as to access, change, or transfer such information - may be limited, however, in order for the research output to be reliable and accurate. The University will not do anything with your personal data that you would not reasonably expect.

If you have any questions about how your personal data is used, or wish to exercise any of your rights, please consult the University's data protection webpage (<https://www.southampton.ac.uk/legalservices/what-we-do/data-protection-and-foi.page>) where you can make a request using our online form. If you need further assistance, please contact the University's Data Protection Officer (data.protection@soton.ac.uk).

Thank you for taking the time to read the information sheet and considering taking part in the research.

Appendix C Consent Form

Study title: Culture Teaching Practices of Lower Secondary School ELT Teachers:
A Case Study in Thailand

Researcher name: Nattida Pattaraworathum

ERGO number: 45732

Please initial the box(es) if you agree with the statement(s):

I have read and understood the information sheet (26 October 2018/version 4) and have had the opportunity to ask questions about the study.	
I agree to take part in this research project and agree for my data to be used for the purpose of this study.	
I understand my participation is voluntary and I may withdraw (at any time) for any reason without my participation rights being affected.	
I understand that should I withdraw from the study then the information collected about me up to this point may still be used for the purposes of achieving the objectives of the study only.	
I understand that if I withdraw from the study that it may not be possible to remove the data once my personal information is no longer linked to the data.	
I understand that I not be directly identified in any reports of the research.	
I understand that taking part in the study involves audio/video recording for the purposes set out in the participation information sheet.	
I agree to take part in the interview for the purposes set out in the participation information sheet and understand that these will be recorded using audio/video/written notes.	
I understand that my anonymity cannot be guaranteed in the interviews but that any information collected by the researcher will be kept confidential and I will be asked to keep the interviews confidential.	
I understand that my personal information collected about me such as my name or where I live will not be shared beyond the study team.	

Appendix C

I understand that special category information (ethnicity; <i>beliefs</i> ; biometric data) will be collected about me to achieve the objectives of the study.	
I understand that I have the rights to contact the researcher to have a digital copy of PhD thesis later on if I so wish.	

Name of participant (print name).....

Signature of participant.....

Date.....

Name of researcher (print name) Nattida Pattaraworathum

Signature of researcher.....

Date.....

Appendix D Consent Form for Parent/Legal Guardian

Although the student participant voluntarily agrees to take part in the study, they **must** receive parent and/or legal guardian permission before they can participate in it.

Study title: Culture Teaching Practices of Lower Secondary School ELT Teachers:
A Case Study in Thailand

Researcher name: Nattida Pattaraworathum

ERGO number: 45732

Please initial the box(es) if you agree with the statement(s):

On behalf of the participant, I have read and understood the information sheet (26 October 2018/version 4) and have had the opportunity to ask questions about the study.	
I agree to give the participant permission to take part in this research project and agree for their data to be used for the purpose of this study.	
I understand that the participant's participation is voluntary and they may withdraw (at any time) for any reason without their participation rights being affected.	
I understand that should the participant withdraw from the study then the information collected about them up to this point may still be used for the purposes of achieving the objectives of the study only.	
I understand that if the participant withdraws from the study that it may not be possible to remove the data once their personal information is no longer linked to the data.	
I understand that the participant not be directly identified in any reports of the research.	
I understand that taking part in the study involves audio/video recording for the purposes set out in the participation information sheet.	
I agree to give the participant permission to take part in the discussion groups for the purposes set out in the participation information sheet and understand that these will be recorded using audio/video/written notes.	

Appendix D

I understand that the participant’s anonymity cannot be guaranteed in the discussion groups but that any information collected by the researcher will be kept confidential and the participant will be asked to keep the discussions confidential.	
I understand that the participant’s personal information collected such as their name or where they live will not be shared beyond the study team.	
I understand that the participant’s special category information (ethnicity; <i>beliefs</i> ; biometric data) will be collected to achieve the objectives of the study.	
I understand that the participant has the rights to contact the researcher to have a digital copy of PhD thesis later on if they so wish.	

Name of participant (print name).....

Name of parent/legal guardian

Signature of participant’s parent/legal guardian.....

Date.....

Name of researcher (print name) Nattida Pattaraworathum

Signature of researcher.....

Date.....

Appendix E Interview Schedule

E.1 Example Questions for Thai Teachers

1. **The first semi-structured interview questions** was on the following aspects:

i. Participants' life history

For example: - Please introduce yourself.

- Where is your hometown?

ii. English language learning experience

For example: - Where did you learn English?

- How long have you been learning English?

- How important is it for you to learn English?

- Have you ever been abroad? What country? How long have you been there?

- Have you spent any time with English language speakers and/or people who speak different first language?

iii. English language teaching experience

For example: - How long have you been a teacher? Where did you teach?

- What subjects do you teach?

- Why do you become an English teacher?

- What is your goal in teaching English language to students?

- What do you think about English language education in Thailand?

iv. Culture teaching practices and intercultural awareness

For example: - In your opinion, what is culture?

- How do you understand the relationship between language, culture, and intercultural communication?

- Do you feel that teaching English is helping students to learn about cultures? If so, how?
- Do you feel that teaching culture is helping students to improve their communication? If so, how?
- Do you feel that intercultural education is helping students to improve their communication? If so, how?
- How important is it for you to teach culture in class?
- How important is it for you to teach intercultural communication in class?
- How do you feel about teaching culture in class?
- How do you feel about teaching intercultural communication in class?
- To what extent do you teach cultures to your students? What cultures?
- To what extent do you teach intercultural communication to your students?
- How do you promote cultural learning to your students?
- How do you promote intercultural communication to your students?
- Do you have any problems in teaching culture? If so, what difficulties?
- Do you have any problems in teaching intercultural communication? If so, what difficulties?
- Have you taken part in any previous intercultural education and culture teaching development course?

2. **The second semi-structured interview questions** was asked after the participants watched video-recordings of their own classroom.

- For example:
- How do you find the instructions for cultural activities in class?
 - Please explain why you teach (.....) to the students.
 - How do you feel about teaching (.....) in class?
 - What do you mean when you said (.....)?
 - Why do you use (.....) in teaching (.....)?

- Do students like learning (.....)? How do you know that?
- Do you assess students' culture learning? If so, how?

E.2 Example Questions for a Foreign Teacher

The process of semi-structured interview was as same as Thai teachers. The questions were on the same topic, but different in details. They focused on the following aspects:

i. Participants' life history

- For example:
- Please introduce yourself.
 - Where are you from?

ii. Intercultural experience

- For example:
- Have you ever been other countries? What country? How long have you been there?
 - Have you spent any time with people who speak different first language?

iii. English language teaching experience

- For example:
- How long have you been a teacher? Where did you teach?
 - What subjects do you teach?
 - Why do you become an English teacher (in Thailand)?
 - What do you think about English language education in Thailand?
 - How important is it for Thai people to learn English?
 - What is your goal in teaching English language to students?

iv. Culture teaching practices and intercultural awareness

- For example:
- In your opinion, what is culture?
 - How do you understand the relationship between language, culture, and intercultural communication?

- Do you feel that teaching English is helping students to learn about cultures? If so, how?
- Do you feel that teaching culture is helping students to improve their communication? If so, how?
- Do you feel that intercultural education is helping students to improve their communication? If so, how?
- How important is it for you to teach culture in class?
- How important is it for you to teach intercultural communication in class?
- How do you feel about teaching culture in class?
- How do you feel about teaching intercultural communication in class?
- To what extent do you teach cultures to your students? What cultures?
- To what extent do you teach intercultural communication to your students?
- How do you promote cultural learning to your students?
- How do you promote intercultural communication to your students?
- Do you have any problems in teaching culture? If so, what difficulties?
- Do you have any problems in teaching intercultural communication? If so, what difficulties?
- Have you taken part in any previous intercultural education and culture teaching development course?

E.3 Example Questions for Administrators and Management Staff

The semi-structured interview questions focused on the following aspects:

- i. English language education

For example: - How important is it for the students to learn English language?

- What do you think about English language education in Thailand?

- Do you feel that teaching English is helping students to learn about cultures? If so, how?
- Do you feel that teaching culture is helping students to improve their communication? If so, how?
- Do you feel that intercultural education is helping students to improve their communication? If so, how?
- How important is it for the teachers to teach culture in class?
- How important is it for the teachers to teach intercultural communication in class?
- To what extent should teachers teach culture to students? What cultures?
- To what extent should teachers teach intercultural communication to students?

ii. The school policy

- For example:
- What is the school's goal for teaching English language to students?
 - How does the school promote English language education to students?
 - How does the school support intercultural education to students?
 - Have the school provided any professional development (particularly in the aspect of culture teaching and intercultural education) to teachers? If so, what courses? How?

E.4 Example Questions for Students

The semi-structured interview questions were asked before and after the participants watched video-recordings of their teacher teaching in classroom:

- For example:
- How important is it for you to learn English language?
 - What is your goal in learning English language?
 - Have you spent any time with English language speakers and/or people who speak different first language?

- Do you feel that learning English is helping you to learn about cultures?
If so, how?
- Do you feel that learning culture is helping you to improve your communication? If so, how?
- Do you feel that intercultural education is helping you to improve your communication? If so, how?
- Do you learn culture in class? If so, what did you learn?
- Do you learn about intercultural communication in class? If so, what did you learn?
- How important is it for you to learn culture and intercultural communication in class?
- How do you feel about learning (.....) in class?
- Do you feel that (.....) is helping you to improve your English language and/or to communicate with foreigners? If so, how?

Appendix G Schedule of the Data Collection Activities

Time	Research Activities
<p>22nd–28th October 2018</p>	<ul style="list-style-type: none"> - I started to keep a research diary from now on. - I contacted secondary teachers from several schools for piloting my interview questions. - I piloted the interview schedule with three ELT teachers of secondary level. - I adjusted and rearranged the interviewed questions as well as translated them into Thai language.
<p>29th October– 4th November 2018</p>	<ul style="list-style-type: none"> - I established rapport with all administrators, the head teachers, teachers, and staff in the departments of the school. - I observed the setting and the participants before taking the field notes. - I asked five participants (i.e. T.Teresa, T.Paris, T.Ranee, T.Wanlee, and T.Nick) to sign the consent form before interviewing them about their life history, English language teaching and learning, culture teaching, intercultural education, and intercultural awareness. - I made an observation appointment with five participants: T.Teresa, T.Paris, T.Ranee, T.Wanlee, and T.Nick. - I had a welcome meal with T.Teresa on 30th October. - I had a welcome meal with T.Nick, T.Paris, T.Ranee and another ELT teacher on 1st November. <p>*29th October The first working day</p> <p>*30th October The beginning of the second semester</p>
<p>5th–11th November 2018</p>	<ul style="list-style-type: none"> - I asked other two participants (i.e. T.David and T.Sofia) to sign the consent form before interviewing them about their life history, English language teaching and learning, culture teaching, intercultural education and intercultural awareness. - I made an observation appointment with other two participants: T.David and T.Sofia. - I assisted with the department work. - I observed T.David, T.Teresa, and T.Ranee in class. - I informally observed and interviewed the participants about their subjects. - I transcribed some of the interview recordings.

Time	Research Activities
12th–18th November 2018	<ul style="list-style-type: none"> - I transcribed recordings of the first interview. - I observed T.Ranee, T.Sofia, T.Paris, T.Nick, and T.Wanlee in class. - I informally observed and interviewed the participants about their subjects. - I confirmed an observation appointment with participants. - I assisted with the department work.
19th–25th November 2018	<ul style="list-style-type: none"> - I observed T.David, T.Teresa, and T.Nick in class. - I transcribed some of the first class observations. - I informally observed and interviewed the participants about their subjects. - I confirmed and rearranged an observation appointment with participants. - I assisted with T.Ranee’s work. <p>*23rd–25th November A scout camp for all Grade 9 students</p>
26th November–2nd December 2018	<ul style="list-style-type: none"> - I observed T.Ranee, T.Sofia, and T.Paris in class. - I assisted with the department work. - I informally observed and interviewed the participants about their subjects. - I confirmed and rearranged an observation appointment with participants. - I assisted with T.Teresa’s work. - I transcribed some of the first class observations. <p>*30th November Sports Day (No class)</p>
3rd–9th December 2018	<ul style="list-style-type: none"> - I observed T.Ranee, T.David, T.Nick, and T.Wanlee in class. - I informally observed and interviewed the participants about their subjects. - I confirmed and rearranged an observation appointment with participants. - I had a welcome meal with a teacher of computer and a retired teacher on 4th December. <p>*5th December Father’s Day (Public Holiday)</p> <p>*6th December The school’s Christmas Celebration began by turning on Christmas tree’s lights</p>
10th–16th December 2018	<ul style="list-style-type: none"> - I observed T.Ranee, T.Teresa, T.Paris, T.Nick and T.Wanlee in class. - I informally observed and interviewed the participants about their subjects. - I assisted with T.Ranee’s and T.Teresa’s work. - I confirmed and rearranged an observation appointment with participants. - I transcribed some of the second class observations. <p>*10th December Constitution Day (Public Holiday)</p>

Time	Research Activities
	* 14th December A school trip for Grade 9 students
17th–23rd December 2018	<ul style="list-style-type: none"> - I observed T.David, T.Sofia, T.Ranee, T.Wanlee, T.Paris, T.Teresa, and T.Nick in class. - I informally observed and interviewed the participants about their subjects. - I transcribed some of the second class observations. - I assisted with the department work as well as T.Ranee’s, T.Wanlee’s, and T.Sofia’s work. - I had a New Year’s party with T.Nick, T.Paris, T.Ranee, and another ELT teacher on 18th December. - I joined the school’s evening Christmas party on 20th December. - I observed the students’ Christmas party on 21st December. <p>*20th December Secondary level students worshipped to God for two periods depending on the schedule</p> <p>*21st December Christmas Celebration (No class)</p>
24th–30th December 2018	<ul style="list-style-type: none"> - I continued transcribing the recordings, and reviewed all the collected data. <p>*The Christmas vacation (school closure days)</p>
31st December 2018–6th January 2019	<ul style="list-style-type: none"> - I assisted with the head of the foreign language department’s work. - I confirmed and rearranged an observation appointment with participants. - I observed T.Teresa and T.Nick in class. - I informally observed and interviewed the participants about their subjects. - I transcribed some of the third class observations. <p>*31st December –1st January New Year’s Day (Public Holiday)</p>
7th–13th January 2019	<ul style="list-style-type: none"> - I observed T.Ranee, T.Sofia, and T.Wanlee in class. - I informally observed and interviewed the participants about their subjects. - I confirmed and rearranged an observation appointment with participants. - I prepared the parental consent form for the student participants. - I transcribed some of the third class observations. - I assisted with T.Ranee’s work. <p>*10th January The School’s Preserving Thainess Day (No class)</p> <p>*11th–13th January A scout camp for all Grade 8 students</p>

Time	Research Activities
<p>14th–20th January 2019</p>	<ul style="list-style-type: none"> - I observed T.Ranee, T.Nick, T.David, and T.Sofia in class. - I informally observed and interviewed the participants about their subjects. - I confirmed and rearranged an observation appointment with participants. - I transcribed some of the third class observations. - With the teacher participants' assistance, I asked some of students for their voluntariness to participate in the focus group interview before they got the participant information sheet and the parental consent form. - I collected some of the parental consent forms. - I invigilated an English general quiz on 15th January. - I was one of three judges in an English singing contest on 17th January. <p>*14th–18th January The Grade 9 class in which I observed was close due to an epidemic of influenza type B</p> <p>*16th January Teacher's Day (school closure day)</p> <p>*18th January All Grade 8 classes were close due to an epidemic of influenza type B</p> <p>*18th–20th January A scout camp for all Grade 7 students</p>
<p>21st–27th January 2019</p>	<ul style="list-style-type: none"> - I observed T.Wanlee in class. - I informally observed and interviewed the participants about their subjects. - I confirmed and rearranged an observation appointment with participants. - I had a meal with Grade 8 homeroom teachers on 27th January. - I collected the parental consent forms from students' participants. - I asked for permission from the head of the lower secondary disciplinary department to use the unoccupied room for conducting the focus group interview. - I asked for permission from the head of Grade 7 disciplinary department, the head of Grade 8 disciplinary department, and the head of Grade 9 disciplinary department to interview the student participants before the first class began. - I asked for the permission from their homeroom teachers in the case that they had to talk to their students before the first class began. - I made an appointment with the student participants. <p>*24th January Academic Day (No class in some periods)</p> <p>*25th January Academic Day (Integrated Project for Grade 8 students from</p>

Time	Research Activities
	Period 6 to Period 8) * 25th–28th January One of Grade 7 classes which I had to interview was close due to an epidemic of influenza type B
28th January–3rd February 2019	<ul style="list-style-type: none"> - I observed T.David in class. - I informally observed and interviewed the participants about their subjects. - I confirmed and rearranged an observation appointment with participants. - I interviewed four groups of student participants: T.Nick’s Grade 9 students on 28th January, T.Teresa’s two groups of Grade 7 students on 29th January, and T.Ranee and T.David’s Grade 8 students on 30th January. - I approached administrators (i.e. the director and the deputy director of academic affairs) to participate in the interview. * 29th January–1st February One of Grade 7 classes which I observed was close due to an epidemic of influenza type B * 31st January–1st February All schools in Bangkok were close due to the Prime Minister’s order concerning toxic smog
4th–10th February 2019	<ul style="list-style-type: none"> - I interviewed four groups of student participants: T.Sofia’s Grade 8 students on 4th February, T.David’s Grade 8 SMART students on 5th February, T.Paris’s Grade 9 students on 7th February, and T.Wanlee’s Grade 7 students on 8th February. - I observed T.Ranee, T.Paris, and T.Teresa in class. - I informally observed and interviewed the participants about their subjects. - I assisted with T.Teresa’s and T.Ranee’s work. - I transcribed students’ interviews. - I prepared questions for the second interview with the teacher participants before I made an appointment with them.
11th–17th February 2019	<ul style="list-style-type: none"> - I transcribed students’ interviews. - I informally observed and interviewed the participants. - I conducted the second semi-structured interviews with T.Nick and T.Ranee about their culture teaching practices. * 11th–14th February The final examination
18th–24th February 2019	<ul style="list-style-type: none"> - I informally observed and interviewed the participants. - I conducted the second semi-structured interviews with T.Teresa, T.Sofia, T.David, and T.Paris about their culture teaching practices.

Time	Research Activities
	<ul style="list-style-type: none"> - I prepared questions for the interview with the administrators. - I transcribed students' interviews.
<p>25th February– 3rd March 2019</p>	<ul style="list-style-type: none"> - I informally observed and interviewed the participants. - I conducted the second interview with T.Wanlee about her culture teaching practices. - I approached the head of the foreign language department, the head of academic affairs, and the head of the IEP program to participate in the interview. - I interviewed the school director on 28th February. - I prepared questions for the interview with the management staff. - I transcribed students' interviews. <p>*25th–28th February A re-examination week</p> <p>*28th February All teachers participated in the ceremony for acknowledging achievement of students in any areas.</p> <p>*1st March Sports Day for all teachers and staff</p>
<p>4th–10th March 2019</p>	<ul style="list-style-type: none"> - I informally observed and interviewed the participants. - I interviewed the head of the IEP program on 5th March, and the head of the foreign language department on 7th March. - I observed the job interviews of two foreign teachers taken place in an office of the IEP program coordinators on 8th March. - I had a farewell meal with T.Ranee, another ELT teacher, and a teacher of social studies on 5th March. - I transcribed students' interviews. <p>*7th March Guidance Training for all homeroom teachers in lower secondary level</p> <p>*8th–15th March Teachers participated in a school project, "Teacher Professional Development 360° x Community"</p> <p>*13th March Homeroom teachers gave grade reports to their students.</p>
<p>11th–17th March 2019</p>	<ul style="list-style-type: none"> - I interviewed the Learning Stage 3 coordinator of the IEP program on 11th March, and the deputy director of academic affairs on 11th March - I assisted with T.Ranee's and T.Wanlee's work. - I informally observed and interviewed the participants. - I interviewed the head of academic affairs on 14th March.

Time	Research Activities
	<ul style="list-style-type: none"> - I transcribed students' interviews. - I had lunch with homeroom teachers of Grade 8 on 14th March. - I had a farewell meal with T.Wanlee, T.Ranee, a Thai teacher of Chinese, and other two teachers on 15th March.
<p>18th–24th March 2019</p>	<ul style="list-style-type: none"> - I informally observed and interviewed the participants. - I assisted with T.Ranee's work. - I transcribed students' interviews. <p>*18th–22nd March The teachers and school staff took turn going to a three-day field trip at Langkawi Island, Malaysia.</p> <p>*18th and 19th March Foreign teachers in primary level and secondary level participated in professional development, "Promoting Learner Autonomy" either day.</p> <p>*19th March The last working day for foreign teachers</p>
<p>25th–31st March 2019</p>	<ul style="list-style-type: none"> - I informally observed and interviewed the participants. - I went to see administrators, management staff, and many teachers to say good bye and thank them for helping me. - I transcribed some of the second interviews. - I had a farewell meal with T.Nick, T.Paris, T.Ranee, and another ELT teacher on 25th March. - I had a farewell meal with T.Teresa and T.Ranee on 26th March. <p>*27th–28th March All teachers participated in professional development, "The Future World and Educational Development in the 21st Century –Teaching innovation: A Starting Point".</p> <p>*29th March All teachers worshipped to God for acknowledging his support of the school for the whole academic year as well as praising retired teachers.</p>

Appendix H Audiotape Transcription Conventions

T	marks	a teacher
S	marks	a student
Ss	marks	students
S _{no.}	marks	a student with his classroom number or his number in the focus group interview
I	marks	an interviewer
D	marks	the director
DD	marks	the deputy director of academic affairs
HA	marks	the head of academic affairs
HF	marks	the head of the foreign language department
HI	marks	the head of the IEP program
LC	marks	the Learning Stage 3 coordinator of the IEP program
regular	marks	speaking in English
<i>italic</i>	marks	speaking in Thai
(...)	marks	a pause
[[marks	overlap
<u>underline</u>	marks	emphasis
:	marks	sound stretching
[]	marks	an omitted word
/	marks	speakers speak at same time
(xxx)	marks	inaudible
()	marks	unsure transcription

Appendix H

(())	marks	descriptive details from my notes taking on the taping session
hhh	marks	aspirations
•hhh	marks	inhalations
?	marks	rising intonation or asking a question

Appendix I Examples of the Transcripts

I.1 An Example of a Transcript from T.David's First Interview

I: In your opinion, what is culture?

T: What is culture?

I: Uh huh.

T: Cultures are the norms, behaviours: and beliefs: of the particular (...) group of people that's my: understanding of culture the certain of people's beliefs, certain activities or rituals or ceremonies (...) that people do, certain foods: that people eat, certain places where people like to go (...) that is: culture (...) to me.

I: So how do you understand the relationship between language, culture, and intercultural communication?

T: •hhh Sure. Can you repeat that?

I: Ah [[Sure.

T: [[It's]] quite a hard question, you know?

I: Yes. How do you understand the relationship between language, culture, and intercultural communication?

T: How do I understand the relationship ((move a chair)) I don't I don't quite understand the question.

I: I mean how h how (...) for you.

T: Yeah

I: Do you think you know language and culture has the relationship or not?

T: •hhh Are they sort of related?

I: Yeah.

T: Yeah, sure.

I: [[How?

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T: [[Sure]] Sure. They're related you know (...) um (...) So if we look at if so so let's be specific if we look at Thai culture you know, particularly the: the people who who I teach. Um: here at The School I think that (...) they are completely related (...) to learn English I think has (...) become a huge part (...) sort of: Thai culture I think they are: completely related. You know as as you mentioned earlier on (...) I think it's it's become (...) compulsory for: all students in Thailand to learn English. Therefore, in some ways: (...) to learn English and to have some basic level of understanding of English is almost become a part of the culture (...) um: so definitely there're: (...) there is a relationship there (...) um (...) Another part of the: the: the culture (...) ah I and I think it goes deeper than that (...) um: (...) You know it's become also very normal for: kids to not only: get English at school (...) but it's become: a part of the culture for: (...) a lot of the parents to send their kids to language schools. It's almost that their English hasn't become (...) enough in schools (...) for a lot of students, and they are now (...) studying more English outside of the school so I think for some students (...) you know it's a growing part of: (...) of their lives and (...) and what they do.

I: Okay. So do you feel that teaching English is helping students to learn culture?

T: hhh you you mean learn (...) western culture?

I: (...) um.

T: You know what what culture?

I: That's a question.

T: Yeah. That's a good question (...) so I mean (...) if if if you think that (...) Ah if you're asking you know, are they learning (...) from other cultures:? or are they: gaining some insight into: other cultures (in)? You know (...) sort of other cultural ideas becoming a part of their identity? Sure (...) Sure, I think that hhh and I think that something that a lot of Thai students don't realise I mean and Thai students are very lucky (...) hhh You know the government decided that (...) they want (...) an English teacher in almost (...) as many schools as possible I think they want an English teacher in every s: Thai school. That's the goal (...) hhh and: you know this is going to be a lot of cultural exchange. When something like that happens and I mean what do I mean. Think about it. hhh Someone travels from all across the ocean like America or like me, South Africa and I come with (...) my culture, my ideas, my (...) ways of thinking, that kind of food I enjoy (...) eating, the ideas I have (...) And of course when I meet: my students, some of my culture is going to spill into them (...) you know they will gain ideas from me they will see how (...) I behave they will (...) get to know the things that I like (...) and sure they will be a lot of cultural education (...) that happens

(...) Ah when I English is taught like that. So I think it's a lot of cultural exchange and a lot of (...) ah: culture learning (...) going on because they are teachers here from (...) all over the world. Thai students are lucky. They don't realise. They've got they've got teachers from (...) England, teachers from America, teachers from Australia, South Africa, from all around the world, so lot of cultural learning going on. I think a lot of those teachers' cultures spill over into their students (...) for sure. For s sorry for example, I've got a bunch of students who want to travel to South African now (...) with their families (...) you know, perfect example. They want to (...) I've taught them (...) they've got to know me, and now they want more. They want to go to South Africa, and see, and experience my culture.

I: So it means that you teach your culture to your students.

T: Sure. You know they they ask me about (...) ceremony we do in South Africa (...) they ask me about the type of food (...) that we eat in South Africa. So sure, I I definitely it's not a focus.

I: Uh huh.

T: It's not a f focus you know the focus is always: English (...) hhh but do I teach them some culture? Yes (...) Definitely.

I: So to what extent you teach culture to your students?

T: ●hhh ah to some extent (...) To: to some extent (...) I wouldn't. You know I would say maybe (...) ten percent of what I teach here at The School is: about my culture (...) um but for most part, it is: being able to communicate more effectively. That is: (...) that is: the: focus of my lessons.

I: So: you teach some of culture to students, and mostly you taught your culture [[and

T: [[●hhh]] Yes

I: do you teach them another culture?

T: ●hhh ah: yes.

I: Like?

T: Yes, I do. For example: (...) eh: In some of my classes we discuss Halloween.

I: Uh huh.

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T: You know we: spoke about it's been something that Americans (...) like to practice and that's the celebration if you want to have a festival (...) is: an American celebration so (...) we discussed cultures from all around the world if there's a festival happening in Europe or something (...) I'll also discuss that if there is (...) a new story (...) like the: um: meeting with Kim Kim Kim Yong-un (...) and Donald Trump a couple of months ago (...) we discussed that (...) you know which is: (...) a got to do with with two dif different cultures meeting each other for the first time in human history, so sure. Yeah, we we talk about it.

I: So: where do you get culture to teach the students? How can you get the cultural content?

T: •hhh usually straight from the Internet (...) You know it's really (...) this is the: this is the wonderful part of having technology in the class (...) in 2018 if we want to discuss (...) A: fe a festival (...) If I want to: talk about some (...) kind of food from my cul (...) culture or from (...) Vietnamese culture

I: Uh huh.

T: or: even (...) Japanese culture (...) it's very easy to just go on to the Internet (...) get the picture, project the picture on to the board, and have the discussion about that (...) read the news article (...) content from the websites (...) it's all: it's all available (...) to: to us now so usually from the Internet.

I: Do you focus on any specific culture in your class?

T: •hhh focus on any specific cultures? (...) At the moment?

I: Uh huh

T: Going back to the role model?

I: Uh huh

T: I suppose yes (...) We are: focusing on (...) the in terms of the role models (...) Americans and European culture (...) for sure (...) because: some of those role models are: in fact, one of them is from Europe (...)

I: Uh huh

T: and football is the big part of the European culture (...) and we discuss: football (...) we discuss: Cristiano Ronaldo (...) one of the cultural icon, you know in the soccer world, and American culture. The rest of the role models all come from America (...) hhh

- I: And for Thai singers, do you discuss with them?
- T: Thai singers?
- I: Yes, about Thai culture.
- T: Never. No, never. We don't discuss singers, but we definitely discuss Thai culture (...) definitely a lot of our: speaking activity, especially ((move a chair)) for lower *Mattayom*. We often discuss (...) or I get them to discuss their culture with me in English. Definitely, it's very good ah: topic of conversation for students to be able to talk about their own experience, their own culture (...) in English. It is easier for students to talk about things that they know, their own experience so I would get them to talk about (...) their Songkran experience in 2018. I will get them to often (...) describe a Thai meal in English.
- I: Uh huh
- T: So: definitely there are cultural elements that we (...) practice and talk about •hhh (...) I don't teach that to them? Yes, maybe I'll teach them (...) some vocabulary, but (...) again the main focus is for them to communicate with me (...) about their life, about their experience, and about their culture.
- I: So: to what extent do you teach intercultural communication to your students?
- T: •hhh Wow for lower *Mattayom* (...) probably: probably quite a lot more (...) It's probably I would say maybe (...) forty to fifty percent of the curriculum? (...) Ah: in terms of the speaking activities (...) yes (...) a lot of the speaking activities, it's focused on cultural communication, talking about their life here in Thailand.
- I: Why is it more on you know lower *Mattayom*?
- T: Um: that's a good question. I don't know I think it's just an accident (...) uh: I to know I'll tell you why I'll tell you why for giving some good thought (...) The topics are a lot more basic in lower *Mattayom*.
- I: Uh huh. I see.
- T: So: you know to ask a *Mattayom* 5 student (...) to talk about fried rice and chicken (...) is: a little bit (...) too basic (...) whereas for *Mattayom* 2 student or *Mattayom* 1 student or *Mattayom* or even *Mattayom* 3 student to talk about (...) fried rice and chicken is okay. To talk about (...) what they did with: or during the Songkran during the Songkran festival that's also okay and still very basic so I just think it comes down to: the: uh: (...) just a level

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of English of getting them to communicate with (...) because upper *Mattayom* is talking: they're talking about more complex ideas (...) They're going to discuss role models and (...) why role models are famous. We are going to discuss quotes (...) by these role models, so I just think it's: it's difference in intensity.

I: [[Ah, I see.

T: [[That's why.]]

I: Do you feel that teaching culture is helping students to improve their communication?

T: hhh Absolutely. [[Yes

I: [[how?]]

T: I do think so. Because I think (...) as human beings (...) different culture interests interests us (...) you know if we: talk about: or have a conversation about: Americans or Australians or South Africans (...) And we: begin exploring these different (...) cultural elements, these different (...) interests that different people have (...) Ah I think I think it's it's always an interesting topic. I always think as a: you know topic that a lot of people (...) are interested in because people enjoy travelling, especially Thai people. They love travelling.

I: Uh huh.

T: Um: (...) So it think it helps a lot I think it creates a good interest in: (...) the student (...) For example, going back to the role model project

I: Uh huh

T: that I'm doing with my students you know they need to go and find (...) a role model from a different culture in fact in: (...) the project outline, they are not allowed to find a Thai role model (...) because I one thing to go and do research (...) on someone on a different culture, someone from a different country (...) and I think that helps because they'll find (...) these role models: very interesting like (...) this is how they live, this is way they live, this is (...) the thing that's they do the (...) the practices that they do, so I think that's how it helps.

I: And (...) do you know the hidden reason why the students picked (...) you know (...) European or: American role models?

T: I'll pick them. They haven't picked their role models yet.

- I: Ah
- T: So the role models that I've been talking about or role models that I chose (...) I chose: um: American and European (...) basically because they are already known (...) by the students (...) but the role models that they're going to choose (...) I don't know who they're going to be (...) they might end up being Australian (...) South African. It's it's really up to the students.
- I: Why you (...) mostly picked you know European or Americans? Because in the world there're many people you know who can speak English language.
- T: Yes, yes •hhh I sort of know my students (...) quite well.
- I: Uh huh
- T: And: I know that they know (...) the role models that I chose (...) and I'll tell you who I chose (...) I chose ah Cristiano Ronaldo, who is a famous Portuguese football player. They know who he is.
- I: Uh huh
- T: I chose: Elon Musk
- I: Uh huh
- T: They know: a lot about Elon Musk there's a cultural connection there because (...) he wanted to help with the Tum Luang cave rescue.
- I: Yes
- T: So they know who he is and they know that is (...) a very good role model, right? I also chose: Robert Downy Junior because I know that these Thai kids love Ironman, so they're already interested there, so when I teach (...) and talk about him (...) There's a um: Robert. We need to listen, you know •hhh and then the last one who's the last guy oh Canadian singer, Justin Bieber.
- I: Um
- T: This English role model from Canada so all of them are well-known (...) I think al they understand them as role models already, you know. I didn't I didn't really have to: (...) you know go and (...) do too much background research on these people when I presented them with information they already knew ah: Cristiano Justin Bieber, so: hhh I think it was

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just a familiarity thing, you know. They knew: (...) these people already so think that's why and just because I think (...) majority of them come from America, I just think America is very influential (...) in terms of culture, you know. The west (...) certainly influences the rest of the world.

I: Um

T: So: that's why I chose (...) western iconic role models.

I: Is that (...) is there the possibility for you to pick you know people like Jack Ma? or: I don't know any guy from China or:

T: Sure. I mean (...) I could have I could have (...) ah: you know? (...) Is there any reason I didn't? No. I could have chosen someone like Jack Ma. hhh uh I could have chosen: (...) someone like: King Bhumibhol. Maybe? He is also a really really good role model •hhh but I guess: I wanted (...) people: from places like Europe (...) and America, not Asia. I think I wanted to (...) move away from (...) Asia a little bit, you know cause yes I know that (...) sort of (...) Asian culture are all very different. Chinese people are very different to (...) Thai people, and Thai people are very different to Malaysian people (...) But Thai people and Chinese people are very different (...) to (...) ah American people I just feel that they are a lot more (...) I've just found there're a lot more differences there in cultures, I guess (...) and that's why I looked to those people.

I: I see

T: Yeah

I: So: do you feel that intercultural education is helping students to improve their communication?

T: •hhh Do I think it's helping? (...) I hope so ((laugh)) •hhh yeah I I would believe that it is helping (...) Yeah, I believe that it is helping (...)

I: Like do (...) do you see from your own eyes this time or:

T: I do: I mean I mean I do: (...) um (...) you know (...) Yeah, I guess I do, you know. How much is there culture I'm not sure (...) You know like I've (...) like I've told you a lot of my with lower *Mattayom* you know we talk about their own culture (...) with upper *Mattayom* (...) this (...) particular semester you know. This is this is a new curriculum that I'm presenting to my students, so I don't know how effective that is yet. I think it's too early early to say. But from past experiences (...) Yes, culture does help (...) you know if I

we are having a lesson about something is basic as food (...) if we are having a lesson about festival and ceremony (...) then you know. Sure, talking about different cultures and including my culture, sure yeah that will help (...) a lot

I: So how's important I mean how important is it for you to teach students culture in class?

T: Now I think it's important. I think it's very important to teach them culture in class.

I: And how important is it for you to teach intercultural communication in class?

T: What do you mean? What do you mean (...) cultural communication?

I: Intercultural communication I mean, you know the way that you teach (...) students to communicate (...) to (...) people who speak (...) different first language.

T: •hhh What do you mean by different first language because I only teach English.

I: Because now (...) you know (...) Students might use English language with (...) you know people around the world.

T: Uh huh.

I: So do you mainly focus on you know teaching student to be able to communicate with native speakers of English or:

T: Yeah (...) I understand your question. Ah: absolutely (...) a lot of the English that I teach is what I like to consider real world English (...) so I want my students to be able to leave the class (...) and be able to: go to America or go to Europe or or go to Australia (...) and to be able to communicate in English with people from all around the world, not broken English, proper English to be able to ask questions and correctly listen for the answer to those questions. So, sure.

I.2 An Example of a Transcript from T.David's Class in the Regular Program

- T: ((nod)) very good. *Mattayom* (...) 2, there are many English words for cinema
- S: yes
- T: we can call it a theatre, cinema, theatre or:?
- S: movie theatre
- T: ((nod)) movie theatre. Yes, good, good. One more (...) I want to go to the (...)
- S: movie
- T: ((point at the student)) I want to go to the movies
- S: Oh
- T: So you can call it the movies, the theatre, movie theatre, or just the cinema. Good ((look at the book)) let's look at picture number four. What is it? (student's name) who is talking?
- S: supermarket
- T: ((look at the book and shake his head))
- Ss: mall / Walmart / the mall
- T: read carefully. There is a clue
- Ss: mall / the mall
- T: yes (...) Thank you (student's name) (...) can someone give me: shhh please listen, boys
- Ss: ((quiet))
- T: Can someone please give me (...) an example of a mall in Bangkok?
- S: Walmart
- S: The Mall
- T: There is no Walmart in Thailand.
- Ss: ((laugh))

- S: Lotus
- T: ((point at the student)) Lotus or Tesco Lotus
- S: Tesco Lotus
- T: Good.
- S: Icon Siam
- T: Wait, wait, wait. Is Tesco Lotus a mall?
- Ss: No.
- T: (student's name)
- S: Icon Siam
- T: That was good, but it is not a mall ((shake his head)) Icon Siam is the mall.
- Ss: Emporium / Siam Paragon
- T: Siam Paragon.
- Ss: Robinson / EmQuatier / Central / The Mall
- T: Central
- T: Okay.
- S: The Mall
- T: Good, good ((smile))
- Ss: ((laugh))
- T: Good. Shhh let's look at picture number five ((look at the back of the class)) (student's name) and his friend at the back.
- S: *Kru* (student's name) and friend
- T: What is picture number five?
- Ss: restaurant
- T: let me ask boys (...) shhh
- Ss: ((quiet))

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- T: let me ask the boys over here who are talking. ((walk to the students)) what is picture number five?
- Ss: restaurant
- T: Can you please give me an example of the restaurants?
- S: Fuji
- T: Fuji restaurant in in Thailand. Good.
- Ss: Pepperlunch / MK / MK
- T: I don't know that restaurant, but okay ((smile))
- Ss: MK / MK
- T: ((nod)) MK restaurant
- Ss: (xxx)
- T: Oh. Do you like McDonald's? Me, too.
- Ss: Texas Suki/ (xxx)
- T: Burger King. oh, food, food, food. Everybody is thinking about food ((smile))
- S: Chester Chester
- T: Chester is good.
- Ss: (pizza) / Shabushi
- T: Shabushi, yes.
- Ss: (xxx) / Sukishi
- T: Oh, look out ((point at the back)) Look out. Happy people (...) you say Shabushi and you start to smiling.
- Ss: ((laugh and talk))
- T: ((smile)) (...) shhh, *Mattayom 2*, boys. (student's name) again.
- S: Oh it's raining

- T: ((look outside the window)) It is raining. Yes. Shhh it's raining now we have to work until four p.m.
- Ss: Oh
- T: (...) Just kidding. Picture number picture number six please *Mattayom 2*. Where is it?
- Ss: Beach
- T: The beach:
- Ss: Beach / Bitch ((laugh))
- T: oh: ((shake his head and smile)) *Mattayom 2*
- Ss: ((laugh))
- T: ((point at the class)) You are laughing and you are being very naughty.
- Ss: ((laugh))
- T: and I know why (...) and I know why (...) and shhh I'm going to make a list ((write the word "beach" on the blackboard))
- Ss: ((talk))
- T: *Mattayom 2* ((point at the class)) shhh, you cannot keep talking, please
- Ss: ((quiet))
- T: If you are talking
- Ss: Beach / Beach
- T: I'm waiting
- S: Hey shhhhhhh
- T: I'm going to teach you (...) the very important lesson with this word (...) *Mattayom 2* in English: (...) we do not say and I know you know this already because you are laughing.
- Ss: ((laugh))
- T: and I'm going to teach you (...) please in English you cannot say (...) bitch.
- Ss: ((laugh))

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T: It is a bad word and you know you know it's a bad word (...) okay? (...) so please (...) please when you are talking about this word [knock on the word on the blackboard] shhh it's an e: sound. [[e: e: e:

Ss: [[e:]]

T: One, two, three

Ss: e: e: e:

T: Three times. One, two, three

Ss: e: e: e:

T: One, two, three. Beach, beach, beach.

Ss: Beach, beach, beach.

T: better

Ss: ((laugh))

I.3 An Example of a Translated Transcript with an Original Language Version from the Focus Group Interview with M.2 Students in the Regular Program

I: *The next question is do you feel that learning English is helping you to learn about cultures?*

อะ คำถามต่อไป นักเรียนคิดว่า การเรียนภาษาอังกฤษช่วยนักเรียนในการเรียนรู้วัฒนธรรมหรือไม่

S6: *help*

ช่วย

S5: *help like Halloween Day*

ช่วย วันฮัลโลวีนไง

S7: ((raise his hand)) *no*

((ยกมือ)) ไม่ครับ

S2: *learning like Halloween may not help much, but if we use knowledge, it may help a lot*

ถ้าเรียนอย่างฮัลโลวีนก็คงไม่ช่วยมากแต่ถ้านำไปใช้ก็คงช่วยเยอะครับ

S1: *[[yeah I agree*

[[เออผมเห็นด้วย

S3: *[[learn with Teacher Nick]]*

[[เรียนกับ Teacher Nick อะ]]

I: *you agree with him that (...) if you only learn, it may not help, but you must use it*

ผมเห็นด้วยกับเค้าว่า (...) ถ้าเรียนอย่างเดียว ก็คงไม่ช่วย แต่ต้องนำไปใช้ด้วย

((S1, S2 nod))

I: *then you will get it. What do you think?*

ถึงจะได้ อะคุณว่าไง

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S7: ((smile and laugh)) *silent*

((ยิ้มและหัวเราะ)) เงียบ

I: *ah? you've just raised your hand*

เอ้า แล้วตะกี้ผมยกมือนี้

S7: *I've got the same answer* ((point at S2))

ก็ตอบเหมือนเค้า ((ชี้ที่ S2))

I: *oh you've got the same answer, okay, who's got the different answer?*

อ้อตอบเหมือนเค้า เอออะใครมีความเห็นต่าง

S5: ((raise his hand))

I: ((turn to S5))

S5: *I think* ((nod)) *it helps. In class like: when we learn (...) like important days, like Halloween [Day] or Children's Day*

ผม ผมว่า ((พยักหน้า)) ช่วยนะครับในชั้นเรียนก็: ตอนเรียน (...) วันสำคัญอะไรอย่างเงี้ย ฮัลโลวีนอะไรอย่างเงี้ย หรือวันเด็ก

S6: *[[why I've learnt but I don't remember*

[[ทำไมเรียนแล้วจำไม่ได้จ้ะ

S2: ((turn to S1)) *[[we've learnt that with Kru Nee]]*

((หันไปทาง S1)) *[[เรียนกับครูณีไง]]*

S1: *Oh:*

อ้อ:

S5: *we learn, then we sort of know their culture*

เรียนก็ได้รู้วัฒนธรรมของเค้าอย่างเงี้ยครับ

Appendix J Initial Coding Scheme

1. Teachers' culture teaching practices

- a. Approach (e.g. using readings, sharing experience, using situations, comparison, doing activities)
- b. Content
 - i. Product (e.g. food, places, media)
 - ii. Perspective (e.g. Greek myths, viewpoints)
 - iii. Practice (e.g. customs, festivals, social manners, educational system)
- c. Material (e.g. course books, video clips, PowerPoint)
- d. Assessment

2. Factors affecting culture teaching practices

- a. Teacher factor
 - i. Teachers' cognition
 1. Teachers' beliefs
 2. Teachers' cultural knowledge
 3. Teachers' awareness
 4. Teachers' efficacy
 - ii. Teachers' learning experience (cultural experience, language use, professional development)
 - iii. Teachers' teaching experience and skills
 - iv. Teachers' personal preferences
 - v. Teachers' duty (preparation time)
- b. Student factor
 - i. Students' cognition (e.g. beliefs, knowledge, awareness)
 - ii. Students' learning experience
 - iii. Students' interest (e.g. cultural exploration)
 - iv. Students' proficiency
 - v. Students' age
- c. Contextual factor
 - i. Classroom (e.g. unforeseen circumstances, school activities, number of students)
 - ii. Wider context
 1. School (curriculum, policy)
 2. Parents
 3. Nation (curriculum, O-NET, admission)

Appendix K Examples of Teaching Materials

25. You encourage Mike when he doesn't want to keep reading books. You say: " _____ "

- Prevention is better than cure.
- It takes two to make a quarrel
- A bad workman blames his tools.
- Where there's a will, there's a way.

26. At a wedding reception, after the blessing, the toastmaster says: " _____ "

- Please make toast for the bride and groom.
- Join me in wishing the newlyweds with toast.
- Could you pass some toast to the newlyweds?
- I'd like to propose a toast to the bride and groom.

27. You had a fight with your husband on the phone. After hanging up, your officemate curiously asks you what happened. You angrily reply: " _____ "

- How can I answer your question?
- Sorry, do you have your work?
- Please don't keep asking me.
- Just mind your own business.

28. A lady is late for the tour bus. She runs hurriedly and shouts: " _____ "

- Freeze!
- Stop right now!
- Wait up!
- Don't move!

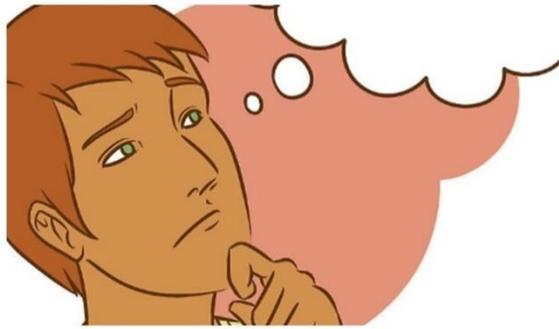
29. Your boyfriend wants to take you to a nice restaurant but you can't go. You want to go with him another time. So you say: " _____ "

- I am sorry. I have to cancel it.
- I have time on my hands.
- I'll have to take a rain check.
- I am sorry. I've engaged to him.

30. Your friend is accused of cheating in the exam. You say to her considerably: "Come on. _____ "

- You can try again.
- We all make mistakes.
- Be careful next time.
- You're making me insane.

Example 1 T.Sofia's M.2 worksheet on situational expressions



I'd love to, but...../ I wish I could, but...../ Thank you very much, but...../ I'm afraid I can't./ Sorry I can't. But thanks anyway./ I'm very sorry, I can't./ Oh, so sorry. I can't make it there./ **Can I take a rain check?** I'm sorry./ Maybe next time./ I'm terrible sorry. I don't think I can./ Unfortunately, I have an appointment./ I'm sorry to say I can't./ Thank you very much for asking me, but...../ That's very kind of you, but...

Declining an Invitation
<https://www.youtube.com/watch?v=SawWNkPVECU&t=15s>

Example 2 T.Paris's M.3 PowerPoint Presentation on a topic of "Declining an Invitation", which is created by T.Nick

Appendix K

TEXT DATE.....			
traditional		festival	
race		luck	
splash		annual	
celebrate			

The Chinese 1.....The Dragon Boat Festival on the fifth day of the fifth month of the Chinese calendar, as it is a traditional 2..... with dragon boat races.Hundreds of people watched the 3..... boat races in Hong Kong. The boats are narrow, 12 metres long and have pointed dragon heads and tails.After the race, the rowers 4..... each other with water to bring good luck.

WRITING PRACTICE

My words

A: COMPLETE THE FOLLOWING NEWS AND IDENTIFY PRONOUN REFERENCE.

leaders		missiles	
decision		meeting	

Kim Jong Un is the leader of North Korea. He makes a 1..... He stops testing 2..... He(.....) wants to close North Korea's **nuclear site**, too. Many world 3..... react to the news. They (.....)say that it (.....)is good.

There is a 4..... a few days after this news. Leaders from North and South Korea meet. They(.....) meet for the first time in 10 years.

B : WRITING PRACTICE

C WHICH WORDS ARE NOUNS?

Example 3 T.Wanlee’s M.1 worksheets on short news: the dragon boat festival (left), and Kim Jong Un (right)



Example 4 T.Teresa's inside and outside Halloween decorations



Example 5 T.Teresa's box of chocolate given on Valentine's Day

Stupid Cupid

Connie Francis



1. Choose the right word:

Stupid Cupid you're a real mean/bean/mine guy
 I'd like to clip your strings/wings/pigs so you can't fly
 I'm in love and it's a lying/caring/crying shame
 And I know that you're the one to blank/blame/brain
 Hey hey, set me real/free/feet
 Stupid Cupid start/stand/stop picking on my/me/mean

2. Fill the gaps with the missing words and pronouns:

I can't do m_ h_ and I can't think straight
 I meet h_ every m_ 'bout half past e_
 I'm acting like a lovesick f_
 You've even got m_ carrying h_ b_ to s_
 Hey hey, set m_ f_
 Stupid Cupid s_ picking on m_

3. Put the words in order:

good / You / up / me / mixed / for
 very / the / Right / start / from
 play / now, / Hey / Hood / go / Robin
 else's / somebody / With / heart

4. Match the lines:

You got me jumping And I don't feature what Since I kissed his The thing that bothers me Hey hey, Stupid Cupid (x2)	loving lips of wine is that I like it fine set me free like a crazy clown stop picking on me you're putting down
---	---

Hey hey, set me free
 Stupid Cupid stop picking on me!

Part B: True or False.

- Valentine was an emperor. _____
- Valentine died on February 14th. _____
- Claudius wanted men to get married. _____
- Claudius put Valentine in jail. _____
- Valentine was in jail for forty years. _____
- Valentine helped people to get married. _____

Part C: Answer Yes or No.

- Was Valentine a priest? _____
- Did Claudius want people to get married? _____
- Did Claudius want women to be soldiers? _____
- Did Claudius put Valentine in jail? _____
- Was Valentine an emperor? _____
- Did Valentine help people to be soldiers? _____

Part D: Answer the questions. (Write full sentences please.)

- Why did Valentine want people to get married? _____
- When did Valentine live? _____
- What did Valentine help people to do? _____

Part E: Now write three things about Valentine's Day in your country.

Example 6 T.Ranee's M.2 worksheet on Valentine's Day

Glossary of Thai Terms

- Chatuchakthe world’s largest weekend market, which is in Bangkok. It is also known as JJ Market. Chatuchak market is a place T.David chose to be his fieldwork for the travel vlog project.
- Faranga Thai word generally indicating the Caucasians.
- Hom.....a shortened word for onions, shallots, and spring onions. Students learn the different English words through T.Ranee’s cooking task.
- Khaa Thai honorific particle for the female. It is added at the end of an utterance or sentence to show politeness. It can also be used to respond to the statement in order to keep the conversation going. For male, “Khrup” is used instead.
- Kru.....literally means a teacher. The word can also be used as title in Thai language. In Thailand, teachers are called by title–Kru, “Ajarn”, or Teacher, and sometimes followed by their name or nickname.
- Loy Krathongthe traditional festival for people to thank the Goddess of Water. The festival is held on the 12th month according to a Thai lunar calendar. The participants referred to Loy Krathong as the content in their culture teaching practices.
- Ma-now.....limes or lemons, but limes are the basis of Thai cooking. The differences between them are taught in T.Ranee’s class.
- Mattayoma shortened Thai word refers to secondary level (Grade 7 to Grade 12). The word is usually abbreviated and pronounced /mɔ/ in Thai and /em/ in English. Secondary education in Thailand consists of lower secondary level (Mattayom 1 to Mattayom 3) and upper secondary level (Mattayom 4 to Mattayom 6).
- Mu-Sarong.....a deep fried minced pork ball wrapped with Chinese noodles. The traditional Thai recipe is selected, written in English, and cooked by a group of Grade 8 students in T.Ranee’s class.
- Sawasdeethe Thai greeting word.
- Siam.....a shortened word for Siam Center, which is a major shopping mall in the centre of Bangkok. It is near one of sky train stations, namely

Glossary of Thai Terms

Siam BTS Station. Then, it is a meeting point for T.David and his students before they went to Chatuchak Market together.

Songkran the traditional Thai New Year, which is on 13th April. It is one of Thai festivals the participants referred to as the content in their culture teaching practices.

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